



PROCEEDINGS OF 3rd KANITA POSTGRADUATE INTERNATIONAL CONFERENCE ON GENDER STUDIES (KPICGS 2016)

***Deconstructing and Reconstructing
Sustainable Development:
Implications for Gender Studies in
this Challenging Time***

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**16 – 17 November 2016
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GENDER STUDIES**

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COMMUNICATION, LANGUAGE AND THE ARTS

To be or not to be the queerest of them all: Investigating the Freedom of Gender
Performativity within the Queer Space of Cosplay/Cross play

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Abstract

This paper examines freedom of gender performativity among Crossplayers and Cosplayers within the queer space in which they embody gendered identities. Cosplay refers to acts of role-playing based on characters from anime and manga, or Japanese animation and comic respectively. Crossplay, on the other hand, is similar to Cosplay, except that participants dressed up as characters that are of their opposite gender. While Cosplay is already regarded as a queer activity, Crossplay is observed as the queerest among the queer, as it defies the traditional gender norms in patriarchal country like Malaysia. This research is significant as both Malaysian Cosplay subculture (and Crossplay), which is increasingly popular, remained understudied, as well as issues with regard to the deviant aspect of gender performativity. Using data collected from in-depth interviews with eight respondents and four sessions of participant observation at various Cosplay events, the researcher observed interactions between Crossplayers and Cosplayers, and subsequently analysed the findings to provide insights into freedom of gender performativity within the queer space. Findings and analyses showed that, while the queer space provides a space for participants to construct their very own gender identity, it is not independent of the influence of the traditional gender dichotomy. As far as the discourse of gender is concerned, the queer space inevitably becomes hierarchical. While the queer space tends to create the illusion for non-participants to acknowledge the exercise of gender freedom, it by no means guarantees freedom of gender performativity.

Keywords: *Gender performativity, queer space, Cosplay, Crossplay, freedom of expression.*

1. Introduction

This paper examines freedom of gender performance among Crossplayers and Cosplayers within the queer space in which they embody gendered identities. Cosplay refers to acts of role-playing based on characters from anime and manga, or Japanese animations and comics respectively. Crossplay, on the other hand, is similar to Cosplay, with the exception of participants dress up as characters that are of their opposite gender. Both Cosplay and Crossplay are acts that non-participants would frown upon by the mainstream society because they are regarded as bizarre and they contradict individuals' everyday identity. Non-participants might even detest the act of cross-dressing by Crossplayers as well as their embodiment of feminine or masculine features, which are against the traditional gender male-

masculine and female-feminine binary. By examining interactions between Crossplayers and Cosplayers, this research attempts to discover the contesting elements that affect the performance of gender within the queer space. This research is significant as both Malaysian Cosplay subculture (and Crossplay), which is increasingly popular, remained understudied, as well as issues with regard to the deviant aspect of gender performance.

1.1 The rise of Japanese Cosplay

Japanese popular culture has set foot in Malaysia since the 1980s, when Japanese dramas and anime occupied time slots in television channels (Juliana & Mustafa, 2012). The proliferation of other forms of popular culture such as manga, Japanese dramas and music also paved the way for elements of Japanese-ness to be incorporated into the lifestyle of many Malaysians (Yamato et al., 2011). The continued popularity of Japanese anime and manga has also contributed to the emergence of ‘Cosplay’ as a new form of popular culture. Cosplay, a portmanteau of the terms ‘costume’ and ‘role play’, is a realm where participants are allowed to express themselves freely and not be restricted by social norms. Participants who dress up and behave based on popular anime and manga characters becomes the manifestation of fictional characters in the life-form of humans not only in terms of garments but also ‘mannerism specific to the persona’ (Thomas, 2014, p. 34). Cosplay enables participants to have greater degrees of gender expression for its participants, known as ‘Cosplayers’. It allows Cosplayers to temporarily cast aside the identity that they carry in their daily lives when they embody anime and manga characters. They are given not only the freedom to choose characters that they wish to embody and also the freedom to use the characters to bring out the identities that are normally hidden from the public eyes.

1.2 Crossplay within Cosplay

The rise of Crossplay is driven by participants who attempt to perform a reverse gender identity. While some did it merely to embody anime and manga characters of the opposite gender that they are attracted to, some used characters of the opposite gender as a means to bring out their hidden gender. The understanding of cross-dressing through Crossplay is associated by and seen as a transformation of aesthetics rather than an expression of the ‘self’ (Leng, 2013). In other words, a sense of appreciation for anime or manga characters is a motivation for Crossplay, just like Cosplayers. Crossplayers imitate feminine behaviour as a

form of artistic expression and their performances do not necessarily highlight the importance of gender identity. Taylor (2005) argued that Crossplayers strive to bring the idealised characters to life. As characters in manga and anime are often designed to have body figures that are deemed ideal by the mainstream beauty standards, Crossplayers who are of the opposite gender of the characters they embody will work hard to ensure their body meets the expectation. In other words, Crossplayers would attempt to achieve accuracy through the making of precise costumes despite the fact that the fictional characters are designed with unrealistic proportions. Similarly, Thomas (2014) argued that Crossplay exposes ‘the artificiality of gender’ and is often ‘manipulated for comical effect in the form of drag performances’ (p. 37). The ‘comical effect in the form of drag performances’ is referred to as a gender parody, as performers of such performances do not focus on bringing out the beauty of the original characters but ridicule them by accentuating gender heteronormativity and differences between male and female. With such a parodic performance, the intention of Crossplayers is aimed at mainly to entertain the audience. Crossplay, as compared to Cosplay, more clearly demonstrates that gender is constructed and never static. Crossplay therefore provides a platform for temporary liberation from pre-established orders (Thomas, 2014), which includes heteronormativity of gender. The practice of embodying characters of the opposite gender that previously only exists in the virtual realm of anime and manga can also be found in Malaysian Cosplay.

1.3 The gendered body in Crossplay

While scholarship on Crossplay and Cosplay remains wanting, previous studies that specifically focus on Crossplay are relatively much lower than Cosplay. A study on male-to-female (M2F) Crossplay found out that the mimicry of feminine behaviour by male Cosplayers are merely a style of artistic expression, which is associated with their aspirations as a fan of an anime (Leng, 2013). M2F performance is argued to be apolitical, reasoning that it does not aim at highlighting or challenging the status quo of gender and sexuality. Though M2F Crossplay is frowned upon by mainstream society, highly successful Crossplay performances are often highly respectable within the Cosplay realm, especially when male Crossplayers possess female physique that could accentuate the femininity in them (Leng, 2013).

Thomas (2014), who studied gender in Crossplay, argued that the practice ‘exposes the artificiality of gender’ (p. 37) through ‘creative experimentation’ (p. 35). The display of masculinity and femininity reflects the character’s gender rather than that of the Cosplayers.

However, Crossplay is often related to the gender aspect of its participants, Cosplay is examined on its practices more holistically. In another study of Crossplay in Australia, King (2013) examined the motivation to perform M2F and female-to-male (F2M) Crossplay, and discovered that female Crossplayers select male characters based on their costume design and characteristics in the story. As for reasons not cosplaying female characters, respondents revealed that they are either uncomfortable with short dresses or opine that they do not have suitable body to embody certain female characters. In addition to that, Crossplay provides female an avenue to showcase their wig styling and dressmaking skills. The decision to Crossplay is mostly based on Crossplayers' attraction to the characters as well as their wish to fulfil their aspiration by earning respect from the audience. Comparatively, sex of the characters is found to be less significant.

On the other hand, King (2013) argued that M2F Crossplay is often regarded as a platform for cross-dress entertainments in the Australian context. Crossplayers generally do not see much of a difference between Crossplay and Cosplay but they do perceive Crossplay, especially a M2F performance, is more closely associated with humour and parody. This shows that the performance of femininity by male participants in Cosplay reinforces heteronormativity. This is coherent with arguments by Butler (1993), who reiterates that even though the mimicry of feminine behaviour 'destabilises the rigid boundaries of gender identity' (p. 97), such an act, at the same time, also emphasises heteronormativity, which in turn defines heterosexuality as a normative concept. Using drag performance as a case study, Butler (1990) argued that not every single cross-dressing performance is subversive in nature or challenges heteronormativity. Some parodied acts further reinforce the existing gender dichotomy instead. In another study in Bandung, Indonesia, Venus and Helmi (2010) argued that Cosplay practices play a significant role in constructing identity of 'self'. This phenomenological study found out that the practice of tailoring or modifying costumes without being influenced by peers gives them a chance to showcase who they are. At times, Cosplayers will embody fictional characters that do not entirely reflect their personality. Their capability of performing characters with personalities that they normally are not associated with helps boost their self-esteem, especially when they are appreciated by other Cosplayers. From this study, it is understood that Cosplay activities are closely associated with the construction of the 'self' identity.

1.4 A clash of discourse: Queer theory and feminist theory

While feminist theory examines issues with regard to gender from the perspective of comparison and competition between males and females, queer theory looks beyond the rigid structures so that the discourse of gender could be re-signified without restrictions of definitive power or knowledge that regulate and control life. Queer theory explains resistance to any form of normativity that has been structured, without spelling out resistance to any particular structure that have been established through dominant values and beliefs (Halperin, 1997). It by definition describes ‘a horizon of possibility whose precise extent and heterogeneous scope cannot in principle be delimited in advance’ (p. 62). According to queer theory, individuals strive to break free from structures that were defined by the legitimate and dominant ones (Kirsch, 2000). The legitimate and dominant ones are those who hold the power to produce, or rather define the knowledge of truth. In the case of gender, the truth is determined by beliefs determined under patriarchy and those who produce this truth are those who desire to maintain male dominance within a social system. Drawing upon Foucault’s concepts of power and knowledge, Butler (1990) argued that representational politics must be avoided to deconstruct the stable categories that have been used as structural definitions for women. According to Foucault (1977), the ‘regime of truth’ emerges and dominates because of practices produced by the modality of embodiment of masculinity and femininity. This was why Butler (1990) criticised feminist theory, which strive to challenge the masculine culture yet choose not to break free from the gender binary. Feminist theory looks at struggles to liberate the sexual and gender identity of the female body within a male-dominating setting that has been historically defined (Hooks, 1984).

Clash of the theoretical understanding between queer theory and feminist theory appropriately formulated a framework that matches the focus of the current study. Queer theory and feminist theory each represents a stream of thought, with the former backs views on Crossplay as a practice that accentuates freedom of gender performativity without considering restrictions, and the latter supports gender performativity as means to challenge the gender norms. Contestation of the theoretical views will help the researcher better understand patterns of interaction among Cosplayers and Crossplayers and subsequently how their interactions influence the expression of gender in the queer space. Though the contestation between queer theory and feminist theory may pave a rather imprecise path in guiding the research’s direction, it also encourages a more comprehensive examination of the research focus. Therefore, highly

methodological or functionalist theories are not used as the theoretical framework for the study, as they tend to limit the interpretations on the dynamism of interactions.

2. Research Methodology

The researcher employed in-depth interview as the primary data collection method with 12 respondents - three were M2F Crossplayers, three F2M Crossplayers, three male Cosplayers and three female Cosplayers. The balanced combination was determined as such to generate diverse views on the expression of gender in the Cosplay/Crossplay queer space.

The sampling criteria are: 1) Respondents must have participated in at least two Cosplay events in the last two years. This is to ensure that they are still active Cosplayers/Crossplayers and their memories of the performance is not obsolete; 2) Respondents are 18 years old and above. They must be of the age of consent to participate in this study. This is to fulfil the requirements of ethics of research; and 3) Respondents should consist of members of Cosplay communities from different parts of Malaysia, so that data produced can fairly represent the different communities in the country. This is also to ensure that the researcher does not limit his respondents to just one particular Cosplay/Crossplay community. Four question categories are developed based on the reviews of literature and the study's theoretical framework. They are: influence of gender in Cosplayers-Crossplayers interaction, Crossplay as a gender performance, motivation to Cosplay/Crossplay and the blurring of gender lines.

In-depth interviews are then triangulated with participatory observations, whereby the researcher participated in four events from January 2015 till September 2015. The four events are: Penang Anime Matsuri – Summer Party 2015, Cosplay Invasion IV 2015, Penang RAYCO Cosplay Gathering 2015 and Bon Odori Festival 2015. Though all were held in Penang, participants who took part in these mega events flocked in from all over the country, with Cosplayers and Crossplayers from west coast cities such as Ipoh, Kuala Lumpur and Melaka.

3. Findings and Discussion

3.1 Against the others: The 'Southeast Asian Unity

The Cosplay/Crossplay queer space in Malaysia is not independent of queer spaces in other countries in the Southeast Asian region. Malaysian Cosplayers and Crossplayers were able to source support from the extensive bet work with their Southeast Asian counterparts. While the rise of Cosplay owes its origin to Japan in the far north, respondents unanimously agreed that

their exposure to the practice of Cosplay in Malaysia began from neighbouring countries like Thailand, Indonesia and the Philippines. In this instance, geographical proximity, instead of cultural proximity, plays a crucial role in unifying the community. The differentiation of the Cosplay/Crossplay queer space in Southeast Asia from that of the queer space in East Asia reflects a form of social stratification, whereby prestige is the determining factor. From the Southeast Asian point of view, East Asian Cosplayers and Crossplayers strive to accumulate prestige, diverting attention of the original fans of anime and manga to their personal status as celebrities. Southeast Asian Cosplayers or Crossplayers neither markedly pursue a para-social relationship with their East Asian ‘celebrity’ counterparts nor regard themselves as their fans or followers. The reason behind could be that there are no motivating factors that steer them towards fandom. According to Jenson (1992), individuals rely on fandom as a ‘chronic attempt’ to address the ‘absence of community, incomplete identity, lack of power and lack of recognition’ (p. 17). These descriptions do not seem to fit Cosplayers and Crossplayers in Southeast Asian countries, whereby they have cultivated a sense of belonging through their regional network. They also perceive that they possess the power to define their identity and are recognised within the community. Thus, they do not see the necessity to take on the fan role and chase after the East Asian celebrity Cosplayers and Crossplayers.

3.2 Perceived ‘Japanese-ness’ sanctions gender performances

Findings suggested that the ‘Japanese-ness’ in Cosplay and Crossplay is conceived as the main component that sanctions the freedom for Malaysian participants to perform their genders. While respondents at face value unanimously concurred that Japanese-ness does promote freedom of expression, they encountered the problem in spelling out what ‘Japanese-ness’ is or what does it refer to. The difficulty to determine its nature can be traced back to the discourse of *Nihonjin-ron* (日本人論), or ‘discussions about the Japanese’. Dale (1986) referred Japaneseness as ‘the myth of uniqueness’, which is used as a main theme in developing a national culture during the post-war period. It was used to distinguish Japan from foreign countries, especially those from the West. However, it was criticised for pushing all Japanese citizens to adopt ‘a national culture’ despite the fact that the country was socially and culturally diverse (Befu, 1993; Dale, 1986). It also means that the notion of Japaneseness cannot be accurately defined. Enthusiasm towards *Nihonjin-ron* then subsided in later decades but the expansion of its idea continued to flourish in the mass media despite of unstable and vague

notion of Japaneseness. In the context of the current study, Japaneseness can generally be associated with the popular culture built upon Japanese anime and manga. Therefore in general, the perception of Cosplayers and Crossplayers towards Japaneseness is established based on their knowledge of anime and manga. Using the general association between Japaneseness and popular culture formed through appreciation anime and manga, Cosplayers and Crossplayers construct a new understanding by linking the two components with freedom of expression. The idea of Japaneseness is so ambiguous that it has conveniently created a platform for participants to freely relate it to freedom of expression. In addition, flexibility in the embodiment of anime and manga characters in Cosplay/Crossplay also justified the statement ‘Japaneseness promotes freedom of expression’. The perceived ‘Japaneseness’ by Cosplayers and Crossplayers is used to accentuate the freedom of expression in the queer space. This mentality is established to create a statement against the mainstream, to strengthen the boundaries of their queer space and prevent external influences from invading. This can be associated with Halberstam’s (2005) argument, that the production of this queer space provides a platform for the production of queer counterpublics, whereby counterpublics are ‘formed by their conflict with the norms and contexts of their cultural environment, and this context of domination inevitably entails distortion’ (Warner, 2002, p. 63).

3.3 A stratified queer space

Sense of belonging wavers when interactions take place between Cosplayers and Crossplayers in the absence of external pressures, or the ‘non-queer space’. At the surface level, this can be regarded as an evidence of gender subversion, whereby female or femininity has attained a superior position as compared to male or masculinity, but by looking deeper into this issue, the cream of the crop are nothing but a product of female objectification. This understanding is reflected on the concept of ‘male gaze’ proposed by Mulvey (as cited in Trier-Bieniek, 2015), whereby ‘women’s “to-be-looked-at-ness” defines their on-screen job of fulfilling male desires’ (p. XV). In other words, the acceptance and practice of male gaze in Cosplay in the fan culture serves the patriarchal function of female objectification.

Another issue that weakens the sense of belonging is none other than gender stereotypes. Besides dealing with criticisms outside the queer space, Crossplayers are also subjected to harsh judgments among themselves and general Cosplayers. Their Crossplay would only be deemed successful when the embodiment of costumes, the body gestures, mannerism and body

feature reflect the original anime and manga characters they portrayed. For Crossplayers, the body frame of a man and women would determine the success and failure of their performance, and subsequently govern their status in the community. The relationship between Cosplayers and Crossplayers becomes nothing more than just a formal one. Their interactions are merely built on the evaluation of performance and would only take place within the queer space. While it is argued that gender dichotomy is culturally constructed, in this case, the biological body is not something that could exist independently without gender (Golombok & Fivush, 1994). In other words, the body is inseparably tied to gender. As patriarchal influence reinforces gender norms, the body has to conform to them inevitably. Therefore, Crossplay is still by and large incapable of challenging patriarchy beyond the boundaries of its queer space. Cosplayers and Crossplayers, though remained as fans of Japanese manga and anime, would return to their everyday identity. When they no longer carry the identities of Cosplayers or Crossplayers, the sense of belonging would then disintegrate. This, however, does not mean they had relinquished their identity as Cosplayers. As Cosplayers return to their everyday identity in the patriarchal society, gender stereotyping and discrimination resume.

4. Conclusion

The dynamism of participants' gender performances in the Cosplay/Crossplay queer space is constantly determined by the contesting elements of perceived freedom of expression and the struggle to maintain the gender hierarchy. The perceived freedom of expression within the queer space, as agreed by Cosplayers and Crossplayers, inculcates a sense of belonging to counter social norms. It binds them together without considering various aspects that might disrupt the solidarity. However, within the queer space itself, the sense of belonging disintegrates when participants perceived they are safeguarded within the queer space. Within a safe environment, Cosplayers and Crossplayers are no longer in need of allies to act against the external forces. Thus, problems re-emerge when gender becomes a controversial aspect that challenges the pre-established notion of 'freedom of expression'. This is because, within the queer space itself, participants' mentality is still by and large bound by the traditional gender dichotomy. This causes the supposedly structurally-free queer space to inevitably become hierarchical, thus relegate it to merely an ideal mirage that Cosplayers and Crossplayers conveniently use to convince outsiders without acknowledging its existence. Consequentially,

participations' gender performances become more self-regulated and driven to fulfil certain criteria in order to move up the hierarchy.

Clash on the theoretical understanding between queer theory and feminist theory is evident in the context of Malaysian Cosplay/Crossplay. While queer theory provides a framework to look at the ideals of queer space but does not consider the penetrative influence of gender norms. This is why Green (2007) and Slagle (2003) criticised queer theory as epistemologically incommensurable, and that it is incapable of steering researchers away from the existing social categories in their analyses. While queer theorists may criticise feminist theorists for stressing on the structural comparison between genders, this study shows that such gender structures cannot be neglected because it is deeply rooted in the existing society till the extent that members of the society could not seek refuge within the queer space that has been overly idealised. Nonetheless, using queer theory as a reference point helps explore contesting elements that affect gender performances more freely and allow rigid gender structures to emerge as an outcome of the study.

This research mainly provides general insights into the interactions between Cosplayers and Crossplayers. To expand this area of scholarship, researchers could examine interactions between gendered participants more specifically, such as male and female Cosplayers, or M2F and F2M Crossplayers would also be significant to study the Cosplay/Crossplay queer space on its own, by examining how it is 'created' and maintained by the sense of belonging among participants against the external environment. Outcome of the proposed studies might provide justifications for queer theory and feminist theory to consolidate its theoretical discourse in this area of study.

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Gendered Images of Veil: The Case of Contemporary Art Practice in Pakistan
Proposed

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Abstract

Objective: The aim of this article is to trace how the gender of an artist influences the images that he/she creates in a particular cultural context, and how those images become gendered. Does the cultural constraint or social norms effect a creation depicting the same subjects, when made by man or woman of the same culture and time? **Methodology:** The work of two contemporary Pakistani male and female artists is used for the analysis, both of these artists have created the images depicting women behind the veil. The analysis is carried out with the help of feminist theory and it goes into the questions like gender, authorship, gaze, artist's social, political, economic and cultural background of the artists. **Analysis:** The images of veil are a very popular subject in contemporary Pakistani art, however, veil is a very controversial subject in context with its representation in Islam as well as in the contemporary political scenario of the world. The artists using this sort of cultural and political imagery are promoted by the Western institutions which is another reflection of the politics behind the artistic creation. Many contemporary Pakistani artists including men and women were fascinated to draw 'women behind the veil' to represent the oppressed women in Pakistani society in their art. This article traces the politics of gender through the represented images of veil made by Pakistani male and female artists. Therefore, the images by Aisha Khalid (female artist) and Rashid Rana (male artist) are chosen for the analysis, both created the iconic images of veiled women. Khalid uses geometric pattern and only reflects the draperies in her work, on the other hand, Rana uses pornographic imagery to build the bigger picture of the veil which is the point of departure for this paper. **Conclusion:** Images of veil reflect the gender of their maker and therefore they can also be seen as gendered.

Keywords: *Contemporary Art, Pakistani art, Islamic Art, Gender difference, Social norms, feminist theory, Gendered images, Women and veil, art and sexuality.*

1. Introduction

The difference in the pictorial representation of veil in the art of two Pakistani artists is the main subject of this paper, these images are generally seen in the context of Islam in contemporary socio-political scenario of the world. This paper addresses the issues that contextualize Pakistani male and female artists' approaches towards the same subjects. I have used Rana's digital photomontage series titled as Images of Veil and Aisha Khalid's series of

miniatures titled as the Veil and Gul-e-lala, both of these artists played with an irony in their visuals about the representation of women in Islamic and Western worlds, while both societies criticize each other for oppression of women in a different manner; Islamic women are considered restricted behind the veil while Western women are seen as overtly naked.

The aim of the study is to highlight the differences of both genders in terms of creativity and its execution in pictorial form, no research has been found which highlights the 'images of veil' in context with gender of their maker. This analysis aims to explore the art works created by Rashid Rana and Aisha Khalid, both are the most celebrated and influential contemporary Pakistani artists. Rana is a digital artist, whereas Aisha Khalid is a miniature painter. Both of these artists have used the visuals depicting the traditional Muslim veil in their work. These images played a significant role in contemporary Pakistani art. In this analysis, the work of both artists is compared in order to discuss gender (e.g., how artist's own gender is reflected through the work and how represented images in the work can be seen as the source to answer the question of gender in general). The focus will remain upon how Pakistani male and female artists portray their work differently, however, working with the same subjects in the visual arts. This analysis covers the variety of aspects such as class, ethnicity or culture of an artist (Perry, 1999, p. 9).

2. Research Methodology

Although, we have examples of research conducted in the West focusing the different approaches of the artists based on their own gender. The lack of similar studies in Pakistani art makes my research very relevant and productive for the field of art history, theory and criticism. The images that I have chosen for this paper were only appreciated and analysed individually by the critics like Salima Hashmi, who wrote about the paintings of Aisha Khalid. On the other hand, Kavita Singh wrote about Rashid Rana's provocative works which associate with the Muslim society. Many other writers have also seen these images as representative of oppression of women in Pakistani Islamic society. Since I have seen these works, I observed the difference of approach and execution that reflected gender difference and sexuality. Therefore, I was inclined to theorize these art works related to both male and female Pakistani artists. For this analysis, I used a comparative study that involves a multi-layered investigation based on feminist theory.

Authorship is the most important aspect which is to be used as a tool to analyse and understand the work of art in relation to the gender of its creator. The representation of male and female figures in a work of art is the core parameter which is widely used to gather information about the gender of their creator (Perry, 1999, p. 14). The preliminary questions such as the gender of an artist and the depiction of human figures in his/her work builds the context for my analysis, as the “awareness of gender necessarily directs one’s attention not only to the act of perception but also the perceiver and her or his position within a social and political context” (Hein & Korsmeyer, 1993, p. viii). In other words, this provides a way to explore the gendered gaze. Therefore, the gender of an artist and the represented figures in the work can be readⁱ through the analysis of the artist’s social, political and cultural backgrounds. I will read the images of veil with the help of the checklist provided by Gill Perry in his book “Gender and Art History”.

3. Findings and Discussion

Rana’s three large portraits of women covered under the traditional Afghani veil which is locally known as shuttlecock Burqa. The cloak is the main object in Rana’s work and variety of design and the colour makes it interesting. The women behind the veil are shown directly in contact with the viewers, a strong gaze can be felt from behind the netted design of the veil which covered the woman’s eyes. The closer look at the images of veil makes the paradox very clear, these images are produced in the form of a collage that accumulated tiny pornographic pictures of women. The small images are fixed as a pixel in the larger picture of the veiled woman. These visuals are translatedⁱⁱ by Kavita Singh appreciating the artist’s choice of merging two extreme opposite characters of women in the Islamic and Western worlds, she also refers it as an irony reflected through these images (Singh, 2010, p. 27). She considers the contradiction of showing one woman covered and the other one completely naked in Rana’s work as a registration against the two extremes, however, Aisha Khalid also used the same paradoxical approach with an entirely different way in *Veil* and *Gul-e-lala* which was painted during 2000-2001, four years before Rana’s ‘*Images of Veil*’. Before her direct interaction with the West, Khalid always dreamed to have a life like a Western woman, she thought that the Western society provides a perfect setting for women. The Western women seemed having all freedom and all liberties which a woman in Pakistan only dreams for. In 2001, Khalid visited Rijksakademie in Amsterdam, there she was shocked to see naked women behind the glass

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windows in the famous red light streets, and they were exposing their bodies to attract the clients. Seeing all this happening in the Western society her imaginations related to the freedom of Western women vanished. She saw it as a new form of oppression (almonds, 2008). Before coming to Amsterdam, Khalid used the veil as a symbol of oppression for Pakistani women but her work took a new dimension right after her encounter with the naked women in the redlight area of the city. She depicted the Western women suffering the same way as Pakistani women but in entirely different circumstances. She played with this irony by using the dense interiors crowded by textile patterns and the draperies. In her paintings, the women covered under the traditional Burqa juxtaposed with the curtains, the symbolic fabric is used to represent the women from East and also from the West; her use of textile motives and patterns with pleats depicted the commonality of the Eastern and Western women. Khalid used the Islamic geometric patterns to create an effect of camouflage. In her later works, she used tulip flowers to depict the faces of veiled women and in some paintings she only used the textiles motives with curtain folds and intricate patterns instead of using the female figure. She used the camouflage technique in her paintings to render the female body that merges with the patterns, which is deeply rooted in her culture. Through the use of simple geometrical and floral forms, she registered her protest against the objectification of female body.

We can see Aisha Khalid using the same strategy as used by the Western feminist artists, Judy Chicago and Gergia O'Keefe used geometric and flower like forms in their works which was seen as a reaction against the objectification of the female body. They also used geometrical forms in order to reject the idea of perfect drawing refers to the genius (man) in the Western art history. Female artists rejected the idea of perfection in order to reject the male dominancy in the field of art. On the other hand, Rana used realistic imagery following the idea of perfect drawing. Rana was trained as a painter at NCA (National College of Arts Lahore), he says his photomontages are not digital works but they are his paintings, not only that, but he also refuses to be labelled as a new media artist (Hashmi, Rana, Mundrawala, & Qureshi, 2009). In Pakistan, art institutions are the main producer of art and art related activities such as exhibitions and also the production of art criticism. According to Hashmi:

“The female nude, a constant and favoured subject of male Pakistani painters, as of painters everywhere else fulfilled the accepted function of the female as an object. The sexual

positioning of the female in these works betrays the artist intention” (Hashmi, *We Sinful Women: The Story of Pakistani Women Artists*, 2002).

Therefore, we can include Rana in the same superior class of male artists, his choice of pornographic pictures of female performing oral sex reflect the male fantasy. These images are set as appealing and inviting for the male viewer and reflect artists own gender and sexual desires.

The work of another Pakistani male artist Waseem Ahmed will strengthen my argument, he represented similar kind of mockery in his Burqa series as Rana did by depicting the veil in his work. Waseem Ahmed imitated female nudes from the paintings of Botticelli, Velazquez and Ingres and covered those nudes with a see-through layer of veil in order to show them overtly ‘naked’. Similar to Singh’s interpretation of Rana’s images of veil, Hashmi also viewed Waseem’s act as the way of criticism on the representation of female nude in the Western art (Hashmi, *Pakistani Art*, 2007, p. 97). I have closely studied other works of Waseem Ahmed and Rana in order to establish a counter argument. Singh and Hashmi wrote about particular works connected to the irony. The other works of Waseem also reflect similar erotic female bodies, partially or completely naked. Rana also uses the Western paintings of nudes to do the same as Waseem did in his work. We can say that the use of nude in his works is a way to legitimized objectification of the female body. It can also be interpreted that the representation of female nude in Rana’s Images of Veil Rana’s work depicts objectification of female body in the visual representation (Perry, 1999, p. 207).

It will be interesting to look at the impact of these images on the viewer. The smaller images chosen for Rana’s photomontages are taken from pornographic sites. The women are staring directly at the viewer, this gaze is an erotic invitation that “could be seen ‘styled’ according to male fantasy” (Perry, 1999, p. 19). The use of pornographic images in Rana’s work is a masculine notion, the female bodies are represented in his work as a sexual instrument and the object of desire. Therefore, “the male spectator of the work is invited to project his own sexual fantasy on to the image, to see-and to control” (Perry, 1999, p. 27). Rana elaborates his images of veil as:

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“Westerners think all Muslim women are veiled, Muslims associate Western women with pornography. I wanted to challenge these prejudices from both sides” (Lankarani, 2010).

The above statement contains a superficial or the journalistic view towards his subject and it also lacks artist’s personal engagement. On the other hand, Aisha Khalid reflects her personal encounter with the same subject and expresses her own feelings as being a woman, not only this, but most importantly she articulates through the images of veil about freedom and what it actually means to a woman, regardless the fact where she lives. Rana says that the use of nude is acceptable in the Pakistani art circles and “the art audience in Pakistan does not object to nudity per se” (Lankarani, 2010). His statement contradicts with the artistic opposition and the critique made by many of his female artist colleagues such as Sumayya Durrani. She resisted against nudity in her works titled as Faceless Nude Series depicting both irony and humour to the exploration of these themes in the works of Pakistani male artists (Hashmi, *We Sinful Women: The Story of Pakistani Women Artists*, 2002).

The technique and material used to make artwork also suggests that the actual process of the work could be overtly or covertly gendered (Perry, 1999, p. 19), Hashmi describes in her article *We Sinful Women* that the women artists in Pakistan usually get married after the graduation from the colleges and then they juggle with career and art production in a hostile political environment. They cannot afford the large studios and cannot give full time to their art so they chose to work at a small scale. Many Pakistani women artists chose to work with miniature painting, which requires not a big studio, however, a small space with two pillows on the floor becomes a studio with water base material. Therefore, Khalid as a woman uses the water base medium, whereas Rana’s photomontages are created in his huge studio where a team of photographers and software experts are employed to help the artist. If we look at the economic conditions of the artists in Pakistan, only few can afford studios. Art involves full time effort, coordination and marketing which is very hard to handle for a female artist living in Pakistan. The use of downloaded images from the pornographic websites is purely a male act, if these works of Rana are seen in the context of Pakistani society, he had never shown these images in Pakistan and calls it “self-censorship” (Lankarani, 2010). His statement about self-censorship proves that these images would not be accepted in Pakistan as there are strict laws of censorship. Browsing through pornography on internet is considered very masculine

acts in Pakistani society, whereas Rana's work endorses the masculine act in the use of content to produce the larger images of veil.

4. Conclusion

The above comparison of the artwork was based on the images of veil used by both male and female artists. The analysis was performed in the light of the feminist theory and makes it very clear that the images produced by both artists reflect the gender; in terms of how the works were represented and how the artists themselves were represented through the analysis of their own work. Therefore, the images of veil become gendered, not only they reflect the gender of their creator but they also become the representation of gender itself.

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¹I borrow the term 'read' from Arnold Dana, who used it as an interplay between the verbal and visual. (Arnold, Dana. *Art History (A very Short Introduction)*, Oxford University Press, New York, 2004. p.90).

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ⁱⁱI have used the word translated in the same way as used by Dana Arnold while interpreting paintings in Art History (A very Short Introduction), Oxford University Press, New York, 2004. p.90 (Arnold, 2004)

Travel 2.0: A Study of Technology Usage for Travelling among Female
Students of USM, Penang

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Abstract

Young, tech savvy and gutsy are some of the criteria that make students and youths the right fit for independent travel. This group predominantly uses Travel 2.0 applications, for travel planning and process which enables them to have social connection with other travelers through sharing of experiences and information virtually. Despite being deemed as money poor but time rich, UNWTO and WYSE reported that the global youth and student travel industry represent almost 190 million international trips a year and by 2020 it will reach 300 million international youth trips per year. The data also underlines the increasingly important role of female travelers in student travel segment. Being a part of the millennial generation, the prevalence and proficiency of technology enables them to plan as well as fulfil seamless travel experiences. Research has shown that travelers use mobile communications services to maintain a ‘symbolic proximity’ with family and friends and establishing a sense of ‘presence while absent’. This article aims to explore the extent to which female students of Universiti Sains Malaysia, Penang is motivated to use technology for traveling. How this mobile communications shaped their perceptions on mobility and travel? This study seeks to understand in what way this new technologies impacted their traveling experiences. By using in depth interview, data were collected from ten female students aged between 20-30 years old. The interviews that combined aspects of their backgrounds and motivations revealed female students are both motivated and influenced to use technology for traveling local or overseas. The study reinforces the increasing demand for independent travel from female students and technology has fundamentally reshaped the way travel is planned. It also reveals that there is a need for tourism stakeholders to make significant shift from contemporary marketing style tourism towards effective innovative initiatives that will be able to enhance the potential of the youth and student niche market.

Keywords: *Travel 2.0, female university students, technology, motivation*

1. Introduction

“Travel is fun. The more I see, the more I learn is out there. Can I show you the picture on my Instagram?”

— Aina, 22, USM Student on travelling

Aina is one of many millions present-day youths and a student who contributes to youth tourism. World Tourism Organization (UNWTO) and World Youth Student and Educational

(WYSE) Travel Confederation reported that the global youth and student travel industry represent almost 190 million international trips a year and by 2020 it will reach 300 million international youth trips per year. According to Richard et al. (2003) youth and student travel has been an important cornerstone of the international travel market for over 50 years and is increasingly being recognised as an important segment of the global travel market. Travel 2.0 refers to the new generation of travel planning and process using new technologies that enables social connection among travelers through sharing of experiences and information virtually (Conrady, 2007; Chung & Buhalis, 2008; Del Chiappa, 2011; Ráthonyi, 2013; Lewis & Ewans 2016; Tribe & Liburd, 2016). This topic has stimulated a broad range of studies in recent years where most of them have revealed the use of technology by students for various purposes including traveling. Yet, limited and fragmented studies have been done from the context of gender particularly. Gender-based differences are vital to the accurate interpretation of the motivations for women to travel (Uysal et al., 1996).

This paper aims to investigate the motivation factors capturing the use of Travel 2.0 applications by Universiti Sains Malaysia female students for traveling. According to Aziz (2009) travel motivation is one of the least researched areas of tourism empirically and conceptually in Malaysia. By drawing upon the prominent anthropological perspective, the concept of push and pull factors has been generally accepted to evaluate motivation (MacCannell, 1976; Dann 1977; Crompton, 1979). As stated by Uysal (1996) women place different importance on some push and pull factors than men. Findings of this study will contribute to what will hope to be an ever-increasing body of knowledge in the area of gender and tourism. It is important for tourism stakeholders to make significant shift from contemporary marketing style tourism towards effective innovative initiatives that will be able to enhance the potential of the youth and student niche market.

