

# Women's/Gender Studies in Asia-Pacific



Regional Unit for Social and Human Sciences in Asia and the Pacific  
Asia and Pacific Regional Bureau for Education  
UNESCO Bangkok



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Dedicated to the pioneers  
of Women's Studies and Gender Studies throughout  
Asia and the Pacific

## Women's/Gender Studies in Asia and the Pacific

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## Preface

Promoting gender equality is an important application of the principles of human rights as promulgated by the United Nations and its various agencies. Encouraging and supporting Women's/Gender Studies is one way UNESCO seeks to promote gender equality.

The promotion of full human rights for all has been a tenet of the United Nations since its inception. The adoption on 10 December 1948 of the Universal Declaration of Human Rights was the beginning of concerted and continual efforts by the United Nations and its many agencies to achieve equality for all. The Declaration calls upon every individual and every institution of society to promote respect for human rights and to strive for their universal and effective recognition.

Addressing the specific problem of gender discrimination and inequity, Article 3 of the United Nations' Declaration on the Elimination of Discrimination against Women (CEDAW) states that "all appropriate measures shall be taken to educate public opinion and to direct national aspirations towards the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of the inferiority of women."

Towards this end, UNESCO's current Work Plan "authorizes the Director-General to implement the corresponding plan of action in order to: strengthen UNESCO's contribution to the promotion of gender equality and the human rights of women in Member States, notably through knowledge sharing, research and analysis of socio-economic issues and structures, and in conformity with the strategic objectives outlined in the Beijing Platform for Action, CEDAW and in support of the Millennium Development Goal of promoting gender equality and the empowerment of women."

It was in light of this responsibility that the Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHSAP) convened a meeting to, first, get some idea of the history and current state of Women's/Gender Studies in the region, and, secondly, to gather recommendations as to how UNESCO might help facilitate more progress being made on this crucial cross-cutting theme.

The Regional Consultation on Women's/Gender Studies Programmes in the Asia-Pacific Region was held in Bangkok in December 2003. The consultation brought to gether expert proponents and practitioners of Women's/Gender Studies, some of whom have played pivotal and pioneering roles in the establishment of Women's/Gender Studies in their own countries and/or institutions. In all, an impressive gathering of representatives from institutions in 17 countries in the region participated in the meeting.

In organizing this meeting, RUSHSAP supported the important role of Women's/Gender Studies in promoting gender equality as spelt out at the Fourth World Conference on Women, in Beijing 1995. That conference reaffirmed that "Women's Studies, as a university discipline, is fast becoming a focal point for the monitoring and analysis of women's social and economic empowerment. Once dismissed as an esoteric domain, it can now provide the data needed to support the call for change."

Women's/Gender Studies exist in various forms in many institutions throughout the Asia-Pacific region. This volume does not purport to be ground-breaking in the sense that there is a wealth of information already available on Women's/Gender Studies, both in this region and beyond. It does, however, seek to bring many different perspectives within the region together for comparative analysis. It also seeks to make known that, unfortunately, the state, extent and overall quality of these programmes have suffered over the last ten or more years due to university re-structuring and budgetary constraints. In many instances, Women's/Gender Studies have been kept alive only by dedicated professionals who have been willing to accept this responsibility in addition to their regular professional duties.

Academic debate and discussion in any field is good; it is healthy and a sign of vigor. Reflected in this volume, there is debate among proponents and practitioners of Women's/Gender Studies on several fronts, including the relative merits of institutionalizing Women's/Gender Studies programmes as full-fledged departments, or mainstreaming Women's/Gender Studies curricula into core courses, sometimes along with the offering of individual classes. There is also debate as to the label for the field, whether Women's Studies or Gender Studies should be used. Conclusions on these topics were not reached at this consultation, nor were they necessarily sought. In the end, the consensus opinion held that everyone and every institution had to weigh these issues in light of each local context and environment, and do what was deemed best. The papers contained herein describe in some detail just how institutions in the different countries represented have tackled these and other questions.

The following reports are divided into two sections: the first contains background Country Papers, commissioned by RUSHSAP, that provide an overview of the history and current state of Women's/Gender Studies in five selected countries. The second section is for Country Institutional Reports, submitted by participants to the consultation, that reflect the history and current state of Women's/Gender Studies in their institutions.

Thus, both national and institutional level perspectives are presented. This is the first step towards gaining a regional perspective on the development of Women's/Gender Studies. The quality of the work represented here is high. The implicit level of commitment towards the field is exceptional.



Several recommendations, noted at the end of the Introduction, came about by the end of the consultation. In the broadest terms, those recommendations were that UNESCO continue to actively support Women's/Gender Studies in the region, and that UNESCO assume a coordinating role in establishing a regional network of institutions with Women's/Gender Studies in order to facilitate communication and cooperation among them and towards their common goals.

The overall goal is to promote and achieve equality for women. Women's/Gender Studies is one avenue toward that goal. It is a critical and unifying course as it seeks to promote the empowerment and elevation of women through academic research, to be followed by action. For many of those represented at the consultation, there is a further agenda, that of fundamentally altering and re-focusing academia through the perspective that Women's/Gender Studies brings.

The publication of this book represents the first concrete outcome of the consultation. The fulfillment of the recommendation that a network be established for institutions offering Women's/Gender Studies throughout the region, is in final stages of preparation. This new network will have a website as its base and will seek to facilitate communication and cooperation among institutions of Women's/Gender Studies throughout Asia and the Pacific. I hope this network will help provide the kind of assistance clearly needed for the revival and proliferation of Women's/Gender Studies programmes in the region.



**Malama Meleisea**  
Regional Advisor for Social and Human Sciences  
in Asia and the Pacific  
UNESCO Bangkok

## Summary Report

# The Regional Consultation on Women's/Gender Studies Programmes in the Asia-Pacific Region

*Bernadette Resurreccion*

### Introduction

The current state of Women's/Gender Studies (WS/GS) in the Asia-Pacific region is an outcome of multiple initiatives connected with wider political currents in the region's recent history and the continued growth and influence of women's movements, both locally and globally. Setting up WS/GS was the women's movement's attempt to play an interventionist role in the academy: to challenge and transform gender-blind social theory and conventional male-generated constructions of knowledge. While similarities exist among its institutions and practitioners, diversity in experiences and locations nevertheless characterizes the histories and current state of WS/GS in the region. As a distinct area of scholarship, Women's/Gender Studies is a field of research and teaching which not only connects with a socio-political movement, but is dynamically developing concepts that pose critical questions on the knowledge of social life by unpacking deep cleavages in civilization as a whole.

This report is a product of a Regional Consultation organized by the Regional Unit for Social and Human Sciences in Asia and the Pacific (RUSHSAP) of UNESCO Bangkok from 1<sup>st</sup> to 3<sup>rd</sup> December 2003 in Bangkok, Thailand where WS/GS scholars from Thailand, Republic of Korea, Pakistan, India, Philippines, Aotearoa/New Zealand, Japan, Australia, Tajikistan, Mongolia, China, Vietnam, Nepal, Malaysia, Indonesia, Hong Kong and Bangladesh were present. This report puts together the salient points discussed during the Consultation that relate with the various processes of institutionalization and expansion, achievements and lessons learned alongside very real prospects of diminishing autonomy and resources that characterize some of the mounting challenges confronting WS/GS scholars and practitioners today. Summaries of presentations made by participants during the Consultation will make up the first part of this report. These summaries were not written in any particular order, and while participants were requested to present profiles of their universities and institutions, a good number have presented country-level reports, providing a wider understanding of WS/GS in the region and the complex historical processes that have shaped it.

Part of the history of WS/GS also recognizes that earlier UN conventions and agreements have created platforms from which WS/GS scholars and practitioners

could reinforce their claims to rightful spaces within universities and higher education. The Regional Consultation was a decisive step at consolidating the gains achieved by past linkages between the UN and WS/GS in the Asia-Pacific region, and identifying the ways forward in order to further strengthen the specific role of WS/GS to advance women's empowerment globally. Thus, recommendations in light of the discussions on the current state of WS/GS in Asia-Pacific and potential application of UN instruments in advancing and supporting the further growth of WS/GS will be provided at the end of this report.

### **Processes of Inception: The Institutionalization of Women's/Gender Studies in Asia-Pacific**

In the last two decades, Women's/Gender Studies emerged from political restiveness, nascent democracy movements and growing modernization in many Asian societies in the face of a number of authoritarian or semi-authoritarian regimes that marked the post-colonial period. In the case of the Republic of Korea, establishing Women's Studies was the result of a modernization project – placing emphasis on the roles of Korean women in modernizing societies in the 1950s. It was only in the late 1970s that the first undergraduate programme of *Yosunghak* (Woman's Studies) was introduced with a patently feminist orientation at the Ewha Women's University as an outcome of the Women's Conference in Nairobi in 1975. Today Ewha Women's Studies curriculum is regarded as the chief model for undergraduate Women's Studies in South Korea. Since 1996, more than 100 universities and colleges nationwide have begun to include WS/GS courses in their general curriculum, and in the same year, the Korean Association of Women's Studies (KAWS) was created. In 2003, seven universities began to award undergraduate degrees in Women's Studies as an interdisciplinary major. However, despite the proliferation of WS/GS courses, many campuses do not have designated WS/GS departments and, therefore, WS/GS courses are conducted by faculty members of the sociology or philosophy departments, women's research institutes and committees on general education. It is the general belief among members of KAWS that unless a permanent structure is in place in universities, such as autonomous WS/GS departments, WS/GS will remain fragile, as it will continue to depend on the traditional disciplines for its existence.

The women in national liberation movements in countries such as the Philippines, were dissatisfied with the lack of attention gender issues received relative to the concern for class and nationalist questions leveled at the dictatorial regime in the politically volatile period from 1972 to 1986. Many young women scholars and researchers, who were then part of the anti-dictatorship movement during this period of ferment, began to discuss 'women's issues' in classrooms, as well as in the so-called 'parliament of the streets' in the absence of democratic institutions under martial rule. They were later to be the precursors and founding generation of WS/GS scholars in their academic institutions. Largely due to this wellspring

of feminist activism during that restive era, today there are 64 colleges and universities that are institutionalizing WS/GS in varying degrees in tertiary and higher education nationwide, whose teachers are members of the 16-year-old Women's Studies Association of the Philippines (WSAP) now numbering 335 members. The Association has been working towards building the capacity of faculty members to teach WS/GS courses. Additionally, WS/GS practitioners have also tried to develop service and policy review programmes to address gender issues in campuses, such as setting up crisis counseling centres and anti-sexual harassment coordinating offices. A presidential national directive mandating all state-run tertiary colleges and universities to allocate at least 5 percent of central administration funds to Gender and Development now enables some schools to run WS/GS courses or to establish WS/GS units. Alternatively, faculty members may also use these funds in order to attend WS/GS conferences and training.

In Thailand, the first Women's Studies Centre was established in 1981. Women's/Gender Studies evolved from grassroots outreach programmes and from the direct involvement of feminist academics in NGOs apart from their academic responsibilities. This drove the establishment of the Women's Studies Centre and a Master's degree programme at Chiangmai University in 2000. The Women's and Youth Studies Programme in Thammasat University, on the other hand, came from 'the top,' as its first woman president inspired it. This Programme is currently administratively located under the Office of the University President. Both Universities offer Master's Degrees in Women's Studies and are sustained by the involvement of academics from other universities, departments and colleges in teaching, research and outreach, thus cross-cutting gender through the disciplines. The Women's Studies Centre at Chiangmai University relies more on external support for activities and core funding of its staff than from government funds, unlike more mainstream departments of the University. Thammasat University, for its part, runs its Women's and Youth Studies Programme as a special programme in order to obtain a much higher tuition rate than regular programmes. This is due in large part to government downsizing and weak recognition of the need for gender equality and equity in society, especially in the newly restructured Ministry of Education, as well as insufficient resources for the National Commission on Women's Affairs committed for education in WS/GS. Academics in both universities believe that State support would serve to further legitimize, strengthen and institutionalize WS/GS into regular programmes or departments in these universities, as well as in other institutions in the making. Efforts are, therefore, underway to make this happen.

In contrast, Women's Studies in Indonesia is a 'handmaiden' of the Indonesian state. There are now 140 Women's Studies Centres in universities nationwide established and mandated by the Indonesian government, and to a large degree embedded as 'family studies.' The chief role of these centres is to assist local governments in research on gender for planning and policy formulation. Capacity has yet to be

built for collecting types of gender-disaggregated data in order to arrive at conclusive analyses on women and men's social conditions. Whether these centres have strong linkages with the local women's movements or communities, however, has yet to be explored.

The Gender Studies Programme in the University of Malaya is the only one of its kind in the country that offers an undergraduate teaching programme for a minor in Gender Studies. The Gender Studies Programme is working towards offering a major in Gender Studies and is planning a taught Master's programme. Through the assistance of the Canadian International Development Agency (CIDA) and the Asian and Pacific Development Centre, the programme was established in 1994/95. By its multidisciplinary nature, the Gender Studies Programme relies heavily on part-time lecturers. In other universities in Malaysia, however, WS/GS has taken on other institutional arrangements: the teaching of WS/GS courses are spread throughout departments or WS/GS centres have been put up for applied research and continuing education, such as the Women's Studies Unit at Universiti Putra Malaysia. The Centre for Gender Research at the University Kebangsaan Malaysia (UKM) was established in 2003. The Centre focuses its efforts on designing research programmes on gender issues in Malaysia and Southeast Asia, simultaneously pursuing the creation of a Master's of Social Sciences Programme (Gender Studies), which awaits the approval of the Ministry of Education of Malaysia. The Malaysian government has discouraged redundancies among state universities, thus limiting the formation or establishment of WS/GS departments or centres. This creates an unhealthy competition between the universities for resources and stifles the growth and expansion of WS/GS. As long as WS/GS are programmes, or units, within the university that do not request for additional resources, they are allowed. But, any step towards converting them into Centres or Departments will be hindered by the policy against redundancies. Other universities, such as the Science University of Malaysia, offer WS/GS courses in various departments and focus on research with minimal teaching in WS/GS, while the University Putra Malaysia, in 1997/1998, moved its Women's Studies Unit to the Department of Professional Development and Continuing Education which offers one course on Gender and Human Resource Development.

The Gender and Development Studies (GDS) Field of Study at the Asian Institute of Technology (AIT) is an autonomous post-graduate degree-awarding unit located within the School of Environment, Resources & Development together with nine other Fields of Study that are interdisciplinary in nature. Students come from different countries worldwide, but mostly from Asia, as AIT is an international institution of higher education principally serving the development, management, technology and infrastructure needs of the Asian region since 1959. GDS was established in 1997 as an outcome of a Women-in-Development research and outreach project that started in 1992. Like other fields of study at AIT, GDS relies largely on donor funds for scholarships for its students and external support for

its research and outreach activities that provide core funding for its staff. To date, GDS is the only regional post-graduate degree-awarding unit existing with a substantial number of yearly student applications that indicate the growing interest in gender and development in the region and an expanding job market especially in the Mekong sub-region. However, the existing number of scholarships is unable to provide adequately for the volume of applications every year.

In Hong Kong, the Gender Studies Programme of the Chinese University of Hong Kong is the only one of its kind in tertiary and post-graduate education in the Hong Kong Special Administrative Region (HKSAR). As an inter-faculty programme established in 1997, the Gender Studies Programme is housed administratively in the Department of Anthropology. Similar to the Malaysian situation, it relies heavily on full-time academics from 21 university departments to contribute to the multi-disciplinary teaching of undergraduate and postgraduate courses, and supervision of MPhil and PhD students. Their contribution, however, does not count as part of their normal workload. In other universities, efforts to establish WS/GS have failed and have at best, resulted in the teaching of elective courses (if approved) or general education courses, subject still to the number or specified quota of enrollments. Despite increasing student demand and faculty interest, the development of WS/GS in tertiary education in the HKSAR is still very limited. In a recent meeting at the Association for Advancement of Feminism in 2003, scholars from five Hong Kong universities identified two major problems in the development of WS/GS in Hong Kong: (i) institutional constraints which define WS/GS as peripheral and not part of the core curriculum and (ii) a market orientation which measures the value of the courses by student enrolment.

In Japan, the interest in WS/GS has been dramatically increasing in the last three decades. From research on the history of women and studies on sex roles in the early 1970s, to the introduction of the first Women's Studies advanced course in 1974 at Sophia University in Tokyo, half of all the universities and junior colleges in Japan offer courses related to WS/GS in the different academic fields. In 1996, the Institute for Gender Studies (formerly the Institute for Women's Studies that began ten years earlier) was established in Ochanomizu University. The Grant-in-Aid for Scientific Research by the Ministry of Education, Science, Sports & Culture also has created a distinct category for gender-related research, and a growth of research institutes devoted to gender research has been stimulated by the World Conference on Women in Beijing in 1995 and the enforcement of Japan's Basic Law for a Gender-equal Society in 1999. WS/GS scholars and researchers are also actively involved in the formulation of national laws related to gender and serve as advisers to various committees within the national and local government structures.

In socialist countries such as the People's Republic of China, Vietnam and Lao People's Democratic Republic, women's mass organizations were adjunct organs

to the State that put forward the important role of women as economic producers. In the case of Vietnam, the political thesis of the Communist Party asserted three tasks of the revolution: national liberation, class liberation and the emancipation of women. The inception of WS/GS in these countries, however, did not keep pace with the State's recognition of women's vital contributions to society, (they were believed to 'hold half the sky'), nor was gender inequality recognized as being pervasive in all spheres of life beyond the placements of women in economic production. In the Research Centre for Gender & Development in the Hanoi National University, the tack taken was for scholars to engage in applied research, training, database-building and outreach as the core set of activities attached jointly to the Social Sciences and Humanities departments. Women's/Gender Studies is, therefore, relatively new in universities.

In the People's Republic of China, the case of Dalian University's Centre for Gender Studies, established in 2000, demonstrates that the entry point has been one with a calculated strategy, 'infiltrating' mainstream disciplines through elective courses and research, and forging alliances with like-minded colleagues who had undergone training in feminist theory offered, as well, by the Centre for Gender Studies. At the Institute of Journalism and Communication of the Chinese Academy of Social Sciences in Beijing, there is no institutional base for WS/GS yet. However, there is one professor who does research on gender, communication and journalism, supervises post-graduate students on these themes, and conducts courses on feminist media studies. Other tertiary education institutions in China have established WS/GS research centres, such as Peking University, Sun Yat Sen University, Fudan University and Yunnan University. Many members of these centres face similar problems, such as having little or no resources, and having to do WS/GS as an extra workload. Institutions connected to the All China Women's Federation seem to fare relatively better, for example, the Chinese Women's College in Beijing, which has a Women's Studies Department. Most of the centres however lack access to official funding, as well as teaching, research and library resources outside of the country.

In India, the tumultuous 1970s saw the beginnings of Women's Studies when women's movements gathered momentum in a context of wider social unrest, fueled also by international women's groups that were preparing for the UN Year for Women. Simultaneously, the intellectual climate was changing from the prior historical emphasis on providing education for women to the view that women's lives and experiences were a legitimate area of academic inquiry and theorizing. This marked the institutional birth of WS/GS in higher education in the sub-continent. Unlike in many other Asian countries, Women's Studies was initially envisaged as "interventionist" within higher education, and not as a "discipline" with a corresponding curriculum. In 1974, the first unit of Women's Studies was set up at the SNDT Women's University in Bombay, and, from the 1980s, university-based centres swelled, which today have expanded to 33. Many of these



centres have been supported in varying degrees by the University Grants Commission (UGC), the central state body that finances the university system in India. As per UGC guidelines, these centres are supposed to teach and conduct training at all levels of the educational system, engage in research and extension activities, as well as disseminate knowledge on women through library acquisitions and publications. However, resources fall far short of the ability to carry out such multi-dimensional tasks. A number of these centres end up being hubs for projects working either with existing staff or supplemented by external sources, and are often unable to connect with other academics and departments in the university that they were supposed to draw in. Since 1995, a few such centres have been teaching courses in Women's Studies, which put additional pressure on overstretched staff. On the other hand, a number of universities, such as the Jawaharlal Nehru University (JNU), Delhi University and Bombay University, have offered optional WS/GS courses within certain mainstream disciplines. The disciplines that have played a distinct role in the shaping of research on women and gender issues include especially the fields of economics, literature, history and sociology. While this may have its shortcomings in terms of visibility of WS/GS as a cohesive body of theory and research, proponents argue that students require the necessary skills grounded in the disciplines in order to meaningfully appreciate the critical potential of doing feminist research. However, due to the strong cross-cutting location of WS/GS in these contexts, the propensity to treat the category of 'gender' as just another 'variable' – rather than an analytical perspective or worldview – has often been the downside. Despite the dispersed institutional arrangements of WS/GS in Indian universities, with all their diversity and context-specific expediencies, space and interest has grown significantly, sustained in various ways by the women's movement, by fluctuating state support, a large university system and the proliferation of publishing houses.

The Department of Women's Studies at the University of Dhaka in Bangladesh was set up in 2000. Prior to its establishment, WS/GS courses were taught in the curricula of other departments. Creating a separate department was intended to give institutional form to feminist scholarship, recognizing WS/GS as a key area in tertiary education. The curricula at both undergraduate and Master's levels are multi-disciplinary in nature. A gender perspective pervades the traditional disciplines of the social sciences and humanities at the undergraduate level.

Efforts in Nepal to set up WS/GS first took shape in 1996 when the Padma Kanya Multiple Campus of Tribhuvan University secured approval to start a one-year post-graduate Diploma course on Women's Studies. Beginning in 2004, a Master's degree in Gender and Development will be offered, as well as the continuation of optional WS/GS courses in the sociology and anthropology departments. In Pakistan, universities were largely mainstays of ideologies that legitimized thirty years of military rule and a number of feminist academics established an institute of women's studies independent of the formal structures of universities, as in the



case of the Institute of Women's Studies Lahore (IWSL), established in 1986. At IWSL, they offer Diploma and Certificate programmes and engage in research and advocacy that is firmly connected with the women's movement and addresses the lived experiences of patriarchy in the South Asian context. IWSL relies on a core staff and a number of visiting faculties for its resident course offerings. Notwithstanding, in recent years, WS/GS courses are now being taught in universities in Pakistan and a Master's programme on Women's Studies has started in Karachi University.

In Central Asia, attempts to establish WS/GS are making some progress. International foundations and multilateral organizations have stepped in to support efforts to introduce training courses by women's NGOs. However, mainstreaming or establishing WS/GS in university curricula has proven piecemeal. In Tajikistan, shortly after independence from the former Soviet Union in 1991, the Republic ratified CEDAW. Preparations for research reports on the gender order in the country have called attention to women's issues alongside the creation of a state gender policy by the Bureau of Women in Development with support from UNDP. Beginning in 1999, gender-related courses were gradually introduced in universities, and in 2000, the Centre of Gender Studies was put up in the Open Society Institute for teacher training on WS/GS. This Centre began to provide training and seminars for teachers from other universities on gender issues. In the Tajik Academy of Sciences, seven post-graduate students recently employed the sociology of gender as a framework in order to explain and analyze various aspects of gender relations in their society. While research and publications on women's and gender issues have increased in the country in the last five years, access to academic literature – translated in local languages – remains a problem.

Gender equality has been recognized as a marker of national identity in Mongolia, where legal institutions explicitly guarantee equality between women and men. Whether gender equality actually exists or is being tenaciously sustained has been open to debate. Research institutes, NGOs and international organizations that have embarked on gender research have confined themselves to disaggregating data to reveal disparities between women and men; they rarely trace or analyze the socio-cultural mechanisms that justify and sustain such disparities. WS/GS, as a distinct discipline within higher education, has not yet been approved by the Ministry of Education, Science, Culture and Technology. Thus, universities are unable to establish WS/GS as a separate degree or curricular offering. Notwithstanding, WS/GS courses have been sporadically taught in the curricula of higher education in institutions such as the National University of Mongolia, the State Pedagogical University of Mongolia and the Humanities University of Mongolia. The other drawback is the lack of trained personnel to teach WS/GS on a wider scale throughout universities in Mongolia.

In South Australia, while WS/GS programmes exist in all three state universities, the only WS department in the state is located at Flinders University. At Flinders, Women's Studies became a unit in the School of Social Sciences in 1986, where it established its first undergraduate major, categorizing it as a distinct academic discipline. Women's Studies became a full-fledged interdisciplinary department in 1999 and has since maintained cross-departmental and cross-faculty cooperation in its teaching programme and supervision of master's and doctoral students. In 1998, Women's Studies began offering a specialist Diploma programme on Gender & Development, attracting fee-paying local students, as well as international students principally from the Asia-Pacific region. Despite continuing university cuts and only a few full time staff, much of the department's sustainability has rested on the support of students who continue to see the importance of its existence and who have fought to sustain it against growing odds. In the Australian National University, the Women's Studies Centre, which has been around since 1976, has been shifted from an autonomous centre to becoming part of the School of Humanities due in large part to structural changes and a funding crisis in 1999.

Women's/Gender Studies remain a part of the curriculum in all but one of the major universities in Aotearoa/New Zealand. Their existence is the outcome of growing awareness of the lack of women's interests in the curriculum in the 1970s that led to the introduction of courses (papers) in the 1980s, and which eventually set up WS/GS majors, degrees, departments and programmes nationwide in the later part of the 1980s onto the 1990s. Recurrently, the growth and expansion of WS/GS in Aotearoa/New Zealand owes largely to the contributions of committed individuals. Rosemary Seymour pioneered the development of WS offerings in Aotearoa/New Zealand by offering the first course at Waikato University in 1974. Other universities soon followed suit. Majors and post-graduate degrees were added through the late 1980s and early 1990s with enrollments at most institutions reaching a peak in the mid- to late-1990s. Waikato University appointed Anne Yeatman as its foundational Professor in 1992 with the University of Auckland establishing its Chair of Women's Studies in 1995. Despite the expansion of WS/GS in Aotearoa/New Zealand, the mid-1990s saw a new funding regime established, based on a market model of equivalent full-time student enrolments, leading to a re-structuring and general downsizing of universities. As a result, only one independent WS/GS centre currently exists at the University of Auckland and it, too, is under threat. Efforts to rev up the marketability of Women's Studies at institutions throughout Aotearoa/New Zealand has led to several name changes from 'Women's Studies' instead of 'Gender Studies.'

## **The Larger Picture**

It is not possible, nor even correct, to make overarching conclusions regarding the processes – very much abbreviated in this report – that have institutionalized WS/GS in a region of complex political and social histories, gender hierarchies

and prejudices, academic traditions and connections with women's movements. As a result, the growth and expansion of WS/GS in the Asia-Pacific region has been uneven. Some programmes are at the point of just beginning (e.g., Mongolia in North Asia, Tajikistan, Kazakhstan and other Central Asian Republics, Lao PDR, Cambodia in Southeast Asia and the Pacific Islands). Whereas in other places, such as Bangladesh, India, Malaysia, Thailand, Philippines, China, Korea, Indonesia, Nepal, Pakistan, Vietnam, Australia and New Zealand, WS/GS has been thriving. At best, any evaluation will have to be comparative, examining the peculiar conditions and conjunctures under which WS/GS programmes, centres and departments have developed, as well as culling out the problems that threaten its chances for survival in today's changing world.

A peculiar characteristic of WS/GS is that at each stage of its development, its scholars, activists and practitioners challenge and negotiate the deeply patriarchal structures of the academy and society. The commitment and strategies of WS/GS scholars in this context have been crucial to its survival and growth, out of which the various forms of WS/GS have been emerging in the region in recent decades. As part of the inception process that roughly began in the late 1970s, the founding generations of WS/GS scholars in different countries began to teach feminist or feminist-related courses where they were located – mostly within mainstream departments and disciplines at tertiary and post-graduate levels. Since WS/GS largely began as a response to the need for more research on women, attempts to introduce it at the secondary level, or even lower, were few. Three decades down the line, there remains much to be done in pushing WS/GS forward in secondary education.

From these pioneering efforts, at the highest levels of the education system, emerged new centres, some of which later evolved into more consolidated departments, programmes and fields of study. While courses were offered at an earlier stage of their inception, they gradually began to offer degrees, majors and minors, diplomas, certificates in WS/GS. What emerged in the 1980s and 1990s was a discipline, with epistemological foundations in the social sciences and humanities nurtured by a growing community of scholars that had a definitive research agenda. This agenda is fundamentally defined by the interconnections of knowledge and women's lived experience of unequal gender relations, with the objective of providing intellectual explanations to the mechanisms that sustain these unequal relations. Many of these courses clustered to justify the creation of semi-autonomous and interdisciplinary/multidisciplinary programmes that were located ('housed') in departments, thereby relying on the contributions of faculties from various disciplines for teaching, research and supervision. Depending on the level of commitment of national ministries of education and special education grants commissions for WS/GS, funding arrangements varied: from mainstream (state or central university administration-supported) or a combination of mainstream and external funding (e.g., 70-30% schemes), or some had to rely completely on

external/donor sources. This was especially true for those that were established in the 1990s. In some countries, selective programming by the Ministry of Education to avoid redundancy of disciplines in more than one university has caused stiff competition among state-run universities over the resources needed to set up a WS/GS programme or department. Unfortunately a double standard exists only where WS/GS is concerned, as redundancies are allowed to exist for other, usually more traditional, disciplines.

In the 1990s, despite the establishment of WS/GS programmes and departments being a growing trend in many countries in Asia-Pacific, a good number of feminist academics were still confined to teaching WS/GS courses within disciplines. Resistance was still rife in many universities. However, to some equally committed feminist academics, teaching WS/GS courses within disciplines was a matter of preference purposely to strengthen existing disciplinary boundaries; otherwise it was an attempt – though still debatable in terms of impact – to ‘mainstream’ gender across disciplines. Those convinced of this arrangement argue that there exists a real danger to approach WS/GS in isolation through stand-alone units. Such a strategy could possibly result in marginalizing and ghettoizing women’s issues, or even turning into a kind of elitist club for a very small circle of interested students and faculty – mostly those related to Western cultures/backgrounds. Those committed to stand-alone units or programmes, on the other hand, are keen to establish WS/GS as a discipline in its own right similar to the way in which area studies have been accepted in academia.

For others, one other track lay in creating adjunct WS/GS non-teaching centres or programmes principally offering practical non-degree training courses, applied research opportunities or outreach involvement. This has proven sustainable due to the influx of donor assistance and rather resilient to the system-wide cuts in university budgets. Usually, such a centre is headed by a senior academic who has had a supervisory role. However, his/her chief responsibilities still reside within the faculty department she/he is affiliated with, and from which she/he earns a salary. The agenda and activities in these centres may be defined autonomously, yet necessarily dovetailing with donor or state-defined objectives. This arrangement has taken advantage of the fact that ‘gender equality’ has become a shared normative within the donor community, and thus, a funding category, especially in developing countries. However, resources coming from the donor stream are minimalist on scholarships or resources for regular WS/GS academic programmes. Instead, they channel allocations to short training packages and ‘technical assistance-type’ of projects on the ground, usually intended to build capacities of project staff and development practitioners.

Tensions arise when a WS/GS centre has been tasked to do *both* degree-based academic training and non-degree based training, as well as on-the-ground interventions, where more energy is necessarily diverted to satisfying the terms of

reference of donors than to the requirements of academic research and rigor, and strengthening the discipline as a whole. Further, the need to sustain the vibrancy of WS/GS through involvement in the women's and grassroots movements may entail additional pressures on time, and linkages are therefore not easily sustained despite well-meaning efforts. Thus, the relationship between the women's movement and feminists in academia has not always been easy or straightforward. Further, on top of this long list of obligations, rests the task of WS/GS academics to mainstream a gender consciousness at all levels of the university system often as *quid pro quo* of their existence. Despite the resistance to WS/GS that still exists, many universities nevertheless recognize that gender issues need attention in campuses. As such, anything entering into the daily business of university life that is even remotely tainted with 'gender or women's issues' is conveniently swept onto the doorstep of WS/GS units for them to single-handedly act upon and address. Therefore, WS/GS faculty and staff often also have to serve on university committees to deliberate on issues of gender parity, sexual harassment, pornography on campus, internet fire walling, and so on. Meanwhile, the requirements of maintaining a career in academia remain inexplicably inflexible: publish or perish. Thus, there are enormous expectations for WS/GS faculty and staff, and often, they have to engage on so many fronts, are pulled from so many directions arising from multiple concerns that compete for their time and expertise, that, ironically, much of their work is done with very little institutional support.

Lastly, based on the reports during the Consultation, a few WS/GS centres or institutes exist independent of university systems. These have been set up in view of particular political exigencies and/or arising from the conviction that for WS/GS to intellectually and creatively thrive it has to detach itself from the patriarchal structures of the university and be located more firmly within the agendas and needs of the women's movement.

Thus, however centrally or marginally positioned, WS/GS in the region has cracked open the granite fortress of the academy, establishing more crevices that could unsettle traditional practices of theorizing and doing research than any other field of study in the post-war period. After more or less three decades, WS/GS can certainly demonstrate its growth and expansion within universities and colleges in the region. As indicated earlier, WS/GS in the region have generally been shaped into a variety of institutional types: (a) WS/GS courses offered within traditional disciplines only; (b) WS/GS existing as distinct interdisciplinary degree-awarding programmes within existing disciplines or departments; (c) independent degree-awarding units or departments; and (d) centres for research, outreach or non-degree teaching. Moreover, networks of support for WS/GS at the national and regional levels have been established. Examples include the Women's Studies associations in India, the Philippines and New Zealand, the Academy of Sciences in Japan and the Research Foundation in Korea. Regional networks in existence are the eight-country curriculum network initiated in 1996 by the Asian Centre for

Women's Studies in Seoul, and the Kartini Network for Women's/Gender Studies in Asia established in 2003, currently with thirteen member institutions.

Despite the successes in establishing WS/GS in the region, iron resistance in universities stubbornly remains. Questions fuel the resistance: Is WS/GS epistemologically sound, rigorous or theoretically relevant enough? Is the discipline a Western import and, therefore, not relevant to local contexts? What are students' chances in the job market once they become WS/GS graduates? Is the declining rate of enrolments indicative of waning interest in, or the marketability of, WS/GS?

In response, participants in the Consultation pulled out a long list of legitimizing strategies, such as, 'infiltration' of the disciplines; using more 'friendly' terms such as 'gender-aware' instead of 'feminist,' and 'gender studies' instead of 'women's studies'; establishing WS/GS by demanding accountability from governments that had previously ratified international conventions and agreements on gender equality; negotiating with like-minded individuals who now sit in higher places, arguing that a job market for 'gender specialists' is currently emerging, and so on. WS/GS and its growth has also been attributed to specific individuals whose stature within the academic and professional communities has been unquestioned, therefore allowing them to act as the discipline's propelling force for legitimacy.

The growing privatization of tertiary education following the neo-liberal economic growth model has also had serious ramifications on WS/GS departments and programmes in universities in the region. The state's gradual withdrawal of education subsidies and the increasing dependence on the rate of full student enrolments and self-paying students have placed pressure on universities to seek ways with which to make academic programmes more marketable. This has inadvertently reduced resources for the social sciences, and humanities as a whole, since there appears to be a growing predilection towards shaping a professional job market catering to the needs of cutting-edge advances in the industrialization and business track. Universities, traditional enclaves of theoretical inquiry and construction, have been compelled of late to design 'business plans' that seek to chart their marketability in the next five or so years. Academics are, therefore, learning to be entrepreneurs rather painfully, and are competing with each other more fiercely over dwindling resources than ever before.

Among the disciplines, the axe usually falls hard on WS/GS during resource-scarce periods, reinforced by the already built-in biases as demonstrated by its difficult and less-than-straightforward history. In recent years, due to system-wide cuts, former WS/GS departments have been relegated to being wings within bigger departments where, henceforth, rationalizations on teaching and research priorities would have to be subsumed under department leadership on premises of marketability. A case in point is universities in Aotearoa/New Zealand where many

WS/GS units were established in the 1980s and 1990s, and where only one independent centre now exists. Further, Women's Studies departments have been prompted to add or shift to Gender Studies in their titles in an attempt to attract more students. So-called 'growth areas,' or sub-specializations within WS/GS, such as 'women, gender and development' have been created as a coping strategy with which to attract self-paying or scholarship-based international students in order to keep the unit afloat.

Additionally, WS/GS is being undermined in a number of universities in Aotearoa/New Zealand by the steadily growing acceptance of claims to have already 'achieved gender equality.' Some academics refer to this as 'being victims of our own success.' This means that due to the strong interdisciplinary character achieved by WS/GS over the years, university administrators no longer believe it is crucial to maintain autonomous WS/GS units or departments. To the academics, in general, this move portends the 'hollowing out' of WS/GS through the 'mainstreaming' of gender in other disciplines. This is reviving earlier debates on integration and autonomy, which, to a large extent, is now a debate more pragmatically resolved by context-specific conditions and material constraints faced by those directly involved, rather than by the arguments of the past. In the Mongolian case, on the other hand, claims that gender equality actually exists in society prevent serious and sustained attempts to develop WS/GS as a field of study, research and advocacy.

Drastic funding changes may also drive others to depend more exclusively on external donors. The earlier experience of setting up adjunct WS/GS centres as separate cost centres offering short skills training packages and outreach-type, project-oriented activities, has shown that the tricky point about heavy reliance on external funding is the tendency to weaken the commitment of central university administration to sustain and support WS/GS. This, therefore, renders the discipline dispensable at any given time.

Finally, in the region, expanding and aggressive nationalist, ethnic, and religious fundamentalist movements are pushing their societies to reinvent their institutions in ways that revive traditional definitions of identity and cultural sovereignty. This explains the move to locate Women's Studies within the rubric of Family Studies in some places, with a view to re-establish family values that construe familial harmony and solidarity on traditionally patriarchal lines.

Overall, the history of WS/GS in the region – from its painstaking beginnings to its growth in diversity and magnitude, to the forces currently threatening to undermine it – was and still is the sustained efforts and tenacity of committed feminists, both in and out of WS/GS programmes and departments, that have safeguarded the integrity of the discipline despite the enormous costs and toll this has taken on their careers and personal trajectories.



## Recommendations

Historically, the expansion of WS/GS has been, in part, fueled and sustained by international conventions and agreements. In view of this, it is envisaged that existing UN instruments can assist in making further headway in its growth, sustainability and innovation.

Participants in the Regional Consultation in Bangkok, December 2003, offer the following recommendations to UNESCO to further strengthen and advance the growth of WS/GS in the Asia-Pacific region:

### **A. That UNESCO formally endorse and actively support the significant role of Women's/Gender Studies (WS/GS) in the Asia-Pacific region**

1. For advancing higher education of women;
2. For promoting and enhancing WS/GS as a means with which the contexts of women's lives are carefully studied in order to constantly critique the inequalities and discrimination that they experience, as well as the social/cultural mechanisms that perpetuate these, in order to create greater spaces for women's equal and meaningful participation in all areas of life;
3. Through active endorsements to National Ministries of Education and Women's Affairs by calling attention to, and seeking accountability for, ratified UN international conventions and agreements to dismiss all forms of discrimination against women, promote gender equality and education for all. This could be done by inviting university leaders and administrators regionally or nationally to:
  - i. establish mechanisms to promote knowledge of the UN international instruments;
  - ii. provide incentives for scholarships and financial assistance for WS/GS scholars; and
  - iii. establish WS/GS as part of the core curriculum.
4. By assisting in the establishment of WS/GS in countries where it does not yet exist, and consolidating initial efforts at building WS/GS in others;
5. By acting as a liaison between international agencies and WS/GS institutions in order to provide opportunities for exchange, debate and information; and
6. By acting as a channel for support of WS/GS scholarships, research, and student and faculty exchange programmes.



**B. That UNESCO assume a coordinating role and set up a regional network of institutions of WS/GS in order to:**

1. Serve as a forum for the discussion of pressing issues that recognizes diversity and similarities of WS/GS throughout the Asia-Pacific region;
2. Be a mutually-reinforcing support network where teachers can share and pool course materials, and other relevant resource materials, for the advancement of WS/GS, and, consequently, be a springboard to plan activities, such as future consortia and conferences that address specific themes and concerns in WS/GS;
3. Explore possibilities for collaborative research that would pose challenges and open new tracks for national policy and programme construction in national education;
4. Open opportunities for discussions on introducing and mainstreaming WS/GS into secondary and primary education levels; and
5. Serve as a forum where WS/GS scholars and practitioners exchange ideas and plan on ways which their programmes and activities could be assisted, or could support existing UN instruments, such as the Convention to the Elimination of All Forms of Discrimination Against Women (CEDAW), UNESCO's Education for All (EFA) and the Millennium Development Goals (MDGs).

## India

*Mary E. John*  
*Jawaharlal Nehru University*

### Introduction

In this paper, I wish to discuss and reflect on the major issues that have beset the development of women's studies in different locations in India, and the kinds of challenges before us today. At least in the case of India, there is no simple way to begin or structure an account of women's studies, because one is immediately confronted by a host of questions: What is women's studies? How would we identify its location or boundaries? Who count as its practitioners? What forces brought women's studies into being? How has it been institutionalized? These are by no means rhetorical questions. Indeed, I would go so far as to say that compared to the women's movement in India, conceptions of women's studies are remarkably hazy. Now, in many ways this is surely ironic. After all, one would imagine that, precisely by virtue of its academic orientation and the standard products of women's studies – books, reports, courses and so on – a much firmer grasp of the history and nature of women's studies would be available, especially when compared to the considerably more inchoate and diffuse forms of a movement. But this has not been the case.

It has often been said that women's studies is the “academic arm” of the women's movement, and references have even been made to a women's studies movement, as a mark of its irreducibly political and interventionist character. However, while the women's movement, at least since the 1990s, has had its share of critics and chroniclers (such as Sen 1991, Gandhi and Shah 1992, Kumar 1993, Tharu and Lalita 1993, Chaudhuri 1993, Forbes 1996, Ray 1999, Menon 1999), nothing equivalent by way of overviews exist where women's studies is concerned, some pioneering efforts notwithstanding (Desai and Krishnaraj 1987; Desai and Patel 1989). *When references are made to women's studies, it is not clear whether we are talking about a “subject” with its own curriculum, about a field of scholarship on women, gender and feminism, about outreach and advocacy on women's issues, or about specific Women's Studies programmes or centres.* Such confusion has provoked a situation where people are able to come to all kinds of conclusions about women's studies in the present context – while some believe that it doesn't effectively exist and others criticize it for being a ghetto, still others think of it as enjoying plenty of popularity or of being a successful funding category!

How might one provide better conceptions of the evolution and priorities of women's studies in post-independence India? In order to make some headway here

I will begin by contextualizing some of the ideas of those who, institutionally speaking, have been both architects and builders of women's studies in India. We are lucky to possess some recent reflections by figures such as Neera Desai, director of the first university based women's studies centre in 1974, and Vina Mazumdar, Member Secretary of the Committee on the Status of Women (responsible for the preparation of the country report entitled *Towards Equality* prepared for the UN Year for Women of 1975) and director of the non-university based Research Centre for Women's Studies (CWDS) in 1980. But, many other voices will be equally necessary to give a fuller sense of the difficulties and contradictions that have been part of the making of women's studies in India.

The concrete beginnings of women's studies must be located in the tumultuous decade of the 1970s, when the Indian nation-state suffered the first major challenges to its legitimacy. These years witnessed the rise of a range of social and political movements in different parts of the country, both urban and rural. Protests against spiraling prices brought ordinary housewives onto the streets in a number of cities, tribals and agricultural labourers organized for land rights, students became radicalized, and new women's groups sprang into being. As the result of all this upheaval, in 1975, the then Congress government under Indira Gandhi suspended democratic rights to bring the country under Emergency rule. At least one of the forces to have engendered women's studies in the 1970s was, therefore, a revitalized women's movement, when feminists raided the academy, and public campaigns from "outside" produced reverberations "within." But, these undoubtedly local developments cannot be simply separated out from national and international initiatives, including the worldwide rise of women's movements, preparations for the UN Year for Women, and the contradictory agendas of the Indian State. Relationships between the women's movement and women's studies have been complex and multiple, not least because of the critical role played by institutions of higher education.

In a very recent monograph, Neera Desai and Vina Mazumdar have written an extremely valuable first account of the genealogy of women's studies, significantly entitled "From women's education to women's studies: A long drawn struggle for legitimacy and influence," with a canvas spanning nothing less than the last two centuries. (Desai and Mazumdar 2003) The thematic of education has been so historicized as to enable a tracking of significant *shifts* in the women's movement and in debates on education, and their social consequences for the emergence of the field of women's studies. The study opens with a comparison between two historical moments: the mid-19<sup>th</sup> century demand for education as a necessity for women, which is then set off against the late 20<sup>th</sup> century recognition of "women's studies" as a critical instrument in the educational process. The first moment is located in the colonial period when social reformers were moved to transform so-called "Indian tradition" by providing the right kind of education for women, while the second moment has its context in the not so distant past of the

1970s, when women's studies was first named and conceived in order to enable the questioning of the existing educational system and dominant systems of knowledge. (An earlier version of the following section is to be found in John, 2002).

### **Historical Background: 19<sup>th</sup> Century social reform and after**

As Desai and Mazumdar point out, during the period of social reform, (which evolved from the mid-19<sup>th</sup> century to the 20<sup>th</sup> century in different regions of the sub-continent), the problem of the "status of women" or "the women's question," to use the language of those times, was central to a whole range of social movements. Though reformers had remarkably different, if not diametrically opposed, agendas, they all agreed on this: women had to be educated. Given the elite bias of most of these reformers, however, the dominant focus was on women as the custodians of traditional cultural values, who, as wives and mothers, needed to uphold the family while at the same time complementing their husbands' changing needs and desires. As a result, the emphasis was largely on separate women's schools, different curricula and languages of instruction, even different standards. In other words, education was not envisaged as an equal right in itself, and rarely went beyond elementary or at most secondary education, except for rare exceptions, such as Savitribai Phule and Pandita Ramabai, or D.K. Karve who founded the first women's university in the city of Pune in 1916.

Though the official education commissions during the pre-independence era, and even to some extent after independence, continued to advocate separate curricula for women, other perspectives also emerged. The All India Women's Conference, for instance, (established in 1927 and which became the most influential women's organization in the 1930s with over a thousand members) demanded that education be common for both men and women; as did the Gandhian concept of basic education for all. By the time of independence in 1947, the significance of education for both men and women was widely recognized and endorsed. The Constitution ratified in 1950 included Article 45 – concerning the provision of free and compulsory education by the state for all children up to 14 years within a period of 10 years; Article 16 on non-discrimination on grounds of sex in public employment; and Article 15(3) concerning special provisions for the welfare and development of women and children.

### **Post-independence India and the beginnings of women's studies in the 1970s**

How much changed with independence? Colonial frames of reference continued to inform post-independence education commissions, Constitutional guarantees of formal equality notwithstanding. In spite of claiming to make a break with the colonial past, and view men and women as equal citizens of the new nation with

equal abilities to carry out the same academic work, a “persistent ambivalence” rested on women: Modernity and tradition had to somehow be combined where women’s education was concerned, precisely because the passing on of tradition could “not be acquired by chance,” but required “laboratory experience in the care of home and family.” Though this tenor of the first post-independence University Education Commission headed by Dr. Radhakrishnan was to change significantly in subsequent Commissions of the 1950s and 60s (such as the Durgabai Deshmukh Committee on Women’s Education, the Hansa Mehta Committee and the Kothari Commission) Desai and Mazumdar underscore that

all these committees, whether headed by a man or a woman, whatever their political inclination, failed to articulate the relationship between women’s equality, their participation in national development and the development of education itself (Desai, et al, 2003:8).

It would be a major mistake, however, to simply read this as a sign of incomplete modernity, or of conservatism. Leading educationists were convinced that universities had to play an interventionist and activist role and expand the areas of their intellectual concerns. Moreover, for a post-independence generation of middle-class women, major gains were possible, and there were many who could find support from amongst a small, but committed group of critical social scientists. Indeed, this rapid expansion hid the severe contradiction of the faster rate of growth of women entering higher education, and extremely low levels of general literacy. These were among the major disquieting findings of the Committee on the Status of Women in India’s (CSWI) *Towards Equality* report of 1974 prepared for the UN Year of Women in 1975 – the first systematic effort after independence by a group of scholars to look into the social, economic, legal, political and cultural status of women across the entire country. The startling findings of this report revealed that, far from benefiting from the developmental efforts of the country after independence, the condition of the majority of the female population, especially in rural areas, had in fact deteriorated. This was particularly visible in declining trends in the female/male sex ratio, in women’s participation in the economy, and their low political presence in the democratic electoral process. Instead of being a policy document destined to gather dust in government and UN offices, *Towards Equality* has been hailed as a “founding text” (Tharu and Lalia 1993) that galvanized both academics and activists into an examination of the renege Constitutional and developmental promises made by the State. (For further details see Government of India 1974; Mazumdar, et al, 1996; Desai and Krishnaraj 1987; John 1996a and John 1996b).

Disturbing and even bizarre as it will seem to us today, Vina Mazumdar recalls that the first institutional sanction to women’s studies from a state body came “as a direct response to the declaration of Emergency in June 1975” (Mazumdar 1998:2). It was in the corridors of the Indian Council of Social Science Research

(the ICSSR, established in 1969), which is the government body responsible for sponsoring social science research in the country, that the CSWI's appeal to the social science community to pro-actively combat their neglect of women bore fruit in the form of a sponsored research programme targeting poor, marginalized, and "invisible" women. In a strange twist, the gamble was that these studies would not be perceived as a political threat, especially when the ICSSR would not be allowed to do "much else." (Ibid) The first documents to emerge as the result included a *Programme of Women's Studies* (ICSSR:1977a) and *Critical Issues on the Status of Women: Suggested Priorities for Action* (ICSSR:1977b), which initiated a wide range of research studies addressed to social scientists from disciplines such as economics, demography, sociology, political science and education.

The very first use of the term "women's studies" took place a few years earlier, and within a women's university. The SNDT University for women in Bombay, a quintessential product of the pre-independence agenda of social reform (the legacy of D.K. Karve), engaged in providing a general college education to young women, had something of an identity crisis in the early 1970s: it was no longer enough to think of how best to "modernize" the education of young girls (by expanding a conventional curriculum to include technical and professional courses). In order to be able to respond to the changed realities of the new times, it was proposed in 1973 that a centre for women's studies be established with an explicit focus on research, documentation and an experimental approach to new courses. This change from an exclusive emphasis on women's education to one where "women's lives and experiences acquired the status of legitimate areas of academic concern, especially in relation to poor, uneducated women" (Desai and Mazumdar 2003:18) is a clear example of the shift in perspective that gave institutional birth to women's studies in higher education. As Maithreyi Krishnaraj has pointed out, even though "a theoretical view of women's systemic subordination was not yet on the horizon, women's studies was already being identified as an instrument of change" (Krishnaraj 2003:87). Moreover, this vision enjoyed the support not just of prominent academics, but of the university's administrators, and the Research Unit of Women's Studies, as it was first called, came to be established in 1974 as an autonomous unit housed in the sociology department, with the then head of department, Dr. Neera Desai appointed as its first honorary director.

With the reaffirmation of democracy after the Emergency was lifted in 1977, and the growth of a fresh phase of the women's movement, these small and largely invisible beginnings within institutions of higher education were able to enter the wider public world of political debate. There was no turning back after that. Even though centres explicitly devoted to research on women's issues were extremely small, and the established disciplines resisted change, especially the inter-disciplinary and trans-disciplinary thrust of women's studies, the field kept expanding during the subsequent decade of the 1980s. In order to gain a clearer

perspective on the initial agendas directing women's studies, we therefore must not forget the multiple institutional inputs into women's studies during years of political upheaval, including the suspension of democratic rights and its aftermath. Recall that a hundred years ago the demand for the education of women had gone out as an essential ingredient of movements of social reform under a colonial state. The interesting shift, I think, is that when the women's movement re-emerged in the 1970s along with other protest movements (urban and rural, working-class, tribal and dalit) against increasingly centralized forms of post-colonial state power, this was accompanied by the widely expressed need for more *information and knowledge about women*. Everyone from UN agencies, to government funded centres such as ICSSR; to women in academics felt acutely this sense of ignorance, the lack of even basic information. Not surprisingly, differences emerged over what kinds of data and scholarship were required for the development of the field. It is all the more remarkable, therefore, that a consensus seems to have formed that was ratified as early as the first National Conference on Women's Studies in Bombay in 1981: *Women's Studies was a "critical perspective," not a discipline, least of all a special topic. And, as may be expected in turbulent and angry times when visions of what has to be done are totalizing in scope, this was a perspective that "required articulation in every discipline, institution, in all studies and at all levels."*

In 1979, Vina Mazumdar and Kumud Sharma produced the first discussion on the scope of women's studies – "Women's Studies: New Perspectives and Challenges" (Mazumdar and Sharma 1979). This paper literally burst at the seams with questions and ideas. It looked back to the history of social reform, the political mobilization of women during the nationalist struggle, and the Constitutional guarantee of equality to question the large-scale neglect of women by the social sciences in the immediate decades after independence. It also looked around at the range of work just emerging, especially studies that challenged older theses on the role of "tradition" or "culture" to account for women's low status. Instead, they drew attention to, and called out for more, studies on women's participation in agriculture, in the urban informal sector, the effects of modernization, women's declining political representation, the nature of contemporary socialization processes, and so on, to argue strongly for a "re-examination of conventional theories and strategies for women's development" and a recognition of "the complexity and the magnitude of problems of women and development" (Mazumdar and Sharma 1979:16).

These are, no doubt, cursory and incomplete glimpses into formative moments in the establishment of women's studies in the 1970s. Even so, they do provide the first answer to all those who, two decades later, wonder about the institutional location of women's studies. *The reason why the Indian case is so hazy and confused is that women's studies was never conceived as a separate field of study, but was addressed to the social science community as a whole. The demand was*



*intervention and transformation of the entire educational system, and the principal site from which to undertake this was higher education – in universities and research centres.* Furthermore, research itself was envisaged as a form of outreach, linking a politically aware educated middle class to the lives and realities of the much larger mass of women outside. The belief and hope was that research and activism would become increasingly linked to the point of achieving a convergence between women's studies and the women's movement.

If I might summarize the story so far, the main points would be the following:

1. 1974-81 marks the institutional beginning of women's studies in India.
2. Concerted efforts, including those made within institutions of higher education, led to the establishment of women's studies, *well before* official recognition by bodies such as the University Grants Commission. (Pappu, 2002)
3. In its formative period, women's studies is primarily conceived of as *research*.
4. Questions of education – the primary focus on women prior to this time – recede from view. (See also Desai 2002 for a further corroboration.)
5. Reviews of research undertaken before and after 1975 have made a strong case for considering this time to be a watershed in more ways than one:  
 Firstly, the paucity of research on women is noted: in the period 1970-75, out of hundreds of research projects supported by the University Grants Commission only 4 were on women (Report of the National Conference on Women's Studies 1981).  
 Secondly, critiques were made of the elitist, middle class bias of earlier studies (Desai and Krishnaraj 1987), and of the inability to perceive the nature and structure of the devaluation of women (Mazumdar and Sharma 1979; Desai and Patel 1988).
6. Women's studies was never conceived of as a separate discipline.
7. The number of institutions explicitly devoted to women's studies was small well into the 1980s. Apart from the Research Unit of Women's Studies in Bombay, two Delhi based organizations devoted to research were set up during this period: The Institute of Social Studies Trust in 1976 by Devaki Jain (Jain 2003), and the Centre for Women's Development Studies (CWDS) established in 1980 under the aegis of the Indian Council of Social Science Research, as a "catalyst" in the production of new researches on women in the context of socio-economic and demographic transformations (CWDS 1986, Sharma 2002). *It would thus lead to major distortions to equate the growth of women's studies exclusively with the establishment of women's studies programmes.*



8. The bulk of the new research on women from the late 70s onward were undertaken by scholars and activists located in university or college departments, in research centres and other organizations, who were moved to respond to a range of issues while working within and against the frameworks of existing disciplines. Much of this was accomplished without any explicit reference to “women’s studies.” *It is therefore in the broad sense of denoting the writing and scholarship on women engendered in the wake of the political upheavals and academic re-awakenings of the 1970s and after that the term “women’s studies” is being used.*

One of the most laudable activities of centres, such as the Research Unit in Bombay and the CWDS in Delhi, has been their success in setting up a library and documentation centre in their respective institutions, headed by librarians with a special interest in housing not just books and journals, but also conference documents, unpublished papers, statistical sources, project and research reports, laws and acts, newspaper clippings, and audio-visual materials on women’s issues. The main data base of the CWDS of books, monographs, research reports, and so on stands at over 30,000 entries.

### **The 1980s-1990s: Women’s Studies across the Disciplines**

Like most new fields, and precisely because it was never projected as a parallel discipline – women’s studies has been heavily dependent on the existing structure of higher education and its allocation of problems and aspects of Indian society among different disciplines. How and where did women come to figure in the social sciences and humanities? What sorts of problems relating to women could not be easily “housed” within academia? Which feminist issues have become dense subjects of inquiry and debate in these past decades? Where are the major gaps and impasses? These are the next set of questions that a history of women’s studies would have to address.

Achievements there have undoubtedly been – as women’s studies expanded during the 1980s, it even gained prominence in certain areas by the 1990s. Critical appraisals of development from a gender perspective had by this time found a respectable niche in the field of economics; the history of colonial India was dramatically “recast”; and, in the case of English literature, feminist interrogation went well beyond considerations of gender alone to bring about a crisis in the discipline itself (Joshi 1991, Sunder Rajan 1992, Tharu 1998).

The main reason why it is nonetheless not possible to provide a clear assessment of its institutional impact has to do with the simultaneous vastness and thinness in the spread of women’s studies. This means that while we may derive some comfort from the enormous amount of work that is taking place under the name of “women” and “gender” (just a look at the current proliferation of publications and publishers

in the field compared to the situation a generation ago would testify to this), the considerable unevenness in its impact gives women's studies the appearance of a ghetto (or alternately of a selectively successful funding category).

It might be useful at this point to provide some idea of the kind of publishing avenues available in India today: The first magazine to emerge from women's groups was *Manushi: A Journal of Women and Society* launched in 1979. By 1985, a major social science journal the *Economic and Political Weekly* was persuaded to set apart a special section twice a year, in April and October, for a Review of Women's Studies. In the late 1980s, the Centre for Women's Development Studies began a journal called *Samya Shakti: A Journal of Women's Studies* which reemerged in 1995 as the *Indian Journal of Gender Studies* (now a Sage journal). In the late 1970s and early 80s, the Research Unit of Women's Studies in Bombay was a special outlet for the publication of new research (but with no facilities for distribution). This was followed by the establishment of a professional feminist publishing house in the mid-1980s – Kali for Women. Since the 1990s, most mainstream publishers in India have their "Gender" sections along side other themes and disciplines. (See *The Book Review Gender Specials* 1995, 1999 and 2002 for an idea of the range of researches being currently undertaken).

While it may not be possible to provide an overview, some pointers can nonetheless be ventured. A good place to start a review of research in women's studies over the last 2-3 decades would be from the side of the women's movement. This means examining the kinds of knowledge produced at the interface of the movement within higher education in a more *disaggregated* manner. How exactly did specific campaigns "produce" or engender the necessary knowledge required for action? For instance, some of the biggest early campaigns that were undertaken by a number of women's organizations across the country from the late 1970s onwards relate to the issue of violence against women, not just domestic violence but also state violence, and class, community, caste violence as well. Indeed, in the minds of the vast majority of the public, women's issues are associated with violence. However, what is surely interesting is that in spite of all the attention to violence on the ground, this has *not* been complemented with comparable research in universities and research institutions. Areas such as domestic violence continue to be under-researched, and themes, such as state violence or caste-based violence, suffer even more in this regard (Karlekar, 2002). Indeed, contemporary studies of domestic violence appear to be emerging from a different site than that of higher education, namely the NGO sector. Only in certain specific cases, such as the campaigns against sati, (the practice of widow-burning on the funeral pyre of her dead husband), and the struggle to understand and oppose communal violence, has the women's movement had the advantage of some scholarship on the subject, with feminists subsequently producing path-breaking analyses of these issues for both academic and wider audiences. Consider another example. Though the women's movement has repeatedly taken recourse to the law and successfully fought for

a series of amendments, this has had next to no impact on the study and teaching of the law, at least until recently. Interestingly, it is only when new universities for the teaching of law were established a few years ago (such as the National Law School in Bangalore), that a place for feminist engagements and interpretations in this critical field found a place within the law curriculum.

This brings us to the next related point already emphasized before, namely the all-important thrust of women's studies as "a dimension or perspective that required articulation in every discipline, institution, in all studies and at all levels." The question then is – if this was the mandate, to what extent has it been realized? How have different disciplines responded to this challenge? If we look at the social sciences and the humanities – disciplines such as history, economics, sociology, political science or literature – what has been the mutual relationship between them and gender issues? That is to say, how have they been impacted by women's studies, and what has women's studies, on its part, received from these disciplines? What sorts of ghettoization have nonetheless taken place?

It is in answering questions such as these that the contradictory institutional pulls of women's studies become visible. This is because its mandate *not* to develop into a new field works *against* women's studies inter- and trans-disciplinary mode of enquiry. It is not obvious how women's studies was meant to intervene within the existing structures of higher education, when, as everyone knows, the university system is not just organized around discrete disciplines, but is also deeply hierarchical across disciplines, with the sciences at the top of the hierarchy, economics further down, and the lower rungs of the ladder occupied by other social sciences and humanities.

It is, therefore, not accidental that the sciences have been most immune to questions of gender, with the possible exception of medicine and health. It is also not accidental that, given the dominant role played by the discipline of economics within the social sciences in post-independent India, it is this discipline that played a formative role in the early stages of the development of women's studies in the 1970s and 80s. Many feminists and activists who may not themselves have had any prior training in the subject matter of economics found themselves drawing on the resources it provided for understanding the impact of development on women, the question of women's employment, the nature of the household, the problems of peasant women, property relations, and the policy implications of all of these. (Significant publications and reviews include Jain and Banerjee 1985, Duvvury 1989, Kalpagam 1986, Agarwal 1994). On its part, it took a long time before mainstream economics acknowledged at least some of the work being undertaken – as of today we can speak of a sub-field within developmental and labour economics that is directly concerned with issues of women and gender. To some extent, this has been aided by the agendas of international agencies and NGOs concerned with questions of development and interested in approaching gender

through statistical methods of quantification and comparison – both economics and demography lend themselves well to these kinds of analyses. Economics has also been more responsive to other international pressures to change the paradigm of development, such as environmentalism, but less open to more “local” issues, such as extra-economic and cultural forms of inequality based on caste and community. It seems to me that these factors have affected the particular directions taken by gender and development debates in India. On the other hand, given the kind of authority that economics wields, and its tendency to depend on statistics and mathematics as analytical tools, feminists and activists who have not used these methods tend not to be taken as seriously and have a harder time being listened to by economists.

The next discipline to have had a strong impact is that of history, at least since the 1980s. This was not yet the case in the 1970s: History was the one discipline, according to Vina Mazumdar and Kumud Sharma when they were writing their discussion paper, that was still “luke-warm to the challenge of women’s studies.” (Mazumdar and Sharma 1979:21) It is very interesting to see what sort of two-way process of exchange and transformation has taken place between history and women’s studies. On the one hand, certain understandings of history – the division into ancient, medieval and modern India (earlier referred to as the Hindu, Muslim and British periods respectively), the critical role of colonialism – have been revised as the result of feminist scholarship (Chakravarti and Roy 1988). Feminists have also made historiographical breakthroughs by going beyond the conventional archive, whether these are alternate writings by women (Sangari and Vaid 1989; Krishnamurthy 1989; Sarkar 1998; Tharu and Lalita 1991 and 1993), or through the remarkable resources of oral history (Stree Shakti Sanghatana 1989; Butalia 1998; Menon and Bhasin 1998). On the other hand, dominant traditions of historiography have in turn left their imprint on women’s studies – the least studied period of Indian history overall is that of medieval India. When it comes to women and gender, feminist interrogations of this vast period of India’s past remain a virtual blank apart from isolated incursions into the *bhakti* movement (literally meaning devotion, this is the name given to popular religious protest movements between the 12<sup>th</sup> and 17<sup>th</sup> centuries in which a women and lower castes were active). Moreover, while certain regions of India and centuries in modern India have been relatively well-studied, attention elsewhere has been much more sparse.

Let me consider one more example, namely the curious and complex case of sociology. Of all the disciplines of the social sciences, it is sociology which inherited the colonial discourses of Indology and anthropology, where “women” had already been accorded a place, especially in studies of the family, kinship and marriage. However, it is this very knowledge and frames of thinking that were pervasively critiqued by the pioneers of women’s studies for being elitist, culturalist and narrow (Mazumdar and Sharma 1979; Desai and Krishnaraj 1987). This has

had contradictory implications for the subsequent relationships between the issues thrown up by the women's movement, patterns of growth within women's studies and the role of sociology. With economics, history and literature occupying more prominent places, sociology has not had a comparable influence in shaping agendas within women's studies, especially when it comes to providing contemporary analyses of social and cultural issues involving the family, caste and community. (See Uberoi 1993, Rege 2000 and John 2001 for a fuller discussion).

However, it is not accidental that many perceive sociology to be the "natural" disciplinary home for "women's studies." Even more interesting, the only examples in print by way of a critical response from mainstream male academics to the problematic advent of feminist scholarship and women's studies have come from sociologists (Beteille 1995; Gupta 1995). The discipline of sociology is, therefore, significant for the purposes of this paper precisely because its location within the system of higher education has made it a particularly active site for contending with disciplinary and feminist orientations.

The next sections will focus more closely on particular institutional developments – in university departments and in the growth of centres for women's studies from the 1980s into the 90s. In so doing, the contradictions in the founding mandate of women's studies – not to become another discipline, but to transform disciplines – will be sharpened.

### **The Growth of women's studies centres and the University Grants Commission**

If, in 1981, there was just one university based unit for women's studies and two research centres, this situation changed during the next decade. By 1983, the Tata Institute of Social Sciences in Bombay, a major post-graduate teaching and research university with a special focus on social work, established its first unit of women's studies (Datar 2003). In 1985, in the city of Hyderabad in central India, an activist women's organization acutely felt the need for an institutional forum in which activists and academics could work together. Believing that universities and other academic institutions did not have the interdisciplinary institutional structures necessary for enabling women's studies, and that they would be too inflexible towards political engagement with a wider public sphere, the Anveshi Research Centre for Women's Studies was born as an independent organization (Tharu 1989; Anveshi 2003). (Both of these new centres received financial assistance from the Ford Foundation). The next example is very unusual, and goes quite against the trend elsewhere. The establishment of women's studies in Alagappa University represents a clear indication of the degree of regional and institutional variety in the country, since it is a private university established in the small town of Karaikudi in the southern state of Tamil Nadu in 1985, with a prominent focus on science and commerce courses. In spite of such an "alien milieu," the influence

of its first Vice Chancellor appears to have been sufficient, not only for setting up a women's studies centre, but even a full-fledged post-graduate MA in Women's Studies in 1989 (Papa 2003).

However, most of the other centres that came to be established from 1987 onwards appear to have received their major institutional support if not impetus from the University Grants Commission (UGC), the central state body responsible for governing, and to different degrees also financing, the university system in India. In the wake of the first National Conference on Women's Studies held in 1981, which brought as many as 380 participants to Bombay – students, teachers, activists, and also a number of university Vice Chancellors and the then Chairperson of the University Grants Commission – pressure was exerted on the UGC, to translate the recommendations of the conference into university level policy initiatives. It is worth emphasizing here what has already been glimpsed before, namely the ability of the founding generation of women's studies scholars, to act in a “top down” fashion, in this case using their influence within the UGC to try and affect changes in the university system. After several meetings, which also included international inputs from the predecessor of this consultation, a UNESCO initiative on women's studies and the social sciences in the Asia-Pacific Region held in Bangkok in 1983 (UNESCO 1983), efforts crystallized into a scheme to create units or cells of women's studies in universities and undergraduate colleges. References to women's studies even found their way into the National Policy of Education formulated in 1986 (Government of India 1986). The first guidelines for the establishment of these units in 1986 reiterated that women's studies was to provide a perspective at all levels and for all disciplines, engage in a combination of research, extension and teaching, and so play “an interventionist role” within and beyond university structures. Towards this end, the UGC would provide a modest annual grant. In 1987, the research unit of women's studies at SNDT in Bombay received UGC recognition, and five new units or centres were set up (out of the seven universities initially selected) – in universities in Trivandrum (Kerala), Chandigarh (Punjab), the University of Delhi, the University of Pune and Benares Hindu University (Uttar Pradesh). Over the next decade the number of such centres in the country increased to as many as 22; today they stand at 33. The women's studies programme in Jawaharlal Nehru University, where I am currently employed, is one of the youngest, having been inaugurated in 2000.

First of all, it must be emphasized that this kind of institutional support from an administrative state body towards a new field of study with claims of creating institutional change – ideologically as well as academically – is surely unique in the history of higher education in India. Certainly, one cannot think of any parallel examples – whether in prior fields such as labour studies, or in more recent concerns with Dalit and minority issues. While not wishing to detract in any way from the energy and commitment of a founding generation of women's studies practitioners and institution builders, it is nonetheless noteworthy that existing reflections on

the making of women's studies in India, such as the pioneering collection edited by Devaki Jain and Pam Rajput (2003), which includes the significant essay by Neera Desai and Vina Mazumdar already referred to, and a number of valuable case studies on individual women's studies centres, have not dwelt at any length on this phenomenon.

Secondly, based on the limited information currently available, it would be a huge mistake to generalize or homogenize about the scope and structure of UGC supported women's studies centres. Each of them has a specific history, whether in terms of their founding director's prior involvements in women's issues, politics and scholarship; the time of their establishment; the availability of university level support; their relationship to other women's organizations and the women's movement; the nature of the university in question – whether central, state, or private; the presence of undergraduate and postgraduate affiliated institutions; and so on. Unfortunately, networking between these centres is as yet poorly developed, so that direct relationships between centres is confined to a small number (mostly in metropolitan cities), with the rest appearing to function more or less in isolation from one another. The only generalizations possible at this stage have, therefore, to do with the kinds of possibilities as well as constraints *set in place by the University Grants Commission's guidelines*.

A typical centre already from its first phase has been given quite an ambitious list of tasks. According to the recent set of guidelines put out by the UGC in 1997, these activities include the following:

- 1) Teaching and Training – compulsory foundation courses for all faculties; integrating feminist perspectives into all disciplines; and specialized women's studies courses at various levels from Certificate Courses to PhD;
- 2) Research on a range of themes – from the new economic policy, to reproductive health, and decentralization; family, migration, violence; feminist theorizing and so on;
- 3) Extension activities involving social action and community development;
- 4) Dissemination through library acquisitions, documentation and publications; and
- 5) Advocacy on public and policy related issues.

(UGC 1997)

Even allowing for flexibility in the above array of activities and the recognition that teaching, in particular, would have to be initiated in a phased manner well after centres have been established, there is a severe mismatch between demand and supply. The infrastructural support provided to carry out such a multi-dimensional programme has been extremely small. Women's studies centres



are typically headed by honorary directors who are already professors in their respective departments and take on this additional responsibility with no reductions in their existing duties. They are provided with a minimal support staff such as a research officer, an office assistant or a librarian, whose salaries are paid out of the annual grant (initially set at Rs.500,000 or about US\$12,500), which also has to cover expenses related to all the activities of the centre. The idea of being a “catalyst,” and not a department in its own right, has meant that a successful centre has to find ways of drawing in other faculty from existing departments with interests and capabilities in the field of studying women and feminism, once again making demands on people over and above their existing responsibilities. As practically all the existing case studies would attest, for the directors concerned, especially founding directors, a very significant, indeed empowering, process of self-development and sense of recognition has been enabled by their new position. (Jain and Rajput 2003) But, it remains less clear how many women’s studies centres have been successful as “hubs” of activity in terms of drawing in a larger group of faculty and students. In a number of cases, centres have been unable to achieve the necessary synergy – they tend to become too closely identified with their respective directors, who do not actively involve other university faculty; or the opposite has happened, with centres finding themselves cut off from mainstream departments who do not wish to be associated with women’s studies. This means that vibrant centres are over-stretched as they attempt to address themselves to a whole array of tasks, but with insufficient support and sometimes in the face of opposition. Others tend to lapse into projects, workshops and activities that do not require the involvement of a larger community of teachers or students, but can be carried out with the support staff available.

While the carrying out of research projects, or certain kinds of outreach activities, need not place undue demands on a particular centre, matters are somewhat different when it comes to questions of courses, pedagogy and curriculum development. As I have already emphasized, when women’s studies first emerged in the late 70s and early 80s it was largely equated with new research on women. Issues of education tended to recede from view. However, when such issues do make a reappearance, whether this be the mandate of bringing in a gender perspective “at all levels” of the educational system, or again in the UGC guidelines of 1997 just referred to, they remain overly general. After all, how exactly is the mandate to “integrate feminist perspectives into all disciplines” to be carried out, and who are equipped to do so?

A few women’s studies centres have placed on record their ability to play some role in modifying the curriculum in other departments in the university or even in affiliated undergraduate colleges. The typical form this takes within the Indian university system is through the introduction of an “optional course or paper” in women’s studies in a particular discipline at the post-graduate or undergraduate level. (Bombay University introduced such optional courses in the sociology



department in 1985; Madras Christian College may have been the first general undergraduate institution to offer a paper in women's studies; women's colleges such as Isabella Thoburn College in Lucknow, Lady Doak College in Madurai, Tamil Nadu, and N.M.K.R.V. College for Women in Bangalore have also introduced papers in their undergraduate syllabi). To take a recent example, the University of Delhi has an optional paper in Political Science for undergraduate students called "Women in the Political Process." However, in this case it must be acknowledged that the actual efforts required for producing, not just a syllabus, but also a textbook of readings in Hindi (the language of the north Indian region) came from feminist undergraduate college lecturers rather than the Delhi University women's studies centre (Arya, et al, 2002). UGC women's studies centres in Benares Hindu University and Calcutta University do appear to have been active on the curriculum front, and have been, by their own account, successful in influencing faculty to change their syllabi and adopt new teaching materials (Jetley 2003; Ray 2003).

It would be interesting, but well beyond the scope of this paper, to actually explore how different universities across the country have responded to the need to incorporate "women" into their syllabi when they undergo periodic revision. No such study has yet been undertaken. One can, nonetheless, definitely say that women are no longer "invisible" as subjects of inquiry, and, as I have already argued, this presence is much larger than, and need not bear any directly causal relationship to, specific women's studies centres. For purposes of furthering the discussion here, I think it would be fruitful to pursue two lines of inquiry with the help of examples. The first looks at the consequences of trying to introduce a feminist perspective within a mainstream discipline. The second examines the opposite impulse, namely the desire to set up separate degree programmes in Women's Studies. These two trends are well known in the literature on women's studies and have been referred to as the "integration" or "mainstream" versus the "autonomy" approaches.

*What is significant in the Indian case, I think, is that issues such as these did not crop up in any major way in the initial years when the focus was overwhelmingly on research. However, in more recent years, especially since the 1990s, questions of teaching and the establishment of courses have started to take on increasing importance. Concrete challenges to the founding mandate become more acutely visible in the face of growing interest in the institutionalization of women's studies through pedagogy. In order to explore this further I will draw on the following cases, which should by no means be seen as representative of the country as a whole: The School of Social Sciences in Jawaharlal Nehru University, with a particular focus on its sociology department, will serve as an example of the challenges besetting "mainstreaming." For the second trend of "autonomy," I will provide brief information on some of the new degrees in Women's Studies that are now being offered, indicative of how far things have moved since the 1970s.*

## **Sociology in Jawaharlal Nehru University: A Case of Mainstreaming?**

The School of Social Sciences in Jawaharlal Nehru University (JNU), established in 1969, is well known nationally and internationally as a premier institution with progressive left-oriented post-graduate departments or “centres” in history, political studies, regional development, sociology (known as the centre for the study of social systems), and advanced centres in social medicine and public health, education, and science policy. JNU, in general, and its sociology department, in particular, offer significant insights into the kinds of trajectories that the subject of “women” can take within the university system. Well into the mid-1980s, there was little evidence of any courses on offer, either at the MA or MPhil (Master of Philosophy) level, whether compulsory or optional, that included new work coming out of women’s studies or feminist scholarship. According to Patricia Uberoi, no women’s component, let alone a feminist perspective, could be discerned from the 29 course titles in the MA, and 35 courses in the MPhil, on the rolls of the sociology centre in 1985 (Uberoi 1989). However, after joining the sociology centre that year, she was equally struck by the following: both men and women students displayed a genuine interest in women’s issues, and some were active in the women’s movement. Even more interesting was the significant presence of questions of gender when it came to students’ choice of thesis topic at the MPhil and PhD levels – noticeable in 12 out of the 100 currently enrolled research students.

This mismatch can be interpreted in a number of ways. It could simply serve as yet another illustration of the very different trajectories of research and pedagogy that I have repeatedly drawn attention to. But, as Uberoi herself notes, there is more to it. Sociology has one of the highest proportions of women students. It is also likely that women students are supposed to have a “natural” interest in studying women, that this is the most “practical” form of research for them to undertake, and, even more telling, that when it comes to undertaking research on women, no special expertise is required beyond “worthy intentions and common sense” (Uberoi, *ibid.* 280).

Thanks to the academic flexibility and openness at JNU, it was possible for Uberoi to introduce, in 1986, optional papers at the MA level, “Women and Society in India: A comparative perspective,” as well as in the MPhil course, “Themes in Gender.” Both men and women students opted for the new courses and the MA level course, in particular, proved to be very popular, attracting participants from other disciplines, with classes of as many as 60 students on occasion. I will not go into details here of how the courses were structured, except to note that Uberoi records how much she had to juggle between the availability of a much vaster literature on women and development, and her personal desire to retain priority for the approaches of sociology and social anthropology, her home discipline.