2. Literature Review

2.1 *Gender and Travel*

At present, tourism figures into anthropological research on gender and technology developments (Leite et al., 2015). For female travelers, being confined to their domestic roles as primary caregiver in a social construct, travel was gender restricted. Single women traveling were considered immodest and lacking propriety (Khan, 2011). Limited focus was given to how gender relations affects the way men and women shape their touristic experiences as

travelers are considered homogenous in travel needs, preferences and motivation. Travel experiences are shaped by gender identity and roles. Men and women are constructed to behave and interact in ways that perpetuate their gendered identities (Paxton and Hughes, 2016). Female travel is a form of heterotopia that offers an opportunity to transgress the gendered ideologies by reviewing the script of what it means to be a woman (Berdychevsky, 2015). Gender differences in travel experiences can be understood by comprehending the usage of technology for travel. According to McNamara and Prideaux (2010) challenging and extending the self beyond personal comfort zones, and experiencing independence and self-empowerment are some of women's motivations to travel. Proliferation of technology in traveling created openings for an array of travel experiences that enables female travelers to resist traditional gender roles, expectations, and relations. Female travel patterns, decisions and processes have been converging to those of men. With primary roles, family obligations, studies and their concerns for safety, time and finance, female travelers often use technology to address the concerns such as safety, accommodation and location (Deem, 1996; Khan, 2011; Lin et al., 2014).

2.2 *Travel 2.0*

The new age travel and leisure emerges with new alternative tourism activity and travel choices reinforced by the diffusion of Web 2.0 (Tanrisever et al., 2016). Digital environment has overtaken the traditional way of travel planning with more flexible and customer-centric services. The revolution of travel and technology has become one of the most reliable mean by which travelers consult when making travel decisions (Fotis et al., 2012; Leung et al., 2011; Ráthonyi, 2013; Noguti, 2016). A number of recent studies within the tourism context shows that travelers depend on internet for travel planning (Xiang & Gretzel, 2010) while Laws (2010) stressed the urgent need to understand the implications of these technologies among young people. It is reported that 61% of travelers consult online engines before planning a trip (Conradry, 2007; O'Connor, 2008). Sarkar's (2016) recent study revealed that internet is the most important and reliable tool as source of information. As majority of the studies focused on usage, acceptance and accessibility behaviour globally, research on Travel 2.0 in Malaysia is limited because it is still a new phenomenon.

2.3 The New Travel Segment: Female Student

According to Richards (2006) and Mohamed (2010), youth travel is a dynamic, booming phenomenon and fastest growing travel market segment, with significant potential for long-term growth and economic impact to travel industry. Malaysia Domestic Tourism Survey 2015 reported a total of 176.9 million domestic travelers in 2015 with 88.9 million female, 38% in the age group of 25 to 39 years and 22% were 24 years and below (Department of Statistics, 2016). University students prefer to travel independently from their family (Carr, 2003). Being a part of the millennial generation, the prevalence and proficiency of technology enables them to plan as well as fulfil seamless travel experiences. The findings of Chiu et al. (2015) shows student use scholarship and study loans to fund their travelling activities and they have high interest in travelling (Xu et al., 2009). Malaysian students are exposed to and comfortable with Web 2.0 applications (Zakaria et al., 2010).

Thanuskodi (2013) detailed that both genders have equal access to Internet; however, the differences are noticed in terms of usage pattern where female students occupy the first position with respect to their overall use of search engines. Similar to that, Petrovic et al. (2016) studied usage of internet among students from three university centres in Serbia, Macedonia and Bulgaria based on gender differences and found that there are very subtle gender differences for services of traveling and accommodation since internet and technology has reduced the gender gap. A study by Yong et al. (2016) in Malaysia shows that compared to men, female students were characterized to be more digital inherent and spent more time on digital native activities.

2.4 Theoretical Framework

In favour of the stance that female students are becoming a significant part of the travel and technology, there is a need to explore the motivation to use technology for traveling. Motivation explains the reason behind an action or decision. Study by Bartl et al. (2016) shows that travelers are making decisions regarding their choices of destination, services and products based on technology-mediated communication. Kelly et al. (2013) in her study identified access, saving time and money, independence, privacy, trust, enjoyment and ease as factors that motivates technology usage in travel industry. Chang and Chen (2014) discovered that push factors were dissatisfaction and regret while pull factors were attractive alternatives and costs when they evaluated the push and pull factors that affect the intention of social

networking system users. As recommended by Chiu (2015), the push and pull theory helps examine internal and external factors that attributes to the usage of technology for traveling by female students.

3. Research Methodology

Using in depth interview, this study aims to understand the motivation factor and experiences of female students using technology for travelling. The in-depth interviews using audio recorder with a minimum of one hour each took place at various venues around USM campus. It combined aspects of their background, interest in travel and technology and motivations factors they consider for using Travel 2.0 applications. The female students were asked some basic background questions followed by several questions such as ‘define travel’, “how often they travel” and ‘what are some of their travel stories’ Following that, to focus the students thoughts on technology usage, subsequent questions were asked such as ‘what do you understand by technology in travel’ ‘Do you use online travel applications when traveling? What kind of applications?’ ‘What were the factors they consider when using the technologies and why? They were asked ‘How” and ‘Why’ open-ended question to response freely about their views. Follow-up questions and confirmation were made to clarify and confirm the points mentioned by the respondents.

4. Findings and Discussion

The respondents in this study were ten female students aged between 20 to 30 years old from University Sains Malaysia, Penang. Five of them were postgraduates and the other five undergraduates. Among the respondents, three postgraduate students were married with kids while the rest were single ladies. In general, the respondent interviewed were tech savvy and travelled at least once using technology. Besides using travel websites, online travel applications, search engines and mobile phones they were also keen on using social media when traveling.

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Table 1: Details of the Respondents

No	Name (Pseudonym)	School	Year	Age	Marital Status	Number of travels (Jan - Oct 2016)	
UNDERGRADUATE						Domestic	International
1	Nadia Fariza	ISDEV	2	21	Single	2	-
2	Fatin	MassComm	2	21	Single	3	1
3	NMiza	Education	1	20	Single	3	1
4	Divya	Humanities	1	20	Single	2	-
5	Aina	SOLAT	3	22	Single	2	1
POSTGRADUATE							
6	Emily	Management	PhD	30	Married	2	1
7	Lilian	Arts	Master	25	Single	3	1
8	Amber	Management	Master	25	Single	-	1
9	Nur Syafiq	Industrial Technology	PhD	27	Married	4	1
10	Kartini	Business	Master	28	Married	1	1

When asked why they travel, all of the respondents view travel as an adventure, escapism and an interesting activity that enables them to explore new things in life. According to Miza, it is a way for her as a student to de-stress. She said “*traveling is fun and helps de-stressing*”. Lilian, Emily, Amber and Kartini Muniandy finds travel a form of gateway from their hectic lifestyle. This according to Crompton (1977) is socio-psychological motives that help explain the desire to go on travel as a form of relaxation.

Aina explains why she loves traveling while sharing her recent trip to South Korea “...*because it expands your horizon, you get to meet different culture and get learn from them*”. It substantiates the findings of Jamrozy and Uysal (1994) that travel is about experiencing a new life-style and different cultures. The values attached to travel from the perspective of female travelers is set alongside the findings of Cavagnaro and Staffieri (2015) that women is motivated to experience personal growth and profound contact with people and places using new innovations such as Travel 2.0.

The follow up questions discussed the push and pull factors for the respondents using technology which is their internal and external forces. Based on the data obtained, three main thematic categories were formed for each pull and push factors as they were discussed most by the respondents. The three categories for push include affordability, safety and time while the pull factors were accessibility, trustworthiness and influence.

4.1 Push Factors

4.1.1 Affordability

When asked why they prefer to use technology instead of the conventional process, the respondents highlighted that being a female and a student, they need to be prudent and travel applications offer them the best price and cheaper rate compared to the normal rates. Students prefer cheap, flexible and informal travel itineraries (Pearce, 1990) and most of the time they develop their own travel plan using online information or suggestion from friends. According to Carr (2005) despite low incomes, university students demonstrate a relatively high travel propensity (pg.804). In addition to getting financial support from parents or study loans, students also take up part-time jobs to finance their own travel expenses. The data analysis revealed that different kinds of websites and mobile applications are used to plan and manage the respondents' traveling such as TripAdvisor, MHMobile, Trivago and Expedia. Lilian compares ticket prices on Sky Scanner before purchasing her tickets. Syafiq, Fatin and Nadia said that travel applications such as Trivago help them to book good hotels for better rates. Technology and online travel applications offer them affordable measures of travel. This finding concurs with the study by Bai et al. (2005) and Farooqui (2010) that online applications saves cost as it enables travelers to find competitive prices, compare and get the best deal.

4.1.2 Time

Besides finance, another constraint was time. Although they plan their travel gateway during semester breaks, these female students were restrained by academic and family obligations as well as curricular activities. Travel 2.0 becomes the primary tool for students to look for information and eases their travel arrangements while saving time. For Emily, Syafiq and Kartini, being a wife, mom and student, juggling their time between family and studies, technology is a major necessity. Kartini said that *"being a mom, I used internet a lot to plan my recent trip with two of my girlfriends to India since I don't have time to go see a travel agents"*. Emily provided a different perspective *"with my busy schedule and kids, I don't like to go to the airport and wait in line. I'd rather buy my tickets online. It saves time and cheaper too"*. This is relevant to Taylor and Ampt (2003) claim that Travel 2.0 has transformed the intermediary channel between travelers and travel service providers.

4.1.3 Personal Safety

Female students regard personal safety as an important aspect when planning and traveling as discussed by Babin et al. (2001) in his study that safety is an important component of international students' travel activities. Besides ensuring that their travel destination is safe for them, the technology has enabled them safety by providing opportunity to make arrangements of travel from the comfort and safety of their hostel rooms. Lilian and Amber elaborated that they can make their travel arrangements from university instead of traveling to the travel offices. *"I sit in my class and I am able to book tickets without taking a bus to the airport. That is safer for me"* says Lilian. Amber agrees that technology builds safety for her as a female by facilitating her travel requirement by giving an example *"I use UBER to travel and the applications displays information of the driver. So, I am able to choose a lady driver if I want to"*. This is consistent with Bashar (2014) suggestion that Travel 2.0 creates a safe and trusting social environment for traveler especially female. As a female, safety concerns with taking precaution to protect and travel without fear.

4.2 Pull Factors

4.2.1 Accessibility

According to Recker et al. (2001) accessibility is described as a measure of the ability of individuals to reach activity opportunities. The accessibility of various travel information from a plethora of online travel websites provided female students numerous prospects towards traveling. According to Fatin *"I used search engines and blogs to search for the information before I plan my travel itineraries. It is so easy to access to plenty of information online."* Accessibility also enables the travelers to use Travel 2.0 applications such as social media and mobile communications services to maintain a 'symbolic proximity' with family and friends and establish a sense of 'presence while absent' while traveling. Social media and mobile applications were used by all the respondents to connect with their family and friends.

4.2.2 Trustworthiness and Reliability

Reliability and trustworthiness of the travel information online is another pull factor that motivates female students to use technology while traveling. For Aina, she trusts the brand associated with the application for instance booking a flight ticket with MAS or AirAsia. Ravald and Grönroos (1996) found that customer establish confidence in the service provider,

loyalty and trust based on their previous successful experiences. This was further substantiated by Agag and Masry (2016) when they discovered trust in online is one of the relevant antecedents to form a positive attitude toward online participation. Miza on the other hand says the information is trustworthy as it is from reliable sources and upon uncertainty, she verifies using the comments from other users. As Munoz et al. (2012) explains trust positively affects attitude and intention of travelers using user generated contents on Travel 2.0. Gretzel and Yoo (2008) revealed that 97.7% of Internet users who travel said they trust and read other travel reviews during the process of planning a trip.

4.2.3 *Influence*

Building on the findings, influence of family and friends is a prominent pull factor. Amaro and Duarte (2013) stated that communicability is related to the influence of family and friends, in the sense that people are more likely to use technology to make travel decisions or planning. Aina first travelled to Korea in 2012 with her two sisters and she was influenced to use technology to plan for their travel. Besides Aina, Emily's husband encouraged her to download various travel applications such as MH Mobile and Trivago. Nadia's sister who is a member of TripAdvisor motivated Nadia to become a member of the travel community to post reviews and photos as well. Contrary to them, Miza, Fatin, Kartini and Divya were influenced by their friends to use online travel applications. This validates the findings by Ráthonyi (2013) that friends and relatives are the most influential sources of information at travel planning process.

5. Conclusion

As student travel assumes increasingly important role of in travel segment, the prevalence and proficiency of technology has enabled them with seamless travel experiences. The findings of this paper substantiates the findings of Kelly et al. (2013) and suggest the need for tourism stakeholders to make significant shift from the contemporary marketing style Future research could attempt to further validate the findings of this study using quantitative methods.

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The Female Warrior: A Case Study of Crowdfunding and Women's
Empowerment in Malaysia

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Abstract

The Velara Warriors is a project recently launched by two young Malaysian women to create a line of female action figures that challenges gender stereotypes in children's entertainment. While mainstream films feature a growing number of strong female characters, toy franchises are less likely to manufacture and sell corresponding female fighting figures. The two women turned to Kickstarter, one of leading crowdfunding platforms, to raise capital from a wide network of supporters. While funding barriers faced by women have been widely addressed in literature, women entrepreneurs are more likely be funded on crowdfunding platforms like Kickstarter, demonstrating a potential to promote gender equality. Adopting a case study approach, this paper uses a gender framework suggested by Naila Kabeer as its starting point to discuss the crowdfunding phenomenon in relation to women's empowerment. Findings suggest a positive connection between crowdfunding, women's empowerment and entrepreneurship. The article concludes with suggestions for future research avenues.

Keywords: Crowdfunding, women's empowerment, women entrepreneurship, entrepreneurial finance

1. Introduction

This paper uses the Velara Warriors project as a case study to discuss crowdfunding and women's empowerment. A framework suggested by Kabeer (1999) is used as the starting point to discuss the implications of crowdfunding in regards to three aspects of women's empowerment – resources (pre-conditions), agency (process) and achievements (outcomes). Findings suggest that empowerment through the impact of access to financial resources (crowdfunding finance) in itself can be outweighed by other factors. Empowerment entails a transformatory process and consequences. Kabeer's focus is on the importance of decision-making and methodology. She points out that access to resources should be defined in a method that identifies the potential for human agency and value. By utilizing crowdfunding and becoming fully invested in the process, the two women entrepreneurs are empowered as described by Sen and pointed out by Kabeer as "being and doing".

Numerous studies (Brush et al. 2004; Becker-Blease and Sohl 2006; Coleman 2000; Coleman 2004) have identified gender gaps in traditional external funding methods. Today, women entrepreneurs turn to crowdfunding as a source of funding that is primarily used as a financing mechanism for creative work and ventures. The Velara Warriors project launched recently by two Malaysian women entrepreneurs – Roobini and Trisshala Sittampalam is a case in point.

While mainstream films feature a growing number of strong female lead characters, toy franchises are less likely to manufacture and sell corresponding female fighting figures. Examples of children toys are heavily gender stereotyped, which has resulted in a variety of social and economic consequences. When the latest instalment (*The Force Awakens*) of the Star Wars franchise was relaunched by Disney with a strong female lead, Trisshala and Roobini found themselves among a chorus of voices asking why there were not any female action figures available. The two women decided to develop their own female superheroes to “empower girls to believe they can be more than just princesses, and to show boys that women can be heroes, too.” Lacking in funding, they took their project to the Internet and used the crowdfunding method to reach out to a larger group of people for support.

2. Crowdfunding

Literature suggests women face more challenges than men in securing entrepreneurial capital in the form of bank credit (Coleman 2000; Coleman 2004), angel investment (Becker-Blease and Sohl 2007) and venture capital (Brush et al. 2004). Currently young women entrepreneurs are turning to the Internet for new and alternative funding solutions, in particular crowdfunding. Greenbery and Mollick (2014) found women are more likely to successfully raise capital than male founders on Kickstarter – one of the leading crowdfunding platforms, especially in industries that are traditionally gender stereotyped such as in technology. Hence the potential of crowdfunding as a platform to promote women’s empowerment is worth exploring.

Crowdfunding is a method to fund ideas and projects through a large group of people on the Internet. According to one estimate, the crowdfunding sector grew by over US\$34

billion in 2015, and it is expected to surpass the amount invested by venture capital by 2016.¹ The crowdfunding mechanism functions directly through Internet social networking, where people actively participate in online communities to share information, knowledge and suggestions about new initiatives. Social networks such as Facebook, Twitter and blogs are presently the main channels to communicate information about crowdfunding projects to potential project contributors.

Currently, there are three primary types of crowdfunding:

- 1) Reward-based crowdfunding. In the reward-based model, the crowd pledges to a project in exchange for rewards provided by the project creator.
- 2) Equity-based crowdfunding. This model allows ordinary individual investors to fund a startup business in return for actual equity ownership. It is also referred to as investment crowdfunding and crowd investing.
- 3) Peer-to-peer lending (P2P). In the P2P model, a group of lenders provides funds in return for an interest payment on top of capital repayment.

In this article, we focus on reward-based crowdfunding and the term “crowdfunding” will refer to reward-based crowdfunding. In the reward-based crowdfunding model, platforms usually adopt one of two funding options: all-or-nothing (AON) or keep-in-all (KIA) (Cumming and Schwienbacher 2014). In the AON model, project creators set a fundraising goal, and the creator can only access the pledged funds if the project reaches the goal. If the project does not meet the fundraising goal, the funds will be returned to individual supporters. Oppositely, in the KIA model, the project creator can keep the entire pledged amount regardless of whether or not the stated fundraising goal is reached. Crowdfunding can remove geographic limitations (Agrawal et al. 2010; Mollick 2013) and has less gender bias than traditional funding models (Mollick 2013; Marom et al. 2016). Greenbery and Mollick (2014) found that women are considerably more likely to successfully raise capital than male founders, especially

¹ Total global crowdfunding industry is estimated at over \$34 billion with \$25 billion from peer-to-peer lending (P2P), \$2.5 billion from equity-based crowdfunding and \$5.5 billion from reward-based crowdfunding. <http://crowdexpert.com/crowdfunding-industry-statistics/>

in industries that are traditionally gender-specific such as in technology. These findings reflect the potential of crowdfunding in encouraging women's empowerment and entrepreneurship.

3. The Velara Warriors: Women Can Be Heroes Too

"I had just graduated from London School of Economics, and was about to leave for home, when I visited a toy store to get an action figure of Rey, the lead in the latest Star Wars film. But to my surprise, she was missing from the major lineups of action figures. After researching this with my sister, we discovered missing female action figures was common and prevalent. Weeks later, we still couldn't get it out of our heads, and that was pretty much the birth of Velara Warriors."

– Trisshala Sittampalam²

On the Velara Warriors' Kickstarter campaign page, Trisshala Sittampalam explained how she initiated this project with her sister, Roobini. The project proposed to produce three action figures, accompanied by an illustrated book that tells the story of the Velara Warriors and their adventures. In the video introduction uploaded to the project's Kickstarter campaign page, the two women shared their vision, "Toys are gender-stereotyped now more than ever, girls don't get the wide variety of toys as boys do, and boys only get male heroes, but where are the women? Both boys and girls need female heroes too."

Trisshala recalled on the Kickstarter campaign page that she went to look for the action figure of Rey. She was told by a store manager that they do not retail female action figures because merchandisers typically do not make them. They emphasized the purpose of their crowdfunding campaign was "to break the barriers between genders, by creating a female action figure that appeals to both boys and girls."

In order to minimize risks, they teamed up with a Kickstarter campaign consulting company and built relationships with factories in China. After months of searching, they chose a Chinese manufacturer.

The project did not meet its capital raising goal, which was set at GBP70,000. In total, they raised over GBP30,000, from a total of 398 backers. As the Kickstarter platform adopts an all-or-nothing (AON) model, the project creator cannot obtain funds unless it reaches its

² <https://www.kickstarter.com/projects/578303613/velara-warriors-daughters-of-light?token=5990f85d>

capital raising goal. Foreseeing their goal would not be achieved, on September 22 the Velara Warriors team made an announcement on their Kickstarter page to cancel their campaign. Backer funds were returned and they announced changes they plan to adopt in their project to incorporate feedback from supporters. They extended their gratitude to all the backers and encouraged them to follow project updates on their website, Facebook and Twitter pages. Since launching, the project has received reviews in both international and local Malaysian media. Social networking played a vital role throughout their crowdfunding campaign. To date, the project has received over 100 positive comments on the Facebook and Kickstarter campaign pages.

4. Discussion

While Kabeer's framework is usually used in the development field, her focus on choice and process provides a useful standpoint in discussing new economic initiatives and women's empowerment. In this section, we discuss three dimensions of women's empowerment as defined by Kabeer in the context of crowdfunding while using the Velara Warriors as a case study example. According to Kabeer, empowerment entails a process of change. Through this process of change, women can expand their ability to make strategic choices about their lives and to participate on equal terms with men in bringing about desired changes in the society in which they live (Kabeer 1999).

Resources
(Pre-conditions)

Agency
(Process)

Achievements
(Outcomes)

The primary resource of crowdfunding is the crowd itself: the community that exists in connected social networks. Financial funding is the secondary resource of crowdfunding. A crowdfunding initiative draws upon the concept of "crowd" and "funding". The entrepreneur is largely benefited from crowdfunding's collective action. The advantage is it can enable an entrepreneurial individual to obtain financial resources, usually in the form of a small amount of money from a large group of supporters (the "crowd"). Through the crowdfunding process, a project creator can obtain access to both of these resources. Each of these resources can bring about positive benefits to a crowdfunding campaign. This paper is concerned with the effect of elements of the crowdfunding campaign that have a clear and direct impact on furthering empowerment of participants.

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The crowdfunding process increases the degree of participation and entails a process of collaboration. It encourages a women entrepreneur to express herself, proactively exercise power and achieve her goals. On crowdfunding websites like Kickstarter, a women entrepreneur can create her own project page and fill out information about herself, the project proposal, and additional personal information including Facebook and Twitter links. The clear and transparent launch track for a project enables a clear timeframe to market for a business opportunity. Crowdfunding helps to adopt new approaches of undertaking entrepreneurial projects and managing ventures, which in turn leads to new forms of business development in which the “ordinary” crowd can get more closely involved, as active consumers, investors, or both (Belleflamme et al. 2013). As in the case of the Velara Warriors, the two Sittampalam sisters shared their idea within their social networks, they interacted with their community, sharing ideas on product design, prototype building and project updates.

Transformative aspects are observable in three domains of a crowdfunding project’s management process that differ from a traditional business cycle of which we shall discuss in comparison below:

- 1) Product market launch
- 2) Development and production
- 3) Consumer experience

	Regular approach	Transformation	Crowdfunding approach
Product market launch	Company manufactures then sells products	From “sell a product” to “support an idea”	Community of supporters “back” a product, receive rewards
Development and production	Closed in-house product team develops concepts	From closed in-house production to open and active supporter participation	Feedback from supporters to improve prototypes and process
Customer experience	Dedicated customer service staff responds to phone and email inquiries	From seller/customer relationship to creator/supporter relationship	Community interaction through social media

Figure 1: Transforming through crowdfunding

4.1 Product market launch

As opposed to a traditional business cycle, the crowdfunding model allows a potential project ‘audience’ to participate in the early stages of development. In the traditional business cycle, the ‘market audience’ is introduced to the product at a later point in time, typically after the product is launched at marketing and sales stages. During their Kickstarter crowdfunding campaign, Trishshala and Roobini received pledged support from almost 400 supporters from all over the world before even launching a physical product.

Switching from the regular venture approach to crowdfunding method to launch a product to the market potentially has transformatory implications. In essence, it disrupts the concept of *selling* a product. In the case of the Velara Warriors project, the two women entrepreneurs identified a market need, formed and consequently expressed the idea to share in the Kickstarter crowdfunding community. Supporters were attracted by the idea itself and then pledged money in exchange of rewards. In the crowdfunding approach, supporters are not buyers in the sense of the traditional consumer model. As Belleflamme et al. (2013) suggested, crowdfunding supporters usually have a high willingness to pay and are motivated by more than merely consuming a product. In the case of the Velara Warriors, we observe the team to be exercising full *control over resources* – the support of the crowd. As suggested by Beneria and Roldan (1987), pointed out by Kabeer (1999), such control can be defined as a critical “control point” in discussing empowerment. At this control point, Trishshala and Roobini’s *control over resources* has the consequential significance of influencing outcomes.

4.2 Development and production

In the regular approach, new product concepts are dependent on an in-house product R&D team. In general, new concepts are based on research that identifies potential commercial market opportunities. Kabeer suggested that direct measures of women’s agency were far more significant in determining outcomes when women were required to step out of routine forms of behavior than outcomes which allowed them to conform to prevailing practice. The Velara Warriors team is a case in point. Rather than merely meeting a commercial market need, their primary goal is to empower girls by creating female action figures to challenge gender stereotypes in children’s toys.

On their Kickstarter campaign page, Trisshala and Roobini shared insights into the development and production process directly with supporters. The importance of sharing in the product development phase can be two-fold. It encourages supporters to contribute in different ways, including supporting and backing projects, contributing ideas to make the product better, and sharing the project within their own communities. The development, preparation of project introduction and production process in the format of text, image and video allows entrepreneurs to critically analyze and summarize their own project plan and process. Through critical reflection and evaluation, project owners are able to adjust their workflow accordingly. By means of fully participating in the process and critical self-reflection, the two women entrepreneurs gained greater access to and control over their resources.

Kabeer also reminds us that women's access to resources does not necessarily reflect on the pathways by which such access translates into agency and achievement. In the case of the Velara Warriors project, one can however argue that access to direct feedback from the crowd enabled Trisshala and Roobini to make key decisions to test market and collect essential feedback to use in their product development process. One such outcome of their decision-making based on community feedback was to modify the style of their proposed action figures.

4.3 Consumer experience

In the regular approach, a dedicated customer service team is crucial to manage customer relationships. In the crowdfunding sphere, the customer relationship is based in the social network community, and goes beyond a simplistic customer support model. As discussed earlier, crowdfunding supporters usually have a high willingness to pay and are motivated by more than merely consuming a product. Backers support an idea, in this case, the Velara Warriors project and participate in the collective action to bring their message of women's empowerment to fruition. Throughout the crowdfunding campaign, Trisshala and Roobini directly communicated with supporters on their social media and Kickstarter project campaign page, which helped to foster a close relationship with supporters.

Women's empowerment, as mentioned by Kabeer, is dependent on collective solidarity in the public arena such as we observe in the Velara Warriors project. The transformation from seller/buyer relationship to creator/supporter can have great implications on the agency of crowdfunding project creators. The potential result is a community that is not antagonist as seen in a capitalistic traditional venture model, but instead tends to be supportive and inclusive.

By following through on their goal to promote women's empowerment based on the Velara Warriors crowdfunding project, and as a consequence of the resulting collective action undertaken, it can be advanced that Trisshala and Roobini achieved a state of empowerment by means of "being and doing" as suggested by Sen (1985b), and further discussed by Kabeer (1999).

5. Conclusion

This study is an attempt to use Kabeer's suggested framework as a starting point to discuss crowdfunding in relation to women's empowerment. As was discussed, it can be argued that by employing crowdfunding and becoming fully invested in the process, the two women entrepreneurs - Trisshala and Roobini Sittampalam are empowered in Sen's definition of "being and doing". Concerning the ability of an individual to exercise choice in terms of resources, agency (decision-making process and methodology) and outcomes in three domains of an entrepreneurial venture, we observed that crowdfunding is a process that does indeed entail transformative changes, and these factors can have a positive impact on women's empowerment and entrepreneurship.

It is hoped that this study will shed light on issues related to gender and women's entrepreneurship, as well as provide insights concerning new Internet-based financial mechanisms. This study adopted a single case study approach, and follow-up research is suggested to further investigate various socio-economic effects of crowdfunding. A quantitative study on the overall performance of Malaysian women-led businesses in adopting crowdfunding is of value to understand gender dynamics and challenges in the local context.

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Kickstarter Campaign Page of the Velara Warriors Project

Start a project About us KICKSTARTER

Velara Warriors: Daughters of Light (Canceled)
by Velara Toys

398 backers
£31,923 pledged of £70,000 goal

Funding Canceled
Funding for this project was canceled by the project creator on September 22.

London, UK Product Design

The Velara Warriors combines Fantasy Female Action Figures with Illustrated Stories

Velara Toys
First created | 7 backed
velaratoys.com

VELARA

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An Exploratory Study on Linguistic Sexism in Malaysian Secondary School English Literature Textbooks

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Abstract

Linguistic differences between men and women have been a widely popular topic for the last 30 years. This paper is concerned with these differences and how they are represented in today's current textbooks. The current study is an attempt to investigate if there is an occurrence of linguistic sexism in the English literature textbooks used in a secondary school in the northern region of Malaysia. The study used two literature textbooks that were currently used by form 4 students in the school. The two books, namely, 'The Poison Tree' and 'A Collection of Short Stories, Poems and Drama' were examined if linguistic sexism occurred by a critical content analysis (CDA) by Fairclough. This study uses the method of content analysis that was presented by Xu (2009). It is based on the following items: 1. External appearance of female/male characters and 2. Personality of male/female characters. The primary focus of this paper is to see whether linguistic sexism occurs in the literature textbooks used in the secondary schools in Malaysia. A qualitative analysis based on the preceding criteria found that the males rule over the females in almost every category linguistically.

Keywords: Linguistic sexism, Critical discourse analysis, Literature textbooks, Secondary school.

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Seeking Advice Strategically Online: Malaysian Women and their Infertility
Problems

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Abstract

The ability to produce children is especially important in some societies as it strengthens marriages and it also ensures the continuation of family lineage (Dyer, 2007). Nonetheless, not all couples are able to have biological children. Infertility affects 8%-10% of the global population (Reproductive Health Outlook, 2003), and in Malaysia, one in seven couples suffers from infertility problems (Kasmiah Mustapha, 2002). As the Malaysian society is one that is largely patriarchal (Hofstede, Hofstede, & Minkov, 2010), women usually bear the brunt of the infertility stigma, irrespective of which partner is infertile (Akhtar, 2011; Evens, 2004). They are frequently looked down upon, suffering from criticisms, ostracism, and sometimes, broken marriages due to childlessness (Akhtar, 2011). Consequently, infertility is a taboo topic (Evens, 2004), and Malaysian women with infertility problems are often secretive about their problems, afraid of being stigmatized. However, with the anonymity afforded by computer-mediated communication (CMC) (Herring 2011), these women can now turn to the online medium for help and support. As yet, not much is known about how Malaysian women with infertility problems communicate their predicament and seek help. This study therefore aims to investigate the types of strategies Malaysian women employ when seeking advice on infertility treatment in an online setting. Messages posted in a Malaysian online forum were analyzed for their advice-seeking strategies using the web content analysis method. The findings identified three main advice-seeking strategies in the messages, and also showed that culture played a part in influencing the manner in which advice was sought. As such, the findings suggest that an anonymous CMC is important as a platform for Malaysian women with infertility problems to seek help and advice, and that their advice-seeking strategies are closely tied in with culture.

Keywords: infertility, women, Malaysian, advice-seeking, culture, computer-mediated communication.

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Unequal Dynamics of the Gaze: Gender, Narration and Panopticon in Jhumpa
Lahiri's Fiction

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Abstract

Visual metaphors so thoroughly pervade Indian American diaspora writer Jhumpa Lahiri's debut short story collection *Interpreter of Maladies*. In the light of the significance of looking in feminist theories and postcolonial (woman) studies, this essay examines Lahiri's literary engagement with the visual phenomena in her short story "Mrs. Sen's". The position being argued for in this analysis is that the titular female protagonist practices panopticism—with respect to its normalizing and homogenizing systematization—and exercises power over herself even as she renounces it, and in so doing, unravels the manner patriarchal social standards have become internalized by female subjects. Through an interpretation of the narrative based upon the socio-psychoanalytic theories of the gaze, the analysis reveals that: First, the Panoptic gaze operates capillary to systematically oppress the subaltern woman in keeping with the hegemonic discourse of American society; Second, the act of observation is associated with a necessarily masculine position, thereby, the woman's—not least the subaltern who fails to make assimilative compromises—assuming the role of observer is parodied; And third, any attempts, on the side of women, to deconstruct or reconstruct the pre-established normative scripts is directly associated with monstrosity, sadism and infanticide. The essay concludes that Lahiri is fundamentally antifeminist, since the existing politics of the gaze within the narrative repeats the gynophobic conceptions of the gaze, that are pre-established in Western metaphysics, and that operate at the expense of women.

Keywords: Panopticon, monstrosity, internalization, Subaltern woman, Mrs. Sen's

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CULTURE AND RELIGION

A Review on the Role of Women in the Traditional Religion of the Dusun
Lotud in Tuaran, Sabah

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Abstract

The Dusun Lotud people in Tuaran, Sabah are one of the indigenous sub-ethnic groups under Kadazandusun, the official term to classify the indigenous ethnic groups having similar culture and language with various dialects under the Dusunic language branch. They have their own distinctive traditional religion that seems to be forgotten in recent times. The objective of this paper is to study the significant role of women in the Dusun Lotud's traditional religion by reviewing past literatures through archival research and extracting information from newspapers and videos through content analysis. Previous literatures have stated the major role of women in the traditional religion of the Dusun Lotud. The foundation of the religion is a group of priestesses called the *tantagas*. Although certain records stated that men can also be a *tantagas*, most of them are women. Men tend to only play minor roles in the traditional religion compared with women. Hence, women play huge roles in the Dusun Lotud traditional religion, especially the *tantagas* group that is substantial in sustaining their religious practices.

Keywords: *Dusun Lotud, women role, traditional religion, tantagas.*

1. Introduction

Traditionally, gender roles between men and women differed because it was assumed that there are innate biological or psychological reasons to answer the questions. However, recently another assumption stating that gender roles are heavily influenced by culture has been surfaced (Kornblum, 2012:329). Some roles of men might be dominantly been done by women in a particular society and vice versa.

In terms of religion, women always have a significant, specific or distinctive aspect that could influence a religion. For example, in traditional religions, the role of women is influenced by the belief of a mother-goddess that can provide images of women as leaders, healers, artists, music makers and food providers (Lindsey, 2015: 387). This shows that if the traditional religion of a particular society has a belief in goddesses, then it could influence the role of women in that society.

A traditional religion is culture-based and becomes the way of life of a particular ethnic

group, such as the indigenous communities (McGuire, 2002; Park, 2005). People adhered to a traditional religion are more focusing to preserve the religion among their own community as a way of preserving their cultural identity (Park, 2005). The Dusun Lotud people concentrated in Tuaran, Sabah is one of the indigenous societies with a distinctive traditional religion yet has becoming less significant in recent times (Deejay, 2014). This paper will review the roles that are specific or distinctive to women among the Dusun Lotud people, particularly in their traditional religion.

2. Research Methodology

The research strategy is non-experimental, which is using qualitative methods in collecting and analyzing data. Neuman (2011) has categorized qualitative data into two, which are field research and historical-comparative research. Historical-comparative research is a research technique that studies certain patterns or trends by comparing various cultures and societies (Ibid.). The historical-comparative research methods used for this research are archival research on past literatures and content analysis on newspaper cuttings and video clips. The scope of this research will only be focusing on the gender-based roles in the traditional religion of the Dusun Lotud people. Since the Dusun Lotud people are dominantly populated in the district of Tuaran, Sabah, thus the scope is only limited to the particular people in the area. Hence, the role of women especially in the traditional religion of the Dusun Lotud people could be discussed and listed.

3. Findings and Discussion

3.1 *The Dusun Lotud people*

The Dusun Lotud people are one of the indigenous ethnic groups classified under the official term Kadazandusun, a term used to classify the majority indigenous groups in Sabah with almost the same culture and language under the branch of Dusunic language (Arnold & Tony, 2011). They are an egalitarian and bilateral society (Blood, 1990; Pugh-Kitingan & John Baptist, 2009). Mainly populated in the district of Tuaran, Sabah, there are over 10,000 populations of the Dusun Lotud people in the area (John Baptist, 2008). The Dusun Lotud people recognize their differences from other Kadazandusun groups (Pugh-Kitingan & John Baptist, 2009). Hence, most of the Dusun Lotud people identify themselves as Suang Lotud

that could be directly translated as the Lotud race or ethnic. The use of this term can be seen through the formation of the Sabah Suang Lotud Association in 2010.