Subsequently, these courses were “inherited” by others, and we are fortunate to have yet another account by Maitrayee Chaudhuri, who taught the MA course on Women and Society from 1993-2000 (Chaudhuri 2002). She begins her reflections by noting the distance traveled by her department in the intervening years – “gender” has since become a special thrust area, (a look at the number of MPhil and PhD theses on women and gender related topics in the last five years up to 2002-03 would corroborate this – they now stand at between 20-25% of the total number being submitted in a given year), with gender components having been introduced into a number of compulsory sociology courses as well. However, Chaudhuri goes on to examine more closely whether one could consequently view this as a case of “mainstreaming” gender within the curriculum. She develops her response from two vantage points – that of the faculty, and on the basis of the concerns and experiences of students. Broadly speaking, the faculty have readily accepted gender as another “variable,” but not as a “perspective,” so that little fundamental rethinking has happened in relation to the overall structure and scope of the discipline. Secondly, and following from this, doing gender continues to suffer from differential prestige, and is looked upon as “partial” in relation to other, presumably, more central sociological issues.

From the side of students, other kinds of challenges emerge from Chaudhuri’s reflections over her seven-year long teaching experience. On the one hand, she recalls the air of “difference” in the classroom – a sense of expectation, even excitement around the personal, political issues that could be raised, especially in the early years when there was a mix of male and female students. (In later years, this changed somewhat, as the number of male students dropped, and more and more women students saw the course as a potential avenue for professional placements in NGOs and the like). But, on the other hand, she dwells at considerable length on the difficulties she frequently faced as a sociology teacher in making the connection between personal experience and theoretical reflection, between “common sense” and everyday knowledge about gender, and the realm of the “social.” In other words, “mainstreaming” among students might be usefully translated into the pedagogical and feminist goal of linking the realms of the personal and the political through the medium of theoretical analysis and sociological understanding, a task that is often elusive. The more heterogeneous the student body – not just in terms of gender, but equally critical in terms of their class, caste and regional backgrounds, and the cross-cutting effects of all of these – the more difficult does the task become.

I have dwelt on the example of teaching a Women’s Studies course within a discipline like sociology because it offers lessons that extend beyond this particular case study. Terms like “mainstreaming” or “integration” tend to be used too vaguely and with little attention to the concrete practices of engaging with the everyday structures of a discipline. How different do matters become when Women’s Studies is taught as a separate subject? In the last five years or so,

something quite new has emerged in the Indian context – stand alone courses in Women’s Studies are being offered in a number of universities.

### Case Studies of Degrees in Women’s Studies

As I have been indicating for quite some time now, women’s studies in India did not promote the model of separate departments or plan that centres of women’s studies take on the task of teaching their own courses. When new centres of women’s studies were formed, these could be outside the university system (such as the Centre for Women’s Development Studies in Delhi or Anveshi Research Centre for Women’s Studies in Hyderabad, engaged in research, seminars and workshops, raising public awareness, influencing and critiquing state policy, and so on) or within universities, sometimes as part of a particular department or established as an “autonomous” unit. In spite of all the difficulties faced by some of these centres, in terms of their uncertain status within the university system and their lack of faculty, a few of them have found themselves initiating full-fledged degrees in Women’s Studies. There are, as yet, no accounts of the impetus behind these efforts, especially in light of the fact that they inaugurate a very different trend from that of “integration” or “intervention.” In this paper, therefore, only brief profiles will be provided of three kinds of courses being offered. The table below provides some basic information.

<b>Basic Data on post-graduate Women’s Studies courses in select universities</b>						
<b>University</b>	<b>Course</b>	<b>Duration</b>	<b>Year Estab- lished</b>	<b>No. of Full-time Faculty</b>	<b>Guest/ Visiting faculty</b>	<b>Max no of Students</b>
<b>Pune University</b>	Certificate Course	1 year	1995	4	7	45
<b>Pune University</b>	Diploma Course	1 year	2002	4	0	8
<b>Lucknow University</b>	MA in women’s Studies	2 years	1998	1	5	30
<b>Jadavpur University, Kolkata</b>	MPhil in women’s studies	2 years	1999	1	20	15

*KrantiJyoti Savitribhai Phule Women’s Studies Centre, University of Pune:* The Women’s Studies Centre in Pune was established in 1987 as a UGC sponsored centre within the sociology department of that university. In 1997, its relationship with the sociology department was severed and it became an autonomous centre

(Bhagwat 2002). The Women's Studies Centre has been extremely active on many fronts, and began its first teaching effort in 1995 with a post graduate interdisciplinary certificate course in Women's Studies. This part-time one-year course means to provide students with an introduction to women's movements, locally and globally, to theoretical perspectives in feminism, and to basic issues in gender and development, gender and culture, and social history, with a special emphasis on the history of Western India where Pune is located. Interestingly, the prospectus of the centre begins by describing Women's Studies as a "discipline," albeit a unique one that "underlines the connections between knowledge, experience and social transformation."

The certificate course consists of four papers, each subdivided into modules to cover the range of themes mentioned above. When it was first offered in 1995, there were 11 women students who joined. Since then, the numbers have been steadily increasing, with a small number of male students also choosing the course – 6 men and 39 women took the course in 2000-01, and overall enrollment appears to have stabilized around these figures. A large number of those taking the Certificate course are students studying for their MA in the university, who wish to take this in addition to their regular classes. It must also be noted here that, strictly speaking, the Women's Studies Centre does not have any permanent faculty! The salaries of all the faculty, from the director (at the professorial level), the second faculty at the lecturer-level, to the two teaching associates (who have completed their MPhil and are currently enrolled for PhD) all come out of the annual grant of the UGC, which has to be renewed every year, and is notoriously prone to uncertainty and delay. This core group also relies on about 7 visiting faculty, composed of activists, researchers and college teachers, all from outside the university, who contribute a set of 3-4 lectures in their areas of specialization.

It is, therefore, all the more remarkable that the centre has proceeded to start a Diploma course since 2002, and also a one-year part-time course, structured to follow the certificate course as an advanced course in Women's Studies. It is composed of four papers in feminist epistemology, methodology, and qualitative research; major themes in gender studies in India; globalization and gender; and a final optional paper involving a research project. This course has attracted a small but mature number of participants, many of them experienced college teachers and activists now interested in doing research on women and gender issues. The centre also offers three optional credit courses at the MA level (feminist theory and feminist movements; gender, culture and history; gender, development and globalization). Currently, a new part-time course is being devised for undergraduate students.

The Women's Studies Centre in Pune is, therefore, massively involved in a number of efforts to teach Women's Studies to a range of students. So far, all these courses are in the nature of adjuncts or optional components to the regular MA degree,

and the question of whether they should aim to start an MA of their own is being considered. What is remarkable is the considerable institutional and financial fragility within which they are working, a pattern one will find in other cases as well.

*Masters in Women's Studies, Lucknow University:* In 1998, the University of Lucknow began a full-fledged MA in Women's Studies along with Isabella Thoburn College, a women's college affiliated to the university. In Lucknow University, the initiative was taken by a professor of Philosophy, who at one time was also Vice Chancellor of the university, with inputs from the local unit of Oxfam. This may, therefore, be the first university teaching venture in establishing women's studies as a discipline that has drawn on an international NGO for assistance. The degree course is being taught by 5 guest faculty drawn from outside the university – from the Giri Institute of Development Studies, a research centre in the city, from NGOs and from among ex-students. Additional special lectures by visiting faculty from outside Lucknow are enabled with financial assistance from Oxfam. The two year MA is fully enrolled with 30 women students taking five papers each year, who are also expected to write a short dissertation in their second year. The 10 papers are concepts and theories in feminism, women and society in India, histories of women's movements; gender and economics; women and law; women and education; women and health; women, politics and the state; women, literature and the media; and women, environment, science and technology.

According to its coordinator, Professor Roop Rekha Varma, what matters most is the perspective provided to the students, who come in with a basic undergraduate degree in any subject, and sometimes have to overcome parental opposition to choose an MA in Women's Studies rather than a "mainstream" discipline.

*Jadavpur University, Kolkata:* The School of Women's Studies was established in 1989 as one of 11 interdisciplinary Schools within Jadavpur, (created to push the boundaries of existing disciplines on major issues of social concern, such as the environment, energy, water management, media, and so on) and received UGC sanction at the end of that financial year (Bagchi 2003). Already, in 1990, a workshop on curriculum development was organized with a view to engage with mainstream departments and the affiliated J.D. Birla College of Home Science. Interestingly enough, however, by 1999, the School had moved from its professed "catalytic" approach to launch a full-fledged MPhil course of its own in Women's Studies. Of all the women's studies centres I am aware of, the School of Women's Studies in Jadavpur is one of the few with strong institutional support from faculty within the university, mainly from the departments of English and Comparative Literature, and also from History and Philosophy. This two-year course consists of a number of modules or "groups" – women's studies and feminism; women, society and the state; schools of feminist thought, and women's movements are taught as part of Paper I. Paper II is broadly divided into gender in the social

sciences, and the cultural construction of gender in society. In their second year, students write a full-length dissertation guided by a supervisor. The maximum number of such students in any given year is 15.

With only a skeleton staff composed of the honorary director (a rotating position), a librarian and research associate within the School, the MPhil draws most of its teaching staff from amongst other Jadavpur faculty. The MPhil batch of 2002-04 is being taught by over 20 such guest faculty, including some teachers from other universities, activists and members of women's organizations.

*The relative recentness of these ventures in establishing Women's Studies as a discipline of sorts makes an assessment of the rationale of such courses, and their relationship to the overall structure of the university, premature. However, I do believe that the emergence of Women's Studies as a discipline, a subject with a curriculum, howsoever institutionally dispersed and fragile, represents a further shift in the evolution of women's studies in India.*

In order to situate this shift more carefully, it is necessary to say something about the changed contexts of the last decade. But before doing so, mention must be made of a significant "mainstreaming" effort being undertaken by a number of women's studies centres, namely, conducting "refresher courses," as well as the major Indian association of women's studies.

### **Refresher Courses in Women's Studies**

The University Grants Commission helps to finance a system of so-called refresher courses in all subjects for the benefit of college and university teachers across the country. These are of about four weeks duration, composed of a series of guest lectures coordinated by designated university faculty, and, as the title suggests, are meant to "refresh" such teachers about the latest developments in the discipline. Attending two refresher courses has recently been made mandatory for promotion from lecturer (assistant professor) to reader (associate professor) grade. Several universities host these refresher courses, whether at the national or regional level every year.

In 1996, the Centre for Women's Development Studies (CWDS) in Delhi took the initiative in securing UGC sanction to include women's studies as a subject for a refresher course. Teachers from any discipline are eligible to choose this theme if they so wish. Since 1998, a number of women's studies centres – in Delhi, Jadavpur, Benares, Pune, and Bombay – have been organizing these refresher courses. The CWDS gave considerable thought to elaborating a syllabus, as well as a set of readings that would serve as a broad introduction to women's studies, thus enabling college teachers to further their interest in the field. At any one time, 30-40 teachers attend these courses, implying that over the last five years or so,



several hundred teachers would have been exposed to women's studies, in addition to refresher courses from their own discipline.

Each university has full autonomy in designing these refresher courses, and so there is considerable variation in approach and resource persons. Whatever the limitations of such short courses, and the mixed motives of those who attend them, overall feedback from participants would justify the uniqueness of the opportunity of addressing teachers, often from small and far-flung colleges and universities, whom one would otherwise never reach.

### **Women's Studies Networks and the Indian Association of Women's Studies**

The Indian Association of Women's Studies (IAWS) was established in the wake of the first National Conference of Women's Studies held in Bombay in 1981. The IAWS has since evolved and grown, building on the special relationship between academics and activism that has characterized so much of women's studies in India. The IAWS is now well-established, headed by an executive committee elected every 2-3 years. Present membership stands at over 1000 life members. The main activity of the IAWS consists of planning a National Conference every two years or so. So far, 10 such conferences have been held – the first in Bombay (hosted by the SNDT Women's University), and subsequently in different locations across the country – Trivandrum, Chandigarh, Waltair, Calcutta, Mysore, Jaipur, Pune, Hyderabad, and Bhubaneswar. On most occasions, women's studies centres have been the hosting institution. These conferences bring together anything between 1000-2000 participants over a period of 4 days of plenary and parallel sessions on a host of sub-themes. In recent years, a particular overarching theme has been chosen for each conference, such as the most recent one "Sustaining Democracy: Challenges in the new Millennium" held in Bhubaneswar in October 2002.

It would be beyond the scope of this paper to provide an overview of changing trends in the choice of themes and sub-themes. The main focus has been on issues of contemporary relevance – development and globalization, state policies, community conflicts, family and sexuality, and so on. There is now growing awareness of the need to strengthen UGC women's studies centres through the IAWS, especially in smaller universities, and so regional workshops are being organized towards this end.

It should also be acknowledged here that women's studies in India has been rather nationalist and insular in its networking. In 1995, in the IAWS conference in Jaipur, Rajasthan, the first South Asian plenary panel on women in the region, was organized, and made a significant impact. Attempts have been made in successive conferences to continue with this South Asian presence, though much more needs to be done in this regard.



The IAWS is by far the most established association linking all those concerned with women's studies – scholars, teachers, students and activists. Given the vastness of the university system in India, and the large number of women's organizations and NGOs engaged in gender issues (including research, training and advocacy on a myriad issues), it would be impossible to provide a sense of their independent links or membership within wider networks internationally. Thus, for example, individual feminist scholars may be members of international academic associations which include gender as a subject; and women's organizations, too, would have their own links with other groups and networks. Perhaps the only question that can be raised in this context is the degree to which most of these linkages continue to be Western-oriented.

### **The Changed Context since the 1990s**

In this paper, I have drawn attention to the pioneering work of an earlier generation to show how the 1970s was a beginning for women's studies with a shift in focus from debates on women's education to the widely endorsed need for critical perspectives and knowledge on women's lives. Today, three decades down the line, this shift has yielded its results in the form of a viable, ongoing body of research that is politically accountable. However uneven the scholarship, this wealth of work constitutes a critical foundation for others to build on. It is also important to bear in mind that, institutionally speaking, the period of the 1970s and 80s that witnessed the upsurge in new writing and research on women was a time of general expansion within higher education, when existing departments added to their faculty, new universities came to be established and research centres consolidated themselves. The fact of massive state support for higher education was practically taken for granted. This is the climate within which women's studies effectively developed as a field of multi-disciplinary and interdisciplinary research.

However, much has changed since then, so much so that the 1990s have turned out to be a watershed decade. No one could have predicted this at the time, and everyone, women's studies practitioners included, have been caught on the wrong foot. India is in a period of transition, marked by multidimensional pressures on the nation-state. Globalization, liberalization and the opening up of the economy have been accompanied by newly visible caste cleavages and disparities, regional reassertions of various kinds, and an aggressive Hindu nationalism. The previous decade and our entry into the new millennium have, therefore, been deeply disorienting for those in the field of women's studies who owed so much to the ferment of the 1970s and the nationalist frameworks of those years. The point I wish to make here is that *all these unprecedented developments are having a massive impact on the educational system itself, thus affecting the very institutions within which women's studies has been housed.*

After a generation of intervention and institution building, women's studies is facing a potential crisis over issues relating to its reproduction (as distinct from its inception). It is not accidental that questions of pedagogy, which were hitherto marginal within the overall emphasis on research, have recently begun to occupy more space. This is why questions that were left vague or unresolved at an earlier time must now be tackled concretely: Whom is women's studies for? What sorts of courses should we set in place and at what levels? Why is it that the wealth of material generated on women does not easily translate into a curriculum?

It certainly does not look fortuitous that questions such as these have to be tackled at a historical moment when higher education in India is itself in crisis. Women's studies has come of age at a time when the social sciences and the humanities (constituting the larger intellectual community) are themselves facing an uncertain future, due to reduced state funding, privatization within higher education, and the growth of a project culture increasingly dependent on foreign funding.

An added source of vulnerability and loss of ground derives from ideological changes within the educational system. The Women's Studies Standing Committee within the University Grants Commission is attempting to restructure and redirect UGC supported women's studies centres, but in ways that are becoming a matter of grave concern. There are, as yet, only initial signs of the kinds of changes being envisaged, and so a fuller picture is yet to emerge. An unofficial draft of a fresh set of guidelines for the Tenth Plan (2002-07) received by women's studies institutions in 2003, reveal that women's studies centres have been unilaterally renamed as "women and family studies centres." The overall tenor of the guidelines are equally problematic in that increasing centralization and control by state agencies is being sought in the name of a "convergence" of activities with state institutions. Theoretical and academic endeavour is devalued and the trend is towards a "practical" approach to improving the status of women in the country. Letters of protest have already been drafted to the Chairman of the UGC and the IAWS has been particularly active in raising questions in the media and through open letters (IAWS 2003; Bagchi 2003b).

## **Challenges and Issues before Women's Studies in India**

I hope that the discussion so far has provided some idea of the many challenges facing women's studies, more generally, and women's studies centres, in particular. Women's studies is a unique and heterogeneous field in India, dispersed across institutions, organizations and individuals. First and foremost, therefore, the strength of women's studies lies precisely in its diversity. Women's studies has been enabled and sustained by a women's movement, by state support, by the presence of a large university system, by publishing houses and by various international inputs. There can be no question that India is particularly fortunate in this regard, especially when compared to its neighbours in the region.

At the same time, however, numerous questions and uncertainties crowd in when thinking about the future of women's studies. The biggest questions that loom large have to do with the future of the social sciences in India, questions which are unfortunately beyond the scope of this paper (Chatterjee, 2002).

If one had to pinpoint a specific weakness in the development of women's studies, I would venture to say that there has been a tendency to rely too much on central policy institutions, such as the University Grants Commission, at the cost of too little consideration of, and involvement in, the everyday life and reproduction of disciplines. The contradictory impulses between the founding mandate to be a transformative force across disciplines and the meagre institutional mechanisms to actually carry out such an intervention has been repeatedly highlighted in this paper. The tendency for active "catalytic" women's studies centres to seek to gain some measure of legitimacy and influence by evolving into teaching centres and perhaps even departments in their own right must, therefore, be understood against this failure.

A related weakness, also already emphasized, has to do with the enormous expectations from women's studies practitioners – to engage in research, teaching, action and advocacy – and all this with very minimal institutional support. Women's studies centres have been particularly affected by this "overload." The danger, of course, is that in having to be engaged on so many fronts, the quality and depth of academic engagement, in particular, suffers. All this points to the urgent need to help women's studies achieve institutional sustainability even as a force of critique.

Thirdly, there is a further concern I have with certain structural biases in the institutional location of women's studies. As a direct consequence of the initial emphasis on research, women's studies has been effectively located at the very apex of the educational system – in research centres or at the postgraduate level. This means that, on the whole, (and with the important exception of some women's colleges) undergraduate education has been least affected by women's studies. There is a further aspect to this institutional bias. In India, undergraduate education is overwhelmingly carried out in the regional language, and this is also the case in state universities at the postgraduate level as well. However, most of the products of women's studies – as the bibliography to this paper would amply confirm – are written in English. There is consequently something of a chasm between the world of women's studies research and scholarship and the everyday reproduction of teaching, except in a few elite institutions. A major need here lies in the production of textbooks, in English but even more acutely in Indian languages.

Of course, this does not even touch upon the unexplored question of the possible role that women's studies could perform at the school level (Manjrekar, 2003).

Finally, women's studies needs to play a more pro-active role in addressing differences and inequalities among women. In India, in recent years there has been growing awareness of ongoing practices of discrimination and inequality not just in terms of poverty, but equally due to caste and community. A major challenge for women's studies today, therefore, is not only to reach out to such groups through research and action, but to promote policies that would bring a more genuinely diverse body of women into the women's studies classroom.

## Recommendations

Nothing is more urgent within the Indian context than extensive and informed forums for debate and collective reflection on the current state of women's studies in our contexts. The number of occasions when this has taken place are few and far between, in spite of active associations such as the IAWS, the occasional seminar or workshop notwithstanding. Numerous critical contextual issues – the changing nature of the state's relationship to higher education; the growing communalization of public life and its effects on the educational system, issues of caste-based reservations policies (affirmative action) – must be taken into account today to come up with substantive recommendations regarding women's studies.

While it is only too obvious that women's studies needs to be strengthened in India, much more careful thought is required in terms of identifying different possibilities as well as dangers. In the current conjuncture, a certain autonomy from state agendas will become increasingly critical. At the same time, higher education in India is unthinkable without state support. The entry of private and international donors, while by no means a new phenomenon, is clearly on the rise, and is, for some, a controversial development.

At the level of women's studies centres and mainstream disciplines, it is vital to overcome the trap of thinking *either* in terms of "integration" *or* "autonomy" if we are to make further headway in the development of the field. Innovative combinations of the "mainstream" and of available "alternatives" must be attempted if women's studies is to deepen its understanding of patterns of gender discrimination and respond creatively to the pressing challenges of the day.

Towards this end, women's studies in India can only benefit from greater interaction with others in the Asian region. As with most issues, India's default comparison is with Western contexts. A typical course on women's studies in India will have many more readings from the West than from the Third World, South Asia or Asia. Strengthening comparative frames where the West is not the automatic or sole point of reference, therefore, represents an opportunity for new discoveries and fresh insights.

This paper has attempted to present glimpses into the historical formation of women's studies in India, its shifts and its current challenges. The many strands that have gone into the making of this field have been vital to its identity. While this history undoubtedly constitutes a foundation, it is not the basis on which the future can be predicted with any degree of certainty. However, if we can draw more fully on one another's experiences and solidarities, perhaps we can face our futures together and anew.

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## Republic of Korea

*Kim Eun-Shil<sup>1</sup>*  
*Ewha Woman's University*

### 1. Introduction

In Korea, Women's Studies was first taught in universities in the 1970s. Today, in the early 2000s, the terms Women's Studies and feminism are not alien to most Koreans; not only do almost all universities and colleges offer Women's Studies courses, but we can also see Women's Studies experts on television news and debate shows, in many kinds of government committees and represented in many political protests, including anti-war demonstrations, etc. Sometimes even popular television dramas create a stereotypical character version of a Women's Studies lecturer who is assertive, aggressive, sometimes noisy, and selfish. However, the visibility of Women's Studies practitioners and feminist activists does not necessarily mean that issues of Women's Studies and women's movements are accepted and recognized by most Koreans.

In order to assess Korean Women's/Gender Studies programmes in this paper, I will describe 1) how Women's Studies programmes started in Korea; 2) the current situation of Women's/Gender Studies by looking at how Women's Studies courses at the undergraduate and graduate level have been built and transformed; 3) how the curriculum of Women's Studies programmes has been changed; 4) the current faculty profile in many programmes; 5) the research profile of faculty and graduate students; and 6) the current issues in teaching courses in Women's Studies in order to discuss and share our experiences. Then, I will describe the relationship among women's studies, the government's gender main-streaming direction and NGO activism. In addition, I will describe the linkage of Women's Studies in Korea with other institutes in Asia. I will conclude this paper with some recommendations for strengthening the Women's/Gender Studies programme in Korea.

### 2. The Institutionalization of Women's Studies in Universities

The development of Women's Studies in Korea was different from the West, in which the institutionalization of Women's Studies was considered to be the scholarly result of the second wave of the feminist movement. In Korea, the introduction and institutionalization of Women's Studies in universities was not

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<sup>1</sup> Associate Professor in the Department of Women's Studies and the Director of the Asian Centre for Women's Studies at Ewha Women's University.

directly related with achievements of the women's movement. After emancipation from Japanese colonialism, Korean society went through radical social changes, such as the Korean War, the division of the peninsula into two Koreas, industrialization, authoritarian military dictatorship, strong political resistance and the democratization movement. The most characteristic aspect of all of these changes is that they were administered by a few powerful elites rather than by a democratic political process. The way of organizing academic institutions, education systems, and knowledge production could not be separated from this social and cultural environment. In carrying out the modernization project, the State put tremendous effort into introducing and implementing modern knowledge of science, technology and scholarship from the West. When Women's Studies was introduced into Korean universities, it was also considered to be modern and Western and, therefore, necessary for modern knowledge in universities.

It was women's universities who first accepted Women's Studies because they were the ones concerned with women's education, development and their social contribution. In Korea, any contemporary discussion of Women's Studies must acknowledge the contribution and development of the Women's Studies programme at Ewha Womans University. Ewha first introduced women's education to Korea in 1886. Since then, Ewha has produced many women activists and feminists and has created a model of modern women's education in Korea.

Women's Studies as an academic teaching subject came into being in Korea in the middle of the 1970s<sup>2</sup> as a consequence of the influential 1975 Women's Conference in Nairobi. A research committee at Ewha, composed of about twenty professors from the departments of Literature, Law, Theology, Sociology, Physiology, History, and others, was organized to discuss and research the curriculum and pedagogy of a Women's Studies course. They developed the course called *Yosunghak* (Women's Studies) in 1977. Yoon (1979:751) described the Korean situation when the first undergraduate class of Women's Studies at Ewha began in 1977 as follows:

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<sup>2</sup> Of course some courses were designed to teach and encourage women students' self awareness in modern society before the course on Women's Studies was offered. These included, "Women and Profession" designed and taught by Kim Whalrahn in the 1950s and 1960s at Ewha Womans University; "The History of Women's Movement" was established as a required course for students at the School of Law when Lee Taeyoung was the Dean of the College of Law in 1963 at Ewha Womans University; "Women and Society" was taught as a required course to all students at Seoul Women's College by Ko Hwangkyung when Ko Hwangkyung became the Dean of the College. Even in the 1970s, seven universities taught courses related to equal/harmonious male/female relations in modern societies, which was initiated by a university authority, or a professor influenced by feminist thought on a personal basis, etc. The courses related to women in the 70s were not identified with Women's Studies or Feminist Studies but emphasized the modernization of Korean women in modernizing societies. It was in 1977 that the first undergraduate class of *Yosunghak* (Women's Studies) was proclaimed as the introduction of Women's Studies in the context of feminism at Ewha Womans University.

In 1977, the prestigious Ewha Womans University in Seoul announced the opening of the first Women's Studies Programme (WSP) in Asia. Few academic programmes in the Republic of Korea have ever received such public attention in the newspapers and on the radio. Debates were publicized between women activists and Confucian conservatives. Critics dismissed the WSP as betrayal of national identity, an imitation of Western ideas, and a distraction from the real tasks of unification and economic development. Supporters felt the WSP would be another of the many Western ideas that had already proved useful in the Asian cultural context – like airlines, electricity, the assembly line, and development itself. And, the members of the steering committee at Ewha had their own doubts about the ethnocentric bias of some Western theories. Cultural translations were needed to make the WSP “fit” in Korea, but the question arose if this could be done without advocating the status quo or undermining the possibilities of liberation.

The introduction of feminist-oriented Women's Studies into universities per se was sensational and created a debate concerning the relevance of the Western-born scholarship of Women's Studies to Korean society. The main point was that Korean society is culturally different from Western societies, so Western theories of feminism could not be applied to Korean women. Particularly, the theoretical products of Western culture, i.e., the universal subordination of women's status and the Freudian psychoanalytic approach to femininity were critically resisted with the idea that Korean women, who are harmoniously identified with nation and family, were neither oppressed by men, nor inferior to men. This kind of discussion – sometimes with criticism leveled at feminists as being selfish individualists or mindless puppets under Western influence – has continued for the last twenty-five years during the establishment and mainstreaming of Women's Studies in Korea.

The interesting thing is, however, that despite the commonsensical skepticism about feminism and Women's Studies prevalent outside campuses, Women's Studies courses have been instituted in academic settings and have been accepted as a relevant subject in universities by many students, both females and males. Of course, Women's Studies as an academic discipline has also been disparaged. The way in which Women's Studies (WS) was accepted as a proper subject in universities, and the way WS programmes were institutionalized, shows an interesting aspect of the status of educational capital in Korean society. At first, WS was not treated as a prestigious subject by either universities or society. However, once it was institutionalized in the academy, it received credit from both. Chang (1996) notes that the prestige and authority of the higher educational institutes, which established Women's Studies as a relevant course for undergraduate students and graduate students, have contributed to the institutionalization of Women's Studies in Korea. Chang argues, in discussing the

Korean case, that the importance of the connection between women's education and the rise of feminism and the women's movement should be considered in the context of the status of education and against women in the labour market. Education, which itself is considered as social advancement in Korea, does not directly discriminate against women students upon entry into universities, but the discrimination against women in the labour market after graduation is both direct and systematic. Thus, many women university students have begun to understand and accept Women's Studies as a conceptual frame for their politicization and resistance. Meanwhile, the fact that Women's Studies was integrated into the university curriculum as an academic subject and practice made it acceptable as something of value and, therefore, desirable.

### **3. Establishing Women Studies as a "Major"**

Women's Studies is one of the fastest developing academic fields in Korea. Courses on Women's Studies have been introduced into, and taught at, many universities and colleges. Some colleges or universities have instituted Women's Studies at the graduate level, and others have established WS as a joint programme for majors or minors at the undergraduate level. The way in which Women's Studies courses were introduced to each university, and what factors made that possible was different depending on social, political and institutional specificity of each university and college.

Since the first undergraduate course on Women's Studies was taught through a team teaching system at Ewha in 1977, over the last twenty years remarkable progress has been achieved. An overview of the official development of the Women's Studies programme in Ewha illustrates the progress of the first two decades of Women's Studies in the Korean academy.

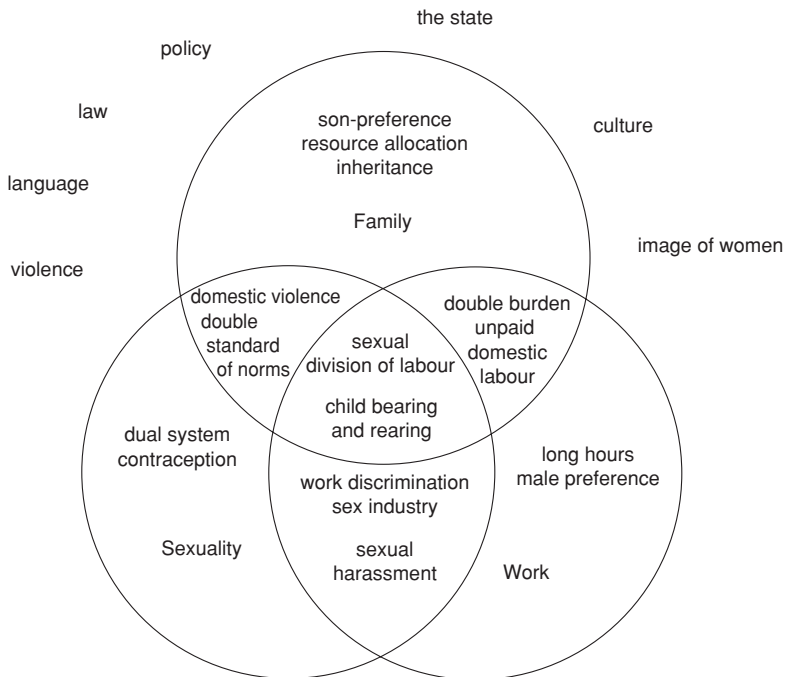
In 1977, the sole offering of Women's Studies was an undergraduate course. Due to that situation the Department of Women's Studies was created in the Graduate School of Ewha University in 1982, awarding Master's degrees. Since 1990, the department has offered PhD degree courses as well. The WS programme courses for undergraduates have also expanded greatly, offering a score of options from introductory courses to more advanced topics, for example, "Introduction to Women's Studies," "Seminar on Feminism," "Studies on Sexual Culture," "Women and Work," "Women and Technological Innovation," "Women and Life," "Feminist Philosophy," and "Cross-Cultural Studies on Women's Roles." Nine courses, including "Women and Art," "Women and Mass-Communication," and "Sexual Differences and Psychology," were offered by other departments at Ewha after 1990. In 1999, Women's Studies was recognized as an interdisciplinary major for undergraduates and 44 courses from various disciplines were listed. The first full-time faculty member was Professor Chang Pilwha in 1984. As of 1995, the Department of Women's Studies had five full-time faculty members. Today, in 2003, the department has six full-time faculty.

In the early stage of *Yosunghak* (women's studies), an introductory course was organized to cover many topics and issues related to women's problems, such as 'women and religion,' 'women and economy,' and 'women in history.' Several lecturers designed the Women's Studies course, and lecturers for each topic were drawn from existing disciplines. This *Yosunghak* class was intended to be informative and enlightening. Still, this multidisciplinary approach was deemed inadequate in providing a systematic way to define women's place in society, the origins and the mechanisms of their oppression and subordination, and how to end this oppression.

During the second stage of *Yosunghak*, when the Graduate Programme of Women's Studies at Ewha was launched, the concepts of feminism and patriarchy were brought forward as the core concepts in developing the curriculum. From this stage, the feminist perspective was strongly emphasized. This made Women's Studies a different academic practice from other existing disciplines and began to organize a curriculum for Women's Studies (Chang 1997).

Professor Chang Pilwha, with her colleagues in the early 1980s, suggested a conceptual framework of Women's Studies emphasizing the concepts of feminism and patriarchy (figure 1). The conceptual model of Women's Studies 'problematizes' feminism as political inquiry about women in patriarchal traditions.

**Figure 1. Chang's Conceptual framework of Women's Studies**



Patriarchy, seen as a core concept in Women's Studies, is defined as a family system and as a social system constituted through social organizations, modes of production, and value systems. Family, sexuality, work and their interlocking relationships are identified as key areas of operation promoting and maintaining patriarchy as a family system and as a social system.

For the last two decades since the conceptual model of WS was suggested, the family, sexuality and work, have become the main areas of WS as a major in the Graduate Programme of WS at Ewha. This has influenced the way in which Women's Studies courses at the graduate level, and introductory courses of WS for undergraduate students in other universities, have been organized and designed. Graduate students have claimed their specialization in WS in one of these three fields (see the attached titles of master theses in the Department of Women's Studies at Ewha).

However, the way in which WS is conceptualized into the areas of family, sexuality and work has been rethought many times at Ewha. Because the model does not show how these three areas are interrelated and operating to maintain or change the system of patriarchy; people consider these as strange major areas of study. They believe that they are not relevant to the job market after graduation and they do not reflect social change. Of course, the conceptual framework of WS does not reflect the job market for WS graduates, so they have difficulties in finding jobs in academy or research institutes in which positions are organized based on the existing disciplines in universities. A lot of WS graduates have been working in NGOs, universities' and as colleges' instructors, researchers, journalists, reporters, writers, etc.

To modify the conceptual framework, the following questions can be raised:

1. The three fields have been considered to form the primary matrix of the origin of women's oppression. Do we still think of these fields as the main matrix of constructing women's subordination or unequal status compared with men? Where can we situate the State, policies, culture, globalization, etc.? Can these fields be claimed as specialties for students who graduate from the Women's Studies programme for the purpose of getting jobs, and be understood and recognized by the traditional disciplines?
2. How can we redesign this model to deal with historical changes and local differences of patriarchies incorporating the dimensions of time and space? Depending on the historical period and location, the ways in which the three areas are organized and subsequently overlap is different, (e.g., the colonial period, modernization and globalization, etc.).
3. When examining the three fields of family, sexuality, and work, it is important to take into account that the field is located on multiple levels:

1) the experiential level: What do people/women do with an experience? What is their empirical reality? 2) the ideological or cultural level: How does the belief system represent or impose ideas of what woman should be? To construct a clear and correct analysis, we need to clarify at which level our field of analysis is located. If we confuse the location of the field, the analysis will be imprecise and the political meaning will be unclear. For example, in the field of work we may know that women work hard and that their work is neglected. However, a woman is not counted as a real person in the ideology. Why this contradiction? Because the field of analysis confuses the empirical or experiential level and the ideological level. How we make these distinctions and organize these different layers of a field to 'problematize' the conditions, experiences and contributions of women will be important for us to deal with.

4. Is the category, "women," conceptually and analytically proper for dealing with different "women" subjects which are historically and culturally constructed taking into account class, race, age, ethnicity, nationality, sexual identity, etc.? What is the usefulness in using "gender" instead of "women" in WS arguments? Even using the terms 'women's studies' and 'gender studies' is controversial. In Korea, so far there is no university which uses the terms, "Gender Studies Institute or Programme," in the Korean language, but some universities mention, in English, that their institute is a gender studies institute. In Yonsei University's case, the programme is named "Cultural Studies Programme" in Korean. However, in English, the Programme is named the "Cultural and Gender Studies Programme," because many male professors did not like the idea of a Women's or Gender Studies Programme being launched at Yonsei University.

In the institutionalization of WS as a discipline in universities, there are not sufficient full-time faculty members to even cover the three areas of WS (see table). Therefore, graduate students have to depend on professors from other departments to teach courses and supervise their theses, (except in the case of Ewha students). As of 2003, in Ewha there are six faculty members covering sexuality, work, family, culture, epistemology and feminist ethics, policies and history. The lack of full-time faculty is another problem in institutionalizing WS.

#### **4. Major Achievements of Women's Studies in Korean Higher Education**

In 1985, 24 out of 90 universities/colleges<sup>3</sup> offered some kinds of courses in Women's Studies, while 69 universities and colleges did so in the spring semester of 1990 (Cho Hyoung, 1990:200). As of 1996, most of the more than one hundred

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<sup>3</sup> Cho Hyoung's survey counted the total number of four-year universities and colleges in Korea as 90. But statistics from Educational Affairs indicate the number of total public and private universities and colleges as 100 in 1985, 104 in 1989, and 131 in 1995.



universities and colleges in Korea had come to include various Women's Studies courses in their general curriculum. A survey conducted by Seoul Women's University in 1996 revealed that 77 courses related to Women's Studies were offered in Korea. Now, in 2003, seven universities have undergraduate degrees of Women's Studies as an interdisciplinary major (see table 1).

With regard to graduate programmes, two universities in Taegu, one of the most conservative towns in Korea, established a Master's degree programme in 1990; one in Keimyung University and the other in Taegu Hyosung Catholic University. So far, five universities have interdisciplinary Master's programmes, including Hanyang, Sungshin, Sookmyung, and Dongduk. As of 2003, 11 universities are offering MA degree programmes in WS (see table 2). As far as teaching programmes are concerned, Women's Studies in Korea achieved a great deal through the 1980s and the 1990s. At the same time, other structural progress has been made through building research centres and institutes. Fifteen universities have institutes of Women's Studies, many of which carried out research and "outreach" activities, such as conferences and lecture/seminars.

The Korean Association of Women's Studies (KAWS) was founded in 1984 by claiming Women's Studies as an independent discipline. The association holds national conferences two times a year, and publishes the *Journal of Women's Studies* three times a year. Since 1984, KAWS has been striving to incorporate Women's Studies as one of the core disciplines in academia. KAWS also offers a common ground for intellectual debates among academics and policy makers. In addition, it issues newsletters and holds several monthly seminars. Yoon Hu-Jung, a professor at Ewha Womans University, was appointed as KAWS' first president. Dr. Yoon's devotion and leadership propelled KAWS' bright future. KAWS is now headed by its 20<sup>th</sup> president, Dr. Kim Taehyun, professor of Home Management at Sungshin Women's University. KAWS started with 124 active members in 1985; as of 2002, KAWS' membership consists of 543 individuals and 88 organizations.

Looking at the trend of the expansion of Women's Studies courses, the spread of Women's Studies was rather slow in the 1970s, but in the 1980s it was quite dramatic. The rapid expansion of Women's Studies in Korea surprised many people, especially in 1989 when 18 schools started to offer such courses. Today, almost all universities and colleges offer at least one women-related course, though some cannot be counted as feminist-oriented.

Until the mid-1980s, the courses on Women's Studies were established through the initiation of Women's Studies Institutes in some universities and sometimes offered as a substitute for male students' courses on military drills. However, since 1988 or 1989 it has been the organizations of women students in universities and colleges which have forced their universities' authorities to establish as general Women's Studies courses for all undergraduates. Several women students'

organizations put forth the establishment of Women's Studies courses as campaign commitments of student officer elections. Some student organizations surveyed the situations of other universities in terms of teaching Women's Studies courses, and then launched a signature collection drive for opening up courses on Women's Studies in their universities. Almost all women student organizations invited lecturers in Women's Studies to give special lectures about feminism. At that time, all invited lecturers were graduates of WS from Ewha. Finally, many universities accepted the demands of the women students' and established Women's Studies courses. Women students' organizations have played a great role, not only in establishing courses in their universities, but also sometimes even in changing instructors of Women's Studies and the curriculum. Among others, the women students' organizations of Korea University, Kyunghee University and Sungkyunkwan University achieved their demands in this conspicuous way (Cho Hyoung 1990:10). This is a positive side of the student-feminist movement that brings students' political and personal concerns into the classrooms.

An examination of the descriptive characteristics of Women's Studies courses reveals the following: a majority are three credit, three-hour courses; and about 200 students are enrolled in one-half of the courses, but six universities have an enrollment of over 500. In 16 universities (2/5 of the co-educational institutions which offer Women's Studies courses), more than one-half of the entire class is composed of male students. With no department of Women's Studies on some campuses, these courses are administered by departments of sociology or philosophy, women's research institutes, ad hoc course steering committees, committees of general education, or women student's organizations (Cho Hyoung 1990:224).

## **5. The Current Status and Issues of Women's Studies in Korea**

The way in which the Women's Studies courses at Ewha developed at the undergraduate level is the model of Women's Studies curriculum for many instructors and programmes in other universities. Ewha's curriculum has changed since 1977. As described earlier, in the first stage until the spring semester of 1986, Women's Studies classes were all team-taught and the classes were composed of several sections, such as feminist theories, family, marriage and sexuality, women and work, women and law, women and politics, and women issues in Korean society. The teaching professors came from several departments and, because of the lack of faculty and logistics, the courses in Women's Studies were coordinated by the Women's Studies Institutes. Since the fall semester of 1987, each Women's Studies course at Ewha has been organized by one professor in the Department of Women's Studies. Since then, having one instructor in charge of the whole course became a model for teaching the course of Women's Studies and many graduates from the department of Women's Studies at Ewha became instructors, not only at Ewha, but also at other universities and colleges all over Korea. Cho Joo-hyun

analyzed the syllabi of Women's Studies courses at Ewha and noted that the syllabus prepared by one instructor was a more consistent and organized way of presenting and developing feminist perspectives compared to the team-taught syllabus. On the other hand, Cho Hyoung prefers that, while the team-taught method often causes inconsistency in the course, it can become an ideal teaching method if faculty members maintain close relations amongst themselves to improve the course.

In 1996, the Korean Association of Women's Studies held a workshop on the pedagogy and curriculum of Women's Studies. Many Women's Studies instructors agreed with the quantitative growth of Women's Studies. However, even though Women's Studies courses still enjoy an enthusiastic response from students, many instructors indicated that they suffered from many difficulties. Instructors' problems include: (1) how to organize Women's Studies courses in the 1990s at a time when the image of feminism has been popularized and commercialized and many students think that they know all the correct answers about Women's Studies, (2) how to combine everyday practice with feminist consciousness and theories, and (3) how to define the nature of Women's Studies. Some instructors and students were raising questions about the scope, method and practical usefulness of Women's Studies. This is related to the vision and direction of Women's Studies; whether it should be Feminist Studies, or just the insertion of women into traditional disciplines, or adding and imposing value upon existing women's roles. Therefore, in organizing a syllabus, many instructors have difficulties in dealing with (1) the nature and goals of Women's Studies, (2) the subject of Women's Studies, (3) the relationship between Women's Studies in universities and the women's movement in Korea, and (4) the 'problematization' of the category of "women."

In many cases, Women's Studies courses, unlike other courses, are not given strong support from the responsible bodies. Therefore, course instructors find it difficult to adopt varied teaching methods, other than lecturing. Moreover, in the 1996 KAWS workshop, many respondents complained about the lack of information and materials on Women's Studies, and the need to produce audio-visual materials and exchange information. Curriculum development of various educational materials related to WS courses was also recommended. Finally, the lack of understanding among fellow professors was raised as a problem. Women's Studies emphasizes the importance of women's lived experiences in reality and focuses on the praxis of knowledge. Because of that, women's movement camps criticize academics and demand that scholars in Women's Studies should work along side the women's movement to produce writings for average women to understand and, thus, create discourse at the practical and theoretical level (Cho Joo-hyun 1996:5). On the other hand, many university academics are skeptical of the scholarship of Women's Studies, saying that Women's Studies scholars are not scholarly enough because they are too involved in empirical and experienced reality. Sometimes this kind of conflict within camps of the women's movement, and with other colleagues in the universities, has caused an identity crisis for Women's Studies.

## 6. Recommendations

Certain themes have emerged in our discussions about Women's Studies in Korea that must be addressed in order to strengthen Women's Studies in the years ahead. I will conclude by listing four of these themes.

### 1. The Establishment of Department of Women's Studies:

Despite the proliferation of courses of Women's Studies at the undergraduate level, the structure of the Women's Studies community is fragile. In order to secure a permanent status in the university, an autonomous department is needed and Women's Studies should be a "major." Because of the feminist challenge to establish knowledge that the academy has never experienced before, many disciplines' resistance to the legitimacy of Women's Studies cannot be dealt with without establishing departments in existing institutions. Women's Studies grew rapidly because it met urgent political and intellectual needs in the late 1980s and the early 1990s and because its founders could take advantage of existing institutional frameworks and structures. However, Women's Studies does not have any allies to work with as, for example, in America where African American Studies and other ethnic studies programmes share similar intellectual and political backgrounds, social understandings of new trends of academic culture after the 1970s, pedagogy, and unique institutional responsibilities and dilemmas with Women's Studies.

Thus, without establishing departments of Women's Studies, the following problems cannot be solved:

- (1) Dependence on traditional disciplines. The interdisciplinary basis of Women's Studies makes the Women's Studies programme dependent on other traditional disciplines which do not understand the nature of Women's Studies, and which regard WS as being too political and too problem-solving oriented. In addition, as the courses of Women's Studies are taught by part-time instructors, it will always be relatively easy to cancel Women's Studies courses through the suppression of coordinating structures and non-renewal of part-time contracts.
- (2) Fragility of discrete courses. While many courses were initiated by many women students' organizations in universities and maintained by student organizations, some courses have disappeared unless Women's Studies Institutes or responsible women professors took them over. This is due to the fact that these courses could not get official status and were unable to secure sufficient support from universities.
- (3) Indifference from students. In some cases, universities established Women's Studies programmes at the undergraduate level only when the

Ministry of Education announced support for some universities if they started new curriculum for students at the end of 1990s. Some universities proposed to start a WS programme for undergraduate students by collecting courses taught by women professors into an interdisciplinary major in WS without hiring any full-time faculty. Women students who had already engaged with feminist ideas from various channels were disappointed with this programme and would not claim WS as their double or secondary major. Some students said that they could not count courses in the programme as WS, and that instructors in WS courses did not have a Women's Studies mind or consciousness. Rather, it was felt that the faculty looked down on women and discouraged women students. In Sungkyunkwan University, there have been only two undergraduate students in the interdisciplinary major for WS over last two years.

## 2. The theoretical debate between feminism and nationalism:

Since the introduction of WS in Korea, the relationship between women and nation/state and family has been the big concern for both women and men. The emphasis on a woman as an "individual" was considered a challenge to the idea of normative concept of a woman whose social relations were defined in terms of family and nation. The debates between feminism and nationalism should be discussed to deal with practical issues like comfort women, violence against women in general and family head (*Ho-Ju*) system. Since the birth of Women's Studies in Korea, the debate on 'Western and Asian' or Nationalism has been a critical issue in theorizing women's issues in Korea. This debate has provided some scholarly, political and practical achievements for the Korean academy and Korean society in general.

3. Political and social efforts must be made to implement a curriculum for Women's Studies in elementary and secondary education for the education of gender equality to the younger generation. The Ministry Education began to show the education of gender equality after 2000 and implemented some experimental projects of gender sensitive education for students and teachers.

4. More courses focusing on policies and social change are needed for women working in GOs and NGOs. In the dialogue between Women's Studies, women's policy-makers and officials in charge, the women's movement should be placed on the agenda to change Korean women's reality.

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### **Women's Studies Programmes in Korea**

Department of Women's Studies, Graduate School, Ewha Womans University  
(<http://ews.ewha.ac.kr>)

Graduate School of Women's Studies, Keimyung University  
(<http://www.keimyung.ac.kr/fra2/fra2.html>)

Gender Studies Programme, Sogang University  
(<http://www.sogang.ac.kr/~sggs>)

Women's Studies Center, Dongduk University  
(<http://ddlib.dongduk.ac.kr/women/index1.asp>)

Interdisciplinary Programme in Gender Studies, Seoul National University  
(<http://plaza.snu.ac.kr/~gender/>)

Graduate Programme of Women's Studies, Seoul Women's University  
(<http://www.swu.ac.kr/~grd/>)

Graduate School of Women's Studies, Sungshin Women's University  
(<http://www.sungshin.ac.kr/~femin/>)

Graduate Programme of Women's Studies, Sookmyung Women's University  
(<http://sookmyung.ac.kr/%7Efemi/>)

Interdisciplinary Programme in Gender Studies, Silla University  
(<http://www.silla.ac.kr/>)

Graduate Programme of Women's Studies, Hanyang University  
(<http://i.hanyang.ac.kr/jcommunity/>)

Department of Women's Studies, Catholic University of Daegu  
(<http://www.cataeug.ac.kr/grad/womens/index.html>)

Youth Cultural and Gender Studies, Yonsei University  
(<http://tobit.yonsei.ac.kr/~ycgs/index.html>)



Graduate Programme of Women's Studies, Sangji University  
(<http://www.sangji.ac.kr/>)

## **Research Institutes & Societies of Women's Studies in Korea**

Gender Equality Institute, The Catholic University of Korea  
(<http://songsim.cuk.ac.kr:8080/~cukgei/>)

Women's Studies Centre at Dongduk Women's University  
(<http://ddlib.dongduk.ac.kr/women/>)

The Institute of Women and Family Life, Myongji University  
(<http://www.mju.ac.kr/jsp/univ/>)

Mokpo National University, Institute of Women's Studies  
(<http://www.mokpo.ac.kr/>)

Pusan National University Women's Studies Centre  
(<http://home.pusan.ac.kr/%7Ewomen/>)

Seoul Women's University Women's Studies Institute  
(<http://family.swu.ac.kr/~swsi>)

Silla University Centre for Women's Studies  
(<http://lotus.pwu.ac.kr/~womoff>)

Sookmyung Women's University, The Research Institute of Asian Women (RIAW)  
(<http://sookmyung.ac.kr/~asianfem>)

Sookmyung Women's University, Asian-Pacific Women's Information Network  
Centre (<http://www.women.or.kr>)

Sungshin Women's University, Korea Women's Research Institute  
(<http://www.sungshin.ac.kr/~kowoin>)

Yonsei University, Research Centre for Women's Concerns  
(<http://tobit.yonsei.ac.kr/~ywoman>)

Ewha Womans University, Korean Women's Institute  
(<http://ewhawoman.or.kr/kwi/>)

Ewha Womans University, Asian Centre for Women's Studies  
(<http://ewhawoman.or.kr/acws/>)

Ewha Institute for Women's Theological Studies  
(<http://ewhawoman.or.kr/eiwts/index.htm>)

Institute of International Women's Studies  
([http://www.cau.ac.kr/org/index.html?class\\_seq=24](http://www.cau.ac.kr/org/index.html?class_seq=24))

The Korean Society for Feminist Studies in English Literature  
(<http://www.englit.or.kr/feminism/>)



Korean Association of Women's Studies

(<http://www.kaws.or.kr>)

Korean Institute of the Women Drafted for Military Sexual Slavery by Japan

(<http://www.truetruth.org>)

Korean Institute for Women & Politics

(<http://www.kiwp.or.kr>)

The Society of Korean Classical Women's Literature

(<http://my.netian.com/~kcwoman>)

The English Language and Literature Association of Korea

(<http://www.englit.or.kr>)

Korean Academic Society of Women's Health

(<http://www.koreanwomenshealthpromotion.org/daehan.htm>)

Korean Physical Education Association for Women

(<http://www.phywomen.or.kr/>)

### **Women's Issues related NGO**

Centre for Korean Women & Politics (<http://www.feminet.or.kr>)

WomenLink (<http://www.womenlink.or.kr>)

Korea Women's Associations United (KWAU) (<http://www.women21.or.kr>)

Korea Women's Hotline (<http://hotline.peacenet.or.kr>)

Korean Women Workers Associations United (<http://www.kwwnet.org>)

The Korean Women's Association Conference (<http://www.iwomen.or.kr>)

The Korea Council for the Women Drafted for Military Sexual Slavery by Japan

(<http://witness.peacenet.or.kr>)

Women's Army Corps School (<http://members.iworld.net/yeogun>)

The Women's News (<http://www.womennews.co.kr>)

Human Resources Bank (<http://www.hrb.or.kr>)

Korea Sexual Violence Relief Centre (<http://www.sisters.or.kr>)

Korean Institute Women & Politics (<http://www.kiwp.or.kr/>)

Korea Young Women's Christian Association (YWCA) (<http://www.ywca.or.kr>)

Korean National Mothers' Association (<http://www.koreamother.or.kr/>)

Korean Federation of Housewives Clubs (<http://www.jubuclub.or.kr>)

Korean Women Workers Associations United Seoul

(<http://www.kwwnet.org/intro/seoul/introduce.html>)

- Women's Federation for World Peace International  
(<http://www.wfwp.or.kr/index.html>)
- Korea Federation of Business & Professional Women (<http://www.bpw.or.kr>)
- Citizens for Abolition of the Family Headship ('Ho-Ju') System  
(<http://antihoju.jinbo.net/>)
- Korean Women Workers Associations United  
(<http://www.kwwnet.org/kwwau/index.html>)
- Daegu Women's Association (<http://www.daeguwomen21.or.kr>)
- Busan Counseling Centre against Sexual Violence  
(<http://www.wopower.or.kr/index2.html>)
- Korean Feminist Counseling Centre (<http://www.iffeminist.or.kr>)
- Korea Women's Environmental Network (<http://www.ecofem.net/>)
- Seoul Women's Hotline (<http://hotline.jinbo.net>)
- The Korean League of Women Voters  
(<http://www.womenvoters.or.kr/mainpage.htm>)
- Korean Women's Political Caucus (<http://www.womenrights.or.kr/>)
- Korea Women's Political Solidarity (<http://www.womanpower.or.kr/>)
- Korea Foundation for Women (<http://www.womenfund.or.kr/>)
- Korean Business Woman Federation (<http://www.kbwf.or.kr/>)
- Girl Scouts Korea (<http://www.girlscout.or.kr/>)
- Cyber Defamation and Sexual Violence Mediation  
(<http://www.cyberhumanrights.or.kr/>)
- Woman Information Scientist Association of Korea  
(<http://www.womaninfo.or.kr>)
- Women Making Peace (<http://www.peacewomen.or.kr/>)
- Korea Childcare Teachers Association (<http://www.kdta.or.kr>)

### **Government Organizations related Women's Policy in Korea**

- Ministry of Gender Equality (<http://www.moge.go.kr>)
- Ministry of Health & Welfare (<http://www.mohw.go.kr/>)
- Ministry of Labour (<http://www.molab.go.kr/>)
- Korean Women's Development Institute (<http://www.kwdi.re.kr/>)

Women Resources Development Centre (<http://www.vocation.or.kr>)

Kyongbuk Women's Policy Department Institute (<http://www.forwoman.or.kr/>)

Chungnam Women's Policy Department Institute (<http://www.cwpdi.re.kr/>)

Seoul Women's Affairs Bureau (<http://women.metro.seoul.kr/>)

Busan Metropolitan City, Public Health, Welfare and Women's Affairs Bureau  
(<http://www.metro.busan.kr/department/index.jsp?sc=70000&pi=m>)

Daegu Metropolitan City, Public Health, Welfare and Women's Affairs Bureau  
(<http://welfare.daegu.go.kr/>)

Incheon Metropolitan City, Public Welfare and Women's Affairs Bureau  
(<http://www.incheon.go.kr/inpia/en/main.jsp>)

Kwangju Metropolitan City, Women's Affairs Bureau  
([http://www.metro.kwangju.kr/05\\_07.htm](http://www.metro.kwangju.kr/05_07.htm))

Taejon Metropolitan City, Women's Affairs Bureau  
(<http://www.metro.taejon.kr/frame.html>)

Ulsan Metropolitan City, Women's Affairs Bureau  
(<http://www.metro.ulsan.kr/new/index1.html>)

Gyeonggi Women's Policy Department  
([http://www.kg21.net/pp/pp\\_woman/index01.html](http://www.kg21.net/pp/pp_woman/index01.html))

Kangwon Women's Policy Department  
(<http://www.provin.kangwon.kr/section/female/index.html>)

Chonnam Women's Policy Department  
([http://www.provin.chonnam.kr/sub\\_jachi.html](http://www.provin.chonnam.kr/sub_jachi.html))

Kyongnam Women's Policy Department  
(<http://www.provin.kyongnam.kr/korea/main.htm>)

Chungbuk Women's Policy Department  
(<http://www.provin.chungbuk.kr/department>)

Chonbuk Women's Policy Department  
([http://www.provin.chonbuk.kr/~webbbs/index\\_k.html](http://www.provin.chonbuk.kr/~webbbs/index_k.html))

Cheju Women's Policy Department  
([http://www.cheju.go.kr/~webbbs/bwoman/top\\_main.html](http://www.cheju.go.kr/~webbbs/bwoman/top_main.html))



**Table 1.** (continued)

T1-2. Master's		1998	1999	2000	2001	2002	2003
Ewha Womans Univ.	'82	(No data)	75	93	91	89	43
Keimyung Univ.	'90	14	1	3	0	7	19 (*1 man included)
Catholic Univ. of Daegu	'90	(No data)		3	5	3	3
Sungshin Women's Univ.	'96	(No data)					
Hanyang Univ.	'96	(No data)			10 (*1 male student included)	8 (*3 male students included)	0
Dongduk Women's Univ.	'97	2 (*1 foreign male student included)	1	2	3	2	(No data)
Sookmyung Women's Univ.	'97	(No data)					
Silla Univ.	'97	20	21	21	21	19	17
Seoul National Univ.	'99	–	6	9	1	3	2
Seoul Women's Univ.	'99	0	1	0	0	1	0
Yonsei Univ.	'01	–	–	–	7 (*2 male students included)	7 (*2 male students included)	4 (*1 male student included)
Sogang Univ.	X	–	–	–	–	–	–
Sungkyunkwan Univ.	X	–	–	–	–	–	–
Chungbuk Univ.	X	–	–	–	–	–	–

**Table 1.** (continued)

T1-3. PhD		1998	1999	2000	2001	2002	2003
Ewha Womans Univ.	'90	(No data)	13	13	15	22	14
Dongduk Women's Univ.	'99	–	–	2	2	0	0
Seoul National Univ.	'02	–	–	–	–	3	3
Sungshin Women's Univ.	X	–	–	–	–	–	–
Hanyang Univ.	X	–	–	–	–	–	–
Keimyung Univ.	X	–	–	–	–	–	–
Sookmyung Women's Univ.	X	–	–	–	–	–	–
Silla Univ.	X	–	–	–	–	–	–
Catholic Univ. of Daegu	X	–	–	–	–	–	–
Seoul Women's Univ.	X	–	–	–	–	–	–
Yonsei Univ.	X	–	–	–	–	–	–
Sogang Univ.	X	–	–	–	–	–	–
Sungkyunkwan Univ.	X	–	–	–	–	–	–
Chungbuk Univ.	X	–	–	–	–	–	–

**Table 2. Numbers of Graduate Students**

<b>T2-1. Undergraduate degrees</b>		<b>1998</b>	<b>1999</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>
<b>Dongduk Women's Univ.</b>	<b>'96</b>	(No data)				<b>1</b>	<b>14</b>
<b>Sogang Univ.</b>	<b>'98</b>	(No data)					
<b>Ewha Womans Univ.</b>	<b>'99</b>	–	–	7	15	<b>37</b>	18
<b>Sookmyung Women's Univ.</b>	<b>'99</b>	–	–	–	–	–	<b>1</b>
<b>Sungkyunkwan Univ.</b>	<b>'00</b>	–	–	1	5	2	–
<b>Silla Univ.</b>	<b>'02</b>	–	–	–	–	0	0
<b>Sungshin Women's Univ.</b>	<b>'03</b>	–	–	–	–	–	–
<b>Keimyung Univ.</b>	<b>'03</b>	–	–	–	–	–	–
<b>Chungbuk Univ.</b>	<b>'00</b>	–	–	–	–	–	–
<b>Catholic Univ. of Daegu</b>	<b>X</b>	–	–	–	–	–	–
<b>Seoul National Univ.</b>	<b>X</b>	–	–	–	–	–	–
<b>Seoul Women's Univ.</b>	<b>X</b>	–	–	–	–	–	–
<b>Yonsei Univ.</b>	<b>X</b>	–	–	–	–	–	–
<b>Hanyang Univ.</b>	<b>X</b>	–	–	–	–	–	–

Table 2. (continued)

T2-2. Master's		1998	1999	2000	2001	2002	2003
Ewha Womans Univ.	'82	4	9	20	5	7	20
Keimyung Univ.	'90	6	10	6	3	2	8
Catholic Univ. of Daegu	'90	7	2	1	2	4	1
Sungshin Women's Univ.	'96	2	3	3	0	1	0
Hanyang Univ.	'96	1	2	1	1	1	4
Dongduk Women's Univ.	'97	–	–	2 (*1 male foreign student included)	1	0	1
Sookmyung Women's Univ.	'97	(No data)					
Silla Univ.	'97	0	2 (*1 male student included)	2	5	2	3
Seoul National Univ.	'99	–	–	–	–	2	3
Seoul Women's Univ.	'99	(No data)					
Yonsei Univ.	'01	(No data)					
Sogang Univ.	X	–	–	–	–	–	–
Sungkyunkwan Univ.	X	–	–	–	–	–	–
Chungbuk Univ.	X	–	–	–	–	–	–



**Table 2.** (continued)

T2-3. PhD		1998	1999	2000	2001	2002	2003
Ewha Womans Univ.	'90	1	0	2	0	0	2
Dongduk Women's Univ.	'99	–	–	–	–	–	–
Seoul National Univ.	'02	–	–	–	–	–	–
Sungshin Women's Univ.	X	–	–	–	–	–	–
Hanyang Univ.	X	–	–	–	–	–	–
Keimyung Univ.	X	–	–	–	–	–	–
Sookmyung Women's Univ.	X	–	–	–	–	–	–
Silla Univ.	X	–	–	–	–	–	–
Catholic Univ. of Daegu	X	–	–	–	–	–	–
Seoul Women's Univ.	X	–	–	–	–	–	–
Yonsei Univ.	X	–	–	–	–	–	–
Sogang Univ.	X	–	–	–	–	–	–
Sungkyunkwan Univ.	X	–	–	–	–	–	–
Chungbuk Univ.	X	–	–	–	–	–	–

**Table 3. Number of Faculty Members**

University	No.
1. Keimyung Univ.	2
2. Catholic Univ. of Daegu	2
3. Dongduk Women's Univ.	2
4. Sookmyung Women's Univ.	1
5. Seoul National Univ.	–
6. Seoul Women's Univ.	–
7. Sungshin Women's Univ.	1
8. Silla Univ.	2
9. Yonsei Univ.	3
10. Ewha Womans Univ.	6
11. Hanyang Univ.	1

**Table 4. Ratio of Undergraduate Students by Sex in Korea**

Unit: %

	'70	'75	'80	'85	'90	'95	'00	'01
<b>Total</b>	163,511	221,277	563,603	1,192,175	1,379,951	1,777,205	2,599,578	2,703,705
<b>Women</b>	25.4%	28.3%	24.5%	29.4%	30.9%	34.2%	36.6%	36.7%
<b>Men</b>	74.6%	71.7%	75.5%	70.6%	69.1%	65.8%	63.4%	63.3%

*Source:* Ministry of Education & Human Resources Development. Annual Report on the Educational Statistics, Korea National Statistical Office.

*Note:* 1) A total number of undergraduate students include Junior College, University of Education and general University students.  
2) The total number of undergraduate students includes students on leave of absence.

## **The List of Master Theses in the Department of Women's Studies at Ewha**

- Han, Suhah, 1988, "A Feminist Study on Women's Practices to have Slender, Beautiful Bodies: With a Focus on the 'Diet' Experience."
- Jahng, Hyun jung, 1988, "A Feminist Study on Divorced Spouses Right of the Matrimonial Property: Abstract Premises and Actual Conditions."
- Yoon, Ja young, 1988, "A Study on a Woman's Experience of Pornography."
- Kim Ji-hye, 1998, "A Study on the Development of Lesbian Theory and Its Historical and Political Implications."
- Lee, Jung-hee, 1998, "A Study on the Practices and Resistances of Son-Preference Discourses – focusing on the child birth experiences of married woman in Seoul."
- Lee, Hyo-hee, 1998, "A Study on a Teenage female's Experience of Sexual Service."
- Park Jin-young, 1998, "A Study on the Factors of Women's Participation in Trade Unions."
- Yun Se jung, 1999, "A Feminist Perspective on Online Sexual Harassment: Focusing on Women's Experience of 'Chat' in Personal Computer Network."
- Lee Sun young, 1999, "A Study on Patriarchal Order in Cyberspace."
- Jung, Kum Na, 1999, "A Critical Review on the Standard of Sex Discrimination in the Workplace: Focused on the court case in which a woman telephone operator filed a suit because of the differential age limit."
- Lee Jung-joo, 1999, "A Feminist Study on the Life History of Women of Cheju 'Homi' Village: With a Focus on the '4·3' Experience."
- Kim Hwa-suk, 1999, "A Study on Experience of Women's Participation in Social Protest: Focusing on Mothers in 'Mingahyup' and 'Ugahyup'."
- Kim Jung-mi, 1999, "A Study on the Transformation of the Identity of North-Korean-Refugee Women."
- Chung Hyung-ok, 1999, "A Study on the 'Downward Employment' of Highly-educated Women."
- Kim Eun-jung, 1999, "The Body Politics of Women with Disabilities – A Study on the Life Story with a Focus on Their Job Experience."
- Back Jae-hee, 1999, "A Study on the Migrant Women into Korean Sex Industry: With a Focus on Filipinas in Military Camp Towns."

- Joo Hee-jin, 2000, "A Study of Women's Entrepreneurship: Focused on Start-up Process and Environmental Factors."
- Jung Jung-hee, 2000, "A Study of Critique Discourse on Novels Written by Women in 1990s."
- Jung Kyoung-ah, 2000, "A Study for Feminist Job Evaluation: Focus on the Job Comparison of Cleaning Women and Janitors."
- An Yoon-jung, 2000, "A Critical Review on the 'Unemployment Policy for Women Household Heads: Based on the Actual Records of Experience.'"
- Kim Ji-young, 2000, "Women's Exclusion from the Support System for Employment at the University."
- Kim so-yeon, 2000, "Women's Policies at Local Governments: Focusing on Gender-Sensitive Policies."
- Lee Jun-won, 2000, "A Feminist Study about Communitarianism: Focusing on the Concepts of 'Community' and 'Self'."
- Kim Hyun-jung, 2000, "A Study on the Relationship between the Women's Movement and the State: Focusing on the Legislative Movement of the 'Act for the Punishment of Sexual Crimes and Protection of Victims Thereof' and 'Prevention of Domestic Violence and Victim Protection Act'."
- Yoo Eun-ju, 2000, "A Feminist Approach to School Sexuality Education through the Educational Experiences of the Teacher."
- Han Seung-hee, 2000, "A Review on the Legal Standard of Indirect Discrimination (Disparate Impact) in the Workplace."
- Kim Myeong-suk, 2000, "A Feminist Study on the Meritocracy Ideology in an Merit Pay System in Korea."
- Yoon Kyung-ja, 2000, "Financial Insurance Industry's Globalization and the Political Economics of the Image of Women's Labour."
- Jeong Mi-kyung, 2000, "A Study on the Experience of Modern Education and Identity of 'Educated Women' under the Japanese Colonial Rule."
- Min Ka-young, 2000, "A Study on the runaway-culture of teen-age women: based on the 'Ilsi-dopijuk' runaway."
- Lee Kyong-ah, 2000, "An Exploratory Study on the Social Expansion of Motherhood: Focusing on Mothers Participating in Changjo-Hakgyo."
- Jung hee-jin, 2000, "A Feminist Study on Gendered Interpretation of 'Violence Against Wives' – With a Focus on Gender Role Norms in the Family."
- Heo Na-yoon, 2000, "A Feminist Study on Korean Student Movement in the 1990s: With a Focus on Restructuring 'Crisis' Discourse."

- Yoo jung mi, 2001, "An analysis on the experience of women who participated in state-led development: focusing on the example of *Saemaulbunehjidos*."
- Choi Eun-young, 2001, "A Study on the Organization of Women Workers in Precarious Employment Relations: Focus on the Work Experience of ID Golf Club Caddies."
- Kim Hyun-young, 2002, "The Compulsory Military Service and the Gender Politics of Korean National Identity."
- Back Jing-ju, 2002, "A Study of Experiential World of Less-Educated Illiterate Women: With a Focus on the Women who have been educated Hangeul (Korean Language), who are in their thirties to forties."
- Jeong Chu-young, 2002, "The Study of Militarization and Gender Hierarchy of North Korea Through North Korean Women Defectors' Experience of Military Exercises."
- Yoo Ji-young, 2002, "A Criticism on the Privatization of Employment Service: Based on the Realities of Private Employment Agencies and Female Daily Workers."
- Choi Yun-seon, 2002, "A Study on Discriminatory Promotion Practices for Clerical Female Employees: Focusing on the Complaint against 'A' Fire & Marine Insurance INC."
- An So-young, 2002, "A Study on the Change of Social Status of the Midwife as Birth Attendant in Korea."
- Kim Eun-shil, 2002, "Study on Identities of Female teenagers through Participation of Haja Alba Survival Gam."
- Lee Sae-rob, 2002, "A Study on Social Prejudice and Stereotypes around North Korean Women Residents in South Korea and their Selective Negotiation."
- Cho Joo-eun, 2002, "Domesticity in the 'Working Class' Family: 'Workers' Family Lives of the H Motors Company in Ulsan."
- Chey Won-young, 2003, "Study on Change of 'Unmarried' Women's Perspective on Sexuality through the Experience of Abortion."
- Kim Ji-hang, 2003, "A Study on the Connection between Feminism and Peace Movement during World WARI."
- Im In-sook, 2003, "A Study on the Women who were in Joshikinroteishintai during the Japanese Colonial Period: Interpretation and Signification of their Experience."
- Kim Na-youn, 2003, "Gender Politics Seen through Women's Sports Activities: Focusing on Team Sports."

- Hwang Kuem-hee, 2003, "A Study on the Politics and Dilemma of Feminist Media."
- Kim Chang-yeon, 2003 "A Study on the Workplace Harassment against Women and a New Mode of Employment Discrimination."
- Huh Jung-eun, 2003, "A Study on Employment Self-help Group Networking Practices for Women Hanbumo."
- Shim Kyung-mi, 2003, "A Study on Korean Unmarried 'bihon' (非婚) women: Concerning Socio-cultural Factors Which Influence Unmarried Women in their Mid-Thirties to Late-Forties."
- Chae Hye-young, 2003, "A Study of the Women's Self-support Project by Feminist Perspective: Centred around the Experiences of Female Participants of a Self-support and Guide Organization."
- Na Sung-eun. 2003, "A Study on Elderly Care and Women's Role in Korean Particarchy Family."
- Jo heagyun 2003, "A Feminist Study on Single Parenting for Low Income Women."
- Park Kyoung, 2003, "An Eco-feminist Approach to the Relationship of Women's Lives and the Tidal Flats: Focusing on the 'getsallim' of Women in the 'gen-rae' Willage, Pu-an."
- Kuk Mi-ae, 2003, "Employer Liability and Sexual Harassment Policy in South Korea."
- Min Jee-won, 2003, "A Study on 'Gender' Persecution and Grounds for Persecution in Accordance with the 1951 Refugee Convention: Focusing on Gender-sensitive Interpretation of Refugee Status of North Korean Women."
- Kim Hyun-gyunk, 2003, "A Study on Women's Experience of 'Yeon-ae' as a Project and Women Subjectivities: With a Focus on Women University Students."
- Shin ra-young, 2003, "Subject Formation Process of Teenage Women Having an Experience with the 'Fan Costume play'."
- Lee Dong-ok, 2003, "A Study on the Preparation for the Aged and Approach to Resources."
- Lee Yoon-kyoung, 2003, "A Study on the Meaning of Care Ethics."

## New Zealand<sup>1</sup>

*Phyllis Herda*

*University of Auckland*

During the last decades of the twentieth century, tertiary institutions in Aotearoa/New Zealand gradually introduced Women's, Gender and Feminist Studies as academic departments and programmes to its schools and faculties. The late 1980s and 1990s, for the most part, saw these departments and programmes grow and consolidate. With a shift in governmental funding in the 1990s, all of these assemblages suffered, some dramatically so, as the larger institutions struggled in an era of redundancies and retrenchments. Against the odds, Women's/Feminist/Gender Studies remains as part of the curriculum in the six universities which housed departments or programmes. This paper seeks, firstly, to document how the institutionalization of Women's/Feminist/Gender Studies occurred up and down the country; secondly, to consider how these departments and programmes have fared in times of streamlining budgets; and, thirdly, their prospects for the future.

The traditional seven universities of Aotearoa/New Zealand are located in cities and towns the length of the country. From north to south,<sup>2</sup> these include, in the North Island, the University of Auckland (established 1883) in Auckland, Waikato University (1958) in Hamilton, Massey University (1927) in Palmerston North and Victoria University (1897) in Wellington. In the South Island, three universities are present: the University of Canterbury (1873) in Christchurch, Lincoln University (1878) in and the University of Otago (1869) in Dunedin. The University of Auckland is the largest of the institutions with some 32,000 students and Auckland is the largest city in Aotearoa/New Zealand with a population of just over a million. As the population of the entire country is just shy of 4 million, it is, by far, the country's largest city. Several of the universities (Massey, Waikato and Otago) have opened branch campuses in Auckland presumably due to the concentration of the population. In addition, Massey University offers extramural courses and degrees as well as operating a campus in Wellington. The University of Waikato also has a satellite campus in Tauranga. At present, there are Women's/

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<sup>1</sup> This report has been compiled from a variety of sources: programme and departmental handbooks and websites, university calendars and interviews with academic staff members from each university. In addition, the work of Kay Morris Matthews (1993) and Jenny Coleman (2001) were key. I would like to thank Claudia Bell, Jenny Coleman, Annabel Cooper, Jan Crosthwaite, Raewyn Dalziel, Rosemary DuPlessis, Alison Laurie, Carolyn Michelle, Maureen Montgomery and Kay Morris Matthews for their patience and assistance.

<sup>2</sup> See attached map.

Feminist/Gender Studies majors, departments or programmes in all of the home campuses of the traditional universities, except for Lincoln University.<sup>3</sup> Recent changes in government policy saw the transformation of several institutes of technology gaining university status, while several offer courses on women or gender, none currently have dedicated Women's/Feminist/Gender Studies programmes, majors or degrees.

In her 1993 PhD thesis on the status of Women's Studies in Aotearoa/New Zealand, Kay Morris Matthews (following on from Renate Klein's work in the UK) identified four phases in the institution evolution of programmes and departments (Morris Matthews 1993). Morris Matthews dates the initial phase from 1973-1979 and characterizes it as a time of growing awareness of the lack of women's interests in the curriculum and a growing demand for its inclusion in tertiary studies. Her second phase (1980-1985) involved an expansive growth in local and overseas research and literature available to feminist scholars in the academy with an evolving critique of the differing experiences of Maori, lesbian and working-class women. This period saw an increase in courses about women, but little structural change in schools and faculties. 1986-1990 was Morris Matthews' third phase characterized by the establishment of Women's Studies majors, degrees, departments and programmes up and down the country. This period also witnessed an increased commitment, (although not always realized) to a bicultural Women's Studies. Morris Matthews identified a fourth phase (1990-1992) as one where Women's Studies was evolving as an academic subject or discipline in its own right. She also noted a growing preoccupation with poststructural theory and cultural studies within Women's Studies in Aotearoa/New Zealand. Morris Matthews concluded her research in 1992. Little did she know that a new funding regime, a competitive market model based on student enrolments, was soon to be implemented at tertiary institutions in Aotearoa/New Zealand. The effects of this shift in funding regime have been detrimental and, in some cases, has proved devastating, to Women's Studies programmes and departments.

### **The Establishment of Women's Studies in Aotearoa/New Zealand**

In all of these institutions, Women's Studies topics and courses were first offered in the mid to late 1970s in response to feminist student and staff interests. In all cases, these 'interests' were linked to an emerging feminist awareness spurred by the growing women's movement. Concerned by the overwhelming androcentric bias of university offerings, both undergraduate and graduate students, as well as staff, most of whom were relatively junior at the time, insisted that the curriculum be altered to include women. In addition, most of these women had international connections with feminist scholars in countries (particularly in the USA and UK)

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<sup>3</sup> Established originally as a School of Agriculture. Morris Matthews (1993:170-171) discusses the limited foray of Lincoln into the area of Women's Studies.



where courses on women and Women's Studies departments and programmes were already appearing. The significance of these connections in the establishment of courses, majors, departments and programmes should not be underestimated. They provided women with ideas and models from which to create a curriculum for Aotearoa/New Zealand. It also provided a political platform to present to university administrators. Of these pioneering women, several recounted specific incidents or individuals who clearly opposed the idea of Women's Studies in the academy; however, they also spoke of a majority of support from colleagues, both male and female, and, less frequently, from university administrations. The administration of Victoria University appears to have been the most strenuous in resisting the introduction of Women's Studies.<sup>4</sup> Often the resistance encountered was with inflexible timelines, projections and budgets which were often planned out five years in advance. With much energy, enthusiasm and the heady political fervor of the times, these women ignored the administration's call for patience and set about altering the curriculum of established disciplines. Initially, offerings most often involved altering existing courses with the inclusion of women and their interests.

The first dedicated undergraduate Women's Studies paper, 'Sociology of Women' was presented by Rosemary Seymour at Waikato University in 1974. Other universities soon followed suit with 'Women in Society' appearing in the Sociology Department at the University of Canterbury and Victoria University offering an interdisciplinary course by the same name the following year. In 1977, 'Women and the Law' was offered at the Law School at the University of Auckland and the Sociology Departments at Massey University first offered 'Women in Society' in 1978. The University of Otago's first dedicated course, 'Women in the Greek and Roman World' was offered in 1979 in Classical Studies. An early Women's Studies programme was also established at the Polytechnic in Nelson.

Fuelled by the heady prospect of political and social change, as well as the establishment of Women's Studies departments and programmes overseas, New Zealand students and staff continued to apply pressure to tertiary institutions demanding a more fundamental inclusion of Women's Studies in the curriculum. This was determined, persistent and persuasive.