The Dusun Lotud people have a traditional religion with the belief of a pair of supreme deities – the god *Kinohoringan* and the goddess *Umunsumundu* – who creates the world together (Evans 1923:46-47; Regis & John Baptist, 1993:197; Jeffrey 1994; John Baptist 2008:4). Besides that, the pair of supreme deities has a daughter named *Muntaba* which is deemed to be the goddess of fertility among the Dusun Lotud people. The foundation of the traditional religion is a group of priestesses called the *tantagas*, the ones that are responsible in conducting religious rites and rituals. They use ancient holy prayers in ancient Lotud language called the *rinait* to perform rituals. Besides that, there is also a group of gifted individuals who are able to communicate with the supernatural in the spirit world through a familiar spirit. They are called as the *libabow*. Both the *tantagas* and the *libabow* are important figures in the traditional religion of the Dusun Lotud people, and both groups are mostly women. It is also said that the supreme goddess *Umunsumundu* is the pioneer of the *tantagas* group and has sometimes appear in the dreams of certain *tantagas* to instruct them with the necessary rituals to be performed in certain times (John Baptist, 2008; Pugh-Kitingan & John Baptist, 2009).

Most of the Dusun Lotuds are now Christians or Muslims, though a small number of them still practice their traditional religion (Regis & John Baptist, 1993; John Baptist, 2008). The practice of the traditional religion of the Dusun Lotud declined in recent times because most have converted to the Christianity or Islam (Blood, 1990; Jeffrey, 1994; John Baptist, 2008; DeeJay 2014). Although most have converted their religion, certain cultural aspects of the Dusun Lotud people are still conserved, such as their traditional dance, music and attire (DeeJay, 2014). These aspects are maintained because it is considered acceptable in their current monotheist religion (DeeJay, 2015). Though, the functional context of these aspects has changed to fit in with the new religion. Traditionally, the traditional dance, music and attire are used in religious rituals of the Dusun Lotud's traditional religion. However, after conversion, the functional context of these aspects has changed into entertainment as well as a form of retaining their cultural heritage and identity (DeeJay, 2014; 2015).

3.1.1 *The Traditional Religion*

The traditional religion of the Dusun Lotud people, just like most of the other ethnic groups of Kadazandusun, is animistic (Evans, 1922). However, Phelan (1983) suggested that

classifying the traditional religion of the Kadazandusun societies are debatable, as their belief is monotheistic, but their practice is animistic. But, it is argued that for the Dusun Lotud people, though the religious practices are animistic, their belief is duotheistic, with the belief of a pair of supreme deities, *Kinohoringan* and *Umunsumundu*, which is the belief in the most powerful and mightiest pair of deities that compliments with each other in harmony (Deejay, 2014).

According to the Dusun Lotud's traditional legend on the creation of the world, the world is a mere vast area of ocean with only a large rock in the middle (Evans, 1923:46; Regis & John Baptist, 1993). When the rock broke into half, the supreme deities *Kinohoringan* and *Umunsumundu* appeared and created the sky, the earth and mankind together (Evans, 1923:46-47; Jeffrey, 1994; John Baptist, 2008; Pugh-Kitingan & John Baptist, 2009).

Kinohoringan and *Umunsumundu* had an eldest daughter named *Muntaba*, who was sacrificed to provide food for mankind (Regis & John Baptist, 1993; Pugh-Kitingan & John Baptist, 2009). Before *Muntaba* was sacrificed, she told her mother *Umunsumundu* to do various rituals to be done in various rice planting seasons (Regis & John Baptist, 1993). Perhaps those rituals initiate the *mamahui do parai* or the ritual of planting and harvesting rice (Deejay, 2014). This also shows that *Umunsumundu* is in fact the first *tantagas* or the one initiated the formation of the *tantagas* (John Baptist, 2008; Pugh-Kitingan & John Baptist, 2009). Parts of her sacrificed body transformed into various types of food crops while her blood transformed to rice (Evans, 1923:47; Regis & John Baptist, 1993; Pugh-Kitingan & John Baptist, 2009). The legend of *Muntaba* became a principle among the Dusun Lotud people to respect food, especially paddy and rice. In fact, children are taught to not waste food, particularly rice, because the rice will “cry” if left uneaten (Deejay, 2014).

The Dusun Lotud people followed the principle of *adat*, the traditional law which regulated their life and behavior (Miyamoto, 2002; Wong, 2006; Baptist, 2008). *Adat* consists of a set of rules of conduct believed to prevent the people from offending the supreme deities and other supernatural beings (John Baptist, 2008). The wrath of the supernatural beings can cause the universe to be imbalanced (John Baptist, 2008; Pugh-Kitingan *et al.*, 2009). Imbalances of both worlds would cause the universe to be “hot” or *alasu* that could cause natural disasters, depletion of crops, plague and deaths (Miyamoto, 2002; John Baptist, 2008; Pugh-Kitingan *et al.*, 2009). To achieve the balance back, the universe would have to be “cooled”, and if one breaks the rule towards other men or women, they will be fined with *sogit* (from the word

‘*osogit*’ which means cold) sometimes accompanied with performing rituals or *momoliyan* to avoid the wrath of supernatural beings (John Baptist, 2008; Pugh-Kitingan & John Baptist, 2009).

3.2 The Role of Women in the Traditional Religion

Women always have a more dominant role of being the religious chief or priestesses in the practice of traditional religion of the Kadazandusun as a whole (Evans, 1923:4; Hanafi, 2003; Pugh-Kitingan & John Baptist, 2009). Based on the research, the role of women in the traditional religion of the Dusun Lotud people is considered to be more dominant than men. There are three types of roles that can be categorized in the Dusun Lotud’s traditional religion, which is (i) the role as a *tantagas*, (ii) the role as a *libabow* and (iii) minor roles in performing rituals. The significance of women in these three roles can be classified as fully dominant, dominant and equally dominant, whereas the significance of men can be classified as not dominant, less dominant and equally dominant (Table 1).

Table 1: The dominance in the role in the traditional religion according to gender

Role	Gender	Dominance in the role				
		Fully dominant	Dominant	Equally dominant	Less dominant	Not dominant
<i>Tantagas</i>	Men					√
	Women	√				
<i>Libabow</i>	Men				√	
	Women		√			
Minor role	Men			√		
	Women			√		

3.2.1 *Tantagas*

Terms for the priestesses vary according to the ethnic group of Kadazandusun from different areas (Christine, 1994; Jeffrey, 1994). For example, the Kadazans from Penampang uses the term *bobohizan* (Hanafi, 2003; 2008). However, unlike the Penampang Kadazans’ *bobohizan* who serves as a priestess as well as a spirit medium (Hanafi, 2003), the Dusun Lotud people have the *tantagas* and *libabow* who function separately as the priestess and the spirit medium respectively (Pugh-Kitingan & John Baptist, 2009). Although in previous times, a small number of men also could be *tantagas* (Regis & John Baptist, 1993), now the role is held

by women, mostly 50 years old and above (John Baptist, 2008; Pugh-Kitingan *et al.*, 2009).

The talent or calling to be a *tantagas* is said to be acquired through dreams (Maria, 1994), but it is not as simple as that. Once someone feels the calling, she would undergo some form of training or *moki'ira'* to be a *tantagas* (Maria, 1994; Regis & John Baptist, 1993; Francis, 2012; DeeJay, 2014). The training usually involves learning rituals as well as the ancient chants or prayers known as the *rinait* which contains the story of the creation of the world, the exploits of the deities, the origins of rice, prescriptions for moral living, ritual practices and other aspects of cultural life (Blood, 1990; Regis & John Baptist, 1993; Maria, 1994; Pugh-Kitingan & John Baptist, 2009).

The role as a *tantagas* in the traditional religion of the Dusun Lotud is fully dominant with women (Evans, 1923:4; Blood, 1990). This is because without the chant of *rinait* by the *tantagas*, a ritual cannot be done successfully. The main role of the *tantagas* is to balance the physical and spiritual worlds in the universe by conducting the religious rites and rituals (Pugh-Kitingan & John Baptist, 2009). Hence, without the *rinait*, a *tantagas* cannot perform rituals, thus the universe cannot be balanced if *adat* is breached. The world would be in jeopardy, according to the *tantagas* (Jeffrey, 1994; Pugh-Kitingan & John Baptist, 2009).

3.2.2 *Libabow*

The *libabow* is not specialized in conducting religious activities, but acts as a spirit medium that could communicate with the supernatural beings in the spirit world through a familiar spirit also called as *libabow* (Pugh-Kitingan & John Baptist, 2009; Pugh-Kitingan *et al.*, 2009). They function mainly as traditional healers that treat illness said to be infected spiritually by using the help of their familiar spirit (Pugh-Kitingan & John Baptist, 2009; DeeJay, 2014). For example, when an individual was believed to lose his or her soul, a *libabow* will undergo a ceremony called *monolibabow* to go into trance and call back the individual's soul back to his or her body (Miyamoto, 2002; DeeJay 2014).

The *libabow* also play a secondary role in some ceremonies using their ability as spirit mediums (Pugh-Kitingan & John Baptist, 2009; Pugh-Kitingan *et al.*, 2009). For example, during the rituals of cleansing the universe called *mamahui do pogun* was held, the *libabow* helped the *tantagas* by communicating with the supernatural beings with the help of their familiar spirit (Pugh-Kitingan & John Baptist, 2009). During rituals, a *libabow* may dress up with the ceremonial dress of the opposite gender according to the gender of their familiar spirit

(Ibid.).

Although a *tantagas* could be a *libabow*, a *libabow* could not be a *tantagas* (Pugh-Kitingan & John Baptist, 2009; Pugh-Kitingan *et al.*, 2009). Most *libabow* are women, but a man may also be a *libabow*, though it is rare (Pugh-Kitingan & John Baptist, 2009). Hence, the role as a *libabow* in the traditional religion of the Dusun Lotud people is dominantly done by women, and less dominantly done by men (Pugh-Kitingan & John Baptist, 2009; DeeJay, 2014).

3.2.3 Minor Roles

Minor roles in the traditional religion of the Dusun Lotud people involve two aspects – music and dance. While all rituals need the chanting of the *rinait*, some rituals in the traditional religion require the accompaniment of the traditional music and dance. The Dusun Lotud people have a traditional music and dance that are different according to its context (Pugh-Kitingan *et al.*, 2009). For example, the music and dance performed in marriage ceremonies cannot be performed in a religious ritual but another type of music or dance is used instead (DeeJay, 2014).

The traditional musical instruments of the Dusun Lotud people are the *tawag-tawag*, *tanyang*, *kulintangan* and *gandang* (DeeJay, 2014). According to Pugh-Kitingan *et al.* (2009), there are two types of traditional music ensemble, which are the *basalon* and the *mojumbak*. The *basalon* ensemble uses the *tawag-tawag*, *tanyang* and the *gandang*, while the *mojumbak* ensemble uses all four instruments (Pugh-Kitingan & John Baptist, 2009). Plus, the *mojumbak* ensemble is livelier and more rhythmic compared with *basalon* (Ibid.).

Meanwhile there are basically two types of traditional dance of the Dusun Lotud. The *sumayau* dance is traditionally performed in religious rituals such as the *mangahau* (the *gusi-jar* worship) and the *rumaha* (the skull worship) (Pugh-Kitingan & John Baptist, 2009; DeeJay, 2014). However, since both rituals are very rarely done nowadays, the *sumayau* dance is only performed in festive gatherings and celebrations (Pugh-Kitingan & John Baptist, 2009). Since the dance is originally performed in religious rituals, the *basalon* ensemble is used for this dance. Another type of dance is the *mangain*, a dance performed by a group of *tantagas* during religious rituals. The dance which uses the *basalon* ensemble involved dancing in a circle to symbolize the shape of the universe and acknowledging the existence of the spiritual world (Ibid.).

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The role of men and women are equally dominant for the roles in music and dance in the traditional religion of the Dusun Lotud. Men and women can all play the musical instruments, as long as they know how to (Blood, 1990; Pugh-Kitingan & John Baptist, 2009). The *sumayau* dance can also be performed by both men and women (Deejay, 2014). However, the *mangain* dance can only be performed by the *tantagas*.

4. Conclusion

The dominance of women's role in the traditional religion of the Dusun Lotud people reflects the leadership, significance and appreciation of women among the society. The minimal role of men in the religious rituals compared with women show that women have more power in terms of their traditional religion. Women, especially the *tantagas* are respected as they are experts in rituals, *rinait* and the *adat* as well as having the greatest spiritual power and knowledge (Pugh-Kitingan et al., 2009). Perhaps the declining practice of the traditional religion among the Dusun Lotud people (Deejay, 2014) would also cause the power and respect of women among the society to decline. To confirm this statement, further researches need to be done.

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Performing Gender and Rural Tourism: An Analysis of Homestay's Operators in Penang Island

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Abstract

In the field of tourism, the issues of authenticity and post-modern experience has been advanced to the point where such experiences can be seen as authentic and meaningful to tourists even within the context of a largely commoditised and 'staged' experiential setting. The study of generic 'performed events' has been much debated within tourism from a variety of perspectives including: semiotics of tourism; marketing; sociology and anthropology. However, the study on the issue of performing gender stereotypical roles at a commoditized locations such as in the homestay programme is still limited. This study will look at how male and female operators in the homestay programme performed and negotiated their roles within the framed events of receiving tourists at their home. Using a qualitative approach, this study examines how homestay operators performing dual performances between the performance of "staged experiences" and performance of "everyday lives". Theorizing about negotiation of performance is vital in the study of gender and tourism as it offers a perspective on value and meaning on the roles' performed by these male and female operators. It is argued here that 'tourist experience' is a production of "staged" performance in order to create an 'authentic' experience.

Keywords: *Gender Role, Tourism Industry, Performance and Performativity*

1. Introduction

The tourism industry is a rapid growing industry, especially with the growth of tourist arrivals and the concerted efforts through strategic public-private partnership to position and re-branding Malaysian tourism sector to be among the top destination for business and leisure. These large number of foreign tourists may significantly impacted the direction of tourism industry in Malaysia. In parallel with growth of tourist arrivals to Malaysia, The Malaysian Government through the Ministry of Culture, Art and Tourism had provided a specific fund to assist in the growth and expansion of the Homestay programme (Xiao and Pusiran, 2013). The Malaysian Government's increased focus on the development of Homestay is significant because it is regarded as a potentially good product in promoting the country as well as getting the community involved in the tourism industry through rural tourism. Homestay program in

Malaysia offers an opportunity for tourist who would like to experience new environment, living in village ambience, or learn about Malaysian's culture and heritage sites.

When tourists and locals come together, both have the opportunity to glimpse how others live, as well as be able to reflect on their own lives through the eyes of the others. Some of the broadest theoretical issues in anthropology is related to the study of these cross-cultural interactions, of "live performances" (Stronza, 2001). Thus, the issues of authenticity and post-modern experience in the field of tourism has made it up to the point where such experiences can be seen as authentic and meaningful to tourists even within the context of a largely commoditised and 'staged' experiential setting. Malaysia has a great potential in the rural tourism and ecotourism, mainly because the nation is filled with lands that are rich with historical values.

As one of the non-conventional type of accommodation, homestay allows tourists to stay with home owner to learn culture and lifestyles, from first-hand observations and sharing of information from the home owner. Thus, while the type of work force is closely examined, gender stereotyping is evident in the maintenance of the homestay premises. Usually, the homestay premises are co-owned by husbands and wives. The homeowner is the one who prepared lodging and foods for the tourists with reasonable pay. In regards with premises' preparation for tourist arrivals, the tasks of preparing the cultural activities were mostly done by women of the house. Therefore, this study will look at how male and female operators in the homestay programme performed and negotiated their roles within the framed events of preparing for tourists arrival, receiving tourists at their home, and lastly when the tourist is ready to leave the village.

2. Literature Review

Tourism has some aspects of showbiz, some of international trade in commodities; and all of the aspect of tourism has shown some part of innocent fun, as well as part of a devastating modernizing force (Turner, 1974). Being all these elements simultaneously, it tends to induce partial analysis in the discussion on tourism in modern world. On the other hand, Stronza (2001) argued that by exploring only parts of the two-way encounters between tourists and locals, or between "hosts and guests", it has left us with only half-explanations. This encounters linked back to the theories about the historical origins of tourism (Adler 1989; Towner & Wall 1991), in which scholars questioned why people travel as tourists in the modern era

(MacCannell, 1976), or why some tourists seek particular kinds of destinations and experiences over others (Cohen, 1988). These particular issues showed that we lack an understanding of why people and host communities engage in tourism in particular ways.

2.1 Performing Gender in Tourism

In considering tourism as a form of performance, Edensor (2001) that draw on a series of associations, examples and theoretical perspectives to explore the possibilities of performing gender. He investigates the metaphor of performances to examine how tourism can be considered as a set of activism, imbricated with the everyday, whereby traditions are fortified and broken simultaneously (Edensor, 2001). Following the arguments in the paper, it can be said that tourism is a process which involves the ongoing (re)construction of praxis and space in shared contexts. But this (re)production is never assured, for despite the prevalence of codes and norms, tourist conventions can be destabilized by rebellious performances, or by multiple, simultaneous enactions on the same stage. In a study done by Amanatullah and Morris (2010), they proposed that women are aware of gender-role injunctions and tend to adjust their bargaining behaviour to avoid role-violation backlash. Thus, in the field of tourism that involved home-based business, women often lead the household chores, while men were taking care of the business outside their home-compound. According to Global Report on Women in Tourism (2010), the proportion of women “own-account workers” is much higher in tourism than in other sectors across all regions.

In addition, the report found out that women are contributing a substantial amount of unpaid labour to home-based tourism businesses as “contributing family workers” (Global Report on Women in Tourism, 2010). Furthermore, women were known to frequently take a more collaborative approach to problem-solving than men take, for example they will try to find solutions that benefit both parties or trying to align their own requests with shared goals (Babcock & Laschever, 2009). In many situations, women's methods can be superior to those typically employed by men. Unfortunately, however, in our largely male-defined work culture, women's strategies can often be misinterpreted and can leave them operating from a position of weakness. This is evident in the case of home-based business, as homestay premises allowed women to work double-roles as housewives and care-taker of the homestay, while the men is out to work.

2.2 *Gender performativity in tourism*

Turner & Turner (1978) theorized that leisure travel is indeed like a pilgrimage, one that can lift people out of the ordinary structures of their everyday lives. Tourism can offer freedom from work and other obligatory time, an escape from traditional social roles, and the liberty to spend one's time however one prefers. Assessing gender differences in how hosts participate in tourism is a step toward improving our understanding of the origins of tourism from the hosts' perspective (Swain, 1995). Other scholars perceive tourism as affecting local identity through the conveyance of expectations. According to this view, tourists shape the outcome of touristic encounters by giving preference to locals who look and behave in ways that are authentically indigenous or ethnic. A problem here is that authenticity is a subjective concept, and tourists often define for themselves what is authentic, relying on popular stereotypes as points of reference rather than on historical or ethnographic facts (Adams, 1984; Crick, 1989).

Anthropologists have argued that host-guest interactions tend to be asymmetrical in terms of power, and that guests have the upper hand in determining how any given encounter will unfold (Stronza, 2001). Further, ethnographic accounts have shown that the gaze of tourists can be especially influential in determining how hosts look, behave, and feel. Generally, hosts are portrayed in these interactions as passive, unable to influence events, as if they themselves were somehow physically locked in the gaze (McCannell, 1976). Missing in these analyses is the possibility that locals can, and often do, play a role in determining what happens in their encounters with tourists. Relationships within and between groups of hosts and guests can be analysed by focusing on a number of characteristics including gender, class, age, ethnicity and race, and nationality (Swain, 1995). These distinctions intersect and affect each other, and form the complex populations studied by tourism researchers (Ireland, 1993). For social scientists engaged in tourism research, gender is thus a fundamental category useful in human resource studies, economic development projects, marketing strategies, site and infrastructure planning, and policy development.

3. Research Methodology

Authenticity previously described as something that exists in the eyes of the beholder, and it is a concept that has received particular attention by tourism scholars. Initiated by Goffman's (1959) work on 'front' and 'back' stages, this approach is mainly taken from a

constructivist point of view; where reality is a process, created in people's own minds and constructed by interacting with other people and social structures (Berger and Luckmann, 1966). To study a social phenomenon such as the construction of authenticity and hospitality performances, qualitative methods are recommended, and hence used in this study. Data is collected based on a total of eight in-depth interviews with the homestay operators and tourists who visited the homestay village in Penang Island. Participant observation were also carried out in order to observe situations that informants have described in interviews as well as events that informants may be unable or unwilling to share. This is important to make the researcher aware of distortions or inaccuracies in description provided by those informants (Marshall & Rossman, 1995).

3.1 Homestay in Penang Island

For the purpose of this study, a homestay village was chosen to carry out the study of the homestay operators and the tourists who visited the island. There are about nine homestay that are registered with the Ministry of Tourism and Culture Malaysia in Penang Island. However, according to the statistic of Penang Island Homestay from the year 2009 to 2014, this selected homestay has the highest total income among the other (Ministry of Tourism and Culture, 2015). It has several attractions that are unique to the tourists who visited the village. According to statistic given by the Chief Villagers, the whole population of the village consists of 254 people; 117 men and 134 women. It has around 56 households in total. Even though the population is considerably small, the village do have a strong community-based organisation.

4. Findings and Discussion

This section will discuss on how the homestay operators performing dual performances when there are tourists around their village compounds. The homestay operators at this village are usually the housewives who's their husbands are working as fisherman or businessman in or outside the villages. These women had unconsciously performed a "staged performance" when there are tourists around. Their daily activities is considerably different from what they "show" to their guests. The notion of negotiation of performance is vital in the study of gender and tourism as it offers a perspective on value and meaning on the roles' performed by these male and female operators. This paper argues that "tourist experience" is a production of "staged" performance in order to create an "authentic" experience.

4.1 Power in negotiations

Men and women are equally effective at leveraging their negotiation power, even though that men and women typically differ in their status and power (Kray et al, 2004). According to a study, negotiations traits associated with men are related to being a competent negotiator, and this traits is known not being associated with women (Ridgeway, 2001). In addition, Kray (2007) referred to the traits typically associated with each gender as “gender stereotypes”, it is being regard as the linchpin connecting gender to negotiating effectiveness. Therefore, gender stereotypes reflect the gender roles that men are rational, assertive, and highly protective of their own interests (Williams & Best, 1982). In contrast, women are passive, emotional, and accommodating of others’ needs. It takes little to activate gender stereotypes.

From the observation at the village, these men and women were living different activities during the weekdays and weekend. During the weekdays, men were hardly seen at the village compound, in which many of them are fisherman and they had went to the sea for the fishing trip. However, during the weekend, it can be observed that many of men were enjoying themselves outside their home compound with fellow men, discussing about life, religion, or politic issues leisurely. On the contrary, during the weekdays visit, it is obvious that more women villagers were getting together at the *pangkin* which is a designated rest area at their house compound. They were exchanging stories with fellow housewives, and sometime they can spend hours just sitting at the *pangkin*. However, these women were less visible during the weekend. Women were hardly seen to be outside of their home as they can only be seen working at the restaurant or convenience store near the jetty.

One of the operators mentioned that women are usually busier during the weekends because they have to take care of homestay premises if there are bookings made by visitors, as well as preparing meals for their husbands who’s at home during the weekend. These are the instances of gender negotiation that takes place between men and women of the village, as both genders have different roles to be played. These roles becomes more visible when the researcher is comparing their weekdays and weekends activities. Not only that, some other visible gender roles includes the division of labour among men and women when there are visitors around. The women were mostly responsible in the hospitality services, such as prepping the house/room, preparing lunch or dinner, and at the same time providing care

services to the guests. Men were seen to be taking charge of the labour works that involved physical strength such as fishing in the sea or repairing damaged boats.

4.2 Tourism and performance

The study of generic ‘performed events’ has been much debated within tourism from a variety of perspectives including: semiotics of tourism; marketing; sociology and anthropology. However, the study on the issue of performing gender stereotypical roles at a commoditized locations such as in the homestay programme is still limited. Carnegie and McCane (2008) discussed on generic performed events, in which re-enactment events have been subjected to their contribution to understandings of cultural heritages, especially in post-modern consumer societies. This study wants to examine the search for authentic experiences by the tourists who visited this village. The search for authentic experiences is a reflection of modern tourists’ desire to reconnect with “the pristine, the primitive, and the natural, that which is as yet untouched by modernity” (Cohen, 1988: 374).

Based from the interviews with the tourists who visited the village, they all have different expectations when they first visited the village. The homestay village is widely known for its food tourism, namely the Prawn Noodles and fresh seafood that are abundance at the island. One of the tourist interviewed said that she did not expect anything else besides the noodles that she and her friends were aiming for when they visited the village. However, once they arrived at the island by boat, they immediately notice that this village is much more than their speciality on food attraction. Due to the lack tourism exposure of the other attractions present at the village, the tourists who visited the island were mostly surprised with what the village had to offer. The search for authentic prawn noodles had expand into experiencing Malay culture as well.

It is remarkable that these tourists mentioned that the village is mostly similar to their own village, or even what is portrayed in the media of what Malay village looks like. The way houses were situated near to each other symbolizes the strong bond that villagers have among each other. In addition, there are also a trail or pathway that the tourists can follow that lead them to all of the attractions available on the village. By following the right pathway, the tourist were brought to experience magnificent views of sea breeze, floating chalet that is available for rent, small animals farm, some fishing spots, and also the historical well left from hundred years back. Interestingly, the pathway also lead the tourist using different route when they

wanted to go back to the jetty where the floating restaurant is located. These “arrangements” suits the discussion on tourism and performance, in which even if the tourists opted to strolling around the village by themselves without the presence of the villagers as tour guide, they are able to do so because of the pathway presence. These tourists, hence are able to re-enact villagers’ life routine in a short walk by following exactly the pathway in the village.

5. Conclusion

Based from the observation on this village, following with the in depth interviews with both homestay operators and the tourists, it is argued here that ‘tourist experience’ is a production of “staged” performance in order to create an ‘authentic’ experience. For anthropologists, tourism can be a lens through which to explore issues of political economy, social change and development, natural resource management, and cultural identity and expression. This paper argued that gender stereotypes and the negotiation performances of both locals and tourists are the important elements that of tourism products available in this village. With the negotiation that happens between men and women in terms of work division, and also the way they managed to present the village as “authentic” Malay village to the tourists, it is therefore evident that Tourism Industry impacted the villager’s way of life.

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Complexities of Muslim Women Managers' Careers: An Identity Perspective

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Abstract

Women in managerial positions continually narrate experiences of discrimination, stereotyping and several forms of career blocks limiting their advancement. Consequently underrepresentation of women and female talent drain remains a key issue as a result of these negative experiences. To sustainably address these issues to attract and retain female talent, it is essential to understand the specific experiences and unique challenges of women relative to their context. Although a number of studies have examined the differences between men and women routes to success, most studies fail to take into account the cultural differences that play a crucial role in shaping an individual's subjective perceptions and overall experiences. Understanding the influence of the interactions between culture, religion and context on an individual's identity will shed light to unique experiences of Muslim women managers in Malaysia. The research conducts in-depth interviews with top level Malay managers, probing their experience of upward career mobility and inequities in the workplace. The study uncovers what it essentially means to be a Muslim woman manager in Malaysia, the unique challenges these women face, and how Muslim women managers in Malaysia experience and manage their roles in the family, workplace and society in their attempt for career success.

Keywords: *Careers, identity, gender, culture and religion.*

1. Introduction

Globalization and social change have significantly improved career opportunities for women around the globe. Despite this progress, research still finds significant lag in women's career success compared to male counterparts. Women in managerial positions continually narrate experiences of discrimination, stereotyping and several forms of career blocks limiting their advancement. Underrepresentation of women and female talent drain in the higher echelons of management remains a key issue as a result of these negative experiences. To sustainably address these issues and retain female talent, it is essential to understand the specific experiences and unique challenges of women relative to their context. Although a number of studies have examined the differences between men and women routes to career success, most studies fail to take into account the cultural differences that play a crucial role in shaping an individual's subjective perceptions and overall experiences. Cross cultural literature on women in management stresses on the need to consider the impact of culture and traditions

on experiences of women in management, drawing on the notion that experiences of women managers are multi-facet by nature (Omar & Davidson, 2001).

The study draws on Identity Theory and Social Identity Theory to theoretically guide the examination of the unique career experiences of Muslim women managers, from an identity construction perspective. The specific focus on Muslim women is motivated by the notion that these women battle not only generic gender issues but also face a tension between expected roles and norms in their traditional societies and modern day values and expectations in the workplace. Contemporary Muslim women, striving to pursue their career goals are often challenged by dominant traditionalist interpretations and rulings of patriarchal authorities that define the so called ‘proper conduct’ and ideal role of a woman in society (Offenhauer, 2005; Othman, 2006). The study aims to investigate the career experiences of ambitious Muslim women managers in Malaysia.

2. Research Context

Malaysia presents an ideal context for the study. Although Islam is the predominantly practiced religion in Malaysia (Department of Statistics Malaysia, 2011), the presence of a plural society results in a moderate practice of Islam, peacefully coexisting with modern values and other religions (Tong & Turner, 2008). The pluralistic and multi-confessional state of Malaysia presents an interesting backdrop to examine cultural and religious differences pertaining to behavioral norms and expectations. Examining the manner in which Malay Muslim women fare in this society is of particular interest.

From an economic perspective, women’s participation in Malaysia’s workforce remains significantly lower than males. In 2014 male participation rate was reported to be 80.7%, while female participation was reported to be only 53.6% (Department of Statistics Malaysia, 2015; Economic Planning Unit, 2015). Malaysia also reports low representation of women in managerial positions, especially Muslim women in urban areas (Bakar & Abdullah, 2007). This suggests possible differences arising out of ethnic and religious cleavages in the Malaysian society. It is of particular interest to understand why Muslim women remain underrepresented in higher management.

3. Research Methodology

The research involves eleven in-depth interviews with top level Malay managers in the private sector, probing their experience of upward career mobility and inequities in the workplace. Interpretive phenomenology is used to probe identity construction and develop insight on the unique career progression experiences of these women. All interviews lasted between 90 and 120 minutes. The interviews were audio recorded to facilitate the transcription and analysis process. A line-by-line coding approach was used at the initial stages of data analysis, creating a systematic order in which themes became apparent.

4. Findings and Discussion

An individual's identity construction is a dynamic and complex system that entails an ongoing process occurring in various contexts, and serves as a useful tool in understanding individual behaviour and experience. An individual constantly undergoes a process of reshuffling internal priorities to reflect salient identities in a given context and situation. Due to the subjective and non-static nature of individual identity, consideration of context on individual behaviour is amplified (Ellemers, Spears, & Doosje, 2002). The study defines an individual's identity by the different roles and expectations that the individual conforms to. Based on this perspective, the findings of this study reveal that religion and culture play a crucial role on Muslim women's perceived roles and behavioural expectations in the home, workplace and society, which consequently shapes their overall identity and career experiences. As these women shift between different contextual spheres, they encounter different conflicting roles and expectations resulting in a unique set of challenges in their careers. The study uncovers what it essentially means to be a Muslim woman manager in Malaysia, the unique challenges these women face, and how Muslim women managers in Malaysia experience and manage their roles in the home, workplace and society in their attempt for career success. Figure 1 summarizes the study findings, and illustrates that contextualized roles and expectations influence Muslim women's career experiences.

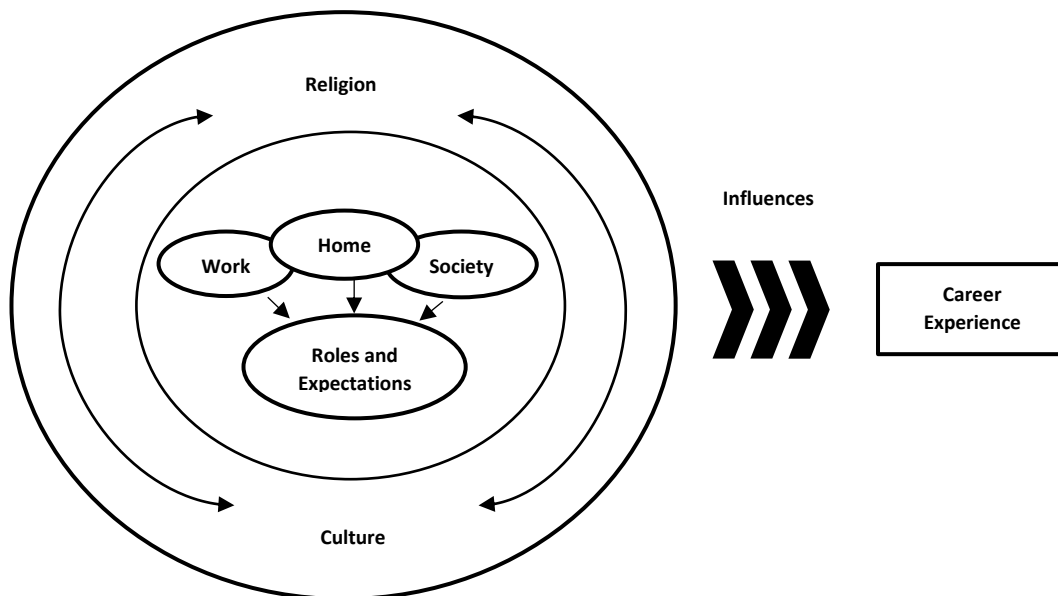


Figure 1: The influence of Contextual Roles and Expectations on Career Experience

Analysis of interview transcripts revealed that the participant's narratives of experience served as a reflection of salient identities activated in differing contexts. For clearer articulation, the findings of this study are presented under three main themes that reflect how Muslim women's identity experiences are shaped by religion and culture in their different contexts, and consequently how the conflicts between these demands influences their career experiences. The key themes include; (i) Workplace Demands and Identity Conflict, (ii) Home Roles and Identity Conflict and (iii) Societal Expectations and Identity Conflict.

4.1 Conflicts of Workplace Demands & Identity

From the narratives it was observed that the participants possess a unique identity in the workplace. Acknowledging that it is a man's world, and in order to succeed they have to be like men, these women tend to adopt masculine traits and a preference for working with males. They also tend to adopt strong personality traits and acknowledge that they share similar views as men in terms of career success. However the women also acknowledge that as Malay Muslim women, their feminine values should not be compromised. This view is further reinforced by people's expectations of their behavior as Malay women. Consequently the women engage in an identity work process to fulfil both expectations in the workplace and within their society, activating different identities in their contexts. This experience reflects the

women's struggle between fulfilling the workplace identity roles and expectations and societal identity roles and expectations. Below are selective narratives that depict these issues.

4.1.1 Narratives on Conflicts of Workplace Demands & Identity:

Some people find me very strong but they don't mind because they know that is the type that I am... but like some people are actually like 'oh she is too strong', or 'she's too tough' and so on, and not really an ideal kind of friend... (P7, Director-Business Development).

So the decision they (males) make is clear cut, so when they make good and clear decisions you know what to do and that's all I need. For women you know they have a lot of considerations, what about this what about that, yeah but what is your decision, I still don't get a decision. So it's easier for me to work with men. (P8, Director-Transport).

"I feel that Malay women should always play this, not submissiveness, but we should be, you know we should remain gentle, feminine and so you must never compromise your femininity even in your leadership position, don't be aggressive, like a man you know." (P5, CEO-Banking).

"He (her boss) said to me, you have to behave in a certain way because you're a Malay girl and dress appropriately and all that." (P8, Director-Transport).

My boss said to me 'maybe it's not good for you to hang around and talk to this guy until midnight'. Then come on, I did not do anything wrong. So yeah again it goes back to like, how society accepts us you know." (P4 Director- Consultancy).

4.2 Conflicts of Home Roles & Identity

Relating to their strong sense of identity as mothers, the women express a constant internal conflict of having to leave their children for many hours to attend to their careers. However the participants also make constant mention of the need for personal fulfilment and achievement, in addition to being married and having children. The narratives strongly depict their salient identity attributes and the roles and responsibilities the women ascribe to themselves. The women negotiate their internal conflicts pertaining to the need for self-accomplishment in their career and the need to be good mothers, by drawing a strong sense of motivation for their work from their children and adopting the viewpoint that what they do is for their children. Below are selective narratives that depict these issues.