The early 1980s was relatively quiet in terms of structural changes in the tertiary institutions of Aotearoa/New Zealand with regards to Women's Studies. It was not a quiet time, however, for feminist scholars. Much research and writing was done both locally and internationally as the fledgling discipline of Women's Studies matured. In particular, the debates surrounding the exclusion of women of colour, lesbians and working class women from much feminist research and teaching which were raging overseas, reached the shores of Aotearoa/New Zealand with considerable impact. While no new Women's/Feminist/Gender Studies programmes

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<sup>4</sup> See Morris Matthews (1993:154-159) for an account of the struggle.

and departments were established during this period, it was a time of expansion of courses, seminars and study groups on women across the disciplines. Significantly, many of the academic staff of future Women's/Feminist/Gender Studies programmes and departments were busily working on and completing MA and PhD theses on feminist topics.

The latter half of the 1980s and the early 1990s saw the rapid expansion of Women's Studies degrees, programmes and departments across the country as determination to establish teaching and research programmes strengthened and funding became available. A Certificate in Women's Studies was offered in Continuing Education at the University of Auckland in 1989. The Women's Studies Programme in the Faculty of Arts was created in 1990 with an endowment from the ASB Bank funding a three year establishment Chair in Women's Studies. After several contentious application rounds, the Chair was filled in 1995 by Maureen Molloy and the University has undertaken its continued funding. A major in the BA was first offered at Auckland in 1993 with a MA and PhD becoming available in 1996. Two permanent academic staff positions were created in 1994 and another in 1996. The University of Waikato began its Centre for Women's Studies in 1986. In 1988, a supporting BSocSci with a Women's Studies major and a Diploma in Women's Studies was available in 1988 with a full undergraduate major introduced in 1990. In 1992, the Centre became an independent department of Women's Studies and a foundational Chair in Women's Studies (first held by Anna Yeatman) was established. By 1993, the Department boasted four full-time academic staff members. Massey University introduced a postgraduate diploma in Women's Studies in 1987 with an MA and PhD added in 1990. The interdisciplinary programme of Women's Studies became official in 1994 with the appointment of a full-time Director (Lynne Alice) and the formation of an Advisory Board. A BA major was first offered in 1995. Two permanent staff members were added to the Programme in 1996 with a further position created in 1997. Ten years after its first half-time appointment, Victoria University made its first full-time Women's Studies appointment (Jacqui Matthews) in 1988, with a BA major in Women's Studies available in 1989. The Feminist Studies Programme at the University of Canterbury was established in 1987 with the introduction of two interdisciplinary courses coordinated by Del Small. Livia Zulauf-Wittmann became its first full-time academic appointment two years later when she transferred from the German Department. The Feminist Studies major was first offered in 1989 with a postgraduate programme added in 1990. In 1993, Feminist Studies became an independent department within the University with four full-time academic appointments. The University of Otago made its first full-time appointment in 1990 with three full-time staff employed between 1994 and 1999.

The first demonstrated commitments to bicultural Women's Studies were emerging at this time as the concerns of Maori women were recognized both inside and outside of the academy. Ngahua Te Awekotuku was appointed .5 Women's

Studies/.5 Art History at the University of Auckland in 1990. Unfortunately, this position was lost when she accepted the Chair of Maori Studies at Victoria University. Women's Studies at Victoria University lobbied persistently for senior fixed term appointment of a permanent Maori academic. After much negotiation with the administration, Roma Potiki was appointed – .5 Women's Studies/.5 Maori Studies.

A recurrent theme in the history of Women's/Feminist/Gender Studies in Aotearoa/New Zealand is the significant contribution of individuals in the establishment, growth and success of courses, majors, departments and programmes. Aorewa McCleod, Raewyn Dalziel, Margot Roth, Margaret Wilson, Claire-Louise McCurdy, Jan Crosthwaite and Maureen Molloy were instrumental in establishing Women's Studies at the University of Auckland. At the University of Waikato the efforts of Rosemary Seymour, Jane and James Ritchie, Robyn Rowland, Ruth Busch Sue Middleton and Hilary Lapsley were key. Ephra Garrett, a lecturer in Sociology, fought for its inclusion in the curriculum at Massey. Early supporters and advocates at Victoria University included Phillida Bunkle, Ngaire Adcock, Beryl Hughes, Jacqui Matthews and Janet Holmes. Canterbury's early promoters included Rosemary Novitiz, Jane Cronach and Rosemary DuPlessis. At the University of Otago Elizabeth Duke, Dorothy Page, Barbara Brooks and Annabel Cooper were instrumental to the establishment of a Women's Studies offering.

A Vice Chancellor's subject conference on Women's Studies, held at the University of Waikato in 1996, demonstrated a vibrant group of feminist scholars, cautious, but optimistically looking forward to the future of the discipline in Aotearoa/New Zealand. Unfortunately, the end of the 1990s saw a shift in the funding regime of tertiary institutions in Aotearoa/New Zealand which has adversely affected Women's Studies in each of the universities.

## **Recent Past and Present Situation**

A new funding regime based on a competitive market model of equivalent full-time student enrolments (efts)<sup>5</sup> was implemented at tertiary institutions in Aotearoa/New Zealand in the mid-1990s. Its effects have been detrimental and, in some cases devastating, to Women's Studies programmes and departments in Aotearoa/New Zealand. All programmes and departments have suffered under the new regime (as have many other departments and programmes in each of the universities) with restructuring and redundancies becoming increasingly common

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<sup>5</sup> Often referred to as 'bums on seats,' the model pays little attention to issues of quality based on pedagogy, epistemology or issues of equal opportunity, but rather rewards enrolment in a market driven philosophy of simple supply and demand.

with the millennium.<sup>6</sup> That Women's/Gender Studies remains as part of the curriculum in the six universities at all is due to the dedication and strong determination of scholars from Women's/Gender Studies departments and programmes, as well as the support of colleagues from other disciplines. In some institutions it has become a 'never say die' situation.

At present, of the six universities, Auckland has the only independent centre. It is located in the Faculty of Arts. Although designated a 'Programme of Women's Studies,' it also has 'subject' status in the Faculty which places it on an even footing with more traditional disciplinary departments. At Auckland, interdisciplinary studies are deemed 'programmes' rather than 'departments.' Auckland's Programme had its highest staffing level (4.5) from 1996 until 1999, at which time it dropped to its current level – 4 permanent academic staff. The department at the University of Waikato was downgraded to a 'programme' and through a general restructuring process was disestablished as an independent centre in 1999 when it became part of the Department of Sociology and Social Policy. Staff numbers dropped from 4 full-time academic staff members (including one Professor), in 1993, to 1.3 staff members in 1999. Restructuring at Massey University in 1998 and, then again, in 2000 has meant a down-sizing from 4 permanent staff members in 1997 to 2 staff members, the suspension of the major and all course offerings being limited to extramural teaching only. In 2001, they joined the newly formed School of Sociology, Social Policy and Social Work. In 2000, Victoria University's department of Women's Studies merged with the School of Education. Academic staff levels have decreased from a high of 3.5 in the mid-1990s to 2 permanent staff members. Feminist/Gender Studies at the University of Canterbury was disestablished this year (2003) with former staff either retiring or being sent back to disciplines. This move was part of a general restructuring at the University due to financial constraints. To their credit, dedicated supporters of women's/feminist/gender have kept the degrees alive with interdisciplinary offerings across several departments. Women's and Gender Studies at the University of Otago merged with the Department of Anthropology with a decrease of .5 academic staff member in 2003.

Recent history has seen several name changes among departments and programmes. The University of Auckland began as, and is still, the Women's Studies Programme. However, the review panel of 2000 recommended a name change to Gender Studies. To date, Programme staff are reluctant to make the change. The University of Waikato's Department of Women's Studies became the Department of Women's and Gender Studies in 1986. The Women's Studies department at Victoria University was renamed Women's and Gender Studies in 2002. Feminist Studies

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<sup>6</sup> Appendix A presents a profile of undergraduate enrolments by university; Appendix C presents a profile of graduate enrolments by university; Appendix F presents a profile of academic staff by university.

at the University of Canterbury became Gender Studies in 2001. Those that experienced name changes did so as it was felt the new name, which in all cases incorporated 'gender,' more accurately reflected staff research interests and course offerings. In addition, including 'gender' in the title was thought to make the major or degree more appealing to students. This preoccupation with market appeal is neither frivolous nor necessarily misguided in the current budgetary situation of tertiary institutions in Aotearoa/New Zealand. As the resources for programmes and departments are almost entirely based on student enrolments, marketability becomes a necessary strategy for survival.

Currently all Women's/Gender Studies degrees consist of interdisciplinary curriculum offerings based around a Women's/Gender Studies core. A list of core Women's/Gender Studies papers by university appears as Appendices B and D. In some, but certainly not all, cases, this shift was in response to drastically reduced budgets and staff in individual Women's Studies departments and programmes. Nevertheless, staff from each of the programmes or departments spoke enthusiastically about the opportunity presented by cross-credited or specially designated papers from a large variety of disciplines. Most felt that it enabled a richer programme to be offered, especially when retrenchments had made core offerings meager. Even when this was not the case, staff expressed the view that this interdisciplinarity led Women's Studies back to its roots and provided vigour and choice to students.

At present, Auckland, Victoria, Canterbury and Otago offer an undergraduate major in Women's/Gender Studies.<sup>7</sup> The University of Waikato teaches core papers as a 'supporting subject' for the BSocSci and BA degrees. Postgraduate degrees are available at Auckland (BA Hons, MA, PhD), Massey (Postgrad Dip Arts, MPhil, MA PhD) Victoria (BA Hons, MA, PhD), Canterbury (BA Hons, MA PhD) and Otago (BA, PhD).<sup>8</sup> As part of a BA Hons or MA, Victoria supervises a practicum at the BA Hons/MA course level based on a minimum of 40 hours supervised placement with an approved women's organization. Students are required to undertake designated duties by the organization and to write a report following their placement contextualizing the organization and their experience within it in terms of feminist theory and methodology. Waikato, Massey and Otago each offer individual courses of supervised postgraduate research and study.<sup>9</sup>

Of the six universities which have Women's/Gender Studies offerings, four (Auckland, Waikato, Victoria, Canterbury) have taught or supervised in the area of women/gender and development. Each of these programmes, departments or

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<sup>7</sup> See Appendix B for a list of core undergraduate papers by university.

<sup>8</sup> See Appendix D for a list of core postgraduate papers by university.

<sup>9</sup> See Appendix E for a list of MA/PhD thesis topics by university.

subject specialties commented that if given additional funding, they would make permanent full-time, or joint with Development Studies, appointments in women/gender and development. The restrictive funding regime across the universities has so far made this impossible, and the likelihood for a shift in this area seems, at present, unlikely.

It is clear when listening to the accounts of the establishment and recent past of Women's/Feminist Gender Studies in Aotearoa/New Zealand that without the sustained efforts of individuals in each of the universities, courses, majors, departments and programmes would not exist. In most, if not all of the cases, these individuals offer their support through labour and commitment above and beyond what is expected in a full-time academic position. Stories from all centres demonstrate that this increased time commitment has meant less research and writing time available to the individuals concerned, with the result that their careers are often curtailed through lack of promotion. Yet, their dedication to Women's/Gender Studies remains. Where disestablishment has occurred, feminist staff from other disciplines have stepped in to ensure that degrees and majors are not lost. The importance of the individual to the ongoing presence of Women's Studies in tertiary institutions in Aotearoa/New Zealand cannot be underestimated. The significance of the individual also highlights the very fragility and vulnerability of departments and programmes. When individual academics were unable to continue their extraordinary work and commitment to the programme or departments (whether it be through illness, motherhood, shifts in personal career trajectories or a myriad of other influences), the programmes or departments faltered and did not succeed. It is a sad fact that institutional support was lacking in many of these cases. Resident schools and faculty of university administrations did little or nothing to halt (and, indeed, in some cases actually hastened) their demise. It is difficult to conceive that the more established disciplines, say History, Philosophy or English, would have been allowed to deteriorate in similar manner or circumstances.

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- Waring, Marilyn. 1988. *Counting for Nothing: What Men Value and What Women are Worth*. Wellington: Allen and Unwin/Port Nicholson Press.
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### **University and Selected Websites:**

University of Auckland:

<http://www.arts.auckland.ac.nz/wst>

University of Waikato:

<http://www.waikato.ac.nz/wfass/subjects/womensandgenderstudies>

Massey University:

<http://womensstudies.massey.ac.nz>

Victoria University:

[http://www.vuw.ac.nz/home/subjects\\_degrees/subjects/wisc.aspx](http://www.vuw.ac.nz/home/subjects_degrees/subjects/wisc.aspx)

University of Canterbury:

<http://www.fmst.canterbury.ac.nz>

University of Otago:

<http://www.otago.ac.nz/subjects/gend.html>

Ministry of Women's Affairs:

<http://www.mwa.govt.nz>

Women's Studies Journal:

<http://www.womenz.org.nz/wsj>

Women's Studies Association (New Zealand):

<http://www.womenz.org.nz/wsa>



## Appendix A

### Undergraduate Enrolment Profile

	Auckland	Waikato	Massey	Victoria	Cant.	Otago
<b>1<sup>st</sup> papers offered</b>	1977	1974	1978	1975	1975	1979
<b>Certificate/ diploma available</b>	1989	1982	1987		1987	
<b>First year major/ degree available</b>	1993	1990	1995	1989	1989	1990
<b>Advisory Board Established</b>	1989	1978	1994	1978		
<b>Year of Highest Enrolments</b>	2002	1990	1997	1999		2003
	524	193				
	477	119		64.3		52
	491	138	195	38.2		57
	519	134	168	31.4		55
	595	160	202	25.4		48
	534	185	202	22.5		65

## **Appendix B**

### **Undergraduate Core Papers Taught by University:**

#### **University of Auckland:**

WOMEN 100 Gender and the Culture of Everyday Life  
 WOMEN 101 Gender and Representation  
 WOMEN 200 Introduction to Feminist Theory  
 WOMEN 201 Sites of Performance  
 WOMEN 202 Gender and Visual Culture in the Pacific (co-taught with Art History)  
 WOMEN 203 Sexuality and Space  
 WOMEN 204 Special Topic: Bodies on the Brink  
 WOMEN 205 Women's Texts of Experience  
 WOMEN 300 Body Politics  
 WOMEN 301 Feminist Research and Scholarship  
 WOMEN 303 Gender and Colonialism in the Pacific  
 WOMEN 304 Femme Fatale: Rethinking Film Noir  
 WOMEN 305 East Meets West: Migration, Media, and Identity in Asia/Pacific  
 WOMEN 306 Special Topic: Fashion, Identity and Globalization

#### **University of Waikato:**

WGST 101 Women in Society: Representations and Realities  
 WGST 209 Re-Thinking Women, Sex and Gender  
 WGST 211 Gender at Work  
 WGST 315 Contemporary Themes in Women's and Gender Studies  
 WGST 390 Directed Study

#### **Massey University:**

170.101 Introduction to Women's Studies  
 170.102 Women of Ideas and Action  
 170.201 What is Feminism?  
 170.202 New Zealand Feminism  
 170.301 Contested Feminisms  
 170.302 Research for Social Change  
 170.303 Gender and Violence  
 170.391 Special Topic

**Victoria University:**

WISC 101 Introduction to Women's Studies  
 WISC 202 Images of Women  
 WISC 203 Queer Sexualities, Histories and Politics  
 WISC 209 Special Topic  
 WISC 217 Feminist Theory  
 WISC 301 Gender Analysis of Economic and Social Policy  
 WISC 302 Oral History and Auto/biography  
 WISC 303 Auto/biography  
 WISC 304 Feminist Economics  
 WISC 307 Special Topic

**University of Canterbury:**

GEND 102 Fantasy on Flesh: Bodies, Images and the Politics of Representation  
 GEND 202 Feminist Challenges Over Three Centuries  
 GEND 205 Gender, Health and Psychology  
 GEND 208 Postcolonialism: Identity/Hybridity, Migration/Diaspora  
 GEND 310 Feminist Research  
 GEND 306 Gender and Development in International Relations  
 GEND 307 Critical Sexualities

**University of Otago:**

GEND 101 Bodies, Sexualities and Selves  
 GEND 201 Introduction to Feminist Theory  
 GEND 205 Gender and the Media  
 GEND 206 Gender, Work and Consumer Culture  
 GEND 207 Masculinities  
 GEND 208 Governing Bodies  
 GEND 234 Sexuality and Colonization  
 GEND 304 Self and Text  
 GEND 305 Gender and the Media  
 GEND 306 Gender, Work and Consumer Culture  
 GEND 307 Masculinities  
 GEND 308 Governing Bodies  
 GEND 334 Sexuality and Colonization

**Appendix C**  
**Graduate Enrolment Profile Postgraduate Enrolments**

	<b>Auckland</b>	<b>Waikato</b>	<b>Massey</b>	<b>Victoria</b>	<b>Cant.</b>	<b>Otago</b>
<b>Year Postgraduate Degrees Commenced</b>	1996	1990	1990		1990	1990
<b>Year of Highest Enrolment</b>	1999	MA 1992 (18) PhD 1996 (7)				2002- 2003
<b>1998</b>	30					
<b>1999</b>	51	14		15.7		2
<b>2000</b>	43	16	10	19.9		2
<b>2001</b>	42	8	9	15.8		1
<b>2002</b>	29	4	10	15		3
<b>2003</b>	11	3	10	11		3

## **Appendix D**

### **Postgraduate Core Papers Taught by University:**

#### **University of Auckland:**

WOMEN 700 Contemporary Debates in Feminist Theories  
 WOMEN 701 Research Design in Women's Studies  
 WOMEN 702 Directed Reading  
 WOMEN 703 Performing Culture  
 WOMEN 704 Sexual Narratives

#### **University of Waikato:**

WGST 501 Theorizing and Researching Gender  
 WGST 580 Special Topic  
 WGST 590 Directed Study

#### **Massey University: N/A**

#### **Victoria University:**

WISC 401 Feminist Theory and Methodology  
 WISC 402 Lesbian, Gay, Bisexual and Transgender Studies  
 WISC 403 Women's Lives  
 WISC 404 Gender, Work and the Economy  
 WISC 406 Nga Whakaaro Tohetohe o Nga Wahine Maori: Maori Feminist Theories  
 WISC 407 Feminist Pedagogical Theory and Its Application in Teaching  
     Women's Studies  
 WISC 408 Special Topic: History of Women's Education  
 WISC 410 Practicum in Women's Studies

#### **University of Canterbury:**

GEND 401 Advanced Feminist Research  
 GEND 405 Feminist Theory  
 GEND 406 Medicalization and the Body: Histories and Futures  
 GEND 407 Supervised Research

#### **University of Otago: N/A**

## Appendix E

### MA/PhD Theses by University<sup>10</sup>:

#### University of Auckland:

- Benton, Paulette, 'Children, Men and Mothers: A Feminist Analysis of the Guardianship Amendment Act 1995,' MA, 1998
- Bill, Amanda, 'Creating a Label for Myself: Fashion Design Subjectivity & Careers in the New Economy,' PhD
- Connor, Helene. 'Between Biography and Method: Contextualizing the Life of Betty Wark,' PhD
- Crozier, Susan, 'Mournful Devices: Melancholy, Psychoanalysis and Reading Fiction,' MA 1998
- Crozier, Susan, 'TV Love: Television and Technologies of Intimacy,' PhD
- Goines, Janice, 'Maternal Transgressions and Psychic Matricide: Mothers and Daughters in Contemporary Cinema,' PhD
- Gregory, Fiona, 'ANZAC Day as a National Day,' MA 1998
- Horan, Jane, 'Women's Quilting in the Cook Islands,' PhD
- Jannides Christopher, 'Expression and Dance: Investigation into Methods for Preparing Trainee Dances in Tertiary Institutions for the Wider Performance Demands of Current Professional Practice,' MA, 2003
- Kisler, Mary, 'Women's Other in Italian Art (15<sup>th</sup> to 18<sup>th</sup> Centuries),' PhD
- Neitzert, Eva, 'Through the Eye of the Needle: Manufacturing in New Zealand Design,' MA, 2003
- Opara, Oksana, 'International Migration and Gender: Experiences of Women from Russia and the Former Soviet Union in New Zealand,' PhD
- Platt, Teresa, 'Authenticity, Identity and Difference: A Critical Review of Maori Women's Feminist Theory,' MA 1998
- Pouwhare, Tania, 'Safer Sex? Young Maori Women's Experience of Sex, Coercion and Contraceptive Use,' MA, 1998
- Prasad, Annie, 'Gender-based Abuse: The Phenomenon of Domestic Violence Including Dowry Related Violence in Gujarat, Western India,' MLitt
- Quin, Therese, 'Sexuality and Narrative,' PhD

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<sup>10</sup> No date indicates that the thesis, dissertation or directed study is in progress.

Vanderpyl, Jane, 'Creating Unity: Dilemmas in Feminist Collective Organising,' PhD

Victoria, Lennis, 'Locating the Feminine in the Art Photography of Julie Firth,' MA, 2002

Wilson, Jan, 'Women and Depression,' PhD

### **University of Waikato:**

Bates, Denise, 'Transsexual Narratives in the Gendered Landscape,' MPhil/PhD, 2003

Cain, Deborah Lynn, 'Between the Lines: Reflections on the Art of Michael Shepherd,' MSocSci, 1994

Collett, Telisa Pearson, 'When Divorce Equals Disparity: Why Women Bear the Major Costs of Marriage Breakdown,' MSocSci, 1998

Connelly, Lyn, 'Children's Friendships,' MA Dissertation

Huia Moeke-Maxwell, Tess, 'Bringing Home the Body: Bi/Multi Racial Maori Women's Hybridity in Aotearoa/New Zealand,' PhD, 2003

Kavinya-Chimbiri, Agnes, 'Women's Empowerment, Spousal Communication and Reproductive Decision-Making in Malawi,' PhD, 2002

Lamin, Sylvester Amara, 'Women's Access to and Progress within Tertiary Education in Sierra Leone,' MA Dissertation

Maistry, Savathrie, 'Black Feminisms in South Africa: Indian Women's Oppression, Identity and Sexuality,' MSocSci, 1995

McDermott, Carrie, 'Women's Fiction,' PhD, 2001

Metzger, Nadine, 'Reflecting Our Realities? New Zealand Women and the Student Loan Scheme,' MSocSci, 1997

Miers, Carolyn, 'Barriers Gifted Women Face and Resulting "Double-lives,"' Directed Study

Morris Matthews, Kay, 'For and About Women: Women's Studies in New Zealand Universities, 1973-1990,' PhD, 1993

Ngum, Bongfen, 'Women's Nutritional Status in Sub-Saharan Africa,' MA Dissertation

Pearson, Heather, '"Some People Could Say You're Paranoid" An Exploratory Study on Women's Fear of Sexual Victimization,' MSocSci, 1993

Simon-Kumar, Rachel, 'Contradictory Discourses, State Ideology and Policy Interpretation: A Feminist Evaluation of the Reproductive and Child Health Programme (RCH) in Kerala, India,' PhD, 2002

Sonntag, Elva, 'Care-giving and Activism: The Experience of Women with Daughters and Sons with Intellectual Disability,' MSocSci, 1993

Underhill, Teresa, 'The Social Experience of Fulltime Mothers,' MA Dissertation

### **Massey University:**

Birks, Glennis, 'Becoming Better but Different: A Grounded Theory of Women's Recovery From Hysterectomy Following Early Discharge From Hospital,' MPhil, 1995

Burrell, Beverly, 'Gender, Power and Practices in Tension: Mixed-Sex Rooming in Hospital,' MA, 2000

Cave, June, 'The Perceived Value of Women's Unpaid Work: As Experienced by Eight New Zealand Women Born between 1922 and 1946,' MPhil, 1998

Day, Mary Carroll, 'From the Experiences of Women Mathematicians: A Feminist Epistemology for Mathematics,' PhD, 1997

Dillon, Linda Maria, "I'm the Boss": A Study of Leadership and the Labour Divide in Some Secondary Schools,' MPhil, 1998

Duncan, Anne Frances, 'Feminist Christians: A Conflict Resolved?' MA, 1997

Hartley, Martine Jane, 'Queer(y)ing the Family: An Investigation into Theories of Family,' MPhil, 1998

Matahaere-Atariki, Donna C., 'Interrogating Speech in Colonial Encounters: Native Women and Voice,' MPhil, 1997

Olney, Lindsay, 'Sex Typed: The Impact of Change in the Polytechnic Environment on Women Office Systems Lecturers,' MA, 2002

Payze, Gaye, 'EEO Co-ordinators as Femocrats: Feminism and the State,' MA, 1991

Ward, Mary-Helen, 'Policing the Boundaries: Issues of Identity and Community in New Zealand Lesbian Newsletters, 1973-1992,' MPhil, 1995

### **Victoria University:**

Bett, Elva, 'Bodies of Evidence: An Analysis of the Bared Female Breast in Western Art from Prehistory to the End of the 19<sup>th</sup> century,' MA, 2002

Chrisp, Jullian Anne, 'The Mother/Adolescent Son Relationship,' PhD, 2000

Culling, Vicki Marie, 'Writing/Righting Menstruation: A Feminist Analysis of New Zealand Women's Knowledge of the Menstrual Cycle,' PhD, 2001

Galtry, Judith, 'Suckling in Silence: Breastfeeding, Paid Work and Feminist Thought in New Zealand, the United States and Sweden,' PhD, 2000



- Menasveta, Piamsuk. 'The Quandary of Thai Women Prostitutes: Contemporary Situations of Poor and Working Class Thai Women Sex Workers in Thailand and New Zealand,' PhD, 2002
- Munro, Isobel, 'An Analysis of the Quality of Life of Older Women in New Zealand 2001,' MA, 2002
- Reeves, Beverley, 'The Effect on a Women's Life of Being Married to a Man of High Status,' MA, 2000
- Ruck, Margaret Anne, 'Lesbian Mothers and Gay Donors: Do They Achieve the Parenting Experience They Plan?' MA, 1998
- Scott, Vivienne, 'Gender and Policing: Reflections on the Role and Capabilities of Policewomen in New Zealand,' MA, 2001

### **University of Canterbury:**

- Akhter, Safia, 'In Quest of Development: Processes for Empowerment in Relation to the Nutritional Status of Women in Developing countries: The Case of Rural Women in Bangladesh,' PhD, 2002
- Beger-Hintzen, Nicole, 'Present Theories, Past Realities: Feminist Historiography Meets Poststructuralisms,' MA 1995
- Cederman, Kaye, 'A Critical Analysis of the Relationship between Nostalgic Discourse and Female Subjectivity in New Zealand,' PhD, 2002
- Cobley, Joanna, 'Museum Culture: Women's Experiences within the Museum Profession in New Zealand,' PhD
- Coleman, Jenny, 'Philosophers in Petticoats: A Feminist Analysis of the Discursive Practices of Mary Taylor, Mary Colclough and Ellen Ellis as Contributors to Debate on the Woman Question in New Zealand, 45-1855,' PhD, 1996
- Duhn, Iris, 'New Geographies, New Selves? The Immigration of German Women to New Zealand in the 1980s and 1990s,' MA, 2002
- Gunby, Ingrid, 'Self-Reflections: Feminisms, Subjectivity and the Female Body,' MA, 1993
- Hart, Blossom, 'A Qualitative Feminist Analysis of Women's Experiences of "Psychosomatic Disorders" with a Focus on Chronic Fatigue Syndrome/ Myalgic Encephalomyelitis,' PhD
- Jeffrey, Rowan, 'Radio Women: A Case Study of Community Radio Station Plains FM as a Vehicle for Women's Access to Broadcasting,' PhD
- Rathgen, Elizabeth, 'Rape and Beyond: Empowering Women,' MA, 1994

- Roy, Reshmi, 'The Rift Within: Conflicts Within the Mother-Daughter Relationship in Indo-English Fictional Works by Selected Authors from 1970 to 2000,' MA, 2000
- Roen, Katrina, 'Constructing Transsexuality: Discursive Manoeuvres Through Psycho-Medical, Transgender and Queer Texts,' PhD, 1998
- Stewart, Karyn, 'Stories about Grandmothers: Mediations, Ambivalences, Connections and Differences,' PhD
- Stewart, Karyn, 'The (Ir)rational Consumer: The Gendered Politics of Consumption for Single/Solo Mothers,' MA, 2000
- Summers-Bremner, Eluned, 'Speaking as a Woman: Female Bodily Transformations and the Divine,' PhD, 1995
- Thompson, Lee, 'The Professional Identity of Rural/Small Town Nurses Under the Health Reforms,' MA 2001
- Treacher, Geraldine, 'The Sociocultural Implications of Sexuopharmaceuticals for Women,' MA
- Wilde, Naomi, 'New Zealand Women in the Design Industry: A Feminist Analysis,' MA, 1999

**Otago University:**

- Ballard, Susan, 'Visual Bodies: Seeing Through the Edges of Ourselves,' MA, 1999
- Brady, Anita, 'Virtually Re-imagining Sexuality: Gay.com and Queer Possibility,' PhD
- Cook, Megan, 'Equal Pay Campaigns in New Zealand,' MA, 1999
- Finney, Margaret, 'Autobiographical Writings of Rhys, Nin and Stein,' PhD, 2002
- Quinn, Therese, 'Sexuality and Toleration,' PhD
- Webster, Elaine, 'Similarities and Differences in Dress: Issues of Identity,' PhD

## Appendix F

### Academic Staff Profiles by University:

#### Current Faculty Profile

	Auck.	Waik.	Massey	Victoria	Cant.	Otago
<b>Full-Time Staff Positions</b>	4	1.3	2	2	0 dis-established 2003	2.5
<b>First Year of Appointment of Dedicated WS Staff</b>	1990	1986	1989	1978	1989	1989
<b>Year of Highest Staff Numbers</b>	1996-2000 (4.5)	1993 (4)	1998-2000 (4)	1994 (3.5)	1993 (4)	1994-1999 (3)

#### University of Auckland:

**Herda, Phyllis** (Senior Lecturer): gender, status and power in the Pacific, oral traditions as history, disease and colonialism in the Pacific; the production and presentation of textiles in Polynesia. Her current research projects include women's quilting in Polynesia and the 1918 influenza pandemic in Western Polynesia.

**Molloy, Maureen** (Professor): feminist theory, anthropology and gender and fashion. Her current research projects focus on the history of the idea of 'culture' and the globalization of the New Zealand fashion industry.

**Summers-Bremner, Eluned** (Lecturer): gender and sexuality in the arts, literary studies, media and performance, and technologies of the body. Current research interests are in the interface between psychoanalysis, cultural memory and performance, and the emergent subjectivities and readerships of late capitalist technologies of communication.

**Wallace, Lee** (Senior Lecturer): sexuality, cultural and literary studies. Her current research is in homosexuality, cinema and the architectures of everyday life.

#### University of Waikato

**Michelle, Carolyn** (Lecturer): women and work, discursive constructions of 'motherhood' and 'the family,' popular culture, media representations of gender, television audience receptions, and new reproductive technologies

**Massey University:**

**Coleman, Jenny** (Senior Lecturer): gender and ethnicity in colonial Aotearoa/New Zealand, media representations of feminism, 19<sup>th</sup> century feminisms in Aotearoa/New Zealand and feminist historical methodology

**Victoria University:**

**Laurie, Alison** (Senior Lecturer): feminist writing, lesbian, gay and queer studies and feminist auto/biography

**Morris Matthews, Kay** (Associate Professor): educational history with a special interest in girls' and women's education, Maori education, educational policy and administration

**University of Canterbury:**

Disestablished in 2003; no designated Women's/Gender/Feminist Studies academic staff.

**Otago University:**

**Brickwell, Chris** (Lecturer): connections between sexuality, gender and consumption; current research includes uses of performativity; aspects of sex education in New Zealand since 1940 and the political representation of housing and consumption in post-war New Zealand

**Cooper, Annabel** (Senior Lecturer): intersection of gender, textual analysis and cultural history

**Stringer, Rebecca** (Lecturer): feminist theory, political theory and Nietzsche studies

## The Philippines

*Carolyn Israel-Sobritchea\**  
*University of the Philippines*

### Introduction

Women's Studies began in the Philippines in the seventies. Since then, it has grown to be a distinct academic discipline which seeks to critique mainstream bodies of knowledge in various fields of study, either for their failure to account for women, or to provide an accurate picture of women's identities, experiences and contributions to society. It also produces women-centred knowledge, and explores alternative, gender-sensitive ways of teaching, doing research, and community outreach.

There are, at present, 64 colleges and universities in the Philippines which are in varying degrees of institutionalizing Women's Studies. In the forefront of this movement are 335 feminist and gender-sensitive scholars.<sup>1</sup> They actively advocate for the integration of women-centred courses and literature in their programmes, either individually or in collaboration with colleagues. The Women's Studies Association of the Philippines (WSAP), now on its sixteenth year of existence, coordinates the sharing of resources and expertise among the members. Its conferences and training programmes provide a convivial atmosphere for the regular exchange of research information, course syllabi and teaching methods.

### The Establishment and Early Growth of Women's Studies

It is often said that the seventies in the Philippines were the "best and worst" of times. This was a period of great political and intellectual unrest, as the voices of dissatisfaction over traditional paradigms and knowledge reverberated across classrooms and campuses. The students and teachers who were with the nationalist movement then spearheaded theoretical discussions on the politics and culture of inequality.

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\* Director of the Centre for Women's Studies and Professor of Philippine Studies of the University of the Philippines. She was president of the Women's Studies Association of the Philippines from 1996-1998 and treasurer from 1999-2001. The 2003 survey of WSAP members was administered by Benjamin F.Q. Bicaldo.

<sup>1</sup> The figures were taken from the cumulative list of individual and institutional members of WSAP from 1995 to the present.

Although these discussions initially focused on class issues, they later expanded to include ethnic and gender inequalities. The second wave of the women's movement in the Philippines began at about this time. It brought forward issues of sexism and gender inequality in many spheres of life. Since many of the early female leaders of the movement were young faculty members and researchers, they brought the discussion of women's issues to their classrooms. From their ranks came many of the founders of Women's Studies. As one of the leaders put it:

*The academe is only belatedly catching up with the realities of women's changing roles in every aspect of life and the problems and issues as a consequence of such changes. Education if it is to be meaningful at all has to address the women's movement agenda for social change and empowerment ... (De Dios, 1992)*

While most of the political work to address women's issues occurred outside the walls of academe, a few schools started to offer women-focused courses. A subject on women and society was introduced in 1974 in the Theology Department of Maryknoll College (now Miriam College), a Catholic school located in Metro Manila. An elective course on gender relations was also introduced at about the same time, under the interdisciplinary programme of the Sociology-Anthropology Department of the Ateneo de Manila University, another Catholic school based in Metro Manila. The presence in its faculty of a feminist writer enabled another leading Manila school, the de La Salle University, to institute courses on Women and Literature, Development and Modernization.

Throughout this period "efforts at developing/embodying women's studies in college education were solitary, most often done at the initiative of a feminist professor, or some feminist academics at the department level" (Evasco and Reyes, 1988).

It was not until the eighties when feminist educators from the women's movement were able to plan and systematically influence their schools to institute Women's Studies programmes. Some said it was the lifting of Martial Law and the subsequent ouster of former President Marcos that gave the opportunity for activist teachers to return to their classrooms and focus on campus issues. Others cited as reason the strong advocacy for women's equal status with men after the 1975 World Conference on Women in Nairobi.

Countless meetings and informal discussions were carried out then, often lasting for days and into late hours of the night. The main agenda was to think of appropriate strategies to influence the academe with "feminist fervor" (De Dios, 1992). Eventually, those strategy sessions paid off as more and more schools started to offer Women's Studies courses and training programmes.

Among the approaches used by the core of feminist teachers to fast track the development of Women's Studies courses in their respective schools were to: (a) integrate modular gender courses into mainstream subjects; (b) offer Women's Studies subjects as free elective courses (c) require a gender course in the general education programme; or (d) make it a minor area of specialization for undergraduate degree programmes (Evasco and Reyes, 1988; Sobritchea 1998).

During this period, six leading universities in Metro Manila established Women's Studies programmes, and were well on the way of undertaking various research and outreach activities. These were the University of the Philippines, Miriam College, St. Scholastica's College, Philippine Normal University, Ateneo de Manila University and the Philippine Women's University.

Silliman University in the Visayas offered the first Certificate Course in Women's Studies and established the first Centre for Women's Studies and Development in 1981. In the same year, an all-women school in Manila, the Philippine Women's University, established the Development Institute for Women in Asia-Pacific (DIWA). The Institute has since carried out various training, research and outreach programmes to promote women's role in nation building.

The University of the Philippines, College of Social Work and Community Development, Miriam College, St. Scholastica's College, and De La Salle University developed courses that clearly carried a feminist orientation. They were initially stand-alone subjects taken as elective courses in the undergraduate and graduate programmes of students in community development, literature, psychology, economics, history and mass communication. As student interest in women's issues increased, these schools pushed for the establishment of degree programmes in Women's Studies. Sylvia Guerrero, one of the founding members of Women's Studies in the University identified three models adopted by the preparatory committee. They were:

- The piggy back model when an administrative order directs sweeping changes in the curricula;
- A piggy back model in which existing interdisciplinary courses or programmes already offered are targeted as the means to reach the faculty; and
- A bottom-up coordination or consortium model that originates with the faculty and seeks to highlight, connect and maximize internal resources and to do faculty outreach (Country Report, Ewha Woman's University 1999).

St. Scholastica's College offered Women's Studies as a minor field of specialization for undergraduate students majoring in psychology. The school also opened a semi-autonomous resource unit known as the Institute of Women's Studies

(Nursia). The Institute has sponsored several feminist trainings, one of which is the very successful three-month Asia-Pacific Intercultural Course on Women and Society. Teachers and development workers from all over Asia can enroll in the course for a comprehensive training on feminist theories, the history of the women's movement and women's issues. At present, the school offers two graduate courses, one in Women and Religion and the other on Women and the Humanities. It has published many feminist researches and creative works, and undertaken outreach programmes for grassroots women. Sister Mary John Mananzan, a feminist theologian, and former President of the college, described the school developed the programme, in the following manner:

- In 1985, the school developed a pilot course on women and society composed of 18 topics. The course was offered to 16 senior students of psychology and 22 teachers who later became the first batch of faculty to teach Women's Studies. Feminist scholars and leaders of the women's movement served as lecturers. They were requested to pool their ideas for the development of the pilot syllabus and list of reading materials;
- Based on the assessment of this pilot course, the school developed other women and society courses and offered them to the different disciplinary departments for integration in the curricular programmes in history, psychology, and mass communication;
- The lessons from the teaching of undergraduate cognate courses, especially the feedback from students, helped the school to subsequently offer graduate programmes in Women's Studies; and
- Once the curricular programmes in Women's Studies were established, the school went on to develop different short-term, non-degree programmes on women and society for non-government organizations, religious groups and community organizers.

The University of the Philippines College of Social Work, meanwhile, introduced the first graduate programme on Women and Development in 1988. The core courses are: History and Perspective of Gender Development, Feminist Theories and Movements, Women and Work, and Research Methods with focus on women (Annex A). The offering of a degree programme was followed two years later by the establishment of the Centre for Women's Studies, a unit directly under the Office of the University President that coordinates the gender-related activities of the eight campuses around the country. The Centre has actively engaged in research, publication, training and outreach. It provides advice to government agencies, NGOs, policy makers and political leaders, on various matters related to women and Gender and Development (GAD). At present, the University of the Philippines offers several gender and society courses in the gender education programme and in the graduate programme of several disciplines. It has crisis counseling facilities in the main and some provincial campuses and anti-sexual



harassment coordinating offices. As a system office, it coordinates the Women's/ Gender Studies programmes of the eight campuses across the country.

### **The Founding of the Women's Studies Association of the Philippines (WSAP)**

WSAP was organized in 1987 by the same group of feminist educators who spearheaded the introduction of Women's Studies courses and programmes in the six universities in Manila. It was first called the Women's Studies Consortium and later assumed the name WSAP when the group expanded into a national organization in 1992. The Consortium pursued the following objectives: (a) to evolve a feminist orientation in Women's Studies; (b) to introduce Women's Studies programmes in the formal education system; and (3) to develop curriculum materials and a resource base on Women's Studies.

The president of WSAP, Aurora de Dios, described the first year of the organization in the following manner:

*When the Women's Studies Consortium started out as an informal group of women educators in 1987, we were fired with the fervor and enthusiasm of new converts to the cause. Representative faculty (from six Metro Manila schools) met to compare their experiences in introducing women's studies in their respective schools. Many more meetings were held round robin style shifting from (one school to the other) in the Manila area, then to Quezon City based schools to discuss current trends in women's studies, to develop syllabi, to listen to resource speakers on various topics on women and mobilize each others constituencies for concerted action on varied women's issues. Four years after that first consultation, much of the enthusiasm and verve have now been firmed up into impassioned commitments... (1992:7)*

Since its founding, the Association has sponsored several regional and national conferences, teachers training courses and curriculum development workshops. Some members have developed model "gender-sensitive" syllabi for basic or introductory college courses in economics, history, literature and environment. WSAP has also played an active role in campus campaigns against sexual harassment and other female student and faculty issues. It remains committed to feminist scholarship "which seeks ... to correct (the anti women) bias in academic disciplines by uncovering the hidden assumptions about men and women that have shaped the content and methodology of education itself" (De Dios, 1992). Among the themes covered in national conferences have been gender and power, the invisibility of women in historical narratives, the role of women in peace building, as well as gender and globalization.

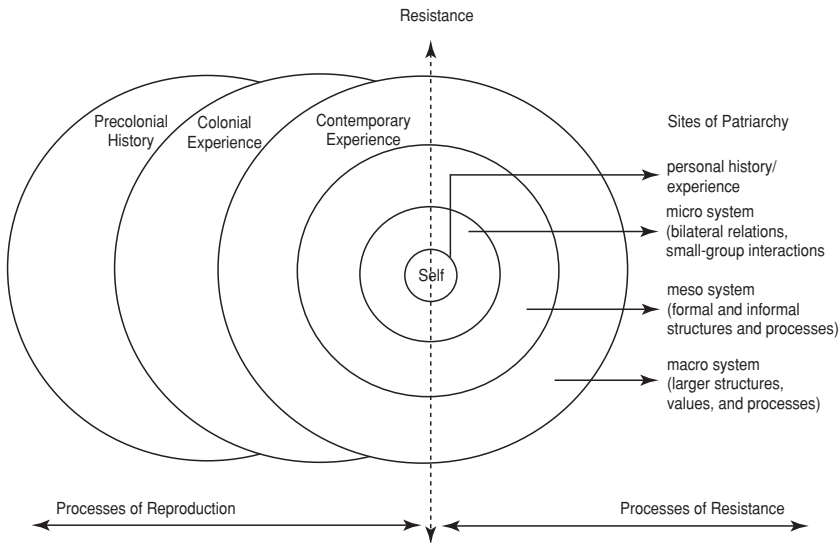
Membership is open to all teachers, researchers and other practitioners involved in mainstreaming Women's Studies into educational systems. WSAP is governed by a Board of Directors composed of the six original members of the Consortium schools and representatives from the three regional chapters: Luzon, Visayas and Mindanao. The organization has extensive linkages within and outside the country. It is an associate member of the Philippine Social Science Council and an active partner of the National Commission on the Role of Filipino Women in building gender resource centres across the country. Many members serve as a resource persons, gender trainers and technical consultants for government, donor agencies and private institutions.

The publication of Women's Studies research reports, training, and advocacy materials on various women's and gender issues have intensified in the recent years. Books, monographs and journal articles on a wide range of topics about women and gender relations have come out, providing much-needed resources for teaching and advocacy. There is tremendous interest now in literature on feminist/gender-sensitive research methodologies, psychology of women, domestic violence, and women and environment. There are two journals on Women's Studies in the country today. One is the *Review of Women's Studies* published by the Centre for Women's Studies of University of the Philippines and the other is *LILA, Asia-Pacific Women's Studies Journal* of St. Scholastica's College.

## **Feminist Theorizing and Women's Studies**

In the 1998 conference on "Building Women's Studies in Asia," sponsored by Ewha Woman's University in Seoul, I presented the framework which I believe, has guided the development of Women's Studies and feminist scholarship in the Philippines. Its elements account for all the expressions and locations of patriarchy articulated by Filipino women across ages, social classes, sexual orientations and ethnic background (see figure below). It is rooted in the past, and recognizes both the enslaving, as well as liberating influences, of indigenous and colonial traditions. The framework is forward-looking, alert to the possibilities of new forms and locations of control. But, other than providing a conceptual lens to understand patriarchy and its processes of reproduction, the framework for building Women's Studies incorporates the struggles, the many forms of resistance of women across time and space, across social classes, ages, ethnic groups, and nationalities. It is most sensitive to individual and collective strategies of protest.

The sites of patriarchal power are many. The culture, politics, and history of women's subordination are inscribed in discourse, in written and oral texts, in communication, and in myths, material artifacts, and symbols. They are embedded in cultural representations of the self, the body, of identity, sexual orientation, the community, the state, and others institutions.

**Figure 1. Framework for Building Women's Studies**

Following the traditions of structuralism, it is also possible to conceptualize patriarchy as inscribed in social organizations and in ideologies like values and worldviews. Social practices related to the institution of marriage, reproduction, family, kinship, and community are all, in varying ways, implicated in the reproduction of gender inequality. Central to this discourse are the appropriation, distribution, and circulation of women's bodies and labour, in the guise of promoting social harmony and viability of social structures. To legitimize the validity of such practices and strengthen their truth-claiming positions, they are reinforced by ideologies like female domesticity and the biological roots of female "infirmities."

Theories and concepts about the origins of society (e.g., the primacy of man the hunter and food producer), the nature of modes of production, and patterns of sexual division of labour (such as the secondary role of women in major societal changes) must now be subjected to feminist criticisms and exposed for their misogynist and phallogocentric biases.

But, the very same loci of oppression provide opportunities for everyday and strategic forms of subversion. Women submit to masculine power even as they constantly challenge the parameters of such control. Through creative strategies of negotiation and re-conceptualization of relationships, women are able to fight for their interests and, in fleeting moments, create spaces of freedom and autonomy. The greatest challenge to feminist scholarship is to understand, document, and theorize on these twin processes of submission and resistance, of collusion and subversion.

At the societal or macro level, it is critical to frame the discourse of Women's Studies in the context of knowledge production and truth-claiming processes. We have to engage mainstream science, the bastion and source of hegemonic patriarchy, in contesting assumptions about epistemology, ontology, the nature of science, and about human nature. In this way, we can forcefully challenge the positions of the church, media, the state, and East-West politics with regard to women's capabilities, rights, and status. The totalizing claims of macroeconomic models about development and progress must be reexamined and contested in the light of ongoing problems of food shortage, involution of poverty, financial crisis, environmental degradation, and the like. But, the bigger challenge for Women's Studies is to provide viable and sustainable alternative models and solutions. At the core of this feminist project is the reinvention/restructuring of the world order premised, not on aggression and destructive competition, but on lasting peace. I would like to echo the eco-feminist values of nonhierarchical relations, and of intra-generational and intergenerational equity and justice.

### **Themes in Women's Studies**

The aforementioned paradigm for building Women's Studies has guided the development of curricular programmes and literature along two major traditions – the continuing feminist critique of mainstream bodies of knowledge, and the simultaneous production of emancipatory feminist knowledge. These two traditions have flourished in the last decade and created different schools of thought and methodological approaches.

- ***Feminist Criticism and Deconstruction of Mainstream Knowledge*** The first phase of Women's Studies in the Philippines was marked by spirited attempts to understand the plight and condition of women. Empirical and theoretical papers written on this topic grappled with the manifestations and causes of women's oppression. Studies under the heading, "Situation of Women," proliferated throughout the eighties and early nineties, and gave substance to the advocacy and programme development work of civil society groups. This was an important step towards acceptance by the academic community of the urgency and legitimacy of establishing Women's Studies programmes. With ample empirical data to support the reality of gender inequality, feminist scholarship has moved on to other areas of inquiry, namely: (a) feminist analyses of social constructions and cultural representations of gender identity as mediated by sexual orientation, class, ethnicity and nationality; (b) the rereading of political, cultural, social and historical texts; (c) gender analyses of economic models, technologies and markets, and (d) critique of social research methods.
- ***Production of feminist knowledge*** During the last decade, Women's Studies in the Philippines has gone into the production of knowledge that basically takes off from the perspectives and experiences of women and challenges

some of the taken-for-granted assumptions (i.e. epistemological and ontological) about social investigation. It is truly heartwarming to take stock of the numerous Women's Studies literature came out in the last decade. Faculty members and researchers produced theoretical and empirical studies that were used to develop service and capacity-building programmes like (a) women-centred counseling; (b) feminist research; (c) gender-sensitive programme planning; and (d) protocols for medical and legal support for female victims of abuse.

### **Profile of Women's Studies Practitioners: Results of the 1995 and 2003 Surveys**

In 1995, WSAP conducted a survey among its members to assess the impact of the organization in promoting a women-centred perspective in academe (Guerrero, et al, 1996). The study produced valuable information on the effects of the organization's activities on the personal and professional development of its members. The survey showed that the majority of Women's Studies practitioners were teachers in lower levels of academic rank. Half were in the social sciences while others were in arts and letters and education. The majority (82%) of the practitioners had a Master's degree, and more than one-third (37%), a doctoral degree.

The survey indicated the manner in which the members pushed for Women's Studies in their respective schools. More than half joined the study groups in Women's Studies/Gender Studies, about a third participated in a curricular committee, inter-college coordinating committee and/or department committee on Women's Studies. Others spent a great deal of their time in extension service by organizing gender sensitivity and gender planning workshops for community groups, government personnel and non-government organizations (NGOs). A few focused on the development of teaching materials.

The perceived impact of WSAP on the professional and personal development of its members, according to the 1995 survey, was encouraging. The organization was able to help the members become more aware of gender issues, be better prepared to teach gender and feminist concepts in courses handled and use gender-sensitive teaching methods, alternative teaching materials and syllabi. The members also appreciated having established linkages with colleagues from other institutions.

WSAP members also gave positive feedback on their efforts to develop Women's Studies in their respective schools. Nearly two-thirds said that their most significant contribution was in increasing the students' awareness of women's issues and concerns. More than half mentioned their role in promoting the visibility of Women's Studies programmes in their schools and in "gender balancing" the curricular programmes (Guerrero, et al, 1996).

A follow-up survey was conducted this year to determine the changes that have taken place in the last eight years, both in the composition of WSAP and the direction of Women's Studies in the country. Table 1 below shows that there have been no dramatic changes in the profile of WSAP members. Many have a faculty appointment and have taught for the last ten to 20 years. Those connected with state schools slightly outnumber the ones in private universities and colleges. Moreover, the distribution of Women's Studies faculty indicates a good representation of the young and the more senior.

**Table 1. Profile of Women's Studies Practitioners**

<b>PROFILE</b>	<b>1995 (n = 91) in percent</b>	<b>2003 (n = 162) in percent</b>
<b>PROFESSION</b>		
Teaching	92	97
Non-Teaching	8	3
<b>FACULTY RANK</b>		
Instructor	24	23
Assistant Professor	25	32
Associate Professor	23	26
Professor	20	14
Others	0	1
N/A (Researcher)	8	3
Not Specified	0	1
<b>TYPE OF SCHOOL</b>		
Public/State University	57	65
Private School	42	35
Not Specified	1	0
<b>NUMBER OF YEARS IN THE TEACHING PROFESSION</b>		
1-10	35	38
11-19	32	21
20-Above	30	34
Not Applicable	2	3
Not Specified	1	4
<b>LEVEL OF COURSES TAUGHT IN THE LAST FIVE YEARS</b>		
College: Undergraduate	50	56
College: Graduate	36	9
College: both undergraduate, graduate	5	27
Not Applicable	1	3
Others	8	5

**Table 1.** (continued)

PROFILE	1995 (n = 91) in percent	2003 (n = 162) in percent
DEPARTMENT WHERE SURVEY PARTICIPANT IS BASED		
Social Sciences and Law	48	58
Arts and Letters and Communication	18	9
Education	9	10
Business Administration	0	2
Natural and Health Sciences	1	12
Agriculture	0	1
Administrative Offices	0	1
Not Specified	4	6
Not Applicable	8	0
GENDER		
Female	100 (?)	90
Male	0	10
AGE		
20-39	24	37
40-49	51	27
50-Above	25	34
Not Specified	0	2
MARITAL STATUS		
Single	66	30
Married	23	64
Widowed/Separated/Divorced	1	6

*Source:* Guerrero, H.S., C. Patron and M/Leyesa. *Women's Studies in the Philippines: An Assessment of the Impact of WSAP in Promoting the Gender Perspective*, 1996.

About half of the WSAP members, both in the 1995 and 2003 surveys, have taught in the undergraduate level; many still come from the social sciences, arts and letters, communication and education. There is hardly any WSAP member coming from the natural, physical and biological sciences.

This year's survey shows a good percentage of Women's Studies members who hold administrative positions. Five serve as presidents and occupy other high level positions while 38 occupy the posts of college dean, programme director, and the like. It is heartwarming to note, as well, the increase in Women's Studies faculty who are in lower level decision-making positions. This augurs well for the chances of Women's Studies faculty to influence decisions and actions that can expand, if not sustain, the mainstreaming of women's/gender topics into research, teaching and outreach programmes.

**Table 2. Administrative Posts (2003)**

POSITION	F	%
TOTAL NUMBER OF FACULTY WITH ADMINISTRATIVE POSITION	75	46
TOP LEVEL POSITION [School President, Vice Chancellor, Vice President, Registrar]	5	6
MIDDLE LEVEL POSITION [Director, Dean, Department Chair, Associate Dean, University Secretary Assistant Director]	38	51
LOWER LEVEL POSITION [Programme Coordinator, Guidance Specialist, Administrator, Public Information Officer, Programme Adviser, Programme Affiliate, Research Associate]	32	43

A notable change in recent years, with the increased acceptance of Women's Studies, has been the creation of new positions to implement curricular reforms, capacity building for research and teaching as well as production of feminist literature. The table below, for example, shows that several committees have been created to coordinate the functions of "gendering" the curriculum and providing services to address campus-based women's issues like sexual harassment. Some of the service programmes instituted by various schools include the crisis counseling facility, gender resource centre, a publication office for Women's Studies and the office of anti-sexual harassment. Some schools like the medical colleges of the University of the Philippines have started to pilot programmes that can provide a one-stop-shop service (i.e. medical care, counseling, legal assistance) to victims of sexual and domestic abuse. Hopefully, this can be replicated all over the country.

The results of the 2003 survey shows a significant increase of faculty members actively involved in teaching Women's Studies through the regular courses they teach in their respective disciplines. The popular topics include women/gender in the context of labour, migration and poverty issues, gender identity and sexuality, as well as violence against women. These are followed by women/gender issues vis-à-vis the family and in the context of health, human rights, religion and politics. Very few WSAP members integrate women/gender topics in their courses that deal with media, arts and literature and even marketing and business management. These are the areas that definitely need special attention in the coming years.

Although there are slightly fewer faculty members who are presently engaged in women/gender research than those teaching Women's Studies, it is equally heartening to note the increase in their number over the past years. Again, feminist scholarship in the Philippines has focused on building theories and generating



**Table 3. Women's/Gender-Related Initiatives**

INITIATIVES	1995 (n = 91) in percent	2003 (n = 162) in percent
<b>GENDER-RELATED SCHOOL GROUPS OR COMMITTEES</b>		
Study Group on W/G Studies	55	32
Department Committee on WS	26	20
Gender Studies Committee	23	38
Women's Studies Representative in College Curriculum Committee	33	38
Inter-College Coordinating Committee	ND	21
University-wide Gender/Women's Studies Centres	ND	6
GAD Units/Offices	ND	13
Office of Anti-Sexual Harassment	ND	3
<b>GENDER-RELATED ACTIVITIES DONE IN SCHOOL</b>		
Policy Advocacy and Implementation	33	20
Counseling	28	26
Publications	29	26
Outreach Work/Training Services (GSTs for students, faculty, school officials)	56	53
Research	46	71
Curriculum Development	47	42
Teachers' Education & Training	33	38

*Source:* Guerrero, H.S., C. Patron and M/Leyesa. *Women's Studies in the Philippines: An Assessment of the Impact of WSAP in Promoting the Gender Perspective*, 1996.

empirical material on the situation of women and nature of gender relations in the context of recent developments in the economic and political landscape of the country. The University of the Philippines and Ateneo de Manila University, for example, have published several studies on the impact of globalization on female labour and income (e.g. Ofreneo 2002, Illo 2001). The other research outputs of these schools include national surveys of adolescent sexuality behaviour and domestic violence, studies of representations of gender identity and women's issues in politics and governance (UP-CWS 2002).

The survey included items on the self-assessment of faculty members and researchers of their role in promoting women's/gender studies programmes in their respective schools. The results show that the research participants scored themselves high for their work in establishing service facilities to address women's issues (crisis counseling and anti-sexual harassment offices), in establishing women's studies centres and curricular programmes, as well as in developing Women/Gender Studies courses. They gave themselves lower scores for their effort to increase student awareness of women's issues and concerns and for integrating women's/gender topics into the regular subjects.

**Table 4. Number and Percentage of Faculty Integrating Women/Gender Topics in School Subjects**

LEVEL AND NATURE OF INTEGRATION	No.	Percent
TOTAL NUMBER OF FACULTY	119	73
GENDER-RELATED TOPICS		
W/G and Labour, Migration, and Poverty	82	69
Gender Identity and Sexuality	54	45
Violence Against Women	54	45
W/G and the Family	50	42
Women's Health, Reproductive Health	44	37
W/G and Human Rights	35	29
Gender Analysis & Planning	33	28
W/G and Politics and Governance	32	27
Feminist Theories and Methodology	24	20
W/G and Religion	19	16
W/G in Agriculture, Fishery and Forestry	11	9
Women/Gender in Arts and Literature	6	5
Women/Gender and Media	3	3
Women in Marketing and Business Management	3	3
Others [Women/Gender in History, Science and Technology, Ethnicity]	4	3

**Table 5. Number and Percentage of Faculty Doing Research on Women/Gender Topics**

LEVEL AND NATURE OF INVOLVEMENT IN W/G STUDIES RESEARCH	No.	Percent
TOTAL NUMBER OF FACULTY	110	68
WOMEN/GENDER-RELATED RESEARCH TOPICS		
W/G and Labour, Migration, and Poverty	40	36
Women's Health, Reproductive Health	40	36
Violence Against Women	32	29
Gender Identity and Sexuality	25	23
W/G in Agriculture, Fishery and Forestry	16	15
W/G and the Family	15	14
Gender Analysis & Planning	14	13
W/G and Human Rights	13	12
W/G and Politics and Governance	12	11
W/G and Religion	10	9
Women/Gender and Ethnicity	10	9
Feminist Theories and Methodology	8	7
Women/Gender in Arts and Literature	8	7
Women in Marketing and Business Management	3	3
Women/Gender and Media	2	2
Others [Women/Gender in History, Science and Technology, Leisure, Education]	7	6

**Table 6. Self-Assessment of Role in Promoting Women's/Gender Studies Programme (2003)**

ACTIVITIES		LEVEL OF IMPACT* (in percent)						Mean Score
		N	1	2	3	4	5	
1.	Establish women's studies centre/ office/programme in school	17	15	12	12	13	30	3.4
2.	Develop Women's/Gender Studies course	17	12	15	15	12	28	3.4
3.	Integrate women's/gender topics in mainstream/regular subjects	7	27	33	19	6	7	2.3
4.	Increase student awareness of women's issues and concerns	5	35	31	18	8	3	2.1
5.	Establish policies and procedures affecting educational climate for women students	10	10	20	20	16	24	3.3
6.	Create service facilities to respond to gender issues in campus (i.e., crisis counseling facility; anti-sexual harassment office)	12	13	11	15	18	31	3.5
7.	Undertake research on Women's/ Gender Studies	9	22	17	19	14	19	2.9
8.	Participate in outreach activities to promote women's welfare	9	21	22	19	15	14	2.8
9.	Participate in sharing of knowledge and skills though conferences, seminars, and advocacy forums	8	30	22	16	10	14	2.5
10.	Provide technical assistance, including training, to other government agencies and private sector on gender & RH matters	12	22	15	10	12	18	3.1

\* 5 represents Very Significant Impact and 1 representing No Impact.

## Organizational Structures and Processes

Academic institutions have different structures and mechanisms for sustaining Women's Studies. A number of state universities, including the University of the Philippines, have established autonomous units for Women's Studies. They are attached to the Office of the University President and are given regular funds for research, training, and outreach work. They coordinate or provide support for the teaching of women/gender-specific and related courses offered by the different

colleges. The Centres are headed by a director and supported by an advisory body composed of faculty members coming from different colleges and departments.

In smaller universities and colleges, the Women's Studies Programme is integrated in a college and directly supervised by its Dean. The programme usually has a small pool of faculty; it draws from other departments or colleges additional faculty support. Where Women's Studies is just starting, the initial structure created is a Women's Committee or Desk. The faculty usually serves in the committee or desk without the benefits of being given fewer units of regular teaching and research assignments or extra remuneration. Women's committees or desks may be affiliated with just one or several departments, depending on the institutional affiliation of the organizing members.

Being a new discipline, hardly understood and accepted by the academic community and its leaders, funding and getting approval for Women's Studies programmes have always been a major problem. However, a presidential directive mandating all state tertiary institutions to allocate at least five percent of its funds to Gender and Development now enables some schools to push for Women's Studies. Faculty members are able to attend women's conferences and training using such funds. The slight increase in library resources of many provincial schools has been due to the availability of this gender fund.

### **Academic Programmes**

There are, at present, three schools that offer graduate degrees in Women's Studies. As mentioned earlier, the Department of Women and Development of the College of Social Work, University of the Philippines in Diliman offers a Master of Arts programme in Women and Development. It has thus far graduated 70 students who are now working in non-government organizations, development agencies, funding institutions and different schools in the country. The other schools that offer a similar programme are in Central Visayas (Silliman University) and Mindanao (Western Mindanao State University). There are also five schools which offer Women's/Gender Studies as a minor field of specialization in undergraduate degrees in Philippine Studies, psychology, anthropology, the humanities and community development. A school offers a certificate course on Gender and Development and another, a certificate course also on Gender, Sexuality and Reproductive Health. Annexes A and B show a sample of the courses being offered by the different schools.

**Table 7. Academic Programmes in Women's/Gender Studies (2003)**

ACADEMIC PROGRAMS	No. of School	Percent
<b>WOMEN'S/GENDER STUDIES AS A SPECIFIC DEGREE PROGRAMME</b>		
Schools offering a specific degree programme on W/G Studies	3	8
Schools in the process of having a specific degree programme in W/G Studies approved	33	92
<b>WOMEN'S/GENDER STUDIES AS A MINOR FIELD OF SPECIALIZATION</b>		
Schools offering W/G Studies as a minor field of specialization	5	15
Schools in the process of having W/G Studies as a minor field of specialization approved	29	85

### **Obstacles and Prospects for Future Advancement**

Many problems still stand in the way of advancing Women's Studies, feminist thoughts and processes in the educational system. Despite the increase of advocates for Women's Studies, the number is still small, considering the amount and complexity of work that lies ahead. School leadership is still heavily male-dominated. Many faculty members either still do not understand, or refuse to understand, what this field of inquiry is all about. Feminist advocacy is hardly appreciated and often regarded as a threat to the stability of society. Resistance to Women's Studies is expressed in many ways: inadequate administrative support, lack of funds and material resources and indifference to proposed or new curricular programmes, teaching methodologies, and analytic models.

Then, there are debates and debates going on within and among feminist circles, some constructive, others not. And, while everyone seems to believe the principle of respect for individual standpoints, professional and even personal differences sometimes divide the ranks and hamper inter-institutional work. Many, nonetheless, welcome the continuous influence of civil society over the direction of Women's Studies. Many feminists, within and outside academe, continue their scholarship and political work around class issues, examining those intricate connections between patriarchy and poverty, between gender violence and globalization, and the like. Feminist theorizing and praxis have now moved beyond access and welfare concepts, beyond equity and equality concerns. Some of the shifts in paradigms are from Women in Development (WID) to Gender and Development (GAD), from liberal approaches (e.g. political participation and legislative reforms) to empowerment models that include a whole range of discourses on power, identity, self and sexuality. All these developments will surely strengthen the theoretical foundations of the discipline and make it more relevant to the needs of the larger society.

The WSAP members identified the lack of resources, too few faculty advocates, the lack of motivation of colleagues and inadequate expertise, as among the major obstacles to the advancement of Women's Studies in their respective schools. Others also identified as obstacles the competing demands of other duties, as well as the negative attitude of their schools officials.

**Table 8. Obstacles (2003)**

LEVEL AND NATURE OF OBSTACLES ENCOUNTERED	No. of Responses	Percent
NUMBER OF SURVEY PARTICIPANTS WHO PERCEIVE SOME OBSTACLES TO THE ADVANCEMENT OF W/G STUDIES		
Perceiving at least one Obstacle	105	64
No Obstacle Perceived	9	6
No Answer	48	30
PROBLEMS OR OBSTACLES PERCEIVED		
Lack of Awareness and Understanding of Women's Issues	38	36
Negative Attitude of School Officials, Teachers, and Students	13	12
Lack of facilities, funds, materials, resources, personnel	3	3
Organizational issues	7	7
Motivational problems	6	6
Lack of Technical Support	4	4
Lack of Expertise on Gender Issues	19	18
Small Number of Involved Faculty	10	10
Time Constraints	61	58

## Recommendations

Women's Studies in the Philippines is increasingly being recognized as an important academic discipline. What was once an obscure field of study offered by a few schools is now better accepted and regarded as no less academic and no less rigorous than the other degree programmes offered in tertiary learning institutions. There is much interest, especially from young faculty members of provincial schools, to integrate women/gender-related topics in subjects and researches. However, we need to work harder to further advance women's rights both within and outside of academe. Women's Studies as an academic discipline still has so much ground to cover. The tasks at hand remain as overwhelming as ever. WSAP members gave some recommendations to overcome the aforementioned obstacles.

### **“Advocate for more support from the administration”**

One of the most critical factors for advancing Women's Studies is the level and quality of support given by the school administration. The WSAP members suggest the holding of regular and continuous gender awareness-raising for school officials and administrators inasmuch they are replaced every three to five years.

Sufficient budget allocations for research, training, logistics, and gender-related activities are badly needed. Not a few faculty and researchers lament the lack of funds and material resources needed to maintain their Women's Studies curricular committees and service programmes. External budget sources for campus-wide initiatives are hard to come by. Unless the support of the administration is won, it will be very difficult for anyone to launch and sustain creative projects to promote Women's/Gender Studies.

But, the support drawn from the administration must not just be financial in nature. Efforts must also be undertaken to ensure the school officials' warm response to proposed structural and policy changes that will boost the status of women's studies in the academe. At least two studies of the University Centre for Women's Studies (Bautista 1991, 1992), for example, showed marked gender disparities in access to scholarships and school benefits, like housing. Young and married female faculty members were greatly disadvantaged by the absence, then, of affirmative action programmes and enabling policies for them.

### **“Institutionalize Women's/Gender Studies”**

The resounding call from faculty members across the country during the recently concluded national conference on Women's Studies is to pass policies for the continuous establishment of degree and research programmes and budget allocation for their operation. For while some universities have these programmes already, the vast majority of schools have yet to have one.

### **“Create a permanent Women's/Gender Office or Unit”**

There is, also, a strong clamor of many WSAP members for the creation of permanent Gender or Women's Studies offices and committees in their schools. This would pave the way, they say, for the opening of more classes, for example, on gender and society, and for holding short-term courses for faculty members on the teaching Women's Studies. Again, the actual creation of these permanent offices will not be possible without the full support of the administration. Permanent units need regular staff, facilities, and budget allocations that may simply be labeled as “additional unnecessary expenses” by an unsupportive school board.

### **“Provide incentives to faculty and researchers”**

A less receptive school administration may reject proposals for the giving of incentives to faculty and researchers involved in Women's/Gender Studies. Time constraints due to work overload, multiple tasks, and conflict with other tasks, often prevent faculty members from pursuing their plans and programmes. The giving of incentives, like additional credits for committee work or de-loading a faculty member of other academic assignments, are some of the suggestions given to motivate others to go into Women's Studies.

**Table 9. Recommendations of WSAP Members**

RECOMMENDATIONS	No. [N = 153]	Percent
Intensify Advocacy Efforts	35	23
Institutionalize Women's Studies	34	22
Enhance Capacity of Faculty Advocates	28	18
Drum-up More Support from the School Administration	21	14
Creation of a Permanent Gender Office	16	10
Strengthen Faculty Pool of Advocates	14	9
Lobby for Mandatory Offering of a General Education Course on Women's Studies	3	2
Incentives to Faculty and Researchers	4	3

### **“Intensify advocacy efforts”**

The current levels of support extended by school administrators to Women's Studies initiatives are perceived to be generally negligible. This is presumably due to the lack of gender awareness of many schools officials and administrators, and the seriousness of many women's/gender issues. Schools officials have been described “apathetic,” “resistant” and “conservative”; they harbor many patriarchal beliefs and practices.

WSAP members suggest that a good way get a more favourable response from school officials is to intensify advocacy efforts to increase their awareness of women's and gender issues. Campus-wide IEC activities, from symposia, gender sensitivity training, forums, round table discussions, to distribution of reading materials, will help develop awareness among faculty members and school officials.

Decisions made by the school administration often weigh the students' sentiments over a particular issue. Creative advocacy efforts, in and out of classrooms, can help drum up the support of the students for mainstreaming Women's Studies programmes. Student orientations, classroom debates, film screenings, conferences, and exhibits are just some of the mechanisms by which students can become more aware of different gender issues. Advocacy efforts for students should also include discussions on the different career opportunities available to those who would focus on Women's Studies.

### **“Strengthen the pool of faculty advocates”**

Conscientization must be immediately followed by activities aimed at pooling all gender-sensitive faculty and school officials for future initiatives. Tap into as many teaching and non-teaching personnel as possible. It would be better if more male affiliates are invited in the organization. A critical mass of faculty may be



developed through various organizational strategies. Representatives from every division and office could be identified and given specific tasks to perform. That way, the greater participation and coordination of all departments and school units would be highly assured.

Strengthening the pool of faculty advocates is more than simply increasing the number of school personnel assigned to a gender unit or organization. It also means effectively capacitating them to achieve organizational and programme goals. Some of the suggestions of WSAP members to enhance their knowledge and skills in building Women's Studies are to increase access to scholarships and short-term training on the following:

- Feminist research methodologies;
- Participatory methods of organizational management;
- Gender Planning and Mainstreaming;
- Skills in engendering the curriculum; and
- Gender-sensitive pedagogical approaches.

**“Lobby for the mandatory offering of a general education course on women/gender and society”**

Some subjects at the tertiary level have been included in school curricula through legislation. A course on Jose Rizal, a national hero, and the Philippine Constitution, are the two most prominent examples of mandatory subjects. Some WSAP members suggest that a policy should be enacted to require all undergraduate students under the general education curriculum to take a three-unit gender and society course.

**Concluding Remarks**

Inasmuch as the origin and beginnings of Women's Studies in the Philippines, and perhaps in other Asian countries also, can be traced to the women's movement in the seventies, it is perhaps not difficult to imagine how the two can continue to mutually reinforce rather than go against each other. The challenge to us is to examine how our theoretical ideas and the way we convey them, our specific locations in academe, as well as the discursive practices of feminisms, can help promote gender equality and women's empowerment in various spheres of life. There is always the danger of being totally absorbed in theory building, without getting one's feet on the ground, so to speak. We should guard against armchair feminism, or what is commonly referred to in the West as “femocracy.” But, it is equally unproductive to be totally focused on generating empirical data, without synthesizing information into useful constructs and models to guide future actions.

My long years of involvement in the women's movement and in academic work, has made me conscious of the limits and possibilities of feminist scholarship. For example, the processes of claim making can both help resolve women's and gender issues even as they also create new ones. There is the constant danger that initiatives to advance certain gender issues can privilege the experiences and voices of some women and the silence the others. The theory and praxis of Women's Studies is, therefore, rife with many possibilities of reproducing old, and creating new, forms of power relations. With the diversity of our cultures and political systems, we always need to look very closely into the manner we undertake Women's Studies and feminist scholarship. Like our sisters from some Western countries, we have to confront the politics of "otherness," which is deeply embedded in all disciplines – in history, anthropology, sociology, and others. We have to affirm the legitimacy of scholarship that explores and valorizes differences, even as we are conscious of the need to know and express our common experiences and voices (Sobritchea 2000).

The criticism that feminist theorizing, and the practice of Women's Studies, has become the preserve of a small group of women is not without basis. This issue has been raised several times by women in my country. I am sure that you have similar experiences. The continued relevance of Women's Studies will depend, therefore, on our ability too balance our individual needs for personal empowerment, with the commitment to expand our group, provide space for newcomers and uphold participatory processes.

Mohanty (1997) has aptly articulated the tasks that lie ahead for all of us. The Asian feminist agenda, within and outside of academe, must encompass both the need to challenge patriarchal beliefs and practices, and the need to create more democratic and inclusive processes. We need to write about old, but still unresolved women's issues, while gearing up to confront new ones. Our writings must be grounded in theories borne out of our collective, as well as individual, experiences. Women's Studies must be able to account for the lived experiences, needs and aspirations of women across ages, social classes, sexual orientations, ethnic affiliations and nationalities.

A possible project for the coming years is to engender such disciplines as engineering, architecture, business management and even chemistry and physics, since most of Women's/Gender Studies faculty come from the social sciences and humanities. The same can be done for international relations, law and politics. For example, we need to participate in discourses around such topics such as national security, conflict resolution, and humanitarian law. Women's Studies may also take the lead in the transformation of education through the introduction and popularization of non-hierarchical, dialogic, evocative and experiential methods of classroom learning. The teacher-student relations can be re-conceptualized in a manner that allows greater freedom for both to learn from each other, not only

through cognitive, but also affective, ways. There is a close connection between reason and emotion, and there is equal importance of both in knowing. Women's Studies can, therefore, lead in the development of different, creative, integrated and holistic ways of learning. It can imagine for others how teaching, doing research, and writing can veer away from an individual to a more collective effort.

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3. MA Women and Development, University of the Philippines
4. MA Humanities major in Women's Studies, St. Scholastica's College
5. University Centre for Women's Studies, University of the Philippines
6. Certificate Course Education major in Women's Studies, Philippine Normal University

## Annex A

**Table 1. Schools & Degree Programmes Offering W/G Studies as a Minor Field of Specialization**

SCHOOL	DEGREE LEVEL	DEGREE TITLE
UP Diliman	AB and MA	Philippine Studies
St. Scholastica's College	MA	Humanities
Bicol University	Post-Baccalaureate	<i>Post-Baccalaureate Certificate in GAD</i>
Silliman University	Certificate	<i>Anthropology: Gender Sexuality, and RH (CERT)</i>
University of San Carlos	Certificate	<i>Psychology: Gender Studies (CERT)</i>

**Table 2. Integration of Women's/Gender Studies Subjects in the Curriculum (2003)**

LEVEL OF INTEGRATION	NO.	PERCENT
NUMBER OF TEACHERS HANDLING WOMEN'S/GENDER STUDIES SUBJECTS		
Teachers that Handle W/G Studies Subjects	41	25
Teachers that Have Yet to Handle W/G Studies Subjects	116	72
N/A	5	3

## Annex B

### Sample of Women's/Gender Studies Subjects

DEGREE LEVEL	SUBJECT TITLE
AB/BA/BS	Euthenics: Role of Women in Society/Women in Development Feminist Research Feminist Theories in Modern Political Theory Gender and Development Gender and Development, Peace Education, and Art Appreciation Gender and Sex Gender Issues in Philippine Society Gender Issues: Theological Perspective Gender Sensitivity in Patient Care Gender, Society, Culture Human Sexuality Literature and Gender Sociology of the Body Special Projects on Women and Children's Issues Strategies in Teaching Women's Studies Women and Mass Media Women and Society Women's Studies
MA/MS/MBA/MD/LIB	Family Migration Feminist Perspective in Literature Gender Analysis and Planning Gender and Health Gender Concepts and Issues in Health Perspectives Gender in Human Development Gender Issues in Literature Llb: Persons and Family Relations Primary Care of Women Seminar in Industrial Relations: Gender and Work Special Problems in Public Administration: Women and Public Policy Women and World Religion
PhD/EdD	Gender Analysis of Historical Writings Gender and Society International Women's Human Rights Readings in Public Administration: Gender and Development

## Thailand

*Virada Somswasdi<sup>1</sup>*  
*Chiangmai University*

### 1. Backdrop of Women's Studies Programmes in Thailand

Women's issues started to be seriously discussed in academic institutions after the 14<sup>th</sup> October 1973 political incident that sparked the democratization movement in Thailand. Under the influence of Marxist school at that time, topics of discussion among women's groups revolved around the subordination of women, class struggle, and cultural oppression. The short-lived trial period of democracy ended in 1976 with a bloody coup d'état, and subsequently, political activism and discussion were either prohibited or put under surveillance.

Women's Studies received increasing attention from academics since the United Nations designated 1975 as International Women's Year, with the objective of promoting equality between men and women and encouraging women's participation in the development and maintenance of world peace.

Parallel to this, the Thai government included the Women and Development Programme (WAD) in the National Economic and Social Plan, underlining women's roles as mothers and homemakers.

During the United Nations Women's Decade 1975-1985, more attention was paid to women's economic, political, and social roles and capabilities. As a result, member states were requested to set up national machinery for the advancement of women. Thailand responded to this in its Fifth National Economic and Social Development Plan, which took place from 1982-1986. It was at this time that the Thai government designated women as a special target group and began to adopt a Women in Development (WID) approach.

Since then, there have been eight Women's/Gender Studies programmes established in state and private universities scattered throughout Bangkok and three regions<sup>2</sup>: the North, the Northeast and the South.

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<sup>1</sup> Virada Somswasdi is the founder of the Women's Studies Centre and currently the Chair of the Graduate Programme in Women's Studies at the Faculty of Social Sciences, Chiangmai University.

<sup>2</sup> The Gender and Development Studies at the Asian Institute of Technology is an Asian regional programme, please see Annex.



Three units in Bangkok include:

- **Chulalongkorn University**, Women's Studies Programme at the Social Research Institute, established in 1981 as an official research programme; it was recognized as an official "Women and Children Unit" in 2001
- **Srinakharinwirote University**, Prasarnmit campus offers a major elective in Women's Studies in the Faculty of Education Master's Programme in Adult Education; the Songkla campus has established a "Project on Centre for Research and Women's Development for Southern Rural Areas"
- **Thammasat University**, Women and Youth Studies Programme, established in late 1986, under the administration of the President's Office

Three units in the North:

- **Chiangmai University** (Chiangmai), Women's Studies Programme at the Faculty of Social Sciences, established in early 1986; the official status endorsed by the government as announced in the Royal Gazette was in 1993. Lanna Women's Studies at the Faculty of Education was established in 1990 as an unofficial project with an objective to develop a Women's Studies curriculum at the graduate level. Its past activities include training for rural women leaders on local politics and research on women and child labour in agriculture. Current activities are limited to research.
- **Naresuan University** (Pitsanuloke) first established as "Women and Children Studies Centre," later changed to "Gender Studies Programme," established in late 1997, under the administration of the President's Office
- **Payap University** (Chiangmai), Women's Studies Programme, established in 1984, under the administration of the President's Office, currently chaired by Assistant President in Academic Affairs, with Dr. Sangrawee Anantapanit as the Secretary.

Two units in the Northeast:

- **Khon Kaen University**, the first Gender Studies Centre at the Faculty of Humanities and Social Sciences, established in 1983, Parnna Waikakul is the incumbent Chair. The Women's Northeast Centre for Women's Development was established in the Faculty of Management in 1994. Mattana Samart is the current Chair.

In 1995, the MA Programme in Social Development at the Faculty of Humanities and Social Sciences offered an elective course on Women's Roles in Development. In 1998, the Department of Social Development Management was set up and offered elective courses on Women and Development, Women and Environmental Development, and Women and Politics in the BA programme.

One is in the South:

- **Prince of Songkla University**, established in 1985 as the Centre for Research and Women's Development for research, development of a database, and training. The official status has yet to be approved.

### **Scope of work**

Other programmes also offer some courses on Women's/Gender Studies. The Women's Studies Programme at Payap University offers "Social Integration and Masculinity and Femininity," "Introduction to Women's Studies," and "Women and Society" in the Department of Sociology. Payap University has a plan to set up an undergraduate degree programme in Women's Studies. It is now at a preliminary stage of preparation, and there is of yet no concrete timeline for its completion.

Nonetheless, at the majority of the above mentioned institutions W/GS do not have official status or regular programmes of study. Some do not have their own staff or office premises. Their activities revolve around research work in relation to women's/gender issues, occasional short-term training, and forums on emerging women's issues.

It is noteworthy that a few programmes include youth/children in their titles in order to include research in that area. The rationale is basically to win support from the male dominated powers that be. This is due to the fact that the study of youth/children's issues is always more favourable than that of women's issues, which are often considered by the patriarchal frame of thinking as harmful to the family institution. Women's/feminist perspectives are seen as polarizing the unity of male/female citizenship and, thus, society as a whole. Another rationale for joining women's and youth/children studies may be that the concerned parties perceive them as naturally inseparable topics.

This paper will present in detail the two main programmes at Chiangmai University and Thammasat University where Master of Arts Programmes were established in 2000 and 2001, respectively.

## **2. Profile of Women's Studies Programmes in Thailand**

### **A. Thammasat University: Blessing from the Top<sup>3</sup>**

The Women and Youth Studies Programme was established in 1986 through a special policy of the President of the University that aimed to create an institution

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<sup>3</sup> Parts of information are translated from Graduate Volunteer Centre, Women and Youth Studies Programme, Thammasat University, Student Handbook 2003: Thammasat Women's Studies.

for Women and Youth Studies. The Programme operates hand in hand with the Women in Development Consortium in Thailand (WIDCIT), which was established the same year, with generous support from the Canada International Development Aid (CIDA).

The creation of both programmes marked the beginning of Thammasat University's academic mission to open new fields of study, which now enjoy clear and distinct academic status. The work of the Women and Youth Studies Programme is comprised of four aspects: (1) curriculum development, (2) the promotion of research, (3) social and academic services, and (4) a resource centre.

Thammasat University was not able to establish Women and Youth Studies Institute according to original plans due to a lack of government permission to establish new offices. Nonetheless, the Women and Youth Studies Programme and Graduate Volunteers Centre have been successfully offering a Women's Studies Master's curriculum as of 2001.

The programme emphasizes education on youth and families by giving special interest to promoting creative and egalitarian gender roles and relationships, and by instilling awareness in youth of their roles and importance in the development of society. According to programme literature, the programme's basic goals are formed with respect to the student population, who, regardless of gender, are now more openly than ever involved in the demand for human rights, freedom, and dignity. With much confusion caused by rapid changes in society, the programme emphasizes the necessity of relying on academic analysis to develop understanding and solutions to address current issues.

Thammasat University's Women and Youth Studies Programme is dedicated to coordinating theoretical knowledge with practice to stimulate the development of a society that is creative and egalitarian with respect to gender relations. The Programme Committee stresses the importance of a blend of indigenous knowledge and outside scholarship. In addition, the Committee is aware of the role and importance of spirituality in creating peace and happiness at all levels of society. Despite the importance of this, there remains a disparity between men and women's opportunities for spiritual development, which closes women off to opportunities for spiritual education and practice through structural discrimination. For these reasons, one of the original and ongoing activities of the programme is to rally for religious institutions' awareness of the importance and necessity of supporting women to attain equal opportunity for spiritual education and practice for both personal and social development.

It is understood that the then prominent Dr. Chatsumarn Kabilsingh, an expert in spirituality and Buddhism, prepared the statement above. She was ordained as a *bhikkuni* early in 2003, and plays a significant role in advocating for legal reforms to allow women to be ordained.

***Thammasat University Women and Youth Studies Programme Objectives:***

- To serve as a resource for information and as a centre for the coordination of the University's work in Women and Youth Studies;
- To promote and support Women and Youth Studies education and research;
- To provide academic services, disseminate information, and organize activities to promote awareness of Women and Youth Studies for personal, community, and social development;
- To work cooperatively and promote collaboration with other agencies both nationally and internationally to enlarge the network and support the work of other Women and Youth Studies programmes; and
- To locate funding sources promoting work in Women and Youth Studies.

***Structure of the Women's and Youth Studies Programme:***

A committee and advisory board has been set up to oversee the work of the Programme, with Assistant Professor Malee Pruekpongawalee, the first Chair of the Programme as the current Chair, with Associate Parichat Valaisathien, Dr. Chalidaporn Songsampan and Dr. Chaiwat Bunnag as Deputy Chairs, and with Dr. Thitiporn Siripan, Assistant Professor Boonjira Toengsuk, Dr. Pawadee Tong-Uthai, Assistant Professor Sitanon Chatroopracheewin, Dr. Janjira Iammayura and Mrs. Darunee Woonnatee as members of the committee.

***Objectives of Thammasat University's Master of Arts Programme in Women's Studies<sup>4</sup>***

As described in the Thammasat University website, "Women's Studies is a new social science discipline that aims to understand the power relations between men and women. The field of Women's Studies explores how these relations affect the degree to which each gender contributes to the creation, control, and change of social and cultural systems they belong to, recognizing that gender is in turn, affected and constructed by these same systems. The scope of Women's Studies is, therefore, interdisciplinary in nature; for example, the various aspects of this power relation include economic, social, political, health, educational and philosophical dimensions. As a result, Women's Studies places emphasis on questioning, debating and challenging these power relations in order to better understand, for the purpose of changing the underlying social structures in an effort to create and realize justice for women and men from different races and classes."

In this respect, the objective of the Master of Arts Programme in Women's Studies is to produce post-graduates who have acquired knowledge and understanding in

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<sup>4</sup> <http://www.tu.ac.th>

the concepts, theories and perspectives that allow them to effectively address the need for equal and fair gender relations. Furthermore, the programme provides students with the know-how to conduct research on and provide and analysis for problems concerning various dimensions of gender relations. The aim of this research is to provide a foundation for fundamental transformation in outlook that could lead to the formation of a democratic society based on gender balance and real equality in economic, social and political opportunities.

This is a special programme in which classes are held in the evenings and on the weekends. The tuition fee is, thus, higher than that of a regular programme.

**Curriculum:** Students must complete the total requirements of 39 credits both in Plan A and Plan B.

**Plan A** requires course work and thesis

Required courses	15 credits
Elective	12 credits
Thesis	12 credits

**Plan B** requires course work and individual research project

Required courses	15 credits
Elective courses	18 credits
Individual Research Project	6 credits

### *Required Courses*

Students in both Plan A and Plan B are required to study the following five courses (15 credits)

- Introduction to Women's Studies
- Feminist Theory
- Feminist Multiple Research Methods
- Women's Studies Practicum

### *Elective Courses*

- Non-mainstream Feminist Thought
- Women's History and Feminist Analysis
- Body, Gender and Sexuality
- Masculinity
- Women, Law and Politics
- Women and Economics

- Women, Environment, Science and Technology
- Women, Arts and Culture
- Gender and Social Policy
- Gender and Planning
- Women's Movements in Comparative Perspectives
- Special Topics in Women's Studies
- Independent Study

### ***Women's Studies and Youth Studies Thesis Seminar Project***

- Ethics project to develop gender roles and relationships
- Youth project to develop the quality of life and society
- Training project to disseminate information on the Convention to End All Forms of Discrimination Against Women (CEDAW)
- Curriculum development project for administrators to support gender roles and curriculum for Training Centre staff to coordinate work with respect for gender equality

### ***Enrolment Profiles***

<b>Master's</b>	<b>Female</b>	<b>Male</b>
Year programme commenced Year 2001	38	5
Year of highest enrolments Year 2001	38	5
1998	–	–
1999	–	–
2000	–	–
2001	38	5
2002	29	6
2003	31	5

### ***Graduate Profile***

<b>Master's</b>	<b>Female</b>	<b>Male</b>
Year of highest no. of graduates Year 2003	2	–
1999	–	–
2000	–	–
2001	–	–
2002	–	–
2003	2	–

### Current Faculty Profile

Full-time staff	Female	Male
PhD	–	–
Master's	1	–
Bachelors	–	–
Other	–	–

Part-time and/or visiting staff <sup>4</sup>	Female	Male
PhD	14	1
Master's	14	5
Bachelors	–	–
Other	–	–

### B. Chiangmai University: Efforts from the Ground-Up

After more than a decade of advocating for women's concerns through personal capacity, in 1986, Virada Somswasdi, an Associate Professor of Law, was given the green light from the Associate Dean in Academic Affairs of the Faculty of Social Sciences, to set up the Women's Studies Programme (WSP) with the mandate to bring in funds from outside for research on women's issues. She saw this as an opportunity to institutionalize efforts of advocacy for women's concerns, and thus, accepted the offer and negotiated for a "free hand" to set up a working group as a body of the Women's Studies Programme Committee.

The first group of committee members included Virada Somswasdi as the Director, with the following members: Shalardchai Ramitanondh and Jammaree Pitakwong of Department of Sociology and Anthropology, Benchavan Tongsirir of Department of Economics, Veerawoot Vadhanayon and Kobkun Rayanakorn – law professors of Department of Political Science, and Jintana Soonthorntham of Department of Business Administration.

The "free hand" given by the Faculty of Social Sciences to the WSP also meant that the faculty was free from any obligation to allocate funds to support activities organized by the Women's Studies Programme. In other words, the unofficial Women's Studies Programme was started up without support from the Faculty or the University, except for a tiny space for three desks.

### *Support and Objectives:*

As of 1986, the Women's Studies Programme, had secured financial support from the following partners: Asia Foundation, Ford Foundation, International Development Research Centre (IDRC) of Canada, Norwegian Association of Women's Jurists (NAWJ), Frau An Stiftung, Heinrich Boell Foundation, Toyota Foundation, Himalaya Foundation, Global Fund for Women, British Council, the Population Council, Rockefeller Foundation, Women and Children Network (Japan), and Thai Cement Foundation. Through those funds, the WSC has been able to pursue its objectives, which are:

- To promote women's perspectives;
- To encourage study, research projects, and collection of information relating to women's issues;
- To establish a source of data and information about women;
- To create an ongoing academic exchange on women's issues;
- To create a liaison with other governmental and non-governmental organizations in working towards the development of women; and
- To encourage local capacity building with women at various levels.

### *Activism:*

Kicking off a symposium on women's current issues in 1986, the Women's Studies Programme introduced its coming to life to academic circles in Thailand.

The Information Centre, established in 1987, is an excellent library with strengths in social sciences, gay literature, in-house research, and a clipping service, with a total of approximately 14,000 publications in its collection. The Information Centre has been assessed by users as the best of its kind in Thailand. It disseminates news and data via the website: [www.soc.cmu.ac.th/~wsc](http://www.soc.cmu.ac.th/~wsc), through the Women's Studies Newsletter, through English Language Newsletter, and through a weekly Thai radio programme entitled, "Not the Hind Legs of the Elephant." (This title refers to a Thai saying that equates women as the hind legs of the elephant, implying their roles as followers).

Starting in 1989, the WSC has continued to conduct leadership training for rural women and female politicians, Women's Studies research training, and paralegal training for rural women and participate in the women's movement lobbying for women's rights.

Resource persons are drawn from various faculties of Chiangmai University and elsewhere, such as Chulalongkorn University, Thammasat University, Mahidol



University, the National Institute of Development Administration (NIDA), Silapakorn University, Srinakharinwirote University, Khon Kaen University and Ubon University.

In 1992, the Women's Studies Programme moved into the Women's Studies Building constructed with funds from the Norwegian government through the coordination of Norwegian Association of Women's Jurists (NAWJ). The physical presence of Women's Studies has thus emerged.

Seven years after its establishment in 1986, efforts to win official support started to bear fruit in August of 1993, when the Women's Studies Centre was officially recognized as a new department under the Faculty of Social Sciences. It is the first Women's Studies Centre in the country to receive official endorsement from the government.

Through its work, the WSC has attempted to address three specific issues from feminist perspectives: law, human rights, and development.

In 1996, the Paralegal Project Building was built under the sponsorship of the Norwegian Association of Women Jurists and Frauen An Stiftung.

It took the Women's Studies Programme at the Faculty of Social Sciences seven years to receive official endorsement from Chiangmai University and the Thai government, and another seven years to pass all hurdles and launch Thailand's first Women's Studies Master's Programme in 2000.

WSC is currently supported through a combination of grants, with approximately 80% of revenue coming from external sources and 20% from the Faculty of Social Sciences and Chiangmai University. However, with the recent Thai-Lao Scholarship Programme on Gender and Health Equity, the percentage of financial sources may be changed to 90:10.

The Women's Studies Master's Programme seeks to address the needs of NGO workers, government officials, students and academics who wish to expand their knowledge of women's issues. It also serves as a site for the cultivation of Thai Women's Studies knowledge, as students and teaching associates are expected to relate their life experiences and the evolving Thai women's movement to feminist theory and praxis worldwide.

The WSC pioneered the development of an institutional base for Women's Studies in Thailand. Nonetheless, a gendered understanding of male and female roles remains limited both in the public and among policy makers, who tend to equate Gender and Women's Studies with radical (and Western) feminism. Funding for Gender Studies or Women's Studies is, thus, limited largely to non – Thai sources. Neither the National Research Council, nor the Thailand Research Fund, principal

sources of publicly funded research on social issues, includes specific provisions for Women's Studies. Although, in the course of more broadly focused research, both may fund research of interest to women, this constitutes more of a happy coincidence rather than a reliable and consistent source of long-term support.<sup>5</sup>

The WSC has been carrying out the Women's Studies Research Project since 1989. This is a nationwide grant programme directed at junior researchers from universities, governmental organizations and NGOs for studies that explore gender issues in Thailand. After the training, the project provides a number of grants to successful research trainees.

In the last ten years, the WSC has published thirty-six research papers covering a broad range of topics including domestic violence, prostitution, trafficking in women, reproductive health and rights, women and political participation, women in the environmental movement, women and the media, gender in Thai language, gender construction and patriarchy within ethnic groups, reproduction of patriarchal ideology and tourism, women in community-based networks, and women and market integration.

### **3. Positioning Women's Studies within Academic Forums**

The WSC focuses on supporting and strengthening the women's advocacy movement and on building a new generation of people who are committed to women's causes and development. These goals are articulated through the following projects.

#### **A. Paralegal Training**

A Project entitled "Paralegal/Feminist Legal Training for Rural women in Northern Thailand: Monitoring on the Constitution and Research" was first funded by the Ford Foundation in 1989 and has continued under various other sponsors.

The Paralegal Training Project targets rural women who are nominated for their leadership roles at the local level. Nominations come from government agencies, NGOs, and paralegals that have completed, or are near completion of, the three-year training. Training is carried out periodically over a three-year period (in 2-3 day sessions), and selected "graduate paralegals" are invited to participate. Training includes (1) seminar-type training, principally lectures by academics in law and political science and practitioners working on constitutional, political and women's issues, along with exchange of experiences among trainees, (2) study visits

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<sup>5</sup> Ekasingh, Benchaphun and Suwannarat, Gary (2002), *Evaluation Report: Activities of the Women's Studies Centre, Chiangmai University, Chiangmai*: Thailand, p. 8.

to communities where women activists have made a difference in local community affairs, (3) study visits to Bangkok – where women meet Parliamentarians, members of the Human Rights Commission, and other relevant government and non-governmental agencies, and (4) follow-up community visits by WSC staff, who collaborate with paralegals to address legal and political questions in their communities.

The Project has been implemented for over ten years, with four groups of paralegal trainees. During this time, the WSC has successfully implemented a shift from focus on specific laws to the broader framework of Thailand's 1997 Constitution and its implications for women.

The Paralegal Training Project specifically promotes the empowerment and support of rural women to take an equal role with men in the political process and the building of a new pool of people committed to Women's Studies and causes. It has introduced a feminist legal perspective to rural women leaders. The Centre's greatest impact has been to enhance the understanding and skills necessary to use political mechanisms to achieve social justice. Participation in the training and related activities has also developed a new sense of agency among paralegal trainees. They are willing to speak out in public meetings, to tackle controversial issues, and to contact government officials to redress grievances. A few have undertaken training of younger women, emphasizing the importance of reaching out to the younger generation to achieve fundamental social change.

The Project curriculum emphasizes the significance of constitutional protection of women's human rights. It has established and strengthened a network of rural women's groups and has introduced policy intervention strategies, which form a base for a strong women's human rights movement at the grassroots level, bridge gaps between academic institutions and grassroots women's movement, and influence policy in women's human rights protection.

Through the project, the WSC has trained over a hundred rural women leaders from 17 provinces in northern Thailand. In 2001, the group formed the Women's Studies Paralegal Network to expand and strengthen training at the community level, and to undertake long-term empowerment and networking activities.

## **B. Women's Studies Research Programme**

The Women's Studies Research Programme is a nationwide grants programme directed at junior researchers from universities and NGOs wishing to explore gender issues in Thailand. A short training on research methodology is provided, and WSC identifies academics at Chiangmai University or, for researchers based elsewhere in Thailand, institutions closer to the respective researcher to supervise the research.

After an initial two week training, each research trainee is asked to develop a small proposal, to be funded by the WSC. Each proposal is supervised by 2-3 advisors from either Chiangmai University or other affiliated universities. Most advisers come from the Departments of Sociology and Anthropology, the Department of Political Science, and the Faculty of Economics of Chiangmai University. A few came from Bangkok's Chulalongkorn, Mahidol and Silapakorn universities. The majority of projects are field oriented the rest were secondary data reviews.

The above-mentioned activities have, in many ways, created opposition and brought criticism from conservatives in the academic administration who accuse the WSC of playing "the fashionable game" of Westernized women's rights advocacy.

Consequently, a very minimal budget from the Faculty of Social Sciences and the Thai government through Chiangmai University was allocated to the WSC. It took the WSC ten years, starting in 1996, to gain support for the first staff salary for one administrator officer, and in 1997, a janitor. Currently, half of the staff of 14 people is on the Faculty of Social Sciences and Chiangmai University salary books. Notwithstanding, the WSC has to offer a top-up for staff to be able to make ends meet, and this makes fund raising necessary. Consequently, the Foundation for Women, Law and Rural Development has been set up to supplement the WSC work and budget.

Hence, the WSC deems crucial a long-term presence in an academic institution to address women's concerns and pursue feminist ideology in both theory and practice. It has struggled hard to keep activism going and to make its feminist academic presence felt not only at Chiangmai University, but also in other spheres.

One of the objectives of the WSC is to serve as a centre of Women's Studies research, promoting training and dialogue to build knowledge and policy-related propositions for planning for the development of women to government and non-government organizations. To achieve this, the operating objective is to establish a Master's Degree Programme in Women's Studies. Undoubtedly, the WSC faced many obstacles at different levels before the complex procedure of official approval was completed.

Gradually, support from the Faculty of Social Sciences has increased in recent years. Credit can be given to the incumbent Dean who comes to the position with a vision and understanding of the difficulties encountered by the WSC over the years.

#### **4. Theorizing and Actualizing Women's Studies Within the Global Stream of Patriarchy**

In 2000, the Women's Studies Centre at Chiangmai University launched a Master of Arts in Women's Studies Programme, the first of its kind in Thailand. It aims to address the needs of NGO workers, government officials, students, and academics who wish to expand their scholarship on women's issues.

It also serves as a site for the cultivation of Thai Women's Studies knowledge, as students and teaching associates are expected to relate their life experiences and the evolving Thai women's movement, to feminist theory and praxis worldwide.

The Women's Studies Master's Degree Programme has the following objectives:

- To identify and develop a body of Thai Women's Studies scholarship by drawing on the history of women's activism and research in Thailand, students' life and professional experiences, and faculty members' involvement at various levels with the various Thai women's movements of the past 30 years;
- To promote serious academic attention and exchange of various aspects of Thai women's issues by emphasizing the multidimensional aspects of Thai women's experiences of class, gender, ethnic and age discriminations; and
- To enhance the collaboration between feminist academics and activists in the teaching of Women's Studies in Thailand to ensure that new Thai Women's Studies scholarship responds to the various needs of women's groups in Thailand.

The Programme is interdisciplinary and stresses both academic excellence and effective feminist activism. It is attentive to the structure of power and its manifestation in Thailand's historical, political, economic and cultural contexts. It emphasizes students' self-reflexive learning via exchanges with faculty members.

Students may choose between (1) thesis and (2) fieldwork and independent research, both with a course requirement of 42 credits.

- Twelve credits of required courses, consisting of Theoretical Analysis of Women's Studies, Feminist Philosophy, Comparative Studies of the State of Women's Studies, and Women's Movements in Thailand.
- Eighteen credits of elective courses, to be chosen from the tracks below.

(In practice, students are encouraged to take more than 42 credits by enrolling in additional elective courses and sitting in on relevant courses in other departments).

***Politics, Law and Policy Studies Track***

- Human Rights and Women's Rights
- Gender in Development
- Feminist Legal Studies
- Women and Politics
- Women and Public Policies
- Advanced Tutorial in Politics, Law, and Policy Studies
- Special Topic Seminar in Politics, Law, and Policy Studies

***Anthropology, Sociology, and Economics Track***

- Women in Socio-cultural Perspectives
- Women, Family, and Kinship
- Women and Economy
- Women and Labour Force
- Women in Agriculture
- Women and the Environment
- Advance Tutorial in Anthropology, Sociology, and Economics
- Special topic Seminar in Anthropology, Sociology, and Economics
- Gender, Family and Development

***Humanities Track***

- Women in Mass Media
- Women and Literature
- Women and Thai History
- Women in Mass Media
- Women and Arts
- Women and Religion
- Advanced Tutorial in Humanities
- Special Topics Seminar in Humanities

***Science, Health, and Reproductive Rights Track***

- Women, AIDS, and Social Transmitted Diseases
- Sex Crimes and Violence Against Women
- Gender and Sexuality
- Women and Health

- Women's Reproductive Rights and Family Planning
- Women, Science, and Technology
- Advance Tutorial in Science, Health, and Reproductive Rights
- Special Topics Seminar in Science, Health, and Reproductive Rights
- Selected topics in Women Health and Nursing III

Thesis, fieldwork, and independent research counts towards and additional 12 credits

### *Enrolment Profiles*

<b>Master</b>	<b>Female</b>	<b>Male</b>
Year programme commenced Year <b>2000</b>	8	2
Year of highest enrolments Year <b>2000</b>	8	2
2000	8	2
2001 (closed)	–	–
2002	6	1
2003	4	1

### *Current Faculty Profile*

(Number and qualification of academic staff teaching Women's/Gender Studies full- or part-time)

<b>Full-time staff</b>	<b>Female</b>	<b>Male</b>
PhD	–	–
Master's	1	–
Bachelors	–	–
Other	–	–
<b>Part-time and/or visiting staff</b>	<b>Female</b>	<b>Male</b>
PhD	22	5
Master's	26	4
Bachelors	–	–
Other	–	–

The MA Programme has been embracing young enthusiastic NGO workers, researchers, students and practitioners from Thailand the neighbouring Laos People's Democratic Republic (Lao PDR) by providing scholarships secured from national and foreign foundations in Asia, Europe and USA.

## A. The Lao-Thai Scholarship Programme on Gender and Health Equity<sup>6</sup>

With the increasing incidence of HIV/AIDS, unwanted pregnancies, unsafe abortions, sexually transmitted diseases, sexual violence and violence against women in the Greater Mekong sub-region, various international organizations and some national institutions have gradually acknowledged that the situation is of utmost and urgent concern.

Over time, studies, debates, critiques and dialogues among public health experts and women's groups have brought to light the nature of gendered power relations, gender inequity and the violation of human rights as critical factors contributing to poor sexual and reproductive health and well-being. Nonetheless, this realization is not yet grounded in the mainstream institutions or majority establishments, and least of all within the general public.

Understanding and support for gender equity in relation to health equity will not come by accident; it is rather dependent on the adoption of new public health perspectives, political will, gender-sensitive policies, adequate resources, systematic, and well-defined and long term planning for comprehensive measures.

Sexual and reproductive health programmes, and development interventions and activities that have begun to include women as a target group, often do so in a top-down fashion, and mostly in terms of their functionality as mothers and wives rather than focusing on women on their own terms. Women are, thus, not empowered and their perspectives remain overlooked. Too often health strategies have maintained the status quo or have even led to a worsening of women's position. Without bringing about fundamental changes, women remain marginalized and vulnerable to sexual health hazards.

In the field of health, as in other sectors of society, there is growing recognition that gender mainstreaming in policy and services is necessary to achieve gender equality and improve women's sexual and reproductive health. As defined in the Economic and Social Council, gender mainstreaming means *"...the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's, as well as men's, concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic and societal sphere so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality."*

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<sup>6</sup> The Women's Studies Centre, Faculty of Social Sciences, Chiangmai University, A Proposal and Summary Statement on Lao-Thai Scholarship Programme on Gender and Health Equity, presented to the Rockefeller Foundation, June 2003.



The WSC realizes that for gender mainstreaming to be efficient and effective, gender perspectives must be introduced along with gender education, gender data collection, gender research and gender analysis. Consequently, programmes to develop gender specialists and advocates who can work in health and in other sectors are urgently required.

This need is particularly acute in Lao PDR, where limited information and understanding of gendered power relations and gender equity often prevent provision of gender-sensitive development (including health) programmes to effectively respond to the specific needs of women and men. This remains true despite the fact that the Lao Women's Union (LWU) has been given the mandate from the government to carry out most of women's development work, with a special focus on reproductive and sexual health as it affects the socio-cultural, economic and political position of women.

Considering the importance of work with Lao PDR on issues of gender in relation to sexuality and sexual health, in 2001 the WSC initiated collaboration with the support of the RF Gender, Sexuality and Productive Rights and Health in the Mekong Sub-region Project.

Under this project, the Translation/Adaptation Publication Series on Gender, Sexuality and Reproductive Rights and Health in Thailand and the Mekong Sub-region will launch the first three books in the latter part of 2003. Other project components include the Fellowship Programme in which two students from Laos, a woman officer from the Vientiane based Gender and Development Group CUSO and a male officer from the Committee for Planning and Cooperation, National Economic Research Institute, have attended the MA Programme in Women's Studies since June 2002.

The other component of the project is a Seminar Series on current events that impact the formation of gender power relations, sexuality and reproductive rights and health in the Mekong Sub-region. The two Lao students under scholarship from the Rockefeller Foundation have participated in every seminar that has taken place. A regional seminar was held in June 2003 on "Learning about Lao Women's Identities through Literature" with the Lao prominent writer and intellectual, Mrs. Duangduen Boonyawong as the keynote speaker.

Through various contacts and activities held with civic groups and NGOs in the past years, the WSC has experienced great interest from the young generation in Lao PDR to apply for the MA Programme in Women's Studies at the Faculty of Social Sciences, Chiangmai University.

Given that the majority of the staff of the Lao Women's Union, Health Ministry and other governmental agencies and non-governmental organizations are not yet

equipped with theoretical framework or empirical data to promote gender equity in sexual health. The WSC considers crucial the provision of training in a systematic and solid programme like the MA in Women's Studies provided by the Women's Studies Centre (WSC) at Chiangmai University, to strategically placed individuals in Lao PDR. This is especially the case since WSC has developed a special focus on gender, sexuality and sexual health in its programme.

The National University of Laos is currently preparing to establish a curriculum programme on Women's Studies to accommodate these needs, but still lacks the necessary human resources. It is, thus, appropriate and timely for WSC to help train personnel for these significant educational efforts. Consequently, in 2003, WSC offered a full scholarship to a lecturer from the National University of Lao PDR and a male medical doctor whose groundwork is concentrated on HIV/AIDS. It is hoped that they can contribute to curriculum design upon their graduation.

Lao PDR is at a turning point in adjusting its economic and social structure; Thailand has found herself in a much more modernized setting. The programme will offer students from both countries a forum where a learning process for all will take place to reflect on both the negative and positive effects of development, and health intervention on gendered power relations, in both countries.

The fact that Laotians can understand the Thai language, and that there are close historical linkages between Lao PDR and Northern Thailand, further facilitates exchanges and make WSC a suitably placed resource centre for the development of a gender-sensitive approach to sexual health in Lao PDR.

The programme continues the course set in the previous phase, directly complimenting the strategies set by the Rockefeller Foundation for the work area "Engendering Sexuality in Southeast Asia" by strengthening research capacity, enhancing training capacity and setting a public agenda on gender equity in sexual health.

In particular, the WSC has established a Lao-Thai Fellowship programme on gender and health equity to develop the necessary expertise and promote networking among students from Lao PDR and Thailand with the following objectives:

1. To respond to the urgent and unmet need for human resources capable of promoting gender equity in sexual health in the Greater Mekong Sub-region; and
2. To develop and enhance knowledge and human resource capacity on gender, sexuality and sexual health in Lao PDR.

*In sum, to attain the programme goals, the following integrated activities are being undertaken:*

1. Scholarship Programme aimed at selecting eight strategically placed individuals to participate in the MA Programme in Women's Studies at Chiangmai University, with a particular focus on gender, sexuality and sexual health;
2. Participation of Lao students in national and regional seminars on sexual health issues;
3. Field visits of students (both Lao and Thai), coordinators and professors in the MA Programme in Women's Studies to organizations in Thailand and Lao PDR working on sexual and reproductive health issues; and
4. On-site seminars on relevant topics, such as gender mainstreaming in the provision of sexual services; safe sex negotiations and sexual power dynamics; and trafficking in women.

## **B. Reaching out to the Public**

Apart from the regularly updated website sponsored by Chiangmai University, the WSC weekly radio programme "Not the Hind Legs of the Elephant" has been given air time, free of charge, from two state radio stations. The WSC Women on Film Project has been carried out for the past several years for students and the public to view films through a feminist perspective. The WSC also collaborates with both government and private agencies to disseminate information, academic works, and experience in women's issues by holding meetings, seminars, and lectures, through academic publications, press releases in Thai and English, and through mass media.

The Centre regularly organizes seminar on national and regional women's issues; for example, there were 32 events held in 2002 and 23 up to November of 2003. Among those topics are for instance<sup>7</sup>:

- "Homosexual Activism"
- "Gender"
- Women's Struggles in Thai Society"
- "Universalism, Relativism, and the Current Controversy in Feminist Anthropology"
- "The Women's Movement in Australia"

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<sup>7</sup> Women's Studies Centre, Faculty of Social Sciences, Chiangmai University, Annual Report 2002.

- “Woman Leaders and the Human Rights and Environmental Movements”
- “The Global Economic Environment”
- “The Contributions of Women’s Studies to Thai Society”
- “Women of Burma”
- “Flowers of the Night: Living Commodities”
- “Stepping on Lotus Flowers: Women’s Space in Buddhism”
- “In Her Own Words: Voices of Refugee Women”
- “Women’s Lives at Risk: Violence Against Ethnic Women in Burma”
- “The Identity of Women in Research: Perspectives from those who are researched”
- “Human Trafficking”
- “Young Female Factory Workers in Bangkok”
- “The Dispossessed”
- “The Women’s Crisis in Thailand”
- “Bhikkhuni (Female Monks) and the Role of Gender and Sexuality in Thai Society”
- “Sexual Violence: Crimes Against Humanity”
- “Women and Peace”
- “Gender Equality & Sensitivity”
- “The Identity of Lao Women in Literature”
- “The Women’s Crisis in Thailand”
- “Anti-Trafficking: Rescue or Arrest”

Representatives of the WSC attended 44 seminar/meetings as speakers/participants in 2002 and similar number of times in 2003, at the national, regional, and international levels.

### C. Collaborative Programmes with Academic Institutions Abroad

To develop international capacity and promote scholarly collaborations with overseas institutions, the Centre operates several collaborative programmes with various countries. These include staff exchanges, collaborative research, and training. Following is a list of collaborative programmes:

- Women’s Studies Research Training Programme for the **Youth Research Institute**, Hanoi, Vietnam, was conducted by the WSC in 1998. Supported

by the Toyota Foundation, the training provided Vietnamese researchers with knowledge and methodology on conducting research on women's issues.

- A project entitled “Women’s Human Rights: Training of Trainers” was held in Laos in 2000 and 2001 in conjunction with the Asia-Pacific Forum on Women, Law and Development. This project facilitated the process of experience sharing between neighbouring countries, and WSC staff members were given an opportunity to learn more about the critical issues and concerns of the Lao Women’s Union and its members.
- The Himalaya Foundation made possible the Centre’s “Leadership Training for Young Women Activists,” which took place in China from October 2-12, 2001. Participants were chosen by the Shaanxi Women’s Research Institute in Xian. Trainees were exposed to the various gender issues located within the social, economic, and political contexts of their respective countries, and to those that exist in the rest of the world. In addition, trainees were equipped with gender sensitivity and analytical skills to enable them to design, develop, implement, monitor, and evaluate policies and programmes which incorporate gender issues and the specific needs and interests of women.
- The Higher Education Links Programme, with support from the British Council, is a programme promoting collaboration and development in Women’s Studies research and scholarship on the topic of “Gender Politics of Environment and Development in Thailand” between the Centre of Development Studies, University of Bath, and the Chiangmai University Women’s Studies Centre. The programme is two years and six months in duration, and began in September 2000.
- The WSC is involved in an Exchange Programme for scholars with Wheaton College, USA; it participates in Exchange Programmes with the State University of New York at Buffalo and the University of Philippines, and is happy to have hosted Fulbright Scholars from the University of Washington, the University of North Carolina, and Wesleyan University.

#### **D. Building up Public Understanding on Human Rights of Women: A Colloquium with the Judiciary**

This project aims at promoting women’s human rights education with the objective to gender-sensitize personnel in the judicial process, i.e., judges and public prosecutors. The WSC together with the Foundation for Women, Law and Rural Development (FORWARD) collaborate in organizing a colloquium to share gender-sensitization approaches with personnel in the judicial process with input from feminist academics, human rights academics and non-governmental activists. The colloquium seeks to address women’s human rights concepts and critical concerns as enshrined in the international as well as national instruments.

The project has been able to bring together over a hundred judges, both male and female, to participate in the serial colloquium. In the near future, target groups will be expanded to new countries in Eastern Europe wherein various levels of Thai judges will share experience and views with their counterparts on issues of women's human rights and trafficking in women.

This pioneering project will surely have a powerful impact on the long-term protection of women's human rights.

### **E. Collaboration with Women's NGOs**

#### ***FORWARD: Foundation for Women, Law and Rural Development activities:***

- Rural Women's Paralegal Training Programme
- Feminist Research Training Project
- Seminar Programme for Ministry of Justice and personnel in the judicial system
- Scholarship programme promoting research and education in Women's Studies

The Foundation was established to supplement the work of the WSC. It fills in where and when advocacy activism requires swift and dynamic moves within the women's movement. Its board members are drawn from the committee members of the WSC.

#### ***APWLD: Asia-Pacific Forum on Women, Law and Development:***

APWLD provides sponsorship for women's human rights training for the Lao Women's Union in Lao PDR. Officials of APWLD work as volunteers to organize meetings throughout the Asia-Pacific region, to collect data on women's issues, disseminate documents, and conduct regional training. Some committee members of the WSC sit on the board of directors of APWLD.

**Women's Links:** Regular open seminars are held on issues such as the status of Burmese Women, migrant workers and trafficking in women are conducted through collaboration with the WSC on a bi-monthly basis.

## **5. Challenges and Issues for Women's Studies Programmes in Thailand**

### **A. State Shortcomings**

It has been over two decades since Thailand Fifth National Economic and Social Development Plan (1982-1986) designated women as a special target group. Yet, national gender statistics, in response to calls from women's groups and the country obligations under CEDAW, which Thailand acceded in 1985, show inferior participation rates and benefits to women in all aspects when compared to those of men.

Violence against women and gender inequality are witnessed publicly with rising media reports and cases brought to the judicial process, while domestic violence remains generally considered as a "private matter," of concern only to those directly involved.

Quite often, women's human rights are violated and overlooked by the state itself, either by gender biased legal provisions and machinery or abusive and corruptible state personnel and law enforcement officials. Not surprisingly, heated debates took place during the drafting of the current constitution on the meaning of human rights and dignity, and whether they need to be stated as recognition of civil rights. The state policy on "public order and interest" has periodically overridden basic human rights, including those of women.

The Ministry of University Affairs, recently restructured into the confusing Ministry of Education, had not been proactive in gender mainstreaming or education. Often, its administration and bureaucracy actually impeded development of the Women's Studies programme and curriculum. State universities are mainly run by males with a gender bias and male-dominated females; this is one of the main reasons why support for the official establishment of new Women's Studies programmes, or any advancement of the already existing Women's Studies programmes, is quite limited. Any progress or success shown in Women's Studies programmes in state universities generally derives from the personal efforts of academics involved and the individual support of specific members of the administration.

The National Commission on Women's Affairs, established in 1989, has not been provided with sufficient resources for staffing, budget or gender education. Their work had thus been limited both horizontally and vertically. Commitment and dedication to women's development had been initiated mainly, if not entirely, by members at the policy level; actual practitioners are often unenthusiastic bureaucrats.

With such limitations, the work of the National Commission on Women's Affairs has included publications, gender sensitivity training, a Long-Term Development Plan for Women, an advisory role on the legal revision of the Labour Law to extend

maternity leave, develop Laws on Prevention and Suppression of Prostitution, and an Anti-Trafficking Policy and Plan of Action. Its academic contribution to the formation of knowledge on women's issues was the Women's Studies Book Project started in 1997. The Project is the production of a two book series on various issues.

The first book series addresses eight issues:

- Women and Environment
- Women and Science
- Women and Technology
- Women and Power: Masculine Writing
- Women and Psychology
- Women and Language
- Women and Literature and Contemporary Media
- Women and Buddhism

The second book series covers the following new gender issues:

- Women and Leisure Spending
- Women/Men: Domestic Sphere/Public Sphere
- Family and Never Changing Relations?
- Women and Information Technology: Theories and Recommendations
- Women and Identity
- Women and Economics

Referring to commitments to CEDAW, the joint effort of Dr. Saisuree Chutikul of the National Commission of Women's Affairs and Secretary General Tippawadee Meksawan, of the Civil Servants Commission Office, has made possible the establishment of scholarship programmes for Women's/Gender Studies in foreign countries. The programme started in 1993. Ten years later, the programme has awarded scholarships to 35 students for Master's and PhD level study, mainly in Western countries. However, the Civil Servants Commission does not provide positions after graduation; consequently, the majority of graduates have not been able to find work in institutions of their choice. Their choices are dependent on the availability of positions in certain units, and in most cases not the academic institutions that are most in need of their expertise. The majority of Women's Studies graduates have found employment in the Office of the National Commission on Women's Affairs.

It remains to be seen how the newly structured Office of the National Commission on Women's Affairs as the current "Office of Women's Affairs and Family



Institution” will execute their duties to formulate policy and measures to enhance social security for women, as well as set up mechanisms for promoting coordination among concerned GOs and NGOs. The Office’s mere name opens debate on gender roles and stereotyping. In addition, one of its functions relates to “empowerment of the family institution,” which makes us wonder whether it will reinforce the existing patriarchy in the family. The Office also faces challenges around financial resources and qualified personnel to deal with escalating problems faced by women of various groups, of different class, experiences, ethnicity and age.

Superficially, considering some women in business and professional settings, a great number of people contend that women’s situation in Thailand is improving faster than those of many societies in the region. Yet, figures and statistics can be shown to the contrary, and it is even more alarming that structural violence and hegemonic sexual oppression go unacknowledged. The author considers that the contention itself is invalid and unacceptable since comparison cannot be made between two different situations and contexts. At the least, Thai society appears more progressive than that of Japan (the usual point of comparison), South Asia or the Middle Eastern societies. Should one wish to make a comparison, it is to be between men and women in Thailand, not elsewhere.

Despite the constitutional provision on gender equality, government after government fails to recognize the Women’s Agenda as part of the National Agenda. The gender budget allocated in the national financial plan is consistently far below actual needs to address gender equality, women’s empowerment and the protection of women’s rights. Women’s Studies programmes in state universities have not yet gained adequate official support, if any, in comparison to their significant missions and heavy responsibilities.

Gender bias is deep-rooted and predominant in all societal spheres while the level of awareness among both men and women is still extremely low. Internalized oppression is not something of the imagination; consequently urgent work plans and strategies are badly needed.

A few years ago, the Parliament’s dropping of a bill, (and, thereby, ignoring the constitutional equal protection for men and women), that would have allowed married women to keep their maiden names, was a classic example of gender bias. It required the efforts of women’s groups to file the case in the Constitutional Court. Only when the Court’s decision was announced in July 2003, that the Married Women’s Name Act was in conflict with the current Constitution, and thus, null and void, were women allowed to retain their last names (which is again that of the man of the family – i.e., a woman’s father).

## B. Challenges and Issues for Women's Studies Programmes in Thailand

The two existing Women's Studies Programmes at Chiangmai University and Thammasat University, which have been offering Master's programmes since 2000 and 2001 respectively, are still very young and fragile. The WSC at Chiangmai University, although more mature in activism and closer to the women's movement, especially that of the grassroots, is largely dependent on outside support, both financially and politically. Despite tremendous work over the past decade and being a pioneer in developing an institutional base for Women's Studies in Thailand, its presence often goes unnoticed even by its closest allies. The rest of the Women's Studies Programmes in Thailand are still in very preliminary stages of development.

Surrounded by dominating patriarchal social structures, the Women's Studies Programmes in Thailand have to overcome socio-cultural, political and economic challenges on all levels. On one hand, they are seen as units to cultivate knowledge and as academic institutions and fighters for gender equality and women's human rights to a small number of women and men. On the other hand, at times some extremist groups brand them as agency of the state – thus enemies. Ironically enough, the state educators often see them as instigators of pedagogical insurgency. They are seen as working hand in hand with women's groups, campaigning for women's rights, such as the rights of displaced women and migrant workers, and as troublemakers and saboteurs of national security and interests.

Academic life within Women's Studies programmes, including discussion relating to women's issues, is seen as a reflection of attempts of the women's movement, social as well as political, to bring important issues to the attention of the public and to win support from policy makers.<sup>8</sup> Nonetheless, with the pressing issues of concern, academics in Women's Studies are expected to take on the roles of movers and shakers in the women's movement outside of classes and seminar rooms. Amara Pongsapich, a prominent anthropologist from the Faculty of Political Science, Chulalongkorn University, asserts that "Thai Feminists are not very keen to be involved in discussions on ideology and philosophy, or even the concept of feminism. They are willing to get to action after agreeing with the rationale of the activities. Theoretical explanation has second priority to praxis."<sup>9</sup> Her analysis is quite accurate. There is then the question of whether only a handful of Thai feminists/Women's Studies academics can afford the luxury of time spent in discussing theories while women's situation is not advancing, but rather

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<sup>8</sup> Virada Somswasdi and Sally Theobald, "Introduction" in Virada Somswasdi and Sally Theobald, eds., *Women, Gender Relations and Development in Thai Society*, Women's Studies Centre, Faculty of Social Sciences, Chiangmai University, 1997. p. xxiv.

<sup>9</sup> Amara Pongsapich, "Feminism Theories and Praxis: Women's Social Movement in Thailand" in Virada Somswasdi and Sally Theobald eds., (1997) p. 34.

back-sliding, and women remain more oppressed than ever in many aspects. The academic feminists might wish to be left alone to their lectures and conferences, but it is the student feminists/activist feminists themselves who criticize their professors' non-performing role in the movement. As it has been gradually revealed, within the context in which Thai Women's Studies and feminism are embedded, theories and praxis are not separable. In Thailand, as in other third world countries, the approaches/theories available to tackle the diverse issues of various groups of women are many and integrative; there is no one potion to be prescribed as a grand cure for all ills.

The Women's Studies/Feminist scholarship in Thailand has embraced a range of feminisms from those of the Liberal, Cultural, Marxist, Socialist, Radical, Eco, Post-Colonial, to Post-Modern schools. Forums and debates on new concepts and discourse on Post-Modernism within feminist theories have been given so much space in certain academic institutions that it has raised concerns from the activist feminists about the reemergence of an "ivory tower" that is high above the ground and in the clouds. Theories seem to have priority over praxis despite a great need for the contrary.

The key issues, as demonstrated by the focus of projects, frequent debates, campaigns, panel discussions and seminars held by the Women's Studies at Chiangmai University, are violence against women, trafficking in women, prostitution, women's rights, gender equality and sensitivity, sexuality and reproductive rights and health, and women in armed conflicts.

Currently, the burning issue of legalization of prostitution has, at certain levels, split the women's movement in Thailand, as elsewhere. One approach is to go all the way for legalization and to legitimize prostitution as work. The other approach is limited to decriminalization of prostituted women and a call for state responsibility in providing rehabilitation programmes and empowerment for women to leave prostitution. The end goal is to curb sexual exploitation and focus on gender equality and defending women's human rights. The WSC has taken the leading role in advocating for the latter.

## **6. Marching with the Women's Movements in the Sub-region**

Thailand might not directly experience the situation of women in armed conflicts, yet, for decades, it has witnessed the cruel impact of war on women from neighbouring countries, such as Burma. Numerous women, the majority of whom are of ethnic minorities, have been affected by Burma's internal conflicts. The plight of trafficked and displaced women, refugees and female migrant workers, are well known to human rights groups based in Thailand, but not to the wider civil society. The Thai media has not given sufficient attention or sympathy to their miseries. Media is instead used by mainstream conservatives to reiterate prejudices against those who fled Burma and are taking refuge in Thailand.

To support the campaign for public understanding on the Burma issue and violation of women's human rights, the Women's Studies Centre at Chiangmai University provides Burmese women's groups and ethnic minorities a forum for information sharing with students and civic groups on various issues from their first hand experiences about the situation of armed conflict in their country. The students and staff of the WSC participate in rallying and organizing events to attract the attention of the Thai and international media to issues of militarism in Burma.

The latest big campaign was the launch of the report on "*License to Rape: The Burmese military regime's use of sexual violence in the ongoing war in Shan State, Burma*" in May 2002. The report was the work of the Shan Human Rights Foundation (SHRF) and Shan Women's Action Network (SWAN) on the effects of the continuing civil war in Burma on ethnic civilians, particularly women. The campaign was an effort to expose these issues to Thai human rights groups and media.

The report details 173 incidents of rape and other forms of sexual violence, involving 625 girls and women, committed by Burmese army troops in Shan State, mostly between 1996 and 2001. It should be noted that due to the stigma attached to rape, many women do not report incidents of sexual violence. Incidents may also not have reached SHRF, as information on human rights abuses in Shan State is gained from refugees arriving at the Thai-Burma border. Therefore, the figures in this report are likely to be far lower than the reality.

The report reveals that the Burmese military regime is allowing its troops systematically, and on a widespread scale, to commit rape with impunity in order to terrorize and subjugate the ethnic peoples of Shan State. The report illustrates there is a strong case that war crimes and crimes against humanity, in the form of sexual violence, have occurred and continue to occur in Shan State.

The report gives clear evidence that rape is officially condoned as a 'weapon of war' against the civilian populations in Shan State. There appears to be a concerted strategy by the Burmese army troops to rape Shan women as part of their anti-insurgency activities. The incidents detailed were committed by soldiers from 52 different battalions. 83% of the rapes were committed by officers, usually in front of their own troops. The rapes involved extreme brutality and often torture such as beating, mutilation and suffocation. 25% of the rapes resulted in death, in some incidences with bodies being deliberately displayed to local communities. 61% were gang rapes; women were raped within military bases, and in some cases women were detained and raped repeatedly for periods of up to 4 months. Out of the total of 173 documented incidents, in only one case was a perpetrator punished by his commanding officer. More commonly, the complainants were fined, detained, tortured or even killed by the military.

Shan women are increasingly vulnerable to rape due to the increased militarization and anti-insurgency measures in Shan State by the Burmese regime, currently named the State Peace and Development Council (SPDC). The number of battalions in the state has nearly tripled since 1988. The majority of rape incidents were committed in the areas of Central Shan State where over 300,000 villagers have been forcibly relocated from their homes since 1996. Many rapes took place when girls or women were caught, usually searching for food, outside the relocation sites. Rapes also occurred when women were being forced to porter or do other unpaid work for the military, and when stopped at military checkpoints.

The report also explores some of the physical and mental effects of the rapes on the survivors, who suffered not only from the lack of legal redress for the crimes, but also the lack of any crisis support. Some survivors faced blame and rejection from their own families and communities. Many of the survivors decided to flee to Thailand after being raped. However, the lack of recognition of Shan refugees in Thailand means these survivors have no protection, no access to humanitarian aid or counseling services. They are, thus, vulnerable to exploitation and trafficking and are in constant danger of being deported into the hands of their abusers.

Subsequent to the report on “License to Rape,” the SHRF and SWAN made the following recommendations:

***To the State Peace and Development Council:***

1. To immediately implement a nationwide cease-fire in order to stop increased militarization and anti-insurgency campaigns in the ethnic states;
2. To begin tripartite dialogue with representatives of non-Burman ethnic nationalities and the democratic opposition on the country’s political future;
3. To respect fully their obligations under international humanitarian law, including Article 3 common to the Geneva Conventions of 12 August 1949, to halt the use of weapons against the civilian population, to protect all civilians, including children, women and persons belonging to ethnic or religious minorities, from violations of humanitarian law;
4. To respect fully their obligations under the ILO 1930 convention concerning forced or compulsory labour (No. 29);
5. To end the continuing violations of the human rights of women, in particular forced labour, forced relocations, abuse, torture, sexual violence, exploitation and abuse in detention and summary executions, often committed by military personnel and especially directed towards women who are returning refugees, internally displaced, or belong to ethnic groups or the political opposition;
6. To put an end to the causes of the systematic forced displacements of persons and the flow of refugees to neighbouring countries and create adequate

conditions for their safe and voluntary return and complete reintegration, to allow humanitarian personnel safe and unhindered access to assist their return and reintegration, and to address the problems of trafficking of women and children, especially in the border area;

7. To fulfill its obligations under the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women by bringing national legislation and practice into conformity with these conventions, and to consider signing and ratifying the Optional Protocol to the Convention on the Elimination of All Forms of Discrimination against Women, as well as the Optional Protocols to the Convention on the Rights of the Child; and
8. To implement fully the recommendations made by the Committee on the Elimination of Discrimination against Women, in particular the request to prosecute and punish those who violate the human rights of women.

***To the Royal Government of Thailand***

1. To give protection to Shan civilians along the Thai-Shan border by allowing them to cross the border into Thailand and to access refugee camps and UNHCR;
2. To allow Shan asylum seekers access to humanitarian aid agencies based in Thailand;
3. To exercise particular caution in relation to the deportation of Shan migrant workers as many are genuine refugees;
4. To not repatriate Shan women into the hands of the Burmese army; and
5. The governments of Thailand and Burma should allow the international community and UNHCR to participate in any discussions, negotiations and/or repatriation programmes involving Burmese migrants. Such discussions must address the root causes for the outflow of migrant workers.

***To the International Community***

1. To not allow political developments in Burma to act as a 'smokescreen' on the continuing human rights violations occurring predominantly in the non-Burman ethnic nationality areas;
2. To pressure the SPDC to fulfill the recommendations above, which are based on the Commission on Human Rights resolution 2002/67 on the Situation of human rights in by Burma; and
3. To pressure UN agencies and international NGOs working in the ethnic states of Burma to publicly bear witness to the atrocities being committed by the

SPDC against civilians in these areas, since their silence makes them complicit in these abuses.

## 7. What Lies Ahead?

As discussed above, the key issues and challenges of Women's Studies in Thailand are violence against women, trafficking in women, prostitution, women's human rights, gender equality and sensitivity, sexuality and reproductive rights and health, and women in armed conflicts. These issues could also be categorized into the two overarching areas of women's human rights and gender equality with the rest as subheadings.

Following are recommended strategies and points for consideration:

### A. State shortcomings:

Lack of Policy and political will to ensure gender equality as guaranteed by the current Constitution:

**Immediate Strategy** (with a five-year timeline): as this government will be in power for another five years, unless unforeseen political incidents arise, there needs to be powerful and tactical calls from the top levels of leadership within the international community to the real decision maker at the top level of administration – the Prime Minister of Thailand himself. Calls must be made to observe the 1997 resolution of the UN Commission on the Status of Women, which was adopted by ECOSOC in Agreed Conclusions 1997/2 to mainstream gender perspectives into all policies and programmes in the UN system, and into that of the national structure and bureaucracy. This also means approval of the official status and strengthening of Women's Studies centres, along with provision of adequate budgets.

### *Middle and Long Term Strategies:*

- Strengthening the Human Rights Commission as a monitoring independent body with full authority in accessing and dissemination of information on the violation of women's human rights and gender inequality. The Commission is responsible for prosecuting human rights violation cases through its own prosecutors. Members of the Commission are to be selected through a careful process with participation of women's groups and NGOs at every level.
- A special Tribunal/Court of Justice on Human Rights with full authority to adjudicate perpetrators of human rights violations needs to be established.

## **B. The Role of Women's Studies:**

- To take the lead in women's human rights and gender equality training for state personnel, NGO workers and civic groups
- To empower grassroots women's groups
- To strategize national work plans and measures,
  - To conduct research to provide the National Commission and other relevant agencies – GOs and NGOs – with data and recommendations for further action.

### *Needs for assistance:*

To actualize the above roles, the needs of Women's Studies Programmes in Thailand are as follows:

#### *University administration:*

- University administration support is needed to endorse the official status of Women's Studies programmes where necessary and to strengthen that of already existing programmes through adequate budget for personnel and activities

#### *Other government agencies:*

- The Ministry of Education must fully support, not obstruct, the development of Women's Studies in every aspect.
- The Office of Women's Affairs and Family Institutions will not only work with Women's Studies institutions based in Bangkok, but recognize its authority and extend its coordination with those institutions based in the field throughout the country.

#### *UN agencies:*

- Referring to the ECOSOC Agreed Conclusions 1997/2, support from all relevant UN agencies is much needed to actualize and strengthen the role of Women's Studies (see B.) in order to effectively implement a gender-mainstreaming scheme. The UN agencies may be able to provide the resources to enable Women's Studies programmes to provide training in women's human rights and gender equality, to conduct research, and to meet the need for capacity building for staff.



*External Linkages:*

A network of an Asia-Pacific Women's/Gender Studies will be quite useful if

- Women's Studies institutions are strengthened and equipped with expertise in all areas and subjects relevant to the region;
- Regular information sharing in the form of colloquium among network members can be established;
- Dissemination of information to the wider public, and relevant agencies of national, regional and international GOs and NGOs can be made;
- Regular forums with relevant UN agencies is established.

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## Country Institutional Report: Australia

*Elizabeth Reid Boyd*  
Edith Cowan University

### 1. Background on the Women's/Gender Studies programme

#### *Women's Studies at Edith Cowan University*

The Women's Studies programme within the School of International, Cultural and Community Studies at Edith Cowan University is responsible for the following undergraduate courses:

- University Certificate in Women's Services (4 units, fee paying)
- Bachelor of Social Science (Women's Studies major)
- Bachelor of Social Science Honours (Women's Studies)
- Minor in Applied Women's Studies (6 unit sequence taken from the specialist major sequence)

The Women's Studies programme offers 1 unit at postgraduate level (WMS 5103 Advanced Feminist Theory and Research). This unit is available to students at Honours and Master's level. It is incorporated in the Bachelor of Social Science Honours (Women's Studies) award, and in the Postgraduate Certificate of Health Science (Women's Health) award. There are currently no postgraduate awards in Women's Studies. Students wishing to undertake a Master's degree take the Master of Social Science; students wishing to undertake a PhD degree enrol in the Interdisciplinary Studies programme. Students can do an Interdisciplinary PhD for a feminist doctorate. In addition, students work with Development Studies in the postgraduate area on gender and development issues.

#### *History*

- 1986: Graduate Diploma of Arts (Applied Women's Studies) introduced.
- 1986: Undergraduate minor in Applied Women's studies introduced.
- 1994: BSocSci. (Applied Women's Studies) introduced: 12 unit major; 6 unit minor; 4 electives
- 1997: Graduate Diploma of Arts (Applied Women's Studies) stopped taking enrolments
- 1997: Supporting major (10 units) in Applied Women's Studies introduced

- 1998: BSocSci (Applied Women's Studies) structure changed to 16 unit major and 6 unit minor/electives to fit with the generic BSocSci
- 1999: Fee paying University Certificate in Women's Services introduced
- 2002: "Applied" dropped from all references to all courses

***OBJECTIVES of the WMS Programme at Edith Cowan University***

This course enables students to:

- (i) understand the major theoretical and philosophical approaches to community development and the provision of services to women in the community;
- (ii) examine and critically assess the major theories of gender, class and ethnicity, and the applicability of these theories to mainstream and minority groups of women;
- (iii) develop skills to conduct and apply research into relevant issues;
- (iv) develop skills to work within and outside organizational and political structures, to promote change which is beneficial to women;
- (v) develop interpersonal and group skills necessary for facilitating the personal and social development of women; and
- (vi) develop practical resources, communication skills and strategies necessary for working as an advocate for women in the community.

***Teaching and Learning:***

*Objectives:* to equip students with the skills and knowledge necessary to work in the field of women's services, in particular in women's refuges, sexual assault centres, women's health centres and multicultural women's centres, or other community-based agencies where women are the primary focus of service delivery.

*Processes:* Students study a range of theoretical and practical units. In particular, two practicum units (WMS 2250 and WMS 3350) were introduced in 1999, to give experience to students of working in a women's services agency or elsewhere in the women's services arena.

In order to give students a clearer idea of work in the field, the programme has embarked on a seminar series called Voices from the Field, in which successful graduates return to ECU to talk about their working lives to current students.

The Women's Studies programme equips graduates with knowledge, practical skills and research skills that can be applied in working with women in a range of

organizational, professional and community settings. The course has a strong focus on community development and on learning to work across differences with women from a range of minority groups. Many graduates in this area find work in women's refuges, women's health centres, community learning centres, and other community-based agencies where women are the primary focus of service delivery and social change.

To specialize in this field, students can complete a Bachelor of Social Science with a major in Women's Studies in 3 years full-time or the equivalent part-time. Students who excel may be invited to do a 4<sup>th</sup> year of honours. A minor in Applied Women's Studies (6 units) is also available to students enrolled in any other degree programme across the university. Individual units in the Applied Women's Studies area can also be taken as electives by students throughout the university.

Staff in the Applied Women's Studies area supervise postgraduate students wishing to undertake feminist research projects at honours, Master's and PhD level. PhD applicants using feminist scholarship would normally enrol in an Interdisciplinary PhD programme.

### *Interdisciplinary Links*

The Women's Studies Programme is situated in the School of International, Cultural and Community Studies in the Faculty of Community Services, Education and Social Sciences. The School of International, Cultural and Community Studies offers a range of programmes that provide the foundation for careers in the community, private and public service sectors. Students choose from Arts, Social Science and Vocational programmes that successfully integrate theoretical perspectives and practical skills. Opportunities within the school include writing, literature, youth work, languages, history, children and family studies, drama, religious studies, geography, women's studies, philosophy, politics and government, sociology and anthropology. The multidisciplinary nature of the school provides opportunities for undergraduate and postgraduate study.

Students can also complete a Master's in Development Studies. A Master of Social Science (Development Studies) degree, by study and dissertation, is an award granted on successful completion of an approved programme which normally requires two years of full-time study or part-time equivalent beyond a bachelor degree. The Master of Social Science (Development Studies) involves study of core and elective units and the completion of a research dissertation. The programme is divided into two stages with an option to exit after completion of Stage One with a Postgraduate Diploma of Social Science (Development Studies).

The first part of the programme comprises eight course units. After completion of these eight units, the student prepares a research proposal and conducts an



independent research study equivalent to four units culminating in the writing of a dissertation.

### ***Links with Women's Research Centres***

Edith Cowan University's Women's Studies programme is linked with the Centre for Research for Women, a joint initiative of Curtin University of Technology, Edith Cowan University, Murdoch University and the University of Western Australia. Dr. Lebbie Hopkins, Coordinator of Women's Studies at Edith Cowan University was a founder of the Centre and Dr. Elizabeth Reid Boyd was the Director of the Centre from 1999-2003.

The Centre was established in September 1993 and is funded directly by the Vice-Chancellors of the above institutions. The Centre is currently located at Curtin University of Technology. It relocates to another university every three years. The Centre for Research for Women (CRW) facilitates cooperation among feminist researchers in interdisciplinary research programmes. It encourages networking and research productivity through seminars, symposia, publications and interactions amongst academics, postgraduate students, and government and community researchers. A Board of Management provides policy direction and support.

The Centre's objectives are to develop, promote, and support feminist research, encourage collaboration among feminist researchers across universities, disciplines and public, community and private sectors support research opportunities for feminist postgraduate work. Its activities include fostering interactive and collaborative feminist research projects with and on behalf of women's community groups and interests establishing and maintaining a database of feminist researchers producing a monthly newsletter outlining news, events of interest to women and sources of research funding hosting visiting scholars, seminars and conferences, social and networking events.

### **A. Enrolment Profile**

The table below details the total number of students who completed an Applied Women's Studies major in 2000 (43) in 2001 (40) in 2002 (38) and in 2003 (37).

Students also complete women's studies units as a minor or as an elective. First year WMS Unit Enrolments are respectively: 2003-67; 2002-57; 2001-55; 2000-39; 1999-39.

<b>Total No. of Students</b>	<b>Minors</b>	<b>2000</b>	<b>2001</b>	<b>2002</b>	<b>2003</b>
284 BSocSci (Applied Women's Studies)	-non -	28	26	25	30
	Aboriginal and Intercultural Studies	1	0	0	0
	Addiction Studies	3	0	0	2
	Children and Family Studies	1	0	0	0
	Community Studies	0	1	0	0
	Disability Studies	1	1	1	0
	English	0	1	0	0
	Human Services	1	1	0	0
	Justice Studies	0	1	1	2
	Mass Communication	1	1	0	0
	Media Studies	1	0	1	0
	Politics	0	0	0	1
	Psychology	1	1	2	1
	Sociology and Anthropology	0	1	1	0
	Undecided	5	6	5	0
	Women's Studies	0	0	1	1
	Youth Work	0	0	1	0
	<b>TOTAL</b>	<b>43</b>	<b>40</b>	<b>38</b>	<b>37</b>

## B. Current Faculty Profile

Qualifications	Number of Staff Teaching Women's/Gender Studies	
	Female	Male
<b>Full-time staff<sup>1</sup></b>		
PhD	2	
Master's	5 (sessional)	
Bachelors		
Other <sup>2</sup>		
<b>Part-time and/or visiting staff<sup>3</sup></b>		
PhD		
Master's		
Bachelors		
Other		
<b>Total teaching staff</b>	7	

## D. Core Courses offered

Women's Studies is a major in the Bachelor of Social Science (G 36). Subjects include Community Studies, Children and Family Studies, Disability, Gerontology, Human Services, Women's Studies, Youth Work.

### *Women's Studies Major*

The Women's Studies Major is a specialized Major. All students in the Women's Studies Major must complete all of the following 12 units. Each Semester full time students will normally select one unit from each group.

### *Group A*

- WMS 1101 A Woman's Place in Society
- WMS 1103 Gender Studies, Terms and Debates
- WMS 3105 Working with Women in Minority Groups
- HST 3213 Women's Health Issues
- WMS 3106 Women, Work and Leadership
- CSV 3207 Sex, Bodies, Narratives and Self

<sup>1</sup> Staff who teach only Women's/Gender Studies courses, full time.

<sup>2</sup> Indicate any other programmes offered such as summer schools, special short courses, etc.

<sup>3</sup> Staff who teach Women's/Gender Studies as well as courses in other programme, or who are employed part-time to teach Women's/Gender Studies courses.

### ***Group B: Women's Studies Professional Skills***

This group may only be taken as part of the Women's Studies Major

- CSV 1105 Interpersonal Skills
- CSV 1104 Family & Culture
- CSV 3103 Helping Skills in Community Settings
- WMS 2250 Women's Services Practice Skills
- CSV 3203 Working with Groups
- WMS 3351 Advanced Women's Services Practice Skills

The Bachelor of Social Science Honours (in Applied Women's Studies) is available to students who have demonstrated strong academic ability in their bachelor degree programme in Applied Women's Studies. The course enhances knowledge and research skills that can be applied in working with women in a range of organizational, professional and community settings. In particular, it is relevant to those professionals working in fields where women are the primary focus of service delivery or of social change. This includes, for example, the educational system, the welfare system and the growing field of equal opportunity. The honours programme comprises an advanced theory unit as well as an advanced research unit, a research proposal and a thesis.

### ***Master's in Development Studies***

#### *Stage 1*

The first stage provides a broad perspective on development. Students are required to complete six units in the first stage (five core and one elective).

- DVS 5101 Contemporary Theories: Overview of Development
- DVS 5102 Social Policy in Developing Countries
- DVS 5103 Understanding Social Change and Development
- DVS 5104 Research and Development Practice
- DVS 5201 Theory and Practice of Social Development

Plus one unit chosen from electives listed. Students may exit at this point with a Postgraduate Diploma of Social Science (Development Studies).

#### *Stage 2*

The second stage enables students to concentrate on issues of critical interpretation of contemporary or historical development experience, through study of elective units and through the completion of an independent research study (four core research plus two elective units).

- DVS 6111 Research Proposal
- DVS 6211 Research Study
- DVS 6212 Research Study
- DVS 6213 Research Study

Plus two units chosen from the electives listed.

Successful completion of Stage Two (four core research plus two elective units) will comprise a Master of Social Science (Development Studies) by study and dissertation.

*Electives*

- DVS 5105 Issues in Development Communication
- DVS 5106 Urban Planning and Development
- DVS 5107 Health, Environment and Development
- DVS 5108 From Community to Conveyors: Women in a Changing World
- DVS 6202 Advanced Policy and Planning Issues in Social Development

**E. Research Profile 1999-2003**

***Honours students:***

*Pamela Weatherill* 1994: Do Women Retire?

*Robin Walshe* 1995: What happens when I tell? Young people and disclosure of child sexual abuse

*Verena Homberger* 1998: How do you do your rage?

*Ann Jones* 1998: Women on the move:...relocation to a remote area

*Janet Griffin* 2003: Storying the Body: women's narratives through the lens of breast cancer

***PhD student:***

Kaye Murray: Biography of Irene Greenwood 2002

*Selected Publications/Presentations: Dr. Elizabeth Reid Boyd*

## Publications

- Reid Boyd, E. and Weatherill, P. (forthcoming). *Employability Maintenance, A Life's Work*.
- Reid Boyd, E. and Bray, A. (forthcoming, 2004). *Body Talk*. Sydney: Hodder Headline.
- Reid Boyd, E. (2003). *'Being There: Mothers Who Stay at Home, A Study of Separations in Nature and in Time.'* PhD Thesis: Murdoch University (Under review by Sage Publishers).
- Reid Boyd, E., Weatherill P. and Jefferson, T. (2004, forthcoming). *But I'm Not Unemployed: Parents Outside the Workforce*.
- \*Reid Boyd, E. and Siggers, S. (2004). *Employment Literacy: A Working Definition*. International Journal of Learning <http://LearningConference.PublisherSite.com>
- \*Reid Boyd, E. (2003). 'Mothers at Home: Oppressed or Oppressors or Victims of False Dichotomies?' submitted to *Australian Feminist Studies*.
- \*Reid Boyd, E. and Weatherill, P. (2003). 'There's More than Just the Newspaper: Pilot Study on the Social Literacies Required by Young Job Seekers' submitted to *Literacy and Numeracy Studies*.
- \*Reid Boyd, E. *'Care in Conflict: Mothers at Home.'* In *Cameos of care: Theory and practice in the Australian context*. *Publication due 2004, Cambridge University Press*.
- \*Reid Boyd, E. (2002). 'Inter-University, Inter-Disciplinary: A Decade of Collaborative Leadership at the Centre for Research for Women.' *Women in Leadership Conference Proceedings*, Edith Cowan University.
- Reid Boyd, E. and Weatherill, P. 'What is Employability Maintenance?' In *Women's Electoral Lobby Broadsheet: newsletter of WEL (WA)*, August 2002.
- \*Reid Boyd, E. (2002). "Being there" Mothers who stay at home, gender and time – in *Women's Studies International Forum* Vol. 25, issue 4, July-Aug. 2002, 463-470.
- \*Woodhead, M., Weatherill, P. Reid Boyd, E. Murray, S. and Hopkins, L. (2002), "We have a domestic violence relationship with our funding body: Can there be a sustaining relationship between increased professionalism and a feminist agenda within services for victims of interpersonal violence?" *Women Against Violence, issue 11*, 2001-2002.

- Reid Boyd, E. & Weatherill, P. (2002). *There's More than Just the Newspaper: Social Literacy, Job Seeking and Gender* Adult Literacy and Numeracy Australian Research Consortium: <http://www.staff.vu.edu.au/alnarc/NB>. The ERIC clearinghouse (US) has requested that the paper by Reid Boyd, E. & Weatherill, P. (2002). *There's More than Just the Newspaper: Social Literacy, Job Seeking and Gender* be placed upon their electronic database, 2003.
- Reid Boyd, E. (2001). Review of 'Family Shifts: Families, Policies and Gender Equality' by Margrit Eichler, Oxford University Press, *Journal of the Association for Research on Mothering*, 3(1) 241-242.
- Reid Boyd, E. (2001). Review of 'Wifework: What marriage really means for women' by Susan Maushart Text Publishing, 2001, *International Journal of Women and Leadership*, 2002.
- Reid Boyd, E. (2001). *Being There: Mothers at Home and Feminism* Centre for Leadership for Women: <http://www.leadershipforwomen.com.au/>
- Reid Boyd, E. (2000). *Being There: Mothers Who Stay at Home* Australian Institute of Family Studies at <http://www.aifs.org.au>
- Reid Boyd, E. (1996, October 23-24). The stresses facing women as homemakers. Issue paper for the *Many Voices One Direction Forum*, Women's Advisory Council of Western Australia, Perth, Western Australia.

### Conference Papers/Presentations

- Reid Boyd, E. (1997, September). *Mothers at home in the 21<sup>st</sup> century* delivered at The Trends of Life in the 21<sup>st</sup> century, International Sociological Association RCO7 Bukkyo University, Kyoto, Japan.
- Reid Boyd, E. (1997, November) *Mothers Staying at Home* delivered at the 6<sup>th</sup> Women and Labour Conference, Deakin University, Geelong, Victoria, Waurm Ponds Campus.
- Reid Boyd, E. (1998, July). *About Feminism*. Greenwood Senior High School (Guest Speaker).
- Reid Boyd, E. (1998, November). *Women and Literature*. Greenwood Senior High School (Guest Speaker).
- Reid Boyd, E. (1999, August). *Who are you (not) calling a feminist?* Re-Searching Women Postgraduate Conference, Centre for Research for Women Murdoch University, Murdoch, WA.
- Reid Boyd, E. (2001, March 8). International Women's Day Celebration at South Metropolitan College of TAFE. (Guest Speaker)

- Reid Boyd, E. (2000, July). *Being There: Mothers Who Stay at Home* delivered at Family Futures, Issues in Research and Policy, the 7<sup>th</sup> Australian Institute of Family Studies Conference, Darling Harbour, Sydney, NSW.
- Reid Boyd, E. (2000, October 29). *Being There: Mothers Who Stay at Home*. Motherlove: Sybylla Feminist Press Forum, Melbourne, Victoria (Invited speaker).
- Reid Boyd, E. (2001, July) *Mothers at Home: Oppressed or Oppressors or Victims of False Dichotomy?* Mothering: Power/Oppression, International Association for Research on Mothering, Brisbane, QLD.
- Reid Boyd, E. (2001, August 16). *Women and Stress*. ISHAR Multicultural Women's Health Centre (Guest Speaker).
- Reid Boyd, E. & Weatherill, P. (2002, February 23), *Social Literacy, Job Seeking and Gender* Adult Literacy and Numeracy Australian Research Consortium Forum (Invited Speaker).
- Reid Boyd, E. (2002, July 4). *The Return of the Domestic Goddess, Backlash or Triumphant Revivalism?* Association for Research on Mothering, La Trobe University, Melbourne.
- Reid Boyd, E. and Weatherill, P. (2002, July 10). *Employability Maintenance*. Wise Women Wednesdays, Department of Community Development (Guest Speakers).
- Reid Boyd, E. (2002, August 8). *Fairness in the Workplace Forum*. Department of Community Development, Western Australia (Invited Speaker).
- Reid Boyd, E. (November, 2002). *Inter-University, Inter-Disciplinary: A Decade of Collaborative Leadership at the Centre for Research for Women*. Women in Leadership Conference, Edith Cowan University.
- Reid Boyd, E. and Siggers, S. (2002, December 5), *What is Employment Literacy?* ALNARC Round Table Forum, Edith Cowan University, Perth, Western Australia.
- Reid Boyd, E. and Siggers, S. (2003, 15-18 July) *Employment Literacy: A Working Definition*. Learning Conference 2003 at the University of London, UK (virtual).

## Reports

- Reid Boyd, E., Weatherill, P. and Goncalves, Z. (2000). *There's More than Just the Newspaper: Social Literacy, Job Seeking and Gender* (Funded by the Adult Literacy and Numeracy Australian Research Consortium).



- Reid Boyd, E. & Weatherill, P. (2001). *Healthful Ageing: Health Needs of Older Men and Women* (Funded by the Office of Seniors' Interests, WA).
- Mitchell, S., Reid Boyd, E. and Chapple, S. (2001). *Working English? Job Seeking for Culturally and Linguistically Diverse Groups* (Funded by South Metropolitan Migrant Resource Centre).
- Reid Boyd, E., Weatherill P. and Jefferson, T. (2002). *But I'm Not Unemployed: Research into the Employability Maintenance Needs of Parents Outside the Workforce* (Funded by the Lotteries Commission of Western Australia).

### Curriculum

- Reid Boyd (1997) *The Tender Trap* in TAFE Applied Women's Studies Certificate, Centre for Research for Women, WA.
- Reid Boyd, E. (1999). *HSA 2101 Family and Culture* (Development as an internet unit). Edith Cowan University: Western Australia.

### Funded Research Projects

- Reid Boyd, E. (1996-2000). *"Being There": Mothers Who Stay at Home; A Study of Separations in Nature and in Time*. Murdoch University, PhD. Thesis (Commonwealth of Australia, Australian Postgraduate Award, 1996-2000).
- Weatherill, P., Reid Boyd, E., Murray, S. and Hopkins, L. (1999). *Research into the Domestic Violence Service Professions*. Institute for the Service Professions Edith Cowan University (\$10,000).
- Murray, S., Hopkins, L. and Reid Boyd, E. (2000). *The Freedom from Fear Campaign in the Workplace*, Domestic Violence Prevention Unit/Edith Cowan University (\$47,250).
- Reid Boyd, E. & Weatherill, P. (2001). *Literature Review of the Health Needs of Older Men and Women*. Office of Seniors' Interests (\$10,000).
- Reid Boyd, E., Weatherill, P. (2000). *Social Literacy, Job Seeking and Gender Adult Literacy and Numeracy* Australian Research Consortium (\$6,400).
- Mitchell, S. and Reid Boyd, E. (2001). *Job Seeking for Culturally and Linguistically Diverse Groups* South Metropolitan Migrant Centre (\$14,490).
- Reid Boyd, E. and Weatherill, P. (2001). *"But I'm Not Unemployed." An exploration of the employability maintenance needs of mothers and fathers outside the paid workforce*. Lotteries Commission of WA, Social Research Funding Programme (\$27,500).

- Reid Boyd, E. and Weatherill, P. (2002). *“Avoid the Cyberscam” Action Research into Youth Technological Literacy*. Department of Training (\$20,000).

*Selected Publications/Presentations: Dr. Lebbie Hopkins*

***Refereed papers:***

Hopkins, Lebbie (submitted). ‘On love, pleasure and the passions in feminist Research.’ A paper presented to the ATN WEXDEV conference, Curtin University, 25-27 July 2003, and submitted for publication in the refereed proceedings.

Hopkins, Lebbie (submitted) ‘Re-storying the self while doing theory on the run: reflections on preparing aspiring feminist activists to work with poststructuralist notions of subjectivity and power.’ A paper submitted to New Talents 21C, July 2003.