4.2.1 Narratives on Conflicts of Home Roles & Identity:

If there were any challenges in the work place, it was just the way things are, you know you're a mother, and you have that conflict within yourself, you know to leave your child for so long. (P5, CEO-Banking).

I know at the end of the day the kids are actually our future so it is actually your investment. But I do not know why we can't you do both? Why is it? What is the purpose of your life? I mean like I know

you want a good family, but at the same time, you can achieve both, to me. (P7, Director-Business Development).

So for him (her son) in a way it makes him proud. And of course when my son, the most important thing in my life, when my son is proud of me, I am very proud of myself. (P1, Director- Hospitality).

The real push for me to keep on are really my children, so if people were to ask me the one factor that continues to motivate and inspire me, they are actually the three little farts I have at home... The real source of motivation are my three little girls. (P5, CEO- Banking).

The women also narrate a conflict between their roles as wives, and a need to conform to their husband's wishes, while attempting to fulfil workplace expectations. These aspects reflect the conflict between their workplace demands and roles and the roles and expectation Muslim women have in the home as mothers and wives. Below are some narrations from the interviews.

4.2.2 Narratives on Conflicts of Home Roles & Identity:

You know you have a husband and you have the children and then you know whatever you do you know you can't neglect that. You still have to think about that. You also have some restrictions as a wife, you're not free to just go wherever you want to. (P2, Director-Healthcare).

Especially when you have to attend all these meetings, and then sometimes you have meetings over dinners and so on. I don't know why, but sometimes you tend to be the only ladies there, so your partner needs to be prepared for that because sometimes they (spouses) don't really like you know, they be like 'huh, you're going for dinner meeting, why can't you do it during office hours why must you go to dinners and all.' So they will be a lot of things, once in a while that will happen and you just need to have the understanding of your partner." (P7, Director-Business Development).

4.3 Conflicts of Societal Expectations and Identity

The existence of contextually specific stereotypes of Malay women presents an interesting challenge for this group of women. The women report that they face poor language ability stereotype, a cronyism stereotype, and are often questioned on their level of competency simply because they are Malays. As a result these women earn lower salaries and are not given equal opportunities to display their full potential. This form of stereotypical behavior acts as an identity threat for these women, as a result extra effort is needed to disassociate with the negative judgment. Consequently, the women face a double handicap, in that not only do they have to prove themselves as women in the workplace battling generic forms of discrimination, but they also have to prove their capabilities and competency as Malays. Consequently, they face a double effect of negative scrutiny in the workplace. Narratives of the women's stereotypical challenges are presented below.

4.3.1 Narratives of Conflicts of Societal Expectations and Identity:

I can tell you as a Malay, a Malay who makes it has to show more ability than a non-Malay. There is this sort of stereotype in this society. (P5, CEO- Banking).

They (society) always has this stereotype like 'have you studied abroad'. I don't know whether Malay ladies are not supposed to speak well in English, or bring themselves up confidently. They always find it amazing when you can converse well and confidently. (P7, Director-Business Development).

Another societal issue the women highlight in their narratives pertains to behavioral expectations imposed on Malay women. These expectations relate to traditional values emphasizing modest feminine behavior, domestic roles, dress code and head covering, boundaries of socialization, and suchlike. These expectations and roles restrict the women's ability to successfully engage with their careers in a manner that is up to par with their male counterparts. A key issue the women narrate is that these implicitly expected domestic responsibilities in the home go unrecognized in the workplace. Moreover, the traditional norms and gender role expectations creates a restriction for these women in terms of their flexibility and socialization ability, and in some cases results in skeptical notions of their ability to dedicate equal levels of focus and commitment. Additionally, the need to conform to societal behavioural expectations and maintain strong levels of professionalism in the their interactions with males results in a absence of social trust, as such the women find themselves needing to put forth extra effort to develop other forms of trust as a form of compensation. Narratives reflecting these issues are presented below.

4.3.2 Narratives of Conflicts of Societal Expectations and Identity:

I think in our society they (society) still think that Malay women should be the one that is traditional, you know stays at home, cook, take care of the family, it's still the traditional way." (P4, Director-Consultancy).

It's how you carry yourself that makes a difference, you see it's a perception, and what your actions are will make the other person perceive you in the manner that your actions tells. So it's really about how you carry yourself. If you know your limits, you know your boundaries, especially as a Muslim woman, and you must always remember it's a working relationship, you should not mix too much, always remain professional. (P2, Director- Healthcare).

The challenge that I face most is especially when we want to get jobs, as a Muslim woman, even as a woman, a Muslim woman is actually in a more delicate situation, because out there it's still a man's world, so you still need a guy to go out there and get the job, it's not easy for the girl to. But if it's a non-Muslim they still have little bit more, what do you call this, easy to approach, but as a Muslim we have this barrier and hesitance. So yeah we do face this. (P4 Director- Consultancy).

5. Conclusion

Essentially the women acknowledge that as Muslim Malay women they face specific challenges, expectations and commitments, which in some instances may serve as barriers in comparison to women of other backgrounds. However also aspects form a strong part of their salient ethnic and religious identity. Consequently the women attempt to embrace these challenges and strategically engage in compensatory actions to overcome their hurdles and successfully progress their careers. The women make constant mention of proving themselves in terms of capabilities and competencies, there by earning trust and respect of others around them. The women also display strong levels of loyalty and dedication, which also assists them in advancing. Through engaging in the different identity shifts, playing the parts they are expected to in the different contexts, the women are successful able to negotiate their different roles and expectations. The findings of the study reflect how individuals possess multiple identities which are activated in differing social contexts (Owens, Robinson & Smith-Lovin, 2010). Utilizing an identity perspective, this study elucidates some of the unique challenges and enables a better understanding what it means to be a Muslim woman manager in Malaysia.

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The Upgrading of Woman Capabilities in Rural Areas to Implement Social Justice

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Abstract

Gender inequality is closely related to poverty. When poverty combined with gender inequality resulting a failure in the main human capabilities. Custom can be as barrier to maximalize the woman performance outside the home. Traditional cultural practices that suppress women such as: early marriage and domestic violence comes from the view of the particular culture. Cultural particularism presupposes that a culture has its own system moral. In consequence, We can not use universal standard in assessing the culture because this claim. If we want to maintain a universal norms of human functions that include women as equal participants, we should be able to answer the claims that there is a universal value of humanity that we can use as a benchmark in community. With the use of a universal standard measure, the government expected can address the gender inequality that became one of the main problems in rural areas. This paper itself is based on the society engagement programme in X village, Tasikmalaya, Indonesia. This village has a strong cultural traditions that pose obstacles for woman to be flourishing. Therefore by empowering women through educate woman to get an alternative incomes actually can empower the community as a whole. Emotion intelligent and personality elements are closely associated with perception and decision making. Emotions allow for a thorough ethical vision. Vision of ethical life comes from human experience in a variety of cultures that appear in the question of how the good human life can be. Natural state of emotion that had been considered irrelevant in the decision turns out to be useful in performing social functions performed by women. By education, there's advantage for woman to get her capabilities right and find herself value in society. We believe that good government also can facilitate the formation of good capabilities and provide means for their use. Right to get education and material support can makes woman fully capable in the major human functions.

Keywords: *woman, culture, capability, ethics, community engagement*

1. Introduction

Women in rural areas are still fighting to have a better life. Many rural women still face systematic pressure either state or cultural barriers who prevent them to get their human rights. They are marginalized from national and local policies, laws and economic and education developments. Meanwhile, their rights and needs have been noted in the Millenium Development Goals (MDGs) and continue in Sustainable Development Goals (SDGs). The

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government has policies and special measures to address these rights and needs but there have been only little implementations.

Women in rural area are experiencing poverty and exclusion. They have little access to land and natural resources. In Indonesia, the amount of poor people who live in the rural area are 17,92 million from total poor people 28,55 million people (Indonesia Central Bureau Statistics, 2013). The poverty line by total income per month are below Rp. 275,799/capita (US\$ 22,9/capita/month). This poor people are concentrated in the village than in the city who works as a farmer or labour farmer. Women and children are the ones mostly affected.

In the family, their position is unequal to men, making them prone to domestic violence, forced marriage and unfair distribution of inheritance. In public arena, rural women do not have the opportunity to participate in the leadership and decision making positions at all levels. The patriarchal system has been construct man as a breadwinner and women as a housewife. This made women as breadwinner are below 68% compare to man which are 95,2% (Indonesia Central Bureau Statistics, 2012). In fact working outside the home is closely related to the health and nutrition that in turns created political opportunities for women. In Indonesia, the women health conditions in rural area is lower than man. This is caused by poverty and low access for health services (Romli, 2014:5).

When discussed of rural women in Indonesia, one must one must identify clearly the place, the geographic and environmental conditions, the ethnic groups, the culture of the communities and the religions. This paper focussed on rural women in X Village in Tasikmalaya, West Java Province, Indonesia. They are typically Sundanese and most of them are moslem. Their village is in the highland and they used to be tea pickers, but some of them now making life through small grocery stores.

The above situations need to be addressed. Rural women play a crucial role in their communities. They can maintain or improve the livelihoods of the rural people and can strengthen the communities. Their roles can extend beyond domestic arena. Even though they may be lacking of education and skill, rural women have proven that they are determine to go beyond the limitations. They have been recognized in their contributions to agriculture, rural development, food and nutrition, education, economic activities and poverty reduction. Therefore, it is important to empower rural women. Women have the capabilities to change their society if the government give them opportunities to do so. This can be done through education, there's advantage for woman to get her capabilities right and find herself value in

society. Good government also can facilitate the formation of good capabilities and provide means for their use. Right to get education and material support can makes woman fully capable in the major human functions.

What is capabilities approach? The capabilities approach insists that the political goal for all human beings in a nation ought to be the same; all should get above a certain threshold level of combined capability, in the sense not of coerced functioning but of substantial freedom to choose and act (Nussbaum. 2011: 24). Capability is functioning. A functioning is an active realization of one or more capabilities. Functionings are beings and doings that are the outgrowths or realizations of capabilities (Nussbaum. 2011: 25).

This paper is aimed at explaining the gender-based violence and discrimination faced by the rural women in X village in Tasikmalaya and also their capacity in empowering themselves to have a better life in economic and intra-household aspects. The highlight is that gender-based barriers are limiting women in fulfilling their rights and needs, especially when they have to be independent after a separation from a husband. By realizing the capabilities that the women had, they can have freedom and choice to be fully functioning in the society.

2. Research Methodology

This paper is based on community engagement that have been held in X Village in Tasikmalaya in 2016. Community engagement is a specific type of empirical research which doing in the field instead of desk research to collect the data. The research subject is woman who lived in the X village who repressed by patriarchy culture.

This community engagement is doing by participatory action research. Participatory action research is an alternative to the traditional scientific way of developing knowledge, based on values of empowerment, democracy, equity, liberation and life enhancement. Instead of the top-down research approach conceived and executed by experts far from the people studied and the actions and processes under investigation, it is more dialectic, interactive research approach. It refers to an approach to inquiry: that is rigorously empirical and reflective (or interpretative), engages people who have traditionally been called subjects as active participants in the research process, results in some practical outcome related to the lives and works of participants (Chevalier *et al.* 2008:9).

3. Findings and Discussion

3.1 Domestic Violence in X Village in Tasikmalaya

The concept of gender and gender-based violence is not familiar for women in X village. Gender is perceived as fate and as tradition that has been passed down for generation on how a woman must behave, act, and their obligation. Therefore women take this for granted. They never questioned let alone criticized the norms or traditions that they are imposed to. It was not until they were exposed to the knowledge of gender-biases, discrimination and gender-based violence that they realize that their life was full of discriminations and violence.

The most reported violence experienced by women in X Village is domestic violence, including polygamy marriage where the husband did not ask permission when marrying another woman. For women of X Village, marrying another woman without their permission is a form of violence. Many of the women whom the husband married another woman was neglected psychologically and financially. However, women who became the second wife also faced discrimination because their marriage usually is not registered. This leads to them being unrecognized because they cannot have a Family Card (Kartu Keluarga). Without a Family Card, they cannot access public and health services.

Rural society and conditions contribute to make domestic violence more difficult to escape. Physical and social isolation, the distance to and unavailability of services, and rural culture provide challenges to abused women access health care (Adler. 1996: 463-466) and justice. Health care and facilities in X Village are available with the presence of a primary health facility called Pusat Kesehatan Masyarakat (Public Health Center) and a number of trained and certified mid-wives. But even though it is accessible, not many women who suffer injuries from a domestic violence would go to have their injuries mended (unless the injuries were severe and life-threatening) because they do not want public to know that their husband is beating them. They are still trying to “protect” their husband.

Justice institutions are far from the village. If women want to file a report to the police, they have to go at least 5 KM to a small police station. However, report of crimes against women and children must be filed to a Polres-Polisi Resort (District Police Station) which is located in the city of Tasikmalaya around 30 KM from the village. In fact, all of the justice institutions such as the Court are located in the city. This situation is hindering women to seek state justice remedy, but even informal settlement was not available. In several communities in Indonesia, informal settlements are available to domestic violence cases. The informal

settlements are provided by the village's apparatuses, religious leaders, adat leaders or an institution set up to address problems in the society. The mechanisms of the settlement vary in the use of what values and norms are used in settling the case.

Based on research Nafi et al (2014) in Waingapu, domestic violence case is brought to the Head of the Village. The settlements vary according to the case. One example of a settlement is that an agreement is made by the husband stating that he will not abuse his wife and/or children again. The consequence of a violation towards the agreement is also stated in the document, for example, the husband will be expelled from the village after their divorce or the husband must pay a certain amount of money or animals as a fine. This type of settlement is also available in several poor communities in Jakarta (Irianto and Cahyadi, 2009).

The women of X Village have very limited capability to access state justice. The most reasonable action for them to escape domestic violence is by separating from their husband. However, this process alone can be problematic. As stated by the Law, one who wishes to have a divorce must file a request to the district court (for non Moslem) and to the religious court (for Moslem) to have the divorce formalized. But as previously stated, the courts are located in the city. So once again women faced a barrier. What is common then in the village is that divorce are done only by religious way (*talak*), but not formalized by state. This poses a problem to the administrative aspect, especially on legal identity. If in the future women want to remarry, they cannot have their marriage registered because they will still be registered as married because the divorce was not registered. Unregistered marriage is discriminating women because they will not have legal identity as a pass to access public and health services and state justice.

Divorce however, is not the option of every women facing domestic violence in X Village. Many of them choose to stay together with the hope of a change in their husband behavior. For these women, they felt the need to have some kind of forum, whether within family or community to address their problems. In other places where an informal settlements are available, forums are also available to address women's problem. Therefore the way of women to relieve their grievances is by sharing it to their closest relatives or friends secretly.

3.2 Patriarchy as the Core Cause of Domestic Violence

The situation of women in X Village can best be described by the unequal power relation theory. Men and women have an unequal power relation that has been legitimized in daily life.

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Human (especially women) lost their ability to question their life. Bourdieu as cited by Irianto and Cahyadi (2008: 302-303) also sees that the masculine culture has been deeply rooted in the subconscious mind of human. The thought does not necessarily be obvious and explicit as a defends towards men, but it can also be seen in the dichotomy in society that exclude women's experiences, biased values toward women such as how law is seen as "neutral" and positivistic. The position of women in male masculine culture that is embedded to the human subconscious, increasingly shows that inequality and power relations between men have been conditioned and made to be conditioned and even be considered as a "true." Adding to that, Robeyns (2010:218) sees that the social institutions are also "gendered" in the sense that they tend to take gender differences as a justification for those inequalities. The educational system, the media, families, labor market, workplaces, and labor unions are all implicated.

MacKinnon (1987:60) also sees unequal power relation between men and women is the main cause for acts of violence against women. The aggression from the powerful (men) to the powerless (women) is one form of control manifestation of masculine domination towards the sexuality of women. In this discourse, Bourdieu's perspective is align with MacKinnon's. The biological difference between the sexes, i.e. between the male and female bodies, and, in particular, the anatomical difference between the sex organs, can thus appear as the natural justification of the socially constructed difference between the genders, and in particular of the social division of labour (Bourdieu. 2001:11).

The unequal power and position of men and women forces men and women to take a certain gender roles, which ultimately lead to violent behavior. In the context of socio-cultural life of the Indonesian people, we can take an example of how the majority of people believed that the husband is the leader of the family. The wife is considered as the possession of a husband and he is entitled to treat his wife according to his wills. The wife is often subjected to the control and supervision of the husband. The husband has the power to "educate" his wife and make a correction to the wife's wrongdoing. This has in turn often leads to acts of domestic violence (Indonesia Women Commission. 2008: 35).

The inferior position of women also results in limited access of women to decision making in the house-hold life. Economic power which is usually in the possession of the husband is putting the wife in a weak position and dependent to the husband. On the other hand, being proponent to the economic life of the main family does not necessarily make women feel more

empowered and have access to decision-making. Masculine domination that has been pervasive in the human subconscious has made inequality of power relations.

From the situation described above, there feel the need for a social intervention especially to women to introduce gender equality, although men are also supposed to be important to be involved. However changing a deep-rooted value system was not an easy matter. Women in X Village were stunned when the concept of gender equality was introduced to them. But they were happy because they got the encouragement and answers to their life experience that is full of discrimination and violence. As for the men, the introduction of the concept of gender equality makes them frenzied. They were trying to justify the discriminations and violence that they typically have done by citing religious arguments. But no doubt they began to reflect their perspective on discrimination and gender-based violence. Is it because it is permitted by religion or because it is how they want life to be.

3.3 Human Capabilities

In order to creating community that value social justice, it's important to focussed on human capabilities. The capabilities approach is defined as an approach to comparative quality of life assessment and to theorizing about basic social justice. It holds that the key question to ask "What is each person able to do and to be"? (Nussbaum. 2011:18). This is a substantial freedoms that is a set of opportunities to choose and to act. This ability is not only residing in the person but also the freedoms or opportunities created by a combination of personal abilities and the political, social and economic environment (Nussbaum. 2011: 20).

Sometimes the appeal to women's emotional nature takes an apparently more positive form, women are in fact well equipped to perform certain valuable social functions: for example, raising children, caring for the needs of a husband. These functions are indeed important; and women's fitness for them gives them social importance. But they must be exercised in the home; and, properly exercised, they will confine women to the home for much of her life (Nussbaum. 1995: 364).

Emotion intelligent and personality elements are closely associated with perception and decision making (Nussbaum. 1995: 388). Emotions allow for a thorough ethical vision. Vision of ethical life comes from human experience in a variety of cultures that appear in the question of how the good human life can be. Natural state of emotion that had been considered irrelevant in the decision turns out to be useful in performing social functions performed by women.

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The women empowerment program in X Village itself cannot be assessed immediately whether it is successful or not. But when women are aware of and then dared to speak that they experience gender inequality, this is already an improvement. The program is targeting the cognitive domains that cannot be assessed quantitatively. To see if this program succeeds requires monitoring for some time to come.

4. Conclusion

Rural society and conditions can contribute to make domestic violence more difficult to escape. Physical and social isolation, the distance to and unavailability of services, and rural culture provide challenges to abused women that are different from the obstacles seen in better-studied urban areas. Social action is necessary to change communities and to interrupt the cycle of violence. Through the women empowerment in the rural area, especially in the economic must practice in participatory way. It's important to involve women in development planning as part of their human rights. The concept of women empowerment in X Village is essential to overcome the problems that facing by the women. Through the capabilities approach, we hope that can build the new society which value the universal norms. The communities that value women that tied to the local culture as well as connected to the groups of women accross the world.

5. Acknowledgement

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Qauwamun: the relationship of subordinating women and victims of domestic
violence in Aceh, Indonesia

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Abstract

This paper aims to focus on the conditions of religious factors in embedded domestic violence in Aceh. The discussion intends to explore the concept of Qawwamūn to describe how traditions of matrifocality and Islam contemporarily inform women's subjectivities, and also analyse the ways Feminist Anthropology scholars. The conclusion of this study is the key condition factor of Women's Lives and Financial Security to the woman in Acehnese context combines with the traditions of matrifocality and the concept of Qawwamun, as the way to negotiating subjectivity of wife to husband in Aceh. However, the concept of Qawwamun is operated through the interaction with the culture of each area, and interpreted within the framework of religion. In the case of Aceh, the author found that basic religious knowledge of Acehnese women is good. Though it is not applied to all the women in Aceh, with a policy of teaching religion is quite good.

Keywords: *Qawwamūn; Embedded domestic violence; Feminist Anthropology; subjectivity.*

1. Introduction

This paper aims to focus on the conditions of religious factors in embedded domestic violence in Aceh. The discussion intends to explore the concept of Qawwamūn to describes how traditions of matrifocality and Islam contemporarily inform women's subjectivities within Aceh. Including the gender roles and expectations, and codified in legal systems that privilege male authority over women in Acehnese families.

1.1 *Qawwamūn*

The concept of Qawwamūn (men's 'authority' over their 'obedient' wives). Several Muslim scholars have attempted to reinterpret this verse through using classical hermeneutical principles. The verse which is most misinterpreted in the Qur'an is Verse 34 in the Chapter "Nisa" (Woman), which is often used to justify the abuse:

"Men are [qawammuna] over women with what God has favored some over others and with what they (men) spend out of their wealth. (In their turn) righteous women are devoted and guard the unseen as God has guarded (it).

As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly). But if they obey you, then seek nothing against them. Behold, God is most high and great” (Devos, 2015, pp.4)

Qawwām, generally used for someone who stands and serves, is variously translated as maintainer, provider, manager, guardian, protector. (Eshkevari, 2013, pp.203). Qawwamun is not only variously rendered in the different translations of the Qur’an, but has also been interpreted differently by the jurists from both medieval and modern times. These interpretations range from men’s authority over women to educate, guide, and discipline them to their responsibility in providing for and taking care of women’s interests. Conservative scholars interpret Qawwamun as men’s guardianship over women in the context of their different roles and responsibilities, but stress that neither is to be oppressed (Stowasser, 1994).

Engineer (1996) views this “slight” edge of the man over woman not due to any inherent weakness on her part; rather it is construed within the framework of the social context and different functions of men and women which may necessitate male guidance and caring. Yet, wives may surpass their husbands in intellect, knowledge, physical strength, and earning power.

According to Al-Hibri (2003), a male’s qawama over a woman can only be recognized if he is supporting her financially, and if he “has been favored by God in certain matters he is advising the woman about (and about which he knows more at that time)” (p. 9). In the absence of these conditions, the male cannot assume the role of qawama.

Unfortunately, this verse by itself has often come to represent the sole authority of the men to all women in all matters at all times (Al-Hibri 2003). By restricting women in attaining their due rights, such as a right to education and work, and limiting her movement, patriarchal societies have kept women dependent and always in need of support and advice from their better educated husbands. Furthermore, even in cases in which a woman is a highly educated professional she still has to defer to the authority of her husband or other males in the household. This also has negative repercussions for the marital relationship as it promotes male superiority, his word as the last word, and denies mutual consultation (shura) to arrive at a decision. (Hamid, 2015, pp.327)

2. Research Methodology

In this paper, I analyse how the concept of Qawwamūn as a religious factor embedded in domestic violence against wife in Aceh., in a contemporary context which espouses values of gender equality and social justice. I also analyse the ways Feminist Anthropology scholars to describe how traditions of matrifocality and Islam contemporarily inform women's subjectivities within Aceh. Including the gender roles and expectations, and codified in legal systems that privilege male authority over women in Acehese families, and interviews with 11 people (women who are victims of domestic violence) but 16 case studies (because some people marriage more than once) in Banda Aceh, Aceh, Indonesia.

3. Findings and Discussion

3.1 Rethinking Muslim women's subjectivities

The Acehese people have historically practiced distinct beliefs and traditions that lean towards a matrifocal, matrilineal culture.(Tanner, 1974: 137) Four consecutive sultanas, military generals and public figures represent the strong leadership of women of Aceh. These individuals have helped to create a living legacy that influences the way women are perceived today and sets important precedents for gender relations and female emergence into positions of higher status and respect, female power and leadership,.(Kusujiarti, 2015, pp.199). Siegel (1966) argues that partly because of The teaching of the religious teacher (ulama) defined the dilemma of men in the family and offered a solution to it. It defined the course of maturation and promised men power and position in their families. However, against the more powerful resources of women, husbands were little better off than (p.3). within Aceh. These are not static occurrences, but part of an Acehese living memory that influence and informs Acehese culture and society into the present. In other words, Islam in Aceh did not seem to be too concerned with restricting women's public roles and reconstructing indigenous practices in such a way as to domesticate and subordinate women. On the contrary, Acehese society adhered to indigenous belief systems and practices, which engendered a high level of female power, existing in parallel with "Muslim discursive traditions" (Siapno, 1997, pp.6).

Nevertheless, Research by Siapno (1997) illustrated that Acehese believe according to Islamic rules of proper behavior, a women cannot leave the house without her husband's permission. If she violates this code, her husband has the right to beat her, or if done often enough, to divorce her. Women in rural villages believe that in the afterworld, the gates of heaven will be closed to women who betrayed their husbands. (p.269). Similarly, men have

been assigned a leadership role, with the responsibility of providing financially for their wife, which is the key condition factor of financial security to the woman as a way to negotiating subjectivity of wife to husband in Aceh.

3.2 Negotiating subjectivities of women

In Aceh, After marriage, men had (financial) obligations both to their wives and their wives parents, although men tried to create a role as husbands and, especially, as fathers, women thought of them as essentially superfluous. They allowed men no part in raising children and tolerated them only so long as they paid their own way and contributed money for goods that a woman could not obtain through her own resources. Most resources [except houses], however, are owned by men. Women get houses and sometimes rice land at marriage, or shortly thereafter, whereas men are usually without resources in the village until their parents die or until they earn enough through trade to buy rice land. (Siegel, 1969, pp.51-55,145).

However, Tanner (1974) has emphasized the peripheral quality of men's relationships to the families they enter into at marriage should not be misconstrued; as husbands and fathers they are peripheral, but not functionless or unimportant. At the very least, a women views her husband as a financial resource. Men, who have ways to earn money outside the village subsistence economy, can provide cash that women value as a useful supplement to their own resources. Therefore, Tanner attributed that to Acehnese matrifocality and the peripheral role of the husband/father are, in part, a result of the residential and economic facts. The women stay in the village, control the subsistence economy, and manage their households. Children observe that it is their mothers who feed them, instruct them, and indulge them. They see their mothers as responsible and important figures who work hard, are respected in the village at large, and take care most family affairs. But father's relatives are farther away. Fathers are simply not present very much, and when they are, they may not be actively involved in the important and necessary affairs of daily life (p.138-139)

Siegel (1969) has summarizes women's attitudes to husbands as they feel that their husbands contributions entitle them to be fed and deferred to while they pay for it, but when the money is gone, they should go too. They do not feel that men are entitled to share in the larger decisions of the family. From the women point of view the family consists of the people who occupy the house compound—themselves, their sisters, mother, and children. Their husbands have no place, and hence no right to make decisions,(p.177) Therefore, Tanner (1974) compared a

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husbands are treated as guest, but as Siegel so appoints out, quests can outstay they welcome (p.179). When husbands do not succeed in the rantau, they do sometimes stay in the village. It is not always a happy solution. For example, in a fight between one such husband and his wife—a fight engendered by the husband’s interference with his wife’s domain—she kicked him, tried to stab him, and slashed at him with a cleaver as well as reportedly exclaimed “What do I need you for?” (p.168). during the fight the husband hit his wife. Which, he points out that this is the sort of “situation villagers imagine a man confronts if he does not provide what his wife want” (p.169).

While some couples, Siegel (p.176) found that Acehnese attribute most divorces to such conflicts over money, and the divorce rate itself is one sign that these conflicts are widespread. In Pidie (The village Siegel lived in) as a whole, 50 percent of marriage end in divorce (the figure is from the Pidie Office of Religious Affairs) which Siegel surveyed the rate is somewhat lower, or about 39 percent, and 14 of the 22 cases of divorce that attributed to conflicts over money, with the women always accusing their husbands of being kriet, stingy. Most divorces are actually obtained by men because it is a much simpler procedure for them to divorce their wives than for women to get a judge to grant a divorce. But in all of the 14 cases just cited, the action that led to the divorce was in fact instigated by the women (p.174-175), was relatively consistent with the Annual report 2014 on domestic violence against Women of the Balai Syura Ureung Inong Aceh found that financial abuse involving financially irresponsible husband to wife about 115 of the 142 case of financial abuse (Balai Syura Ureung Inong Aceh, 2014) and 1,277 of the 4124 cases of divorce that attributed to conflicts over money or financially irresponsible husband to wife in Aceh. (Mahkamah Syar'iyah Aceh, 2014)

The information about domestic violence against financial abuse in Aceh above that showed different and adopting conditions of subordinate women factors to negotiating male authority of Acehnese women in the past. Although, Acehnese women today neither had high status as in the past, which have been systematically marginalized by multiple factors. Among these factors are the institutionalization of a state ideology which limits women's roles to the singular role of subordinated women to be a housewife. However, when I talked to my key informants in Aceh, i was surprised because most of my key informants are victims of financially irresponsible husband. For example 5 case of the 11 people in 16 case studies (because some people marriage more than once). 1) Ibu Salmi (not her real name) who is employed at a coffee shop (warung kopi), she told me about married status of her, she not to divorce but does not live with her a husband 25 years because in her community married status without a husband

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is freedom than divorced status, she can work alone and no one (men) disturbs her because married status. 2). Ibu Mali, (not her real name) who is employed as teacher, she asked for a divorce a husband because financially irresponsible husband. 3). Ibu Desa, (not her real name) who is employed as a doctor, her a husband financially irresponsible and she can accept, but she asked for a divorce a husband because polygamy. 4). Ibu Rina, (not her real name) who is employed as a cosmetics sales, she asked for a divorce a husband because financially irresponsible husband and mayhem to her, and she tried to ask for divorce 3 time but failed Because her husband threatened to kill her. 5). Ibu Saina, (not her real name) who is employed as a Cleaning office and she asked for a divorce a husband because financially irresponsible husband with the concept of her “marriage is not just for sex”.

Therefore, the concept of Qawwamūn, this concept could be used to maintain a controlling wife for men, while women can use this concept to bargain husband, based on the cultural context of each area.

4. Conclusion

The key condition factor of Women's Lives and Financial Security to the woman in Acehese context combines with the traditions of matrifocality and the concept of Qawwamun, as the way to negotiating subjectivity of wife to husband in Aceh. However, the concept of Qawwamun is operated through the interaction with the culture of each area, and interpreted within the framework of religion. In the case of Aceh, the author found that basic religious knowledge of Acehese women is good. Though it is not applied to all the women in Aceh, with a policy of teaching religion is quite good.

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Islamic Feminism: Gender Equity by Deconstructing Tradition

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Abstract

Modernity coupled with Industrial Revolution and raising secularism paved way for a new ensemble of social unity. Individualism that penetrated the core of modern society brought many changes to the application of many pre-modern values like justice, equality and liberty. From such passage from pre-modern to modern world we witness the birth of one of the most influential movements in modern world on the level of social dynamics; Feminism. Feminism started its treatment of women under the banner of secular feminism but soon it died out because of Muslim society's civilizational context, which was unlike Christianity. Secular feminism feed a catalyst to the contemporary Muslim woman thinkers who later on came up with the more intellectual and academic approach to secular feminism called; Islamic Feminism. Islamic Feminism maidenly raised the question on masculine interpretations of Sacred Text. Inclusion of feminine voice in reinterpretation of the Holy Scripture rendered the underlined meanings of gender which launched a potent discourse on gender equity within the Islamic framework in traditional society. The purpose of this paper is to present the contribution of Islamic Feminism in the exploration of lost reality of Islamic egalitarian society by conducting content analysis.

Keywords: *Sacred Text, Reinterpretation, Islamic Feminism, Egalitarianism, Tradition, Modernity.*

1. Introduction

The intellectual creed of Europe after Renaissance was looking at a very alien world which was left to them static and unmoved since ancient times. It was a time of new beginning. The canvas of human existence was finally within the reach and the brush was, no doubt, eager to paint anew. Such opportunity brought to man by Renaissance to enact its dream of humanism was something that history seldom finds a record about. Like a blind opening his eyes, cured, on a world for the first time, the European intellectual creed sets out to lay the foundation of Modernism. The Enlightenment project was realized in many social variations and thematic momentums and among such momentums is the grand discourse of Feminism. Originated from European horizons to, first, accommodate the demands and, second, to provide structural unity to the voice of woman. Started from political canvas and reinvented to penetrate in social, economic and philosophical discourses. It moved from the demand of equality to emancipation

and finally into a complete liberation from gender definitions. From earlier social reformists like Jeremy Bentham to Post-Modernist feminists like Julia Kristeva we have the inception and conception of Feminism.

It is now the time that we can intercept the transition between feminism in Islamic feminism in the Muslim world. It is noted that in some countries Islamic feminism rose to counter the threat of secular Feminism while in other Muslim countries it just evolved into Islamic feminism but mainly Islamic Feminism owes its ideology to secular feminism. The distinct identity of every writer of Islamic feminism carries this identity of their locality; reaction to or evolution from secular feminism.

Islamic Feminism rose up to challenge, first, the Christian modality of Western secular feminism and, second, to devise how Muslim world could accommodate the demands of women in reference to Islam in the Modern epoch.

We should also take it into account that Islamic feminists clearly criticized Islamic tradition and not Islam itself. They contend the interpretation of Quran not the Quran itself. They criticize the interpretation of Islamic society under the prophet not the society itself. They, mainly, base their case that Islam is open to demands of Feminism but the Islamic tradition, which is a victim of sexism of interpreters, is rich with sexist ideologies and subsequently turned into a more patriarchal denomination. This Islamic tradition comprises of interpretation of Quran by men, the status and interpretation of the sayings of the Holy Prophet and the role of Islamic jurisprudence which was strictly a male dominion. Islamic feminist writers, like Fatima Mernissi, Margot Badran, Leila Ahmed, Asma Barlas, Asra Q. Nomani, Amina Wadud, and Ziba Mir-Hosseini collectively, believe that religious text is open for interpretation but women, all through the history, were never given a chance to interpret the holy text and so were subject to male interpretation which was largely discriminating. For them a true discourse of Feminism in Islam would require a view of women on holy text so that it could be cleansed of male sexism which was the norm of civilization all through the ages.

2. Research Methodology

In this paper we are going to study the birth of Islamic Feminism within the frames of Muslim world and importantly contribution of Islamic tradition in the making of woman stature from the platform of Islam. For this purpose, thematic and content analysis is conducted on the following books of Islamic feminists:

Leila Ahmed's book i) *Women and gender in Islam: Roots of a modern debate*, Asma Barlas's book ii) *Believing women in Islam: Unreading patriarchal interpretations of the Qur'an*, Fatima Mernissi's book iii) *Hidden from history: Forgotten queens of Islam*, iv) *Beyond the veil: Male-Female dynamics in modern muslim society*, v) *Women's rebellion & Islamic memory*, vi) *The veil And the male elite: A feminist interpretation of women's rights in Islam*, Ziba Mir-Hosseini's book vii) *Islam and gender: The religious debate in contemporary era*, Asra Q. Nomani's book viii) *Standing alone in Mecca: An American women's struggle for the soul of Islam*, Amina Wadud's book ix) *Qur'an and woman: Rereading the sacred text from a woman's perspective*, x) *Inside the Gender Jihad: women's Reform in Islam*.

3. Findings and Discussion

3.1 Fatima Mernissi

Fatima Mernissi does not only focus on the traditional development of Islamic civilization but also connected to the sayings of the Holy Prophet and Qur'anic interpretations. She dissects sexual, mental, financial, political and social conceptions that the Islamic tradition upheld in her themes and we will treat it such to understand her thematic structure.

In her book '*Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*' she begins to evaluate the socio-religious importance of veiled woman in Islamic tradition. Women, in modern society, can finally let go of the veil but men makes it not easy for them and continue to struggle against the women who want to enjoy a freedom of choice over their own body.

She criticizes fundamentalism and its modern reincarnation heavily in Arab world as seen here:

“I think that one of the major trends affecting women is the wave of fundamentalist conservatism” (Mernissi, 1987, p. viii).

She questions the legitimacy of tradition's persistence hindering the way for more fruitful present:

“The return to the past, the return to tradition that men are demanding, is a means of putting things “back in order”. An order that no longer satisfies everybody, especially not the women who have never accepted it” (Mernissi, 1991, p. 24).