Hopkins, Lebbie (in press) ‘Finding a voice as a postparadigmatic researcher and biographer: writing the self and writing the other’ for publication in conference proceedings of the Lifewriting and the Generations conference, Melbourne, July 2002.

Hopkins, Lebbie (in press). *Sandy’s Story: re-storying the self in the light of current feminist understandings of the complex fluidity of subjectivity and power*. In Diana L. Gustafson (ed.) *Unbecoming Mothers: Women Living Apart from their Children*. Toronto: University of Toronto.

Hopkins, Lebbie (2003) ‘Re-storying the self: thoughts on mapping moments of articulation of the poststructuralist feminist activist self in contemporary Australia,’ in Wendy Wearing (ed.) *Casting New Shadows*. Refereed papers from the Australian Women’s Studies Association Conference, Sydney 2001.

Hopkins, Lebbie (2002) ‘On teaching contemporary feminist praxis: networked leading in a poststructuralist world’ in Amanda Mezger (ed.) *Re-imagining Leading @ home and in the marketplace*. Refereed papers from the Women in Leadership conference, Perth, November 2002.

Hopkins, Lebbie (2001) *Creating an Activist Voice: re-storying the self in light of contemporary feminist understandings of power and subjectivity*, in *Journal of International Women’s Studies*, Special Issue: *The Status of Women’s Studies* Vol. 2, No. 2, May 2001.

Hopkins, Lebbie. (1999). ‘On writing a poststructuralist feminist thesis’ in *Outskirts*, UWA Online, Vol. 5 November.

***Conference papers presented:***

On mothering, sistering and affidamento: the politics of sharing power in the contemporary women's studies classroom at Partners in Learning: Teaching and Learning Forum 2003, 11-12 February 2003.

Re-storying the self while doing theory on the run: reflections on preparing aspiring feminist activists to work with poststructuralist notions of subjectivity and power, at the AASWWE Conference, Perth, September 2002.

Notes towards the articulation of a passionate pedagogy at the Women in Welfare Education Conference, Perth, September 2002.

**3. Women/Gender In Development**

In the WMS programme at ECU, we pay considerable attention to Government policy on women and gender issues and cultural and social attitudes to women in all our units. Gender in cross-cultural dimensions is covered in the units *Family and Culture* and *Working with Women in Minority Groups*. United Nations conventions and goals are incorporated into these units, as well as in Human Service units looking at ideology and social policy. There are limited development units at undergraduate levels. Development issues are followed up at Master's level in the Development Studies programme (see above).

## Country Institutional Report: Australia

*Jindy Pettman*

*Australian National University*

### 1. Background on the Women's/Gender Studies programme

**Location:** Women's Studies at the Australian National University (ANU) is located in the School of Humanities, Faculty of Arts.

**History:** ANU Women's Studies is the oldest continuously running Women's Studies programme in Australian universities. It began in 1976 as a consequence of student action that led to the appointment of a temporary lecturer in Women's Studies. A single, year long experimental course in Women's Studies was made permanent in 1977, and over the following years course offerings were gradually expanded (Matthews & Broom, 1991, p. 12).

By the late 1980s, Women's Studies at the ANU constituted a vigorous academic programme, with strong student numbers, intellectual vitality, and important community links. However, as an interdisciplinary programme, Women's Studies did not fit within the traditional discipline-based, department/faculty model of the Arts Faculty (Matthews & Broom, 1991, p. 12). Through the 1980s, Women's Studies staff were marginalized in academic decision-making and appointments, and the Women's Studies programme was in danger of being whittled away (Matthews & Broom, 1991, pp. 13-14). Women's Studies staff worked to expand the programme's support and increase its sustainability, and began a graduate programme, all with very little institutional support.

In 1991, Women's Studies had two lecturers, one tenured and one on a 3-year contract. A review of Women's Studies in 1994 led to the creation of an autonomous Centre together with a third position in 1995. In 1997, with a further 3-year contract position, Women's Studies had a Reader/Head, a tenurable Lecturer, and two 3-year contract Lecturers, making four positions in total. Women's Studies seemed viable at last. But within months, with a funding crisis in the Arts Faculty and substantial university restructuring, Women's Studies was under attack again. By 1999, Women's Studies had been cut back to a Reader/Head, a tenurable Lecturer, and one short-term contract Lecturer.

In 2000, in the context of further structural changes, including the advent of 'Schools,' the Centre for Women's Studies became part of the School of Humanities. Taking advantage of 'regime' changes, and in an attempt to compensate for its losses, the undergraduate major (a cluster of courses) changed names from a 'Women's

Studies' major to a 'Gender, Sexuality and Culture' major, and introduced first year courses for the first time, in 2001. The graduate programme has retained the name 'Women's Studies,' although there is ongoing debate, including among graduate students on this issue. The Women's Studies graduate programme has the highest ratio of PhD students to staff in Arts, and one of the most successful completion and award rates at ANU. In 2001, ANU Women's Studies also gained a third tenurable Lecturer position. The Reader/Head staff member became a Professor/Head in 2001, and the second tenurable Lecturer became a Senior Lecturer in 2002. ANU Women's Studies is continuing with three full-time staff in 2003.

### **Interdisciplinary/inter-faculty linkages:**

The Women's Studies programme at ANU collaborates closely with feminist and gender scholars in Arts and across campus, especially in terms of offering undergraduate courses and providing supervisory panels for PhD and Master's degrees by research students. At the same time, some courses have been lost because of temporary or permanent leave-taking by some feminist colleagues. Women's Studies has especially strong links with the Gender Relations Centre in the Research School of Pacific and Asian Studies, with research focused on cross-cultural issues of gender. The two bodies collaborate in running a Gender, Sexuality and Culture seminar series. In November 2001, a cross-campus committee supported Women's Studies in organizing a very successful international conference entitled 'Gender and Globalization in Asia and the Pacific.'<sup>1</sup>

In 2002, ANU Women's Studies and the Gender Relations Centre collaborated to propose a cross-campus Gender, Sexuality and Culture Centre, and close to 100 academics and graduates from across the university volunteered to affiliate. However, the proposal has yet to receive funding.

## **2. Profile of Women's/Gender Studies enrolments, completions, courses, and publications**

### **A. Enrolment Profile**

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<sup>1</sup> See Nicole George 'Women's Re-Visions of Globalization' in *International Feminist Journal of Politics* Vol. 4, No. 2, 2002, 268-277.

	<b>Enrolments</b>		
	<b>Female</b>	<b>Male</b>	<b>Total</b>
<b>Students enrolled in <i>any</i> core Women's Studies courses each year</b>			
Year programme commenced 1976			
Year of highest enrolments <sup>2</sup> Year 2002/2003			
1999	87	18	105
2000	71	6	77
2001 (1 <sup>st</sup> year that 1 <sup>st</sup> year units offered)	108	13	131
2002	196	38	234
2003	201	33	234
<b>Undergraduate degree completions including <i>any</i> core Women's Studies courses</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
1999	38	7	45
2000	48	4	52
2001	40	8	48
2002	32	5	37
<b>WS First year enrolments</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
Year programme commenced Year 2001			
2001	(Figures unavailable)	(Figures unavailable)	132
2002			225
2003			177
<b>Master's and PhD enrolments</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
Year programme was founded Year: 1991			
Year of highest enrollments Year 1999/2001/2002			
1999	13	1	14
2000	11	1	12
2001	14	0	14
2002	14	0	14
2003	11	0	11

<sup>2</sup> See Nicole George 'Women's Re-Visions of Globalization' in International Feminist Journal of Politics Vol. 4, No. 2, 2002, 268-277.

**B. Graduate Profile** (adapt this model table as appropriate to your programme)

<b>PhD graduations</b>	<b>Female</b>	<b>Male</b>	<b>Total</b>
Year of highest no. of graduates Year 2001			
1998	2	0	2
1999	3	0	3
2000	1	0	0
2001	3	1	4
2002	2	0	2
2003	3	0	3

**C. Current Faculty Profile** (number and qualifications of academic staff teaching Women's/Gender Studies full or part-time – adapt this model table as appropriate to your programme)

<b>Qualifications</b>	<b>Number of Staff Teaching Women's/Gender Studies</b>	
	<b>Female</b>	<b>Male</b>
<b>Full-time staff<sup>3</sup></b>		
PhD	3	1*
Master's		
Bachelors		
Other <sup>4</sup>		
<b>Part-time and/or visiting staff<sup>5</sup></b>		
PhD	5 (PhD students, who are tutors)	
Master's		
Bachelors		
Other <sup>6</sup>	7	4
<b>Total teaching staff</b>		

\* ANU Women's Studies has had a part-time male lecturer in first semester (the first half of the teaching year) for each of the past three years.

<sup>3</sup> Staff who teach only Women's/Gender Studies courses, full time.

<sup>4</sup> Indicate any other programmes offered such as summer schools, special short courses, etc.

<sup>5</sup> Staff who teach Women's/Gender Studies as well as courses in other programme, or who are employed part-time to teach Women's/Gender Studies courses.

<sup>6</sup> Academics from other departments whose courses are also included in the GSC major.

**D. Core Courses offered** (include all)

<b>Undergraduate – Core courses</b> (offered in 2003. Further courses are offered in other years.)
Sex, Gender, and Identity: An Introduction to Gender Studies
Reading Popular Culture: An Introduction to Cultural Studies
Culture Matters: an Interdisciplinary Approach
Gender in Cross-Cultural Perspective
Gender in the Humanities: Reading Jane Eyre
Gender, Globalization and Development
Gender, Health and Embodiment
Real Men: Manhood and Identity in the Western World
<b>Undergraduate – Cognate courses</b> (offered in 2003. Further courses are offered in other years.)
Global Social Movements
History and Theory
Love, Death and Freedom (20 <sup>th</sup> Century French Phenomenology)
Power and Subjectivity
18 <sup>th</sup> Century Novel
Belonging, Identity and Nationalism
Democracy, Difference and Desire
Electric Citizens: The Rise of Modern Media in the United States, 1865-2000
Intersexions: Gender and Sociology
<b>Postgraduate</b>
Gender, Sexuality and Culture IV (Honours)
Master of Philosophy in Women's Studies (MA)
Doctor of Philosophy in Women's Studies (PhD)
<b>Degree and Diploma programmes to which Women's/Gender Studies Courses can be cross-credited.</b>
Bachelor of Arts degree
Combined Arts and other degree (Arts/Law, Arts/Asian Studies, etc.)



**E. Research Profile 1999-2003:**

<b>By Women's/Gender Studies Students</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
<b>Honours theses completed</b>		
2002	The Case of the Missing Cyborg	Honours thesis
2002	On the Production of Posttraumatic Texts: A Deleuze-Guattarian Contribution to Trauma Studies	Honours thesis
2001	Alternative Birthing and Professional Power	Honours thesis
2000	The Disabled Subject Under Law: Sterilization, Femininity and Intellectual Disability	Honours thesis
2000	'Cutting a Knowledge' (A Foucauldian analysis of self-harm)	Honours thesis
2000	Interrogating the Masquerade of Femininity: 'Barbie' as a Case Study	Honours thesis
2000	"Asian Australian Identities: The Asian Diaspora in Australia," <i>International Feminist Journal of Politics</i> , Vol. 2, Issue 1, pp. 124-128	Journal article
2000	"Women and Peacemaking," <i>Development Bulletin</i> , Vol. 53, Issue, pp. 77-79	Journal article
1999	'Man or the Maddened Beast?' Male sexuality and coming of age in Australia, 1918-1938	Honours thesis
1999	"Trouble and Desire": The Representation of Masculinity in the Films of Hal Hartley	Honours thesis
1999	Enemy Women: War Rape on the Analyst's Couch	Honours thesis
1999	The Contradictions of Classification: An analysis of the Office of Film and Literature Classification's Guidelines for the Classification of Films and Videotapes	Honours thesis
<b>PhD theses completed</b>		
2003	Strengthening Civil Society – An Examination into Partnership between the World Bank and NGOs – an Indonesian Case Study	PhD thesis
2003	She Gave Me That Look: Narratives of Same Sex Desire (and the Impact of Feminism) in Canberra 1965-1984	PhD thesis
2003	Politics of Silence, or Refusal to Remember?	PhD thesis

2002	'You Took Our Children': Aboriginal Autobiographical Narratives of Separation in NSW, 1977-1997	PhD thesis
2002	The Fictional Character as a Site of Agency: A Theoretical & Practical Exploration	PhD thesis
2001	An Other Place: The Australian War Memorial in a Freirean Framework	PhD thesis
2001	Lust, Trust and Latex: Why young heterosexual men don't use condoms	PhD thesis
<b>By Women's/Gender Studies academic staff</b>		
<b>Prof. Jan Jindy Pettman</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
2003	'Feminist International Relations after 9/11,' in <i>Brown Journal of World Affairs</i> , Vol. X, Issue 2, Winter 2003/Spring 2004, 85-96.	article
2003	"International Sex and Service," in E. Kofman and G. Youngs (eds.) <i>Globalization: Theory and Practice</i> , 2 <sup>nd</sup> edition, Continuum.	Book chapter
2003	"Gendering Globalization in Asia Through Miracle and Crisis," in <i>Gender, Development and Technology</i> , Vol. 7, No. 2, 2003, 171-187	Journal article
2002	"International Feminist Journal of Politics," <i>International Feminist Journal of Politics</i> , Vol. 4, Issue 3, pp. 295-461	Journal article
2002	"International Feminist Journal of Politics," <i>International Feminist Journal of Politics</i> , Vol. 4, Issue 2, pp. 147-294	Journal article
2002	"International Feminist Journal of Politics," <i>International Feminist Journal of Politics</i> , Vol. 4, Issue 1, pp. 1-146	Journal article
2002	"Critical Paradigms in International Studies Bringing It All Back Home?," in <i>Millennial Reflections on International Studies</i> , Michael Brecher & Frank P. Harvey (eds.) 1 edition, University of Michigan Press, Michigan, United States of America, pp. 301-311	Book chapter
2002	"Critical Paradigms in International Studies Bringing It All Back Home?," in <i>Critical Perspectives in International Studies Millennial Reflections on International Studies</i> , Frank P. Harvey & Michael Brecher (eds.) 1 edition, University of Michigan Press, Michigan, United States of America, pp. 164-177	Book chapter

2001	“Gender and World Politics,” in <i>International Relations in the New Century – An Australian Perspective</i> , Marianne Hanson and William T. Tow (eds.) 1 edition, Oxford University Press, Victoria, Australia, pp. 158-173	Book chapter
2001	“Gender Issues,” in <i>The Globalization of World Politics An introduction to international relations</i> , John Baylis and Steve Smith (eds.) 2 edition, Oxford University Press, Oxford, pp. 582-598	Book chapter
2001	“Transcending National Identity: The Global Political Economy of Gender and Class,” in <i>International Relations-Still an American Social Science? Toward Diversity in International Thought</i> , Crawford and Jarvis (eds.) 1 <sup>st</sup> edition, State University of New York Press, New York, USA, pp. 255-274	Book chapter
2001	“International Feminist Journal of Politics,” <i>International Feminist Journal of Politics</i> , Vol. 3, Issue 3	Journal article
2000	“A Feminist Perspective on ‘Australia in Asia,’” in <i>Race, Colour and Identity in Australia and New Zealand</i> , John Docker, Gerhard Fischer (eds.) First edition, University of New South Wales Press, Sydney, Australia, pp. 143-157	Book chapter
2000	“Writing the Body: Transnational Sex,” in <i>Political Economy, Power and the Body: Global Perspectives</i> , Youngs, Gillian (eds.) First edition, Macmillan Education Australia, Basingstoke, UK, pp. 52-71, (Ref type Chapter)	Book chapter
2000	“Sukupuoli ja vakivalta rauhantutkimuksessa (Theorizing Gendered Violence),” <i>Kosmopolis: Special Issue on Gender and Political Violence</i> , Vol. 30, Issue 1, pp. 7-20	Journal article
2000	“International Feminist Journal of Politics – Editor,” <i>International Feminist Journal of Politics</i> , Vol. 2, Issue 1, pp. 1	Editorial
1999	“Globalization and the Gendered Politics of Citizenship,” in <i>Women, Citizenship and Difference</i> , Yucal-Davis; Werbner, P. (eds.) 1 <sup>st</sup> edition, Zed Books Ltd., London, pp. 207-221	Book chapter
1999	“Sex tourism: The complexities of power,” in <i>Culture and Global Change</i> , Skelton, T.; Allen, T. (eds.) 1 <sup>st</sup> edition, Routledge Publishing, London, pp. 109-117	Book chapter

<b>Dr. Rosanne Kennedy (1999-2002 only)</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
2002	“Stolen Generations testimony: trauma, historiography, and the question of ‘truth,’” <i>Aboriginal History</i> , Vol. 25, pp. 116-131	Journal article
2002	“Legal Sensations: Sexuality, Textuality and Evidence in a Victorian Murder Trial,” in <i>Romancing the Tomes: Popular Culture, Law and Feminism</i> , Margaret Thornton (eds.) 1 edition, Cavendish Publishing Limited, London, United Kingdom, pp. 69-86	Book chapter
2000	“Passion or Profession: PhDs and Alternative Careers in Australia and the United States,” <i>Profession</i> 2000, pp. 75-88	Journal article
2000	“Doane, Mary Ann,” Routledge Publishing, London, United Kingdom, pp. 143	Review
2000	“Film theory, Feminist,” Routledge Publishing, London, United Kingdom, pp. 202-205	Review
2000	“Lauretis, Teresa de,” Routledge Publishing, London, United Kingdom, pp. 291-292	Review
2000	“Literary theory, feminist,” Routledge Publishing, London, United Kingdom, pp. 306-308	Review
2000	“Pollock, Griselda,” Routledge Publishing, London, United Kingdom, pp. 392	Review
2000	“Psychoanalytic feminist literary theory,” Routledge Publishing, London, United Kingdom, pp. 406-408	Review
2000	“Testimonial literature,” Routledge Publishing, London, United Kingdom, pp. 470	Review
2000	“Women’s writing,” Routledge Publishing, London, United Kingdom, pp. 496-499	Review
<b>ACADEMIC PUBLICATIONS</b>		
<b>Dr. Helen Keane</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
2004	‘Addiction and the Bioethics of Compulsion and Dependency’ in M. Shildrick and R. Mykitiuk eds. <i>The Body in Ethics</i> , Cambridge: MIT Press, forthcoming.	Chapter
2004	‘Disorders of Desire: Addiction and the Demands of Intimacy,’ <i>Journal of Medical Humanities</i> , forthcoming.	Journal article

2003	'Anabolic Steroids and Dependence,' <i>Contemporary Drug Problems</i> , forthcoming.	Journal article
2003	'Critiques of Harm Reduction, Morality and the Promise of Human Rights,' <i>International Journal of Drug Policy</i> , 14/3:227-32.	Journal article
2002	'On the Biology of Sexed Subjects' (with Marsha Rosengarten), <i>Australian Feminist Studies</i> , 17/39:261-77.	Journal article
2002	<i>What's Wrong with Addiction?</i> , New York University Press/Melbourne University Press.	Book
2002	'Smoking, Addiction and the Making of Time' in M. Redfield and J.F. Brodie (eds.) <i>High Anxieties: Cultural Studies of Addiction</i> , Berkeley: University of California Press.	Chapter
2001	'Public and Private Practices: Addiction Autobiography and its Contradictions,' <i>Contemporary Drug Problems</i> , Winter: 427-53.	Journal article
2001	'Taxonomies of Desire: Sex Addiction and the Ethics of Intimacy,' <i>International Journal of Critical Psychology</i> , 1 (3):9-28.	Journal article
2000	'Setting Yourself Free: Techniques of Recovery,' <i>Health: An Interdisciplinary Journal for the Social Study of Health, Illness and Medicine</i> , 4 (3):324-47.	Journal article
2000	'Women and Substance Use' in J. Ussher (ed.) <i>Women's Health: An International Reader</i> , London: BPS books: 76-83.	Chapter
1999	'Adventures of the Addicted Brain,' <i>Australian Feminist Studies</i> (Special Issue on Feminism and Science), 14 (29):63-77.	Journal article
<b>Dr. Michael Flood</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
2003	(in press) "Men's Collective Struggles for Gender Justice: The case of anti-violence activism." <i>Handbook for Studies of Masculinities</i> . Ed. M. Kimmel, R.W. Connell and J. Hearn.	Book chapter
2003	(in press) "Domestic Violence." <i>Encyclopedia of Men and Masculinities</i> . Ed. M. Kimmel and A. Aronson, Santa Barbara, CA: ABC-Clio Press.	Encyclopedia entry
2003	"What's wrong with a presumption of joint custody?" <i>Family Matters</i> 55.	Journal article

2003	“Lust, Trust and Latex: Why young heterosexual men do not use condoms.” <i>Culture, Health, &amp; Sexuality</i> 5.	
2002-2003	“Engaging Men: Strategies and dilemmas in violence prevention education among men.” <i>Women Against Violence: A Feminist Journal</i> 13.	Journal article
2002	<i>Youth and Pornography in Australia: Evidence on the extent of exposure and likely effects.</i> The Australia Institute, Discussion Paper No. 52, February.	Consultancy report
2002	<i>Regulating Youth Access to Pornography.</i> The Australia Institute, Discussion Paper No. 53, March.	Consultancy report
2002	“Pathways to Manhood: The social and sexual ordering of young men’s lives.” <i>Health Education Australia</i> 2.	Journal article
2002	“Between Men and Masculinity: An assessment of the term “masculinity” in recent scholarship on men.” <i>Manning the Next Millennium: Studies in Masculinities.</i> Ed. S. Pearce and V. Muller. Black Swan Press.	Book chapter
2001	“Are Men and Women Equally Violent to Intimate Partners?” <i>Australian and New Zealand Journal of Public Health</i> 25.	Journal article
2001	“Men Stopping Violence: Men’s collective anti-violence activism and the struggle for gender justice.” <i>Development</i> (Special Issue: Violence against Women and the Culture of Masculinity) 44.	Journal article

### 3. Women’s Studies/Gender Studies in Australia

#### A. Institutional presence

There are focused Women’s and/or Gender Studies programmes at around 15 of Australia’s 40 universities. Most of these 15 programmes offer both undergraduate and postgraduate degrees in Women’s and/or Gender Studies. Undergraduate students can complete Bachelor of Arts degrees with a ‘major’ (a cluster of courses) focused on Women’s Studies and/or Gender Studies, can do Honours (an additional year of study) in this field, and can go on to complete Graduate Diplomas, Master’s degrees and PhDs in this field. Beyond these focused programmes of study, almost all of Australia’s 40 universities offer individual courses focused on women and gender issues. (Women’s Studies courses and curricula based on feminist scholarship are also offered in some secondary schools). Threadgold (2000,

pp. 42-44) provides a snapshot of the institutional presence of Women's Studies and related disciplines, while earlier pieces by Allen (1991) and Ryan (1991) give a more detailed account of the story up to 1991. Lloyd's (2002) overview of Women's and Gender Studies programmes in Australian universities provides a useful summary of the courses which were available in 2002.<sup>7</sup> The website of the Women's Electoral Lobby includes a page of links to Women's Studies and Gender Studies programmes in Australia, although several links are out of date and at least one programme is missing.<sup>8</sup>

The first Women's Studies courses in Australian universities began in 1972-1973 (Ryan 1991; Sheridan 1998). In 1975, the International Year of Women, published research in Women's Studies began in Australia. The first Women's Studies conference in Australia was held in 1978, a 'Women and Labour' conference, and similar conferences were again held in 1980, 1982, and 1984 (Ryan 1991, pp. 2-3). Over the mid- to late-1980s, Women's Studies was consolidated and legitimated as a discrete field of intellectual enquiry, research and teaching. The journal *Australian Feminist Studies* commenced in 1985, and Women's Studies centres were established at further universities (Ryan 1991, pp. 3-4). The Australian Women's Studies Association (AWSA) was established in 1989, and held its first conference in the same year. By 1992, of thirty Australian universities for which information was available, twenty-five offered Women's Studies courses at the undergraduate level, fifteen had undergraduate programmes in Women's Studies, and postgraduate study in Women's Studies was available at nineteen universities (Threadgold 2000, p. 42).

The journal *Australian Feminist Studies* continues to be a leading international journal of feminist scholarship. Other feminist journals published in Australia include *Hecate*, founded in 1975 and published by the University of Queensland, and the *Journal of Interdisciplinary Gender Studies*, published by the University of Newcastle. The *International Feminist Journal of Politics*, which began in 1999, was based within the Women's Studies Centre at ANU until its move to the UK this year.

Each year in Australia there are three to six academic conferences on Women's Studies, or on particular issues of feminist scholarship and activism. The Australian Women's Studies Association continues to host a biannual conference, and its most

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<sup>7</sup> In addition, a 2001 overview of Women's Studies in Australia, compiled by Master's students in Women's Studies at San Diego State University, can be seen here; [http://www-rohan.sdsu.edu/~bzimmerm/Australia\\_China/australia.html](http://www-rohan.sdsu.edu/~bzimmerm/Australia_China/australia.html).

<sup>8</sup> The list is here, and was last updated in April 2003: <http://www.wel.org.au/links/wmst.htm>. Links which require updating are those for the University of Adelaide, Deakin University Australian Women's Research Centre, Edith Cowan University Centre for Research for Women, and Griffith University Gender Studies. At least one Women's Studies programme is absent, that of the University of New England.

recent was held in Brisbane in July 2003. The University of Newcastle holds an Interdisciplinary Gender Studies conference in June each year. Further academic or partially academic conferences in Australia on key feminist issues over the last three years include conferences on sexual assault and violence against women,<sup>9</sup> trafficking for prostitution,<sup>10</sup> sexuality and gender,<sup>11</sup> women's policy and women's movements,<sup>12</sup> women's health, men and masculinities,<sup>13</sup> and other issues.

As Australian feminist scholarship has developed, it has challenged the forms and bases of knowledge of other, mainstream academic disciplines. Curthoys (2000) provides a thorough account of this history and the varying extent to which different disciplines have taken on gender-based theory and analysis. Curthoys perceived a double-edge to feminism's academic success. There is now significant feminist scholarly teaching and research, and some institutional support; but she also sees a growing separation between academic feminism and the women's movement and women's issues outside the academy. In addition, while gender has become a mainstream category of analysis, gender is declining as a 'focus of analysis and theoretical innovation' (Curthoys 2000, p. 32) – familiar in gender and development debates, as well.

The development of Women's Studies and Gender Studies scholarship around Australia continues to be uneven. Some programmes and centres have gained professorial appointments and secure administrative foundations, while elsewhere Women's Studies programmes face cuts in staff and funding (Curthoys 1998, p. 75). Since the early 1990s, feminist scholarship in Australia, like scholarship in the Humanities and Social Sciences in general, has faced an increasingly difficult policy environment, with universities under pressure from the economic rationalist and corporatist policy frameworks of successive national governments.

Since the mid-1980s, there have been several debates in Australia regarding the organization of Women's and Gender Studies. One debate concerns how Women's Studies should be organized in disciplinary and institutional terms. As Ryan (1991,

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<sup>9</sup> See for example: *Practice and Prevention: Contemporary Issues in Adult Sexual Assault in New South Wales*, Sydney: University of Technology, 12-14 February 2003; *Unraveling the Complexities of Family Violence... A Holistic Approach*, Coffs Harbour, 7-8 March 2002; *Expanding Our Horizons: Exploring the Complexities of Violence Against Women: Meanings, Cultures, Differences*, Sydney: University of Sydney, 18-22 February 2002.

<sup>10</sup> See for example: *Stop the Traffic 2*, Melbourne, 23-24 October 2003.

<sup>11</sup> See for example: *Belief Systems and the Place of Desire*, 3<sup>rd</sup> conference of the International Association for the Study of Sex, Culture and Society, Melbourne, 1-3 October 2001.

<sup>12</sup> See for example: *AustralianWomenSpeak: Inaugural National Women's Conference*, Canberra, 26-28 August 2001; *AustralianWomenSpeak: Second National Women's Conference*, Canberra, 30 March – 1 April 2003.

<sup>13</sup> See for example: *Manning the Millennium: An International Interdisciplinary Masculinities Conference*, Gold Coast, 1-2 December 2000.



p. 4) summarizes, this ‘involved autonomy versus integration: whether Women’s Studies should be integrated into existing disciplines, or whether it should continue to be established as an autonomous body of knowledge.’ Related to this is a second debate regarding the intellectual character of Women’s Studies. Is Women’s Studies a discipline in its own right, which borrows and synthesises the understandings and methodologies of other disciplines, or is it trans-disciplinary, with its own distinct methodology and modes of construction of knowledge? (Ryan 1991, p. 4) Women’s Studies programmes in Australia have been organized in a variety of contrasting ways (Ryan 1991, pp. 5-6), and questions of disciplinarity and institutionalization continue to be raised in academic feminist discussions in Australia (Bashford 1998, p. 52). They have preoccupied Women’s Studies practitioners in universities around the world, for, as Crowley (1991, p. 137) notes, Women’s Studies has become a field of study through the sheer scope of its success ‘without ever really resolving the pivotal issues of its location or identity.’

A third area of debate concerns how the field is named. About half of the Australian university programmes focused on feminist scholarship now name themselves as ‘Women’s Studies and Gender Studies,’ ‘Women’s and Gender Studies,’ or just ‘Gender Studies’ (Bulbeck 2000, pp. 4-5). The shift from ‘Women’s Studies’ to ‘Women’s *and* Gender Studies’ or ‘Gender Studies’ has been fuelled by several factors, including growing academic attention to masculinities and men as gendered, the theorization of gender relations, and pragmatic concerns regarding students’ perceptions of the discipline. Some see dangers in the shift to ‘Gender Studies,’ including undermining the legitimacy of focusing on women only; that the interests of women and men will be seen to have converged, and that questions of power and privilege will be marginalized. Others believe ‘gender’ offers a more inclusive and critical theoretical and political approach.

A fourth area of debate centres on the past, the present and the future – on how to understand the history of Women’s Studies and feminist scholarship in Australia, and on the possible future of this scholarship. As Threadgold (2000, p. 39) recounts, histories of Women’s Studies have been explored and debated in a variety of publications since the beginnings of the women’s movements with which Women’s Studies has been associated. However, in the late 1990s and early twenty-first century, there has been growing reflection on how the histories of the women’s movement and academic feminism are constructed (Henderson 2003; Jones 1998). Recent historiographical texts have problematized existing historical ‘truths,’ in examining the processes of production of histories and the uses they serve.

## **B. Women/Gender in Development**

In Australia, WID/GAD issues are often considered separately from women and gender issues, and more likely to be taught within those programmes that have an international or anthropological/cross-cultural strand in their teaching and research

offerings. Development studies programmes do not necessarily look to Women's/ Gender Studies for collaboration. WID/GAD experts are often based in the NGO or government 'aid' sector. One of the strengths of the ANU programme is its focus on International Relations, Globalization and Development, at the undergraduate and graduate level.<sup>14</sup> A productive outcome of the Bangkok consultation might be to survey Australian women's and gender studies centres to document when and how WID/GAD subjects, and Asian and Pacific issues, are offered.

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<sup>14</sup> For example, we teach an undergraduate unit entitled Gender, Globalization and Development, which has substantial Asian and Pacific focus. Full course outline available on request from [Jindy.Pettman@anu.edu.au](mailto:Jindy.Pettman@anu.edu.au)

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## Country Institutional Report: Australia

*Yvonne Corcoran-Nantes*

*Flinders University, South Australia*

### A. Background to the Women's Studies Programme

The establishment of Women's Studies at Flinders University has a long and chequered history. Arising from a radical proposal to teach women's studies in 1972 and faced thereafter with considerable challenges from mainstream academic disciplines, it has grown from strength to strength establishing itself as a mainstream discipline in 1986 and a fully-fledged department in 1999.

In 1973, the first topics in Women's Studies offered, in the first instance, in the Philosophy Department, were among the first to be offered in any Australian University. One of the more radical aspects of the initial programme was that these topics were to be planned by a committee of staff and students not only from the Philosophy discipline, but also by women from the community as part of the inaugural ethos that university study should be accessible to all. The first two topics: 'Women's Studies,' which was developed to empower women from the community, and 'Feminist Theory,' which was designed as a critique of the mainstream disciplines, were offered at the second and third year levels. Probably most controversial was the fact that both the content of the topics and the assessment profile was determined by students enrolled in the topics as a form of self-management and ongoing auto critique. In that Women's Studies was expected to remain on the margins of the university curriculum, this permitted considerable freedom in its development, and thus, the courses were able to be extremely innovative in terms of teaching strategies, course content and accessibility.

In its support of, and commitment to, the offering of Women's Studies topics, the Philosophy discipline appointed a full time tutor in Women's Studies in 1973, the first such designated post in any Australian university. Over the next decade, over 500 students from within the university, plus women from the community, enrolled in Women's Studies topics with many of the latter group moving on to enrol in formal university study. Indeed, the success of this aspect of Women's Studies topics, led to the establishment of the Foundation Programme at Flinders University in 1983, designed to encourage women and men in the community to undertake university study. Women's Studies has participated in this programme since its inception and remains an important aspect of it up to the present time.

In 1981, however, following a decline in general student numbers, the Philosophy Discipline decided not to renew the full-time appointment in Women's Studies.

Consequently, Women's Studies topics continued to be convened by a (male) member of the Philosophy staff, but taught by part-time (female) tutors. By June 1983, due to university imposed cutbacks, the Philosophy Discipline decided not to offer Women's Studies topics. This action led to a student campaign to save Women's Studies in the form of on-campus protests, public meetings and a petition presented to the University Council. As a result of public pressure, a working party was convened, in 1983, to present a report to the Council on the present course and its future at the University. The outcome was an affirmation of Women's Studies as a new and recognised academic discipline at Flinders, constituting a separate academic unit with designated tenurable staff to be appointed to the unit to offer an accredited undergraduate major in Women's Studies.

In 1986, the Women's Studies Unit was established in the School of Social Sciences with a brief to establish an undergraduate major in Women's Studies and an honours programme and to provide supervision to postgraduates by research. By 1990, the programme was expanded to offer a coursework masters programme in Women's Studies. This programme was strengthened by a cooperative arrangement with Women's Studies at Adelaide University whereby teaching was shared, and students from both universities undertook the programme together. In recent years, the MA has not been offered at Adelaide, but cooperation continues at the Honours level. This is an important experience for the students of both universities and ameliorates resource problems with which Women's Studies programmes are consistently faced.

From its inception, Women's Studies has offered a strong interdisciplinary programme with a broad programme of study [See Enrolment Profiles]. The programme is supported by cross-departmental and cross-faculty cooperation in the delivery of its undergraduate programme. This consists of the cross listing of Women's Studies topics in other majors, and the incorporation of gender specific topics offered by individual academics in other disciplines. Unfortunately, the number of such topics offered by (principally female) academics in other disciplines has declined over the years. In the light of this, Women's Studies has once again resorted to strengthening its links with other departments and faculties through joint teaching ventures, such as the joint convening of undergraduate topics. Examples of joint offerings include, 'Sex, Gender and the Law' in conjunction with the Law Department, and a postgraduate topic, 'Gender Public Health and Development,' in conjunction with Development Studies and the Department of Public Health. As well, we provide gender specific topics in specialist areas, such as Media and Cultural Identities and Women and Creativity which make important contributions to the English Major and Screen Studies. At the present time, Women's Studies contributes core and elective topics to the majors in the following disciplines: English, Cultural Studies, Law, Latin American Studies, Politics, Asian Studies, Nursing, Public Health, Development Studies, Philosophy and Sociology. Students from these and other disciplines across the university are able to take Women's Studies as an elective, and some choose to undertake Women's Studies as a minor programme within their degree.

An important aspect of Women's Studies long standing contribution to postgraduate research programmes at Flinders has been the co-supervision of Master's and Doctoral students undertaking gender specific research projects across the University.

In 1992, the Department of Women's Studies was able to expand its programme through Faculty support for a further tenured appointment, which was to be held jointly with the School of Political and International Studies. The appointment was to establish the field of gender and politics, and most especially gender and development, in the University, whereby the appointee would develop undergraduate topics first and later postgraduate topics. From that point, Flinders University was one of the first to offer an undergraduate topic in gender and development and this has developed into an important field in the teaching of Women's Studies and Politics. Within a few years, the Department was to offer a comprehensive stream of topics at undergraduate, graduate and postgraduate levels in the field of Gender and Development. In 1998, the department developed a specialist graduate diploma in Gender and Development which acts as a specialist, stand alone, programme, and at the same time offers a gateway for international students to gain entry to its postgraduate programmes. This has attracted a small but significant core of students from overseas, and from within Australia itself. By offering an international dimension to its programme, Women's Studies has been able to attract a growing number of international full fee paying graduates and postgraduates.

This development has been most important to securing the future standing and autonomy of Women's Studies. In the face of continuing University cuts, Women's Studies has been able to maintain its current profile by funding half of a permanent teaching post, one-tenth of the secretarial staff, plus the appointment of casual teaching staff. The Department was always intended to be self supporting, in the sense that it does not depend on any special funds, and its continued existence rests on its ability to attract significant numbers of students at all academic levels of the programme.

## **B. Enrolment Profiles**

The attached tables and graphs offer a comprehensive look at the enrolment profile of the Women's Studies programme. Since 1998, the numbers of students enrolling in both the undergraduate and postgraduate coursework programmes have steadily increased. At Flinders University, a re-organization of the BA degree in the mid-1990s led to intense competition between departments and faculties to sustain, if not increase, student numbers in the core programmes. At this point, the spirit of cooperation that had augured well for Women's Studies led to the temporary marginalization of the programme and its topics in the swell of competitive recruitment and abandonment of cross listing agreements that had stood for many

years. Women's Studies was required to use its skills and creativity to rebuild its profile, review and reconstruct its programme, and maintain a strong profile within the University.

One particular change has led to a sustained increase in student numbers and a strong residual flow through the women's studies major and postgraduate programme. In 1997, despite a burgeoning teaching load, the staff of Women's Studies introduced a first-year topic to Women's Studies. The topic was so successful that, due to student demand, a further first-year topic was introduced in the following year. These two topics now attract up to 200 students annually, exceeding the intakes of some core 1<sup>st</sup> year topics of core disciplines in the BA programme. In view of the propensity for students to undertake their undergraduate degrees part-time, the impact of this for student recruitment at the honours and postgraduate level has been slow but steady. This sea change has been most important in securing the tenure of one of the posts in the department.

In a changing University environment, where a user pays philosophy has seen the demise of programmes in Universities across the country, strong student support, and ongoing student demand, for the Women's Studies programme at Flinders has been crucial to a continued recognition and commitment to the Department of Women's Studies.

### **C. Women's Studies – Contribution and Future Directions**

The Women's Studies Programme has maintained its profile in both the university and the local, national and international community through a long-standing commitment to teaching and research. Women's Studies staff at the university have committed time and resources to the support of Women's Studies teaching at high school and in vocational education institutions. For over two decades, various members of staff have been appointed to subject advisory committees for the implementation of gender specific curricula, both in specialist teaching modules and core academic programmes. Staff have also been involved in working with women's NGOs across many different areas, both nationally and internationally, in a wide range of fields supporting women centred programmes and campaigns, as well as contributing to government policy evaluation and development. Moreover, core staff are members of the editorial board and advisory panels of various national and international journals, both feminist and core discipline journals. Professor Susan Sheridan is a foundation member of the editorial collective of Australian Feminist Studies and has been its Reviews Editor since its inauguration in 1985.

Despite the fact that Flinders University is home to the only Women's Studies Department in South Australia, all three State Universities offer women's studies programmes. Past developments in Women's Studies teaching and research has

depended on an ongoing relationship between the State Universities, which has included joint teaching programmes, and research collaboration. This relationship will remain crucial to a strong Women's Studies profile in the State in the future.

Further developments in Women's Studies will inevitably depend on continued student demand for a specialist programme in the area. One of the fears expressed in the early years of establishing a Women's Studies programme was that this would simply allow an androcentric academe to continue to operate its core programmes – 'in the same old way.' Unfortunately, this remains a blessing and a curse for Women's Studies – the reason for its inauguration as a recognized academic discipline and the justification for its continued presence as an academic programme. Most of all, it has allowed us to be different, to offer alternative teaching methods, to experiment and learn from each other, our students and the community. Perhaps the future of Women's Studies is imbued in a politics of difference, and in the certainty that the introduction of a gender inclusive curriculum in higher education is as distant a dream as it ever was.



## Country Institutional Report: Bangladesh

*Nasreen Khundker*  
*The University Of Dhaka*

### 1. Background on the Women's Studies Programme

The Department of Women's Studies was set up by a decision of the Syndicate of the Dhaka University in March 2000, and started functioning in May 2000. Women's Studies has been accommodated as part of the curricula and courses in several departments of Dhaka University and elsewhere, for some years. The objective in setting up a separate department was to give institutional form to feminist scholarship, and to explicitly recognize gender studies as a component of tertiary level of education in Bangladesh.

The curricula at both the undergraduate and Master's levels have a multi-disciplinary focus. The undergraduate courses include traditional disciplines of the social sciences and humanities, such as economics, politics, history, literature, public administration, international relations, and law. However, there is a gender perspective in all these courses. The objective is also to prepare students for the job market and enhance their skills in terms of language, computer literacy and research methods. Besides, the department since its inception has been active in terms of promoting research and setting up link programmes with other universities and institutes in different countries.

### 2. Profile Of Gender Studies

#### A. Enrolment Profile

##### *Undergraduate*

Year	Male	Female
2000-2001	7	5
2001-2002	6	16
2002-2003	6	19

##### *Master's*

1998-1999	12	4
1999-2000	13	4
2001-2002	8	8

### C. Current Faculty Profile

***Full-time staff:***

	<b>Male</b>	<b>Female</b>
Professors (PhD)		2
Assistant Professors (Master's)		2
Lecturers (Master's)	1	

***Part-time staff***

Associate Professor		1
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Associate staff (10), both male and female from different departments offer courses on a voluntary basis during different semesters.

### D. Core Courses Offered

Undergraduate (Bachelor of Social Science honors degree):

***First year/First Semester***

- WS 101 Introduction to Women's Studies
- WS 102 Introduction to Social Studies: Anthropology
- WS 103 Introduction to Social Studies: Sociology
- WS 104 Principles of Economics
- WS 105 Developing English Skills 1

***First year/Second Semester***

- WS 106 Introduction to Political Science
- WS 107 Principles of Public Administration
- WS 108 Feminist Theory: Selected Readings
- WS 109 Elementary Statistics
- WS 110 Developing English Skills 2

***Second year/Third Semester***

- WS 201 Women, Society and Culture
- WS 202 Gender and History
- WS 203 Gender and International Relations
- WS 204 Women and Literature
- WS 205 Developing Bangla Skills

***Second year/Fourth Semester***

WS 206 Women's Movement: History and Dynamics

WS 207 Demography and Women

WS 208 Women and Environment

WS 209 Computer Skill Development

WS 210 Research Methods

***Third year/Fifth Semester***

WS 301 Gender in Law

WS 302 Women's Health and Reproductive Health Issues

WS 303 Gender, State and Citizenship

WS 304 Colonialism and Feminist Theory

WS 305 Women in the Production Process and the Economy

***Third year/Sixth Semester***

WS 306 Violence against Women

WS 307 Advanced Statistics/Women in Bangla Literature (Alternative)

WS 308 Project Management

WS 309 Women in Bangladesh

WS 310 Women in Visual Arts

***Fourth year/Seventh Semester***

WS 401 Non-Governmental Organizations and Women's Empowerment

WS 402 Women in the Performing Arts

WS 403 Gender and Communication: Analysis and Alternatives

WS 404 Gender and Family Law

WS 405 Psychology of Gender

***Fourth year/Eighth Semester***

WS 406 Gender and Development: Strategies and Issues

WS 407 Women's Movement in Bangladesh: History, Debates and Issues

WS 408 Perspectives on Women's Subordination

WS 409 Women in a Globalized World

WS 410 Monograph/Internship report

***Master's:***

WS MSS Course 1: Introduction to Women's Studies

WS MSS Course 2: Feminism, the Women's Movement and Social Change

WS MSS Course 3: Women's Participation in Politics and Governance

WS MSS Course 4: Research Methodology and Monograph

**E. Research Profile 1999-2003*****Staff:***

Collaborative research work: "Exploring Linkages: Education and Empowerment: Women in Higher Education in Bangladesh and Northern Ireland." This is part of the higher education link programme with the Department of Women's Studies & Centre for Women's Studies, Queen's University, Belfast, Northern Ireland. The faculty, both permanent and associate, also undertake individual research on various issues related to women.

***Students:***

Master's students prepare research monographs on various issues, as part of their degree requirements. The topics included so far have been on violence against women, micro credit, ethnic minorities, political participation of women, etc.

**F. Institutional Linkages**

Higher education Link programme (2001-2004); Department of Women's Studies & Centre for Women's Studies, Queen's University, Belfast, Northern Ireland, financed by DFID and managed by British Council, Bangladesh.

Link programme with Virginia Polytechnique Institute and State University & University of California, Davis, USA July 2003-June 2006. Funded by USAID Bangladesh.

Link programme with ISS, The Hague, Netherlands.

**3. Women/Gender In Development**

The curricula of the Women's Studies department of Dhaka University addresses national, as well as international, gender in development issues. It covers areas such as government policy on women, cultural and social attitudes towards women, education for girls, and gender and human rights. It also focuses on UN conventions and goals such as CEDAW, EFA, Beijing Platform for Action and Post-Beijing country strategies. Gender in cross-cultural dimensions is also covered

in courses such as that on feminist theory (WS 108), and WS 201 Women, Society and Culture. National gender issues such as the terms and conditions of women's participation in the labour market, the role of non-governmental organizations and women's empowerment, and women's status in the economy and society are covered in several courses. These are WS 305 Women in the Production Process and the Economy, WS 401 Non-Governmental Organizations and Women's Empowerment, and WS 309 Women in Bangladesh.

The merit of the curricula is its multi-disciplinary focus, providing gender dimensions to traditional disciplines such as history, international relations, public administration, political science, economics, anthropology, both Bengali and English literature, law, and visual and performing arts. Moreover, it equips students with language and computer skills, and provides training on research methodology.

## Country Institutional Report: China

**Bu Wei**

*Chinese Academy of Social Sciences*

*This report is a product of discussions with colleagues, debates within the women's movement, and content analysis. Much appreciation to Du Fangqin, Cai Yiping, Liu Bohong, Rong Weiyi, Gao Xiaoxian, Liang Jun, Xie Lihua, Tan Shen, and Chen Mingxia for their contributions and suggestions. Also thanks to Feng Yuan, Li Huiying, Tong Xin, Zheng Xinrong, and Zhang Lixi.*

### 1. Introduction

1.1 A major objective of UNESCO's programme in the Social and Human Sciences (SHS) is to identify practical ways to ensure that the issues of Human Rights for Women and Gender Equality are accepted as natural components of, and are firmly integrated into, policy planning and implementation at every level of the development process. The Regional Consultation on Women's/Gender Studies Programmes in the Asia-Pacific Region took place in Bangkok, 1-3 December 2003, sponsored by the Regional Unit for Social and Human Sciences in Asia and the Pacific. UNESCO, Bangkok has been informed that UNESCO will "reformulate its work on women and gender equality in a human rights framework."<sup>1</sup> Undoubtedly, this will be a new starting point for Women/Gender Studies in China.

1.2 Women's Studies began in China in the 1980's and was quickly submerged into many problems and puzzles in a time of social and economic transformation.<sup>2</sup> In 1993, the concept of gender perspective was introduced into China at a meeting held by Tianjin Normal University.<sup>3</sup> Several Women's/Gender Studies centres and institutes were set up before and after the 1995 UN Women's Conference took place in Beijing. These centres and institutes have developed many fields of women's studies, such as feminist theories and practice, women's political participation, equal rights for employment, gender and development, violence against women, gender

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<sup>1</sup> Charlotte Bunch and Roxanna Carrillo, Human Rights of Women, Gender Equality, and Development: A draft concept paper for UNESCO/Sector of Social and Human Sciences, p. 9.

<sup>2</sup> Du Fangqin, Wang Zheng, Preface, Women/Gender Studies in China (1987-2003), Tianjin People's Publishing House, 2003, p. 1-2.

<sup>3</sup> Du Fangqin, China Women and Development: position, health and employment, Henan People's Publishing House, 1993, p. 6.

in popular cultural and media, women's rights, and so on. Increasing numbers of researchers, activists and NGOs have become involved in Women's Studies. In 1999, the Developing China Women's/Gender Studies Programme was started by Tianjin Normal University and other partners. To date, teachers have developed more than 50 curricula at a number of universities.<sup>4</sup> Women's Studies has grown to be a distinct academic discipline which seeks to critique mainstream bodies of knowledge in various fields of study. It also produces women-centred knowledge and explores alternative, gender-sensitive ways of teaching, and doing research. Yet, Women's/Gender Studies are still facing many obstacles and challenges because they have not been integrated into the educational system, in general, and have not expanded beyond a relatively small Women's Studies circle. Further, they have not been mainstreamed into all social levels.

1.3 To explore the future development of Women's/Gender Studies in China, this study has included a review of documents, content analysis of articles in the journal *Collection of Women's Studies*, telephone interviews, in-depth interviews, informal focus groups and other methods.

1.4.1. The documentary sources include documents from the Chinese Women's Research Society (2000-2003), and paper collections from conferences related to Women's/Gender Studies (1999-2003). The latter are:

- (1) Conference on China Women's Studies 50<sup>th</sup> Anniversary, sponsored by the Women's Study Institute of China, 1999, Beijing;
- (2) A National commemoration meeting for the UN Women's Conference fifth anniversary, sponsored by the Chinese Women's Research Society and UNIFEM, 2000, Beijing;
- (3) Mass Media and Women's Development Symposium, sponsored by Chinese Women's Research Society, 2001, Beijing;
- (4) Forum for China Women's Employment, sponsored by the Chinese Women's Research Society, 2002, Beijing;
- (5) Symposium on Revising Women's Protection Law, sponsored by Chinese Women's Research Society, 2003, Beijing.

The document review provides background on the development of Women's/Gender Studies in China.

1.4.2 The object of content analysis is 232 papers and articles from the journal *Collection of Women's Studies* (2001, 2002, and 2003). This is the main Women's/Gender Studies journal in China. It is sponsored by the All-China

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<sup>4</sup> Du Fangqin, Wang Zheng, Preface, *Women's/Gender Studies in China (1987-2003)*, Tianjin People's Publishing House, 2003, p. 1-2.

Women's Federation and the Chinese Women's Research Society. Some scholars don't think the journal is entirely academic; however, *the Collection of Women's Studies* has recently made efforts to become a more academic journal. The papers in this journal are from local women's federations, students and teachers in universities, women's activists, scholars, and others. Even though the journal is not a fully representative sample of work from gender academic circles, it still reflects a general trend of Women's/Gender Studies.

1.4.3 Telephone interviews were conducted from January 15-21. The interviewees are four very influential activists,<sup>5</sup> respectively, in Shaanxi, Henan, and Beijing, and five important researchers<sup>6</sup> in Beijing. The in-depth interviews took place on 21-22 January, Professor Du Fangqin and Cai Yiping contributed their important views about gender studies in the future.

1.4.4 An informal focus group was conducted on January 26. The author attended a three-hour New Year Meeting, and made use of this chance for interviews. Because this was not designed in advance, I call it an "informal focus group." Nine participants,<sup>7</sup> who are all key persons in Gender Studies, discussed Gender Studies in China.

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<sup>5</sup> The four activist are: Liang Jun, director for Henan Community Centre for Education and Research (Women's NGO); Xie Lihua, director for Rural Women's Cultural Development Centre; Rong Weiyi, director for Stopping Domestic Violence Network (Research Centre); Gao Xiaoxian, Secretary General, Shaanxi Research Association for Women and Family. It should be pointed out that these four people have been involved in the women's movement about 20 years. Among the four women, Xie Lihua and Liang Jun identified themselves as activists, and Rong Weiyi and Gao Xiaoxian identified themselves as researchers and activists.

<sup>6</sup> The five researchers are: Liu Bohong, deputy director of Women's Study Institute of China, General Secretary of Chinese Women's Research Society, also editor-in-chief of *the Collection of Women's Studies*. She has been organizer for many Women's/Gender Studies in China; Cai Yiping, a journalist at *China Women's News*, her major is women's history; Chen Mingxia, Professor in the Institute of Law, Chinese Academy of Social Sciences, director of Study Centre for Gender and Law; Tan Shen, Associate Professor in the Institute of Sociology, Chinese Academy of Social Sciences, where she has been studying female migrant workers many years; Du Fangqin, Professor in Tianjin Normal University, Director Of Women's/Gender Studies project. Her majors are related to Chinese women's history, gender and education, gender theories.

<sup>7</sup> The nine participants include Liu Bohong, Cai Yiping, Tan Shen, and Du Fangqin. Others are Li Huiying, professor at the Central Party School, and director of the Women's Studies Centre at the Central Party School, her work is related to women's participation into politics; Zheng Xinrong, professor at Beijing Normal University, her major is gender and education; Feng Yuan, editor and journalist at *China Women's News*. She is the initiator and organizer of many projects related to gender equality; Zhang Lixi, Deputy Director of China Women's College, she is also the organizer of many projects and her major is marriage and family; Tong Xin, professor in Beijing University. Her publications are concerned with women's worker's rights, domestic violence and so on.



For the interviews and focus group, the basic questions were:

- (1) Describe your study situation;
- (2) Identify obstacles you have met in your studies; and
- (3) Identify future efforts and interests related to Gender Studies.

Based on these methods, this paper describes the status of Women's/Gender Studies in China, and discusses a strategic action plan for further development. It will present main findings and basic analysis first, and then make some recommendations.

## 2. Main Findings and Analysis

### 2.1 Actors in Women's/Gender Studies in China

Who are the main force for Women's/Gender Studies in China? Interviewees listed three actors: researchers from the Women's Federation and Party-State institutions; teachers and students from universities; and women activists who are conducting various development projects. One interviewee described some features of these three actors, as follows. In the mid-1980's, many women's problems were put forth in China. Foreign foundations and Western theories, introduced into China before and after 1995, to some degree transformed the earlier 'women problem studies' into gender studies. Among the three actors, researchers from the Women's Federation and Party-State institutions have continued to use 1980's theories and practices in their studies. Researchers from universities are more adept at using new Western theories, but are less grounded in the practice of women's lives than activists. Some of the activists who have conducted development projects are able to combine theories with practice in the Chinese context. Another interviewee estimated that there are more than 500 people engaged in Women's/Gender Studies. They suggested that it would benefit all participants to increase interaction, communication, sharing of information and exchange through some special activities.

Actually, there are best practices within each of in these three groups.

- The Women's Federation. In 1999, the All-China Women's Federation launched the Chinese Women's Research Society. Most researchers in China are included in the Society, and can share their resources on Gender Studies. The Society has developed a research task system. They invite public bidding for resolving urgent problems met by Chinese women. Projects include, for example, revising the women's protection law, studying women's employment, women's participation into politics, and other areas.<sup>8</sup>

<sup>8</sup> See Chinese Women's Research Society, "The Selective Collection on Studies Reports of Chinese Women's Research Society," November 2003, Beijing, China.

- Universities. Since 2001 Tianjin Normal University has associated with many teachers from 40-50 universities and colleges to carry out the project “Developing Women’s/Gender Studies in China,” sponsored by the Ford Foundation. The aim of the project is to promote the institutionalization of Women’s/Gender Studies in Chinese universities, to establish Women’s/Gender Studies curricula and to formalize a major in Women’s/Gender Studies across disciplines, across universities, and across countries (i.e., Chinese women’s studies in an international context). They have undertaken explorations for networking in Women’s/Gender Studies by convening Reading Seminars, developing textbooks for university use, publishing newsletters, setting up websites, curriculum sharing and discussions, and so on. Recently, they conducted a workshop, “Dialogues between Scholars and Activists – Developing the Cooperation of Gender Crossing Boundaries,” aimed at including women’s health, rural women’s development and other practices from activism and development projects, into curriculum in universities.
- Gender and development projects. Most gender and development projects were launched by women activists and NGOs, in which Women’s/Gender Studies were included. The Stopping Domestic Violence Network is a typical example. The Network is a continuation of the Project ‘Domestic Violence in China: Research, Intervention and Prevention’ (2000-2003). It has conducted many research projects related to domestic violence against women, including a national survey on domestic violence, case studies of women’s hotline calls, oral accounts of women victims and so on, and has published several books and research reports.

## 2.2 Content analysis of the journal *Collection of Women’s Studies*

A total of 232 papers and articles were published in *the Collection of Women’s Studies*: 86 in 2001, 76 in 2002, and 70 in 2003. The themes of these articles and papers are listed in table 2.2.1.

Table 2.2.1. shows that most studies are social sciences research. The humanities account for about 18% (51/276). Themes of these studies (excluding the humanities) are concentrated on women’s employment in cities, Western gender equality theories, Chinese theories on equality between men and women, mass media, education, women’s political participation, institutionalization of Women’s/Gender Studies, or Women’s/Gender Studies as a major or curriculum offering. It should be pointed out that some themes are heavily represented if symposia or seminars have been held on those particular issues, for example, the Forum on Women’s Employment in 2002, the Chinese Women’s Participation in Politics Symposium in 2001 and the Mass Media and Women’s Development Symposium in 2001. In 2002 and 2003, the journal published a special column on theories of equality between men and women in China.

**Table 2.2.1. Statistics on Study Themes  
(multiple choices)**

Themes	Frequency	Percent
Culture/history/religion/literature	51	22.0
Women employment in Cities	25	10.8
Western gender equality theories	21	9.1
Chinese theories on equality between men and women	19	8.2
Media and gender	19	8.2
Education	19	8.2
Women's participation into politics	18	7.8
Institutionalization of Women's/Gender Studies; Women's/Gender Studies as a major or curriculum	16	6.9
Women's movement	13	5.6
Domestic violence against women	11	4.7
Anti-poverty and rural development	10	4.3
Marriage and family	10	4.3
Gender and Law	8	3.4
Women's health	7	3.0
Public policies related to women	4	1.7
Roles of Women's Federation in transition	4	1.7
Women and economics	4	1.7
Women migrants	2	0.9
War and peace	1	0.4
Gender and sex	1	0.4
Gender and population	1	0.4
Others	12	5.2

Table 2.2.2. shows the changes of themes in Women's/Gender Studies from 2001 to 2003. Studies on theories of gender equality and public polices have increased, while studies about rural women, marriage and family and women's participation in politics have been reduced. Some study themes almost have no changes or do not reveal any obvious trend.

Who are the researchers studying in these papers and articles? Table 2.2.3. shows that Chinese women, in general, are mentioned most often, and then urban women in China, foreign women, Chinese rural women, and women in ancient China. Thirty-four (14.6%) papers and articles studied these groups of women. The vulnerable groups such as rural women, minority women, victims from violence

**Table 2.2.2. Changes of themes in Women's/Gender Studies**

		<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>Total</b>	<b>Comments</b>
Chinese theories on equality	Frequency	2	4	13	19	Increased
	Percent	2.3%	5.3%	18.6%	8.2%	
Western gender equality theories	Frequency	3	5	13	21	Increased
	Percent	3.5%	6.6%	18.6%	9.1%	
Women employment in Cities	Frequency	13	3	9	25	Changed
	Percent	15.1%	3.9%	12.9%	10.8%	
Anti-poverty and rural development	Frequency	4	4	2	10	Reduced
	Percent	4.7%	5.3%	2.9%	4.3%	
Public policies related to women	Frequency	1		3	4	Increased
	Percent	1.2%		4.3%	1.7%	
Media and gender	Frequency	1	14	4	19	Changed
	Percent	1.2%	18.4%	5.7%	8.2%	
Roles of Women's Federation in transition	Frequency		2	2	4	Same
	Percent		2.6%	2.9%	1.7%	
Women migrants	Frequency	1		1	2	Same
	Percent	1.2%		1.4%	0.9%	
Women's health	Frequency	3	2	2	7	Same
	Percent	3.5%	2.6%	2.9%	3.0%	
Institutionalization of Women's/Gender Studies; Women's/Gender Studies as a major or curriculum	Frequency	6	5	5	16	Same
	Percent	7.0%	6.6%	7.1%	6.9%	Same
Women's movements	Frequency	2	8	3	13	Changed
	Percent	2.3%	10.5%	4.3%	5.6%	
Women and economics	Frequency	2	1	1	4	Reduced
	Percent	2.3%	1.3%	1.4%	1.7%	
Culture/history/religion/literature	Frequency	21	9	21	51	Changed
	Percent	24.4%	11.8%	30.0%	22.0%	
War and peace	Frequency			1	1	Same
	Percent			1.4%	0.4%	

**Table 2.2.2.** *(continued)*

		<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>Total</b>	<b>Comments</b>
Education	Frequency	7	6	6	19	Same
	Percent	8.1%	7.9%	8.6%	8.2%	
Violence against women	Frequency	3	5	3	11	Changed
	Percent	3.5%	6.6%	4.3%	4.7%	
Gender and law	Frequency	2	3	3	8	Same
	Percent	2.3%	3.9%	4.3%	3.4%	
Marriage and family	Frequency		9	1	10	Reduced
	Percent		11.8%	1.4%	4.3%	
Women's participation into politics	Frequency	14	3	1	18	Reduced
	Percent	16.3%	3.9%	1.4%	7.8%	
Gender and sex	Frequency		1		1	Same
	Percent		1.3%		0.4%	
Gender and population	Frequency		1		1	Same
	Percent		1.3%		0.4%	
Others	Frequency	7	3	2	12	No comment
	Percent	8.1%	3.9%	2.9%	5.2%	

against women, laid-off women workers, women migrants, old women and girl children accounted for only 11% (N = 27), although these groups account for a majority of women in China. (See table 2.2.2.)

We divided all papers and articles into five types:

- (1) Empirical studies (including quantitative studies and qualitative studies);
- (2) Introductions and discussion of theories;
- (3) Comments and discussions on phenomena related to gender; (Strictly speaking, most comments or discussions are not usually viewed as academic studies by academic circles if these papers reach conclusions based on personal selective observations, rather than based on systematic collections of data through good scientific methods. Most of them would be less scientific and objective than those studies that adopted scientific methods).
- (4) Review reports on conferences, symposiums, and seminars; and
- (5) Descriptions of research projects.

**Table 2.2.3. Who are studied by researchers?**

	<b>Frequency</b>	<b>Percent</b>
Others or not identified	121	52.2
Chinese women	23	9.9
Chinese urban women	15	6.5
Foreign women	11	4.7
Chinese rural women	9	3.9
Women in ancient China	9	3.9
Women leaders	7	3.0
All women	7	3.0
Minority women	6	2.6
Victims from violence against women	4	1.7
Women's Federation	4	1.7
Students in universities	3	1.3
Laid-off women workers	2	0.9
Women migrants	2	0.9
Female journalists	2	0.9
Women bosses, owners or business women	2	0.9
Old women	2	0.9
Girl child	2	0.9
Women who operate stock	1	0.4
Total	232	100.0

Table 2.2.4. shows the types of Women's/Gender Studies.

**Table 2.2.4. Types of Women's/Gender Studies**

	<b>Frequency</b>	<b>Percent</b>
Empirical studies	34	14.7
Introduction and discussions of theories	8	3.4
Comments and discussions on phenomena related to gender	160	69.0
Reports on conferences, symposiums, and seminars	20	8.6
Descriptions of research projects	10	4.3
Total	232	100.0

We can see that most papers and articles are comments and discussions on phenomena related to gender – about 69%. There are fewer empirical studies than are actually needed in China. The weakest field is the study of theories, as can be seen in table 2.2.4.

It is a great pity that empirical studies have reduced in number from 2001 to 2003, as have introductions and discussions of theories. As table 2.2.5. shows, comments and discussions still make up the majority of all studies.

**Table 2.2.5. Changes of Study Types**

		<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>Total</b>
Empirical studies	Frequency	17	14	3	34
	Percent	19.80%	18.40%	4.30%	14.70%
Introduction and discussion of theories	Frequency	3	5		8
	Percent	3.50%	6.60%		3.40%
Comments and discussions of phenomena related to gender	Frequency	51	54	55	160
	Percent	59.30%	71.10%	78.60%	69.00%
Reports on conferences, symposiums, and seminars	Frequency	11	2	7	20
	Percent	12.80%	2.60%	10.00%	8.60%
Descriptions of research projects	Frequency	4	1	5	10
	Percent	4.70%	1.30%	7.10%	4.30%
Total	Frequency	86	76	70	232
	Percent	100.00%	100.00%	100.00%	100.00%

Table 2.2.4. indicates that most papers are based on national level studies. There are much fewer regional level studies and case studies than studies at the national level. Because China is a big and very complicated country, more studies at regional levels, as well as case studies, should be carried out in the field of Women's/Gender Studies.

Table 2.2.5. presents the changes of the levels of studies from 2001 to 2003. The studies at international and regional level in China have been reduced, while case studies have increased a little. (See table 2.2.5.)

**Table 2.2.6. Studies Levels**

	<b>Frequency</b>	<b>Percent</b>
International level (including UN/EU/OECD)	43	18.5
National level	135	58.2
Regional level in China	22	9.5
Case studies	30	12.9
Not identified	2	0.9
<b>Total</b>	<b>232</b>	<b>100.0</b>

**Table 2.2.7. Studies Levels from 2001 to 2003**

		<b>2001</b>	<b>2002</b>	<b>2003</b>	<b>Total</b>
International level (including UN/EU/ OECD)	Frequency	18	15	10	43
	Percent	20.9%	19.7%	14.3%	18.5%
National level	Frequency	45	46	44	135
	Percent	52.3%	60.5%	62.9%	58.2%
Regional level in China	Frequency	15	5	2	22
	Percent	17.4%	6.6%	2.9%	9.5%
Case studies	Frequency	8	9	13	30
	Percent	9.3%	11.8%	18.6%	12.9%
Not identified	Frequency		1	1	2
	Percent		1.3%	1.4%	0.9%
<b>Total</b>	Frequency	<b>86</b>	<b>76</b>	<b>70</b>	<b>232</b>
	Percent	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>	<b>100.0%</b>

To analyze the relationship between types of studies and themes, we conducted cross statistics analysis, as can be seen in table 2.2.6. In the table, we take empirical studies as ES, theories, introduction and discussions as TID, comments and discussions as CD, review reports on conferences, symposiums, and seminar as RR, and description on research projects as DRP. We found that almost all studies of Culture/History/Religion/Literature, gender and sex, and population adopted “comment and discussion.” Most studies about Chinese theories on equality, Western gender equality theories, women’s employment in cities, institutionalization of Women’s/Gender Studies, Women’s movements, education, marriage and family also adopted “Comment and discussion.” Half the studies about media and women’s participation in politics used empirical methods, and the other half of studies still used “comment and discussion.” (See table 2.2.6.)



We also tested the relations between themes and level of studies by cross statistics. Read international level as IL, national level as NL, regional level as RL, case studies as CS, and, none identified, as NI. We found: (1) the studies on Western gender equality theories, women employment in cities, the culture/history/religion/literature are analyzed mainly on the international level; (2) the studies on Chinese theories on equality, women employment in cities, media, institutionalization of Women's/Gender Studies, women's movements, culture/history/religion/literature and education are analyzed mainly on national level; (3) case studies were used very little besides studies about Culture/history/religion/literature; and (4) there are very few studies at the regional level. (See table 2.2.7.)

**Table 2.2.8. The Cross Statistics on types of studies and themes**

		ES	TID	CD	RR	DRP	Total
Chinese theories on equality	Frequency			18	1		19
	Percent			11.3%	5.0%		8.2%
Western gender equality theories	Frequency		5	16			21
	Percent		62.5%	10.0%			9.1%
Women employment in Cities	Frequency	4	2	17	1	1	25
	Percent	11.8%	25.0%	10.6%	5.0%	10.0%	10.8%
Anti-poverty and rural development	Frequency	2	1	5	1	1	10
	Percent	5.9%	12.5%	3.1%	5.0%	10.0%	4.3%
Public policies related to women	Frequency			3	1		4
	Percent			1.9%	5.0%		1.7%
Media and gender	Frequency	9		9	1		19
	Percent	26.5%		5.6%	5.0%		8.2%
Roles of Women's Federation in transition	Frequency	2		2			4
	Percent	5.9%		1.3%			1.7%
Women migrants	Frequency	1				1	2
	Percent	2.9%				10.0%	0.9%
Women's health	Frequency	1		4	1	1	7
	Percent	2.9%		2.5%	5.0%	10.0%	3.0%
Institutionalization of Women's/Gender Studies	Frequency			12	4		16
	Percent			7.5%	20.0%		6.9%
Women's movements	Frequency			13			13
	Percent			8.1%			5.6%
Women and economics	Frequency	3		1			4
	Percent	8.8%		0.6%			1.7%

**Table 2.2.8.** (continued)

		ES	TID	CD	RR	DRP	Total
Culture/history/ religion/literature	Frequency	1		48	2		51
	Percent	2.9%		30.0%	10.0%		22.0%
War and peace	Frequency			1			1
	Percent			0.6%			0.4%
Education	Frequency	2		11	3	3	19
	Percent	5.9%		6.9%	15.0%	30.0%	8.2%
Violence against women	Frequency	4	1	3	1	2	11
	Percent	11.8%	12.5%	1.9%	5.0%	20.0%	4.7%
Gender and law	Frequency	2		4	2		8
	Percent	5.9%		2.5%	10.0%		3.4%
Marriage and family	Frequency	1		8		1	10
	Percent	2.9%		5.0%		10.0%	4.3%
Women's participation into politics	Frequency	7		8	3		18
	Percent	20.6%		5.0%	15.0%		7.8%
Gender and sex	Frequency			1			1
	Percent			0.6%			0.4%
Gender and population	Frequency			1			1
	Percent			0.6%			0.4%
Others	Frequency	3		8	1		12
	Percent	8.8%		5.0%	5.0%		5.2%

**Table 2.2.9. Cross Statistics on level of studies and themes**

		NI	IL	NL	RL	CS	Total
Chinese theories on equality	Frequency		1	18			19
	Percent		2.3%	13.3%			8.2%
Western gender equality theories	Frequency	1	16	3		1	21
	Percent	50.0%	37.2%	2.2%		3.3%	9.1%
Women employment in Cities	Frequency		5	15	3	2	25
	Percent		11.6%	11.1%	13.6%	6.7%	10.8%
Anti-poverty and rural development	Frequency		3	4	3		10
	Percent		7.0%	3.0%	13.6%		4.3%
Public policies related to women	Frequency			4			4
	Percent			3.0%			1.7%

**Table 2.2.9. (continued)**

		NI	IL	NL	RL	CS	Total
Media and gender	Frequency		1	14	1	3	19
	Percent		2.3%	10.4%	4.5%	10.0%	8.2%
Roles of Women's Federation in transition	Frequency			3		1	4
	Percent			2.2%		3.3%	1.7%
Women migrants	Frequency			1		1	2
	Percent			0.7%		3.3%	0.9%
Women's health	Frequency		1	4	2		7
	Percent		2.3%	3.0%	9.1%		3.0%
Institutionalization of women's/gender studies	Frequency		4	12			16
	Percent		9.3%	8.9%			6.9%
Women's movements	Frequency		1	12			13
	Percent		2.3%	8.9%			5.6%
Women and economics	Frequency			1	3		4
	Percent			0.7%	13.6%		1.7%
Culture/history/religion/literature	Frequency		11	24	2	14	51
	Percent		25.6%	17.8%	9.1%	46.7%	22.0%
War and peace	Frequency		1				1
	Percent		2.3%				0.4%
Education	Frequency		3	12	3	1	19
	Percent		7.0%	8.9%	13.6%	3.3%	8.2%
Violence against women	Frequency		1	3	4	3	11
	Percent		2.3%	2.2%	18.2%	10.0%	4.7%
Gender and law	Frequency		1	4		3	8
	Percent		2.3%	3.0%		10.0%	3.4%
Marriage and family	Frequency		1	6		3	10
	Percent		2.3%	4.4%		10.0%	4.3%
Women's participation into politics	Frequency		4	9	3	2	18
	Percent		9.3%	6.7%	13.6%	6.7%	7.8%
Gender and sex	Frequency			1			1
	Percent			0.7%			0.4%
Gender and population	Frequency			1			1
	Percent			0.7%			0.4%
Others	Frequency	1	2	5	3	1	12
	Percent	50.0%	4.7%	3.7%	13.6%	3.3%	5.2%

We can conclude the following main points from the content analysis:

1. Most studies related to gender are social sciences research. Study themes are concentrated on urban women's employment, Western gender equality theories, Chinese theories on equality between men and women, media, education, women's participation in politics, institutionalization of Women's/Gender Studies or Women's/Gender Studies as a major or curriculum. But, some studies about themes like media, theories studies, women's participation in politics and employment are strongly promoted by some conferences, symposiums and seminars.
2. In these studies, Chinese women, in general, were mentioned the most. The identified vulnerable groups, such as rural women, minority women, victims from violence against women, laid-off women workers, women migrants, old women and girl children accounted for only 11% (N = 27), although these groups constitute a majority of women in China.
3. Sixty-nine percent of papers and articles are comments and discussions on phenomena related to gender. There are far fewer empirical studies than needed in the Chinese context, and the number of these studies has gone down from 2001 to 2003. The weakest field is the study of theories. Half of the studies of media and women's participation in politics used empirical methods, and the other half still used "comment and discussion."
4. There are far fewer regional level and case studies than studies at the national level. The studies at the national level mainly concentrate on Chinese theories on equality, urban women's employment, media, institutionalization of Women's/Gender Studies, women's movements, culture/history/religion/literature and education, while studies on Western gender equality theories, urban women's employment, the culture/history/religion/literature are analyzed on the international level. From 2001 to 2003, the studies on international and regional level have declined. Meanwhile, case studies have increased a little from 2001 to 2003. Because China is a big and very complicated country, more regional level and case studies should be recommended in Women's/Gender Studies.

## **2.3 Critical perspectives from researchers and activists**

### ***2.3.1 Priority areas of concern***

Interviewees listed the following critical areas of concern in future Women's/Gender Studies:

- *The girl child related to sex ratios at birth*

In the world, the most common indicators used to measure gender discrimination include sex ratios at birth, and the rate of female, infant and child mortality; and,

uniformly, these are higher than the norm of 106 boys born to every 100 girls in China.<sup>9</sup> One interviewee pointed out that sex ratio at birth should be used as a key indicator to measure the position of Chinese women; if girls cannot be born, Chinese women will not have any position in society in the future. But, very few studies on sex ratios at birth can be found in Women's/Gender Studies. There is an urgent need to develop action research for intervention contravening high sex ratios at birth in China.

- *Gender and Laws including law philosophy*

Although China has developed some laws for protecting women's rights, most laws are not based on gender analysis and sensitivities. Moreover, gender mainstreaming has not been considered in the legal system, including executing and constituting the law. This should be rectified in future research.

- *Poverty reduction and rural women development*

Some interviewees asserted that there has been a feminization of poverty in China. Since the 1990's, many development projects have been conducted in the poorest rural areas. But, these interviewees illuminated that poverty reduction strategies must take into account the different constraints and needs of men and women from a gender perspective, especially if it could be identified that a majority of China's poorest are women and children. How to combine poverty reduction with empowering women must be highlighted in Women's/Gender Studies.

- *New focus: participation of women in the decision-making progress*

Little progress has been made in the participation of women in the decision-making process since the 1990's, according to "the China Country Gender Review" by the East Asia Environment & Social Development Unit, World Bank, June 2002. The Chinese Women Research Society held "The China Women's Participation in Decision-making Symposium" in 2001, and expected that it would promote changes. To continue these efforts, research should be expanded, including gender analysis on policy, cultural, professional, and family obstacles related to women's political participation, and village elections.

- *Violence against women and girls*

There is a body of evidence showing that lower social status increases the vulnerability of women and girls. Violence against women and girls includes domestic violence, trafficking in women and children, rape, and sexual harassment

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<sup>9</sup> Elisabeth Croll, Keynote Address: the Current Situation and Main Issues of the Girl Child in Asia and China, A Report of National Symposium on the Girl Child, UNICEF and All-China Women's Federation, Beijing, China December 14-15, 1999, p. 10.

based on this vulnerability. Such violence can lead to women and girls losing belief and confidence, not only in society, but also in themselves, thereby making them even more vulnerable. Therefore, intervention research in gender-related violence and psychological consultation for victims should be launched as soon as possible.

- *Cultural studies and education*

Gender discrimination is deeply and broadly embedded in traditional culture and education. Women, especially girls, are living in negative surroundings. Changing the role of culture as a key aspect of women's inequality and subordinate status seems more urgent than ever. But, changing culture and education is a long and difficult process. All culture and education systems should be analyzed from gender perspectives, including revisions of school curricula, non-sexist content of educational programmes, a safe learning environment for women and girls, so that we can establish a new culture and education that is "women friendly."

- *ICT*

ICT has been used as a tool for establishing a new gender equality culture in the contemporary world. Moreover, ICTs have opened more possibilities to social movements seeking to influence social development. NGOs and networks have relied heavily on their use to exchange information, formulate strategies and engage in joint actions. Since 2000, many women's NGOs, and groups engaged in promoting gender equality, have initiated websites, and linked with each other. Many former studies concentrated on women's negative images in the Chinese media. Very few studies have focused on using ICT to empower women and NGOs. Similarly, there are only a few studies of gender mainstreaming in the media field, action research, and alternative media. Various groups of women should be studied in the future as regards their access to, use of, and impact on ICT.

### **2.3.2 Academic revolution**

An "academic revolution" is proposed in the interviews. This means that we must challenge all gender-blind research related to women. New research should require that Women's/Gender Studies must adopt a gender analysis, rather than only taking women as "objects" of studies. One researcher gave two examples of inadequate research. One involved the establishment and development of a gender index. OECD use a life circle indicator to measure the social status of women, but the Report on the Social Status of Women in China (The Second Issue) did not include women under 18 or over 65 years old.<sup>10</sup> Thus, some important gender issues were overlooked. The other example is related to methods of comparison of women's social status. The traditional method is to compare today's women's status with

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<sup>10</sup> All-China Women's Federation and National Statistics Bureau, Report on the Social Status of Women in China (the Second Issue), 2001, Beijing, China, p. 2.

yesterday's women's status. This comparison usually leads to very optimistic conclusions. The gender-sensitive method is to compare today's gap in development between men and women with yesterday's gap. The "academic revolution" needs to re-evaluate studies related to women.

### **2.3.3 Theories Building**

At least five researchers and activists mentioned "theories building" in the interviews. Both research and practice need indigenous theories in the Chinese context. At present, most researchers are studying one field relevant to gender, and are paying little attention to gender theories or feminist philosophy.

### **2.3.4 Action research: practical orientation**

Some activists identified themselves as action researchers. Indeed, China needs more action research because (1) the role of Women's/Gender Studies is intervention; (2) practice is the resource of theories; (3) combining theories with practice can create more effective intervention; (4) teaching gender at universities must include studies of gender in the Chinese cultural context.

## **2.4 Obstacles and challenges**

The obstacles and challenges of Women's/Gender Studies in China can be divided into two kinds: external and inner obstacles.

The external obstacles and challenges include:

- A. Lack of strong support from the government. Despite an obvious need to study gender, Gender Studies are still small and vulnerable because these studies are not included into research programmes in the institutes and universities; Women's/Gender Studies have not been developed into an independent field.
- B. Lack of funds. Presently, funds are mainly provided by non-Chinese foundations, such as the Ford Foundation.
- C. Social bias on Women's/Gender Studies. These biases are also reflected in academic circles. A law researcher complained that gender mainstreaming is rejected by a majority within law study circles because it is considered an unfair, non-objective, and non-rational method.
- D. Most universities and institutes have not provided special positions for scholars and teachers in Gender Studies. This has a negative influence on researchers, teachers and students who prefer Women's/Gender Studies as their "major."

- *More obstacles and challenges are internal:*
  - A. Women's/Gender Studies in China are partly based on Western gender theories. We have not produced indigenous concepts and theories about gender equality. Some researchers and/or teachers reject "Western theories," and are inclined to introduce traditional gender roles or stereotypes to students and the public.
  - B. Constructing knowledge has been put on the agenda today. It has become a key question in developing Women's/Gender Studies in China. The basic questions are: What is Women's/Gender Studies? And what is the core knowledge of Women's/Gender Studies? How can we find knowledge? How can we identify its location or boundaries? What is the relationship between Women's/Gender Studies and other disciplines? Besides, who are its practitioners? What forces brought Women's Studies into being? How has it been institutionalized?
  - C. Women's/Gender Studies in China is very complicated. Firstly, there are groups of women in all social strata in China, and every intervention and law has different types of influence on different women's groups. Secondly, action at the level of government, the Women's Federation system, transnational capital, and globalization all impact on women's development. Thirdly, gender or women's issues are associated with class, stratification, vulnerable groups, and migrant issues. We can see that both men and women face the same problems in many cases. Thus, Gender Studies must be carried out within common frameworks. These factors make Women's/Gender Studies in China complicated.
  - D. All activists suggested that we should begin to expand "small women's study circles" into society. Women's/Gender Studies have been limited to small circles for a long time. This has hindered the popularity of gender equality in society. Beyond the "circle," the voice of Women's/Gender Studies should be heard through special efforts such as media advocacy movements, education, participatory training and others.
  - E. Most researchers lack training in both quantitative and qualitative methods.

### **3. Main Recommendations**

The following recommendations are based on an overview of content analysis of Women's/Gender Studies, interviews and other resources:

- **Developing social science research on gender**

3.1 Women's/Gender Studies must be based on gender analysis, rather than only taking women as "objects" of study. All gender-blind research related to women should be challenged through re-evaluating and re-reviewing former studies.



3.2 Reinforcing theory building by translating important theory studies from other countries, especially in developing countries of Asia, to Chinese, and developing indigenous theories.

3.3 Evolving indigenous theories or models out of present development or other practical projects. As some researchers and activists have pointed out, adding and integrating Gender Studies into development projects is the best method for theory creation in the Chinese context. Besides, researchers should be involved in some projects and conduct qualitative studies, including observation and interview.

3.4 Action research and empirical studies should be highlighted in future studies. Engaging in fieldwork where research and action can interact is an ideal basis for producing indigenous theory models rooted in China.

3.5 Identified vulnerable groups, such as rural women, minority women, victims of violence against women, laid-off women workers, women migrants, old women and girl children, should be studied. Studying Chinese women of different social status and positions will benefit from the construction of a more complete knowledge map for Gender Studies.

3.6 Because China is a big and very complicated country, more regional level and case studies are recommended for Women's/Gender Studies.

3.7 Integrating academic conferences, seminars, training, teaching materials and social movements to develop Women's/Gender Studies. The Research Centre for Gender, sponsored by the Institute of Law, the Chinese Academy of Social Sciences, is promoting Women's/Gender Studies in their field through integrating many actions – introduction and discussion of Western feminist law theories and practice; training workshops; making use of UN human rights reports, and other UN documents, to legitimize legislation based on gender sensitivity; monitoring and evaluating gender-blind legislation in China; developing teaching materials and relevant books rooted in Chinese practice; and playing an important role in revising laws related to women.

- **Priority areas of Women's/Gender Studies**

3.8 Practical needs for Chinese women's development

This study observes present Women's/Gender Studies through asking three questions from women's perspective:

- (1) What is the factual reality of women development in China?
- (2) Have effective interventions been implemented to create gender equality?
- (3) Can women be empowered through relevant actions?

The fields where sufficient facts and statistics have not been produced, where effective intervention methods have not been identified, and where empowerment strategies have not been implemented, should be taken as priority areas of future Women's/Gender Studies.

These fields include:

- Girl child issues related to sex ratios at birth. Moreover, gender analysis on safety, health and protection for girl children in China should be considered.
- Sex disaggregated data, gender statistics and gender index for evaluating social development
- Laws and feminist law philosophy
- Poverty reduction and rural women development
- Participation of women in the decision-making progress and gender gap in politics
- Violence against women and girls. Not only should intervention research in gender-related violence be conducted, studies of psychological consultation for victims should be taken into consideration as soon as possible.
- Cultural studies and gender aspects of education
- Social stratification and gender
- ICT and gender
- Mainstreaming gender research

Other fields, such as women's employment and women's health are also important aspects of Women's/Gender Studies. The priority areas are identified because there is practically no current research in these areas or former studies have not proposed effective intervention and empowerment strategies.

### 3.9 Theoretical needs for development of Women's/Gender Studies

- Gender analysis within a human rights framework
- Gender theories rooted in Chinese society
- Constructing indigenous knowledge systems

### 3.10 Dissemination of Women's/Gender Studies

- Developing research and social advocating research

## ● **Capacity building and Networking**

3.11 Establishment of a coordination for Women's/Gender Studies in China should be taken into consideration. There is a good example in Denmark.<sup>11</sup> The main tasks of the coordination is:

- To develop gender scholarship as an interdisciplinary and trans-disciplinary field, which especially involves the integration of gender research into intersecting fields, such as cultural research and techno-science. Simultaneously, the goal is to promote dialogue and networks between different areas, tendencies and perceptions within the field of gender research.
- To initiate research strategies in gender research both nationally and internationally. The goal is to push gender research to the fore and make it an obvious part of an innovative university and research profile.
- To create chances for researchers through conferences, seminars, newsletters, training workshops and other means.
- To communicate the results of gender research to the scientific community and highlight the field, both in society and the media.

3.12 The project, "Developing Women's/Gender Studies in China, conducted by Tianjin Normal University, created some best practices in networking, as follows:

- Dialogues Workshop and making practices from below enter into curriculum in universities
- Reading seminars or advanced training workshops
- Publications including textbooks, academic works, newsletters and a website
- Sharing teachers, courses and teaching materials

3.13 The establishment of a training centre should be also taken into consideration.

3.14 Many training workshops related to gender theories, practice in Chinese context and methodology should be conducted. Especially, most researchers need to learn more social sciences methodology, and feminist research methods.

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<sup>11</sup> The author visited the Coordination for Gender Studies in Denmark, November, 2003. See [www.sociology.ku.dk/sochrc/index.htm](http://www.sociology.ku.dk/sochrc/index.htm)

- **Media interventions research and ICT as social mobilization tool**

3.15 Providing funds for developing media, ICT and Gender Studies, and finding effective intervention actions in mass media.

3.16 Developing textbooks and other training manuals related to media and gender issues, and promoting media and gender as a major or field of study in universities and institutes that have communications departments. The media/ICT and gender issue is also integrated into curriculum in some university or training workshops for journalists or future journalists.

3.17 A Women's Media Watch has been established since 1996 in Beijing. About 50 journalists and scholars have joined media monitoring activities at the international, regional, national and local level. Now we should develop the following:

- Training workshops for enhancing monitoring capacity and skills.
- New monitoring activities on mass media in 2004-2005 (Beijing plus ten) to challenge gender discrimination in the media and to establish a new gender equality culture.
- Evaluating some issues in the Chinese media that affect gender equality, such as rape and domestic violence issues, and so on.
- Women's Media Watch should be studied.

3.18 Making use of mass media, ICT and alternative media to produce feminist programmes and other print materials in which feminist issues in daily life are discussed.

3.19 Media literacy related to gender should be developed in China, especially in schools for young people.

3.20 New alternative websites, and all websites related to gender, should be organized into a network for sharing information.

- **NGOs and social advocacy**

3.21 In this study, all activists suggested that Women's/Gender Studies should be promoted to extend beyond the present, relatively, "small circles." Thus, some dissemination activities are proposed here:

- Providing community education on gender issues, not only for social workers and teachers, for everybody

- Integrating Gender education into all levels of education, not merely higher education, and the introduction of gender courses into the system of primary and higher education.
- Launching gender groups in middle and high schools which could be sponsored by local NGOs.
- Developing participatory gender training for teams in villages, units or communities. According to observations, team training is more effective than individual training because teams can support each other.
- Mobilizing local, alternative media to disseminate information related to gender equality. Local drama should be also taken into account.

### 3.22 Providing funds for publishing research results of Women's/Gender Studies

- **Educational system and curricula on gender**

3.23 There are spaces available for developing Women and Gender Studies at universities. Therefore, the following strategies should be considered:

- Developing a series of curricula on gender equality, including selective courses and required courses, such as the introduction on gender equality in all universities. Further, adding gender content on all curricula should be considered.
- All teachers in elementary, middle, high schools and universities, or in informal schools, should have some chances to learn about gender issues. This training not only can promote their understanding on gender, it can also influence their courses. The training should try to include headmasters of schools and women's leaders in the Party's schools.
- While teaching the course with traditional methods (lectures, seminars) teachers should also use various interactive techniques to promote the development of students' independent thinking.

3.24 All textbooks and teaching materials should be examined, discussed and/or studied from gender perspectives.

3.25 Establishing a 'teaching combo' for promoting gender curriculum in universities. The collaboration can help to address various issues from many different disciplines and use resources effectively. Allowing students to take courses at different universities, setting up joint scholarship programmes for PhD projects, and developing resource universities should be considered.

## Country Institutional Report: China

*Shen Qiqi*

*Dalian University, China*

For the last two decades, with further “globalization,” the progress of mainstreaming Women’s/Gender Studies, in both education and the academy, has drawn great attention from scholars and researchers throughout the world. Since the mid-1980s, many scholars and educators in China have tried every effort to establish the discipline/programme of Women’s/Gender Studies in social science and higher education. In this effort, they have explored different ways to meet Chinese conditions, and the needs for the sustainable development of society, and have gained valuable experiences and lessons. The case in Dalian University, China can offer a fresh experience which might provide a new approach for the further establishment of the discipline: mainstreaming Women’s/Gender Studies through infiltration and interaction.

### 1. Background

In the mid-1980s, “women’s problems” and “women’s studies,” were coupled with the initial stages of Chinese social reforms in the period of the enlightenment. In the field of Women’s/Gender Studies, faculties of many Chinese universities made great achievements in setting up women’s organizations and institutions and in creating new disciplines through their hard work. All the organizations and their discourses were totally indigenous, without international aid or exchanges. They have remained unique to the Chinese contemporary women’s movement and women’s studies from the 1990s till today. This laid the social and academic basis for Chinese indigenous research, which we call “indigenous experience” in the disciplinary construction.

Beginning in 1994, in communications with international society for the preparation of the Fourth World Women’s Conference, the Chinese women’s movement has been leading the process of ‘globalization’ ahead of Chinese society, becoming an important springboard “leading China to the world,” as well as an unobstructed gateway for “the world’s entering into China.” The Chinese women’s movement, in the name of ‘development,’ made an important connection with the international community. Since then, most scholars in Women’s Studies have striven to come closer to international society, participating in various programmes for development, strengthening themselves and ameliorating their situation. Later in the 1990s, the discourse in “women’s” studies was changed to “gender” studies, which was

introduced from the West. The new “Gender” terminology became an important vehicle for feminism entering into mainland China in the action of ‘globalization.’

The disciplinary construction of Women’s/Gender Studies is closely related with other institutions in universities. Before early 1994, there were no more than ten Women’s Studies Centres in universities or institutions. But, just before the Fourth World Women’s Conference in 1995, the number rapidly rose to seventy. Unfortunately, after 1995 more than half of them got into difficult situations and many of their efforts over the years were irrevocably lost. Some centres or institutions for Women’s Studies, which should have been originally the best organizational bases for the development of the interdisciplinary work, withered for lack of support from social resources and the universities. Even though it has a position in the higher education system, the development of the disciplinary work in Women’s/Gender Studies has still been very slow with few of the results of research being applied on campuses, and with very little short-lived influence on students and the higher education system. Women’s/Gender Studies has been pushed to the edge of the current education system and structure of the curriculum in universities with little improvement. Since 1999, because of the startup of educational programmes for “financial assistance for Chinese disciplinary construction of Women’s/Gender Studies” by the Ford Foundation, and with some direct participation of Western feminists, “disciplinary construction” of the programme has become a hot topic with very good prospects for development. But, simultaneously, challenges have also arrived: How will the institutions survive upon the completion of the projects, or upon the evacuation of funds from foreign foundations? How can we keep the researchers and the projects going then? Where will we find the social resources for its development? What can be done to avoid maladjustment to the foreign resources and counter the problem of “post-colonialism” in research efforts? All of the above are real problems in regards to ‘development’ and ‘sustainable development’ that the disciplinary construction of Chinese Women’s/Gender Studies have been facing.

## **2. Cognitions**

Is there any new way for bringing Women’s/Gender Studies into the mainstream at universities? In July 2000, under the leadership of Professor Li Xiaojiang, who founded the first Women’s Studies Centre at a university in Mainland China in the 1980s, and is a prestigious expert and an originating founder of Chinese contemporary Women’s Studies, the Centre for Gender Studies at Dalian University began to explore a new way for establishing the discipline of Women’s/Gender Studies into the mainstream of Chinese higher education. This initiative was parallel to the development needs of Dalian University, which was, at the time, pursuing self-development in order to add its own characteristics to the educational system.

Rather than pursuing the establishment of a separate and independent discipline for Women's/Gender Studies, the Centre started looking at the possibility of an effective combination of teaching, learning and research in an interdisciplinary context to reinforce Women's/Gender Studies disciplines on campus, directly benefiting the students. To further the "co-development of Women's/Gender Studies with higher education reforms" (Li 2002, 292), the function of Women's Studies and the future role of gender approaches in relation to the mainstream of Chinese education and academic life was explored. We tried to "merge women's study achievements and a gender perspective into the existing higher education system, to establish the comprehensive nature of interdisciplinary that originally exists in Women's/Gender Studies, to create a sustainable foreground of personnel fostering, curriculum construction and the interaction between campus and communities, [and] therefore effectively push forward the mainstream process of Women's/Gender Studies in higher education and the sphere of learning" (Li 2002, 277).

Before trying to mainstream the programme, it was believed necessary to understand the relationships between some issues in higher education and research, and the experience and lessons from the Western disciplinary construction of Women's/Gender Studies. We tried to understand the relationships between:

1. political practice and academic research;
2. women's education and general academic education;
3. the development of Women's/Gender Studies discipline and traditional mainstream;
4. indigenous experiences and foreign theories;
5. women's education (on campus) and social development;
6. women, human beings and scholars.

In addition to these relationships, two important content areas for the disciplinary construction were identified, as follows:

- 1) In terms of academic research, there should be a stable group of faculty, with substantial achievements, to support plans for the discipline and to maintain its development.
- 2) In curriculum structure, there should be consistent transforming of the fruits of research into educational practice, requiring good training of research faculty in order to start and develop a discipline and maintain its sustainable development.

For a very long time, in China, what could be found in regards to disciplinary construction of Women's/Gender Studies chiefly came from Western feminism, including discourses, basic theories and methods. This created some problems:



indigenous and indigenization – how to deal with indigenous experience? How to minimize the failure in indigenous practice? Why has academic research in our disciplinary construction been so important, while still accounting for its special tasks and features?

- 1) We should not only keep on developing the ‘movement’ to meet the political aims of serving women and gender equity, but peel off from the ‘movement’ to meet academic aims;
- 2) We should not only ‘learn’ ‘take’ and ‘reference,’ but ‘assess’ ‘discriminate’ and ‘analyze’; not only participate in ‘globalization’ seeking for academic dialogue, but edit existing indigenous resources to serve our society, as well as to provide the world with new resources.

### 3. Training

The question is: How can we find solutions for the problems and bravely face the challenges we have in disciplinary construction and academic research? From what we understand, the best way might be through infiltration and interaction, a new strategy in disciplinary construction and academic research in Chinese higher education.

In such a significant undertaking, the faculty should be the first to be provided with training, hopefully trained as a team that can be depended on and trusted to later bring their students along with them. Once the faculty has been trained, we can effectively advocate the academic ideas and introduce methods of Women’s/Gender Studies ‘into’ the campus to find a space for its existence legally and institutionally in the teaching system. A one-year faculty training programme<sup>1</sup> was initiated in preparation for this infiltration into the mainstream.

The contents of the training are:

- 1) Basic theories and methodology of Women’s/Gender Studies; and
- 2) Information on disciplinary development and teaching activities.

The aims of the training are:

- 1) To awaken gender consciousness among faculty members, and by enhancing their sensitivity towards gender bias, make them alert to opportunities to eliminate gender stereotypes and prejudice, and able to examine (and/or judge) the present education system, concepts and practices, with the new perspective of gender, esp. the problems in their own fields.

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<sup>1</sup> A teachers training programme, supported by the United Board.

- 2) To encourage the faculty to offer courses in their own majors, and especially to encourage them to combine their teaching with their research, so as to introduce the results of Women's/Gender Studies into their courses, infiltrating gender analysis into their teaching.
- 3) To sponsor the faculty in their research, advising them to take their own academic development into account first, and then to actively enter into the field of Women's/Gender Studies with a precondition that they not quit their own mainstream discipline, but introduce a gender perspective and analysis into their courses.

The procedure of training not only was to teach, but also to question, to answer, and to make known what “gender” and “gender studies” meant to teachers and students, and to the future of the university. The training was open to anyone who was interested, and it attracted many teachers, as well as students. The content was always aimed at the teachers’ needs for understanding and participation, and kept close to campus activities. In most cases, “campus life and activities” were what we started with, rather than with women’s problems in society.

First, many lectures and talks on “Women’s and Gender Studies,” tailored to fit the needs and knowledge base of the faculty, were given by Professor Li Xiaojiang and other famous experts in the field. These talks included, “Gender Studies and Dalian University,” “Gender Studies and Higher Education,” and the like, and described in detail the aims of the Centre, its close relationship with the development of Dalian University, and emphasized the service of research to teaching in universities. They also explained why a new way of infiltrating Women's/Gender Studies into higher education reforms, and mainstream of Chinese educational academic life, needed to be found.

Many scholars, both in China and from abroad, were invited to the university to give courses or seminars. Plus, some teachers were sent to take part in conferences on gender studies. Some academic activities on campus were held to give more teachers training. With so many experts in Women's/Gender Studies as teachers, and so many speeches or papers as textbooks, the faculty was trained to examine and judge the present education, concepts and practices, from the new perspective of gender. They were to be alert for eliminating gender stereotypes and prejudices, to strive for gender equity in education in their teaching and research, and to be well prepared to participate in the project and up-coming interdisciplinary tasks in their teaching and research work.

The training was a good start for interaction between teachers and experts, setting an example and making possible the later common and sustainable development of interdisciplinary work on campus. In this programme, many teachers were well trained. They obtained more opportunities in the field than ever before to exchange experiences and share academic achievements with experts. Teachers were actively

encouraged to bring the new gender perspective into their teaching and to infiltrate the research into the courses they offered. The training turned out to be very successful a method of curriculum cultivation and construction.

A year later, when the training came to an end, most of the teachers in the programme worked out their own preliminary plans for their research and relative courses. “Infiltration” became the popular keyword for the method of starting the new curriculum construction.

#### **4. Infiltration**

The mobilization on campus and the faculty training programme provided an appropriate platform for the development of interdisciplinary work, curriculum construction and interactions between teaching and research. We started with infiltration into curriculum construction in mainstream disciplines on campus.

Curriculum construction is, in fact, a process of research. Before offering courses, faculty are required to restructure either teaching contents or teaching methods in their own majors because they lacked the historical precedent or teaching materials in their field. They had to do the following:

- 1) Acquaint themselves with the ready-made results from home and abroad to engender new perspectives and to accept new ideas;
- 2) Re-examine the original teaching materials and traditional teaching methods from a gender perspective; and
- 3) Try to ‘reconstruct’ curriculum on the basis of criticism.

Unlike discussions about theories, in curriculum construction criticism can work together with reconstruction. This is possible and necessary because most results from Women’s/Gender Studies are available. This is to put theory into practice and to test theory in teaching practice to avoid conceptual confusion and oral appeals for ‘indigenization.’

We can ‘take’ the teaching materials from West, but this is harmful in educational reality. Curriculum construction is not mere teachers’ behaviour, but is closely related with the educational system, faculty status, disciplinary structure and students’ striving for careers. Curriculum construction is quite indispensable if Women’s/Gender Studies is to be infiltrated into the restructured curriculum in the university educational system. It will have absolutely no chance of keeping a seat in the university curriculum system by mere lobbying from a few warm-hearted individuals, or with hard pushing of some influential professors. For sustainable development on campus, what should be done is to link the research with the present higher education system, in order to keep pace with and actively join that

system, so as to find indigenous Chinese resources in the local cities and universities. So, it was realized that only if infiltration and interaction were seriously taken into account in an interdisciplinary context could the results of Women's/Gender Studies be brought into the mainstream of higher education, and, only then could co-development of the two be possible.

In infiltrating gender perspective, research methods and the fruition of Women's/Gender Studies into mainstream disciplines of the university, we clearly understood that we could not unilaterally "ask for" support from faculty and students, or from the university. We needed to actively offer our services to meet their needs. Therefore, what the teachers and students needed was what we cared about most, especially when we structured the curriculum.

The intention of using Dalian University as an experimental base, with startup curriculum construction and teaching activities throughout the whole campus, was to actively participate in the reform of higher education in three ways: 1) reform of the system; 2) re-structuring of teaching methods and teaching materials; and 3) renewal of better interaction and development between "research-teaching, faculty-students, campus-community." Contrary to the traditional and "separative" method of an independent setup for a discipline for Women's/Gender Studies favoured by some feminists and scholars in universities in Europe and America over the last decade, we advocated for "infiltration" and "interaction" – the former embodies mainly disciplinary construction, and the latter either teaching activities or the campus/community relationship. These approaches can, no doubt, be taken as new creative ideas in the field.

With this principle and new idea, four types of courses were planned and offered to the whole student body. Though there was no example for this from other universities that we could learn from, nor was there ever so large a number of students involved in courses in Women's/Gender Studies, we strongly believed that gender education was quite necessary for university students since it could help them to be more considerate of each other and more confident in their lives and studies.

### **1) Optional Courses For General Student Population:**

These courses are about basic knowledge of sexology, basic knowledge of Women's/Gender Studies, marriage and family in China and psychological guidance about love affairs involving university students. Questionnaires administered before courses indicate that many students, though some rich in knowledge about culture or science, are still very superficially knowledgeable about, or ignorant of, sexual knowledge, self-cognition and sexual self-control. Some of them are quite vulnerable in their psychology and character. They have a lot of problems about sex, and they have a strong desire to know more about sexology, about the reasons

for their special psychological problems, and about the relationship between the emotions of love. They want to get some practical and effective help for their gender needs. So, the courses offer all of this. They, hopefully, give them good guidance to better communications with the opposite sex, and sometimes even some appropriate interventions as well.

## **2) Specialty courses in Women's Studies for seniors in some colleges:**

Some courses relevant to Women's/Gender Studies have become part of the newly structured curriculum of majors, such as, Chinese Contemporary Feminine Literature, Chinese Ancient Women's Literature, Analysis and Appreciation of English and American Feminine Literature, Gender Studies and Classroom Teaching, and Gender Analysis on Textbooks in Schooling.

## **3) Infiltrating Courses into Mainstream Disciplines:**

In some courses, teachers have tried to combine the research and achievements of Women's/Gender Studies, and analysis methods of gender studies, into mainstream disciplines without changing any titles or class hours. They have infiltrated gender consciousness and perspectives into their specialty disciplinary context. With their experience and understanding of the research, these teachers focus on the introduction of the results, or the suggestions for methods, of gender studies, helping students to learn, judge and apply a new method and perspective to their major area of study. An example of such infiltration can be found in "Teaching Methodology" courses for teacher education programmes for different disciplines on campus. Also, many affiliated contents of historiography have been added to some mainstream courses like, "Theory of Historiography," "Chinese Ancient History," "Ancient History of the World," "Chinese Modern History," "History of the People's Republic of China" and "Modern History of the World."

## **4) Courses on Women's Education:**

At Dalian University, some courses have been specifically offered to female students all over campus. For others, "Women's Self-Cognition" is a compulsory course, 64 hours, and 4 credits. These courses help female students remove psychological barriers to their growth and success; help them know their bodies and themselves and understand the differences between males and females, both in psychology and physiology; and help them gain new ideas about their importance and "unique gender roles" (Wang 2000, 62) in society, and also prepare them for being more self-cognitive, self-confident, self-respecting and better developed throughout their lives.

All of the four types of courses above have introduced gender perspectives and converted some of the results of Women's/Gender Studies into educational practice.

They have broadened the horizon, both for teachers and students in different disciplines; not only bringing to them gender awareness, but also helping them know more about the new approaches and methodologies of gender studies. What is more, the courses offered have formed interdisciplinary cooperation throughout the campus, directly and indirectly affecting curriculums in the mainstream, opening up a new field of growth and development of personal qualities to the students.

With the experience and lessons from these efforts, we have restructured and added some other courses:

1. An optional course “Basic Knowledge of Sexology,” which has been sponsored and cultivated by our Centre and offered on campus for two years, has now become one of the mainstream courses in the Medical College, so as to maintain its sustainability and further development.
2. An elective course, “Gender and Development,” is offered to students. The course will be given by using a “take-part-in-teaching” method to students from different majors. The teachers will try new ways, either in content or in method, to closely combine the indigenoussness with globalization in order to widen the horizons of the students while improving their language ability through bilingual teaching in English and Chinese. This is an attempt to offer a popular course of “gender studies” to meet the needs of the students on campus, regardless what gender they are or what major they are from.

To improve these courses, at least two efforts have been made to give teachers help:

1. When facing a shortage of individual resources, team wisdom and comprehensive potency in interdisciplinary context have been used. Many teachers from different majors have grouped together to examine and restructure their courses and revise some contents of textbooks or teaching methods (such as courses like “Teaching Methodology,” and courses in history), or to create new courses (such as courses in “Women’s Literature” and “Women’s Self-Cognition”). There has been considerable interaction and cooperation between disciplines and between colleges in regards to the preparation of lessons, group discussions, students’ participation, creating a series of classroom teaching recordings (video or audio recordings), teaching attendance and evaluations, and teaching summaries, etc. Each course has involved much discussion and participation.
2. Teachers of these courses have been well trained beforehand. They were repeatedly advised to take their own academic development into account first, and actively encouraged to enter into the field of Women’s/Gender Studies with a precondition that they not quit their own mainstream discipline, but introduce gender perspective and analysis into their courses.

To strengthen the field, we have sent more than twenty teachers, majoring in pedagogy, literature, historiography, law, research for development, and medicine, to other research centres or universities, in China and abroad, for further studies in the field of Women's/Gender Studies. This has provided trained specialty teachers, as well as prepared potential instructors for Women's/Gender Studies.

Greater support has also been given to teachers who are interested in gender studies, encouraging them to do research more related to teaching in the mainstream disciplines. Teachers have been very active in research from which they ascertain the facts, gain enlightenment, and then introduce their results into their teaching. This combination of the teaching and research pushes forward the educational process from many aspects, making for good circulation into the mainstream of the university.

The infiltration and interaction in disciplinary and curriculum construction have brought faculty and students closer to each other, as well as students from different majors, greatly benefiting them either in their self-development or their teaching. This has given a great push to the university in its progress, and to the goal of mainstreaming Women's/Gender Studies on campus.

The procedure of curriculum construction is, of course, one of educational reform. Reforms implemented throughout the Chinese higher education system have resulted in the creation of space for the existence of courses in Women's/Gender Studies. The needs of the development of this reform have been met and have set an instructive example for reform in the spheres of higher learning throughout Mainland China.

## **5. Development**

As some studies have shown, lacking vital information and service from experts, many students in general universities, like Dalian, urgently "thirst for some positive and effective advice and help for their gender needs" (Zheng, 2000, p. 2), especially when they have to make decisions about their careers, their life goals and even their marriages. They also need help with their individual growth, personality engendering, mind and body health, social values, etc. Students, and sometimes faculty, are faced with major problems of self-development, about how they can fully exploit the local resources of the university, and about how they can develop their consciousness and potential under the existing conditions.

So bringing "development" into campus is a new attempt to activate interactions between faculty and students, and between the students themselves, and, at the same time, meet both the development needs of Women's/Gender Studies and the aspirations of the thirst for development.

We have tried every chance to activate campus interactions, encouraging faculty and students to develop themselves and to improve development of university with these interactions.

“Self-Support Action on Campus”<sup>2</sup> was an activity to introduce the new idea of “development” for cultural construction to the university campus. It changed into a beneficial attempt to directly turn the “conception” into social action. To the university, “Self-Support Action” meant how to make better use of present resources and knowledge that teachers and senior students from different disciplines mastered so as to serve students on campus and to meet their needs for self-development. To students, it meant how to organize themselves, with the Student Union as the core leadership, to use self-support to strengthen their spirit of mutual help, and awaken their independence consciousness.

Instead of being simply given advice or suggestions about their problems, as had been previously done in other cases, the students in this action are taken as the principal body. What we did was to help work out a plan of action and to infiltrate modern “gender awareness” through the teachers into their courses to promote healthy growth of female/male students. Through this effort we directly brought “gender” factors and the results of Gender Studies onto the campus and into the students’ lives to satisfy the needs of “mind-body health” as it relates to each student.

Within only two months after the action started, it had already had a great influence among the students. They grouped themselves by their own choices and within their own interests, self-developed at their own speed, selected their own research fields, brought their own initiative into play and found solutions on their own.

With the special support of our centre, they set up different kinds of student societies: the Volunteers Association, an Aixin (help each other) Mutual Group and a Campus Sister Society, etc. They also started a “Telling Your Needs” Hotline on campus with some teachers trained at our centre and psychology majors, serving as experts to help callers analyze their problems and confusion. This really gave the opportunity for students to speak their minds, to have someone to tell their troubles to, both in their lives and with their studies, but especially concerning sex and love. This gave them a way to easily find experts to help them out of their difficulties and get them through their psychological crisis. Students also held a series of gender forums at our centre which attracted many students on campus with topics like “I Have a Dream” and “What is the historiography value of feminism?” From the forums, they learned how to compare their own differences in psychology, in concepts, in cognition and in understanding of themselves from

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<sup>2</sup> Students on campus group themselves voluntarily help each other when they are in need in their studies, research and campus life.



a gender perspective. At the forums, teachers from our centre helped them do some analysis from the gender perspective. They analyzed the differences, the backgrounds, and the factors or influences from Chinese education, history, and society in order to raise their gender consciousness and encourage them to face difficulties, or psychological problems, with confidence, and also help them set life goals.

To further the idea of interaction and self-support, students from the Nurses' College, and those who majored in physiology and psychology from the Medical College, were especially encouraged to take part in all these activities. Their timely participation made it possible to help students' self-support because they had some basic knowledge of medicine, as well as basic skills in psychological treatment. What's more, with their active participation, they themselves got beneficial practice and progress for their major study. They also learned how to help the vulnerable and those people on the edge of society, and how to cooperate with others to make progress in common with an idea of self-support.

With the action going on, students increased their interests in many activities organized by our centre about mutual help between campus and the community, such as "Hand in Hand" and "Offering Your Love" Summer Camp for children from poor, especially unemployed single-mother, families. Children were invited to the university and were showed around the campus. The students had talks with them, told them about university life, helped them with their studies and encouraged them to be confident and brave in facing their difficulties and tragedies, also providing some service to the single-mothers through their children. Meanwhile the students themselves learned more about the vulnerable sections of society through which they renewed their ideas about social morality and social responsibility, and learned to offer their devotion and love to others rather than being selfish.

To date, over 300 students from different majors have registered as members at our Centre and have regularly participated in various activities. They have also conducted research with help of teachers from the Centre. Two student research groups in the field of Women's/Gender Studies have been set up with the support of our centre: the "History of Women's/Gender" and "Gender Analysis on Elementary Education."

These interactions and activities have brought both faculty and students, and students in different majors, closer to each other, greatly benefiting them either in their self-development or their teaching and studying. They have also given a great push to the university in its progress, as well as to bringing Women's/Gender Studies into the mainstream on campus.

## 6. Interaction

Since the inception of our Centre, cooperation and interaction between campus and communities have been important aims for Women's/Gender Studies. We have taken the idea of "co-development" (with the community) as one of our new tasks in the process of bringing Women's/Gender Studies into the mainstream both on campus and in the community. We have created many projects to advance the cause of Women's/Gender Studies on campus as well as in the community at large. It has turned out that cooperation and interaction have been, without question, the most effective way for the establishment of interdisciplinary work on campus. It is also true for the way of co-development and mutual benefaction with the off-campus community. Many of our projects have retained close links with community activism, introducing the results of Gender Studies and extending its influence, using teaching and research as a communication channel to join the university and the community.

Thus, we have been playing an increasingly important role in bridging the gap between the university and the community. The advantages for us as a women's institution and research centre has been put to good use to research women's needs and to publish the results so as to both influence policy-makers and directly benefit women in villages, factories, foreign capital enterprises, and even universities.

The "Weekend Classes for Women Leaders" and "Night School for Female Workers" are two offerings that help to keep up the momentum for providing education by researching community needs and mobilizing community resources.<sup>3</sup> We have sent teachers to weekend classes for women leaders, which are run by the Labour Union of Dalian City. These Union courses are on topics like "Women and the Internet," "Women and Law," and "Women's Reproductive Health" which are welcomed by women leaders of all ranks. Through the weekend classes, not only a large number of women leaders have been provided basic knowledge, but teachers from the university also have found a social space for broadening the horizon of their academic and research work.

The Night Schools are especially for young women working in foreign capital factories, 80 percent of whom are from poor rural areas. As a new way to make good use of university resources for sustainable and co-development, we have persuaded schools to accept students majoring in medicine and psychology as teachers. This offers the students the chance to practically serve the vulnerable sections of society.

In the last two years, ten courses at twenty-two night schools for female workers have been offered in joint venture or foreign capital enterprises in the Dalian

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<sup>3</sup> Two types of women's schools by the Labour Union of Dalian City and one of the neighbouring communities of Dalian University.

Economic Development Zone. About 12,000 female workers from nearly 30 foreign-owned factories have attended the classes. They have been trained to understand the laws protecting their interests and rights in foreign capital enterprises, and to be aware of self-protection, both physically and emotionally. They also gain the knowledge they are interested in.

Through this active and direct interaction, without any intermediary between the university and the women themselves, both women leaders and female workers have been trained to raise their self-awareness. They have gained knowledge about the laws protecting women, learned about sexual and reproductive health, and learned more about women's rights, domestic sanitation and marriage relationships.

In cooperation with the Working Women's Committee of the community where Dalian University located, students have been organized from the Volunteer Association<sup>4</sup> to offer services and other help to vulnerable groups, like children from "single parent, jobless and needy" families. The volunteers have assisted these children with their studies, helped them gain confidence in their schoolwork and in their family life, and offered free service in many aspects to the children and their mothers. The volunteers paid regular visits to those children and their mothers, helped them with their difficulties and tried to do whatever they could to solve their problems, both in their studies and in their family life. All of this not only helped form a new conception of women's active citizenship, but also improved the student's ability to serve society.

Besides providing service to the community, some cooperation for research has begun between campus and community. An archive for "Women's Oral History in the 20<sup>th</sup> Century" was one such effort that improved with co-development. An oral history of Chinese women, a result of social historiography, was one of the important contributions Professor Li Xiaojang made in contemporary Chinese women's studies. It transferred the history to the individual and mingled real individual life experiences with historiography. Our Centre, because of Professor Li's outstanding work in the field, became the first women's institution to combine the methodology of oral history with women in Chinese historiography. Today, there is a rich archive for "Women's Oral History in the 20<sup>th</sup> Century" at our Centre. Cooperating with the Dalian Development Zone, a project of the Oral History of Women in the 20<sup>th</sup> Century at Dalian Development Zone was planned with large number of students participating in the interviews. This helped gather more information and data for the project, and also enhanced students' consciousness of citizenship and their responsibility to society.

Some of these programmes became bridges between the university and the community, making contributions and promoting social development by sharing

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<sup>4</sup> A student society on campus.

the research on gender studies and the resources of teachers and students at the university. Cooperative research with Dalian Yuwen School<sup>5</sup> was conducted on the Intervention Education Experiment on Adolescent Female Students' Choices of Discipline.

This programme had a profound significance on the education of young girl students in puberty. University teachers and students went to the Yuwen School for the survey and research. Many discussions were held between teachers at the school and from the Centre, and several research projects were initiated, such as: "Women's/Gender Cognition and Academic Development at Puberty," "Influences and Aids to the Attitudes of Middle School Students in Their Studies."

Through hard work for years, our Centre has now become known for self and mutual support of the faculty and students, and Dalian University is known as a famous educational base for interdisciplinary work in Women's/Gender Studies in Mainland China. Therefore, these experiences have convinced us that, even if it is not an independent discipline, Women's/Gender Studies can still be successfully infiltrated into the mainstream of the university, and will have sustainable development, long-lasting and bright future.

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<sup>5</sup> A private secondary school in Dalian, China.

## Country Institutional Report: Hong Kong SAR

*Siumi Maria Tam*

*The Chinese University of Hong Kong*

### Background

The development of Gender Studies and Women's Studies in Hong Kong is intertwined with changes in the social environment in general and the feminist movement in particular. The feminist movement in Hong Kong can be chronologically divided into three phases (Leung 2001). The first phase of the movement, in which social concern for women's welfare and rights became increasingly vocal, can be identified as the period from after World War II to the 1970s. The general target was to improve the situation of women through legislative reform, such as the Hong Kong Council of Women's long war to abolish polygamy, the "equal pay for equal work" movement in the sixties, as well as the fight to change court procedures for rape cases and women employees' pregnancy benefits in the seventies.

In the second phase, the 1980s, the emphasis shifted to women's public participation. The number of associations aiming at promoting feminist awareness increased, with most founding members from the well-educated middle class. Some NGOs, such as the Association for Advancement of Feminism, organized study groups and training courses in feminist theories. At the same time, smaller grassroots groups were set up under social service agencies. These various organizations had very diverse interests, ranging from reproductive rights, domestic violence, and sexual harassment, to tax reform, childcare, pornography, and gender awareness education. They also represented different political stands and social classes. During this period the Sino-British talks over Hong Kong's sovereignty made it more pressing to re-view the role and future of the feminist movement.

Against this backdrop, feminist scholars in the universities mostly worked separately in their respective departments, as they conducted research or offered courses on gender issues, and supervised postgraduate thesis research on gender-related topics. These scholars included members of the feminist organizations that were set up in the eighties, and thus their feminist concerns were reflected in the content of the courses they taught.

In 1985, a group of scholars at the Chinese University of Hong Kong formed the Gender Research Programme (renamed Gender Research Centre in 2000) under the Hong Kong Institute of Asia-Pacific Studies. As a research interest group, it organized activities such as monthly meetings, an annual gender role workshop,

a bi-annual international conference as well as joint research projects. The core members of this group later helped to put together a proposal to set up an academic programme, spearheaded by Professor Fanny Cheung, then Dean of Social Sciences. The proposal was approved by the university and the Gender Studies Programme (GRS) was formally established in 1997.

Many of these happenings coincided with changes in the larger society in the third phase of the feminist movement of the nineties. In the 1990s, gender as a cultural concept and gender rights as politics became very much a cause of public debate. The issues that aroused the most heated discussion were whether Hong Kong men's mistress-keeping in mainland China should be criminalized, and whether women in the New Territories should enjoy inheritance rights. The amendment of the New Territories Ordinance in 1994 (establishing women's inheritance rights in the New Territories), enactment of the Sex Discrimination Ordinance in 1995, and the establishment of the Equal Opportunities Commission in 1996, sent the important message that gender equality is one of the principles of social life. With the establishment of the Women's Commission in 2001, gender mainstreaming is finally given legitimate attention, especially in government practice. These reforms of the nineties provided a suitable climate, both in and outside of academia, for the establishment and development of the Gender Studies Programme at the Chinese University of Hong Kong.

More or less at the same time, at the University of Hong Kong a group of scholars established a women's research group which organized regular seminars, and later proposed to set up a degree programme in Women's Studies. Unfortunately, the proposal was not approved, but the university gave the group administrative identity by affiliating it with the Centre of Asian Studies, with no tangible resources allocated. Individual teachers continue to offer non-major courses (such as "Women and Politics" by Irene Tong), or add a gender focus in "extension courses" and general education courses.

At other public universities, feminist scholars also tried to institutionalize Women's Studies. They were met with different degrees of support and/or resistance from their administrations. At the City University of Hong Kong and the Hong Kong Polytechnic University, faculty proposing to offer a course with a gender perspective were often told that such a course would not fit in with the major disciplinary concerns, or that the curriculum was very full and students' workload was already very heavy. If the teachers persisted (sometimes for six or seven years), a course may finally have been approved as an elective or general education course, which could be cancelled if not enough students enroll. At present, Leung Lai-ching at the City University of Hong Kong offers a course entitled "Gender Perspectives in Social Work" as an elective for part-time evening students. However, the offering of the course is contingent upon whether student enrolment reaches a minimum of 15. At the Hong Kong Polytechnic University,

Ho Chi-kwan offers “Gender Studies and Social Work” as an elective for social work undergraduates (part-time and full-time), while Wong Pik-wan and Day Wong offer a general education course on “Sex and Sexuality.” For other faculty members, overcoming institutional hurdles often means resorting to incorporating feminist content in their various courses instead of offering separate gender-specific courses.

According to Agnes Ku who teaches at the Hong Kong University of Science and Technology, because HKUST is primarily a university specializing in science, engineering and business, there is no major programme in the social sciences or humanities. Both the Division of Social Science and the Division of Humanities offer minor programmes and a wide range of general education subjects to undergraduates, but the university has no plan to develop specific substantive areas, such as Gender Studies. Indeed the Division of Social Science remains dominated by male academics with “mainstream” concerns. Nevertheless, because the system has a relatively loose structure, it is flexible enough for faculty members to make decisions on the subjects they like to teach, and it does not discourage individual colleagues from offering gender-related courses. A number of faculty have built in a gender dimension into their courses (such as Agnes Ku’s “Hong Kong Culture”), while courses with a gender focus (such as “Women in Chinese Society”) have only been taught by visiting lecturers.

In a recent discussion,<sup>1</sup> it was found that the two major hurdles in the development of Women’s/Gender Studies in Hong Kong’s tertiary education have been: 1) institutional constraints which define Women’s/Gender Studies as peripheral and not part of the core curriculum, and 2) a market orientation which measures the value of the courses by student enrolment. These problems, in fact, reflect the lack of understanding of Women’s Studies and Gender Studies on the part of the universities’ administration. In the university community there is also an obvious suspicion of gender studies scholars who are often stereotyped as being aggressive towards men. In response to this, feminist scholars continue to educate their colleagues through research work, and as a strategy they consciously distinguish between Women’s Studies and Gender Studies. In Hong Kong, the former term often conjures up militant feminist images of the seventies and attracts criticisms such as “Why not Men’s Studies?” Thus, feminist scholars often find the use of “gender studies” a more acceptable alternative. Strategically then, the term “gender studies” helps to create a sense of inclusiveness and meets with less resistance from the administration, as well as among unsympathetic colleagues. Intellectually,

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<sup>1</sup> The Association for Advancement of Feminism convened a discussion session on November 8, 2003, to review the situation of Women’s/Gender Studies in Hong Kong. Five scholars who are currently teaching in four different universities attended, representing the Chinese University of Hong Kong, the City University of Hong Kong, the Hong Kong Polytechnic University, and the University of Hong Kong.

“gender studies” emphasizes the interaction between the genders and their relationship with the larger society, and differs from women’s studies, which focuses on women. This is, in fact, the stand taken by the Gender Studies Programme at the Chinese University of Hong Kong.

## **Gender Studies at the Chinese University of Hong Kong**

### **1. The Programme**

In 1997, the Chinese University of Hong Kong (CUHK) established the first academic programme in gender studies in Hong Kong. Today the Gender Studies Programme (GRS) is the still the only gender studies programme among tertiary education institutions in the Hong Kong Special Administrative Region (HKSAR). Its characteristics are:

- a) It is interdisciplinary. Currently, it consists of academics from 21 departments of 6 faculties in the University. (see Appendices 1 and 2) These faculty members are full-time teaching staff of the University, and contribute their expertise to the Programme by teaching minor courses, serving as members of the various administrative and thesis committees, and/or providing advice to GRS students. All the work related to the GRS, however, is not counted towards the teachers’ normal workload.
- b) Administratively the GRS is an inter-faculty programme. Although it is housed in the Department of Anthropology, which is under the Faculty of Social Science, the Programme carries out most of its administrative responsibilities independently and is a separate cost centre. In its day-to-day operation, the Gender Studies Programme Office is supported by only one full-time assistant who carries out decisions of the Committee for Gender Studies. The Committee is the governing body of the GRS, comprised of representatives from participating departments. Members of the Committee elect the Graduate Division Head and Graduate Panel, as well as the Head and Members of the Undergraduate Minor Subcommittee. All these members are concurrent appointments and receive no extra remuneration.
- c) The GRS provides a range of academic programmes, including an undergraduate minor, a taught MA Programme, and the research-based MPhil and PhD Programmes. In addition, GRS offers a Postgraduate Diploma Programme in Beijing in collaboration with the University of Michigan and the Chinese Women’s College. (see Appendix 3)
- d) The GRS Programme works closely with centres of Women’s Studies and Gender Studies in Hong Kong and mainland China, and maintains cooperative relations with similar institutions in Taiwan and Australia. Most significantly, the GRS has a very close relationship with the Gender Research



Centre (GRC) on campus, and a considerable overlap of membership between the two exists. The GRS also has exchange agreements with the Peking University and Monash University.

## **2. Development of the Programme**

The GRS Programme began, in 1997-98, by offering an Undergraduate Minor Programme in Gender Studies in which existing undergraduate courses are coordinated to form a curriculum that provides basic knowledge and training. All CUHK students, regardless of major, are eligible to minor in Gender Studies. These courses are offered by separate departments hence, the GRS has no control over which courses are offered, or the quota offered to GRS minor students.

In the following year, a MPhil in Gender Studies Programme was established and the first cohort of five students was admitted. The students, over a two-year period (four years if part time), work on their thesis on a gender-related topic. The student quota is centrally allocated, and the Programme has no power whatsoever in altering the number of students to be admitted. Administratively, this Programme is run on a “home department” model, by having students affiliated with an existing department such as anthropology, history, psychology, etc. On the one hand, students study gender courses, and on the other they study the home discipline’s courses and write their thesis using the discipline’s specific approach and methods. Thus, Gender Studies students have to fulfill two sets of requirements: those of the GRS Programme, as well as of the home department’s. Under this model, there is no faculty staff hired specifically to teach Gender Studies. All teachers and administrators of the postgraduate programme are faculty members of existing departments, and hence, are all volunteers. The monetary resources calculated on the headcount of postgraduate students have to be split with the home departments. The financial and administrative implications are obvious – the programme has to struggle to survive on a tiny budget, and is run on the goodwill of gender scholars on campus.

In 2002, the GRS began three new programmes: MA in Women’s Studies, PhD in Gender Studies, and Postgraduate Diploma Programme in Women’s Studies. The PhD in Gender Studies Programme encourages advanced level research in gender studies, with a focus on East and Southeast Asian societies. It provides continued training for MPhil graduates, and aims at attracting high caliber students from outside of Hong Kong.

The MA in Women’s Studies Programme is a one-year taught programme (non-thesis), which caters to professionals whose work requires knowledge in women’s studies, such as social workers and policy makers. The Postgraduate Diploma in Women’s Studies Programme is offered in Beijing. It is a short term project funded by the Henry Luce Foundation, and aims at providing basic training

in feminist theory and methodology for mainland Chinese teachers and researchers. As they return to their own universities, they help to train further generations of feminist scholars and researchers. These two programmes are particularly appropriate for the dissemination and reinforcement of knowledge on issues and problems faced by women today. In the course, “Contemporary Women’s Issues,” for example, students critically examine concerns, such as domestic violence, inequality in the workplace, and learn about the implementation of international instruments such as CEDAW.

These academic programmes, together with strategic partnerships with centres and programmes outside of Hong Kong, strengthen the GRS’s ability to play an active role in the development of Women’s Studies and Gender Studies in Hong Kong and mainland China.

As seen from the list of postgraduate thesis titles, student interests are not limited to women’s studies. They have studied lesbian and queer relationships, and transexuality, and are pioneers in this field in Hong Kong. There is also student interest in the study of masculinity, fatherhood, and gay relationships. Today, GRS and GRC work together in expanding the boundary of gender studies in Hong Kong by exploring the development of men’s studies. A few male colleagues from different disciplines have shown interest in forming a research group, and it is hoped that this will further reinforce gender studies as an inter-disciplinary academic programme.

### **3. Role in local policy**

GRS faculty members help to teach in the Gender Research Centre’s training courses, covering such areas as gender mainstreaming, gender analysis, and sexual harassment. These are train-the-trainer courses designed for executives in private enterprises, and gender-sensitive policy workshops for various levels of government officials, including administrative officers, executive officers, and staff from the police force and social welfare department.

In collaboration with the Gender Research Centre, GRS members take active part in conducting studies on various issues, such as gender stereotypes in the education system and textbooks, sexual harassment on campus, and the impact on women due to the increase of cross-border mobility between Hong Kong and the mainland. The results and policy recommendations are published and disseminated through such venues as policy forums and workshops, in which government officials, social service users, women’s organizations, and the media are brought together to engage in dialogue over the issues. Recently, in November 27-29, 2003, the GRS co-hosted an international conference with the GRC on “Globalization and Gender.” Over 70 academics and NGO representatives from East and Southeast Asia engaged in a dialogue on various issues pertaining to gender relations amidst globalization processes.

The Programme also engages in activities that help to communicate with and educate the public on gender issues. These include acting as consultant for the Hong Kong Heritage Museum's 2002-03 exhibition on the History of Hong Kong Women, as well as staging a multi-media exhibition on "Women of Hong Kong: Gender Roles in Flux" in November to December 2003.

In individual capacities, GRS members take an active part in influencing government decision-making on gender equity, as well as non-governmental services for women. Co-chairperson Professor Fanny Cheung, for example, is the founding chair of the Equal Opportunities Commission, and currently a member of the Women's Commission. Members serve on the university's Committee for Sexual Harassment Policy and its Task Force on Education, and off campus they serve on boards and executive committees of various NGOs that work for women's rights and welfare, such as HIV/AIDS prevention and reproductive rights. Students and graduates of the Programme are active members of NGOs and pressure groups that monitor government policies concerning women, gender equality and human rights. Recently, a graduate contended successfully in the government District Board elections, whose platform includes equity for different genders and sexual orientations.

## **Conclusion**

Summing up the situation among tertiary education institutions in Hong Kong, it is obvious that Women's/Gender Studies scholars are consciously incorporating gender-aware material and orientations into course content and research design, as well as helping to promote gender equality on the political/personal level. They pro-actively seek to cooperate with male colleagues and to work with available resources of the university administrative structure. There is a general feeling of frustration, however, among many of these scholars as they have to overcome institutional barriers or work in less-than-friendly environments on a day-to-day basis, for long periods of time, simply because Women's Studies and Gender Studies are seen to threaten the patriarchal structure/culture within the institution. In the process, teachers of gender-related subjects, and members of gender studies programmes, are unduly stressed and burnt out as they fight an uphill battle – often as volunteers. Universities tend to be oblivious towards Women's/Gender Studies, although when the gender courses are established there is considerable academic freedom for teachers. But, often faculty members have to fight harder to even get their courses approved, and after the courses are approved they have to struggle to keep them. Without sustained course offerings on Women's/Gender Studies, there is no continuity in the education of gender equality on campus. Due recognition must be given to faculty staff's effort in organizing and teaching gender studies programmes and courses, rather than having them work as volunteers and supplementary labour. If efforts to change the system from within are inefficacious, external influences will be necessary to expedite the development of Gender/

Women's Studies. International organizations, such as UNESCO, have a most important responsibility in bringing about that change.

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## Appendix 1

### Committee for Gender Studies 2003-2004

*Chair:* Siumi Maria Tam (Department of Anthropology)

*Co-chair:* Fanny Cheung (Department of Psychology)

#### **Graduate Panel:**

Cathy J. Potter (Chair) (Department of History)

Joseph Bosco (Department of Anthropology)

Sheila Twinn (Department of Nursing)

Wong Wai Ching (Department of Modern Languages & Intercultural Studies)

Yip Hon Ming (Department of History)

Chair (ex-officio)

Co-chair (ex-officio)

#### **Undergraduate Minor Subcommittee:**

Lynne Nakano (Chair) (Department of Japanese Studies)

Eleanor Holroyd (Department of Nursing)

Eric Kit-wai Ma (School of Journalism and Communication)

Gordon Mathews (Department of Anthropology)

Chair (ex-officio)

Co-chair (ex-officio)

#### **Other Members:**

Choi Po King (Department of Educational Administration and Policy)

Choi Yuk Ping (Department of Sociology)

Georgia Guldan (Department of Biochemistry)

Eliza Lee (Department of Government and Public Administration)

Lui Tai Lok (Department of Sociology)

Daniel Shek (Department of Social Work)

Tam Wai Lun (Department of Religion)

William Wong (Department of Community and Family Medicine)

Zhang Benzi (Department of English)

**Appendix 2**  
**Faculty for Gender Studies Research 2003-2004**

<b>Department/School</b>	<b>Name</b>
<b>Anthropology</b>	Joseph Bosco Gordon Mathews Maria Tam Tan Chee Beng
<b>Community &amp; Family Medicine</b>	Suzanne C. Ho William Wong
<b>Economics</b>	Zhang Junsen
<b>Educational Administration &amp; Policy</b>	Choi Po King
<b>English</b>	Ching Yuet May Gwendolyn Gong Jane Jackson Tam Kwok Kun Zhang Benzi
<b>Government &amp; Public Administration</b>	Ilaria Bottigliero Eliza Lee
<b>History</b>	Cathy Potter Yip Hon Ming
<b>Japanese Studies</b>	Lynne Nakano
<b>Journalism &amp; Communication</b>	Chu Shun Chi, Donna Eric Ma Kit Wai Fung Ying Him, Anthony
<b>Management</b>	Ngo Hang Yue
<b>Modern Languages &amp; Intercultural Studies</b>	Pang Lai-kwan Ping Jiang-King Virginia Yip Wong Kin Yuen Wong Wai Ching

<b>Music</b>	Larry Witleben
<b>Nursing</b>	Eleanor Holroyd Sheila Twinn
<b>Psychiatry</b>	Lee Tak Shing, Dominic
<b>Psychology</b>	Michael Bond Darius Chan Fanny Cheung Patricia Leahy Catherine McBride Catherine Tang
<b>Religion</b>	Tam Wai Lun Yang Li, Lily
<b>Social Work</b>	Joyce Ma Lai Chong Daniel Shek
<b>Sociology</b>	Choi Yuk Ping, Susanne Lui Tai Lok Wong Suk Ying
<b>Translation</b>	Tung Yuan Fang

### **Appendix 3**

#### **List of academic programmes and courses**

#### **PhD Programme in Gender Studies (Full-time and Part-time)**

GRS 5010, 5020	Seminar in Gender Studies I, II	3 units each
GRS 5030, 5040	Advanced Topics in Gender Studies I, II	1 unit each
GRS 500T	Thesis Research	3 units each
GRS 5061-9	Directed Studies	3 units each

#### **Coursework Requirement**

Minimum units required for Gender Studies are 21. Courses GRS 5030, GRS 5040, GRS 5061-9 and GRS 500T may be taken more than once as students continue their studies.

- (a) Students generally take GRS 5010 and GRS 5020 in their first year of attendance. Both core seminars will meet once a week for a three-hour session which will involve intensive reading and in-depth discussion among students and faculty members around gender theories and methodologies. Written assignments are required.
- (b) PhD students are required to register for GRS 5030, GRS 5040 for three terms and will receive a grade based on their presentation, participation, and a final report on all the semester's talks. Students will present either part or whole of their thesis in the third term they register for this seminar.
- (c) Students are required to take GRS 500T every term from the third year of attendance, throughout the preparation of thesis, until its completion.

#### **MPhil Programme in Gender Studies (Full-time and Part-time)**

GRS 5010, 5020	Seminar in Gender Studies I, II	3 units each
GRS 5030, 5040	Advanced Topics in Gender Studies I, II	1 unit each

#### **Coursework Requirement**

Students are required to complete a minimum of 8 units of courses for graduation.



## Required courses:

<i>First Year of Attendance</i>	6 units
GRS 5010, 5020	
<i>Second Year of Attendance</i>	2 units
GRS 5030, 5040	
Total:	8 units

**MA Programme in Women's Studies***Core Courses*

GRS 5010	Seminars in Gender Studies I
GRS 5020	Seminars in Gender Studies II
GRS 5030	Advanced Topics in Gender Studies I
GRS 5040	Advanced Topics in Gender Studies II
GRS 5050	Contemporary Women's Issues
GRS 5131	Women, Religion and Chinese Literature
GRS 5061-9	Directed Studies

*Elective Courses*

ANT 5240	Gender in Asia
ANT 5670	Gender and Culture
GRS 5130	Women's Health
GRS 5142	Religion and Gender Studies
GRS 5210	Gender, Law, and Politics
GRS 5230	Gender and Literature
GRS 5233	Theology and Feminism
GRS 5363	Gender and Society
GRS 5640	Psychology of Gender
GRS 5690	Gender and Language
GRS 5920	Media, Sex and Violence

## Postgraduate Diploma Programme in Women's Studies

ANT 5670	Gender and Culture
GRS 5010	Seminar in Gender Studies I
GRS 5020	Seminar in Gender Studies II
GRS 5030	Advanced Topics in Gender Studies I
GRS 5040	Advanced Topics in Gender Studies II
GRS 5050	Contemporary Women's Issues
GRS 5070	History of Chinese Women
GRS 5363	Gender and Society

## Undergraduate Minor in Gender Studies

Required course:

ANT 2310/GEE 265U	Gender and Culture
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Elective courses:

ANT 1310	Marriage, Family and Kinship
ANT 2330/GEE 297U	Gender in Asia
COM 2920/GEE 263T	Media, Sex and Violence
ECO 3510	Family Economics
ENG 3230	Gender and Literature
ENG 3690	Gender and Language
GEN 2192	Women, Men and Culture
GRS 1001/GEE 183B	Women, Men and Language
GRS 1301/GES 1150	Gender Issues in Hong Kong
GRS 2001/GEE 2804	Women's Studies
GRS 2002/GEE 2853	Sexuality and Culture
GRS 2003/GEE 2891	Philosophy of Love
HIS 3403	Gender and History
HIS 3411/GES 2040	Women, Family and Community in Western History
HIS 3511S	Topic Studies in Asian History: Women and Religion in Colonial India
HIS 3506C	Topic Studies in Comparative History: Representation of Gender in the Literatures of Communist Countries
LAW 3210	Gender, Law, and Politics

MLC 2014	Body Politics in Literature and Representational Culture
MLC 2022	Feminisms: East and West
MLC 3005	Love and Sexuality in Intercultural Studies
PHI 3370	Philosophy of Love
PSY 3640	Psychology of Gender
RST 2142	Religion and Gender Studies
RST 3131	Women, Religion, and Chinese Literature
RST 3233	Theology and Feminism
SOC 2211	Marriage and Family
SOC 3208	Gender and Society

## Appendix 4 Statistical profile

### 1. Student enrolment

#### *Undergraduate minor*

<b>Year</b>	<b>Female</b>	<b>Male</b>
1998	10	2
1999	4	3
2000	5	1
2001	4	1
2002	6	2
2003	22	7

#### *MA in Women's Studies*

<b>Year</b>	<b>Female</b>	<b>Male</b>
2002	13	0
2003	23	1

#### *MPhil in Gender Studies*

<b>Year</b>	<b>Female</b>	<b>Male</b>
1998	5	0
1999	9	0
2000	9	1
2001	10	2
2002	11	1
2003	13	1

#### *PhD in Gender Studies*

<b>Year</b>	<b>Female</b>	<b>Male</b>
2002	1	1
2003	3	1

## 2. Graduate Profile

### *MA in women's studies*

<b>Year</b>	<b>Female</b>	<b>Male</b>
2003	3	0

### *MPhil in Gender Studies*

<b>Year</b>	<b>Female</b>	<b>Male</b>
2000	4	0
2001	4	0
2002	2	1
2003	5	0

## 3. Current Faculty Profile

Full-time staff: 0

Part-time staff: PhD or PhD Candidate: 15 Female, 7 Male (including teachers teaching undergraduate minor courses offered by other departments)

## Appendix 5 Research Profile

### 1. MPhil theses since 1998

Emotionalizing Work Organizations: A Case Study of Life Insurance Industry in Hong Kong'Ip Chung Yan (Gender Studies/Sociology: graduation 2000)

Personality and Life Themes of Working Women and Homemakers in Hong Kong Mak Hoi Yan, Iris (Gender Studies/Psychology: graduation 2000)

Sexual Harassment in Hong Kong: The Construction of a Public Problem Tsang Suet Man (Gender Studies/Anthropology: graduation 2000)

Women and Poverty in Hong Kong: Power in the Economy, the State and Discourse Wu Ka Ming (Gender Studies/Government & Public Administration: graduation 2000)

Gender Construction – A Study of Guan Mu and Shen Duan in Chinese Opera Chan Chak Lui (Gender Studies/Modern Languages & Intercultural Studies: graduation 2001)

Women Education in China – Concepts and Perspectives of Reformist Educationists in the Late Qing & Early Republican Period, with Specific Reference to the Work of Chen Tzu-bao Li Hon Ying (Gender Studies/History: graduation 2001)

A Study on the Hakka Female Religious Specialists in Eastern Guangdong Liu Yi Jung (Gender Studies/Religion: graduation 2001)

“Women in Resistance”: Four Denominational Studies on the Ordination of Women in Hong Kong Wong Wai Yin, Christina (Gender Studies/Religion: graduation 2001)

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## Country Institutional Report: India

*Vasanthi Vijayakumar*  
*Madras Christian College*

### Issues and Challenges

Understanding social reality is a very complex and difficult task. Histories of various disciplines have shown that in spite of the varied conceptual frameworks and perspectives that have emerged at different periods of time, it is still difficult to comprehend the very essence of social reality. Like a mirage, it has always evaded the real view, making man disillusioned with his own definitions of social reality.

One of the aspects of social reality that exists in every human society is gender disparity. It was accepted as a natural God-given phenomenon and never significantly challenged before the 19<sup>th</sup> century. Gender disparity never stops at the biological or anatomical level. It starts with it and permeates the entire gamut of social relationships.

Gender stratification imposes several disabilities on women, and confers several privileges on men who occupy high positions just because they are men. It holds that men are more important, more valuable, more worthwhile, more significant, more needed in every walk of life, irrespective of actual reality. The family, marriage, law, philosophy, language, religion and culture are all construed in such a way as to make women accept their subordination as natural.

Amidst this reality, the Indian Woman has taken a new step, she has created a space beyond the horizon. The woman first unleashes with fury and intensity the residues of the male identity in herself. The woman has discovered that she does have some choices and freedom now to give shape to her destiny, realizes that she is responsible for maintaining the sanctity of her bio-physiological being, of her psychological womanhood, of her self worth and of her dignity. She now defines and articulates her well-being as also to define the nature of her relationship with others, discovers she has some choices, and in the encounter with the woman identity within herself, she discovers she has exhausted all meanings internalized from the social system.

Researchers, including sociologists, social historians, and anthropologists, particularly of the 19<sup>th</sup> and 20<sup>th</sup> centuries, have highlighted and criticized inhuman social practices, and provided descriptions of positions of elite women in family, marriage and kinship network. By and large, studies have glamorized the position

of women in earlier periods. The studies in the sixties were essentially on urban educated working women, while the legal studies focused on scriptural and statutory family laws which affected mainly the urban educated upper class women. The customary laws which governed the lives of the majority of women were out of the purview of the researches. The middle class bias of the study not only limited the coverage, but restricted the perspective in the analysis of the situation. Since 1970, the research interest in women has not only gained momentum, it also has given rise to new questions.

Women's Studies as an academic field is gradually finding a foothold in the higher education system in India. Integrating women's experiences, problems and perspectives in the various disciplines and courses is indeed an encouraging move. The position of women and women's issues are not merely to be made visible in the curricula, but they have to be examined from a definite perspective.

Women's Studies began with the understanding and conviction that women's lot in today's society is not what it should be. Therefore, Women's Studies cannot be neutral, apolitical; its explicit purpose is to promote the interests of women, who are the oppressed.

Women's Studies is variously defined – “studying women with a women's perspective”; “looking at women in the world from women's point of view” and so on. The driving force behind women's studies is feminism. Feminism in its broadest sweep is a humanistic concern. It is a demand to restore to half of humanity their rightful place in human society to restore to women their humanity.

Broadly, a feminist perspective is described as becoming “aware of the situation of women, of the relation of women to the world, of the oppression and discrimination to which women have been subject to and to use this as a power to change the situation.” It is the process of doing this that has evolved into “Women's Studies.”

The discourse and political practice of Women's Studies with its attendant complexities and dilemmas is a reflection of the heterogeneity of its knowledge bases and its multiple centres of dialogue and action. Women's Studies is the typical offspring of a movement for justice, recognition and emancipation from subordination. It embraces within itself, academia and action, theory and practice, voices and scripts. It is a powerful tool for calling attention to the intellectual and ideational skills of women across the world and to the importance of role distinctions between men and women in society at large. This difference is covered by Women's Studies on both material and intellectual planes.

Scholars challenge the philosophical underpinnings of human knowledge and critique existing paradigms in all intellectual disciplines. Their basic premise is

that the concepts, tools and techniques that are now in use, endorse gender-based discrimination and the denial of equity to women. Their aim is to interrogate these through a perspective that highlights the processes through which women have been made marginal and invisible, and also to formulate new definitions and methodologies that can give the necessary critical edge to future knowledge systems. The theoretical intrusions are meant to assimilate gender consciousness into mainstream disciplines.

To develop a critical perspective towards all existing disciplines is one of the major contributions of the Gender Studies programme. The intention is not to look at women separately as a fragmented reality, but to reconstruct reality with the major focus on women. Women's Studies has been crucial in helping social science to broaden the notion of 'Social,' thus transcending earlier narrow formulations. The challenge of Women's Studies has been to transform the way that social reality is presented in all the so-called 'mainstream' disciplines. The deep foundations of the inequality of the sexes are built in the minds of men and women through a socialization process which continues to be powerful.

A continuing dialogue between researchers on Women's Studies and activists, on the one hand, and the planners and policy makers, on the other, will increase the sensitivity to woman's cause.

Recent understandings and analyses have challenged discipline boundaries, and each discipline's underlying notions and hypotheses, e.g. economics deals with 'production' and 'labour'; yet these definitions have deep sociological causes. Apart from the bursting disciplines, there is even a greater challenge to conventional wisdom through the questioning of language itself. We step into not only the questions of knowledge gaps, but go beyond those and question the process of obtaining that knowledge – the realm of meta-knowledge if one can call it that.

In Women's Studies we have to examine:

- the connection between Women's Studies and women's struggles;
- how to teach 'conscientization'
- how to evaluate Women's Studies courses, not as information gathering, but for their potency as an advocate of feminist consciousness of liberation.

It is a great challenge. We, in India, have the task of uncovering the 'male bias' in our institutions that have led to male dominance.

The only institution that can counter the effects of this process is the educational system. If education is to promote equality of women, it must make a deliberate planned and sustained effort so that the new value, equality of the sexes, can replace the traditional value system of inequality. The introduction of Women's Studies

in any field is invariably accompanied by an undercurrent of an active desire to change existing perspectives on what is considered “possible,” “appropriate” or “essential” for women. A great many things are involved in, thusly, changing perspectives and prescriptions. The task is challenging.

## **Recommendations**

Women’s Studies as an academic discipline has come to stay and has expanded over the years. In order to strengthen the growth and development of the programme as a discipline, a definite procedure can be followed which would be inclusive of men in the social framework. The following recommendations can be made given the context of the Indian social set up.

Some of the recommendations are:

- a) evolving theory out of the research experience;
- b) engaging in field work where research and action can interact;
- c) sharing ideas of research.

Apart from the above, in the Indian context, forbidden topics in social discourse and the lack of information and understanding of gender and sexuality, leads young people to make choices that place both themselves and others at risk.

We need to start:

1. the process of awareness building for the youth;
2. to make youth understand conceptual categories (sexuality, gender, class, race);
3. to understand the relation within society (its construction and the construction of knowledge domains of public discourse and practices);
4. to observe that this transformation of attitudes is stable and empowering; and
5. to give special importance to issues like sexuality and gender as they cut across all different social cleavages.

In doing so, educational institutions can act as counter-socializers in learning sex roles. Institutions should make such knowledge accessible.

There are three factors that compound the problem for the youth.

1. The lack of good knowledge to talk of sexuality;
2. Social conditioning is such that people behave as though sexuality is abnormal; and
3. The ambivalence and the construction of sexuality based on male primacy gives rise to risky behaviour on the part of boys and places girls at a risk for coercive sex and abuse.

It is not surprising, therefore, that sexuality has got entirely relegated out of mainstream discourse. Neither in homes, in institutions nor in the behavioural sciences is this taught as a process of internalizing and coming to terms with our emerging sexuality. The consequence is the youth make choices based on misconceptions and myths, thereby placing themselves and others at a risk of disease, abuse and psychological morbidity.

Together with this lacunae is the social setting of the individual where society follows the patriarchal order, roles get defined and hierarchy established. A major part of sexuality and choices has to do with gender construction.

To rectify this situation, the educational institution has to step in

1. to underscore that all interventionists, which includes teachers, need to connect to their own sexuality/gender and become comfortable with the language of sexuality;
2. to highlight that the major issue is not an endorsement of sexual experimentation;
3. to provide young people with a frame of reference to make healthy choices;
4. to take care that education is not restricted to providing information, but extended to providing a space for the process;
5. to stimulate a wide examination of diversity issues focused on, but not limited to, gender;
6. to provide students with a critical framework to examine themselves and their society;
7. to require students to examine how the social construction of gender has affected their own choices in life as well as the distribution of power and resources in society; and
8. to network with individuals and agencies for training needs.



## **Conclusion**

A continuing dialogue between researchers in Women's Studies and activists, on the one hand, and the planners and policy-makers, on the other, will increase the sensitivity to women's cause.

Indian women are the power which has been trapped. It has to be unleashed. People have to be 'conscientized' on women's and related issues. There is a rise in the fold of enlightened and liberated women and men. The challenges are grave and the spirit is indomitable. It is true to a certain extent that women have surmounted most of the hurdles and reached a target, but if they had not had the guts to venture out alone, where would all the visible women go?

The true progress of a nation is reflected in its treatment of women and recognition of their status in society. The barriers of bias and prejudice are slowly, but surely, crumbling, and if we try hard enough, the day is not far when women will be unharnessed at midnight.

Women's issues do not concern women alone. They are the concerns of all of society. For the first time, the private lives of human beings are being intruded into at a deeper level because of these issues. They cover areas from sexuality to ecology. They are pointing to the need for a new direction to human life. For the first time, the masculine image as an ideal image to be emulated has been questioned. The demand is not for equality within the given system, it is for a new society based on harmonious relationships between man and man, man and woman, and between human beings and nature.

## Country Institutional Report: Indonesia

*Nahiyah Haidi*

*Research Institute of Yogyakarta State University*

### Background

Almost all universities in Indonesia, both state and private, now have a Women's Study Centre (PSW/Pusat Studi Wanita) as one of the academic programme units established to identify, analyze, and look for solutions for every problem women face. Growing studies for women in Indonesia through PSW are directly related to the perseverance of Indonesian women in the early 1970s. Activities at that time were encouraged by global trends toward elevating issues concerning women and development beginning with the World Women's Conference held in Mexico in 1975. Their lobbying efforts produced results, and in 1978 the Indonesian Government responded by including issues related to women and development in the Five-Year Development Plan III (Repelita III) of 1978-1983. In the same period of time, the government also appointed an official for the Young Minister of Woman Division.

The question is: Why did both the government and society immediately respond to the issue of women and development?

It is a fact that, similar to all women around the world, Indonesian women suffer the same misfortune, i.e., being left behind and isolated, in comparison to men. Culture in Indonesian families does not place priority on education for female children. And, early marriage is common in Indonesian culture. In general, many Indonesian families treat women as second after men in all ways. For these and many other reasons, women have been formally isolated in most families.

To date, what we have seen is Indonesian women, left behind and vulnerable, in all fields. In the field of education, for women the rate of illiteracy is twice as high as compared with men: 6.26% for males and 13.85% for females. The same is true for the rate of graduation. Most males are generally high school graduates while females are elementary graduates. The most telling statistics are for the number of diploma or scholars, where the percentages are 18.10% for men and 3.11% for women. Likewise, the number of women with a Sarjana degree of S1 is less than the number of men. This is also true in the case of degrees of Master, Doctor, and Professor. Such conditions for women influences their roles and positions in other areas, like employment, politics, health, and the other public fields.

In almost all provinces in Indonesia, including the Special Administrative of Yogyakarta, women experience discrimination. We, from the State University of Yogyakarta, could not keep silent about this situation, so that we established the Women's Study Centre in 1991 with the hopes that we can help Indonesian women, especially those living in Yogyakarta.

### **Aims**

The main aims of Women's Study Centre are to contribute to the thinking about information and scientific research which could help improve the management, execution, and monitoring of all activities related to women's roles in development.

### **Vision**

The Women's Study Centre's role is as an institution which strives for social change towards gender equality by conducting research, education, and community services programmes. The research component is always oriented towards social-transformation, initiating a dialectic pattern among research, education and community services.

### **Missions**

#### ***1. Research***

- a. To develop research for women's problems in many aspects of life and from a woman's perspective;
- b. To develop studies by finding and understanding gender issues in order to promote gender equality and fairness; and
- c. To develop studies able to reveal problems related to children's protection and prosperity (KPA).

#### ***2. Education***

- a. To help Yogyakarta State University graduates get a "plus point" in having a commitment to gender justice; and
- b. To commit particular activities for women students, especially relating to other strategic needs.

#### ***3. Community Services***

- a. Share the findings/recommendations of research results;
- b. Request policy makers to consider a gender perspective; and

- c. Assist the needs of mass education and awareness towards gender equality

Besides being based on the missions stated above, the work programmes of the Women's Study Centre also refer to five national agendas by the Minister of Women Resources. They are:

1. Women's equality of life
2. Gender equality/justice
3. Respecting dignity and values, as well as women's rights
4. End violence towards women
5. Institutional capability of women's organizations (quality and independence)

## **SCOPE**

### **I. Research**

#### ***1998/1999***

1. Profile on Women's Position and Role in Kabupaten Sleman
2. Women's Efforts as Head of Family in Rural Areas in Meeting their Needs
3. Educational Pattern of Girl Workers of Informal Sectors in Yogyakarta Province in Supporting National Development
4. Back Burden Labours II: Useful Efforts to Improve Quality of Life
5. Gender Concept in Children Movies Broadcast by Television Stations
6. Gender Socialization in Moslem Families in Mlangi, Nogotirto, Sleman and Yogyakarta Provinces
7. Study on Lower Measurement of Women's Work Force Participation Level
8. Women's Participation in Cooperative Activities in Yogyakarta Province
9. The Advantage of People's Prosperity Savings Accounts on the Increasingly Prosperous Family Stage of its Women Participant's Families
10. The Impact of Under-Five-Years-Old's Family Guidance of the Intelligence of Kindergarten Children
11. Position and Role Profile of Student Extra Curricular Activities at Yogyakarta State University by Gender Approach

**1999/2000**

1. The Perception of SLTP IV Students (Junior High School IV) in Yogyakarta on their Mother's Role during the Learning Process
2. Strategies for Survival of Families Headed by Women in Time of Economy Crisis in Yogyakarta Province
3. Women's Political Participation in 1999 General Election of Kecamatan Gondokusuman
4. Husband's Role in Overcoming the Chronic Energy Deficiency of Pregnant Mothers
5. Behavioural Style of Headmistress's Transformational Leadership on Work Satisfaction
6. Rural Women's Parenting Patterns: Study on Educational Achievement in Low Economic Families
7. Profile of Women's Entrepreneurship in Yogyakarta Province
8. An Exploratory Study of Violence towards Women Traders Who Stay Overnight in the Market in Yogyakarta Province
9. The Potential and Useful Identifications of Human Resources in Tourism in Yogyakarta Province

**2000/2001**

1. Women's Rights in the Civil Law: The Islamic Legal Perspective
2. The Health Food Behaviour of Children, Under-Five-Years and Family by Mothers in the Economic Crisis Era at Cangkringan Sub-District Sleman, Yogyakarta.
3. The Ulama Perceptions on the Role Difference by Gender at Bantul District Yogyakarta Province.
4. The Study on Opportunities for School for Pregnant Students.