She traces out the historical background and foundation of the discrimination that permeated into Islamic tradition. For this she analyzes the role of Abu-Hurayra and how he

tussled with Hazrat Aisha who challenged him on many misogynist and discriminating sayings of the Holy Prophet. Hazrat Aisha believed that Abu-Hurayra recounted false or, in some cases, misleading sayings of the Holy Prophet. She shows us how they fought on these grounds here:

“It is not surprising that Abu Hurayra attacked ‘A’isha in return for that. She might be “The Mother of the Believers” and “The Lover of the Lover of God,” but she contradicted him too often. One day he lost patience and defended himself against an attack by ‘A’isha. When she said to him, “Abu Hurayra, you relate Hadith that you never heard,” he replied sharply, “O Mother, all I did was collect Hadith, while you were too busy with kohl and your mirror” (Mernissi, 1991, p. 72).

In the beginning of her book *Women’s Rebellion and Islamic Memory*, she outlines the magical character of women which coincide with the mystic discourse. They were cut off from God and his Word and were subjected to mere cultural norms born from religion. They were close to the Saints and communicated all their religious potential through their intermediary. She comments on such thinking this way;

“I never ask for anything. When I want something I’ll ask God directly, but not the saint—he’s a human being like I am” (Mernissi, 1996, p. 23).

She thinks that the possibility of women’s exclusion from political domain lies within the premises which are needed for one to become a caliph. When the most sacred and political position within Islamic hierarchy is denied to women then the doors to more marginalization opens up. She connects the political stature of woman with her history of discrimination:

“The secret of the exclusion of women lies in the criteria of eligibility to be a caliph” (Mernissi, 1994, p. 31).

3.2 *Leila Ahmed*

Leila Ahmed’s thematic discourses, mainly put forward in her book *Woman and Gender in Islam: Historical Roots of a Modern Debate* outlines a comparison how Islam in the time of Holy Prophet and Islam after that, in the form of religious tradition, differ in the treatment of woman. Her work contrasted both of them to inquire how this subjugation of women came into being in Islamic tradition when it holds no ground in Islam itself.

The Greek society renowned for her treatment of women as sub-species came under strict criticism by almost each of western feminist’s writers and as the Islamic tradition owed many of its scholarly discourses to the Greek society it was natural that Islamic feminists would

outline its influence on Islamic tradition in respect to women. She gives us the ancient Greek perspective here:

“According to Aristotle, the purpose of marriage and the function of woman was to provide heirs” (Ahmed, 1992, p. 28).

The prevailing Islamic tradition, all through the history, is rich with gender discrimination. Islamic institutions departed from its Islamic crux and handled women as being a minority under the rule of more social majority of men. She comments on this presenting the findings from the book *‘The Jews of Islam’* by Bernard Lewis in these lines:

“In establishment Islamic thought, women, like minorities, are defined as different from and, in their legal rights, lesser than, Muslim men. Unlike non-Muslim men, who might join the master class by converting, women’s differentness and inferiority within this system are immutable” (Ahmed, 1992, p. 7).

This genuine tradition of women’s own history finds no voice elsewhere in Islamic tradition and finally when they were accounted that too was from alien elements from the Islamic tradition. Leila Ahmed shows this here:

“All the Arabic source material I refer to was written by men, and none of it was written with the object of describing women or their lives; although such works as the biographical dictionary of the learned women of his age by the Cairene al-Sakhawi (1428-97) did aim at least to note their teachers and their scholarly achievements, as well as note such information as who they married. There are no works written by women from this period or these societies (Ahmed, 1992, p. 104).

3.3 Asra Q. Nomani

Asra Q. Nomani does provide us with a genuine critique on Islamic tradition in her book *‘Standing Alone in Mecca: An American Woman’s Struggle for the Soul of Islam’*, she also gives us a more social account of life of a woman in a country like America where democracy safeguards basic human freedom. The second reason is that she gives us more personal accounts of her life than dealing with a public objectivity.

It is noteworthy that she organized the first woman-led congregational prayer in 2005 in America which seems to have never happened before in Islamic tradition.

She argued;

“Some men don’t want to relinquish the power and control it has taken them centuries to accumulate. Some men think it is their God-given right to express this power and

control over women. But the prophet gave women rights that men deny them today, and it is our Islamic duty to reclaim those rights so that we can be stronger citizens of the world” (Nomani, 2005, p. 271).

Further she added:

“Men set rules and laws that defined women’s reproductive rights, women’s sexual rights, and, in a way that had proven deadly just the year before, women’s right to free movement. To me, these restrictions not only defied internationally accepted standards for simple human rights and decency but also violated important tenets and traditions established at the time of the prophet Muhammad. So many rules are imposed upon us in puritanical societies as absolute laws of God when they are simply controls instituted by men” (Nomani, 2005, p. 75).

3.4 *Amina Wadud*

Amina Wadud challenges the position of orthodox Islamic tradition on numerous gender related social and religious constructs and seek their authenticity in Quran itself.

Being an Islamic feminist is already controversial in Islamic societies and on top of that she gave a sermon before the Friday prayer in Africa in 1995 which made her more controversial. When Asra Q. Nomani arranged for the first woman-led Friday prayer in America, it was Amina Wadud who led that prayer and sparked controversy in the whole Muslim world.

Aside from that we will be going to find her thematic structure in her book *‘Quran and Woman: Rereading the Sacred Text from a Woman’s Perspective’* (1999) where she provides us material for her methodology to interpret Quran.

Amina Wadud begins the presentation of her methodology and criticism on existing methodologies on interpretation of Quran concerning the errors resulted from the subjectivity of the interpreters. Sometimes this subjectivity is necessary for cultural adherence and sometimes it just adhere the religion to culture itself. She comments:

“However, what concerns me most about ‘traditional’ *tafsir* is that they were exclusively written by males. This means that men and men’s experiences were included and women and women’s experiences were either excluded or interpreted through the male vision, perspective, desire, or needs of woman” (p. 2).

Most of the time Quran continues its genderless approach which shows that for God every human being is equally a human being as any other and biological or social discrimination is irrelevant unless it is made relevant. She concludes:

“For the most part, the Qur’anic consideration of woman on earth centers on her relationship to the group, i.e. as a member of a social system. However, it is also important to understand how the Qur’an focuses on woman as an individual because the Qur’an treats the individual, whether male or female, in exact the same manner: that is, whatever the Qur’an says about the relationship between Allah and the individual is not in gender terms. With regard to spirituality there are no rights of woman distinct from rights of man” (p. 34).

In her book *‘Inside the Gender Jihad: women’s Reform in Islam’* she proposes to restructure society as in more temporal variation of modernity according to the permanent pillars of Islam. This is shown here:

“The aim is not to deconstruct Islam, but to radically *reconstruct* the tradition from within; in particular, to incorporate on-going human intellectual developments, with a specific integration of *gender* as a category of thought (Wadud, 2007, p. 112).

3.5 Asma Barlas

Asma Barlas investigates the origins of such patriarchal tendencies and the subsequent interpretation of Quran which appears mainly as anti-woman. She shows, in her book *‘Believing Woman in Islam: Unreading Patriarchal Interpretations of the Qur’an’* (2004), that how such interpretation of Quran is incomplete and discriminating towards women because the male interpreters endeavored into this scholastic work with their own cultural gender bias and so given woman a weak position in Islamic tradition.

The Islamic tradition, in its pursuit of interpretation of Quran, gradually distanced itself from Quran’s claim of equality. Such distancing could be read as a historical transformation of Quran’s universalism into more particularization. She puts light on such loss in the following passage:

“By the third/ninth century, even Qur’anic exegesis showed that the egalitarianism once associated with the Qur’an had lost its “subversive connotation.” (p. 83).

And from there on Islamic societies began the subjugation of women from active social dimension and reinstated the male superiority which she shows us here:

“The “tradition of historicizing women as active, full participants in the making of culture” would come to be replaced by a “memory in which women have no right to equality”. Indeed, over the centuries, women would be marginalized not only in memory but also in fact within states and religious communities” (p. 86).

3.6 Ziba Mir-Hosseini

Mir-Hosseini (2000) believes that there is no major conflict between Feminism and Islam and Feminism could serve as a gender perspective to approach the teaching of Islam. This would give way to more social, political and economic ideologies that would serve Muslim women while protecting them. Such freedom of interpretation is something alien to Islamic tradition but not to Islam which stands on strong egalitarian base. Shariah (Islamic Law) is more rooted in tradition than in Islam itself and in different cultural and social contexts it remained changeable but gradually such elasticity of Islamic law was gone from the laws that concern women. Her arguments can be seen in the following passage:

“Finally, I argue that Islam and feminism are not incompatible. Feminist readings of the shari’a are not only possible today but even inevitable when Islam is no longer an oppositional discourse in national politics but the official ideology. This is so because once the custodians of the shari’a are in power and able to legislate, they have to deal with the contradiction between their political agenda and their rhetoric: they must both uphold the family, restoring women to their “true and high” status in Islam, and at the same time retain the patriarchal mandates of shari’a legal rules. This tension has always been inherent in the practice of the shari’a, but when the shari’a becomes part of the apparatus of a modern nation state, its custodians may have to accommodate, even seek, novel interpretations. This opens room for change on a scale that has no precedent in Islamic history” (p. 7).

4. Conclusion

How tactfully enlightenment provided an outlet to the pressure of western woman whose liberation movement subsequently became the global voice in multiple endemic locations and Modernity’s contemporary tool of globalization facilitated the Feminism to take a step forward. After the formal inauguration of Islamic Feminism in Muslim geographies a fundamental impediment in its way of nourishment was tradition and the stern backlash of its proponents. Islamic feminists argued through their rigorous thematic literature and profound study of Primary Religious sources that Islamic Tradition is the base of gender discrimination and they devised a methodology to reread and reinterpret the sacred text and traced out the multiple realities and alternate truths. Their endeavor showcased the underlined meanings of God’s words to the Muslim traditional creed and showed how solo masculine interpretations, misogynic historical and political developments exclude the woman from mainstream Religious/Islamic discourse. Islamic feminists make clear distinction between Islam and Islamic tradition and criticize the Islamic tradition with their interpretation of Islam. Islamic

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feminists are striving for an egalitarian society which is the spirit of Quran and message of Prophet which is only possible by revisiting the tradition in respect of its treatment with woman throughout the fourteen centuries of human history.

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**ENTREPRENEURSHIP,
MICRO-ENTERPRISE AND
EMPOWERMENT**

GuanXi and Gender: Does it matter to marketing performance?

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Abstract

Purpose: The purpose of this paper is to propose a conceptual model in GuanXi and marketing performance linkage from the gender perspective. **Design/ Methodology/ Approach:** GuanXi is a concept of social networking that links personal to business relations to achieving personal or business gains. The paper proposes the conceptual framework based on an extensive review of literature on GuanXi and marketing performance from gender perspective. The discussion is on the construct and relational types of GuanXi as a cultural element, which are pertinent to Asian institutional settings. Since most of the previous research offers no explanation for GuanXi's distinct contribution to marketing outcome, this paper proposes the use of marketing performance metrics in order to capture precisely the GuanXi outcome. **Findings:** Previous research on GuanXi or relational based studies to performance outcome often focuses on the firm's overall performance evaluation. However, the findings are inconsistent and this could be due to the subjective characteristics of social capital being ignored. This paper conceptualizes the possible linkage of GuanXi construct and relational outcomes to marketing performance, subsequently contributing to the overall firm's performance through the gender lens. **Practical Implications:** Based on the model that has been developed, the linkage between GuanXi-marketing performance relations would be able to assist the industry manager in identifying their marketing efforts in relation to the marketing performance outcomes. In addition, the managers can take the gender variance into consideration when formulating the marketing strategies for effective relationship marketing to their business counterparts. **Originality/ Value:** This paper is original in its attempts in proposing the linkage between GuanXi to marketing performance outcome from the gender perspective.

Keywords: *GuanXi, Gender, Marketing Performance, Malaysia.*

1. Introduction

The labour market is structurally gendered and this is a worldwide phenomenon of sex-role socialization and sex-stereotyping women with non-traditional roles. There is equal opportunity for employment, but not for career advancement. This statement from Koshal, Gupta, & Koshal, (1998) seems befitting to explain today's labour workforce condition in Malaysia. Based on the statistics in Malaysia, by average, women contribute approximately 46 per cent of Malaysia's labour workforce in 2009, however women in management positions remain low. For example, the estimation of women in senior management positions in Malaysia

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is only at 5.4 per cent in 2006 (Economic Planning Unit., 2015; Elias, 2011 & Ismail & Ibrahim, 2008).

Given that women have participated in the workforce for quite a period, the career progression obstacles for women in the workplace still seems challenging (Ismail & Ibrahim, 2008). In the recent *The Global Gender Gap Report 2015*, Malaysia was placed in an overall ranking of 111 over 145 countries which is the lowest rank among Southeast Asia countries compared to Brunei (88), Cambodia (109), Indonesia (92), Philippines (7), Singapore (54), Thailand (60) and Vietnam (83). The report also points out that Malaysia is lagging far behind regionally with the ratio of 0.59 females over 1.00 male labour force participation. Whereas, women in legislators, senior officials and manager positions also report a low ratio with only 0.28 females over 1.00 males (World Economic Forum, 2015).

In the case of GuanXi, it can be defined as individual ties with another individual, subsequently extended to that particular individual's network relationship. Some of the GuanXi relationships in business are intrinsic, and it can be obtained through the experience shared with others (Bedford & Hwang, 2013). Luo, Huang, & Wang, (2011) refer to GuanXi as social networking that is embedded in China business relations. This informal practice is commonly used to link the personal and business relations to increase the organizational performance. Nevertheless, this term is often reviewed in Confucianism perspectives in Confucian ideal relations on men-to-men network-relations where the masculine perspective tends to be perceived as the society's benchmarking (Ahl's, 2006; Chen, Chen, & Huang, 2013), which in turn may cause the fact of think-manager-think-male situation (Othman & Jaafar, 2013). Bedford & Hwang, (2013) described this term as a gender concept if following the historical precedent.

Although many literatures referred to GuanXi as Chinese version of relationship marketing, though, the literatures on GuanXi-marketing performance/ relationship marketing-marketing performance, this possible linkage is scarce, even without adding gender into the picture. Researchers give less attention in measuring the marketing efforts and performance, especially intangible assets which will bring wealth and value creation to the organization in a long run (O'Sullivan, Abela, & Hutchinson, 2009). In addition, most of the research offers no explanation for the outcome distinctions between GuanXi to different types of marketing performance outcome, rather being studied in a general context. There is a high possibility GuanXi will distinctly affect different marketing performance outcomes.

This paper intends to fill this gap by examining the cultural elements – GuanXi which are pertinent to the Asian institutional setting. As Malaysia is viewed as a collectivism and high power distance society, under this institutional setting, the managers tend to prioritize establishing relationships to maintain quality network (Fernando, Ho, Algunaid, & Zailani, 2013; Rasdi, Garavan, & Ismail, 2013). Thus, the purpose of this paper is twofold, 1) To propose a conceptual model between the GuanXi - marketing performance linkage, and 2) To discourse the gender variance in GuanXi - marketing performance relationship.

2. Literature Review

2.1 *Marketing Performance*

The notion of measuring the performance is believed to begin since 1910 where the basic management methods started being practiced (Neely, 1999). Throughout the years, a considerable amount of research has manifested the performance outcome as the most significant outcome variable. Nonetheless, marketing performance measurement only infiltrated the attention in academia around the 1960's (Mariussen, 2012). The development of marketing performance measurement based on chronology can be categorized into three phases according to Mariussen (2012). In early 1960 to 1970 (Phase one), marketing performance is perceived in productivity terms, in search of the alternative to increase the engineering optimization techniques efficiency and reduce the cost of automation, such as units produced per employee and output per man-hour. In the second phase (approximately 1980), the using of accounting metrics solely in marketing performance assessment is no longer pertinent. The focus progressively shifted from financial metric to non-financial metric (e.g., market share, income and consumer good-will). Lastly, the final phase (around 1990), the recognition and establishment of non-financial metrics are generally accepted. The direction of the practice measurement has changed from products to customers. This has resulted in the introduction of customer-related metrics, for instance, customer satisfaction, loyalty and retention.

There are only very few businesses that actually carry out marketing assessment, although there are increasing concerns on how to measure the firm's marketing effort over the years (Ambler, 2000; Ambler, Kokkinaki, & Puntoni, 2004). Generally, the marketing practitioners and academics face difficulty in defining and measuring the firm's marketing performance due to the salient issue of marketing's tangible and intangible output characteristics. Previous research have stated the incapability of the marketing manager to measure and address the

functional contribution to a firm’s overall performance will lead to the loss of status in the firm (Hacioglu & Gök, 2013; O’Sullivan & Abela, 2007). Nath & Mahajan (2008) argued that marketing is often perceived as a cost centre instead of an investment, where many strategically crucial components of marketing have been overtaken by other divisions.

One of the most frequently cited definition in explaining performance measurement as, “*where measurement is the process of quantification and action leads to performance*” (Neely, Gregory, & Platts, 2005). This unification of the measurement is varied depending on the disciplinary background and subject matters. Therefore, in order to capture the different aspect outcomes, various measurements are required to this multi-dimensional concept (Wu, 2003). However, based on the literature, the most widely applied in assessing the marketing performance metric is the classification of financial and non-financial metric (Llonch, Eusebio, & Ambler, 2002). In Table 1, by adopting the marketing performance assessment (MPA) dimension constructed by previous literature, the authors classified the metric based on the dimension characteristic into intangible and tangible metrics. This classification will assist the managers to identify which types of marketing effort will be prone to achieving a greater impact on which type of marketing performance outcome.

Table 1: Marketing performance assessment (MPA) dimensional construct by the authors.

MARKETING PERFORMANCE ASSESSMENT DIMENSIONS			
Intangible	Remarks	Tangible	Remarks
Consumer behaviour	- Number of new customers - Loyalty/ retention - Conversions	Innovation	- Number of new products - Revenue of new products - Margin of new products
Consumer attitudes	- Perceived quality - Consumer satisfaction - Relevance to consumer - Number of customer complaints	Financial performance	- Sales - Gross margins - Profitability
Market position	- Relative price - Penetration - Share of voice	Long-term firm value	- Customer lifetime value - Economic value added - Return on investment
Trade customer	- Trade customer satisfaction - Number of customer complaints		
Brand equity	- Awareness - Perceived differentiation - Brand/ product knowledge - Purchase intention - Relative customer satisfaction - Relative perceived quality		
Channel activity ³	- Distribution/ availability - Percentage of discount - Marketing spends		

Note. Adopted from Ambler, Kokkinaki, & Puntoni, (2004); Frösén, Tikkanen, Jaakkola, & Vassinen, (2013), Hacıoglu & Gök, (2013).

2.2 *GuanXi*

GuanXi, this term can be referred to the Chinese cultural elements that is commonly practice in China business environment. If following China's historical precedent, the main channel of social mobility for intellectuals is through the civil service exam in the past. However, the bureaucratic norms require them to leverage the relationship networks for advocacy and patronage which will lead to personal career advancement (Bedford & Hwang, 2013). GuanXi firstly appeared in the Chinese newspaper for discussion around 1978. The attention from academia only begin to emerged since 1980s in the west (Fan, 2002). Over the past three decades, the growing numbers of literature indicate that GuanXi is recognized as one of the most vital factor in business practice in China (Chen et al., 2013).

The GuanXi characteristics are often related to cultural and institutional settings, there are growing numbers in literature comparing GuanXi in Chinese terms to Wa from Japanese, Inhwa from Korean (Chen et al., 2013), Blat from Russian (Puffer, McCarthy, & Boisot, 2010) and Et-moone for Saudi Arabian (Abosag & Naudé, 2014). Although these concepts have distinctive characteristics, they do share some features such as specific behaviours required in the particular institutional setting.

In addition, the authors also sorted the literatures based on GuanXi construct, see Table 2. Based on the sorting result, the highest discussion frequency in GuanXi literatures are trust, followed by favour-exchange/reciprocity, face, obligations, affection, social status/ reputation, bonding, and lastly empathy. Therefore, it can be concluded that the main traits for GuanXi construct are trust, favour-exchange, face and obligations.

Table 2: Literature review on guanxi construct by the author.

Note. Those GuanXi aspects only appear once in the literature are not on the list. For instance, ³ability, sincerity, feeling, ⁴flexibility; ⁸affect investment; ¹²shared value; ¹⁷intangibility and longevity, utility, transferability, ¹⁹loyalty, power.

Source: ¹Hwang, (1987); ²Arias, (1998); ³Chen & Chen, (2004); ⁴Wong, Leung, Hung, & Ngai, (2007); ⁵Barnes, Yen, & Zhou, (2011); ⁶Huang, Davison, & Gu, (2011); ⁷Luo, (2011); ⁸Shou, Guo, Zhang, & Su, (2011); ⁹Song, Cadsby, & Bi, (2011); ¹⁰Gao, Knight, & Ballantyne, (2012); ¹¹Bedford & Hwang, (2013); ¹²Fernando, Ho, Algunaid, & Zailani, (2013); ¹³Lau & Young, (2013); ¹⁴Qi, (2013); ¹⁵Shaalán, Reast, Johnson, & Tourky, (2013); ¹⁶Abosag & Naudé, (2014); ¹⁷Chang, Guo, Zolin & Yang, (2014); ¹⁸Jia & Zsidisin, (2014); ¹⁹Wee, (2014); ²⁰Xu & Li, (2014); ²¹Chua & Morris, (2015).

Source	Trust	Face	Favour-exchange/ Reciprocity	Social Status/ Reputation	Obligation	Bonding	Affection	Empathy
1.		X	X		X			
2.	X							
3.	X				X		X	
4.		X	X					
5.	X		X				X	
6.	X	X						
7.	X							
8.	X	X						
9.	X		X					
10.	X	X	X					X
11.		X	X					
12.	X					X		
13.			X		X			
14.	X	X	X		X			
15.	X	X	X			X	X	X
16.	X		X	X				
17.	X		X		X			
18.	X	X	X		X		X	
19.		X	X	X	X			
20.		X			X			
21.	X							

Trust, is one of the most crucial elements in relationship marketing. To establish the trust relations in the business place requires a lot of effort, which is complicated and time consuming. As Luo, (2011) highlighted that the Chinese tend to conduct complex transactions when there is trust with a person, most of the time only with friends and family. Perhaps this is one of the rationales that Chinese firms are less involved in forming modern corporations in the large and complex transaction. Likewise, Chinese tend to investigate an individual's

“trustworthiness” through various ways before they commit into a long-term exchange relationship. This relationship can remain in the long term once it is successfully established, but is also very hard to re-establish once broken (Yau, 1988).

Favour-Exchange/ Reciprocity. In GuanXi literatures, the term favour-exchange and reciprocity are used interchangeably. Favour is also recognized as Renqing in Chinese term. Favour in Chinese context can refer to gift giving, social support, business assistants, social visit where sometimes it can be considered inappropriate in the Western context (Abosag & Naudé, 2014). One individual should feel indebted after receiving favour, and it is expected that the individual needs to reciprocate someday. As a matter of fact, the reciprocating is an indicator of favour-exchange to sustain the GuanXi. For those who did not return the favour, they are deemed to have a bad social image as an untrustworthy person by causing others to lose face and this is socially unacceptable (Qi, 2013; Wong, Leung, Hung & Ngai, 2007).

Face, can be defined as “*the respect, pride and dignity of an individual as a consequence of his/her social achievement and the practice of it*” (Leung & Chan, 2003). This definition takes into account the cultivation and management of an individual image, in turn to obtain societal recognition and acceptance, Qi, (2013) described this as self-looking glass. Generally, people are more prone to giving face to an individual who possess high social status with power and authority or moral reputation (Wong et al., 2007). Under certain circumstances, if the benefactor can gain face when helping the receiver, returning favour will not be necessary (Xu & Li, 2014). Chinese tend to spend a substantial investment and effort to maintain their face. Since the Chinese have a strong consciousness towards face, causing other people to lose face is considered an invasive act. They will protect their face from being ruined as losing face will cause big embarrassment. Therefore, saving one’s face is an essential social skill in Chinese society as a lubricant to smoothen the GuanXi establishment and maintenance (Abosag & Naudé, 2014; Huang, Davison, & Gu, 2011).

Obligations. As mentioned in the earlier section (favour-exchange/ reciprocity), the favour that was given out is expected to be returned – this is a Chinese community norm where mutual and relational obligations are required from social interactions. In Chinese context, trust is not only referring to faith, instead it comprises the continual exchanges between actor and agent to establish mutual confidence. This obligation is morally infused as a dynamic force to keep the collective social capital insure, and this GuanXi can be maintained in long run (Lau & Young, 2013; Qi, 2013). This context is implicitly embedded within the network mutually and became

part of the most important foundation of GuanXi. This entails that an individual is bounded and obligated to offer assistance to those within the network (Luo et al., 2011; Qi, 2013).

3. Findings and Discussion

3.1 Propositions Development

Marketing Performance and GuanXi. The relationship between GuanXi-performance outcomes are long documented, however, it has been fragmented. Even though Luo et al, (2011) recognized the business relations as a prominent social capital in facilitating firm performance, the relationship of GuanXi to marketing performance still remains vague. The previous study findings in GuanXi have shown mixed results, nevertheless, most of the findings recognized the significant relationship of GuanXi to business practice/ firm performance, ranging from positive, inverted U-shape and negative (Bedford & Hwang, 2013; Chang, 2011). The possibility in previous research disregards the subjectivity characteristic of social capital, where most of the studies focus on the firm's overall performance evaluation instead of distinguishing the outcome performance based on the nature of the social capital in marketing effort. Hence, the authors propose the proposition as below:

P1: The correlation between GuanXi and marketing performance is likely to have a significant positive relationship, subsequently influencing the firm performance.

Gender. Gender often used as moderating variables in business studies. Most research, particularly in qualitative studies in GuanXi and gender research discovered that women tend to hold negative perceptions when practicing GuanXi. One of the rationale behind this phenomenon, perhaps, is the social norms on gender role expectation. In the process of developing and maintaining GuanXi, to some extent, social events interaction is needed. As women are projected to behave with feminine characteristics, when women actively engage in social events, the incongruity of social norms can result in conflict and stereotyping (Bedford & Hwang, 2013; Diekman & Schneider, 2010; Malach-Pines & Kaspi-Baruch, 2008; Xu & Li, 2014).

Furthermore, it will also affect the high transaction cost incurred during payback favour in order to maintain the GuanXi (Luo et al., 2011). For instance, it is possible that the female employees will be more reluctant in cultivating GuanXi as this term is often linked to bribery

issues since women are generally more likely to make ethical choices than man (Glover, Bumpus, Sharp, & Munchus, 2002). As the role of women in the workplace has also drastically changed, the gender issue in this area of research is still relatively low and there remains an enormous margin of research in this area. Therefore, the proposition is constructed as below:

P2: There will be a significant gender variance in GuanXi-marketing performance relationship.

3. Conclusion

This platform is designed as a means to probe the relationship between GuanXi to marketing performance through gender perspectives in Malaysia. The social benchmarking in workplace for gender role expectation may lead to different perspectives and practise behaviour in the workplace for men and women. By understanding the gender ideology in GuanXi practise, the managers can take it into the consideration when formulating the marketing strategies for effective relationship marketing to their business counterparts.

Previous research has recognized the significant relationship between GuanXi to firm performance, though, with inconsistent results. Despite many interpretations that have been done in explaining the inconsistent findings, the authors are proposing to assess the GuanXi outcome based on marketing performance metric, rather than to evaluate it as a whole. The missing linkage in assessing the GuanXi outcome to a focus metric may provide the answer for the inconsistent results. The understanding of the linkage between marketing efforts to marketing outcomes must be able to comprehend the capability in identifying the intermediate outcomes that will lead to the changes in financial performance (Frösén, Tikkanen, Jaakkola, & Vassinen, 2013). It is believed that by integrating the relationship constructs to the business counterparts, it will affect the firm's market share and lead to profitability improvement.

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Satu Analisis Deskriptif Projek Mikropinj: Projek Sosial Universiti Sains Malaysia

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Abstrak

Dimensi sosial bukanlah satu perkara asing dalam pendidikan pengajian tinggi. Kepentingan peranan Institusi Pengajian Tinggi (IPT) dalam pembangunan negara boleh dilihat dalam sumbangannya ke arah pencapaian kesetaraan, penyatuan sosial (*social cohesiveness*), kewarganegaraan aktif dan masyarakat yang berkemahiran tinggi. Hal ini dipersetujui dalam beberapa persidangan pengajian tinggi di peringkat antarabangsa. Di Malaysia, Universiti Sains Malaysia (USM) merupakan sebuah institusi pengajian tinggi APEX yang berpegang kepada paradigma bahawa sesebuah universiti itu bukanlah hanya sebuah menara gading semata-mata, tetapi harus bergerak sebagai sebuah institusi ilmiah yang menyumbang kepada masyarakat secara langsung dalam menyelesaikan masalah berdasarkan Strategi Lautan Biru (*Blue Ocean Strategy*). Bermula dengan penyelidikan tindakan (*action research*) pada lewat tahun 1980-an yang menghasilkan projek mikro kredit dan penubuhan Amanah Ikhtiar Malaysia (AIM), USM mengambil keputusan bahawa pendekatan mikro kredit sepatutnya dipanjangkan kepada kakitangannya sendiri, terutama kepada mereka yang berpendapatan rendah. Kertas ini membentangkan analisis deskriptif Projek Mikro Pinj yang dilancarkan pada tahun 2008 dengan wang yang disumbangkan oleh kakitangan USM sendiri, terutama kakitangan akademik yang berpangkat Profesor dan Profesor Madya. Seramai 136 orang kakitangan menjadi peminjam sepanjang projek ini dilancarkan. Kertas ini akan menganalisis kesemua profil peminjam, jenis-jenis projek yang dijalankan terutama sekali perbezaan projek antara peminjam lelaki dan wanita. Di samping itu, berdasarkan data kuantitatif dengan 27 orang peminjam wanita sebagai sampel, beberapa perincian gender seperti sokongan keluarga dan suami serta peranan peminjam wanita membuat keputusan dalam keluarga akan juga dibentangkan. Faktor kegagalan beberapa projek dan masa hadapan projek akan diteliti secara ringkas.

Kata Kunci: Projek Mikro pinj, Mikro kredit, Strategi Lautan Biru, Universiti APEX, Universiti Sains Malaysia, Malaysia.

1. Pengenalan

Projek Mikro Pinjaman (Mikro pinj) Universiti Sains Malaysia (USM) dilancarkan pada 2008 hasil cetusan idea daripada Naib Canselor USM ketika itu iaitu Prof. Tan Sri Dato' Dzulkifli Abdul Razak (Haile, Shuib & Kasim, 2008). Tahun-tahun 2008 dan 2009 menyaksikan kemerosotan ekonomi global, termasuk Malaysia, dan peningkatan kos sara hidup .

Pemerhatian dan maklumbalas daripada kakitangan bawahan di USM menunjukkan bahawa kakitangan yang berpendapatan rendah menghadapi tekanan akibat masalah ekonomi berkenaan. Hal ini mungkin akan menjejaskan prestasi dan produktiviti mereka. Cetusan idea untuk memberikan pinjaman mikro kepada kakitangan bawahan ini difikirkan boleh membantu mereka yang menghadapi masalah ekonomi. Tujuan memberi kredit ini adalah untuk membantu kakitangan berkenaan membesarkan projek perniagaan sedia ada atau memulakan projek untuk mencari pendapatan sampingan dengan melibatkan ahli keluarga. Cetusan idea ini bertepatan dengan USM yang melahirkan projek IKHTIAR, iaitu satu projek mikrokredit perintis ala projek Grameen Bank (Bangladesh), yang kemudiannya dijadikan sebagai projek kebangsaan Amanah Ikhtiar Malaysia (AIM); salah satu strategi menangani kemiskinan di Malaysia.

Apakah peranan universiti? Pengajaran, penyelidikan dan perkhidmatan (*services*) adalah tiga peranan universiti yang sudah lama diterima umum, tetapi yang kerap dipersoalkan adalah “perkhidmatan” yang biasanya dikaitkan dengan peranan sosial universiti. Persoalan ini biasanya timbul kerana peranan-peranan universiti ini dikaitkan dengan sistem ganjaran pensyarah universiti. Pengajaran dan penyelidikan lebih mudah untuk dikira; bilangan subjek/kursus dan penuntut serta maklum balas tentang kualiti pengajaran oleh penuntut dan penyelidikan serta bilangan kertas yang diterbitkan dalam jurnal yang berimpak tinggi lebih mudah dikira berbanding kerja ‘sosial’ yang dijalankan oleh pensyarah. Dalam usaha mencari arah tuju universiti menghadapi dunia global dan menilai keupayaan universiti sebagai ejen transformasi masyarakat, laporan antarabangsa oleh the Association of Commonwealth Universities menyatakan bahawa “Universities are of their societies and their histories. They are not ivory towers...” (Brennan, J; King, R & Lebeau, Y. 2004) USM sudah lama keluar dari kepompong menara gading sejak ia ditubuhkan dengan melibatkan penuntutnya dalam khidmat masyarakat. Sebagai universiti APEX penglibatan universiti-masyarakat semakin kukuh dengan adanya bahagian spesifik yang memberi fokus kepada jaringan tersebut. “*As an APEX university, one of the missions of Universiti Sains Malaysia (USM) is to embrace engagement as a core value. Besides restructuring the university’s programmes as well as their implementation to nurture engaged learning, USM has been playing a proactive role in bridging the gap between the rich and the poor, thus equalising opportunities for the country’s ‘bottom millions’*” (Bahagian Jaringan Industri-Masyarakat USM, 2016).

1.1 Konsep Pinjaman Mikro Kredit

Penyelidikan merupakan aktiviti penting dalam menghasilkan ilmu untuk dikongsi dengan penuntut dan digunakan untuk faedah masyarakat bertujuan “...to touch base with the needs of the poor and unrepresented” (USM Prospectus 2014, Public Relations Office) Projek penyelidikan bertindak (*action research*) mikrokredit, projek IKHTIAR USM, yang dijalankan pada tahun 1980-an di bawah penerajuan Prof. David S.Gibbons dan Prof Sukor Kassim, adalah satu contoh projek penyelidikan yang memenuhi keperluan *the bottom millions.* Konsep pinjaman Mikro Kredit ini bermula daripada model Bank Grameen di Bangladesh, yang mencetuskan idea membasmi kemiskinan dengan mewujudkan kemudahan pinjaman mikro berlandaskan “kredit sebagai hak asasi manusia.” (Yunus, 2007) Penubuhan Amanah Ikhtiar Malaysia (AIM) merupakan usaha menjadikan projek perintis tersebut sebagai usaha nasional dalam menangani kemiskinan di Malaysia. Model ini mula beroperasi sejak tahun 1987 dan berfungsi sebagai sebuah badan bukan kerajaan yang menyokong Dasar Ekonomi Baru (DEB), Dasar Pembangunan Nasional dan Dasar Wawasan Nasional dalam membasmi kemiskinan negara. (Zaini, Rindam, & Supian, 2012). Mengambil iktibar daripada kejayaan mikro kredit mantan Naib Canselor, Tan Sri Dato Dzulkifli Abdul Razak menimbulkan idea bahawa konsep mikrokredit ini patut dijalankan di USM khas untuk membantu kakitangan yang bergaji rendah mencari pendapatan sampingan. Projek tersebut dinamakan ‘*Projek Mikro Pinjaman*’ yang lebih dikenali sebagai Mikro pinj USM.

1.2 Projek Mikro Pinjaman USM

Projek Mikro Pinjaman USM adalah sebuah projek mikro kredit yang memberikan pinjaman kepada kakitangan USM yang berpendapatan gred N19 ke bawah (N17 sudah ditukarkan kepada N19) dan memenuhi beberapa syarat tertentu iaitu berjawatan tetap atau yang sudah sah jawatan dan bergred 19, tempoh bayaran balik selama 24 bulan (2 tahun), jumlah pembiayaan maksimum sehingga RM 5,000.00 (lima ribu ringgit sahaja), potongan gaji tidak melebihi 60 peratus, perlu menjadi ahli Koperasi USM, dan mengambil insurans yang ditetapkan. Pembayaran balik adalah melalui potongan gaji tanpa faedah.

Projek Mikro Pinj mengenalpasti 7 kunci transformasi utama iaitu, (1) meningkatkan pendapatan isi rumah, (2) menambahkan simpanan isi rumah, (3) mencipta satu bentuk pekerjaan sendiri, (4) menjana aset produktif, (5) membina keperluan asas: tempat tinggal,

pendidikan, kesihatan dan nutrisi, (6) memenuhi tuntutan agama, (7) mengurus produktiviti staff di tempat kerja. (KANITA Matters, Issue 5 July 2010).

Memandangkan projek mikropinj ini adalah satu-satunya projek mikrokredit di Institusi Pengajian Tinggi di Malaysia, maka projek ini patut dikongsi untuk faedah ramai. Kertas ini akan membentangkan analisis deskriptif projek secara keseluruhan tetapi juga akan memperincikan data yang diperolehi hasil pemantauan survei yang dijalankan dengan semua peminjam pada bulan Oktober 2012 sehingga Februari 2013 serta survei dengan 27 orang peminjam wanita yang dijalankan pada April 2016. Beberapa faktor kejayaan dan kegagalan serta cadangan akan dikemukakan.

2. Metodologi

Analisis dibuat menggunakan data kuantitatif yang dikumpul melalui tiga cara: a) Bank data tentang peminjam untuk pemantauan iaitu kutipan data secara rutin tentang peminjam, jenis projek dan sebagainya sejak ia dilancarkan, b) Survei yang dijalankan pada Oktober 2012 hingga Februari 2013 melibatkan semua peminjam mikro pinj, dan c) Survei dengan 27 orang peminjam wanita di Kampus Kesihatan, USM pada April 2016. Survei yang dibuat pada tahun 2012 adalah sebahagian daripada proses pemantauan dan penilaian dan melibatkan semua peminjam lelaki dan wanita, manakala survei 2016 adalah sebahagian survei yang lebih besar iaitu melibatkan 70 orang peminjam mikro kredit wanita di Kelantan tetapi hanya 27 orang peminjam Mikropinj yang terlibat.

3. Dapatan Kajian

Data pemantauan menunjukkan sehingga November 2016, terdapat 136 peminjam dari kesemua kampus USM (57.4 % lelaki dan 42.64 % wanita). Peminjam (lelaki dan wanita) yang paling ramai ialah dari Kampus Kesihatan yang terletak di Kelantan. Majoriti terdiri daripada mereka yang berumur 50 tahun ke atas, menunjukkan golongan yang melangkah ke arah persaraan (umur bersara di Malaysia ialah 60 tahun). Data survei 2012 -2013 juga menunjukkan lebih 54 peratus peminjam berumur 50 tahun ke atas. Data survei dengan 27 orang wanita menunjukkan 15 orang yang berumur 50 tahun ke atas. Sebilangan besar peminjam berkahwin. Data survei (2012-2013) menunjukkan 94 % berkahwin, manakala data survei 2016 dengan 27 orang wanita juga menunjukkan 24 orang yang berstatus “kahwin” manakala yang lainnya bercerai, balu atau bujang. Tahap pendidikan peminjam ini majoritinya

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bertaraf SPM iaitu lebih kurang 11 tahun pengajian. **Jenis projek** boleh dikategorikan kepada 8 kategori besar iaitu penternakan, pertanian, kemahiran, makanan, alat komunikasi dan fotografi. Majoriti peminjam menjalankan perniagaan berkaitan makanan, daripada penjualan secara kecil-kecilan sehinggalah kepada catering dan pakaian (jahit-menjahit, tudung dan perkhidmatan pakaian). Data daripada 2012 hingga 2013 menunjukkan bahawa peminjam menggunakan wang untuk membeli alat kelengkapan seperti mesin jahit, mesin pembuatan roti, dapur dan lain-lain untuk perniagaan mereka. Pada umumnya, pinjaman digunakan untuk memulakan perniagaan atau membesarkan perniagaan masing-masing.

Jadual 1 Kategori Perniagaan/Projek Peminjam Mikro Pinj (2009-2016)

Kategori Perniagaan	Jenis perniagaan	Bil Peminjam
Penternakan	Penternakan kambing, lembu, biri-biri, ikan keli, burung, ayam dan kucing	18
Pertanian	Penanaman pokok buah-buahan, sayur-sayuran, pokok hiasan	7
Kemahiran	Jahitan, sulaman, gubahan bunga hantaran, sabun buatan sendiri, gunting rambut, butik pengantin, kedai elektrik	17
Makanan	Kuih muih, mee celup, biskut raya, kek, burger, nasi, roti pau, bakeri	57
Alat kom	Menjual Kad Prabayar telefon bimbit	3
Fotografi	Fotografi gambar	2
Pakaian	Pakaian wanita, pakaian bayi, kain pasang, bundle	6
Pelbagai	Jualan langsung, barangan kitar semula, barang kemas, agen surat khabar, percetakan buku, jualan online, menjual mesin penapis air, minyak wangi, dan nelayan, barangan runcit, ubat kelemumur	26
	Jumlah	136 orang

(sumber: Projek Mikro Pinjaman USM, Oktober 2016)

Sokongan keluarga. Survei 2016 dengan 27 orang peminjam wanita memberi fokus kepada beberapa soalan spesifik berkaitan sokongan keluarga yang melibatkan peranan gender. Salah satu daripadanya ialah tentang suami membantu memasak untuk keluarga, iaitu peranan yang biasanya dianggap peranan wanita. Seramai 21 (88.95%) orang peminjam bersetuju bahawa

keluarga menyokong mereka menjalankan perniagaan. Pada umumnya, majoriti wanita (25 orang) yang terlibat dalam projek perniagaan menyatakan bahawa keluarga tidak mengganggu mereka menjalankan perniagaan. Situasi ini berkait rapat dengan sokongan suami yang membantu menguruskan keluarga. Hanya empat orang peminjam wanita tidak bersetuju dengan pernyataan yang menyatakan bahawa suami mereka sering memasak untuk keluarga mereka. Perkara ini menunjukkan bahawa peranan memasak masih terletak di bahu wanita walaupun mereka bekerja sepenuh masa dan terlibat dalam projek mikro pinj.

Berkenaan dengan soalan sokongan suami dalam membantu isteri untuk membuat kerja rumah, 22 orang daripada 27 bersetuju mendapat bantuan suami dalam menguruskan rumah tangga mereka. Begitu juga seramai 21 orang menyatakan bahawa suami mereka kerap menguruskan persekolahan anak-anak.

4. Perbincangan

Respons baik kepada projek Mikro Pinj menunjukkan adanya keperluan mendapat kredit dalam kalangan kakitangan bergred rendah untuk mencari pendapatan tambahan. Survei 2012-2013 menunjukkan bahawa mereka menghadapi tekanan ekonomi kerana kos barangan yang meningkat, manakala survei 2016 menunjukkan hampir kesemua 27 orang peminjam mempunyai pasangan pekerjaan yang bergred rendah. Modal diperlukan untuk memulakan perniagaan atau untuk membangunkan lagi perniagaan sedia ada kerana memang ada kakitangan yang sudahpun berniaga secara kecil-kecilan. Terdapat perniagaan yang berkembang maju selepas mendapat pinjaman Mikro sehingga peniaga perlu membuka tempahan katering. Jelas kredit itu membolehkan peminjam membuat pusingan modal dan membelia set perniagaan.

Daripada perspektif gender, data jelas membuktikan bahawa perniagaan yang dijalankan masih dipengaruhi stereotaip gender, iaitu peniaga wanita terlibat dalam projek perniagaan berasaskan jahitan, makanan, butik pengantin, manakala peniaga lelaki pula terlibat dalam projek seperti penternakan, fotografi dan sebagainya. Mungkin mereka terpaksa bermula daripada apa-apa jua kemahiran yang mereka punyai iaitu kemahiran berasaskan peranan gender.

Data juga menunjukkan kebanyakan peminjam adalah dari Kampus Kesihatan USM yang terletak di Kelantan. Majoritinya terdiri daripada kaum wanita. Sememangnya negeri ini

merupakan sebuah negeri yang mempunyai budaya perniagaan yang kuat dan ramai kaum wanita yang terlibat dalam perniagaan (Zamzuraidah, I. 2014).

Umur peminjam 50 tahun ke atas bagi kumpulan pekerja yang bersara wajib pada umur 60 tahun adalah antara peminjam yang sedang membuat persediaan untuk bersara. Umur sebegini sama dengan projek mikro kredit yang lain, hal ini dapat dilihat apabila banyak institusi perbankan menawarkan pinjaman kepada golongan peminjam yang menjangkau usia sebegini. Hal ini dibuktikan melalui syarat khas dari Yayasan Penjaja dan Perniagaan Kecil 1 Malaysia juga turut menawarkan syarat yang sama (Yayasan Penjaja dan Perniagaan Kecil 1 Malaysia, 2016). Namun kajian oleh (Al Mamun, Muniady, & Permarupa, 2015) melibatkan 417 usahawan mikro wanita di luar institusi menunjukkan umur yang lebih muda iaitu 47 peratus dalam kalangan 31 hingga 40 tahun dan 25.2 peratus dalam jarak umur 41 hingga 50 tahun. Ini mungkin kerana mereka tidak terikat kepada umur persaraan.

Sokongan keluarga, jaringan sosial dan sebagainya merupakan *social capital* yang penting bagi seseorang usahawan mikro. Kebanyakan literatur tidak melihat *social capital* ini daripada perspektif gender. Biasanya fokus diberi kepada keupayaan membentuk dan mengguna jaringan sosial, “...*knowing the right people among key business players and knowing how to reach them...*” (Al Mamun, Muniady, & Permarupa, 2015). Tetapi daripada kajian ini, jelas usahawan wanita terperangkap dalam peranan gender menjaga anak, mengurus rumah tangga, memasak dan lain-lain kerana tidak ada seorang pun dalam kalangan 27 orang itu mempunyai pembantu rumah. Oleh itu peranan suami yang sama ada membantu atau mengambil alih peranan di rumah adalah sebahagian *social capital* penting tetapi jarang dibangkitkan oleh penyelidik. Dorongan untuk menjalankan perniagaan dalam 27 orang tersebut, hampir separuh mengatakan mendapat dorongan daripada suami dan mereka juga tidak mempunyai masalah keluarga. (Norasmah, O. & Nor Hafiza, O. 2012).

Namun begitu, untuk menambah produktiviti perniagaan mereka, kebanyakan daripada mereka amat memerlukan latihan contohnya dalam pengurusan kewangan dan mempelajari teknik untuk mempromosi barangan melalui media sosial, contohnya, facebook, telegram, instagram dan sebagainya. Cadangan ini dikira sebagai satu inisiatif yang penting untuk direalisasikan oleh pihak mikro pinj.

Disamping itu, secara implisitnya juga keperluan latihan ini adalah selaras dengan “*human capital*” iaitu kemahiran atau kompetensi yang perlu bagi perniagaan usahawan. Projek Mikro pinj perlu meneliti aspek ini agar semua pengetahuan dan kemahiran peminjam sebagai usahawan meningkat. Namun begitu, dalam kesemua projek perniagaan yang dijalankan oleh peminjam ini tidak kesemuanya berjaya, kerana cabaran persekitaran (*natural capital*) yang biasanya di luar kawalan peminjam. Perkara ini terjadi apabila seramai perniagaan/projek enam peminjam gagal akibat banjir besar yang melanda negeri Kelantan pada tahun 2014. Jenis projek yang terlibat dalam bencana alam ini ialah projek yang melibatkan penjualan pakaian, penjualan kad prabayar dan penternakan haiwan iaitu ayam serama dan lembu. Banjir membuatkan mereka *vulnerable*.

5. Kesimpulan

Projek unggul mikro kredit khas untuk kakitangan USM ini tidak dijalankan oleh mana-mana universiti melainkan USM sahaja. Sebuah projek sosial ini jelas menggambarkan bagaimana sebuah institusi akademik yang menjalankan penyelidikan telah membawa dapatan yang memberi manfaat kepada kakitangannya. Secara tidak langsung ia menyumbang kepada ekonomi negara melalui *microenterprise*, melalui pelaksanaan pelbagai projek perniagaan yang dilaksanakan oleh peminjam. Potensi projek sosial USM ini memberikan maanfaat kepada warga kakitangan adalah besar. Projek perniagaan yang berpotensi patut dibantu untuk dimajukan. Kemaslahatan ini telah membawa kepada jaminan kehidupan para peminjam selepas mereka menjangkau usia persaraan. Inisiatif yang rasional dicetuskan oleh mantan Naib Canselor USM iaitu Prof. Tan Sri Dato’ Dzulkifli Abdul Razak ternyata memberikan impak yang besar bukan sahaja untuk melahirkan warga kakitangan yang berilmu dalam bidang perniagaan, malahan impaknya juga turut memberikan kesan yang positif kepada kestabilan ekonomi keluarga.

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A Discussion Paper: Gender Differences in Protean Career Orientation
(PCO)

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Abstract

The trend of protean career is increasingly becoming prominent in turbulent business environment. Individuals are proactively embarking on designing their own career pathways rather than rely on organizational career development activities to cope with the dramatically changing landscape of competitive workplace. This study aims to examine PCO among Gen Yers and how it influences their work behaviors. PCO is a vocational approach in which individuals take charge of their career based on self-directedness and personal values instead of organizational values. Research evidence shows that PCO characteristics resemble much of the working behaviors of Generation Y. Reduction in lifetime employment has triggered Gen Yers to be more alert of the need for continuous skill learning and development; hence they are more likely to proactively plan their own career path. In Malaysia, Gen Yers switch jobs faster than previous generations in the workforce in Malaysia. It is utmost important to seek greater understanding of the factors that determine PCO development and the impact of PCO development on the work behaviors among Gen Yers in Malaysia so as to help inform the best means by which to recruit, engage, and retain them. As compared to men, researchers have found that women are increasingly embracing more self-directed careers while rejecting the traditional long-term employment model. Furthermore, women have been found to engage more often in short-term career planning using incremental career strategies, a typical characteristic of PCO, while men have more long-term career goals, which is more typical of traditional career orientation. Most men and women set off with analogous career preferences; yet these preferences deviate over time due to different life situations. Typically, marriage and pregnancy move women off their original career path early in the tenure of their first job. They need to reset their career goals and adopt short-term strategies that best fit their changing circumstances. Hence, women are more likely to switch jobs for personal or family-related reasons. The research will employ a large-scale questionnaire survey, involving a total number of 400 early career individuals from Generation Y in Malaysia, who have one to three years of work experience.

Keywords: *PCO, value-driven, self-directed, gender, job switching*

1. Introduction

Career patterns have undergone substantial transformations during the last several decades. According to Wilensky (1960, p.554), career is defined as “a succession of related jobs, arranged in a hierarchy of prestige, through which persons move in an ordered, predictable sequence”. This conceptualization of career has symbolized the traditional linear career model,

which dominated a large share of the 20th century (Rosenbaum, 1979). According to MacDermid et al. (2001), male workforce generally dominated the traditional career model. Unlike women who would experience interrupted and non-linear career stages due to marriage life, child bearing, and other family responsibilities. Men tend to work steadily fulltime even for the same employer in some cases for their whole life, always seeking vertical advancement and external rewards (MacDermid et a., 2001). Nevertheless, since two decades ago, technological advancement, reduced family size, increasing education levels, changes in social attitudes and personal preferences have all contributed to an increase in the employment participation rate for women as well as the changing career pattern of women. As a result, the dual-earner family is the new trend in 21st century (Stier et al., 2001). Accordingly, the challenges of balancing work and family responsibilities while striving for career development become increasingly relevant for both men and women.

To be worth mentioning, a new pattern of career development emerges alongside the increased employment participant rate for women in contemporary society. Hall (2004) asserts that there is a fundamental shift away from the traditional career pattern starting in the late 1980s, to one that is more ‘protean’. Since then, traditional loyalty and commitment to an organization is less important as organizations pursue more transactional relationships with their employees (Maguire, 2002). Indeed, individuals are changing their career behaviors in response to many factors, including increasing lifespans and work lives; changing family structures, including the increasing number of dual-career couples, single working parents, and employees with eldercare responsibilities; and the growing number of individuals seeking to fulfill needs for personal learning, development, and growth (Hall, 2004; Sullivan, 2010). All these factors stimulate individuals to initiate self-directed career development to fulfill personal goals (Hall et al., 2008).

Although Hall (2004) advocates that gender is not related to an individual’s career orientation, other scholars have found that modern women are increasingly embracing more self-directed careers, which in turn reflects protean career adoption. As evidence, quite a huge body of literature suggests that women tend to adopt protean career behaviors while men tend to exhibit more traditional career patterns (Hall, 2004; Reitman & Schneer, 2003; Sullivan, 1999). Generally, women define career differently from men. Evetts (1990) states that men usually employ long-term goal-setting strategies, while women normally engage in short-term career plans and adjust their own goals to their family needs. Moreover, Pascall et al. (2000)

conceptualizes that women are involved in intermittent career strategies, as they always need to opt in and opt out from working life due to other commitments in their life such as being a housewife or caregiver. As such, there is evidence that protean careers may be advantageous for women as it allows women to balance work and family responsibilities more efficiently (Reitman & Schneer, 2003). On the other hand, it is said that traditional career model is more suitable for men, who usually experience continuous fulltime employment under the same employer.

In sum, how career development may differ by gender is an issue that warrants further investigation as this can help organizations to modify their employment policies and management system so as to adjust to the different career patterns and needs of both genders. This subsequently helps inform the best means by which to recruit, engage, and retain them. Hence, this paper seeks to further our understandings of different career patterns of men and women. The following research question is put forward: ‘Does women adopt different career orientation from men in contemporary society?’

2. Literature Review

2.1 *Traditional career pattern*

Few decades ago, much of the research was based on the assumption that careers involve a continuous and fulltime employment with a single employer, and a sequence of jobs characterized by job promotions and increasing levels of pay (Wilensky, 1960). During that period, career development can be explained through the relationship between employees and employer in stable organizational structures in which employees always seek to progress up the organizational hierarchy so as to obtain greater extrinsic remunerations, such as job promotions and monetary rewards (Rosenbaum, 1979). Loyalty and lifelong employment were norms in society formerly as a consequence of employer’s implicit promise of job security to workers (Rousseau, 1989). Additionally, promotion was generally based on seniority and length of service. As a result, career success was always evaluated through status recognition and explicit job rewards, such as salary (Rosenbaum, 1979).

The abovementioned linear career models emerged as a result of the dominance of the male-as-breadwinner and female-as-homemaker family system back in the 1950s (Sullivan & Crocitto, 2007). Traditionally, there was a strong belief in the gender stereotypes. Men were seen as the primary income-earner in a family, whereas women were the family caregivers who

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should stay at home rather than take on paid work (Sullivan & Crocitto, 2007). This social norm persisted until the mid-1980s, whereby nearly half of people embraced the norms of gendered separation of roles, with the men in the breadwinner role and the women in the caring role (Dench, 2010). It is suggested that men tend to hold traditional linear career pattern (Reitman & Schneer, 2003), where they generally work for organizations that were structured with hierarchical systems, whereby upward movement or job promotions within one or two companies were seen as their major career success (Dalton, 1989). Other than that, Levinson et al. (1978) develops a life stage model characterized by alternating periods of stability and turbulence, in which development tasks and problems need to be addressed progressively in order for men to successfully advance to higher level of positions in their organizations. Failing to complete each of these developmental tasks is believed to halt their career progress. In order to achieve their life goals at each stage of development and proceed to higher level, men needed supportive partners, especially their wife, the primary family caregivers, to take care of their children while supporting their husbands' career ambitions (Levinson, 1978), and hence there appear the normative views of women as the homemakers.

Nevertheless, career development process is different for women due to the social norms that stereotype women as the homemakers. The traditional occupational pattern of women can be referred as M-curve employment pattern, which indicates the prevalence of the quit-and-return work pattern for women (Miller, 2003). Women have a high tendency to work in their early twenties, but drop sharply in mid to late twenties around the time of their marriage, and continue to drop further by their early thirties, which is the child-bearing and raising years. Once their children have grown older, women will start returning to work in their late forties as their child-caring responsibilities have diminished (Miller, 2003). As can be seen, unlike the linear career pattern of men, women tend to adopt intermittent and non-linear career pattern that suits their changing responsibilities throughout their lifespan (Reitman & Schneer, 2003). Therefore, Tharenou et al. (1994) argue that it seems questionable that women's careers can be adequately explained by stage models developed with male samples. This is mainly due to the distinct aspects of women's working experiences including sex role stereotyping and caregiving responsibilities, which will interrupt their career progressions throughout the course of their life (Sullivan & Mainiero, 2007).

2.2 Contemporary career pattern of women

Since two decades ago, reduced family size and increased education levels among females have triggered them to participate more in the employment sector (White & Rogers, 2000). The Economist (2009) states that there is an overall shift of gender composition of the workforce; women who were once the homemakers, have increasingly gained entry to what there were once exclusively male career pathways, including law, professional sports, the military, and top-level corporate positions. This indicates that millions of women who were once dependent on men have now taken control of their own economic fates.

In early careers, men and women generally start off with similar career preferences. However, due to life experiences, these career preferences will subsequently deviate over time. Life situations such as having children could move women off their original career path (Lyness & Thompson, 2000). Despite the long hours they work outside the home, women still hold the responsibilities for household tasks and childrearing. As such, Burke and McKeen (1994) assert that working women possess higher level of stress than working men due to the social expectations and sex role stereotyping in modern society. As a result, women tend to redefine their career goals and adopt short-term career strategies where they have the chances to opt in and opt out from work life based on their changing responsibilities throughout their lifespan (Hull & Nelson, 2000). Therefore, discontinuous career pathways become the major characteristics of women's career development primarily due to the needs of achieving balance between work and family responsibilities in their life (McDonald et al., 2005).

Lyness and Thompson (2000) also assert that women's career development is characterized as being less-traditional, hierarchical career paths as well as the hierarchical career ladder. Richardson (1996) investigated the careers of women accounting professionals and characterized them as having snake-like careers compared to the ladder-like careers of male accountants. Furthermore, Gersick and Kram (2002) also discover that women in their mid-life characterized their career tracks as a series of "zigzags", defined by personal values, customization and work-life balance. As such, modern women are said to have complex careers, referred to as multi-directional career development (Baruch, 2004), which is distinct from men. Additionally, many women choose to opt out of the workforce due to pregnancy or child caregiving responsibilities, yet most of them eventually return to work once their children have grown up. As evidence, Hewlett and Luce (2005) find that 74 percent of the professional

women who had left work had returned voluntarily, yet only 5 percent of the women surveyed were interested in returning to the companies they left, indicating that many women are increasingly pursuing protean careers that challenge the traditional view of career as a series of hierarchical moves within a single organization (Hall, 1996). Discussion on protean careers will be continued further in the following paragraphs.

2.3 Protean career orientation (PCO)

According to Hall (1996), the 'Protean' term originates from the metaphor of Proteus, the Greek God that is believed to have the capability to change shape at will. Hence, individuals with PCO are said to be able to proactively adjust themselves to adapt to the fluctuating work environment in order to remain employable. Hall (1996) also states that protean career is engaged by individuals that emphasize on self-driven career over organizational control. Similarly, Briscoe & Hall (2006) also explain that protean career is typically dominated by two important dimensions, which are value driven career orientation and self-directed career management. Values driven attitude allows individuals to manage their career progress based on their own values. On the other hand, individuals with self-directed career management tend to navigate their own career pathways via independent strategies rather than depend on others, particularly their employers (Briscoe & Finkelstein, 2009).

Unlike traditional careerists who place their priorities on climbing the corporate ladder (Wilensky, 1960), the protean careerist is constantly and innovatively seeking work challenges in pursuing their own career paths (Briscoe & Hall, 2006). The way protean-oriented individuals define career success is very much different from that of individuals who hold traditional career paths. Generally, the protean careerists put more emphasis on subjective career success. It refers to feelings of satisfaction and accomplishment regarding one's career (Seibert, Crant, & Kraimer, 1999). It is expected that protean-oriented individuals are more actively striving to attain their desired career goals, which in turn makes them feel more successful in their career (Arthur et al., 2005). Besides setting their personal goals for career success, protean-oriented individuals often tend to pursue freedom and own growth that will allow them to engage in continuous learning, which in turn helps in updating their behaviors, such as development in employability (Cheng & Ho, 2001). Additionally, Seibert et al. (1999) claim that protean career is the contract within oneself, rather than between oneself and the organization (traditional career model), leaving much of the career development to people's

initiation and proactivity. Hence, as opposed to the aforementioned traditional linear career model which emphasize on lifelong employment and loyalty towards one or two organizations, individuals with strong protean career orientation tend to engage in high mobility and flexibility across organizational, departmental, and functional boundaries (Hall, 1996).

2.4 Gender Difference in PCO

Valcour and Ladge (2008) state that women in modern society may go through multiple career exploration cycles so as to learn, master, and create vocations that satisfy their own definition of career success and personal goals. For instance, Shapiro et al. (2008) indicate that women prefer to direct and manage their own careers while rejecting the traditional long-term employment model. Also, they are no longer acting as employees working under the instructions of their employers but rather setting their own terms of employment (Shapiro et al., 2008). Furthermore, women have been found to engage more often in short-term planning using incremental career strategies, a typical characteristic of PCO, while men have more long-term career goals, which is more typical of traditional career orientation (McDonald et al., 2005). This is congruent with the self-directed nature of protean career that often results in greater adjustment of family responsibilities (Hall, 2002).

According to Hewlett and Luce (2006), women are at particular disadvantage when attempting to conform to the traditional career pathways. Most organizational cultures are still based on the traditional notions that assume workers will fully commit their energy and efforts to their job and will not let outside responsibilities interfere with the job. Such organizational culture does not match the lifestyle of modern women. Despite the longer working hours and increased work performance pressures, society nowadays is still expecting women to bear with the burden of household and care giving responsibilities. Hence, women are having hard times to fulfill both their work and non-work tasks (Hewlett & Luce, 2006), and therefore the adoption of PCO. In weighing the costs and benefits of following a traditional career, many women, especially mothers, decide the costs of advancing to a higher level are too high especially in terms of the negative impact on their family life (Grady & McCarthy, 2008). Instead, they are picking the career that allows them to be successful on their own terms and to achieve balance in work and family life. Hence, the inflexibility and extreme demands by the employers today have stimulated women to look for alternatives in their working life (Heslin, 2005).

Additionally, Reitman and Schneer (2003) discover that protean-oriented women are better able to combine both work and family responsibilities as compared to women who follow traditional career paths. Hence, women on protean career path are more likely to be married and have children. Moreover, women on PCO generally have equal income as men, whereas women following traditional paths earned 20 percent less than men (Reitman & Schneer, 2003). In terms of quitting jobs, Cabrera (2007) states that most women only quit the workforce temporarily, rather than permanently (Story, 2005). When they return, many women decide to be their own career agents while rejecting the traditional career model that is often impracticable in their lives (Shapiro et al., 2008). Instead of escaping permanently from working life, women are actually quitting from the traditional career model, becoming free managers who can create and govern their own career paths, which in turn allow them to satisfy their changing needs across the life span (Mainiero & Sullivan, 2006).

Inceologu et al. (2008) emphasize that women are less driven by objective career success (characteristics of traditional career pattern) that involves monetary reward, status, and promotion. Instead, they pursue the kind of career that enables them to be successful on their own terms and to find balance in their lives (Heslin, 2005). Women's career success outcomes are influenced by their interactions with others in the workplace as well as by their own evaluations of how well they are meeting work role expectations (Valcour & Ladge, 2008). Hence, defining career success subjectively based on fulfilling personal values allows women to experience psychological success, which in turn reflects the adoption of PCO among female workforce. Overall, inflexible work schedules and long working hours make it impossible for many women to achieve balance in both work and family responsibilities, hence they are forced to adopt PCO in order to create careers that allow them to meet these competing requirements (Reitman & Schneer, 2003). Building on the above literature review, we propose that:

General Proposition: Women are more likely to adopt PCO while men are more likely to exhibit traditional career patterns in their working life in contemporary society.

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The Issues and Challenges Facing The Female Entrepreneurs In Lagos State, Nigeria

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Abstract

This study investigates on the challenges and issues that female entrepreneurs faced in developing counties like Nigeria. From the 80 observations descriptive statistics was employed. The outcome of the findings indicates that the success of female entrepreneurs is hindered by family pressures, unexposed to market, their lack of education and discrimination against their male counterparts. The study recommends that mentorship programs that will enlighten the female entrepreneurs must be put in place and the government should offer financial support to the female entrepreneurs to assist them in boosting their business.

Keywords: *women, entrepreneurs, education, Nigeria.*

1. Introduction

In the entrepreneur scene, female entrepreneurs are turning to be more important players in the industry (Byrne et al, 2013). In spite of the fact that the number is small when compared with men owned businesses, it is encouraging as it demonstrated that females no more follow the generalization that men are the only one to be salary earners in the family (Kariy, 2013). It is commendable that women can discover success in their own businesses even though, there are various obligations by women like taking care of the family.

Generally, women in Nigeria are thought to be at the base of poverty ladder according to (Ogujiuba et al, 2013), they were involved in commercial activities of the country during pre-colonial period for different reasons, among which was to increase their family income (Ogujiuba et al, 2013). Women really dominated the small scale industry during the colonial era even though, they don't acquire lots of profit compare to male counterparts. Due to oil boom and government policies during the post-colonial period, there is a significant drop in numbers of women who are active in commercial sector (Mohammed et al, 2016). Nevertheless, from the 1980s, many women joined the entrepreneur activities once again as a means for their basic needs for survival and for their families (Mohammed et al, 2016).

However, women confront huge challenges related to gender in expanding and operating their small scale enterprises as well as establishing a new one (Abdulkadir et, al. 2012). Traditions

and culture are disadvantages for women as it separates them from their male counterpart in different field including business (Mtey et, al. 2013), and they lack proper management skills and finance to operate the businesses. According to report by Kariy (2013) women faces more harassment from different council authorities than the male. The success of women enterprises faces threat from these challenges.

2. Literature Review

Women consist of more than half of the total population of Nigeria (Mohammed et al, 2016), and only about 35% of them are involved in entrepreneur business in form of small, medium or large enterprises (Mohammed et al, 2016). Usually, these enterprises tend to have the innovativeness and adaptability that are basic business issues for women. (Fields 2013). Women are not well represented in the process of making policies in Nigeria regardless of their economic, education, social status and physical population. Nevertheless, given the dynamic way of the Nigeria environment, various changes have developed, including the acknowledgement of the capabilities of women and their economic contribution.

Even though, the constitution of Nigeria discusses of equality between male and female, the superiority of males is still dominant as ladies are not treated equal to men. Before they can enter into the entrepreneur businesses, they need the approval of the leader of the family who are mostly men. Traditionally, entrepreneur business has been seen as male task, and that has been hindering the development of women entrepreneurs (Veland et al, 2015).

In the aspect of education, even after over 55 years of independence, women in Nigeria are still lagging far behind in education compare to men. Those who are educated among the women are given either inadequate or less education compare to male somewhat because of poverty, early marriage or household responsibilities (Mtey et al, 2013). Because of absence of proper education, most female entrepreneurs do not know about the improvement of new innovation, new methods of marketing, production, networking and other support that can help and encourage them to rise and compete in the field of management.

Lack of entrepreneurial aptitude involves sympathy toward women entrepreneurs as most of them have limited abilities and capabilities in the entrepreneurial industry (Gashi & Ramadani, 2013). Women entrepreneurs fail to defeat the difficulties and risk that may arise in their working environment even after attending numerous training on entrepreneurship.

Management has turned into a specific employment which just effective managers perform. Female business people some of the time are not productive in administrative capacities like organizing, directing, recruiting, leading, planning, controlling, motivating and coordinating (Imeraj &Gruda, 2013). Limited or less women management ability has therefore become an issue for them to run the enterprises effectively.

3. Research Methodology

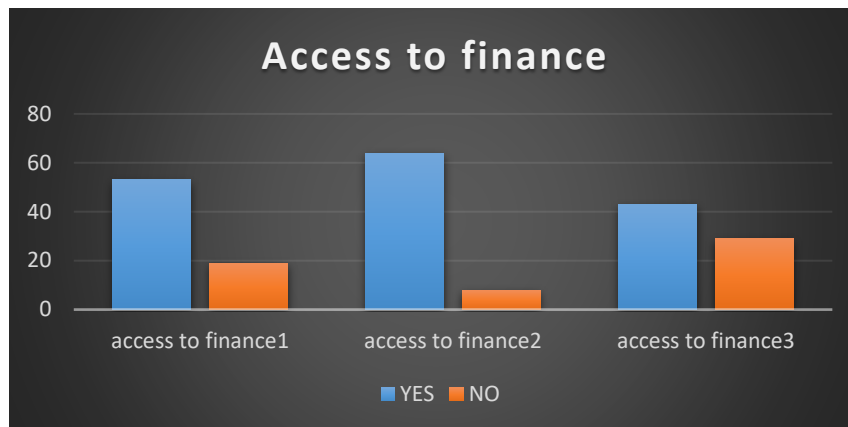
The nature of this research is descriptive and it utilizes survey strategies in assessing the issues and challenges facing the female entrepreneurs in Nigeria. To viable conduct a substantial analysis of the data gathered on the field research, the researcher utilized descriptive statistics like charts to portray the applicable data. Primary source of data is used in this study whereby structured questionnaire were broadly utilized. The objective is to create data about the perception and assessment of women entrepreneurs pertaining to their opinion on the issues and challenges facing them in the entrepreneur industry. To establish sample size out of the total population of the study, basic random sampling techniques was utilized to choose 80small scale business own and operated by women Lagos state Nigeria. Only 72 out of the 80 distributed questionnaire we recovered which represent 90%.

4. Findings and Discussion

4.1 Access to Finance

Having access to finance to startup business is one of the major challenges facing the women entrepreneurs in Nigeria because there is limited way of getting finance that is provided to them by the federal government of Nigeria. Several questions were asked to seek the opinion of the respondents on whether they are facing challenges in their business because of the lack of access to finance.

Figure 4.1



Source: Respondents opinion, 2016

The first question pertaining to access to finance is “*my lack of financial skill before I started this business is a challenges to me*” (indicated by ‘access to finance1’ in the above figure). The result shows that 53(74%) out of the 72 respondents believe that their lack of financial skills pose a major challenge to the growth of their business while only 26% (19) believe otherwise. This means that many women faces challenges in the entrepreneur industry because of their little or no financial skill.

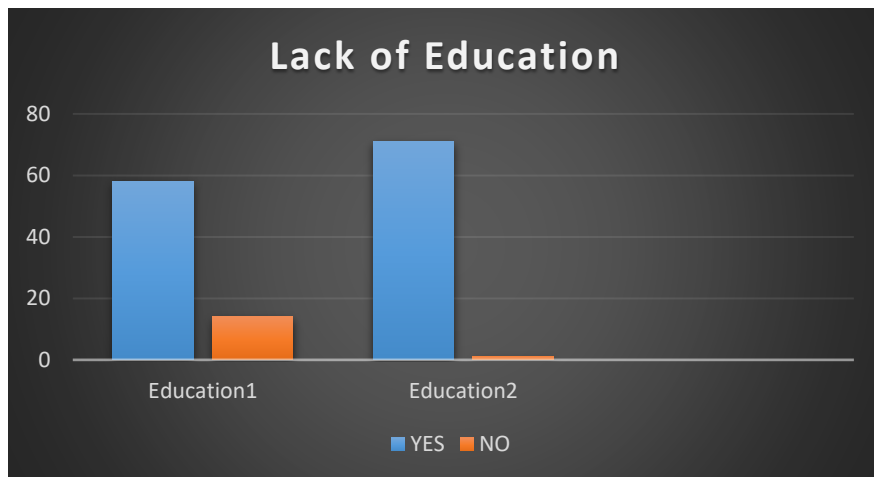
The second question asked was “*no access to finance have been my major challenges*” (indicated by ‘access to finance2’ in the above figure). The result indicated that 64(89%) of the respondents believe that no access to finance causes major challenges to them in the entrepreneur industry while only 8 (11%) think otherwise, this may be because they have their own personal sponsors.

The last question was “*I am facing these challenges due to the nature of my business*” (indicated by ‘access to finance3’ in the above figure). 60% (43) of the respondents believe that they are facing challenges in their business because of the nature of their business, while 40% (29) do not believe their nature of business is what causes the challenges they are facing in the industry.

4.2 Lack of education

This section highlights the opinion of the respondents on lack of education of the female entrepreneurs as the challenges facing their business.