**2001/2002**

1. The Position and Role of Women in Political Parties in Yogyakarta Province
2. The Study of Gender Equality and Justice in Education in Junior High School (SLTP) Sleman District, Yogyakarta Province
3. The Work Ethos of Kulon Progo Community: 'A Study of Labour in Kulon Progo District: A Gender Perspective

**2002/2003**

1. A Profile of Welfare and Protection for Children at Special Region of Yogyakarta
2. A Model Development of Welfare and Protection for Children at Special Region of Yogyakarta

**II. Training**

1. Research methodology with gender perspective
2. Gender analyzing techniques
3. Programme plan with gender perspective
4. Family management
5. Business

**III. Seminars**

1. National seminar for women's participation in regional autonomy (2001)
2. Dissemination of the research findings of the Women's Study Centre of UNY (1998-2003)
3. Regional seminar about women's problems and unfairness in gender treatment (2002)
4. National seminar about challenges of women's organization and their leadership in the globalization era
5. One day seminar about the less developed woman's development in politics in terms of sociology, politics, and education (1999)

**IV. Others**

1. Projects for developing businesses in traditional tonics to optimize women's resources, establish small industries with the base of IPTEK and the conservation of tonic plants in the Special Administrative Area of Yogyakarta (2000-2003), in corporation with the Indonesian Science Institution (LIPI).
2. Module for the management of family with gender perspective (2003).
3. Module for family education with gender perspective (2003).
4. The development of university as the advocating centre of child protection and prosperity (KPA) in the Special Administrative of Yogyakarta.

5. Making Video/CVD about the development of women's resources, specifically, selling traditional tonics in the Province of Yogyakarta.

## V. Excellent Programmes

1. Developing Traditional Herbs (*Jamu*) business in the framework of Optimizing Women's Empowerment, Establishing Science-Based Home Industry and Conserving Herbs, in Yogyakarta Special Territory. As a result of cooperation with the Science Institution of Indonesia, it was chosen as an example of the best practice by UNESCO and UNDP in 2000.
2. Modules for family management with gender perspective has been chosen as a national programme as a result of cooperation with the Ministry of Women's Resources of the Republic of Indonesia, 2002-2003.
  - a. Management and Planning for family programmes
  - b. Communication in the family
  - c. Social education in the family
  - d. The style of parents' treatment in the family
  - e. Reproduction health in the family
  - f. Financial planning in the family
3. Module for family management with gender insight has been chosen as a national programme in cooperation with the Department of National Education for the Republic of Indonesia in 2003. The module consists of 7 titles:
  - a. Gender conception and unfairness
  - b. Democracy and human rights
  - c. Nutrients and health
  - d. Health and environmental conservation
  - e. Psycho-social conditions in family life
  - f. Skills of making tonics
  - g. Skills of making bird cages
3. The development of universities as the centre of advocacy for child protection and prosperity (KPA) in the Province of Special Administrative District of Yogyakarta was chosen as a national programme in cooperation with the Ministry of Women's Resource Development.

## **VI. Challenge and Hindrances**

Despite the success of our performance, we have many problems and challenges. Due to financial constraints, there are few chances for doing research, training, or some other academic programmes. Support from the main organization, which in this case is Yogyakarta State University, is limited, while there are many researchers ready to take part. For our existence as the Women's Study Centre, we cooperate with many relevant institutions like Governmental Departments and LSMs from abroad. To date, the qualification requirement for researchers in our institution is limited to S2 graduates. This means that their research skills and professionalism need to be enhanced. To accomplish this, we have not found the best solution yet as costs for enrolling in universities have gone up more than 300%, making it increasingly difficult to find more highly qualified researchers.



## Experience in Japan

*Hiroko Hara, PhD  
Ochanomizu University*

### I. Introduction

It is a great honor and pleasure to be in this group and to meet old and new friends in the Asia-Pacific Region.

### II. History of Women's/Gender Studies in Japan

#### II-1 Brief History of Women's/Gender Studies

Studies of women in various fields before the introduction of Women's Studies, i.e., studies on the history of women by historians, studies on conception and activities of women in everyday life in Volkskunde school in Japan, studies of male and female roles and socialization processes in ethnology (following Margaret Mead and Ruth Benedict), studies of sex roles in sociology, women's labour, and studies of "masculinity and femininity" in developmental psychology

Early 1970's: translation of Women's Studies into Japanese as "joseigaku" and contributions of articles on "joseigaku" to newspapers and magazines (Teruko Inoue in sociology of Wako University)

1974: introduction of Women's Studies as an advanced course for university juniors and seniors at Sophia University in Tokyo (Yoriko Meguro in sociology of Sophia University)

1975: establishment of Archives for Women's Cultures (Joseibunka Shiryokan), Ochanomizu University, Tokyo

1977-78: establishment of 4 women's studies groups in Tokyo and Kyoto

1978: establishment of National Women's Education Centre (now National Women's Education Centre) (NWECC) in Musashiranzan, Saitama

1978: establishment of the Institute for Women's Studies at Tokyo Woman's Christian University

1986: transformation of Archives for Women's Cultures into the Institute for Women's Studies (Joseibunka Kenkyu Senta), Ochanomizu University, Tokyo

Around 1995: emergence of research centres/institutes for Women's Studies at a few private universities

1996: transformation of the Institute for Women's Studies into the Institute for Gender Studies (IGS), Ochanomizu University, Tokyo

## II-2 Women's Studies, Men's Studies, and Gender Studies

Mid-1980's: emergence of men's studies and gender in gender studies in Japan

Importance of co-existence of women's studies, men's studies, and gender studies

## II-3 National Seminar on Women's Studies and Forum on Women's and Gender Studies Organized by NWEAC (See attached paper A, "Present and Future Programmes and Challenges of Women's and Gender Studies at the National Women's Education Centre of Japan," by Teruko Ohno and NWEAC Newsletters, vol. 19, no. 1; vol. 20, no. 1.)

1980-95: National Seminar on Women's Studies

1996- Forum on Women's and Gender Studies

## II-4 Courses Taught at Universities/Colleges

"Survey of the present status of courses related to women's studies in institutions of higher education" (1980-) by NWEAC (See attached paper A Present and Future Programmes and Challenges of Women's and Gender Studies at the National Women's Education Centre of Japan," by Teruko Ohno and NWEAC Newsletters, vol. 19, no. 1.)

## II-5 Research Centres/Institutes

Late 1990's-2003: increase in research centres/institutes for Women's Studies/Gender Studies:

Institute for Gender Studies (IGS), Ochanomizu University

Institute for Women's Studies, Tokyo Woman's Christian University

Institute of Women's Culture, Showa Women's University

Institute for Women's History and Culture, Kyoto Tachibana Women's University

Institute for Gender and Women's Studies, Aichi Shukutoku University

Institute for Gender & Women's Studies, Josai International University

Women's Studies Centre, Osaka Women's University

Institute for Women's Studies, Kobe College

Research Centre for Women's Studies, Osaka International University

Rikkyo Gender Forum, Rikkyo University

Gender Law and Policy Centre, Tohoku University  
 Institute of Gender Studies, Waseda University  
 National Women's Education Centre (NVEC)  
 Kitakyushu Forum on Asian Women  
 Tokai Foundation of Gender Studies

### III. Summary of Outcomes

- III-1 Recognition of Women's/Gender Studies as a Legitimate Field of Academic Research (See Section 2 of attached paper B "Gender Issues and the Reconstruction of Academe," a Special Committee for Examining Various Aspects of Gender Issues, Science Council of Japan).

1999: The category "gender" was newly added as one of its official subdivisions in multidisciplinary domains with a time limit of three years (originally *jigen tsuki fukugo ryoiki*) for the Grant-in-Aid for Scientific Research by the Ministry of Education, Culture, Sports, Science and Technology (MEXT).

1999-2002: More than 250 applications each year, enabling applications without a time limit under this category beginning in fiscal 2003.

2000: Part of the provisional grants for the promotion of technology and science (originally *kagaku gijutsu shinko choseihi*) was allotted to the selection of applications for projects on "gender equality," in which we saw considerable progress.

- III-2 Special Committees at the Science Council of Japan (SCJ) and a Slight Increase in the Number of Women Members (See attached paper B "Gender Issues and the Reconstruction of Academe," a Special Committee for Examining Various Aspects of Gender Issues, Science Council of Japan, May 2003).

1991-94: 4 women in 210 members of SCJ

1994-97: 1 woman in 210 members of SCJ

1997-2000: 2 women in 210 members of SCJ

1997-2000: Special Committee for the Improvement of Working Environment for Women Scientists

2000-2003: 7 women in 210 members of SCJ

2000-2003: Special Committee for Examining Various Aspects of Gender Issues

2003- 13 women in 210 members of SCJ

### III-3 Participation of Researchers in Women's/Gender Studies in the Formulation of National Laws Related to Gender

1985: enactment of the Law Concerning the Promotion of Equal Opportunity and Treatment between Men and Women in Employment and Other Welfare Measures for Women Workers (Equal Employment Opportunity Law)

1991: enactment of the Child/Family Care Leave Law (enlarged in 1995, 1997)

1995: ratification of the "ILO 156 Convention regarding the equal opportunity/treatment of women and men with family responsibilities"

1997: abolishment of the "Protection Provisions for Women" in the Labour Standards Law; revision and substantial strengthening of Equal Employment Opportunity Law (including sexual harassment); enactment of Long-Term Care Insurance Law (partially effective as of April 2000, and fully effective as of April 2001)

1998: enactment of the Basic Law for Reforms in Central Government Ministries and Agencies (established the Council for Gender Equality as well as the Gender Equality Bureau in the newly built Cabinet Office)

1999: enactment of the Basic Law for a Gender-equal Society; enactment of the Law for Punishing Acts Related to Child Prostitution and Child Pornography, and for Protecting Children

2000: enactment of Long-Term Care Insurance Law; enactment of the Law for the Prevention of Child Abuse (Jido Gyakutai no Boshi to nikansuru Horitsu); enactment of Stokers Prevention Law (Sutokazu Ho)

2001: enactment of the Law for the Prevention of Spousal Violence and the Protection of Victims

2002-2003: Cabinet decision to abolish special spouse deduction in the income tax system as of January 2004

### III-4 Participation of Researchers in Women's/Gender Studies in Various Committees/Advisory Groups in National and Local Governments

Currently: on education, social security (pension, child benefits, child care services, public assistance for the destitute, etc.), tax laws, ODA evaluation

### III-5 Slight Changes in Scopes of Various Academic Fields with Gender Perspectives

1980's: history, labour, law, and women's labour

1990's: sociology, literature, cultural anthropology, psychology, economics, art history, and law

2000's: political science, medical science, sports science, studies in development and international cooperation, etc.

### III-6 Networking of Researchers and/or Academic Associations for Gender Sensitivity

1995: Japanese Association for the Improvement of Conditions of Women Scientists (JAICOWS), composed of current and past women SCJ members and its research liaison committee members

2002: Network of Academic Associations in Natural Sciences for Gender Equal Participation (Danjo Kyodo Sankaku Gakukyokai Renrakukai) (men and women)

### III-7 Others

2002-2003: Formulation of action plans for Gender Equality (including positive actions) in major national universities (Tohoku University, Nagoya University, and University of Tokyo)

## **IV. Challenges to Further Improve Women's/Gender Programmes in Japan**

IV-1 Increasing Researchers and Educators of Women's/Gender Studies, and Enhancing Women's/Gender Studies

IV-2 Acquiring Gender Balance among Researchers in Various Fields

IV-3 Promoting Sharing of Cares for Children, the Elderly, the Sick, and the Disabled with Various Abilities among Family Members and Community Members

IV-4 Issues of Family Names for Married Women Researchers

IV-5 Expanding Scopes of Various Academic Fields with Gender Perspectives

IV-6 Increasing Participation of Researchers in Women's/Gender Studies in the Formulation of National Laws Related to Gender and in Discussions for Policy Formulation of Domestic and International Affairs

IV-7 Further Gender Analysis Training for Government Officers and Related Personnel in the Fields of Domestic and International Affairs

IV-8 Gender-Sensitive Education from Early Childhood to Primary, Secondary, and Higher Education

IV-9 Advocating Awareness of Human Rights in General

IV-10 Furthering Women's Empowerment in Decision-Making

## **V. Recommendations**

### V-1 Recommendations Necessary for Japan

V-1-1 Deepening and Widening the Scope of High-Quality WS/GS

V-1-2 Strengthening Networks with WS/GS Researchers in the Asia-Pacific Region

V-1-3 Expanding Activity Areas with Job Opportunities in Society for BA's, MA's and PhD's in WS/GS

V-1-4 Linking Academia with a Wide Range of Sectors in Society

### V-2 Recommendations for the Asia-Pacific Region

V-2-1 Networking of Researchers and Institutions in Women's/Gender Studies in the Asia-Pacific Region

V-2-2 Publication of Our Experiences

References (all in Japanese) (omitted)

## Supplementary Country Report: Japan<sup>1</sup>

### Gender Issues and the Reconstruction of Academe

*Special Committee for Examining Various Aspects  
of Gender Issues, Science Council of Japan  
(A tentative and abridged translation  
by Hiroko Hara and Miwako Shimazu)*

#### Abstract

With the formulation of Basic Law for a Gender Equal Society in 1999, the Japanese government is taking relevant measures for gender equality, but still further improvements are being called for by various facets of society. For example, the Science Council of Japan (SCJ) has been pointing out the urgent need to work on the improvement of women researchers' research environment, while concurrently working to promote an increase in the number of women members at the SCJ, so as to achieve a numerical target it has set on its own (10 percent by 2010). As a result of a gradual rise in the number of women researchers and their research, new tasks, viewpoints, and methodologies neglected in the past are attracting attention in diverse research fields and thereby constitute one of the key perspectives towards the reconstruction of academe. Furthermore, such reconstruction of academe from gender perspectives should be pursued in much wider range, so that they would be accepted as new perspectives to be shared, not only among women researchers alone, but also involving male counterparts.

The placement of women university faculty and the sex ratio of board members within academic associations indicate that the situation in Japan is still far from the ideal of a gender equal society. Therefore, increasing the number of women researchers and improving their research environment are important issues in Japanese academia, and also are essential strategies for the establishment of a gender equal society in Japan.

The environment surrounding women researchers manifests many problems, including the following: 1) a remnant of gender bias in school education known as the "covert curriculum"; 2) sexual harassment on graduate school campuses, which are the starting points for would-be researchers; 3) a lack of transparency in personnel selection; 4) sexual division of labour in the private sphere of researchers, such as marriage, child bearing, and child care; and 5) a lack of support

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<sup>1</sup> This report was submitted after the consultation.

systems. While some issues call for urgent improvement, specific measures have been taken for others, such as use of maiden names or bynames after marriage, revised requirements for application of the government's Grants-in-Aid for Scientific Research for part-time lecturers, and interruption from, and return to, research before and after child-care leave.

The deliberation on the importance of reconstructing academe from gender perspectives and the strategy for improving women researchers' environment by the Special Committee for Examining Various Aspects of Gender Issues at SCJ has revealed that there still remain a host of issues yet to be examined. For this reason, we urge the Science Council of Japan to continue its systematic review of gender issues and academe. We also would like to emphasize the significance of further promoting gender equality in Japanese society to achieve these ends.

## **Proposals**

### **Proposal to the Science Council of Japan (SCJ)**

The statement the Science Council of Japan (SCJ) submitted during the 17<sup>th</sup> term (1997) has set a numerical target to increase its women members by 10 percent (among 210 members) by the end of 2010. The SCJ is urged to continue to take active measures for the increase of its women members. In order to achieve this goal, we need qualitative and quantitative enhancement of women scientists at universities, research institutes, and academic associations. This entails the improvement of the research environment for women scientists in all fields including the humanities, social sciences, basic sciences, engineering, agriculture, and medicine (pharmacology and nursing). Hence, we propose for the SCJ to establish an organization to tackle with these issues in the 19<sup>th</sup> term and afterwards. This holds true even if the present numerical target may have to be reconsidered after changes.

### **Proposals to Japanese society**

Currently, gender perspectives are attracting global attention as an important issue involving academic research. In response, the SCJ is determined to continue to work actively in collaboration with international organizations to further reconstruction of academe based on gender perspectives and to improve the research environments for women scientists, so as to constantly maintain the appropriate number of women members within. Likewise, universities, research institutions, and academic associations should also continue such efforts. With this background, we make the following proposals on measures particularly necessary to resolve gender problems involving academic studies:



### ***1. Proposal for urgent measures to solve women researchers' problems***

The barriers confronting women researchers, including the inequality in recruitment, employment, and promotion make manifest a sheer lack of respect for human rights which value men and women equally in all fields and at every stage of life. The establishment of human rights is therefore imperative. In particular, the absence of systems to prevent sexual harassment, as well as systems to support childbirth and childcare, is most likely to surface as a problem; therefore, priorities should be given to these two issues. For the former, we should formulate comprehensive measures for prevention, and, at the same time, offer appropriate counseling and help desks. For the latter, we should radically transform the conventional way of thinking and immediately create necessary systems and benefits since the problems cannot be solved solely by the efforts of individuals, cooperation of families, and understanding at workplaces.

### ***2. Proposal for reconstructing academe from gender perspectives***

Reconstruction of academe from gender perspectives has just started. Therefore, active work is urgently needed so that its significance will be widely recognized and academe based on new perspectives will develop further. For this aim, it is essential to increase the number of women researchers and enhance their capabilities. Specifically, we need to motivate students into academic research, improve research environments, and actively promote gender equality at universities, research institutions, and academic associations, and others.

### ***3. Proposal on long-term issues for a gender equal society***

In order to establish a gender equal society, many issues remain which still need improvement. These remaining problems and their causes should be identified and clarified in order to bring about improvements by actively proceeding with gender-perspective, academic research on a wide range of encompassing social institutions, customs, and values.

## **Section 2**

Activities by the Working Group of the “Special Committee for Examining Various Aspects of Gender Issues” during the 18<sup>th</sup> Term of SCJ (2000-2003).

During its 17<sup>th</sup> term, the Science Council of Japan established the “Special Committee for the Improvement of Working Environment for Women Scientists.” The proposal by this committee entitled “Concrete Measures for the Improvement of a Working Environment for Women Scientists” was adopted at the 132<sup>nd</sup> General Assembly on June 18, 2000. The proposal categorizes a range of strong demands made by women researchers into 8 items and urges the government, universities

and research institutions, and academic associations to take concrete measures for improvement of each item.

During the 18<sup>th</sup> term (2000-2003), with the establishment of the “Special Committee for Examining Various Aspects of Gender Issues,” some members suggested the need to assess how the proposal is actually to be implemented; hence, a working group headed by Satoru Ikeuchi was formed.

The working group, after grasping the current situation for each item in the proposal, has been working on feasible matters ever since, as summarized below.

The members of the 17<sup>th</sup> Term urge the government, universities and research institutions, including national, public, and private:

- 1) To annually survey the sex ratios of teachers, researchers and managerial staff at universities and research institutions, release the results and analyze the trends and changes.

(Action taken)

As for national universities, the Japan Association of National Universities has already decided to conduct an investigative study and persuade public and private universities to do likewise.

In the meantime, Lifelong Learning Policy Bureau under the Ministry of Education, Culture, Sports, Science and Technology set up a panel named “Josei no Tayona Kyaria o Shiensuru tameno Kondankai (tentatively translated as Panel for Supporting Varieties of Career Patterns of Women)” with Masako Niwa as a chairperson, focusing on three themes, one of which is “desirable forms of support to women researchers at universities and research institutions.” The conference’s first report “Tayona Kyaria ga Shakai o Kaeru-Josei Kenkyusha eno Shien (Various Career Patterns Empower Our Society-Support for Women Researchers [tentative translation])” submitted in March 2003, states “The intensive work of women researchers led to the emergence of new research fields and research from innovative perspectives” (p. 21). This proves that women researchers’ contributions to academe are beginning to be duly recognized.

- 2) To set up a budget for specified purposes, such as the “Research and Education Project to Promote Gender Equal Participation in the Field of Science.”

(Action taken)

For the Grant-in-Aid for Scientific Research by the Ministry of Education, Science, Sports, and Culture, “gender” was newly added in 1999, as one of its official subdivisions in multidisciplinary domains with a time limit of three years (originally

jigen tsuki fukugo ryoiki). There have been more than 250 applications each year. Furthermore, part of the provisional grants for the promotion of technology and science (originally kagaku gijutsu shinko choseihi) was allotted to the selection of applications for projects on “gender equality.”

3) To increase childcare assistance for researchers

(Action taken)

The general outlook is turning for the better as there has already been a gradual increase in the number of universities establishing daycare centres, like the Ministry of Ministry of Education, Science, Sports, and Culture. There has also been an increase in the number of academic associations opening nursery rooms during academic conferences. Such being the case, at the General Assembly in the fall of 2001, our working group conducted a questionnaire survey on “childcare services during academic conferences,” with SCJ members as respondents. The results, as released in the April 2002 issue of *Trends in Sciences*, indicate that many SCJ members have specific suggestions. In March 2003, our working group and JAICOWS<sup>2</sup> jointly held a symposium on “childcare support for researchers.” There are also new programmes enabling women to continue their research that are yet to be launched. For example, programmes that would allow those researchers on childcare or maternity leave to temporarily work at home, programmes that would provide subsidies for the cost of housework, and programmes that would provide scholarships to help those returning from childcare or maternity leave. It is important to draw up specific plans for each implementation.

Note that a section on research grants under the Council for Science and Technology, headed by Ms. Setsuho Ikehata PhD President of Tokyo University of Foreign Studies, reached broad agreement to amend the existing rule which requires the abolishment of research, or the replacement of a research head, in cases where researchers cannot continue their research funded by the Grant-in-Aid for Scientific Research for six months or longer. The agreement calls for more flexibility in its operation by allowing for up to one year of interruption in research because it was difficult for researchers to take childcare leave.

4) To improve the method of recruitment and promotion.

(Action taken)

No special efforts have been made.

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<sup>2</sup> Japanese Association for the Improvement of Conditions of Women Scientists, composed of current and past women SCJ members and its research liaison committee members.

- 5) To organize various mechanisms to prevent sexual harassment and to report the actual conditions

(Action taken)

Thanks in part to call by the Japan Association of National Universities, work for the prevention of sexual harassment is progressing. Each university has implemented ethical codes and penal regulations and established counseling rooms, help-lines, and investigating committees, while publishing booklets and holding study meetings. Partly to exchange information about mutual experiences, our Special Committee held a symposium on “Sexual Harassment in the Academic World-Offense and Damage” on December 24, 2002. The symposium emphasized the necessity of coping with the problem from diverse perspectives. Moreover, each university is choosing to hold “symposiums on gender equality,” where problems of sex harassment on campus are increasingly taken up. Thus, the presence of the problem is being recognized by the public, however slowly.

- 6) To revise the qualifications for application to the Grant-in-Aid for Scientific Research by the Ministry of Education, Science, Sports, and Culture.

(Action taken)

Our working group is in the process of sorting out wide-ranging demands.

- 7) In selecting board and other members, academic associations should respect the sex ratios of the members.

(Action taken)

SCJ members agreed to create a new column on the “Registration Form for Academic Societies” submitted by academic associations for the selection of SCJ members for the 19<sup>th</sup> term. Data collected from this column indicates the sex ratio of the board, editorial and reviewing committees within each academic association. Using this data, our working group has compiled statistics on the current conditions surrounding gender equality at academic associations.

- 8) To allow researchers to use whatever names they prefer, including maiden names and pseudonyms, both in public and private.

(Action taken)

During the General Assembly in the spring of 2001, our working group carried out a questionnaire survey on the “Use of Maiden Names by Researchers,” with SCJ members as respondents. The results, as released in the November 2001 issue of *Trends in Sciences*, SCJ’s monthly journal, demonstrate that the majority of the members support the use of both maiden names and pseudonyms. It should be noted that starting on April 4, 2001 pseudonyms are allowed in registering as

researchers at the Ministry of Education, Culture, Sports, Science, and Technology, to be followed by national universities. By contrast, some private universities still require the use of a name on the family register. In August 2002, the head of the Special Committee sent a formal request to the Association of Private Universities of Japan to abolish this system.

As described in the above, the working group picked up from a list of demands listed in the “Proposal” those items which were most feasible and worked on them. In the course of its activities, our working group carried out questionnaires on SCJ members twice and published the results in *Trends in Sciences*. We realize that a broader picture can be obtained by surveying all the Liaison Committees, but the lack of a system (such as an email system of all the Liaison Committees) and a budget for employing part-timers for the sorting of data, prevented us from conducting such a survey. We hope such a report will be available in the future.

As if keeping step with our work at SCJ, the Specialist Committee on Basic Issues of the Council for Gender Equality, under the Cabinet Office, included “measures to support challenges in research fields” as one of “Measures to Support Women’s Challenges” introduced in April 2003. The fact that these measures propose to take positive action for issues our working group has been dealing with shows that overall improvements are being made in this area.

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## Special Committee for Examining Various Aspects of Gender Issues, Science Council of Japan (the 18<sup>th</sup> Term)

### Committee Members

Otohiko Hasumi (chair, 1<sup>st</sup> division)  
 Hiroko Hara (vice-chair, 1<sup>st</sup> division)  
 Satoru Ikeuchi (vice-chair, 4<sup>th</sup> division)  
 Keiko Kashiwagi (1<sup>st</sup> division)  
 Yoshiko Iwai (2<sup>nd</sup> division)  
 Yutaka Shimazu (2<sup>nd</sup> division)  
 Mitsuhiro Tsuruta (3<sup>rd</sup> division)  
 Naohiko Jinno (3<sup>rd</sup> division)  
 Fumiko Yonezawa (4<sup>th</sup> division)  
 Yasuharu Suematsu (5<sup>th</sup> division)  
 Masataka Fujino (5<sup>th</sup> division)  
 Takeshi Watanabe (6<sup>th</sup> division)  
 Hajime Orimo (7<sup>th</sup> division)  
 Kiyohisa Takahashi (7<sup>th</sup> division)  
 Setsu Ito (home economics liaison  
 committee, 6<sup>th</sup> division)

### Working Group

Satoru Ikeuchi (chair, 4<sup>th</sup> division)  
 Hiroko Hara (1<sup>st</sup> division)  
 Keiko Kashiwagi (1<sup>st</sup> division)  
 Yoshiko Iwai (2<sup>nd</sup> division)  
 Mitsuhiro Tsuruta (3<sup>rd</sup> division)  
 Masataka Fujino (5<sup>th</sup> division)  
 Masako Niwa (6<sup>th</sup> division)  
 Hajime Orimo (7<sup>th</sup> division)  
 Setsu Ito (home economics liaison  
 committee, 6<sup>th</sup> division)  
 Mariko Kato (astronomy liaison  
 committee, 4<sup>th</sup> division)

Science Council of Japan (SCJ) is composed of the following seven Divisions (210 members):

1<sup>st</sup> Division (31 members): Humanities (Philosophy, Literature and History) and other disciplines including Pedagogy and Physical Education, Sociology, Psychology, Human Geography, Cultural Anthropology, and Archaeology;

2<sup>nd</sup> Division (26 members): Law and Political Science;

3<sup>rd</sup> Division (26 members): Economics, Commerce, and Business Administration;

4<sup>th</sup> Division (31 members): Basic Sciences;

5<sup>th</sup> Division (33 members): Engineering;

6<sup>th</sup> Division (30 members): Agriculture, Animal Husbandry, and Home Economics;

7<sup>th</sup> Division (33 members): Medicine, Dentistry, Pharmaceutical Science, and Nursing Science.

## Country Institutional Report: Malaysia

*Sharifah Zaleha binte Syed Hassan*  
*Universiti Kebangsaan Malaysia*

### Introduction

All Malaysian universities have accepted Gender Studies as a legitimate field of study, but how the field has been developed and to what purpose it has been put to use differ from one university to another. In Universiti Kebangsaan Malaysia (UKM), discourses on women and gender issues in development started in mid-1980s and were closely related to the research and activist work of a handful of women academicians who were keen to forge an understanding of gender and gender inequality using Western feminist and/or Islamic perspectives. Attached to the Faculty of Islamic Studies, Faculty of Social Sciences and Humanities, and the Faculty of Science and Technology, these academicians worked independently of one another to raise gender consciousness among their students and colleagues. They did this by organizing seminars to discuss women's issues in development, incorporating gender perspectives in their research findings<sup>1</sup> and in existing undergraduate and graduate courses, publishing articles in books and journals and encouraging undergraduate and graduate students to do small scale research on women, gender and society for their theses. These academicians did not strive for the creation of a separate programme of women or gender studies at the undergraduate or graduate level as another mode of advocacy, but managed to get one academic department, that is the Department of Anthropology and Sociology, to introduce a course on "Gender and Development" as part of the Bachelor of Arts degree.

Looking at the situation in UKM then, it is not altogether incorrect to say that Gender Studies was under-developed in the university. This does not mean that university authority was reluctant to let the field develop. In fact, in 2000, as UKM moved to become a research university and in order to ward off criticisms for taking the issue of women's empowerment and gender equality lightly, the university authority was prepared to consider any proposal, plan or initiative that would systematically enhance knowledge about women, gender and development. As a result, three gender-related projects were submitted for consideration. They were (a) the establishment of the Centre for Gender Research (or *Pusat Penyelidikan*

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<sup>1</sup> During that time, most of the research undertaken focused on the experiences of rural women and was concerned with issues of feminization of poverty, under representation of women in political parties, patterns of utilization of women labour force, and unequal access to opportunities for education and jobs.

*Gender*); (b) the creation of a Master's in Social Science (Gender Studies) Programme and (c) the creation of a Chair in Women and Leadership.

## **Centre for Gender Research**

### ***History***

The CGR has its origins in a research cluster that was formed in 1996 to investigate the constructions of womanhood in Malay culture and society in the face of the modernization and globalization challenges. Called *Kumpulan Kajian Wanita*, or KEKWA (Women Studies Group), it was based in the Institute of Malay World and Civilization, UKM. The group, headed by Prof. Dr. Sharifah Zaleha Syed Hassan, a cultural anthropologist, was initially comprised of nine researchers, eight women and one man, from the disciplines of anthropology, political science, linguistics, communications and media studies. Over time, other researchers from the disciplines of human geography and history joined the group, thereby increasing KEKWA membership to fourteen.

Between 1996 and 2001, KEKWA undertook and completed three projects. This research concerned:

- a. The status and images of Malay women in the traditional sources (1996)
- b. The status, roles and images of Malay women in colonial times (1997-1998)
- c. Globalization and the survival strategies of urban Malay women (1999-2001)

The findings of each research project were disseminated through seminars, forums, books and articles in journals. What is significant about KEKWA is that in the course of its research activities and conferences, the group was able to show that there was no shortage of scholars, within and outside UKM, with research interests in women and gender issues in development in Malaysia. Secondly, it also demonstrated a capability of establishing linkages with other institutions of higher learning and organizations that were committed to increasing gender awareness in society and promoting women's standpoints on matters pertaining to gender equality in the fields of economics, politics and education. These institutions and organizations include the Universiti Putra Malaysia, Universiti Malaya, the Division of Women's Affairs in the Ministry of Family and Women Development, the Southeast Asian Association For Gender Studies, Malaysia Branch (SAMA), the National Council of Women's Organization and the Dewan Bahasa dan Pustaka.

So, in 2001, when the Faculty of Social Sciences and Humanities was re-structured to accommodate the market demand and need for greater inter-disciplinarity, the Dean proposed that KEKWA be formalized and renamed the Centre for Gender Research. A concept paper detailing the rationale for its establishment, the mission,



objectives, role and structural organization of CGR was drawn up in May 2002 and presented to the Board of Directors of UKM for approval. After some deliberation, the CGR was established in July 2003.

In its present form, the CGR is a Centre of Excellence located in the Faculty of Social Sciences and Humanities, UKM. Prof. Dr. Sharifah Zaleha Syed Hassan was appointed as Head of the CGR. She works in constant consultation with members of the CGR's 'steering committee' to determine the research focus of the CGR and its activities. Bearing in mind that there were scholars and researchers in the other faculties of UKM who had done, or were doing, research on gender issues in development, the CGR issued an invitation to those concerned to affiliate with it. The response to the invitation was overwhelming as 41 academicians registered their interest to work in or with the CGR.

### *Mission*

The mission of CGR is to become a Centre of Excellence that seeks to enhance knowledge and expertise in the field of gender studies so that the information gathered and the skills acquired through its activities could contribute to the improvement of the quality of life of the peoples of Malaysia and Southeast Asia.

### *Rationale and research concerns*

The CGR takes cognizance of the fact that since ratifying the 1979 Convention on the Elimination of all Forms of and Discrimination Against Women (CEDAW), all Southeast Asian governments have taken actions and initiatives to empower women and improve their situation with a view of achieving gender equity, development and peace. Although considerable progress has been made in the advancement of women, new events and situations have emerged with certain consequences for women and inter-gender relations. The rapid globalization of the economy, armed conflicts, international migration and the financial crisis have affected women much more negatively than men. There are still many issues that are not understood or remain unresolved. These include under-representation of women in decision-making roles in government bodies, private companies and political bodies, feminization of poverty, crimes against women, domestic violence, unequal access for men and women to business opportunities, and laws dealing with work, marriage, divorce, child care and inheritance that do not favour women. So as to sustain and reinforce efforts at minimizing the gender gap in the fields of politics, law, education and the economy, it is felt that Malaysia and other Southeast Asian countries should not just constantly examine and re-examine existing policies and programmes on women and development, but also broaden their research scope on the significance of gender in shaping the experiences of individuals and communities and the structure of power relations between men and women.

Evidently, the CGR has an important role to help Malaysia and the region fulfill this need by undertaking, stimulating and supporting short term and long term research projects on gender issues in development. These issues are to be analyzed or discussed in relation to five areas listed below:

1. *Cultural constructs of the body* (e.g. customs, practices, gender ideologies, gender categories, gender images, attitudes, perceptions, gender-related linguistic behaviour)
2. *Democracy, politics and law* (e.g. social policies, role of mass media, civil society, women's movements, participation of women in religious organizations, feminisms, leadership, legal reforms)
3. *Economy, labour and work* (e.g. gender and work, gender gap in the corporate sector, women's economic associations and networks, entrepreneurship, men and women in formal and informal sectors, gender and multinational companies, labour migration)
4. *Family, well-being and household strategies* (e.g. intergenerational, intra-gender and inter-gender dynamics, caring for the young and the aged, gender and health, domestic conflict, divorce)
5. *Education and human development* (gender socialization in institutions of learning, youth programmes, gender and curriculum development)
6. *Science, technology and human development* (gender and family planning methods, human computer interaction, etc.)

### ***Objectives of the CGR***

Within ten years of its establishment, the CGR hopes to achieve the following objectives which are to:

1. Design and conduct research programmes and activities that address and resolve gender issues in development in Malaysia or other Southeast Asian countries;
2. Serve as a national and regional research and resource centre in the field of gender studies;
3. Bring together scholars, government officials, people in the industry and social activists to interact and assist one another in the formulation of effective policies in the relevant areas;
4. Disseminate research findings on gender and development through publications, forums, seminars and conferences;
5. Offer funds to graduate students in the Faculty of Social Sciences and Humanities who undertake research on gender and development;

6. Manage and regulate linkages and networks with key national, regional and global institutions concerned with gender studies.

### ***Current profile of research affiliates of CGR***

The number and qualifications of the academic staff of UKM who are affiliated with the CGR are as follows.

<b>Qualifications</b>	<b>Female</b>	<b>Male</b>
PhD	16	7
Master's	13	6
Total	14	6

### ***Linkages and networks***

The CGR has established and intends to establish linkages with the following agencies and organizations for the funding of research projects, collaborative research and scholarly exchanges.

#### **National level**

The Ministry of Family and Women Development of Malaysia

University of Malaya (Gender Studies Programme, Institute of International Policy and Management or INPUMA)

Dewan Bahasa dan Pustaka

The Southeast Asian Association for Gender Studies (Malaysia Branch) or SAMA

National Council for Women's Organizations of Malaysia

Institute of Gerontology, Universiti Putra Malaysia

<sup>2</sup>\**The Ministry of Trade and Entrepreneurship*

\**The Ministry of Science and Technology*

\**The Science University of Malaysia*

#### **International level**

The Mahidol University International College, Mahidol University, Thailand

The Centre for East Asian Studies, Gothenburg, Sweden (CEAS)

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<sup>2</sup> \* signifying an organization/institution that CGR intend to link up with

Toyota Foundation

*\*The Committee for International Cooperation in Higher Education (CICHE)*

*\*Prince of Songkla University, Thailand*

*\*Japan Foundation*

*Asia-Pacific Development Centre (Gender and Development Division)*

### ***Research projects and activities***

The research projects that the CGR is and will be undertaking in 2003 and 2004 are:

1. *Industrialization and the growth of women's economic organizations in the urban and rural areas of Malaysia* (funded by UKM and Ministry of Science and Technology of Malaysia);
2. *Women, employment and household strategies: a study of inter-gender dynamics and family stability among the middle class Malays, Chinese and Indians in Malaysia* (to solicit funding from the Ministry of Family and Women's Development of Malaysia, UKM and other bodies yet to be determined).

The CGR is in the process of planning its activities. Among other things, it will try to will organize workshops in order to 'refresh/re-tool/retrain' its research affiliates on research methodology, theories in the social sciences on gender and gender inequality, globalization and other topics of mutual interest. It will also conduct seminars and arrange for the publications of the research findings of the research affiliates.

### **The Master of Social Sciences (Gender Studies) Programme**

This programme has been reviewed and approved by the Academic Committee of UKM and the Ministry of Education of Malaysia. It will be offered in the new academic session of 2004/05. This programme is a one and a half year programme of course work and research. Students who enroll in this programme are required to take 9 courses each worth 3 credits and submit a project paper about 20,000 words long. The project paper is worth 9 credits.

The courses offered are as follows.

*Compulsory courses:*

- Contemporary social thought
- Research methodology

- Feminist theories in the social sciences
- Gender, culture and society
- Family, gender and development

*Elective courses:*

- Gender and work
- Policy, sustainable development and gender
- Globalization, transmigration and gender issues
- Women and political activism in Muslim societies
- Women in Malaysian politics
- Mass media, politics and gender images

The courses are designed with a view of:

- Encouraging students *not* to assume that gender means the same thing in historical moments, epistemologies and cultural frameworks;
- Fostering debates about constructions of gender identities and the implications of categories of gender differences for the creation of a just and equal society; and
- Providing skills for students to research, to think critically and strategically and wherever possible, to apply gender analysis.

## **The Chair in Women and Leadership**

Actually, the idea for the establishment of the Chair in Women and Leadership in UKM was mooted in 2000 when Prof. Wang Yibing of the Public Relations Office of the Asia-Pacific Region visited UKM. It was supposed to be called the UNESCO Chair in Women and Leadership. Unfortunately, there was no follow up on this matter. However, early this year, a small group of academicians who were not unaware of the proposed project and who saw in it a means of entrenching gender studies in UKM, drew the attention of the Head of the Chancellor's Foundation, to it. The latter discussed the matter with UKM's higher officials and it was agreed to re-activate the project.

The responsibility to do this was entrusted with the Head of the CGR, the Head of the Division of Chancellor's Foundation and the Head of the Division of International Relations, UKM. As a first step towards the creation of the Chair in Women and Leadership, the Head of the CGR prepared and submitted the proposal for its establishment. The proposal was accepted by the university authority and now efforts are being made to secure funding for the creation of the Chair.

Briefly, the Chair in Women and Leadership will focus on research, teaching and training related to the involvement of women in national development and nation building in the Southeast Asian region. Its aims are to:

- Provide an opportunity for UKM to widen its present scope in teaching, research and training by including women and gender studies which are deemed very important in the context of national and international development; and
- Provide an opportunity for scholars who have done extensive research on women's role in society to play a significant part in the development process in Malaysia and Southeast Asia.

The duties of the Chair holder are:

- To design and conduct research projects in related areas;
- Make seminar presentations on his/her findings at UKM and other institutions to be determined by the Faculty of Social Sciences and Humanities;
- Develop and conduct training courses for women in managerial positions; and
- Provide advice and mentor career development of selected women academics at UKM.

## **Conclusion**

By way of conclusion, suffice it is to say that it is only very recently that UKM has given formal recognition to Gender Studies as a field of study compared, say, to the University of Malaya, the Science University of Malaysia and the Universiti Putra Malaysia where Women/Gender Studies programmes have taken root much earlier. It is hoped that in the ensuing years, and through the CGR, the Master's Programme in Gender Studies, and later, the Chair in Women and Leadership at UKM, there will be a build up in terms of expertise and knowledge in gender-related issues that will contribute significantly to the universal quest for equity and justice.

## Country Institutional Report: Malaysia

*Shanthi Thambiah*  
*University of Malaya*

### 1. Introduction<sup>1</sup>

In Malaysia, Women's Studies and Gender Studies are new fields struggling to be accepted as legitimate academic fields equal to mainstream disciplines. In the early years, Women's Studies were resisted because of the fear that it would breed anti-men attitudes, and it was also accused of merely imitating Western feminism. Despite this resistance, the academic and intellectual validity of Women's Studies and Gender Studies was gradually recognized because of the research done by early feminists. It also challenged earlier knowledge that formed mainstream thinking. This new knowledge and awareness brought many changes. For example, amendments were made to existing laws, the government became cognizant of the importance of integrating women into the development process and the women's movement increased their efforts to sensitize society on women and gender issues.<sup>2</sup> In Malaysia, research and studies on women before the seventies were scarce, but there were early Malaysian writers and researchers who welcomed international changes achieved by the global women's movement, and who were prepared to work to localize the need to elevate the position of women in society.<sup>3</sup> Public universities were also urged to look into ways of contributing towards uplifting the status of women.

According to Fan (1981), the number of writings and research on Malaysian women increased substantially after 1970, as a priority area for research on women. We began to see more work being done on issues relating to women and economic development, and women and work.<sup>4</sup> However, the legal status of women and women's rights<sup>5</sup> continued to be a popular area of study, followed by anthropological and sociological studies on women, and demographic studies

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<sup>1</sup> The introduction to this paper is drawn from Thambiah (2000) p. 86-87.

<sup>2</sup> See the introduction to Rokiah Talib and Shanthi Thambiah (1998) p. viii.

<sup>3</sup> Jamilah Ariffin (1984) has discussed the impact of the International Women's Decade on the volume of research and studies on women since the 1970s. See also Nik Safiah Karim (1985a, 1985b).

<sup>4</sup> Some of these writings are Amarjit Kaur 1989; Heyzer 1987, 1988; Hing Ai Yun 1984; Hing Ai Yun & Rokiah Talib 1986; Hong 1983; Maznah 1989; Ng Choon Sim 1987.

<sup>5</sup> See Mehrun (1989) for work on the legal status of women. On women's rights see Ng Choon Sim & Maznah (1986).

mainly focusing on fertility and marriage. These trends continued into the eighties and early nineties with the topic “women and development” receiving most attention from mostly female academics. Health and welfare also emerged as a new area of research in that period.<sup>6</sup>

The following section outlines the history of the institutionalization of Gender Studies, and its profile since its inception at the University of Malaya.

## **2. Background on the Gender Studies Programme at the University of Malaya**

The Gender Studies Programme at the University of Malaya was founded during the 1994/1995 academic session under the Dean’s Office of the Faculty of Arts and Social Sciences. It is multi-disciplinary in approach and offers a range of courses from theory to methodology, and to family, economics, politics, law and religion. Gender Studies as a teaching discipline is a novel idea in Malaysia because it requires academics and students to deconstruct and reconstruct traditional values. True to the philosophy of university education, students are expected to rethink and reevaluate their roles in society.

The Programme was conceptualized to meet contemporary needs in our fast industrializing nation. The Programme trains students to be sensitive to gender issues and to be able to apply their training when they enter the job market. Students who benefit from the wide exposure of course offerings are expected to have a better perspective on matters related to gender in society and culture. Given the training, they should have a better perspective on issues related to gender. They could impact existing or future policies, or even reformulate policies so that they are gender sensitive.

The Programme also provides a platform for academic discourse on gender by organizing forums, seminars, workshops and conferences.

The Gender Studies Programme networks with both local and international organizations which support the Programme. The local network includes experts from other local universities, The Ministry of Women’s Affairs and Family Development and local women’s NGOs. The international organizations that have helped the Programme in the initial stages of fact finding and the institutionalization of the Programme at the University of Malaya are the Canadian Cooperative and Support Office (CIDA) and the Gender and Development Centre at APDC. Linkages have been also established with the Departments of Sociology,

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<sup>6</sup> See Chee Heng Leng (1988) and Lee Siew Hoon (1984). See Jamilah Ariffin’s reference bibliography (1991) for a more detailed account of writings and research on women and gender issues in Malaysia.



Anthropology and Women's Studies at the University of Edinburgh through the Committee for International Cooperation in Higher Education (CICHE) under the British Council.

### 3. Student and Academic Staff Profile of the Gender Studies Programme, Faculty of Arts and Social Sciences, University of Malaya

**A. Undergraduate Enrolment Profile** (for courses offered by the Gender Studies Programme as both core and elective courses. Students need to obtain at least 27 credit hours to minor in Gender Studies; each course is 3 credit hours. The bold font indicates the highest number of enrolment by sex in a year since the programme commenced).

Courses	Academic Session	Female	Male	Total
AZEA 1101 Introduction to Gender Studies	1996/1997	5	3	8
	1997/1998	20	8	28
	1998/1999	43	7	50
	<b>1999/2000</b>	<b>111</b>	<b>5</b>	<b>116</b>
	2000/2001	87	14	101
	2001/2002	91	18	109
	2002/2003	36	5	41
	2003/2004	66	5	71
AZEA 1102 Gender, Society and Culture	1996/1997	5	1	6
	1997/1998	22	6	28
	1998/1999	43	7	50
	<b>1999/2000</b>	<b>92</b>	<b>7</b>	<b>99</b>
	2000/2001	52	2	54
	2001/2002	42	2	44
	2002/2003	38	2	40
	2003/2004	70	9	79
AZEA 1103 Theories in Gender Studies	1996/1997	2	0	2
	1997/1998	22	6	28
	1998/1999	43	7	50
	1999/2000	89	6	95
	<b>2000/2001</b>	<b>87</b>	<b>12</b>	<b>99</b>
	2001/2002	36	5	41
	2002/2003	35	2	37
	2003/2004	57	3	60

AZEA 1104 Gender and Development	1996/1997	3	0	3
	1997/1998	27	11	38
	1998/1999	58	7	65
	<b>1999/2000</b>	<b>120</b>	<b>5</b>	<b>125</b>
	2000/2001	81	16	97
	2001/2002	46	5	51
	2002/2003	77	6	83
	2003/2004	50	5	55
AZEA 2182 Research Methodology	1996/1997	n.d.	n.d.	n.d.
	1997/1998	n.d.	n.d.	n.d.
	1998/1999	10	1	11
	1999/2000	29	1	30
	<b>2000/2001</b>	<b>76</b>	<b>4</b>	<b>80</b>
	2001/2002	51	1	62
	2002/2003	17	5	22
	2003/2004	37	3	40
AZEA 2190 Practicum	1996/1997	n.d.	n.d.	n.d.
	1997/1998	n.d.	n.d.	n.d.
	1998/1999	n.d.	n.d.	n.d.
	1999/2000	3	0	3
	<b>2000/2001</b>	<b>5</b>	<b>1</b>	<b>6</b>
	2001/2002	3	1	4
	2002/2003	3	0	3
	2003/2004	–	–	–
AZEA 2302 Gender and the Environment	1996/1997	–	–	–
	1997/1998	7	1	8
	<b>1998/1999</b>	<b>8</b>	<b>1</b>	<b>9</b>
	1999/2000	n.d.	n.d.	n.d.
	2000/2001	n.d.	n.d.	n.d.
	2001/2002	–	–	–
	2002/2003	–	–	–
	2003/2004	–	–	–
AZEA 2303 Gender and Malaysian Politics	1996/1997	–	–	–
	1997/1998	11	0	11
	1998/1999	7	1	8
	1999/2000	28	6	34

	2000/2001	n.d.	n.d.	n.d.
	2001/2002	54	13	67
	<b>2002/2003</b>	<b>82</b>	<b>13</b>	<b>95</b>
	2003/2004	33	11	44
AZEA 2304 Gender and the Family	1996/1997	n.d.	n.d.	n.d.
	1997/1998	3	0	3
	1998/1999	11	2	13
	1999/2000	57	19	76
	2000/2001	91	4	95
	2001/2002	–	–	–
	<b>2002/2003</b>	<b>100</b>	<b>9</b>	<b>109</b>
	2003/2004	70	5	75
AZEA 2305 Gender Issues in Non-Governmental Organizations	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	–	–	–
	1999/2000	10	2	12
	2000/2001	36	2	38
	2001/2002	29	3	32
	2002/2003	46	1	47
	<b>2003/2004</b>	<b>46</b>	<b>9</b>	<b>55</b>
AZEA 2306 Gender, Science and Technology	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	–	–	–
	1999/2000	10	3	13
	<b>2000/2001</b>	<b>30</b>	<b>6</b>	<b>36</b>
	2001/2002	27	3	30
	2002/2003	–	–	–
	2003/2004	–	–	–
AZEA 2307 Gender and Citizenship	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	–	–	–
	1999/2000	–	–	–
	2000/2001	–	–	–
	2001/2002	–	–	–
	2002/2003	–	–	–
	<b>2003/2004</b>	<b>31</b>	<b>3</b>	<b>34</b>

AZEA 3301 Gender and Law	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	–	–	–
	1999/2000	–	2	2
	2000/2001	13	2	15
	2001/2002	41	3	44
	<b>2002/2003</b>	<b>67</b>	<b>3</b>	<b>70</b>
	2003/2004	–	–	–
AZEA 3302 Gender and Work	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	1	1	2
	1999/2000	8	2	10
	2000/2001	42	9	51
	2001/2002	40	10	50
	<b>2002/2003</b>	<b>61</b>	<b>10</b>	<b>71</b>
	2003/2004	50	7	57
AZEA 3303 Gender, Religion, Adat and Social Change	1996/1997	n.d.	n.d.	n.d.
	1997/1998	n.d.	n.d.	n.d.
	1998/1999	1	1	2
	1999/2000	10	4	14
	2000/2001	38	5	43
	2001/2002	48	9	57
	<b>2002/2003</b>	<b>50</b>	<b>8</b>	<b>58</b>
	2003/2004	20	4	24
AZEA 3304 Gender Issues in the Media	1996/1997	–	–	–
	1997/1998	–	–	–
	1998/1999	1	1	2
	1999/2000	10	4	14
	2000/2001	54	6	60
	<b>2001/2002</b>	<b>63</b>	<b>6</b>	<b>69</b>
	2002/2003	41	7	48
	2003/2004	20	6	26
AZEA 3281 Project Paper	1996/1997	n.d.	n.d.	n.d.
	1997/1998	n.d.	n.d.	n.d.
	1998/1999	n.d.	n.d.	n.d.
	1999/2000	4	0	4

	2000/2001	2	0	2
	<b>2001/2002</b>	<b>3</b>	<b>3</b>	<b>6</b>
	2002/2003	3	0	3
	2003/2004	2	0	2

*Note:* n.d. – no data available, (–) indicates not offered and/or suspended because the lecturer teaching the course is on study leave etc.

## B. Graduate Profile

Graduates (minoring students)	University of Malaya		
	Female	Male	Total
Undergraduate degree			
1998/1999	10	1	11
1999/2000	29	1	30
<b>2000/2001</b>	<b>76</b>	<b>4</b>	<b>80</b>
2001/2002	51	1	52
2002/2003	17	5	22
2003/2004	37	3	40

The decline in the numbers of student enrolled in courses offered by the Gender Studies Programme, and the decline in the number of minoring students, is not due to a decline in interest, but because of several changes that have taken place in the University. One of the major changes is the reduction in the numbers of students taken into the Arts and Social Science Faculty. The reduction in intake is due to the policy to convert University of Malaya from an undergraduate teaching University to a Research University. Furthermore, it is government policy to reduce the number of Social Science graduates and to increase the number of students in the Sciences as the table below shows.

### Student Intake, Faculty of Arts and Social Sciences, University of Malaya

Year	Student Intake
2000	964
2001	780
2002	548
2003	501

Besides that, the decline in enrollment in the Gender Studies courses is also due to the reduction in the number of credits the students would have to accumulate in order to graduate. This declined from 120 credits to 110 to 102 in the last 5 years. And, this led to a reduction of students enrolled in the programme's elective courses. The University also changed from a 4 year semester system to a 3 year semester system. All these changes contributed toward the decline. However, for the academic session 2003/2004 we are seeing an upward trend again, for the number of students enrolled as minor students increased from 22 to 40 students.

### Postgraduate Students

<b>Master's</b>	<b>Female</b>	<b>Male</b>
1999	1	–
2000	1	–
2001	1	–
2002	1	–
2003	–	–
<b>PhD</b>	<b>Female</b>	<b>Male</b>
1999	–	–
2000	–	–
2001	–	–
2002	1	–
2003	–	–

The Gender Studies Programme is not able to offer a taught Master's programme due to lack of full-time staff. Postgraduate students (by research and not course work) were almost solely supervised by the only full time staff of the programme that has a PhD. Part-time lecturers may supervise postgraduate students, but in their respective departments, and their students are not enrolled with the Gender Studies Programme. However, the programme is working on a proposal to offer a taught Master's Degree in Gender Studies. This will only take off if the University provides the support and the human resources needed for such an undertaking.

### C. Current Faculty Profile

Qualifications	Number of Staff Teaching Women's/Gender Studies	
	Female	Male
<b>Full-time staff<sup>7</sup></b>		
PhD	1	–
Master's	2 (one lecturer is currently on study leave)	–
Bachelors	–	
<b>Part-time and/or visiting staff<sup>8</sup></b>		
PhD	6	2
Master's	2	–
Bachelors	1	–
Other		
<b>Total teaching staff</b>	<b>12</b>	<b>2</b>

### D. Courses offered

Undergraduate	
AZEA 1101	Introduction to Gender Studies
AZEA 1102	Gender, Society and Culture
AZEA 1103	Theories in Gender Studies
AZEA 1104	Gender and Development
AZEA 2302	Gender and the Environment*
AZEA 2303	Gender and Malaysian Politics
AZEA 2304	Gender and the Family
AZEA 2305	Gender Issues in Non-governmental Organizations
AZEA 2306	Gender Science and Technology**
AZEA 2182	Research Methodology
AZEA 2307	Gender and Citizenship***
AZEA 2190	Practicum
AZEA 3301	Gender and Law****

<sup>7</sup> Staff who teach only Women's/Gender Studies courses, full-time.

<sup>8</sup> Staff who teach Women's/Gender Studies as well as courses in other programme, or who are employed part-time to teach Women's/Gender Studies courses.

AZEA 3302	Gender and Work
AZEA 3303	Gender, Religion, Adat and Social Change
AZEA 3304	Gender Issues in the Media

*Note:*

\* has been suspended since the academic session 2002/2003 because the lecturer concerned is on study leave.

\*\* has been suspended since the academic session 2001/2002 because the lecturer concerned is currently based at AIT, Bangkok.

\*\*\* is being offered for the first time in the academic session 2003/2004.

\*\*\*\* has been suspended since the academic session 2003/2004 because the lecturer concerned is on study leave.

## E. Research Profile 1999-2003

<b>By Gender Studies Students</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
1999	Prostitution among Malay Women from Kelantan, Malaysia from 1900 to 1941 – written in Malay	Thesis
2000	Semai Women in Transition: A Case Study in Kampung Chang Sungai Gepai, Bidor, Perak – written in English	Thesis
2001	Resettlement, Development and Gender: The Case of the Kadazandusun of Kampung Tampasak, Penampang, Sabah – written in English	Thesis/Book
2002	Gender and Politics: A Study of Women's Role and Participation in Two Political Parties (UMNO and PAS) – written in Malay	Thesis
2002	Chinese Women in Industrial Home-Based Subcontracting in the Garment Industry in Kuala Lumpur, Malaysia: Neither Valued nor Costed – written in English	Thesis
<b>By Gender Studies full-time academic staff</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
1997	Household Formation and Egalitarian Gender Relations among the Bhuket of Central Borneo	Journal article
1998	Achievement and Challenges in the Struggle Against Violence Against Women in Malaysia	Journal chapter
1999	Orang Asli Women and Men in Transition: A Study in Male and Female Adaptation to Development	Book chapter
1999	Transcending Gender Roles in the Domestic Realm: Some Emerging Trends among Malaysian Families	Journal article



1999	Women and Work in the Information Age: Leveling the Playing Field in Malaysia?	Book chapter
2000	The Devolution of Egalitarian Gender Culture and its Consequences on Orang Asli Children's Gender Typing in the Urban Fringes.	Research report – unpublished
2001	Mothers Matter: Orang Asli Maternal Health and the Future of the Next Generation	Research report – unpublished
2001	A Study of Malay Women in Politics	Journal article
2001	Juvenile Delinquency: A Study Report, Malaysia	Research report
2002	The Domestic Violence Act: Current Challenges to Malaysian Women	Journal article
2002	The Rape Report – Malaysia	Book
2002	The Women's Movement in Malaysia: A Historical Analysis	Book chapter
2002	Nyenang the Ungendered Semai Supreme Being: Reclaiming the Eclipsed Feminine in the Sacred	Research report – unpublished
2002	Single Mothers Survivors of Domestic Violence: A Needs Assessment Survey	Published Research Report
2003	The Inter-play of Gender, Development and Population Dynamics: Its Implications on Malaysian Women	Book chapter
2003	Work, Family and Gender in Malaysia: Women's Employment and its Consequences for the Economy and Family	Book chapter

#### 4. Women/Gender in Development

The Gender Studies Programme at the University of Malaya does address national and regional women/gender in development issues in the curriculum, especially in courses such as Gender and Development, Gender Issues in Non-governmental Organizations, Gender and Citizenship and Gender and the Law. The programme will also contribute a course (Gender and Public Policy) towards the Master's in Public Policy Programme offered by the Institute of Public Policy, University of Malaya. This course will also address national women/gender in development issues. The topics covered in the other courses encourage critical reflection on gender issues across a wide range of key aspects of our society, culture and everyday life.

The Gender Studies Programme at the University of Malaya is the only Gender Studies Programme in Malaysia that offers a comprehensive undergraduate teaching programme with the possibility of students obtaining a minor in Gender Studies. All other Women's/Gender Studies Programmes are mostly Research Centres and

Units that focuses on research while offering a few courses on women. The other universities in Malaysia that have women's studies programmes are University Science Malaysia (USM),<sup>9</sup> University Putra Malaysia (UPM),<sup>10</sup> National University of Malaysia (UKM).

All of these programmes are approaching the institutionalization of Women's Studies and Gender Studies differently. University Sciences Malaysia has adopted the integrationist model of Women's Studies and the teaching of women related courses is scattered in various departments. Women's Studies was started in 1978 through the Kanita Project (Women and Children) and eventually became a centre, but the Centre is focused more on research. The approach adopted by University Putra Malaysia was to offer women's studies by linking it with applied research and basing it in the Centre for Extension and Continuing Education, which was involved in teaching, research and community services; the unit, inevitably, had a more applied orientation. This approach allowed for the growth of postgraduate work in the area of Women's Studies. However, since 1997/1998 due to the restructuring of the university, the Women's Studies Unit was down-sized and moved to the Department of Professional Development and Continuing Education, which offers only one course on Gender and Human Resource Development. The National University of Malaysia has recently started a Women's Study Unit and is focused on research with some level of teaching. The University of Malaya was the first university to offer Gender Studies as a minor for students and it opted for the autonomous model, whereby academics from different disciplines offer courses under the Gender Studies banner. This autonomy has allowed multi- and inter-disciplinary courses to flourish. It also allows for Gender Studies to be recognized as an academic field in its own right, equal to other disciplines.<sup>11</sup>

Regardless of the approach taken, it is the incorporation of women's experiences and the gender perspective into the university curriculum and research agenda that should be of central concern. This will provide knowledge that is just to be applied by individuals at the personal level, and by policy makers, government, development authorities, and others.

For the last 5 years, we have seen an increase in the interaction among the academic community, government and non-governmental organizations through consultations, seminars, workshops and student placements.

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<sup>9</sup> See Wazir (1998) for more on the establishment of Women's Studies at Universiti Sains Malaysia.

<sup>10</sup> For further information on the history of Women's Studies at Universiti Putra Malaysia (UPM) formally known as Universiti Pertanian Malaysia (Agricultural University of Malaysia) see Maimunah Ismail (1998).

<sup>11</sup> For more on this see Thambiah, Shanthi (2000). "Trends in Women's Studies and Gender Studies in Malaysia," *Journal of Asian Women's Studies, Kitakyushu Forum on Asian Women*. December 2000 Vol. 9. pp. 86-93.

The Gender Studies Programme was invited to advise the Minister through the “Technical Working Group Committee” set-up by the Ministry of Women’s Affairs and Family Development. It also participated in the Expert Group Committee formed by the National Institute of Public Administration. This committee looks into preparing, coordinating and teaching courses designed by them for the training of mainly members of the civil service and others in the gender perspective. The committee has developed two courses, one on “Managing Gender Issues in Economic Development” for international participants, and the other on “Gender Perspective in Development Planning and Management” for national participants. Academic staff of the programme were also involved in the preparation of the draft document for the government report on the CEDAW.

This year the Gender Studies Programme was involved with the writing of the Pre-Budget Dialogue Session Memorandum for the National Council of Women’s Organizations (NCWO) that represented the women’s non-governmental organizations in the Pre-Budget Dialogue with the government. Besides that, NCWO also requested the Programme to be involved as a co-writer (Article 11 and 13) of the CEDAW shadow report.

## **5. Conclusion**

In spite of the difficulties and obstacles, Malaysian women and men have made progress in starting research projects, dialogues, initiatives and teaching programmes on Women’s Studies and Gender Studies by mobilizing their internal resource capabilities, and by taking advantage of the opportunities provided by both international and national agencies.

Women’s Studies and Gender Studies in Malaysia has made headway slowly but steadily. As the number of Women’s Studies and Gender Studies programmes have proliferated, the number of courses offered at both the undergraduate and postgraduate levels has also expanded. While the future of Women’s Studies and Gender Studies in Malaysia may look promising, they will continue to need the steadfast support and collaborative efforts of scholars and students to overcome the structural constraints that limit its due recognition in the Malaysian academy and society. Academics, both women and men, need to continue to struggle to incorporate feminism and the gender perspective into their mainstream courses, which largely still remain impervious to this highly valuable knowledge and perspective.

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## Country Institutional Report: Mongolia

*Anaraa Nyamdorj*

*Ulaanbaatar*

### Historic Overview of the Women's Status in Mongolia

In order to understand the situation of Women's/Gender Studies in Mongolia one will need to look deeper into the context of Mongolian society, the societal mechanisms and values and practices. It is of no surprise that the present Mongolian society is one of the progressive societies around the world, where egalitarianism in terms of gender has been in place practically since the beginning of the Mongolian nation's identity formation. Women's place and status in every society is dependent on various factors, most influential among those being spirituality/religion and religious rituals and practices, contribution to economic resource generation, and traditional concepts of femininity/masculinity. Mongolia has traditionally been a nomadic society, where equal division of labour has reigned due to the climactic specificities that necessitated the one and only major mode of economic activity, i.e., the nomadic animal husbandry or livestock breeding. Outwardly, women in Mongolia have always been equal to men, since their participation in livestock breeding and related livelihood activities was as essential as that of men's. Dairy products processing, as well as obtaining the dairy products, was wholly the responsibility of women and the dairy products are one of the staple foods in Mongolia. Women were also in charge of livestock products processing and goods making, such as wool and cashmere processing, out of which the clothing, ropes for livestock and traditional dwelling house felt covers were made. Since women's participation was very essential to economic and livelihood activities, the women were well-respected and looked upon in the traditional Mongolian societal set-up.

One more standard by which women's status can be determined in any given society is through spirituality and religion. Mongolia has historically been a shamanic country, where the ties with nature were considered most important. The inter-relation of women and nature were well recognized in the nomadic set-up. Women were not only the nurturers of their own children and livestock, they were also considered to be nurturers of nature. Therefore, Mongolian shamanism gave due respect to women and their spirituality as the connection between human kind and nature. Shamanism overall, as it was, and is, practiced around the world can be categorized as matriarchal spirituality. Until fairly recently in Mongolia, it was understood that women make better shamans (udgan) than men, since women are considered to be the receptors of natural forces and signs that men could hardly begin to interpret. Further, if men were to become powerful shamans, they were

required to undergo gender transformation, i.e., taking up the role and lifestyle of a woman. It is a very interesting fact that traditional Mongolian society allowed for transgenderism in its spiritual practices. This, theoretically, allowed for homosexual lives and even marriages as far as it concerned the shamans. Only the people who had transcended their own birth gender/sex were to become powerful shamans. This interesting fact has been discovered and described by many ethnographic researchers at the beginning of twentieth century, documented by the examples of the Amar River Tungus tribes, and other Mongolian ethnic tribes now living in the territory of Russia. Apart from the shamanic legacy, the Buddhist religion and philosophy of all living beings being equal in the heart of Buddha has further contributed to women's equality in Mongolia, since the spread of Buddhist Lamaism in the seventeenth century.

There are also justifiable claims made by Mongolian sociologists, who propagate the idea that women's equality has been in practice and reality since the communist party rule began in Mongolia in the early 1920s. According to the very first Constitution of Mongolia, ratified and passed in 1925, women were proclaimed to enjoy the same rights with men in social, political and economic lives.

Even though the historic and traditional social set-up has been the key to women's equality to men, deep-rooted and internalized patriarchy, both among women and men, is still dominant in present day Mongolian society.

### **Gender Research Situation in Mongolia**

There are many research institutes and research centres in Mongolia which conduct gender specific research with the focus on gender disparity issues in poverty, employment, housing, etc. So far, most research has been quantitative in nature, and tends to project mere numbers and figures, while overlooking the innate mechanisms that are creating the gender disparity. Published research documents lack depth in terms of analysis and theoretical background. There are no research centres or institutes that employ qualitative research methodology or feminist methodology, thereby allowing for the proliferation of inherently flawed analyses. Most of the research tends to be donor-demand-driven one-time projects, which are unsustainable and, at times, biased. A considerable quantity of that research has been accomplished by NGOs working on women's rights and women's issues, such as the Women's Information and Research Centre/WIRC (now Gender Centre for Sustainable Development/GCSD), Liberal Women's Brainpool (LEOS), Centre for Human Rights and Development, National Centre Against Violence. Apart from women's NGOs, there have been researches made by the UNDP Mongolia Country Office, UNIFEM Country Project, UNICEF, etc., all of which mainly show the statistics.

## **Women's/Gender Studies Situation in Mongolia**

Women's/Gender Studies has neither been accepted as an academic discipline, nor has it been "developed" in the classic sense in Mongolia. Existing frameworks of the higher educational institutions in the country allow only for the curricula and syllabi approved by the Ministry of Education, Science, Culture and Technology in accordance to the knowledge requirements of one or the other profession. Since Women's/Gender Studies is not recognized as a scientific academic discipline, there is no approval for the curriculum as yet. There have been sporadic efforts to begin the process of Women's/Gender Studies incorporation into the higher educational institutions' curriculum, the examples being the National University of Mongolia, the Humanities University of Mongolia and the State Pedagogical University of Mongolia. The National University of Mongolia began teaching the concept of gender in 1999 in the Department of Anthropology and Ethnography, within the subject of Cultural Anthropology. However, the classroom engagement with the gender studies did not exceed four academic hours. The Humanities University of Mongolia also has had a few hours of women's studies analyses within the subject of Nineteenth Century English Literature. The effort, without compulsory reading materials, was initiated by one of the handful of researchers engaged in gender studies at the academic level. The State Pedagogical University of Mongolia has also incorporated gender studies in its introduction course in the Social Work Department. It must be noted here that none of these efforts were sustained, and that the teachers and lecturers at respective universities didn't begin to engage in gender studies per se, they only provided an incomplete introduction to the concept of gender. Mongolian higher educational institutions do not possess qualified and trained personnel enough to start teaching gender studies in a structured manner, despite the fact that there is interest both among the university teachers, as well as students, as witnessed from a needs assessment study in 2000.

Apart from higher educational institutions, the Mongolian Foundation expressed the major vested interest for Open Society, and the Mongolian Soros Foundation has funded and supported a few initiatives by women's NGOs to introduce Gender Studies in Mongolia. In 2000, the Soros Foundation funded two projects under which the Gender Studies Curriculum Development and Research was initiated. A second Gender Studies in Mongolia seminar was organized by the WIRC/GCSD and led by a professor from the Gender Studies Department, Central European University. The seminar was conducted twice, in 1999 and 2000, for women's NGOs, to provide them with the basic theoretical background to their activities. In 1999, the LEOS also conducted a seminar on Women's Studies, with leading participation of Japanese academicians and practitioners.

The effort to establish the Women's Studies/Gender Studies has faced some societal rejection from what I observed in my capacity as team leader for the Gender Studies Curriculum Development and Research team while working as a consultant for



Soros Foundation/GCSD in 2000. Due to internalized patriarchy, even women do not recognize the need to lay the theoretical background to the existing situation of gender disparity in Mongolia. The Ministry of Education, Science, Culture and Technology has never given much importance to the efforts made by women's NGOs, as well as some institutions, such as the Soros Foundation. The academic discipline of Women's Studies is often rejected for the simple mention of women and women's rights, because outwardly the equality of women and men is more or less guaranteed in existing laws and statutes in Mongolia. I have recognized the need to strategize the very inception and incorporation of Women's/Gender Studies into the higher educational institutions' curriculum. We need to be careful not to use the title "Women's Studies," but rather use the much-hailed buzzword "gender" when talking about the feminist philosophy and congruent women's studies. Most everyone appears to be aware of the word "gender," though often mistaking it to mean "sex." But, when there is a mention of Gender Studies, most people are derisive of the very concept – what's there to study?

There is a great challenge to commence and incorporate Gender Studies into the curriculum of humanities major students, but this path appears tricky due to a lack of human resources, limited availability of reading materials, and foremost, the language barrier. Most important of these challenges is the language barrier, since, at times, even the lay native speakers are unable to understand feminist theoretical writings, and here we are facing the need to translate earlier non-existent feminist concepts into Mongolian language.

## Country Institutional Report: Nepal

*Vijaya Shrestha*  
*Kathmandu*

Although the Constitution of the Kingdom of Nepal (1959) guaranteed fundamental rights, including equality, personal freedom and gender equality, there is an ongoing process of struggle and effort to achieve equal rights, gender equity and social justice.

The United Nations Declaration making 1975 the Year of Women, followed by the Women's Decade 1975-1985, brought momentum both at the national and international levels to women and their causes, and placed them in the forefront of development concerns and activities to improve their status and participation.

During the 1990s, symbolic-only participation of women was judged to be insufficient; with advocates urging women to become active agents of social change, with emphasis on an equity approach that stressed treatment of men and women as equal human beings in all development concerns. This shift in emphasis and approach challenged the prevailing forms of gender subordination by raising women's consciousness about the need for collective action to overcome such inequity. This led to changing the nomenclature from Women in Development (WID), and Women and Development (WAD), to Gender and Development (GAD).

Under the "Women in Development" and "Women and Development" approach, Nepal experienced a series of programmes focused on women and women's empowerment, for example, PCRW (Production credit for Rural Women), WDP (Women Development Programme), EAWEP (Equal Access to Women's Education Project). As per the United Nations call, in 1979, for the Elimination of all forms of Discrimination against Women (CEDAW), for the first time, the HMG Nepal in its Sixth Five-Year Plan formally acknowledged the role of women in development. It has become a tradition since then to feature women and their role in national development. However, no provision has yet been made to initiate/introduce adequate measures to improve the participation of women, or enable them to make a more meaningful contribution.

Though Nepal's National Plans profess to be gender sensitive, actual policy implementation belies this claim. It is almost always men at all policy and planning levels who design sector programmes and projects, for instance, in education, health, agriculture, irrigation, etc., without considering an equity perspective and/or the impact on women.

It was this observation that motivated a group of women educationists and activists to introduce formal training programmes on Women Studies to help create gender awareness and prepare a cadre of gender sensitive men and women. The programme aims to impart gender sensitive tools and techniques to formulate and implement gender sensitive development plans and programmes.

Gender sensitive programmes recognize and respect differences; they respect the identity, dignity and entity of each person as a full human being. Gender sensitivity enables planners and implementers to recognize social, cultural and biological differences among men, among women and between men and women, so that age old beliefs and practices that men are superior and women are inferior is gradually dismantled.

### **Historical Background**

The first effort was made in 1993 by introducing three months training to Home Science teachers for incorporating gender perspectives in the Home Science curriculum of Padma Kanya Multiple Campus of Tribhuvan University in Kathmandu.

Since there was a recognized need to create a pool of resource persons to disseminate gender awareness information in the districts outside Kathmandu Valley, a six weeks training was given on women studies and curriculum development for college level teachers in all of the five development regions of Nepal.

It was only recently, in 1996, that Padma Kanya Multiple Campus (PKMC) obtained Tribhuvan University (TU) approval to start a one-year postgraduate Diploma course in Women Studies. PKMC also started publishing a newsletter on Women's/Gender Studies. As this course gained popularity among the planners, policy-makers and students, TU granted the Padma Kanya Campus approval to start a Master's Degree in Gender and Development in 2004.

In addition, the Sociology and Anthropology Department of TU introduced Gender Studies as an optional subject beginning in 1999. Today, the department is in the process of updating its curriculum to incorporate recent developments and trends in Gender Studies. The course is also being taught by Sociology and Anthropology Departments in six districts outside Kathmandu.

**Training on Gender and Development** There is a growing demand for training on gender sensitive tools and techniques to formulate appropriate policies, programmes and implementation procedures in both government and non-government sectors.

**Issues and Constraints** Some of the issues and constraints identified by professionals in Women's and Gender Studies are:

- Refresher training opportunities for teachers;
- Research grants especially for students to carry out research on various aspects of Nepalese life with a gender perspective;
- Advance training for teachers on gender and development – MPhil support; and
- Networking with relevant various Universities and Institutions within the region.

## Country Institutional Report: New Zealand

*Carolyn Michelle*  
*University of Waikato*

### **1. Background on the Women's and Gender Studies Programme at the University of Waikato**

Waikato University pioneered the development of Women's Studies as an academic discipline in New Zealand, with the first paper on this subject being offered in 1974. By 1982, a programme of papers was offered within five departments and the subject could be taken as a second supporting subject. A Centre for Women's Studies was established in 1986, and, by 1988, was offering five taught core undergraduate papers and six electives, all of which could be taken towards a first or second support. A supporting BSocSci major in Women's Studies became available in 1988, along with a Diploma in Women's Studies. The full major became available in 1990. At this time, the major comprised a limited selection of core Women's Studies papers complemented by a wider range of elective papers offered by other departments. This structure ensured that the programme had strong interdisciplinary, and in some cases inter-faculty linkages, along with wide support across the university through a network of elective teachers. These linkages appear to have facilitated strong growth in student numbers during the late 1980s and early 1990s.

On the basis of the growth in enrolments, the centre was upgraded to a stand-alone Department of Women's Studies in 1992. At the same time, a foundational Professor (Anna Yeatman) was appointed, along with two other full-time academic staff members (who replaced other staff already teaching in the centre), bringing the total number of academic staff to four by 1993. The professorship changed hands in 1994 to Professor Marion de Ras. In 1996, the department was renamed the Department of Women's and Gender Studies. From 1994-97, the Women's and Gender Studies major was progressively restructured in ways that limited the number of elective papers students were permitted to take as part of their degree. In some cases, this move severed longstanding interdisciplinary linkages and the department became progressively more isolated as an academic unit during the mid-1990s.

A steady decline in undergraduate enrolments occurred from 1994 on, leading eventually to staff redeployments in 1998, followed by the department being disestablished in 1999. Women's and Gender Studies became one of seven academic programmes incorporated within a newly-formed Department of Sociology and Social Policy. The programme also underwent a significant

reduction in its staffing level, from 1998-2000, through redundancy, resignation and redeployment. The number of papers offered declined along with staffing levels to the point where the major was considered unviable. The BSocSci major in Women's and Gender Studies and all graduate programmes were subsequently disestablished (BSocSci(Hons), MSocSci, MPhil, PhD). Needless to say, Women's and Gender Studies was facing serious challenges in terms of its viability as a subject area during this period.

Since 2000, the programme has undergone significant restructuring and repositioning. An interdisciplinary Women's and Gender Studies Advisory Committee was established to oversee the programme's development and help rebuild linkages with other staff and subject areas. New links to Sociology and Labour Studies (both are programmes within the Department of Sociology and Social Policy) have been introduced at undergraduate level, through a jointly taught first-year paper and the cross-listing of papers at part 2 under Sociology and Labour Studies respectively. This, along with a review of paper content and teaching, appears to have positively impacted on undergraduate enrolments, which have steadily increased since the low of 1999, despite an overall decline in numbers within our faculty.

Staffing levels have not significantly changed, however, we currently have the equivalent of one full-time dedicated academic staff member, which constrains our ability to offer any additional papers, although a new second-year paper was introduced this year and a new graduate module will be taught in 2004. Women's and Gender Studies continues to be available as a support subject for the BSocSci and BA. Students can also enrol in individual undergraduate papers, and a limited number of graduate research papers, but they cannot major in this subject nor currently enrol for graduate qualifications in this subject. Given the increase in undergraduate enrolments since 1999, a proposal has been put forward to reinstate the Women's and Gender Studies major in 2005, based on the original structure of a limited required core offerings supplemented by elective papers.

## 2. Profile of Women's and Gender Studies at Waikato

### A. Enrolment Profile:

Undergraduate Degree	Number of <i>Paper</i> Enrolments	Number of Students Enrolled in Women's or Women's and Gender Studies as a <i>Major or Supporting Subject</i>
Year programme commenced: 1982	95	1
Year the major was first offered: 1990	403	15
Year of highest paper enrolments: 1990	403	15
Year of highest enrolments in Women's Studies as a major or support: 1994	294	72
1998	193	37
1999	119	28
2000	138	18
2001	134	10
2002	160	9
2003	185	5
<b>Graduate Diploma</b>		
Year commenced: 1985		1
Year of highest enrolments: 1986		12
1998		1
1999		–
2000		–
2001		–
2002		–
2003		–
<b>Honours</b>		
	All level 5 papers	
Year commenced: 1990		–
Year of highest paper enrolments: 1992	38	2
Year of highest enrolments in honours: 1999		3
1999	4	3
2000	8	2
2001	2	–
2002	1	–
2003	1	–

<b>Master's</b>		
Year commenced: 1990		9
Year of highest enrolments in Master's: 1992		18
1999		3
2000		2
2001		2
2002		–
2003		–
<b>PhD</b>		
Year commenced: 1990		
Year of highest enrolments: 1996		7
1999		4
2000		4
2001		4
2002		3
2003		2

## B. Graduate Profile:

<b>Graduates</b>	<b>Total Graduates</b>
<b>Undergraduate Degree:</b>	
Year of highest no. of graduates: 1997	13
1998	6
1999	9
2000	4
2001	2
2002	3
<b>Graduate Diploma:</b>	
Year of highest no. of graduates: 1989	4
1998	–
1999	–
2000	–
2001	–
2002	–



<b>Honours:</b>	
Year of highest no. of graduates: 1992	2
1998	1
1999	1
2000	1
2001	–
2002	–
<b>Master's:</b>	
Year of highest no. of graduates: 1992	4
1998	1
1999	–
2000	1
2001	1
2002	–
<b>PhD:</b>	
Year of highest no. of graduates: 1998	1
1998	1
1999	–
2000	–
2001	1
2002	1

### C. Current Faculty Profile:

Qualifications	Number of Staff Teaching Women's & Gender Studies
<b>Part-time staff</b>	
PhD	3
<b>Total teaching staff (Equivalent)</b>	1

**D. Core Courses Offered:**

<b>Undergraduate:</b>	
WGST 101	Women in Society: Representations & Realities
WGST 101	Women in Society: Representations & Realities (Off campus location)
SOCY 101	Introduction to Sociology
SOCY 101	Introduction to Sociology (Off campus location)
WGST 209	Rethinking Women, Sex and Gender
WGST 211	Gender @ Work
WGST 315	Contemporary Themes in Women's & Gender Studies (not taught in 2003)
WGST 390	Directed Study
<b>Graduate:</b>	
WGST 590	Directed Study
WGST 592	Dissertation
WGST 504m	New Natures: Gender, Culture and New Technologies (half paper) (offered from 2004)
<b>Degree programmes to which Women's and Gender Studies papers can be cross-credited:</b>	
Sociology (WGST 209 Rethinking Women, Sex and Gender)	
Labour Studies (WGST 211 Gender @ Work)	

**E. Research Profile 1999-2003:**

<b>By Women's &amp; Gender Studies Graduate Students</b>		
1999-2001	Carrie McDermott – Women's Fiction	PhD
	Denise Bates – Transsexual Narratives in the Gendered Landscape	MPhil/PhD – 2003 – transferred
	Rachel Simon-Kumar. Contradictory discourses, state ideology and policy interpretation: a feminist evaluation of the Reproductive and Child Health Programme (RCH) in Kerala, India.	PhD – 2002
	Agnes Kavinya-Chimbiri – Women's Empowerment, Spousal Communication and Reproductive Decision-Making in Malawi	PhD – 2002 transferred
	Tess Huia Moeke-Maxwell, Bringing home the body: bi/multi racial Maori women's hybridity in Aotearoa/New Zealand.	PhD – 2003
2000	Bongfen Ngum; Women's nutritional status in Sub-Saharan Africa.	Master's Dissertation

2000	Teresa Underhill; The social experience of full-time mothers.	Master's Dissertation
2001	Sylvester Amara Lamin; Women's access to and progress within tertiary education in Sierra Leone.	Master's Dissertation
2001	Carolyn Miers, Barriers gifted women face and resulting 'double-lives.'	Directed Study
2002	Elizabeth Amalo, Feminism and Islam.	Directed Study
2002	Lyn Connelly – Adults' perceptions of children's cross-gender friendships.	Master's Dissertation
<b>By Women's &amp; Gender Studies Academic Staff</b>		
1999	Lapsley, Hilary. <i>Margaret Mead and Ruth Benedict: The Kinship of Women</i> . Amherst, MA: University of Massachusetts Press.	Book
1999	Mohanram, Radhika. <i>Black Body: Women, Colonialism and Space</i> . Minnesota: University of Minnesota Press.	Book
1999	Kingfisher, Catherine. 'Rhetoric of (Female) Savagery: Welfare Reform in the United States and Aotearoa/New Zealand.' <i>NWSA Journal</i> 11(1):1-20.	Journal article
1999	Lapsley, Hilary. (1999) Review of Women's Studies Journal, In: <i>New Zealand Education Review</i> , October 22, p. 11.	Review
1999	Michelle, Carolyn. Review of Hugh O'Donnell, 'Good Times, Bad Times: Soap Operas and Society in Western Europe,' In: <i>Media International Australia</i> , 92, pp. 151-152.	Review
1999	Weaver, C. Kay and Michelle, Carolyn, 'Public communication compromised: The impact of corporate sponsorship on a pro-social media campaign.' <i>Australian Journal of Communication</i> , 26(3), 83-98.	Journal article
1999	Lapsley, Hilary. 'Margaret Mead and Ruth Benedict: A Case Study of Collaborative Friendship Between Women in the Social Sciences,' In: <i>Cheiron: Proceedings of XXX1st Annual Meeting</i> , Ottawa (June 1999).	Paper in Conference Proceedings
2000	Mohanram, Radhika, & Crane, Ralph (eds.) <i>Shifting continents/colliding cultures: diaspora writing of the Indian subcontinent</i> .	Edited Book

2000	Weaver, C. Kay and Michelle, Carolyn, 'Telling it like it is? Discursive representations of domestic violence within a public issues management campaign.' In <i>Proceedings of the 1999 Conference of the Women's Studies Association</i> . Wellington: University of Victoria.	Conference Proceedings
2000	Lapsley, Hilary, Nikora, Linda Waimarie and Black, Rose. 'Women's Narratives of Recovery from Disabling Mental Health Problems.' Jane Ussher (ed.) <i>Women's Health: Contemporary International Perspectives</i> . British Psychological Society.	Book Chapter
2000	Lapsley, Hilary, Review of Janice Haaken, 'Pillar of Salt: Gender, Memory and the Politics of Looking Back.' <i>Feminism and Psychology</i> .	Review
2002	Lapsley, Hilary. "Kia Mauri Tau!": narratives of recovery from disabling mental health problems/ Wellington [N.Z.]: Mental Health Commission.	Book
2003	Michelle, Carolyn & Weaver, C. Kay, 'Discursive manoeuvres and hegemonic recuperations in New Zealand documentary representations of domestic violence.' <i>Feminist Media Studies</i> , 3(3). Forthcoming.	Journal article

### 3. Women/Gender in Development:

#### How does Waikato Women's and Gender Studies address national or regional women/gender in development issues in the curriculum?

Such issues are primarily addressed in two of our core papers, and are also examined in various Women's and Gender Studies elective papers offered by other departments. In terms of the core curriculum in part one, this includes a substantial component of relevant material delivered in lectures, readings and student assignments. We begin with an examination of cultural and social constructions of women and gender as articulated in media, advertising and society. We then briefly examine a number of national and international women's issues of relevance to UN conventions and goals as expressed in CEDAW, while also introducing a significant cross-cultural dimension. Topics covered include women's health issues locally and globally (including women's nutritional status, access to health services, HIV/AIDS, reproductive freedom, medicalization, cervical screening and others) – which are directly relevant to Article 12 of CEDAW. We also examine the issue of violence against women and discuss a New Zealand media campaign addressing this issue (CEDAW Article 16). The part one curriculum also explores perspectives and critiques offered by indigenous, Black and Third World women,

along with forms of women's accommodation and resistance from a cross-cultural perspective.

National women's issues and relevant government policies are addressed in more depth in our new part two paper, *Gender @ Work*. This paper offers lectures, readings and assignments on topics, such as the results of the recent New Zealand time use survey (one of the anti-discrimination measures introduced to address Article 2 of CEDAW), aimed at recognising and quantifying women's and men's paid and unpaid work. This paper also addresses the wider social and economic implications of women's reproductive role, a variety of issues relevant to Article 11 of CEDAW on Employment (including occupational segregation, pay equity, and the National childcare survey). Other lectures and student presentations address issues such as the feminization of work, gender and unions, sexual harassment, paid parental leave and EEO (of relevance to Article 4 of CEDAW – Acceleration of Equality between Men and Women). Wherever possible, data is disaggregated by gender and ethnicity in order to demonstrate the variable impacts on Maori, Pacific and Pakeha women and men. A regional/international perspective is incorporated into this paper through lectures and student presentations on women and work in the developing nations in the Pacific and Southeast Asia, trafficking in women (relevant to Article 6 – Suppression of the Exploitation of Women), gender, globalization and the reorganization of work.

Many of the above issues are also relevant to the Beijing Declaration and Platform for Action in terms of recognizing women's unpaid work and address the gender pay gap. Various guest speakers contribute to this paper, including one of the researchers involved in conducting the national childcare survey, and another who was involved in writing the Ministry of Women's Affairs paper on pay equity. Various key discussion papers and other government and NGO publications are required reading for students in *Gender @ Work*, including the following:

- Ministry of Women's Affairs (2002) 'Article 11 – Employment,' in: *The status of women in New Zealand 2002* (Fifth CEDAW Report). Wellington: MOWA.
- National Advisory Council on the Employment of Women/Department of Labour (1999) *Childcare, Families and Work: The New Zealand Childcare Survey 1998: A Survey of Early Childhood Education and Care Arrangements for Children*, [Online] Available from URL: [http://www.nacew.govt.nz/fldPublications/labour\\_report.pdf](http://www.nacew.govt.nz/fldPublications/labour_report.pdf)
- New Zealand Council of Trade Unions (2002) "Thirty families – work hours. Interim report of the *Thirty Families Project: The Impact of Work Hours on New Zealand Families*." [Online] Available from URL: <http://www.union.org.nz/publications/102729065521731.html>

- Ministry of Women's Affairs (2002) *Next steps toward pay equity: A background paper on equal pay for work of equal value*. Wellington: Ministry of Women's Affairs.
- Human Rights Commission (1991) *Sexual harassment in the workplace*. Auckland: Human Rights Commission.

### ***How effective are we in addressing these issues?***

At present, given very limited resources and lack of specialist training in this area, Women's and Gender Studies at Waikato is doing a reasonably effective job of addressing WID/GAD issues by mainstreaming them within core papers, but could perhaps do better. Ideally, we would like to offer more papers in this area, but due to staffing constraints, are unable to deliver a full complement of core papers, let alone specialist topics. We do, however, acknowledge the growing degree of interest in this area among students from developing nations. I, myself, have supervised a limited number of graduate dissertations and theses on topics in this area, and there exists a range of expertise within the wider faculty, with colleagues in geography, political science and demography working on GAD issues and supervising students in their research.

While there remains no established programme in gender and development studies at Waikato, we do receive regular inquiries from students from developing countries who express an interest in undertaking PhD or Master's level study in this area. In the past, such students have been able to take a selection of papers from across a range of disciplines that appear to serve their needs to some extent, but do not really constitute a coherent programme of study and in this sense remain unsatisfactory. Some of the relevant graduate papers include the following:

- Advanced Development Studies (Geography)
- Fertility and Family Formation (Demography)
- The Demography of Health and Health Planning (Demography)

While the possibility of establishing a graduate programme in gender and development has been mooted at Waikato in recent years, we have also been faced with a serious funding crisis in the faculty, in response to which programmes have been cut and staffing levels reduced. In this context, the suggested introduction of a new programme seems inadvisable. Also, the introduction of programmes in Development Studies at Auckland and Massey implied the possibility of undesirable duplication at different New Zealand universities, at a time when Government policy was to reduce such duplication.

Alongside this, we have increasingly found that students from developing countries are encountering serious difficulties securing funding. All of the inquiries I receive

ask about available scholarships or other funding, and yet in recent years there has been a reduction in the number of NZODA (now NZAID) study awards and scholarships available to international students for tertiary study, in favour of increased investment at lower levels of education. This move has unfortunately introduced another element of uncertainty around the likelihood of attracting sufficient enrolments to make a new programme in this area economically viable (such viability is apparently now the primary criterion for determining the value of academic programmes in this country). All of these factors work against any attempt to more seriously address issues around gender and development at Waikato.

## Country Institutional Report: Tajikistan

*Alla Kuvatova<sup>1</sup>*  
*Seavonic University*

### Introduction

Tajikistan is a small country in Central Asia and one of the former Soviet Union Republics. Since independence in 1991, it has passed through a period of civil war. During the armed conflict in Tajikistan in 1992-1994, 60,000 people were killed, which amounts to one percent of the national population. Twenty-five thousand women became widows, 55,000 children became orphans. Nearly 1 million persons – one of every six Tajiks were displaced by the war: more than 250,000 persons fled the country entirely, while 700,000 were internally displaced. For this country, with a total population a little more than 6 million, these were huge human losses.<sup>2</sup>

Material losses during the conflict are estimated to total about \$7 billion, which amounts to almost 18 years of GDP at the current level. Economical infra-structure – industrial and agrarian – was destroyed in the course of military actions, including enterprises, roads and houses. At the same time, it should be noted that during the Soviet times Tajikistan was one of the most backward republics in terms of social and economic development; the country was cast off several years back. The level of economic crisis and the rate of poverty are higher than in other post-soviet countries. Eighty percent of the population lives on one dollar (US) per day. Tajikistan's HDI ranking out of 174 countries was 110 in 2000.<sup>3</sup>

Rapid changes have taken place in the social and political life of the country. Society was disintegrated on religious, political and regional grounds. Political process passed through strong resistance between the government and the opposition, and slow reconciliation and reconstruction of these relationships led to a peace-building policy.

The most complicated consequences of the conflict were the moral and psychological traumas of the people who lost their relatives, or who suffered, were

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<sup>1</sup> Post-doctoral Researcher, Institute of Philosophy and Law, Tajik Academy of Sciences, Senior lecturer at the Journalistic Department of Russian-Tajik Slavonic University, Chairperson of the Woman's NGO, "Traditions & Modernity."

<sup>2</sup> Tajikistan Human Development Report, 1996, p. 12-16.

<sup>3</sup> Tajikistan Human Development Report, 2000, p. 11-12.



raped, etc. At the same time, the increase of criminality and violence was the worst in all the history of the Tajik State.

## **Gender relations**

This situation had a strong affect on gender relations in Tajik society. The gender gap was strengthened in all spheres – economic, political, cultural and family life. For Tajikistan, where 73% of the population lives in rural areas, traditional stereotypes about female and male roles are powerful barriers for achieving equal opportunities. Statistical data show that the situation for women is much worse than for men for overall level of income, employment opportunities for leading positions with high salaries and in the university education.

It is more complicated to be a woman in this society than a man, and even worse to be a woman with higher education. There are still strong stereotypes limiting the Asian woman to be a mother and a housewife, to stay at home, not to work. At the same time, it is not necessary for her to have an education. Unfortunately, there has been a decrease in the standard of education for the population, especially for women, at all levels of the educational system during the last decade. The number of girls in school begins to decline noticeably in the 9<sup>th</sup> grade, and later there are few girls left at the higher levels of education. In 1999, males constituted 74% of the total number of University students, females 26%.<sup>4</sup>

Stereotypes proclaiming that a woman should be under the protectorate of a man, combined with the revival of Islam in the region, have brought a new phenomenon of polygamy to Tajikistan. (93% of Tajiks are Muslims). Today, polygamy has become common. The primary reason for this is low economic status of women (absence of permanent work, low earnings). The result is that it is nearly impossible for a woman to keep herself, with uncertainty in the future and an absence of security, etc. During the period 1991-1998, the number of officially registered marriages decreased by 2.7 times. Marriages are concluded traditionally in a religious ceremony called “nikoh,” with the agreement of the parents of bride. In these cases, second and third wives don’t have any juridical rights on joint property, inheritance, or their part in case of divorce or death of the husband. Complete economic dependence and absence of judicial rights deprives them of the opportunity to make choices in social and economic activities.

## **Institutional level**

Favourable conditions for the realization of gender programmes at the institutional and state level for gender policy in Tajikistan were created in 1997-2003. The 1998-2005 National Plan of Action on Improvement of Women’s Status and

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<sup>4</sup> 2000. Gender Relations in Tajikistan/National Status Report: WID Bureau, Dushanbe.

Promotion of their Role, was adopted by a decree of the Government of the Republic of Tajikistan on September 10, 1998. Conferences and meetings organized by local women's groups and supported by international NGOs brought serious attention to gender issues, and the gender approach became one of the main indicators of development in the country. As a result of this campaign, in December 1999, the country's president issued a decree entitled "On Increasing the Role of Women in the Society." As a result, "The National Programme on the Main Directions of State Policy on Equal Rights and Equal Opportunities for Men and Women in Tajikistan," for a period of ten years, was developed in 2000 through mutual efforts of scientists, professionals and NGO representatives. The programme includes analysis of various aspects of gender inequality in all spheres of Tajik society and has mechanisms to overcome it with mutual participation of both state institutions and civil society.

Some special measures, such as the Presidential quota on education for girls from remote regions entering higher educational institutions, or the State system in the field of human rights education, have been adopted. Drafts of State Laws, "On Gender Equality" and "Social and Legal Protection on Domestic Violence," were developed and are now under discussion by the society. Major support for mainstreaming the gender issue has been provided by international organizations. National Reports (Governmental and alternative reports from NGOs) in regards to CEDAW, ratified in 1993 by Republic of Tajikistan, are now in preparation. These reports and a recently published Gender Report, "Tajikistan on the Way to Gender Equality" will undoubtedly make a fruitful contribution to better understanding of the real situation in the area of gender relations. Nevertheless, there is still counteraction to the realization of all these adopted programmes. Such resistance is explained as misunderstanding or unwillingness on the parts of some sides of Tajik society.

## **Women/Gender Studies**

When speaking about gender in Tajikistan there is always constant need to overcome the widespread belief that this is the "women's question," to stress that gender problems are first of all social problems, not only concerning women, but also men; they are problems of the whole society. Gender relations pierce all culture, public structures, state institutions, decision-making methods and styles of thinking. They also impose a powerful imprint on language, customs, and art, etc.

Gender Studies is a new direction of research, not only in Tajikistan, but in all post-soviet countries. It came from the West, with 80-90 years experience with democratic reforms, during the transition period. Due to the efforts of local and international non-governmental organizations, since 1995 several sociological surveys among urban and rural populations have been carried out, which have

marked the beginning of the study of field in the country. International experts, such as Shahrbanou Tadjbakhsh, Collette Harris, Annemiek Rikhters, D. Follingam<sup>5</sup> and others, who worked and conducted research at this time in Tajikistan, have made contributions to understanding and developing gender studies issues.

This is now a period of slowly understanding and formulating the main definitions and approaches of the concept of gender development and its implementation by local researchers and professionals.<sup>6</sup> From 1995-2003, more than 35 scientific research studies considering various social problems in modern Tajik society through the prism of gender relations were conducted.

Development of a state gender policy was one of the main responsibilities for the bureau, "Women in Development," created in 1995 with support from UNDP. To accomplish this, in 1997-1999 a needs assessment using a gender approach on the economic status of rural people was carried out in three pilot regions of Tajikistan: Kofarnihon, Tursun-Zade and Aini. Gender analysis of economic conditions, gender roles in the family, employment in manufacturing and the home economy,

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<sup>5</sup> Shahrbanou Tadjbakhsh. *The Analysis of the Survey on Economic Status of Women in Tajikistan*. Dushanbe 1996; Robert M. Birkenes. *Household and Market (Bazar) Research in Tajikistan*. Save the Children US. January 1996; Shahrbanou Tadjbakhsh. *Between Lenin and Allah: Women and Ideology in Tajikistan/Women in Muslim Society: Diversity within Unity*/edited by Herbert L. Bodman, Nayeren Tohidi. 1998. Lynne Reinner Publishers, Inc.; *Violence Against Women. Pilot Research in Tajikistan by WHO*. 2000; Collette Harris. *Control and Subversion (Gender, Islam and Socialism in Tajikistan)*. Amsterdam, 2000; Annemiek Rikhters. *Gender Violence, Health and Healing in Situations of Ethno-National Conflicts: The Cases of the Former Yugoslavia and Tajikistan*. Hommes Armes, Femmes Agurries. *Rapports de Genre en Situations de Conflict Arme*. IUED, Geneve, 2001.

<sup>6</sup> Kuvatova A., Khagai M. *Woman in Transition Period*, "Izvestiya of Tajik Academy of Sciences." 1997, #1, p. 67-74; Khagai M. *Gender Research of Social and Economical Status of Women in the Kishlachny Sovet Karasu of Kofarnikon District of RT*. Report of Bureau "Women in Development," August 1997; *Modern woman in the family, at work and in politics: gender aspect*. Brochure, Dushanbe. 1998; Babajanov R. *National Report on Gender Policy*. Dushanbe, 1998; Olimova S. *Report on Women's Status in Tajikistan*. Republic of Tajikistan, Information and Analitical Centre "Shark." Dushanbe, 1998; *Gender and Culture*. Educational Manual for the students of humanitarian departments. Dushanbe, Asia-Plus Information Agency, 1999; *School of Political Leadership for Women. Manual for Trainers*. Dushanbe, Business Initiatives Centre, 1999; Avakova N. *Self-immolation of Tajik Women: An Attempt at Describing and Considering*. Central European University, Budapest. June. 1999; *Women's and Gender Studies in Tajikistan*. 1<sup>st</sup> Edition. Dushanbe. 2000; *National Status Report on Gender in Tajikistan*. 1999. Dushanbe, 2000; Sharipova M. *Preliminary Analysis of Qualitative Data of the Pilot Survey on Violence against Women*. Open Asia and Swiss Agency on Development and Cooperation. Dushanbe, 2000; Kuvatova A. *Gender Issues in Tajikistan: Consequences and Impact of the Civil War*. Hommes Armes, Femmes Agurries. *Rapports de Genre en Situations de Conflict Arme*. IUED, Geneve, 2001. Khagai M.N. *Research of Polygamy's Phenomenon in Tajikistan*. Pilot Survey. Dushanbe, Swiss Agency on Development and Cooperation, 2002.

and reproductive behaviour of the rural population, was done in this research. Basic sources of income and their parity between the members of the family, distribution of duties and acceptance of the decisions concerning family life, including distribution of the budget, and practical and strategic needs of the population were revealed.

Simultaneously, there was a gradual transition from a study of practical and strategic needs of separate groups of the population, for example, urban women with University education or rural women, to a more complex gender approach allowing for the analysis of the influence of the consequences of the post-conflict period on the social status and behaviour of women and men closely interconnected among themselves. As a result of surveys carried out in 1996-1997, social roles of men and women in the family, attributes of gender inequality, and gender stereotypes were revealed for the first time. "Trying to combine some roles, it is more difficult for the women to reach results at work equal to the men. Such practices in business reduce the self-esteem of women, resulting in passivity in the political life of society. Low self-esteem of women is a result of complex factors connected to stereotypes of the role of women in family and a society, and undervaluation of women, first of all, by society for their contribution in the economy, their abilities, and opportunities."<sup>7</sup>

Violence against women in family and society was another issue that received increased attention from both local and international experts, who sought to determine whether an increase was caused by difficulties of the transition period and the consequences of the civil war. Modern phenomena such as domestic violence, polygamy, self-immolation, trade and trafficking of women, and drug trafficking were also investigated. Due to this research, the reasons for the violence and factors promoting its increase were revealed, for example, insufficient legal security and illiteracy of the women. Now, much attention is given to questions pertaining to the study of health of women and children, including reproductive health.

## **Gender Education**

The introduction of Gender courses into the system of primary and higher education, along with other kinds of education, allows for the expansion of support for the concept of gender and development.

In 1999, for the first time in Tajikistan, a special innovative course, "Gender and culture," began to be taught at the Russian-Tajik Slavonic University (RTSU), due to the initiative of NGO, "Tradition and Modernity," and Chair of the Literature

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<sup>7</sup> Modern woman in the family, at work and in politics: gender aspect. Brochure. Dushanbe. 1998.

and Journalism. This course includes topics such as gender aspects of human rights, inequality in politics, education, economy and employment, reproductive rights and family planning, gender stereotypes, problems of violence against women, gender statistics and methods of gender analysis. The course is a combination of traditional methods of teaching (lectures, seminars) with interactive methods (brain-storming, small group discussions, essays writing, role-plays and games, etc.). The manual for the course, “Gender and Culture,” became the basic educational and practical text, not only for the students, but also for teachers and postgraduate students.

In 2001-2002, two courses on gender problematic were entered into the educational programme of this University in the Department of Philology and Journalism: “Gender stereotypes in the literature” and “Gender stereotypes in journalism.” In 2002-2003, “Female Oral Histories” was offered in the History Faculty, and in 2003-2004, “Gender Measurement of Mass-Media.”

At Tajik State National University (TSNU), with support from the Tajik Branch of Open Society Institute and Central European University, two seminars, “Gender and Tajik literature” and “Gender and Tajik language,” were conducted. Kulayb Pedagogical University, with support from the Swiss Agency on Cooperation, provided seminars for students on the theme “Gender Policy and its Role for Society and Family.” It was originally supposed that in the future these topics will be included into the educational programme of these universities, but, unfortunately, this has not taken place.

The introduction of Gender courses into educational institutions is officially fixed in the “The National Programme on the Main Directions of State Policy on Equal Rights and Equal Opportunities for Men and Women in Tajikistan.” Adopted in 2001, this programme calls for increased attention by the Ministry of Education, Republic of Tajikistan, and administrations of universities, for the development of new educational programmes on gender disciplines, introducing both gender terminology and available teaching techniques. However, the number of taught courses on Gender remains insignificant – 13 in the Universities and 2 optional courses offered at secondary schools. Many teachers from Tajik Universities, due to participation in seminars, conferences, and summer schools, develop and introduce such educational courses, but they do this most often on their own initiative. And, such courses are teaching only for one or two semesters, not longer.

In 2000, the Centre of Gender Studies of Tajik Branch of the Open Society Institute – Fund of Assistance was established. In 2002, training sessions for teachers from Universities, and scientific seminars on gender issues for scientists and teachers, were carried out. In 2003, a special training programme for students from different Universities in Dushanbe was organized. Summer School on gender studies also was organized in 2003. Competition on the development of educational programmes related to gender problems, in various social and humanitarian disciplines and their further introduction in high schools, also was announced.

The preparation of qualified staff in the field of gender research through postgraduate study and other forms after University education is also important. So, for example, at the Institute of Philosophy and Law, Tajik Academy of Sciences, seven postgraduate students have been trained on gender sociology. The themes of their dissertations were devoted to research on gender problems in modern Tajik society. And, two participants of Summer School on Gender Studies in 2003 have entered the Master's Programme of the Central European University, in Minsk, Belorussia. Many scientists, teachers, and students from the country have participated in various educational and research exchange programmes on gender with the sponsorship of the United States, Great Britain, Soros Foundation, and Aga-Khan Foundation, etc. Today, there are four candidates (PhD) and two postdoctoral research studies on gender problematic.

Project "Empowering Education," within the framework of the Women's Programme of the Tajik Branch of the Open Society Institute – Fund of Assistance, has been carried out since 1999. The project is basically directed at providing gender education to youth. It includes 36 hours of seminars with schoolboys and students. Manuals and booklets are prepared in Tajik and Russian language. One of the sections of the programme, "the Dialogue of a Variety," considers problems related to gender distinctions, reasons and ways to achieve gender equality. In cooperation with the Ministry of Education RT, 204 trainers for the teachers, chiefs of schools and workers in education have been trained. Seminars are now conducted in 69 secondary schools of Tajikistan, and also with students from Tajik State National University, Tajik Pedagogical University, Kulayb State University, Khujand University of Business and Law, three technical schools, the army and with children of Afghani refugees in Dushanbe and Khujand.

Some of international and local woman's NGOs<sup>8</sup> provide training programmes on human rights, reproductive health and rights, violence against women and a school of political leadership for women: UNFPA, UNIFEM, OSCE, USAID, UNDP, IFES, and NED.

As a matter of fact, there is a process, currently underway, to understand and adapt the basic concepts and approaches of the gender theory of development to local national and cultural conditions by the sociologists, economists, historians, linguists and other experts, including teachers from the Universities. The quantity of publications on gender subjects has increased recently. But, the shortage of manuals adapted to local conditions is still a problem. Earlier, all literature on gender was in English; today, it is in Russian. There are not enough publications in Tajik.

Overall, access to resources on gender studies in the country is insufficient. This concerns local libraries, and other information channels, like the Internet. The

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<sup>8</sup> There were three women's NGOs in Tajikistan in 1995; in 2003 there are more than 150.

libraries of Tajikistan require updating in this field. It is not enough to have one library at the Centre of Gender Studies of the Tajik Branch of Open Society Institute rich in resources on this topic. Further, the Internet is inaccessible to the majority of citizens by virtue of the high cost of services.

Achievement of scientific potential for the development of a “gender community” is impossible without training, information interchange and access to editions of the latest professional literature. Information interchange on gender problems among researchers, teachers, postgraduate students, college students, and representatives of NGOs is going on through conferences, round tables, seminars, summer schools, and participation in exchange educational programmes.

With support from international organizations, the magazines “Sabo” (circulation 2000 copies) and “Guftugu” (circulation 1200 copies), containing articles on gender problems, are printed in Tajik and Russian languages and distributed free-of-charge around the country. Since March 2003, the monthly newsletter of the Centre of Gender Studies has been issued in Russian and Tajik language. The purpose of this newsletter is to distribute information about activities of the Woman’s Programme, projects, and about research in the field of gender problematic being conducted in the country and in other countries.

## Concerns

While acknowledging progressive achievements in developing Gender Studies programmes in Tajikistan during the period, 1995-2003, there are also some obstacles that could have negative affects for further progress:

- various traditions and the contradictions between them – i.e. old soviet traditions, Islamic traditions, public/community traditions, new western traditions, etc.;
- political changes in the country in case of power replacement by another regime/clan;
- lack of economic and financial resources;
- problems with the institutionalization of Gender Studies programmes in the Universities; problems dealing with misunderstanding, unwillingness and counteraction from the University administration;
- not enough qualified teachers on Gender Studies;
- lack of gender-aggregated statistical data; and
- only one Gender Studies Centre of OSI will not be able to satisfy the needs of teachers and researches in Tajikistan in getting information and training on Gender Studies.



## Recommendations

- It is necessary to continue to conduct scientific research in different areas of gender relations in Tajikistan and to develop new theoretical conceptions;
- Special attention should be given to the research of problems dealing with labour employment including the informal economy and migration issues;
- Implement monitoring of “The National Programme on the Main Directions of State Policy on Equal Rights and Equal Opportunities for Men and Women in Tajikistan;”
- Gender education should be included in the University, secondary schools and even kindergarten programmes;
- With training programmes for students it is very important to train teachers to use interactive methods;
- Conduct training seminars on gender topics at the grassroots – community level among rural people, NGO representatives, and in their native language (Tajik, Uzbek);
- It is necessary to develop instruction and methodic manuals for teaching gender topics for teachers;
- Consider exchange programmes for teachers and students in other countries (Central Asia, Russia, USA, Southeast Asia);
- Special programmes on gender methodology should be organized for state and regional power structure representatives, including administrators of Universities;
- A review of research and organization of education on gender issues is urgently needed, as are evaluations of its effectiveness, coordination of efforts and exchange of the information between implementers of these programmes.

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## Country Institutional Report: Thailand

*Bernadette Resurreccion*  
*Asian Institute of Technology (AIT)*

*Gender and Development Studies (GDS)* is a Field of Study of the School of Environment, Resources and Development (SERD) at the Asian Institute of Technology (AIT) that offers graduate studies and conducts research and outreach activities. Within the overall gender specific framework, GDS highlights both the need for specialized academic degree awarding studies in gender and development, and the integration of gender analysis and a gender relations perspectives in AIT's other fields of study.

### Objectives

By functioning as an academic arm of community-based efforts for the advancement of women, equity-based sustainable development and poverty alleviation, GDS aims to work as a regional centre of excellence in the field of gender, technology and development studies, and to integrate gender as a key intellectual perspective and ethical concern in AIT as well. This is to be achieved by:

- Teaching postgraduate students in GDS to create gender experts, as well as co-teaching in other fields of study in AIT to create gender-sensitive/gender-responsive engineers, managers and scientists;
- Generating knowledge through interdisciplinary research and publication in technology, development, and gender relations in Asian societies;
- Providing advice and assistance to academic and policy units in AIT with regards to gender issues and concerns;
- Providing short term courses to development practitioners and organizations in Asia;
- Functioning as an advisory hub for multilateral, bilateral, national development programmes/organizations that could provide opportunities for collectively designing gender-responsive development strategies that are informed by applied but solid social research in order to advance gender equality in Asia;
- Forging linkages with international women's studies and gender studies research networks and associations to engage in the current drift of debates and issues that would enhance curriculum-building.

*The Vision of GDS* is to be centre of excellence in Gender and Development Studies in the Asian region that: (i) trains specialists in gender and development; (ii) increases gender awareness among technology, management and development professionals; (iii) generates knowledge through interdisciplinary research and

publications in technology, development, and gender relations in Asian societies; (iv) assists other institutions in Asia to strengthen gender studies through training, research and outreach; and (v) functions as an academic arm of community-based efforts for the advancement of women and sustainable development.

## Academic Programme

GDS offers graduate level courses and provides substantial input to student's Master's and PhD dissertation research. Currently, a total of 26 Master's, 14 PhD and 4 Certificate programme students are enrolled in Gender and Development Studies. Since 1997, the total number of students in MSci, PhD and Certificate programmes is 110, coming mostly from the Asian region. They have all been supported by scholarships.

Currently, GDS has been offering 11 courses and will constantly upgrade its teaching of Master's and PhD courses through stronger practical field input as well as updated theoretical perspectives. GDS will also contribute to the Institute-wide course on Gender, Technology and Development.

<b>Courses Offered</b>	
<ul style="list-style-type: none"> <li>● Introduction to Gender and Development</li> <li>● Gender, Technology and Economic Development</li> <li>● Society, Technology and Health</li> <li>● Gender, Culture and Human Development</li> <li>● Gender Analysis and Gender-Responsive Development Planning</li> <li>● New Technologies, Industrialization and Gender</li> <li>● Gender, Urbanization and Urban Management</li> <li>● Gender in Enterprise Management</li> <li>● Transforming Gender Ideologies in Society</li> <li>● Gender, Rural Livelihoods and Sustainable Development</li> <li>● Qualitative Research Methods using Nvivo software</li> </ul>	

*Student Exchange:* GDS has formal agreements to facilitate short-term exchange of students between the University of Tokyo, Japan; Institute of Social Studies, the Netherlands; and University of Leeds, UK. It also regularly receives students from Ochanomizu University and Toyo University in Japan for short courses. This facilitates greater interaction between scholars in these universities and allows students of GDS to harness resources available in these universities.

## Admissions Schedule and Duration of the Study

The AIT academic year consists of two semesters: January and August. August semester is the main entry intake for the Master's programme. However, admission in January semester is also possible on case-by-case basis. Doctoral programme students can be admitted in any semester. For details of the academic programmes and study costs (such as fees, accommodation, and living expenses), please visit AIT website: <http://www.ait.ac.th>

## Research

Over the years, GDS has built impressive research capabilities that respond to new and emerging areas of social enquiry. Theoretical and empirical issues that largely relate to gender relations in the fields of socio-cultural change, environment, technology, economy and health care in Asia have been the foci of much of GDS research work.

### GDS Ongoing Sponsored Research Projects

- Gender, Development and Public Policy Studies in the Asian Context (*sponsor: EU*)
- Gender Roles and Conflicts in Border Trade: Thailand, Cambodia, Laos and Myanmar (*sponsor: Asean Foundation*)
- Gender Responsive Urban Management (Phase IV) (*sponsor: UN Habitat*)
- Technology Transfer for Commercializing Freshwater Aquaculture in Northeast Thailand (*sponsor: Royal Thai Government*)
- Trafficking of Women and Children Through the Internet (*sponsor: Oxfam GB*)
- Capacity-building for Effective Decentralized Wastewater Management in Peri-Urban Asia (*sponsor: DFID*)
- Managing Agrochemicals in Multi-Use Aquatic Systems (*Sponsor: EC*)
- Economic Transition and Technology Change in Silk Production, Northeast Thailand: Effects on Gender Relations, Environment and Health (*sponsored by RTG*)
- Strengthening Gender Mainstreaming Capabilities in IFAD Projects in Cambodia, Laos PDR and Vietnam (*sponsored by IFAD*)

## Outreach

The outreach activities of GDS include seminars, workshops/conferences, training, advisory services and technical assistance, and networking.

- *Seminars/Workshops:* Regular seminars and workshops are organized to generate discussions on current theoretical and practical gender issues and to network with scholars and practitioners in gender and development.
- *Conference:* GDS also organized several regional and international conferences
- *Training/Short Courses:* GDS has been offering short non-degree courses to our academic partners (such as Ochanomizu University and Toyo University in Japan), as well as our project and outreach partners (such as JICA, IFAD, etc.). There is an increasing demand for short-term training courses on various conceptual, organizational and research-related aspects of gender and development. GDS packages courses that combine lectures, field visits and whenever necessary, facilitate short internships through its network of international organizations in the region.
- *Advisory Services and Technical Assistance:* As part of its outreach and advisory services, GDS provides technical assistance to bilateral and multilateral development agencies by contributing to their human resources development through capacity-building activities and programmes. Thus, GDS faculty and staff have been engaged by organizations, such as the International Fund for Agricultural Development (IFAD), Japan International Cooperation Agency (JICA), OXFAM GB, International Labour Organization (ILO), Food & Agriculture Organization (FAO), International Development Research Centre (IDRC), Canadian International Development Agency (CIDA) and ActionAid Asia for technical assistance in capacity-building activities and intervention agendas.
- *Networking:* GDS has developed contacts and in some cases collaboration with over 200 local, national, regional and international organizations.
- *Distance education modules for short courses:* Targeting development practitioners and government officers who do not have time and resources to attend live-in and long term training such as the current Master's Programme, distance education modules combined with short face-to-face sessions can be developed. The EU-Asia Link project will develop a few distance education modules. Using this as a starting point, GDS plans to develop marketable distance education modules.

## Publications

### **Journal: *Gender, Technology and Development***

*Gender, Technology and Development* is an international, refereed journal, which provides a forum for exploring and examining the linkages between changing gender relations and technological development. The diverse perspectives of the Asian region provide the focus for discussion, but dialogues along East-West and North-South lines are also an important aspect of the journal. Its objective is to facilitate the recognition, promotion and coordination of opinions concerning the extended and shifting boundaries of meaning in gender, feminism, equality, technology and science for non-western societies and cultures. The editors are supported by an international advisory board of experts and practitioners working in the field of gender and technology.

*Gender, Technology and Development* now enters its eighth year of publication and seeks to publish work that identifies, extends or unifies knowledge and presents advances in investigating and confronting the differences in gender relations in a cultural and technological context. Three issues of the journal are published each year.

### ***Gender Studies series***

*The Gender Studies series* comprises of occasional papers, monographs, books and workshop proceedings concerning women's studies and gender relations in the areas of architecture, discourse analysis, trade, natural resource management, ecology, energy, technology and social movements in Asia. From 1992 to 2003, GDS has published six occasional papers, 12 monographs, three workshop reports and two books.

## **GDS Faculty Members**

*Bernadette Resurreccion*, MA and PhD, The Hague, The Netherlands.

GDS Coordinator & Assistant Professor (Natural Resource Management and Migration)

*Barbara.Earth*, MSci Cincinnati; MA and PhD Ohio.

Assistant Professor (Environment and Health)

*Kyoko Kusakabe*, MSci and PhD, AIT

Assistant Professor (Employment and Trade)

*Mari Osawa*, MA and Dr. of Economics, Tokyo.

Visiting Professor (Economics and Social Policy)

*Cecilia Ng Choon Sim*, ED. M., Harvard; PhD, Malaysia.

Visiting Associate Professor (Industrialization and IOS)

*Yasuko Muramatsu*, MA and PhD Japan

Visiting Professor (Development Economics, Gender Budgets and Entrepreneurs)

*Ragnhild Lund*, PhD (Geography), Norway

Visiting Professor (Gender, Place and Social Change)

There is a growing demand for professionals in gender and development. Areas of potential employment include mainstreaming of gender analysis into policy planning related to agricultural and industrial technologies, natural resource management, energy, information technologies, enterprise, health and development programmes. Employment placements are expanding to include international, national, regional and local NGOs; gender focal points in national governments; research institutions and universities; private firms, factories and foundations; and in multilateral organizations. PhD and Master's graduates in Gender and Development Studies from AIT are well-placed in such agencies.

### **GDS Contact Address**

Gender and Development Studies (GDS)

School of Environment, Resources and Development (SERD)

Asian Institute of Technology

P.O. Box 4, Klong Luang

Pathumthani 12120

Thailand

Tel: (66-2) 524-5668

Fax: (66-2) 524-6166, 516-1418

Email: [gendev@ait.ac.th](mailto:gendev@ait.ac.th)



## Country Institutional Report: Vietnam

*Le Thi Quy*

*The Hanoi National University*

### 1. Background on the Women's/Gender Studies programme

- The name of university: Hanoi Social Science and Humanities
- The Gender Studies Programme started in 1992 in the Faculty of Sociology
- The Gender Programme is one department of the Faculty and every class is held 30 to 45 hours. Gender issues are also offered in the Master's and PhD programme.
- Gender Studies is also an official programme in other universities, institutes, and research centres, such as the Sub-Academy of Journalism and Communications in Hanoi, The University of Trade Union, University of Security, and The Open University in Ho Chi Minh City. Our Faculty sometimes sends teachers to other Universities. Also, our teachers give lectures to International NGOs and women's organizations, government officers, and etc.

### 2. Profile of Women's/Gender Studies

#### A. Enrolment Profile (adapt this model table as appropriate to your programme)

Programmes/qualifications <sup>1</sup>	Enrolments	
	Female	Male
<b>Undergraduate Diploma</b>		
Year programme commenced <sup>2</sup>		
Year 1992-1996	32	11
1993-1997	36	33
1994-1998	58	66
1995-1999	36	28
1996-2000	77	42
1997-2001	109	84
1998-2002	44	19
1999-2003	55	23
2000-2004	49	33
2001-2005	54	11
2002-2006	66	12
2003-2007	67	15
Total	683	370

<sup>1</sup> The number of enrolments by sex in each programme offered.

<sup>2</sup> The number of enrolments by sex in the first year the programme was offered. Note the year.

**B. Graduate Profile** (adapt this model table as appropriate to your programme)

<b>Master's</b>	<b>Female</b>	<b>Male</b>
Year of highest no. of graduates		
1999		
2000		
2001	5	1
2002	6	1
2003	2	
<b>PhD</b>	<b>Female</b>	<b>Male</b>
Year of highest no. of graduates		
1999		
2000		
2001		
2002		
2003	2	1

**C. Current Faculty Profile**

<b>Qualifications</b>	<b>Number of Staff Teaching Women's/Gender Studies</b>	
	<b>Female</b>	<b>Male</b>
<b>Full-time staff<sup>3</sup></b>		
PhD	02	02
Master's	01	
Bachelors		
Other <sup>4</sup>		
<b>Part-time and/or visiting staff<sup>5</sup></b>		
PhD		
Master's		
Bachelors		
Other		
<b>Total teaching staff</b>	<b>03</b>	<b>02</b>

<sup>3</sup> Staff who teach only Women's/Gender Studies courses, full-time.

<sup>4</sup> Indicate any other programmes offered such as summer schools, special short courses, etc.

<sup>5</sup> Staff who teach Women's/Gender Studies as well as courses in other programme, or who are employed part-time to teach Women's/Gender Studies courses.

**D. Research Profile 1999-2003:**

<b>By Women's/Gender Studies Students</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
1999		<ul style="list-style-type: none"> <li>● The role of rural women in education of their children</li> <li>● Knowledge, attitude, and needs of women about HIV/AIDS</li> <li>● Opinions of Leaders about women's social management capacity</li> <li>● Traditional opinions on boy's value and its impact on population increasing in the commune Giao Lam, Nam Dinh province</li> <li>● The position and role of rural women in household economy</li> <li>● The time usage of rural women in Y Can, Nga Quan communes, Tran Yen district, Yen Bai province</li> <li>● The health of female labour in Hong rive lowland</li> </ul>
2000		<ul style="list-style-type: none"> <li>● The labour condition and it's impart on health of female worker in Coal Exploitation in Quang Ninh province. Situation and solution</li> <li>● Analysis of moral education methodology in the family through Newspapers</li> <li>● Female labour in informal economic sector in Hanoi</li> <li>● The impact of labour environment on the health of female workers in Coal Exploitation Cua Ong tow Quang Ninh province.</li> <li>● Role of the family and community in support women's health before and after birth time</li> <li>● Role of rural women in education of their children</li> <li>● Knowledge of school student on adolescent's reproductive health.</li> <li>● The impact of job on female workers who collect rubbish in Hanoi</li> <li>● The role of rural women in reproductive function</li> <li>● Labour essence and worker's health</li> <li>● Health and health care of urban women in the community</li> <li>● The changing values on marriage of rural people today</li> <li>● Prostitution in Hanoi</li> </ul>
2001		<ul style="list-style-type: none"> <li>● The situation of female health, who migrated temporary from rural to urban areas</li> <li>● The ability to meet and activities for reproductive health care of mountainous Bac Kan province</li> <li>● The integration with urban life of female temporary migration</li> <li>● The impact of labour conditions on the reproductive health of the female worker</li> </ul>

		<ul style="list-style-type: none"> <li>● The role of women in changing professional structure and reproductive health in household today</li> <li>● Division of labour in the family in Hanoi</li> <li>● The causes of divorce of urban people</li> <li>● The picture novels and gender socialization for pre-school children</li> <li>● The impact of TV advertise with women</li> <li>● The situation of prostitutes who have drug addiction</li> </ul>
2002		<ul style="list-style-type: none"> <li>● Analysis of life and job of female migrants in Hanoi</li> <li>● The division of labour and gender cooperation in fishing household in Soctrang province</li> <li>● The role of women in household development in suburban Hanoi. (Ninh Hiep and Yen Truong award, Gia lam district)</li> <li>● The job and income of female trading (see food)</li> <li>● The division of labour in the urban family</li> <li>● The job and life of female workers who collect rubbish in Hanoi, situation and solution</li> <li>● Men's perception of women leaders</li> <li>● The condition of life and work of female migrants who do small trading</li> <li>● The phenomenon of the rural girl who is out of the school</li> <li>● Reaction of men to successful women</li> <li>● The role of father and mother in morality education for children in urban families</li> <li>● The knowledge and attitude of male students about sexual relations before marriage today</li> <li>● The divorce in rural areas: situation, causes, consequences (Binh uyen district, Vinh Phuc province)</li> </ul>
2003		<ul style="list-style-type: none"> <li>● Rural female workers in urban integration process</li> <li>● The economic role of women in the urban family today.</li> <li>● Sons' value and importance of the gender in rural family</li> <li>● Gender difference in the teachers of Social Science and Humanities</li> <li>● Rehabilitation of trafficked women by group activities</li> <li>● Gender and division of labour in the family</li> <li>● Rural women in family planning</li> <li>● The role of women in political system</li> </ul>
<b>By Women's/Gender Studies academic staff</b>		
<b>Year</b>	<b>Topic</b>	<b>Thesis/publication/report</b>
1999	Women in transition	<ul style="list-style-type: none"> <li>● Vietnamese women in transition</li> <li>● Prostitution in Vietnam</li> </ul>
2000		<ul style="list-style-type: none"> <li>● The prevention of trafficking in women in North Vietnam</li> <li>● The rights of women and children in Vietnam</li> </ul>

2001	Female leaders	<ul style="list-style-type: none"> <li>● Domestic violence</li> <li>● Female leaders in local urban Government</li> </ul>
2002	Tradition and modern in family and society	<ul style="list-style-type: none"> <li>● Mountain women in transition</li> <li>● The tendency of life quality of female intellectuals</li> <li>● The religious importance of reproductive health in religious groups in Xuan Ngoc commune, Xuan Truong district, Nam Dinh province</li> <li>● The role of female leaders in the economic reform</li> </ul>
2003	<ul style="list-style-type: none"> <li>– Family and the role of women in the family</li> <li>– Children</li> </ul>	<ul style="list-style-type: none"> <li>● Children as agency of development</li> <li>● Family and the role of the Government with family</li> <li>● The village laws and it's importance to women's life</li> </ul>

### 3. Women/Gender In Development

#### A. Government policy on women and gender issues

The Communist Party of Vietnam, as early as its foundation in 1930, included “equality of men and women” as one of ten key tasks of the Vietnamese revolution.

Article 63 of the 1992 Constitution stipulates: “All acts of discrimination against women and all acts damaging women’s dignity shall be strictly banned.”

The 1992 Constitution devotes Chapter V, from Article 49 to Article 82, to defining the basic rights and obligations of the citizens. Article 50 states: “*In the Socialist Republic of Vietnam, the people’s rights in political, civilian, economic, cultural and social fields are respected, as expressed in the citizens’ rights and stipulated by the Constitution and law.*” The term “citizen,” which means equality for everybody, clearly expresses the viewpoint of the Vietnamese State that there is no discrimination whatever about gender.

Some laws relating to the gender issue are: the Law on Marriage and the Family (issued in 1959 and revised in 1986), the 1980 Constitution, the Law on Nationalities, Labour Code, the Law on Inheritance and the Penal Code. The State acknowledges equality between men and women in the family and society. Men and women are equal to vote and stand for election, and have the same opportunities to learn and to progress. They are equal in work and working conditions and receive the same payment for the same work. The State recognizes and protects monogamy. Men and women have equal rights to inheritance, to bring up their children and receive property after divorce. In addition, the Government also issues special policies on women based on their reproductive function. For example, priority is given to women not to take heavy and hazardous work, such as working in the mines, on high scaffolding or contacting hazardous chemicals. Female government employees are entitled to four months maternity leave.

Therefore, the women's emancipation movement in Vietnam has good, basic and favourable starting points. However, it does not mean that the road to equality of the Vietnamese women is shorter and simpler than those in other countries.

The political report by the Eighth National Congress of the Communist Party of Vietnam states: "For women, a Strategy for Advancement of Vietnamese Women to 2000 shall be built and implemented, with primary targets of creating favourable conditions to promote all potential, to raise the role and position of, and to strengthen the full and equal participation by women in political, economic, cultural, social or any other fields."

Vietnam has made efforts and progress towards eliminating all forms of discrimination and achieving equality between men and women. The progress is remarkable, especially when the relatively low economic growth rate of Vietnam as compared to many other countries around the world is considered. Based on the development index issues by the United Nations Development Programme in the Human Development Report 1998, Vietnam's ranking in terms of gender-related development index is 40 rates higher than its rank in terms of GDP share per capita.

## **B. Cultural and social attitudes to women**

Confucianism was a dominant ideology in Vietnam during the feudal time. From a gender viewpoint, Confucianism robs women of their human rights in both family and society. Confucius principles and criteria, such as the three "obediences," the four virtues, polygamy and virginity tied up women's lives and spirits to the patriarchal regime. These concepts were still very strict even in the 20<sup>th</sup> century. Women who committed adultery, or who had an out-of-marriage pregnancy, were severely punished, such as by having their nape shaven and smeared with lime, being led around the village to expose their shame or even executed by being put on a raft then floating it down the river. That is why it took a real strong and persuasive revolution for the new government to issue timely and practical policies eradicating backward customs and habits such as polygamy, under-aged marriage, wife beating, and eradicating parents' complete rights in deciding their children's marriage; asserting women's rights to participation in social activities, education and freedom to choose their lover.

Currently, there still remains a view maintaining that it is because of "function," an "inclination," a "sacrifice, self-denial" and "femininity" that women should serve unconditionally their husbands and children, in particular, and men in general. This viewpoint stems from patriarchal ideology. It has mingled in the social life of Vietnam for dozens of centuries, now in the name of social "morality" and traditional customs and habits. It has become a strong iron curtain covering the patriarchal ideology where gender inequality is likely to be exposed. To different degrees, this viewpoint has assigned women with major heavy tasks in human

reproduction, while they still have to fulfill all the productive activities that men do. Meanwhile, their enjoyment and entertainment are considered secondary, or even not taken into account. Statistics show that on an average, a woman works from 16 to 18 hours a day, while a man only works from 8 to 10 hours. It makes them very busy, with little time to rest, study and have entertainment. As they work too hard, many women lose their health or, even worse, lose their family happiness. To be clear, this might mean that the husband is involved in adultery or goes with prostitutes. As a result, the family is broken.

### **C. Education of girls**

Under the principle “education and training is the first priority of the country,” the Vietnamese State has defined the goal of education as formulating and fostering characters, qualifications and capabilities of the citizen, without discriminating between men and women. Both the first Constitution of 1946 and the 1992 Constitution affirm: “Learning is the right and obligation of the citizen” (Article 59). The 1991 Law on Protection and Care of Children, the 1991 Law on Universalization of Primary Education have been promulgated.

Since 1986, Vietnam’s education and training programmes have experienced different stages of development. Before 1992, due to economic difficulties, the pre-school educational system in many places collapsed, primary education deteriorated, leading to huge school drop-out rates; the quality of university and higher education also degraded. From 1992 to the present, in line with economic growth, education and training has made a rapid recovery and has developed in many aspects. The structure of education and training has been altered, educational and training modes are diversified and informal training has developed. The network of primary schools has been expanded to the communal level, while the network of job training and professional training schools has reached the district level. University and postgraduate education is developing vigorously. Many provinces and districts in remote and mountainous areas have boarding schools for children from ethnic minority groups and low income families. Educational quality has been improved, especially in the mode and form of training. This progress has opened new opportunities, meeting education needs of all people at all age brackets, including women and girls.

Since 1991, the State has stipulated that primary education from grade one to grade five is compulsory for all children from six to fourteen years of age. Female and male pupils have equal rights in education.

The rate of boys and girls attending school:

- Primary level: Boy: 84%; Girls: 84.9%.
- Junior secondary level: Boys: 70%; Girls: 60%
- Senior level: Boys: 27.2%; Girls: 19.3%

The rate of female university graduates (%):

- Medical training: 48.4%; technical training: 9.1%; law: 48.5%; sciences: 45.8%; agriculture: 23.3%; economics: 35%.

The drop-out rate of female students has reduced remarkably in the past ten years. Females account for about 70 percent of the number of student drop-outs in rural areas. The State and localities have taken many measures to overcome this situation, including organizing flexible classes for children who have quit school early. The organization of education is promoted through the activities of local education councils and parent's associations. In spite of efforts by the State and society, the rate of female student drop-outs who return to school is still low. The main obstacle is that economic difficulties, and unfavourable family conditions, prevent women from returning to school or receiving job training.

#### **D. Gender and human rights**

Equality of men and women before the law: Article 52 of the 1992 Constitution stipulates: "All citizens are equal before the law." Article 125 of the 1985 Penal Code states that any person resorting to violence, or committing other serious acts in order to prevent women from participating in political, economic, scientific, cultural or social activities, shall be subject to a caution, to non-custodial reform for a period of up to one year, or a term of imprisonment of between three months and one year. Thus, Vietnamese law ensures equal rights between men and women, contains no discrimination against women in civil transactions and protects women from any kind of discrimination.

Women legal status in civil transactions:

- Article 8 of the 1995 Civil Code reads: "In civil relations, parties are all equal; one may not use differences regarding...gender...as reasons to treat each other unequally." And Article 12 stipulates: "When a person's civil rights are violated, he/she shall have the right to request a court or competent State authorities to take necessary measures for his/her protection."
- According to Article 16, 17, 18 and 19 of the 1995 Civil Code, women have the same rights and obligations as men under Vietnamese law. Article 20 stipulates that a person who is 18 years of age or older has full civil capacity to independently engage in civil transactions, including the right to enter



into civil contracts, to self-manage their property and to engage in civil prosecution procedures at the Court.

- In reality, Vietnamese women today have full freedom to enter and implement civil contracts (as individuals or representatives of family, a cooperative group, or another legal entity). Women have the right, individually, or in cooperation with others, to establish private companies, businesses or enterprises. They have full freedom of management over company property of their own without requiring consent from their husband or father. Women's right to manage their property is ensured by the law and reality shows that there is no discrimination against women in this domain. According to a report by the Vietnam Chamber of Commerce and Industry of the 30,000 State and private enterprises, 15 percent have female directors or deputy directors, while of the 900,000 family-based businesses, 27 percent are managed by women.

Besides, women have equal rights to the freedom of movement and to choose their residence:

- Article 68 of the 1992 Constitution and Article 44 of the 1995 Civil Code stipulate: "The citizen, men and women, shall enjoy freedom of movement and of residence within the country; he/she can freely travel abroad and return home as determined by the law. Movement and choice of residence by each individual is decided according to his/her need, wish, capacity and circumstances without any prohibition under law." Article 51 of the 1995 Civil Code stipulate: "A wife and husband may have separate places of residence if they wish to do so."
- In reality, Government policies and local regulations on movement, residence and housing consistently reflect the equality of men and women and contain no restriction or discrimination against women. With the development of the market economy in Vietnam, there are more and more people, both men and women moving from the countryside to urban areas in search of stable employment and accommodation. However, reality shows that there are cases where women and men do not meet necessary requirements for free migration and choice of residence. Female inhabitants in highland and remote areas cannot afford the freedom to move to the location of their wish, particularly considering the poor conditions of transportation and roads at present. Survey statistics show that about 90% of the families in urban centres like Hanoi and Ho Chi Minh City can afford a bicycle or a motorbike. However, this rate drops to 35-50% in rural areas and as low as 16-19% in areas inhabited by such ethnic groups as Tay, Nung or Thai minorities. There remain shortcomings in the insurance of women's right to freedom of movement, residence and housing. The restrictions are partly attributed to poor infrastructure facilities and social practices. In the renovation process,

the improvement of living conditions and promotion of public awareness are important pre-requisites for the enjoyment by all people, including women, of these rights.

**E. United Nations conventions and goals such the Convention for the Elimination of All Forms of Discrimination Against Women (CEDAW), Education For All (EFA), the Beijing Platform for Action and Post-Beijing Country Strategies**

The National Committee for the Advancement of Women in Vietnam (NCFAW) is an inter-branch agency established by the Prime Minister by Decision 72/TTg of February 25<sup>th</sup> 1993 on the basis of perfecting the National Committee for the Decade of Vietnamese Women which was also established by the Government in 1985 to implement the Convention on the Elimination of All Forms of Discrimination Against Women. The function of this committee is to give advice to and supervise the implementation of policies towards women; campaign for and make reports on the implementation of CEDAW. By June 1998, all 61 provinces and cities under the Central Government, and 47 ministries, branches and mass organizations at the central level, had established a Committee for the Advancement of Women belonging to the National Committee by Institution 646/TTg of November 7, 1994. At present, the branches and administrations at all levels are continuing to establish a Committee for the Advancement of Women at the grassroots level.

Developing action organizations for women

- The Vietnam Women's Union, the Committee on Women's Work under the Vietnam General Confederation of Labour, operating from central to grassroots levels, and more than 20 agencies for women have been established, including the Council for Advancement of Female Youth, two women's museums, one women's publishing house, five women's newspapers, two schools that train officials for the Vietnam Women's Union, and a system of over 130 vocational training and job placement centres for women. These institutions receive financial support and various incentives from the State.
- The Vietnam Women's Union, a political-social organization representing the will and aspiration of the entire Vietnamese women, together with the State agencies, social organizations and economic organizations, takes care of and protects the interests of women, takes part in managing the State and society, takes part in controlling and supervising the activities of the State agencies, and mobilizes women to promote the tradition of "Heroic, Indomitable, Faithful and Enterprising" women in national construction and defense. The Union has a four-level system: central, provincial, district and commune in all localities throughout the country with a total membership

of 10.1 million women, making up 62.6% of all women 18-years-old or more.

#### Developing research on Women, Gender and Training:

Many research projects have gained valuable results, making great contributions to the development of laws on female state employees, as well as to the general women's movement and activities of other mass organizations. The Government has permitted branches and administration at all levels, and has encouraged mass organizations to set up funds to support talented women, and to train other women. The education-training sector, between 1995-97, trained 300 female cadres in leadership and is conducting a post-training course on management as well. In addition, more than 3,000 officials, male and female, were provided with information on gender issues and more than 1,500 female officials were trained in leadership skills prior to their election to the National Assembly and People's Councils.

- Support measures, through projects exclusively designed for women, have been given special attention. Women have become a prime concern of national programmes for poverty eradication, job generation, population and family planning, the fight against a number of communicable diseases, killer diseases and HIV/AIDS, safe water and sanitation. Projects carried out by the Women's Union and other mass organizations and branches have received financial assistance from the State and international organizations. The Vietnam Women's Union received more than US\$10 million from foreign Official Development Assistance and humanitarian aid between 1992-97. From 1996-99, the National Committee for the Advancement of Women in Vietnam was assigned by the Government to carry out a project to strengthen the capacity to implement the national action plan with UNDP funding of more than US\$1.5 million. These projects have made practical contributions to improving lives of women.
- We would like to quote here the 1999 report of the Ministry of Science, Technology and Environment to the workshop reviewing 20 years of implementing the Convention on Elimination of any Discrimination Against Women (CEDAW) in Vietnam held by the National Committee for the Advancement of Women which says that *as a CEDAW participating country, the Vietnam Party and State have issued many resolutions, policies, and decisions and many specific measures to ensure a full development and progress of Vietnamese women, so that they will be able to realize and enjoy fundamental human rights and freedom on the basis of equality between men and women. However, awareness and reality on gender and actual equality between men and women remains an urgent issue.*

## **F. Gender in cross-cultural dimensions**

Since the adoption of Renovation in Vietnam, Vietnamese women, like men, enjoy more opportunities to contact with other countries in the world. State policies and cross-cultural communication have made both positive and negative impacts on Vietnamese women, especially on young females. In terms of the positive side, nowadays, Vietnamese young women are freer as compared to the older generation. For example, their individual rights in education, marriage, job selection, partner selection and in the society, etc., are further improved. They have chances to pursue their studies, to work in better conditions and to fully promote their potentials in a diversified way. Moreover, the way young women dress and behave is not strictly observed as it was in the past. However, the negative influences of cross-cultural communication are also worth noting. At present, the availability of pornography and violent films are burning issues in Vietnam. Some social evils, such as: prostitution, violence against women, and trafficking in women have appeared and seem to be increasing in Vietnam. These negative impacts are great obstacles to the women's movement in Vietnam.

## **G. Particular national gender/women's issues**

At present, women account for 51% of the Vietnamese population. As many as about 50% of the labour force is female. Meanwhile, the percentage of women engaged in agricultural production is 70%; 30% of the National Assembly members are women; and 22% of the People's Committee members are women.

Women in Vietnam work longer hours than men. Women constitute the majority of all the people who work 51-60 hours/week, and over 61 hours/week.

In terms of economic management, the number of women who act as central directors is about 5%, while that of men is 95%, as vice general directors is 5% and 95%, respectively, as provincial directors is 19% and 81%, respectively, and as vice directors is 18% and 82%, respectively.

As regards wages, Vietnamese women earn 14% less than men. Women are concentrated in agriculture and light industry which have the lowest wages.

## Appendix

### 1. Situation

#### *In North Vietnam*

- In 1987, the first Centre for Women Studies was established.
- In 1992, gender issues started to be taught in Hanoi University for Social Science and Humanities, and in 2000, a Department of Gender Studies was established. It belongs to the Faculty of Sociology.
- In 1997, the Department of the Gender Studies was established in the Faculty of the Hanoi University for Information and Journalism.
- At present, Gender Studies Programmes are offered at the Hanoi University of Security, the University of Trade Union, and others.

#### *In South Vietnam*

- In 1994, the Faculty on Women's Studies was established. It belonged to the Open University in Ho Chi Minh City, but in August, 2003, the faculty changed the name to Faculty of Sociology.

*Hanoi University for Social Science and Humanities, Faculty of Sociology, every year offers:*

- 4 classes (undergraduates) with 350-400 students
- 5 classes (part-time) undergraduates with 400 to 450 students
- 1 class for postgraduate 25-30 students
- 45 hours on Gender issues for one class

#### **The main contents of the programme**

- A. A Brief Overview of Emancipation in the World (The movement in both Socialist Countries and Western Countries, and others)
  - Briefly of History of Women and Gender Studies
- B. The Theory of Patriarchy Ideology in Vietnam – Confucianism as it remains today
- C. The Theory of Feminism
- D. Gender Issues in the World

- E. Gender Issues in Vietnam (Emerging issues):
- The Law and Policies of the Government and implementation in practice
  - The Market Economy and its influence on Women's Lives, Women's Work and Their Needs
  - The Role and Stature of Women in the Family and Society
  - Some Social Problems, such as Prostitution, Violence against Women, Trafficking in Women and Children

## 2. The Opportunities

- Economic Development
- Gender Issues become one of important issues in Vietnam
- Expand Collaboration of Women Studies between Vietnam and other countries
- Support of UN and International NGOs

## 3. The Challenges

- Lack of Programme
- Lack of Materials
- Lack of Teachers
- Lack of Equipment
- Separation between Research and Teaching

## LIST OF PARTICIPANTS

### I. PARTICIPANTS:

#### AUSTRALIA

Dr. Yvonne Corcoran-Nantes  
 Senior Lecturer  
 School of Political and International Studies  
 Department of Women's Studies  
 The Flinders University of South Australia  
 GPO Box 2100  
 Adelaide 5001  
 Australia  
 Tel: 08-8201-3133; Mobile: 0438-571928  
 Fax: 08-8201-5111  
 E-mail: Yvonne.Corcoran-Nantes@flinders.edu.au

Dr. Elizabeth Reid Boyd  
 Women's Studies  
 School of International, Cultural and  
 Community Studies  
 Edith Cowan University  
 Joondalup Campus  
 Joondalup 6027  
 Australia  
 Tel: 61-8-6304-5421  
 E-mail: e.boyd@ecu.edu.au

Dr. Jindy Pettman (unable to attend)  
 Women's Studies, Humanities  
 Australian National University  
 Canberra ACT 0200 Australia  
 Tel: 61-2-6125-5977  
 Fax: 61-2-6125-4490  
 E-mail: jindy.pettman@anu.edu.au

**BANGLADESH**

Professor Nasreen Khundker  
Professor  
Economics Department  
University of Dhaka  
Dhaka – 1000  
Bangladesh  
Tel: 880-2-9137002  
Fax: 880-2-8615583  
E-mail: zianasreen@yahoo.com

**CHINA**

Professor Qiqi Shen  
Centre for Women's Studies  
Dalian University  
Dalian Economic Development Zone  
Dalian 116622  
China  
Tel: 86-411-7403974  
Fax: 86-411-7403810  
E-mail: shqiqi@263.net

Ms. Ma Hong  
Foreign Affairs Office  
Dalian University  
Dalian Economic Development Zone  
Dalian 116622  
China  
Tel: 86-411-7402182; Mobile: 13841129678  
Fax: 86-411-7300966 (office)  
E-mail: mahong1121@yahoo.com  
dlmahong2000@sina.com

Professor Bu Wei  
Institute of Journalism and Communication  
Chinese Academy of Social Sciences (CASS)  
P.O. Box 2011  
Beijing 100026  
China  
Tel: 86-10-64461952  
Fax: 86-10-65022868  
E-mail: buwei@public3.bta.net.cn



Professor Siumi Maria Tam  
 Department of Anthropology/Gender Studies  
 Programme  
 The Chinese University of Hong Kong  
 Hong Kong  
 Tel: 852-2609 7676  
 Fax: 852-2603 5218  
 E-mail: siumitam@cuhk.edu.hk

**INDIA**

Professor Mary E. John  
 Associate Professor in Women's Studies  
 Programme  
 School of Social Sciences II  
 Jawaharlal Nehru University  
 New Delhi – 110067  
 India  
 Tel: 91-11-27666249 (home);  
 91-11-26704442 (office)  
 Fax: c/o Mr. Satish Deshpande  
 91-11-27667410  
 E-mail: mas01@vsnl.net

Professor Vasanthi Vijayakumar  
 Professor of History and Associate  
 Coordinator  
 Center for Women's Studies  
 Madras Christian College  
 Chennai 59  
 India  
 Tel: 91-44-22397183  
 E-mail: vijija@vsnl.com

**INDONESIA**

Dr. Nina Sardjunani  
 Director of Education and Religious Affairs  
 National Development Planning Agency  
 (BAPPENAS)  
 Jl. Taman Suropati No. 2  
 Jakarta 10310  
 Indonesia  
 Tel: 62-21-390-5648  
 Fax: 62-21-392-6602  
 E-mail: ninas@cbn.net.id  
 nina@bappenas.go.id

Ms. Emmy Suparmiyatun  
 Division Head for Higher Education  
 National Development Planning Agency  
 Jl. Taman Suropati No. 2  
 Jakarta 10310  
 Indonesia  
 Tel: 62-21-390-5648  
 Fax: 62-21-392-6602  
 E-mail: emms@bappenas.go.id

Ms. Nahiyah Haidi Fraz  
 Head of Women Study Centre  
 (Research Institute Yogyakarta State University)  
 Karangmalang, Yogyakarta 55281  
 Indonesia  
 Tel: 62-274-550839  
 Fax: 62-274-518617  
 E-mail: suryosumunar@plasa.com  
 lpikipyk@yogya.wasantara.net.id  
 nahiyahj.f.2003@yahoo.com

## **JAPAN**

Professor Hiroko Hara  
 University of the Air  
 2-11 Wakaba, Mihama-ku  
 Chiba-si  
 Chiba  
 Japan  
 Tel: & Fax: 81-43-298-4143  
 E-mail: air-hara@u-air.ac.jp

## **KAZAKHSTAN**

Ms. Chika Onaka  
 UNV, SHS Section  
 UNESCO  
 67 Tole Bi Street  
 480091 Almaty  
 Kazakhstan  
 Tel: 7-3272-582637/38  
 Fax: 7-3272-695863  
 E-mail: c.onaka@unesco.org

**MALAYSIA**

Dr. Shanthi Thambiah  
 Coordinator  
 Gender Studies Programme  
 Faculty of Arts and Social Sciences  
 University of Malaya  
 50603 Kuala Lumpur  
 Malaysia  
 Tel: 603-79675667  
 E-mail: shanthi@um.edu.my

Professor Sharifah Zaleha  
 Head of the Gender Research Centre  
 Faculty Social and Human Sciences  
 Universiti Kebangsaan Malaysia  
 43600 UKM Bangi  
 Malaysia  
 Tel: 603-89215223/5683  
 Fax: 603-89251168  
 E-mail: zaleha@pkriscc.ukm.my

**MONGOLIA**

Ms. Anaraa Nyamdorj  
 Human Rights/Women's Programme  
 Mongolian Foundation for Open Society  
 (Soros Foundation)  
 XacBank Building  
 Prime Minister Amar Street,  
 Sukhbaatar district  
 Ulaanbaatar 2104646  
 Mongolia  
 Tel: (976-11) 350753  
 Fax: (976-11) 324857  
 E-mail: anaraanyamdorj@hotmail.com

**NEPAL**

Dr. Vijaya Shrestha  
 Consultant Social Scientist  
 P.O. Box 3067  
 Kathmandu  
 Nepal  
 Tel: 977-1-5527023  
 Fax: 977-1-4373004  
 E-mail: vjysh@wlink.com.np

**NEW ZEALAND**

Dr. Phyllis Sharon Herda  
 Women's Studies  
 University of Auckland  
 Private Bag 92019  
 Auckland  
 New Zealand  
 Tel: 064-09-3737599 ext. 87111  
 Fax: 064-09-3737087  
 E-mail: p.herda@auckland.ac.nz

Dr. Carolyn Michelle  
 Convenor, Women's and Gender Studies  
 Programme  
 Department of Sociology and Social Policy  
 University of Waikato  
 Private Bag 3105  
 Hamilton  
 New Zealand  
 Tel: 07-838 4847  
 Fax: 07-838 4654  
 E-mail: caro@waikato.ac.nz

**PHILIPPINES**

Professor Carolyn Israel Sobritchea  
 Director  
 UP Centre for Women's Studies  
 Magsaysay corner Ylanan Avenue  
 University of the Philippines  
 Diliman, Quezon City  
 Philippines  
 Tel: 632-920-6950  
 Fax: 632-920-6880  
 E-mail: carolyn.sobritchea@up.edu.ph;  
 carolis@attglobal.net

**PAKISTAN**

Professor Khan Nighat Said  
 Dean  
 Institute Women's Studies  
 Lahore  
 Pakistan  
 Tel: 9242-5882617-18 (office)  
 9242-5757449 (home)  
 Fax: 9242-5883991, 5711575  
 E-mail: asriwsl@brain.net.pk;  
 iwsl@lhr.comsals.net.pk;  
 nskhan46@yahoo.com

**REPUBLIC OF  
KOREA**

Professor Eun-Shil Kim  
Director  
The Asian Centre for Women's Studies  
Ewha Woman's University  
11-1 Daehyon-dong, Sodaemun-gu  
Seoul 120-750  
Republic of Korea  
Tel: 82-2-3277-2040  
Mobile: 82-17-248-4205  
Fax: 82-2-312-3625  
E-mail: eunshil@ewha.ac.kr

**TAJIKISTAN**

Dr. Alla Kuvatova  
Institute of Philosophy and Law  
Tajik Academy of Sciences  
Senior Lecturer  
Department of Journalism: Russian-Tajik  
Seavonic University  
P.O. Box 11  
Dushanbe 734025  
Tajikistan  
Tel: 992-372-244915  
Fax: 992-372-215380  
E-mail: akuvatova@yahoo.com  
kuvatova@irex-tj.org

**THAILAND**

Professor Malee Pruekpongswalee  
Director  
The Women Studies Programmes  
Thammasat University  
Bangkok  
Thailand  
Tel: 02-613-3150, Mobile: 09-154-0167  
Fax: 02-613-3609  
E-mail: women@tu.ac.th

Professor Virada Somswasdi  
Women's Studies Centre  
Faculty of Social Sciences  
Chiangmai University  
130 Huey Keow Road  
Chiangmai 50200  
Thailand  
Tel: (053) 943572, Mobile: 01-812-7127  
Fax: (053) 219245  
E-mail: [wsc@chiangmai.ac.th](mailto:wsc@chiangmai.ac.th)  
[virada@chiangmai.ac.th](mailto:virada@chiangmai.ac.th)

Ms. Romyen Kosaikanont  
Lecturer  
Women's Studies Centre  
Faculty of Social Sciences  
Chiangmai University  
130 Huey Keow Road  
Chiangmai 50200  
Thailand  
Tel: (053) 943572  
Fax: (053) 219245  
E-mail: [rkosaikanont@hotmail.com](mailto:rkosaikanont@hotmail.com)  
[ecprk@bath.ac.uk](mailto:ecprk@bath.ac.uk)

Dr. Bernadette P. Resurreccion  
Coordinator and Assistant Professor  
Gender and Development Studies  
School of Environment, Resources and  
Technology  
Asian Institute of Technology  
P.O. Box 4, Klong Luang  
Pathumthani  
Thailand  
Tel: 02-524-5781  
Fax: 02-524-6166  
E-mail: [babette@ait.ac.th](mailto:babette@ait.ac.th)

Professor Pachonguchit Intasuwan  
Behavioural Science Research Institute  
Srinakharinwirote University  
Sukhumvit Road, Soi 23  
Wattana  
Bangkok 10110  
Thailand  
Tel: & fax: 02-258-4482  
E-mail: pachongc@swu.ac.th

**VIETNAM**

Dr. Le thi Quy  
Director  
Research Centre for Gender and  
Development  
Social Science and Humanities University  
336 Nguyen Trai, Thanh Xuan  
Hanoi  
Vietnam  
Tel: 84-4-511-2521, 558-6157  
Mobile: 84-91-330-0237  
Fax: 84-4-858-3821  
E-mail: ltquy@netnam.vn

**USA**

Ms. Shirley J. Miske  
2838 Lakeview Avenue  
Roseville, MN 55113  
USA  
Tel: & Fax: 651-4810990  
E-mail: smiske@comcast.net

**II. UN AGENCY****UNIFEM**

Ms. Amalin Sundaravej  
UNIFEM  
United Nations Building  
Bangkok  
Thailand  
Tel: 02-288-1933  
E-mail: amalin.sundaravej@unifem.un.or.th

### III. UNESCO (Secretariat)

Mr. Malama S. Meleisea  
Regional Adviser for Social and Human  
Sciences in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unesco Bangkok.org](mailto:rushsap@unesco Bangkok.org)  
[m.meleisea@unesco Bangkok.org](mailto:m.meleisea@unesco Bangkok.org)

Mr. Naren Prasad  
Assistant Programme Specialist  
Regional Unit for Social and Human Sciences  
in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unesco Bangkok.org](mailto:rushsap@unesco Bangkok.org)  
[n.prasad@unesco Bangkok.org](mailto:n.prasad@unesco Bangkok.org)

Ms. Sarinya Sophia  
National Programme Officer  
Regional Unit for Social and Human Sciences  
in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unesco Bangkok.org](mailto:rushsap@unesco Bangkok.org)  
[s.sophia@unesco Bangkok.org](mailto:s.sophia@unesco Bangkok.org)



Ms. Siriwan Tanggriwong  
Secretary  
Regional Unit for Social and Human Sciences  
in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unescoykk.org](mailto:rushsap@unescoykk.org)  
[t.siriwan@unescoykk.org](mailto:t.siriwan@unescoykk.org)

Ms. Rebeca Carrion  
Basque Volunteer  
Regional Unit for Social and Human Sciences  
in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unescoykk.org](mailto:rushsap@unescoykk.org)  
[r.carrion@unescoykk.org](mailto:r.carrion@unescoykk.org)

Mr. Morten Fauerby Thomsen  
Intern  
Regional Unit for Social and Human Sciences  
in Asia and the Pacific  
UNESCO  
920 Sukhumvit Road  
Bangkok 10110  
Tel: 02-391-0703  
Fax: 02-391-0866  
E-mail: [rushsap@unescoykk.org](mailto:rushsap@unescoykk.org)  
[m.thomsen@unescoykk.org](mailto:m.thomsen@unescoykk.org)