Figure 4.2



Source: Respondents opinion, 2016

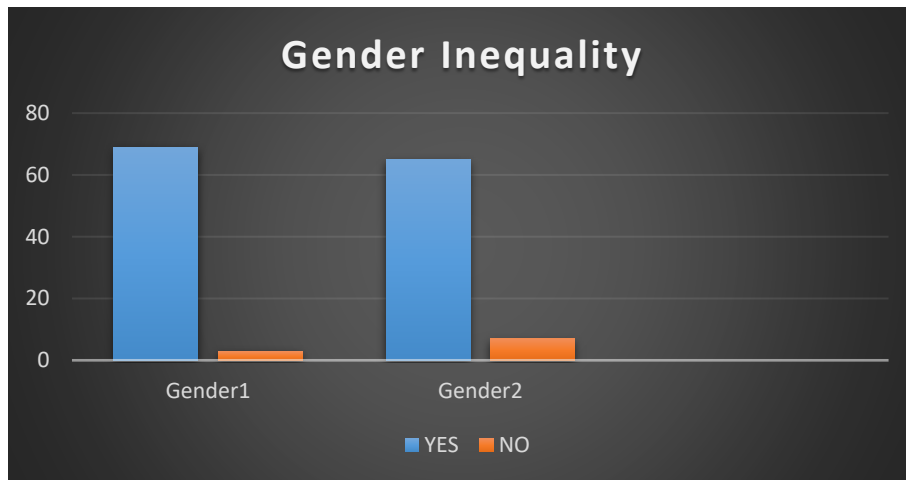
The first question asked was “*my low level of education is a challenges to me in meeting up with competition in the industry*” (indicated by Education1 in the above figure). The response indicates that 58 (81%) of the respondents believe that their low level of education is causing them major challenges in the entrepreneur industry. While 19% think otherwise.

The second question was “*I have no managerial skills*” (indicated by Education2). The result shows that 71(99%) of the respondents do not have managerial skills that will help them in making critical decisions that will promote their entrepreneur business. This means that, the education level of the female entrepreneurs is causing major challenges to their business as most of them have little or no education and they have no managerial skills that will assist them in making decisions.

4.3 Gender Inequality

Gender inequality has been one of the major problems facing the women entrepreneurs. Following explain the respondents’ opinion on gender inequality in the entrepreneur industry. The first question was “*the challenges facing the women entrepreneur are gender related*” (indicated by gender1 in the figure below). The outcome shows that 69 (96%) of the respondents believe that women entrepreneurs are facing gender related challenges in their business while only 4% feel otherwise.

Figure 4.3



Source: Respondents opinion, 2016

The second question says “*the role I played in the family is a challenge to my business*” (indicated by gender2 in the above figure). Over 90% (65) of the respondents says that role played in the family pose a challenge to their business. The result prove that gender inequality exist in the entrepreneur industry and it is hindering the progress of the women entrepreneurs. Women are seen has the one to take care of the houseand also discrimination exist in the way women were dealt with in the entrepreneur industry.

5. Conclusion

This research was conducted to investigate the challenges faced by women entrepreneurs in Lagos state Nigeria. From the survey results, it can be concluded that women entrepreneurs face various of challenges in their business. Most of the women entrepreneurs stressed that the challenges they face like gender inequalities, lack of access to finance and their education levels obstructs the accomplishment of their business and benefits. Recommendation for this study is that, female entrepreneurs should be encourage to take part in businesses more association ought to be set up for the advancement of female entrepreneurs in Nigeria. Besides, adequate measures that will increase access to finance by the female entrepreneurs should be undertaken, for instance, the government should intervene in reducing discrimination in the financial institutions and help the female entrepreneurs in getting access to the international markets.

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Shifting “Reproductive Work” to the Public: “Nakorn Chum Retro-Market” and
“Traditional Foods” Selling as Space of Aging Women in Kamphaeng Phet
Province, Thailand

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Abstract

“*Nakorn Chum Retro Market*” is a type of walking street market and held at the beginning of every month. To construct nostalgic sentiment, the retro market is held in the area of “*Nakorn Chum*” ancient city where was ever the center of commerce in the past century. The nostalgic sentiment of the retro market are composed of cultural components such as dressing in the traditional Thai costumes, Thai dancing shows and local handicrafts etc. but the highlight of market is “*Traditional Foods*”. Cooking “*Traditional foods*” is required skill and knowledge from the aging persons who can claim the “original recipe” especially women. So, can be seen that the most of food sellers in the retro market are aging women who use their cooking skill which always seen as “Reproductive Work” in Domestic Sphere to do in the Public and in the space of retro market, economic and cultural value were added into reproductive work, such cooking “Traditional Food”. In this paper, “*Nakorn Chum Retro Market*” is considered as social space of aging women. The paper aims to explore the roles of aging women in “*Nakorn Chum Retro Market*” and argues that in the structure of power, women are not merely passive victims but they are active agents. They try to negotiate their position as much as they can under the limitations. They use feminine attributes and skills from reproductive work in domestic sphere which they are familiar to be advantage for themselves in public space such the retro market that why author titled “Shifting Reproductive Work to the Public: “*Nakorn Chum Retro Market*” as Space of Aging Women in Kamphaeng Phet Province, Thailand”.

Keywords: *Retro Market, Social Space, Aging Women, Reproductive Work*

1. Introduction

Long time slumbered city was waked up again. More than 700 years “Nakorn Chum” city where ever been the commercial junction is being colorful again because of the “Nakorn Chum Retro Market” held in the area of ancient city. At first sight when entered to the market one will see the plenty of “Traditional Foods” sellers in Thai Traditional Costume who are cooking, selling and talking each others. The scenery of ancient Thai-styled wooden houses encourage the feeling of nostalgia. These nostalgic sentiment attracts many customers/tourists from both inside and outside the province. Certainly, it also can pull a lot of money from customers and tourist’s pocket.

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In the context of tourism promotion, many government organizations play crucial role for sponsoring and supporting the market, but the main organizations are seemingly DASTA (Designated Areas for Sustainable Tourism Administration(Public Organization) and “Nakorn Chum” Municipality. DASTA grants the money for market’s committee for doing projects to improve the market such as “Low carbon Market” and Municipality is working closely together with market’s committee and sellers.

The highlight of the market is many kinds of “Traditional foods and desserts”. So can be seen that the most of sellers are women especially aging women, their age between 50-80 years old. The most of them are low educated, 4th year primary - secondary school. Under the limitations, the ways they can earn money not too much. So the most of them are sellers in normal market. Therefore selling in the retro market is only supplement income because the retro market is held only 3 days per month.

It not only they play a crucial role as “Traditional Foods” sellers, but they also play a crucial roles as cookers of community, market’s committee etc. consequently, in the paper “Nakorn Chum” Retro Market is considered as space of aging women. This paper was written from a part of collected data from field work before doing the research project. So the following points are only primary notices of author.

2. Literature Review

2.1 *Women and Works*

The sexual division of labor, the arrangement of work into clearly gendered public and private spheres or spheres of production and reproduction, has been theorized particularly by Marxist, materialist, and socialist feminists in the 19th and 20th centuries. Their analysis is rooted in Friedrich Engels’ “The Origin of the Family, Private Property and the state (1884), which added an understanding of the sphere of reproduction and women’s work to Marx’s largely gender-blind division of labor analysis. Recent work of feminist ethnographers has also suggested that virtually every known society exhibits such a gendered division of labor, although specifics vary from culture to culture. “Women’s work” is always devalued, although the work itself may vary.

In “The Origin of the Family, Engels argued that “the worldwide defeat of the female sex” occurred at the moment at which early societies were able to produce surplus value (i.e., more wealth than the community or family needed to subsist) consolidated as private property. The

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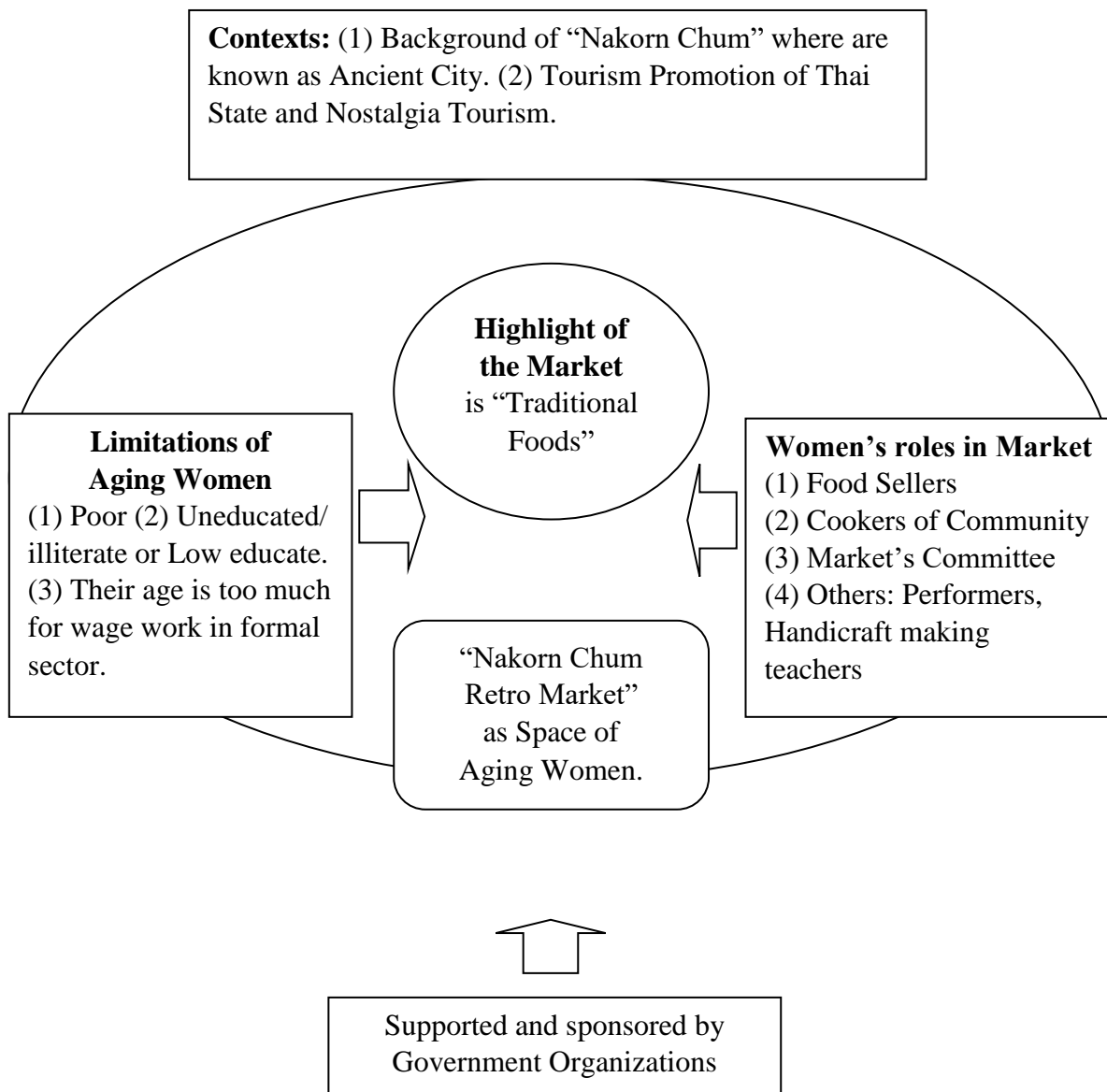
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need to pass private property on through inheritance, then, necessitated the control of women's sexuality and thus the confinement of women in the family, the private sphere of reproduction. This division of labor serves the goals of industrial capitalism well, as women's unpaid labor in the private sphere is exploited by capital to reproduce and sustain the workforce.

Feminists in the 19th and 20th centuries extended this division of labor analysis as a primary tool for understanding the gendered division of the work of child rearing as well as occupational segregation of the paid workforce and the division of psychological and emotional labor in the family and society. Alexandra Kollontai note the class bias of this ideology, which valorizes middle-class women's motherhood while not protecting pregnant working-class women from drudgery as household servants. Later, Shulamith Firestone argued that the division of reproductive labor is the cornerstone of the sex/gender system. Other radical feminists and cultural feminists have suggested that women's separate sphere can be a retreat, a resource, a place of safety for women, an entirely separate culture.

Engels' solution to women's oppression under capitalist patriarchy was both to bring women into the public sphere of labor and to abolish the family as primary economic unit. Socialist feminists in the 20th century have offered similar solution. Charlotte Perkins Gilman, for example, proposed turning all of women's unwaged labor into paid labor through communal nurseries, and kitchens; other socialist feminists have proposed that women be paid "wages for housework." Psychologists Nancy Chodorow and Dorothy Dinnerstein, who saw the roots of inequality in the sexual division of child-rearing labor, argued that moving men into the private sphere to share the work of parenting equally with women will ultimately end inequality. (Kolmar and Bartkowski, 2005)

Figure 1: Framework



3. Findings and Discussion

3.1 The Emerging of “Nakorn Chum Retro Market”

The rise and fall of “Nakorn Chum” Ancient City

In 1200 A.D.”Nakorn Chum” city was built by the monarch in Sukhothai Era. It was the center of commerce and junction of water transportation, because of the city was built along the river and canal, “Ping” river and “Klong Suan-Maak” canal. Thus “Nakorn Chum” was the most prosperous for 200 years (around in 1200-1400) after that it fell down and people moved

to the opposite side of “Ping” river (Kamphaeng Phet Province in present) because of the effect of river bank erosion that collapsed the “Nakorn Chum” city’s wall. After that “Nakorn Chum” city became a small city where subjected to the Ayuttaya’s monarch.

In 1780, at the begin of Rattanakosin Era, the prisoners of war from Vientiane (Lao PDR in present) were forcibly moved to “Baan Klong Suan-Maak” (Nakorn Chum area in the past). At that time, “Baan Klong Suan-Maak” was just a small community but plenty of natural resources and suitable for settlements. Consequently, people from different places and diverse ethnicities such as Karen, Tai, Mon and Chinese for example migrated to “Baan Klong Suan-Maak”. Unfortunately, the smallpox and other diseases were scourged in “Baan Klong Suan-Maak” so a lot of people died and the rest of them were afraid of and moved away. Therefore, the village became quiet until in 1906 King Rama V came to “Baan Klong Suan-Maak” to encouraged his people. After that the situation got better and people moved back.

In 1913, the status of “Baan Klong Suan-Maak” was changed from “Village” to “District”. In 1939, the name of “Baan Klong Suan-Maak” district was changed to “Nakorn Chum” district. “Nakorn Chum” district became the center of commerce and water transportation again. The most of villagers transported by many kinds of boat. Until around in 1950, the road from Bangkok to Lampang province was constructed. For that reason, water transportation was seldom used and in finally people changed to use land transportation. Since then “Nakorn Chum” district was not center of commerce and transportation anymore and it became abandoned town. The most of educated youths have moved to the city or other province to study or find the job opportunity and aging people are leaved stay at home. Under the context of tourism promotion, in 2000 government tried to revived the “Nakorn Chum” district again so in 2011 “Nakorn Chum” mayor tried to established “Nakorn Chum Retro Market”.

3.2 Nostalgia Tourism in Thailand

After “Tom Yum Kung” economic crisis in 1997, the nostalgic phenomenon was emerged and widespread in Thailand. It’s clearly manifested in retro popularity such as retro fashion designs, retro books and cinemas, retro market and etc. Such phenomenon is called ,by Anchalee Chaiworraporn, “*Nostalgic Sentiment*”. She noted that such sentiment occurred from the worse situation of economic life suddenly from the economic crisis. People realized that the capitalism and Western-modeled development does not work. Therefore, people try to

revive the traditional or customary institutions or “*Thainess*”. In Thailand the nostalgia is closely referred to the idea of nationalism (Kittiarsa, 2003).

Eric Hobsbawm noted that “Invented tradition” is a set of practices, normally governed by overtly or tacitly accepted rules and of a ritual or symbolic nature, which seek to inculcate certain values and norms of behavior by repetition, which automatically implies continuity with the past. Inventing Traditions is essentially a process of formalization and ritualization, characterized by reference to the past, if only by imposing repetition (Hobsbawm, 1983). In this paper “Nakorn Chum Retro Market” is considered as “Invented tradition” where full of producing and consuming the symbolic and ritual. In retro market where occurred from nostalgia, individual do not only consume and exchange based on object utility but on symbolic consumption and exchange. Namely, to fulfill the emotional desire, social imagination and identity and aesthetic the symbolic consumption is not only for response the physical needs, Baudrillard calls “Logic of Meaning” (Kittiarsa, 2003). To construct the “ancient” for “Nakorn Chum Retro Market”, it is established from various cultural elements.

The retro market was organized in 2011, just like a temporary walking street market. At the beginning, it was held along the road near Mae Ping River for 3 days per week. Two years later, it was moved to “Nakorn Chum” area and the number of sellers was increasing from 40 to 100 but market place is preserved for the sellers who live in Nakorn Chum Community only.

Moving the Retro Market to the area of “*Nakorn Chum*” ancient city, where was ever the center of commercial area in the past century (more than 700 years) and plenty of ancient Thai-styled wooden houses making sense of nostalgia. To construct the nostalgic sentiment sellers dress in the traditional Thai costumes (similar to the period of King Rama V), Thai dancing shows and local handicrafts etc. but the most highlight of the market is “*Traditional Foods*”. In the context of nostalgia tourism, Nakorn Chum Retro Market became the space of aging women. This is because of the markets are public space where women familiar to and cooking is skill that women are expected from society as well.

3.3 Aging women’s Roles in “*Nakorn Chum Retro Market*”

Ester Boserup’s statistical data indicated that women in South East Asia participate in the market in higher rate than in others. In Thailand, women around 56% were sellers but there are a few studies about women sellers in Thai society (Wongted, 2006). Warunee Bhusinsit (2000) observed that two important roles of women that invisible from Thai woman’s images are the

role as seller and the role in political arena. Even though the role as seller of Thai women was revealed in historical period since Ayuttaya Era. That is because of the image of women seller who stand among people, negotiable, considerable and can earn income by themselves (maybe also support the family) seem contradict to the Thai woman's image who is polite and obedient, that why the image of woman seller is invisible.

The rapid economic change in Thailand under the globalization and transnational capitalism, under the logic of "flexible accumulation", leads to the state policies which emphasis on the industrialization. In 1960, by financial supporting from USA the first "National Economic Development Plan" was issued and implemented. The government tried to promote the industrial sector and hoped to be a "newly industrializing country" in Asia. Consequently, the expansion of factory brought to the demand of massive labors. Young women from all parts of country, especially from rural area, were pulled out from the houses to be wage workers both in industrial and service sectors in urban. Women trend to participate increasingly in wage works in the public sphere. Higher education also bring them the working opportunities in public sphere. Many working women, both single and married, no time to do the reproductive works. Reproductive works were commercialized, can exchanged in the market and domestic workers, food sellers or laundry business emerged and became more important.

The most of "Traditional foods" sellers in "Nakorn Chum Retro Market" are women, especially aging women. An informant said, "*because women can sell more than men, (cooking and selling) is women's work, women seem friendly (more than men) to customers, so women can do this job better than men*". It's illustrated that market is a public space where women can come to experience and interact with outsiders and the place where women gain economic authority. Aging women play a vital role in "Nakorn Chum Retro Market" not only as "Traditional Foods" sellers but being the important element that fulfill the nostalgic sense of the "retro market".

3.3.1 Traditional Foods Sellers: Cooking Skill and the claim of "Original Recipe"

"Traditional Foods" and desserts are the highlight of "Nakorn Chum Retro Market". This is the reason why women play a vital role in the market. Formerly in Thai society, women are expected to be good at in cooking. Such a Thai proverb like "*Women who excellent in cooking they will be the beloved of her husband until he die*" or similar to English proverb like "*The*

way to a man's heart is through his stomach" the proverb illustrates that Thai women are expected and socialized in order to be "idealized woman" or to be a "good woman" for her husband. Even though in the present socio-cultural and economic change, Thai women are not expected to be good at in cooking for her husband because they are educated and having opportunities in working equally to men in public space. These are young educated Thai women, but for the old generation who are around 50-80 years old women are still uneducated or low-educated women. Consequently the aging women who are poor and uneducated/low-educated have limitations to access the wage works in formal sector. The most of them stay at home for caring the children or feeding their pets. In poor household, aging parents are seen as burden of family so they are leaved alone without any caring from their sons/daughters. The survey results of National Statistical Office illustrated that aging person who were leaved alone are increasing every year. In 1994, 3.6% and in 2007, 7.7% and in 2011, 8.6% of aging person were leaved alone.

A market's committee says that one of main purposes in establishing the Nakorn Chum Retro Market is to encourage aging persons to do activities and helps them gain extra-income because they gain allowance elderly about 600-1000 baht from government depend on their age. Thus, "Nakorn Chum Retro Market" becomes space of aging but in this paper focusing on aging women. In this space women can use their skill such a cooking skill usefully for economic, social and cultural space construction. Their status as aging person lead them can claim their "Original Recipe" that they learn from their ancestors and consumers seemingly believe. Indeed, the most of tourists may do not pay attention to the "Originality" of recipe or not because they only consume the symbolic of "ancient, oldness" to fulfill their nostalgic sentiment.

3.3.2 *Cookers of Community: "Plee Ya"*³, *cooking the "Khee-lek"*⁴ *Curry" on 15th lunar month 12 (Loy Krathong Day in Thailand)*

Nakorn Chum's villagers believe that on 15th lunar month 12, all nutrients and medicinal properties will be pulled from all parts of Khee-lek tree to the treetops and flowers by influence of the moon, so people will gain much nutrients and medicinal properties if they having "Khee-

³ "Plee Ya" is a ritual for apologizing the spirits before picking the "Khee-lek" or Cassia Tree because villagers believe that there are holy spirits in "Khee-lek" trees.

A.1.1 ⁴ "Khee-lek" or Cassia Tree or Thai Copper Pod is known as Thai herbal foods favorite in Nakorn Chum.

lek curry” on that day. This is the reason why on 15th lunar month 12 in every year before the sunrise villagers will go to pick the Khee-lek’s treetops and flowers for cooking but before picking them they will conduct the ritual called “Plee Ya”. In the ritual women will play a vital role since “Plee Ya” till cooking the “Khee-lek” curry. They believe that women can communicate with holy spirits so that a woman will conduct the ritual by spotting three incenses and praying before picking “Khee-Lek”. After that they bring the treetops and flowers of “Khee-lek” for cooking. Villagers also believe that if they picking, cooking and eating all of “Khee-lek” curry within that day the “Khee-lek” is going to be the elixir herb that good for their life.

From the ritual it is may reflects that “cooking”, *as normal routine activity*, is ritualized and publicized. In other words, women can shift “reproductive work” which is the individual activity in household or in domestic sphere to public sphere that everyone in community can joint. This ritual became the “space” of women who play a vital role since “Plee Ya” to the cooking “Khee-lek” curry and in this ritual the cooking as reproductive work is added the social and cultural value.

3.3.3 Market’s Committee as a source of Political Power.

Besides of the role as “Traditional Foods” sellers, “Nakorn Chum Retro Market” is also the space where aging women can gain political power. Market’ committee are responsible for managing and improving the market. They work systematically by issued the regulations, in every month they arrange the committee meeting together with Nakorn Chum Municipality’s officers to plan for next month activities, to inform the important things and discuss the problem solutions etc.

Market’s Committee are consisted of a head of committee and 15-16 members. All of (or the most of) them are women who literated especially the head of committee. Such as the present committee’s head is 60 years old and retired government official (former teacher) and the other committee as well. Because of they have to responsible for managing, solving the problems and due with outsiders or government officers and sometimes they have to writing the project proposals to gain budget. Moreover, the most of them are well economic status, because there is no salary for committee, especially committee’s head she neither gain salary and nor sell anything in the market in order to prevent the conflict of interests and the good governance reason.

In addition, to construct and sustain “nostalgic sentiment” to attract the attention of tourists and continue the retro market on, they issued the regulations to manipulate the market order by evaluation the behavior of sellers such as sellers wearing the traditional Thai costumes all the times or not, they use the banana leafs instead of foam boxes and plastic bags, conduct the waste segregation or not. That is reason why “Nakorn Chum Retro Market” is the first Low Carbon Retro Market in Thailand. The regularity of coming to sell when the market held is an important evaluated criterion as well. It reflects that their role as “Traditional Foods” sellers is very important to the sustaining of the “Nakorn Chum Retro Market”. Namely, Without them the retro market may be quitted.

The motivation that reinforce the sellers to conform the rules is the chance to be selected to go to sell in annual fairs, the big annual fairs will be held twice a year in Kamphaeng Phet. The sellers who are selected to sell in annual fairs can gain much profit from selling “traditional foods” or they may be selected to join the special events that outsiders contract through head of committee. In general, sellers who are the member of “Nakorn Chum Retro Market” cannot go out for special event without permitted by committee’s head. This organizing structure, relationship between committee’s head and sellers indicated the power and the position of women in various levels within the market.

4. Conclusion

Marxist feminist theory describes the relationship between sexual division of labor and women’s subordination to men. Capitalism leads to sexual division of labor, men’s work place is in public sphere and their works are productive and paid work. Contrast to the women’s reproductive work that is unpaid and devalued. They are confined to do the housework in domestic sphere. Following the theory, women trend to be considered as passive victims and I argue that in the structure of power, women are not merely passive victims but they are active agents. They try to negotiate their position as much as they can under the limitations. In this paper demonstrated that women use their feminine attributes and skills from reproductive works in domestic sphere which they are familiar to be advantage for themselves in public sphere. Namely, they can shift the reproductive work to do in the public. They can change the reproductive work, such cooking in this case, that unpaid in domestic sphere to be economic valued activity in public sphere and that why the author titled “Shifting Reproductive Work to

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the Public: “*Nakorn Chum Retro Market*” as Space of Aging Women in Kamphaeng Phet Province, Thailand”

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Impact of Gender Roles and Business Type: A Study of Entrepreneurship
among AIM Microcredit Borrowers

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Abstract

Gender roles and business type are two important elements that determine the success of an entrepreneurship activity. The purpose of this paper is to explore the impact of those two elements on the success of entrepreneurship activities of AIM microcredit borrowers. Data was collected based on a survey with a total of 133 AIM borrowers in Selangor, Malaysia. It consists of 71 men borrowers and 62 women borrowers. The research findings show a significance difference in the impact of gender roles and business type on the success of men and women borrowers. The findings of the survey suggest that impact of gender roles are more significant on the success of women borrowers compared to the men borrowers while the type of business conducted which varies from public transportation business to food and beverage business determines the success of men borrowers as well as the women borrowers. It is argued that gender roles have greater influence on the success of female borrowers compare to men borrowers whereas the choice of type of business differ between male and female borrowers. Female borrowers concentrated more on food and beverages and tailoring business while most male borrowers involved in public transportation business as taxi drivers. This study is expected to highlight the difference in entrepreneurship success determinants between men and women borrowers of AIM.

Keywords: Gender roles; business type; entrepreneurship activity; microcredit borrowers.

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**GLOBALISATION,
TRANSNATIONALISM
AND MIGRATION**

A Case Study of the Foreign Labour Outsourcing System in Penang, Malaysia

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Abstract

Since 2005, the government introduced the foreign labour outsourcing system to streamline the management of foreign workers. Some controversial issues emerged as workers are exploited under the management of unscrupulous outsourcing agencies. The research was conducted from May 2012 to April 2013 and in-depth interviews were carried out with four outsourcing agencies. The author established the habit to record the everyday observations and conversations in written form during the field work at the migrant laborers' hot spot. The paper focuses on the interface between outsourcing agencies who act as the migrant labourers' direct employers, and the foreign workers in the everyday lives in the host society, drawing on the Structuration Theory which highlighted the controlling and enabling factors on structural conditions. Apart from the critique on the exploitative labor migration regime, the findings show that there is an interdependent relationship between outsourcing agencies and migrant laborers. The interdependency lies in which workers give consent to work in the factory and to maintain a good relationship with their employers, while the outsourcing agencies who are interested in their industrious labor to sustain the profitable businesses likewise to maintain a harmony relationship with workers. The discussion will further reveal the wider environment of which the outsourcing agencies are embedded in with the government, factory and the local man power agency in the origin country. Further, it is observed that male and female foreign workers are managed slightly different under the scheme of outsourcing management. The future research can possibly looking into the good practices of accountable and transparent foreign labour management system, and taking into account the workers' rights.

Keywords: *foreign labour outsourcing agencies, factory workers, Penang*

1. Introduction

Malaysia is a magnet for migrant workers from neighbouring countries, mainly from Indonesia, Bangladesh, Vietnam, Myanmar, and Nepal. Wong (2010: 301) highlights that from 1980 to 2000, 25 percent of Malaysia's workers were migrants and Malaysia is the country with the highest amount of migrant labour in Southeast Asia (Devadason, 2011). In brief, the Employment Restriction Act 1968 and the Immigration Act 1957 regulated all foreign workers with work permits for their employment (Kaur, 2012, p. 247). All contracted migrant workers found jobs in the six government identified labour-intensive sectors. The manufacturing sector

recorded the highest number (688,886 foreign workers out of 1.8 million workers⁵) of total foreign workers in Malaysia (Mohd Sabri Bin Haji Karmani, 2010) with Indonesian factory workers being by far the dominant group (198,643 Indonesian workers out of 688,886 workers in manufacturing sector⁶) (Mohd Sabri Bin Haji Karmani, 2010). They are officially categorised as semi-skilled and unskilled foreign workers with an income of less than RM 2,500 a month (Kanapathy, 2006:2).

A significant change in migration policy took place from 1996 onwards. The Malaysian government officially established a state-managed foreign contract worker system, which was treated as an official migrant labour system based on work permits and contract-based off-shore recruitment. Kaur (2007, p. 81) highlights the key elements of the work permit system for less-skilled foreign workers, which is being more rigid than before: a guest-worker rotation system; repayment of advances through salary deductions; work under a specified employer; fixed term employment and return of migrant workers to their country of origin upon completion of contract. The employers hold the responsibility of obtaining and renewing work permits for their foreign workers.

Since 2005, the government introduced the foreign labour outsourcing system to streamline the management of foreign workers. Some controversial issues emerged out of the management of unscrupulous agencies against the exploitation of workers' rights in the work place. The paper focuses on the role of outsourcing agencies, who act as the migrant labourers' direct employers, which play a major role in the process of labour recruitment and organisation, and the foreign workers in the everyday lives in the host society.

2. Methodology

The research was conducted from May 2012 to April 2013 and in-depth interviews were carried out with four outsourcing agencies. The author established the habit to record the everyday observations and conversations in written form during the field work at the migrant labourers' hot spots.

⁵ Of which there was 288, 722 workers for construction sector; 256, 382 workers for plantation sector; 224, 544 accounted as domestic workers; 180, 890 workers for services sector and 163, 836 workers for agriculture sector.

⁶ The second, third and fourth largest groups in manufacturing sector are Bangladesh (170, 332 workers), Nepal (135, 764 workers) and Myanmar (92, 135 workers).

3. Theory

Drawing on the central argument of structuration, the notion of ‘duality of structure’, which implies that structure constrains and enables human agency with regard to everyday interactions in the social system, acknowledging that structures are ‘both the medium and outcome of the practices which constitute social systems’ (Giddens, 1981, p. 27). In other words, individuals’ practices and behaviours are shaped by the social structure, and their activities in turn reproduce the social structure. In the Glossary of Terminology of Structuration Theory, Giddens interprets structure as ‘rules and resources, recursively implicated in the reproduction of social systems. Structure exists only as memory traces, the organic basis of human knowledgeability, and as instantiated in action’ (Giddens, 1984, p. 377). As such, the structure is characterised only in its ‘virtual’ existence, i.e. it refers to a ‘virtual order of relations’ (ibid. 1984, p. 304) which can only be seen when actors reproduce the activity, when gets ‘instantiated’ in action. The structuration approach denotes all human beings as social actors who comprise two important principles of agency: knowledgeability, and capability. Their actions have a transformative capacity, resulting in either the changing or the maintenance of the status quo in the context of interaction with other people, within the context of specific constraining or enabling social structures.

4. Findings

4.1 A controversial issue: Outsourcing agencies as the direct employers

Outsourcing companies have a binding contract with the Ministry of Home Affairs. They were initially established to support small- scale factories⁷ to recruit and manage foreign workers, as well as to help large-scale factories to recruit migrant workers in peak production periods. Outsourcing companies had to post bonds on each worker, provide housing and a minimum salary if the worker does not have a job (Kanapathy, 2006). By 2010, about 277 recruitment agencies with binding contracts with the Ministry of Home Affairs, were operational (Kwek, 2010).

⁷ Employers who recruit less than 50 migrant workers have to hire the foreign workers through labour outsourcing agencies (Fair Labor Association and Bar Council Malaysia, 2009; Kaur, 2012).

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In 2008, the then head of the enforcement unit of the Immigration Department, Datuk Ishak Mohamed, was quoted in a national newspaper as follows:

“Outsourcing is good as it will attract foreign direct investment. Investors will not want unions to be formed in their establishments. Through outsourcing, it would be difficult for unions to be formed as the outsourcing company, and not the factory, would be the employer.”

Only outsourcing companies or manpower suppliers, which is now known as ‘Contractor for Labour’⁸ received the mandate to recruit foreign workers. The amendment have eroded the bargaining power of unions for migrant workers, which are the outsourced workers provided by ‘contractors for labour’ or outsourcing companies. These ‘non-employees’ are excluded for the benefit from collective bargaining agreements, an important agreement between employers and employees. For instances, they are not eligible to join workplace union and benefit from Collective Agreements. The Malaysian Trades Union Congress (MTUC) strongly advocating for the elimination of recruiting agents⁹; the Malaysian Bar passed a Resolution to retain the two-party employment relationship, between workers and the principal, and to end the role of all third parties, especially the ‘contractor for labour’.

Thus, the amendment of the Employment Act enables ‘the contractor for labour’ to act as direct employer between the owner operator of a company (defined as the ‘principal’) and their worker-employee. The change is justified as ‘an investment friendly anti-union measure’ (SOMO, 2013a, p. 23). Employers who recruit less than 50 migrant workers have to hire the foreign workers through the outsourcing agencies (Fair Labor Association and Bar Council Malaysia, 2009). Fernandez (Tenaganita Women’s Force, 2011), the human rights activist for migrant workers, claimed that around 80% of the documented migrants turned to be or were forced to become undocumented workers upon arrival because they found they were cheated by the recruitment agents. Since migrant workers rely on employers for contract-bound work permits and the majority of these are low-status or ‘unskilled’ workers, they have to endure

⁸ With the 2012 amendments to the Employment Act 1955 in April. The particular amendments to section 2, 31, 33A, 69, 73 brought about by the Employment (Amendment) Act 2012 [ACT A1419] relating to the ‘contractor for labour’ and their practices. (A joint statement is calling for the ban of the ‘contractor for labour’ system)

⁹ Source: <http://www.mtucworkersrights.com/> Retrieved 16 December 2013

highly exploitative or abusive treatment (Amnesty International, 2010; Kaur, 2007; SOMO, 2013).

4.2 Outsourcing agencies embedded in a wider environment

The research findings showed that outsourcing companies are playing multi-functional roles as they claim to absorb the dirty works and risk for factories, though they admitted they are profit oriented. Outsourcing companies are embedded in a wider environment of which they are the middle person to liaise with the government, factory and the local man power agency in the origin country.

Their responsibilities are as follows: To negotiate the quota (total head) of permitted foreign workers per year with the Ministry of Home Affairs, and to proceed for work permit application upon receiving approval. In addition, they discuss the demanded criteria of foreign workers, nationality, skills and number of workers, as well as other related concerns with the Human Resource representative from factories. Besides, they in charge of contacting the recruitment companies in the origin countries in order to request for the number of workers needed. Further, they provide all-in-one facilities for the factory workers, including transportation, accommodation, panel clinic services, and in time of emergency.

4.3 The exploitative practices towards workers

The exploitative practices are found experienced by outsourced workers. For instances, Outsourcing agencies keep the passport of the workers; workers are obliged to work OT and they are not allowed to demand for OT to be scheduled; all workers are on leave on Sunday but if they work on that day, they receive double payment. If they work continuously without any single day of absence, they are entitled to the monthly' attendance bonuses of RM 60. However, if they are absent for one day, even with a medical certificate issued by the doctor of the panel clinic and permitted by the outsourcing companies, they will automatically lose half of their 'attendance bonuses'.

Besides, they are not entitled to yearly bonus as what is enjoyed by the local factory workers; most of their monthly salary remain flat for the first two years during the contract period. And yet, it is up to the agent to decide the salary increment for the third year, if they agree to renew the contract; the salary slip specifies unknown about the charge for

transportation fees and hostel. Further, the workers were asked to sign a new contract when they start working in factories. Many of the workers stressed that the total monthly salary, as elucidated by the local officer in the origin country, and their expectation for earning higher income overseas when they start working were mismatched.

4.4 The interdependency between outsourcing agency and workers

Apart from the critiques and findings on the exploitative labor migration regime, the findings show that there is an interdependent relationship between outsourcing agencies and migrant laborers. The interdependency lies in which workers give consent to work in the factory and to maintain a good relationship with their employers, while the outsourcing agencies who are interested in their industrious labour to sustain the profitable businesses likewise to maintain a harmony relationship with workers. Male and female foreign workers' formal work life are managed by the outsourcing agencies, especially the accommodation, and to organize the workers' transportation back and forth from the factory, by specially rented buses. An officer in charge who works for the outsourcing agencies keeps a daily record of who gets on and off the bus. Workers expressed their gratitude for the pre-arrangements as received and prepared for them upon their arrival. The facilities have assisted them to cope with the new environment in an easier manner. Further, workers' take the advantage of their legal status to actively involved in social activities without feeling fearful of being caught by authorities.

5. Conclusion

The emergence of outsourcing agencies is one of the strategies by the government to streamline the management of foreign workers for employers. However, due to lack of proper monitoring and the protection of foreign workers' rights, workers are found exploited under the unscrupulous agencies. As outsourcing agencies are embedded in a wider environment, thus appropriate procedures should be made transparent for all related and relevant parties to hold responsibilities for the exploitation of workers. In line with the Structuration Theory which highlighted the controlling and enabling factors on structural conditions. The paper concludes that while workers facing the exploitation in workplace, there is also an interdependency relationship between workers and the outsourcing agencies, it points to the

reality that workers choose to work in the factories for earning the salary, and the profit-oriented outsourcing agencies provide facilities to smoothen their adaption to the new working environment. The future research can possibly looking into the good practices of accountable and transparent foreign labour management system, and taking into account the workers' rights.

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HEALTHCARE, SOCIAL ENTITLEMENTS, AND SOCIAL JUSTICE

An Analysis of Non-Government Organisations (NGOs) and Women's Activism
in the Politics of Health Reform in Thailand

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Abstract

In the early 1990s, Thailand initiated a broad package of reforms in various sectors, including politics, education and health. The health reform brought about direct engagement of government agencies with NGOs and people's organisations in terms of policy formulation and programme implementation. One of the 'people's organisations' that has gained prominence in offering an alternative health model is the Buddhist Medicine Foundation Thailand (BMFT). Based on a bigger study of BMFT, this paper presents a preliminary analysis of the organisation, using both secondary and primary data; the former were gathered from relevant documents and literature review in a desk-review, while the latter were generated from in-depth interviews of the leader, volunteers and participants. The findings showed the importance of historical reform movements of civil societies, the pluralistic health care system as well as the people-centred ideology of the Tri-Power Model converging to form the socio-historical context of BMFT. Thematic data analysis of the in-depth interviews revealed deep spiritual belief that drives strong voluntarism, with about 80 percent of women involved. BMFT has also shown the capacity to be visible through holistic health activities nationwide, and the capability of being sustainable with its activities contributed mainly by women. BMFT as a people's organisation has shown to be an important stakeholder in the politics of health reform in Thailand.

Keywords: Buddhist Medicine Foundation of Thailand (BMFT), alternative health model (Buddhist Medicine model), civil society, engagement, health reform, non-government organisations, politic, people's organisation, women's participation.

1. Introduction

Thailand is one country in Southeast Asia known for its more than 18,000 civil society organisations which are varied in terms of size, type, characteristics and agenda (Asian Development Bank, 2011). Having its long history in charitable organisations, usually patronized by royal members or elitist groups, these organisations have now grown beyond charity work. The agenda are now linked to development issues such as economic, climate change and health, though there are civil society organisations that still provide charity and

services. An understanding of civil societies and their roles in Thailand, however, must be examined against Thailand's socio-political historical context.

Civil societies, in this paper, are defined generally as any organisations that are non-state in nature, non-profit, usually driven by volunteers though there are those with paid staff, and are externally funded by donors or contributions raised by volunteers. According to Castells (2008), "Civil society is a dimension of modern societies", and that engagement with the state takes place in the "public sphere", playing major roles as contributors in social development. The members of civil society organisations typically share a sense of obligation, common concerns in their voluntary participation in the various activities.

This paper, which is part of a bigger study, presents the preliminary analysis of the Buddhist Medicine Foundation Thailand (BMFT) or *Moolnithi Phate Vithi Dharma haeng Pradhes Thai* in Thai, a people's organisation in the health sector, providing an alternative health care model named "the Buddhist Medicine (BM) Model", framed in a holistic life-style, based on Buddha's principles in promotion of the "nine-pills". The BMFT is a grassroots initiative in developing an alternative health model. The BM model is different from others as reflected in its delivery systems, medical principles, philosophy and approaches in solving health problems. It applies specifically the Buddhist's beliefs and principles, and King Rama 9's Sufficient Economy theory while adhering to the mottos that "The best doctor is the people themselves" and "Zero baht curing every disease". A large number of people in the five regions of the country participated in BMFT's activities regularly. Women were the largest group and they participated actively playing various roles in the organisation.

The main aim of the paper is to highlight that the emergence and the development of BMFT into an organisation that could mobilize thousands of people is highly contextualized, shaped and supported by the "climate for reforms" and the "localism discourse", external to the organisation. Thus understanding the socio-historical context of BMFT is important. On the same note, the paper questions who the actors of BMFT were and whether women were involved, and if they were, what their roles were in the organisation. The In-depth interviews would illuminate the internal dimensions of BMFT such as the importance of leadership, the philosophy and beliefs of BMFT.

2. Research Methodology

In the bigger study, both quantitative and qualitative approaches were used. However for this paper only data from the in-depth interviews were analysed and presented. Sixty respondents (42 women and 18 men) from seven categories of respondents: BMFT participants, volunteers, coordinators, leader, consultant, Asoke community members (Asoke community is a Buddhist campus where there were Buddhist members holding a particular Buddhism beliefs and discipline based on a sufficient way of living, self reliance and being vegetarian.) and outsiders. Respondents were selected based on the following criteria: gender, year of engagement, health condition, residence (rural and urban), educational background, economic status, position in BMFT. The transcribed interviews were analysed using the thematic analysis with the help of the Atlati software.

For this paper, only the use of secondary data from the desk reviews and some primary data from the in-depth interviews were analysed and presented. Desk reviews were done with selected relevant documents of BMFT and literature on social movements, health sector reform and civil society engagement in Thailand.

3. Findings

The findings are presented in two parts. The first part presents the findings of the desk review of documents and literature on social movements and civil societies in Thailand that were read and analysed to tease out the socio-historical factors that shaped the development of BMFT. The second part is the relevant findings that emerged from the thematic analysis of the in-depth interviews.

3.1 Desk Review Findings

Socio-Historical Context

In understanding the emergence of BMFT, the socio-historical context is important. The long historical culture of the Thais in doing charity work, the emergence of democratic spaces which facilitated the involvement of civil societies in public policy reforms, the pluralistic health care system and the state-civil society partnership through the Tri-Power Strategy are factors that served as a critical context in the development of BMFT.

The Culture of Faith Based Charity Work

The long culture of charity work, strongly infused by strong Buddhist's belief can be traced as far back as the early 1890s. Usually receiving strong support from members of the royal family, monks and temples served the community as centres of healthcare, education and essential social services, driven by deep rooted Buddhist philosophy of 'merit-making'; doing good in this world to collect rewards for the next world (Pongsapich & Kataleradabhan, 1994). By the 1950s social welfare NGOs began to evolve into more of a "development NGO" in nature rather than just providing charity work. Nevertheless the culture of 'serving' the people has long been embedded in the Thai community and Buddhism is seen as the driving force that has influenced the emergence and the growth of BMFT.

The Emergence of Democratic Spaces: the Climate of Reforms

For seven centuries Thailand was ruled under absolute monarchy but this was replaced by constitutional monarchy through a coup by middle ranking military officers on June 24, 1932. Subsequently, Thailand experienced repressive, authoritarian regimes and witnessed periodic political instability, frequent changes of government, coups and counter coups and a shift back and forth between representative government and authoritarian rule (Bunbongkarn, 2014). The seeds for democracy emerged from political and social reforms in Thailand initiated by the rising of civil society in Thailand; most notable being the Democracy movement during 1960-70s (KEPA, 2011). But the emergence of Thailand as a growing economy during the 1980s-1990s brought a climate of reforms; political, education and health sector reform.

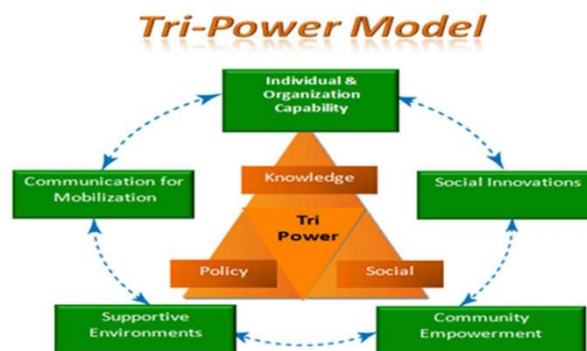
Political reformation took place after 1980s resulting in a more opened space for civil society's engagement and elected ruling politicians. At the same time Thailand's economic growth was impressive with its open market, industrialization and neoliberal ideology bringing in foreign investors. However, when the 1997 economic recession hit the world, Thailand suffered from a severe impact. This was particularly felt in the rural areas where family members were dependent on remittances from those in the urban areas where many factories and businesses closed down. To make matters worse, the International Monetary Fund's (IMF's) strategy for structural reform in the name of efficiency, leading to severe cuts in services and social support, created a counter move from NGOs and social movement-based oppositions who actively called for finding alternative means to development as a reaction to IMF and foreign investors who were seen as "buying" what belonged to the Thais. Pasuk (1999) called this the "localism discourse", "...the significance of the rural community as an

opposition to economic growth, urban and industrialization” (Hewison 1999). There were strong calls for “self-sufficiency” and “self-reliance” particularly in meeting basic needs such as food, health care, housing and clothing (Hewison 1999). The same language was used by the King and this strengthened the local discourse.

The cooperation between government and NGOs began in 1980s. NGOs became the key actor of Thai civil society by playing active roles in the 5th National Economic and Social Development Plan (NESDP) to 8th NESDP. Learning from the failure of the first NESDP, the ‘community culture movement’ concept and approach was promoted by the activists, and it became a guiding principle for many NGOs (Phongpaichit, 2004; Southard, 2016).

The Tri-Power Strategy: The State and Civil Society Partnership

There were professionals-activists who contribute to several initiatives to the health sector reform. A notable one was the “Triangle that Moves the Mountain” proposed by Dr. Prawes Wasri that utilizes a three-pronged strategy of knowledge creation through research, social movement or social learning and political movement (Chuengsatiansup, 2005 and Wasri, 2000). This idea was adopted and adapted by the government into the well-known “Tri-Power Model” as illustrated in Figure 1 below. The assumption here is that effective change is the result of bringing the synergy of the “top-down” and “bottom-up, thus improving health and health equity (Rasanathan, Posayanonda, Birmingham, & Tangcharoensathien, 2011), while tapping into the potentials of civil societies and local knowledge.



Source: www.ThaiHealth Promotion Fund, 2013

The Tri-Power Model not only shows the state-civil society partnership but a formal structure in policy making that welcomes the civil society as partners and this included local folk doctors who work for people individually, people’s organisations, Non-Government

Organisations (NGOs), and academic activists who analyse public health problems and policies and offer solutions. Many NGOs working in health care promote a holistic health and bottom up approach with strong people's participation in policy making(Ondam et al., 2002).

The Pluralistic Health Care System

An interesting feature of the Thai health sector is the Pluralistic Health Care System that exists to help meet the health care needs of the ordinary Thais. Traditional medicine healers exist side by side with modern medicine (Petraakas , 2013). Local wisdom in health care remains the methods that people seek especially in the rural community. In short, the Pluralistic Health Care System is the integration or interaction among these three systems of health care methods used by the Thais; the Folk sector, Professional sector, and Popular sector (Department for Development of Thai Traditional and Alternative Medicine, 2011). BMFT is one of the actors in the Pluralistic Health Care System of Thailand that offers spiritually Buddhist based medicine as well as an alternative approach to health care that fits in well with the Tri-Power Model because it focuses on local knowledge building, social mobilization through its health camps and strong community engagement.

3.2 In-depth Interview Findings

More than 80 per cent of BMFT members were women. This striking feature will be analysed further in the discussion section. The thematic analysis of the in-depth interviews revealed several findings that reflect the internal strength of BMFT. The majority of those interviewed pointed to the strong leadership of BMFT, the strong fit of what BMFT offers and Buddhism, and a strong volunteer culture.

Institutional Leadership of BMFT

The respondents reported that the leader of BMFT is knowledgeable in both modern and traditional medicine. Almost all of them expressed that, he has capability of mobilizing people, humble yet charismatic, and he is also with a leader by example who does not only talk the talk, but also walk the talk. Therefore, people trust him and have good faith in him. In addition, this study also found his leadership style is driven by strong Buddhism belief, as shown in these statements:

Very clear ...we can have deeper understanding. Mor(Dr.Keaw) is skillful. He explained about hot and cold elements in our body and how to cope with these. If we get too hot, we can use cold elements to balance hot condition. If we get too cold, we can

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get hot elements to mix. I think I can do, if I pay attention, to take care of myself, not ignore self-care. As I listen to Mor Keaw, I definitely cannot ignore. I understand how to apply these. (Puttan, female, 70 years, old participant, north)

The thing that makes me have confidence of him is...he does not take anything for his own...believe in him...he holds dharma discipline..The other is he has potentials to deliver knowledge to us. (Puangsaed, female, 53 years old, volunteer, west)

A strong fit between BMFT's activities and Buddhism

The BMFT is a Buddhist faith organisation that applies Buddha's principles and practices such as Karma belief and spiritual development through giving, sharing, and merit making. The strong belief in Buddhism is commonly accepted by Buddhists. There seems to be a good fit between what people want and what the organisation offers. Chaba (50 years old) had this to say:

We would like volunteers to join BMFT community. In any case, anyone can make a sacrifice to do zero baht working, and use this to get rid of defilements as a goal. Mor Keaw has given the policy that we must have time to work, however we should have more time to get rid of defilements more than working. (Chaba, female, 50 years old, volunteer, south)

Strong voluntary culture

The BMFT cultivates strong voluntary culture among its members. Since more than 80 percent of the members, both volunteers and participants, were women, it would be safe to assume that one of the strengths of BMFT has got to do with the fact that BMFT could rely on women to be volunteers. When religious beliefs and values are brought in, the fundamental Buddhism which is the belief in *karma* (results of a person's actions and behavior), and ways to make *merit*, most of the people (and in this case women) who joined BMFT were willing to practice to be self-reliant and to help others voluntarily such as doing “self care, livelihood development, and harmoniously living together” and help those who were sick and suffering, and directly or indirectly create changes in the society.

If we have the opportunity to make changes, it is no wonder, like Khun Mor (Mor Keaw) said, in his words, that we can create vibrations in the country by the people in our group who are sincere...being sincere with themselves, sincere with Buddhism, and making sacrifices with the believe that it is merit making. (Phikul, female, 56 years old, coordinator, central)

*I can and do everything including work in panel, cooking, cleaning latrine (laughing).
I have done almost every kind of work. (Anchan, female, 41years old, volunteer, central)*

4. Discussion

This paper has shown that the emergence and development of BMFT is not just a result of an individual's leadership, the founder, but a complex working of factors, both external and internal to the organization. It is important to understand the socio-historical context, which in this case, has shown how the creation and emergence of BMFT was spurred on by an opening of 'public space' within a more democratic political climate as well as a climate of reforms and "localism discourse" in Thailand in the 1990s. Hence, BMFT experienced fewer barriers in the attempt to facilitate change for the community and society when compared to those struggles of previous civil societies.. The discussion and issues are already understood and served as good foundation for the further growth of BMFT. Importantly, the strategy of bringing in local partners (via Tri Power Strategy) of which the idea came from professional doctors who were also activists themselves, created spaces for the development of formal/institutional structure that welcomed non-government organisations. The symbiotic relationship of knowledge creation, social mobilization and using local knowledge for community development fits very neatly with BMFT's philosophy and strategies.

BMFT appears to have adopted a volunteer approach in carrying out its activities which in turn has helped shape the strong culture of charity work at BMFT. This strong volunteer culture is of the key characteristics of the organisation. From the interview data, BMFT encouraged the participants and volunteers to be aware of their health and social problems by promoting new ways of living for people to take care of themselves and others. Interestingly, these religious and cultural dimensions are vital to encourage voluntarism which fits nicely in with Thai socio-cultural and religious values.

As BMFT has more than 80 percent female participants of all ages and socio-economic class, the study found that the BMFT's approach contributed more at the individual empowerment level in terms of their physical and spiritual development. At the community level, traditional culture, religious beliefs and conservative interpretations among many members in BMFT remained traditional. Therefore, the women played more significant roles as implementers and supporters, whereas their leadership roles were rather constrained.

5. Conclusion

BMFT is an important stakeholder in the health reform in Thailand. It is a unique alternative healthcare model which emphasises a holistic approach of spiritual development based on a strong belief in Buddhism and also the King Bhumibol (Rama 9)'s theory of Sufficient Economy which is consistent and fitting neatly in with Thai social culture and religious values. Its emergence was timely given the climate of local discourse as well as the health needs of the Thais. Given its internal strength of a strong and committed leadership, and a pool of dedicated volunteers, facilitated by an institutionalised state-civil society's partnership, BMFT provides a great avenue for a more sustainable way of working for the health of the people of Thailand. Women are highly participative in BMFT and they are also essential contributors in all activities of the organisation. However, they play more of the implementation roles rather than leadership roles.

6. Acknowledgement

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Penerokaan Awal Terhadap Jenayah Seksual Dalam Kalangan Remaja Lelaki Di Malaysia: Satu Kajian Kes Terhadap Remaja Di Sebuah Pusat Pemulihan

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Abstrak

Isu krisis akhlak dan moral golongan remaja di Malaysia semakin membimbangkan. Statistik menunjukkan peningkatan sebanyak 111 peratus dalam tempoh setahun bagi jumlah kes jenayah membabitkan pesalah juvana. Statistik yang dikeluarkan oleh pihak Polis Diraja Malaysia (PDRM) pada tahun 2013 menunjukkan sebanyak 7,816 kes dicatatkan berbanding hanya 3,700 kes pada 2012 iaitu membabitkan peningkatan sebanyak 4,116 kes termasuk bagi jenayah seksual seperti rogol dan liwat. Melihat kepada perkembangan ini, adalah penting untuk mengenalpasti faktor-faktor yang mendorong kepada peningkatan jenayah seksual tersebut agar pencegahan awal dapat dilakukan bagi mengelak penglibatan orang muda dalam jenayah khususnya dalam jenayah seksual. Maka, kajian ini dilakukan sebagai penerokaan awal terhadap jenayah seksual dalam kalangan remaja lelaki di Malaysia. Bagi tujuan tersebut, pendekatan kaedah kualitatif telah digunakan dengan menjalankan temubual mendalam bersama 6 orang pesalah juvana yang menjalani hukuman pemulihan di sebuah pusat pemulihan di Pulau Pinang. Temubual ini memberikan gambaran yang mendalam tentang pengalaman dan perasaan juvana lelaki yang terlibat dalam jenayah seksual. Hasil kajian ini menunjukkan pengaruh rakan sebaya, keadaan keluarga, suka sama suka dan individu itu sendiri menjadi salah satu faktor yang mendorong berlakunya jenayah seksual.

Kata kunci: *Jenayah; Jenayah Seksual; Juvana lelaki; Malaysia.*

1. Pengenalan

Isu krisis akhlak dan moral golongan remaja di Malaysia semakin membimbangkan. Statistik menunjukkan peningkatan sebanyak 111 peratus dalam tempoh setahun bagi jumlah kes jenayah membabitkan pesalah juvana. Statistik yang dikeluarkan oleh pihak Polis Diraja Malaysia (PDRM) pada tahun 2013 menunjukkan sebanyak 7,816 kes dicatatkan berbanding hanya 3,700 kes pada 2012 iaitu membabitkan peningkatan sebanyak 4,116 kes termasuk bagi jenayah seksual seperti rogol dan liwat (myMetro, 2015).

Kajian mendapati bahawa remaja lelaki mempunyai risiko melakukan salah laku sosial

sebanyak dua kali ganda jika dibandingkan dengan remaja perempuan. Selain itu, kajian tersebut juga mendapati bahawa wujud hubungan yang bererti antara bangsa dengan salah laku sosial remaja. Remaja berbangsa Melayu didapati dua kali ganda lebih berisiko terlibat dalam salah laku sosial berbanding bangsa bukan Melayu (Jamsiah dan Hazlinda, 2009). Melalui kajian lalu juga mendapati bahawa wujud hubungan yang bererti antara jantina dan salah laku remaja (Lee *et al.*, 2006). Manakala kajian yang dilakukan oleh Zulkifli *et al.* (1995), terhadap salah laku seksual mendapati bahawa wujud perbezaan yang bererti di antara jantina lelaki sebanyak 26% dan perempuan sebanyak 5% dalam melakukan aktiviti seksual.

Walaupun, banyak kajian yang dilakukan bagi mengkaji penglibatan remaja dalam salah laku sosial, namun melalui tinjauan literatur yang dilakukan, didapati kajian berkaitan penglibatan remaja lelaki dalam jenayah seksual adalah terhad di Malaysia. Melihat kepada perkembangan ini, adalah penting untuk mengenalpasti faktor-faktor yang mendorong kepada peningkatan jenayah seksual tersebut agar pencegahan awal dapat dilakukan bagi mengelak penglibatan orang muda dalam jenayah khususnya dalam jenayah seksual.

2. Sorotan Literatur

Kajian yang dijalankan oleh Joy Trotter (2006) dengan judul “*Violent Crimes? Young People’s Experiences of Homophobia and Misogyny in Secondary Schools*” meneroka pengalaman dan pandangan remaja tentang keganasan berkaitan seksual di sekolah mereka. Pengkaji menunjukkan bahawa ramai remaja mempunyai pengalaman gangguan seksual dan buli di sekolah-sekolah sekitar United Kingdom, dan walaupun terdapat peningkatan dalam kajian seumpama ini yang mencadangkan bahawa homophobia dan kebencian terhadap wanita (*misogyny*) saling berkaitan namun ada juga segelintir yang membincangkan isu ini dari segi jenayah. Joy Trotter menggunakan kaedah temubual berkumpulan semi-struktur terhadap 19 orang remaja yang kemudiannya rakaman temubual tersebut ditranskrib dan di analisis.

Para responden yang dipilih tidak sabar untuk kongsi tentang pengalaman menghadapi gangguan seksual dan keganasan yang dialami oleh mereka secara harian di sekolah. Hal ini adalah disebabkan oleh peluang mereka yang terhad untuk membincangkan isu-isu tersebut bersama pakarnya dan mereka juga tidak ditanya tentang hal ini di sekolah. Apabila persoalan yang dibangkitkan tentang kesan yang mungkin disebabkan oleh pengalaman ini maka cadangan yang diberikan adalah supaya menambahbaik praktis profesional. Pekerja sosial mungkin dapat mengetahui tahap keganasan homophobia dan

kebencian terhadap wanita di sekolah dengan mendengar dan belajar daripada remaja. Pekerja sosial juga boleh membantu mereka dengan menyediakan bahasa dan kesahihan terhadap akaun mereka serta membantu mereka yang menjadi mangsa jenayah.

Pada tahun 1983, Ageton telah menjalankan soal selidik menggunakan persampelan kebarangkalian ke atas remaja lelaki yang berumur 13 hingga 19 tahun bagi tujuan kajiannya. Ageton telah mentakrifkan serangan seksual (*sexual assault*) sebagai semua jenis paksaan tingkah laku seksual yang melibatkan perhubungan dengan anggota seksual. Takrifan ini turut meliputi tingkah laku seperti cumbuan, sumbang mahram, liwat dan juga rogol. Ageton mengecualikan tindakan lain yang tidak melibatkan perhubungan fizikal. Sepatutnya meraba, turut dimasukkan dalam kategori serangan seksual kerana tingkah laku meraba juga melibatkan anggota-anggota seksual dan boleh dilakukan secara paksaan. Namun, meraba tidak dimasukkan dalam kategori tersebut oleh Ageton. Menurut kajiannya kadar tertinggi serangan seksual adalah ke atas remaja lelaki yang berusia dalam lingkungan 17 tahun. Ageton menganggarkan kadar serangan seksual per 100,000 remaja lelaki adalah daripada 5,000 hingga 16,000. Anggaran ini diperolehi berdasarkan analisisnya ke atas sampel remaja lelaki seramai 863 orang. Hal ini menunjukkan bagaimana berleluasanya gejala ini berlaku dalam masyarakat.

Menurut Sharma (2012), kebanyakan tahanan juvana direkodkan mempunyai hubungan yang bermasalah dan terganggu dengan ahli keluarga mereka. Persekitaran keluarga mereka terlalu sukar dan pengaruh keluarga pada peringkat awal kehidupan para juvana amat perit. Ibubapa yang kurang baik untuk dicontohi, keganasan, penderaan alkohol, cara didikan yang salah serta keadaan kehidupan yang miskin merupakan antara faktor yang utama mendorong tingkah laku jenayah. Anak-anak akan memilih cara yang salah untuk memuaskan kehendak mereka sekiranya mereka tidak mempunyai peluang dan ruang untuk memuaskan kehendak mereka mengikut saluran yang betul. Kajian yang dilakukan oleh Frick (1993) melaporkan bahawa wujud kaitan antara pemantauan ibubapa yang rendah dan kurang pengetahuan tentang aktiviti anak-anak dengan masalah tingkah laku anak-anak mereka (seperti yang dipetik daripada Sharma, 2012). Manakala Barber (1992) pula kaitkan pemantauan ibubapa yang buruk dengan masalah tingkah laku remaja (seperti yang dipetik daripada Sharma, 2012). Manakala dapatan kajian yang dijalankan oleh Siti Noor Fazariah *et al.* (2016) tentang hubungan antara ikatan kekeluargaan dengan masalah tingkah laku dalam kalangan pesalah muda, menunjukkan bahawa semakin tinggi ikatan ibubapa dalam sebuah

keluarga maka semakin rendah masalah tingkah laku remaja dalam keluarga tersebut.

Menurut kajian Jamsiah dan Hazlinda (2009) terhadap faktor yang mendorong salah laku sosial dalam kalangan remaja di daerah Melaka Tengah didapati bahawa daripada 292 orang responden (152 pelajar lelaki dan 140 pelajar perempuan) yang pernah melakukan salah laku, jenis salah laku yang mendapat prevalens yang tinggi di kalangan responden lelaki ialah melepak (53.4%), menonton filem pornografi (47.7%), ponteng sekolah (36.3%) dan keluar rumah hingga larut malam (30.6%) manakala di kalangan responden perempuan pula, melakukan aktiviti praseksual (30.8%), ponteng sekolah (24.4%), melepak (23.5%) dan menonton filem pornografi (12.2%) merupakan prevalens yang tinggi.

Mohd Dahlan dan Ida Shafinaz (2010), mengatakan bahawa bahan-bahan dalam media elektronik seperti televisyen, radio dan laman sesawang menjadi faktor yang menggalakkan golongan remaja terdedah kepada pornografi, pelacuran, keganasan, dadah, seks bebas dan masalah sosial yang lain. Para remaja dikatakan sebagai golongan yang mudah terdorong untuk mencuba aksi-aksi berahi dan ganas yang ditonton oleh mereka hingga terbabit dalam hubungan seks awal remaja, pelacuran, homoseksual dan lain-lain. Kecanggihan teknologi membolehkan akses yang mudah kepada remaja terhadap capaian dan sebaran bahan lucah menjadi punca peningkatan jumlah remaja yang hamil luar nikah dan pembuangan bayi (Jabatan Siasatan Jenayah Bukit Aman, 2010). Hasil kajian yang dilakukan oleh Khadijah *et al.* (2012), menunjukkan bahawa laman sesawang menjadi sumber kepada responden kajian untuk mendapatkan bahan lucah dan pornografi serta kenalan yang sama minat dengan mereka. Daripada 124 responden yang terlibat dalam salah laku seks, didapati seramai 105 responden terlibat akibat terpengaruh dengan pornografi (Siti Salwani, 2009).

Kajian Azizi (2008), yang bertajuk “Pembentukan Personaliti Remaja” mengatakan bahawa faktor-faktor seperti baka, fizikal, bentuk tubuh badan, emosi, kecerdasan, pengaruh keluarga, pengalaman awal sewaktu kanak-kanak, pengaruh budaya, pengaruh sekolah serta pengaruh rakan sebaya mempengaruhi pembentukan personaliti remaja. Kajian yang dilakukan oleh Khadijah *et al.* (2012), mendapati bahawa pengaruh rakan sebaya menjadi salah satu faktor yang mendorong penglibatan remaja dalam kes hamil luar nikah. Hampir kesemua responden kajian mendapat pengetahuan seks melalui rakan sebaya. Cinta menjadi salah satu faktor yang mendorong remaja terlibat dalam salah laku seks (Rafidah, 2001). Dalam teori psikologi cinta yang dicadangkan oleh Sternberg dan Barnes (1988), wujud tiga peringkat iaitu keberahian, hubungan intim dan mengambil tanggungjawab. Cinta remaja akan berakhir

diperingkat pertama dan kedua dan tidak boleh mencapai peringkat ketiga kerana belum boleh menjalankan komitmen penjagaan terhadap orang lain.

3. Kaedah kajian

Kajian ini menggunakan kaedah kualitatif sebagai cara mengumpulkan data. Data dikumpulkan melalui temubual mendalam bersama enam orang pesalah juvana yang menjalani hukuman pemulihan di sebuah pusat pemulihan di Pulau Pinang. Sebelum data dikumpulkan, para penyelidik telah terlebih dahulu meminta kelulusan daripada Kementerian Pembangunan Wanita, Keluarga dan Masyarakat kerana pusat pemulihan tersebut di bawah penyeliaan kementerian tersebut. Penyelidik juga telah memohon kebenaran daripada pentadbir pusat pemulihan tersebut bagi menjalankan temubual setelah mendapat kelulusan daripada kementerian yang terlibat. Pentadbir pusat pemulihan tersebut memilih sendiri enam orang pesalah juvana untuk menjalankan temubual bersama penyelidik. Sebelum memulakan temubual, penyelidik memaklumkan terlebih dahulu kepada responden tujuan dan latarbelakang kajian. Penyelidik telah memberikan borang keizinan dan maklumat kajian kepada semua responden.

Walaupun responden dipilih oleh pihak pentadbir pusat pemulihan, penyelidik memastikan bahawa responden benar-benar menyatakan bahawa mereka akan menjawab temubual secara sukarela. Setiap responden diberikan borang keizinan untuk ditandatangani sebagai persetujuan mengambil bahagian dalam kajian. Setiap responden juga diberikan borang maklumat kajian untuk simpanan dan rujukan responden pada masa hadapan. Responden diberitahu bahawa mereka boleh berhenti memberikan maklumbalas kepada temubual pada bila-bila masa mereka berasa tidak selesa dengan temubual tersebut. Sesi temubual dijalankan oleh pengkaji di bilik tertutup dengan menggunakan alat perakam suara. Rakaman suara juga dilakukan setelah mendapat keizinan responden. Temubual ini meliputi maklumat demografi responden, latarbelakang keluarga, pengalaman dan sejarah penglibatan dalam jenayah.

4. Dapatan Kajian dan Perbincangan

4.1 *Profil Responden*

Secara keseluruhannya, responden kajian ini berumur di antara 14 dan 19 tahun sewaktu temubual dijalankan. Kesemua responden yang ditemubual adalah berbangsa Melayu dan

beragama Islam. Tahap pendidikan responden adalah majoritinya tidak tamat pengajian peringkat sekolah menengah dan berhenti belajar separuh jalan. Hanya seorang yang telah tamat belajar sehingga SPM iaitu Ali¹⁰ dengan keputusan 1A 1B 2C 1D 1E 1G. Manakala Syah berhenti belajar selepas peperiksaan PMR kerana tidak minat belajar, Man tidak habis Tingkatan 3, Abu pula belajar di Giat Mara setelah tamat PMR sebelum dimasukkan ke pusat pemulihan tersebut, Din pula belajar Tingkatan 1 sebelum dimasukkan ke pusat pemulihan tersebut dan Boy pula belajar sehingga Tingkatan 3. Kesemuanya tidak dapat mengikuti persekolahan harian biasa kerana menjalani hukuman tahanan pusat pemulihan tersebut. Namun, mereka mengikuti kelas kemahiran yang disediakan di pusat pemulihan tersebut. Daripada 6 orang responden, 3 orang responden terlibat dengan jenayah seksual rogol iaitu Ali, Syah dan Man, manakala 3 orang responden lagi iaitu Abu, Din dan Boy terlibat dengan jenayah seksual liwat.

Kebanyakan responden berasal daripada keluarga bercerai berai dan miskin serta mempunyai adik beradik yang ramai. Misalnya, Ali mempunyai 8 orang adik beradik dan dia merupakan anak ke-6. Ibubapa Ali masih bersama dan bapanya berkerja sebagai pemandu bas. Syah pula merupakan anak ke-4 daripada 8 orang adik beradik dan bapanya berkerja sebagai nelayan merupakan suami ke-3 ibunya. Man pula anak bongsu daripada 10 orang adik beradik, ibubapanya telah bercerai 11 tahun lalu dan bapanya telah berkahwin lain serta tidak ambil tahu tentang Man sekeluarga lagi. Ibu bapa Abu masih bersama dan bapanya berkerja sebagai petani serta memiliki anak seramai 5 orang termasuk Abu. Din merupakan anak bongsu daripada 4 orang adik beradik, ibubapanya masih bersama namun bapanya yang berkerja di hotel telah berkahwin dua. Manakala Boy pula merupakan anak tunggal dan ibubapanya telah bercerai. Ibu Boy telah berkahwin buat kali ke-3. Hampir kesemua ibu responden hanya berkerja sebagai surirumah. Hanya ibu kepada Boy sahaja yang berkerja sebagai operator kilang dan ibu Din berkerja di kedai makan.

4.2 Pengaruh rakan sebaya

Golongan remaja menghabiskan masa yang paling banyak bersama rakan sebaya mereka berbanding dengan keluarga mahupun guru-guru sekolah. Rakan sebaya mempunyai pengaruh yang besar ke atas pembentukan tingkah laku dan sikap remaja. Para remaja lebih

¹⁰ Semua nama yang digunakan untuk rujukan responden adalah bukan nama sebenar.

mempercayai dan selesa rakan-rakan sebaya mereka berbanding ibubapa mereka sendiri. Hal ini terbukti apabila kesemua responden menyatakan bahawa mereka hanya akan berkongsi masalah dengan rakan-rakan mereka dan tidak akan berkongsi dengan ibubapa mereka. Pemilihan rakan-rakan yang salah menyebabkan remaja terpengaruh dan terikut dengan sikap dan tingkah laku mereka. Man menyatakan bahawa dia bersama rakan-rakannya akan memukul dan mengugut pelajar lain bagi meminta wang. Ali menyatakan bahawa rakan-rakannya sering mengajaknya menonton video seks dan bersembang tentang seks bersamanya. Syah dan Ali juga menyatakan ramai rakan-rakan mereka yang telah melakukan seks bersama teman wanita mereka namun mereka tidak tertangkap kerana keluarga mereka tidak tahu aktiviti seksual tersebut dan tidak menyebabkan mengandung. Ali menyatakan bahawa sekiranya ada teman wanita rakannya yang mengandung maka rakan-rakannya akan belikan pil bagi menggugurkan kandungan tersebut. Syah menyatakan bahawa rakannya tahu yang dia melakukan seks bersama teman wanitanya namun rakan-rakannya tidak menghalang malah rakannya memberikan kunci rumahnya sewaktu tiada orang di rumah bagi membolehkan Syah melakukan seks bersama teman wanitanya. Abu pula mempertahankan diri dengan mengatakan dirinya tidak melakukan apa-apa kesalahan tetapi dia didakwa atas tuduhan bersubahat dengan jenayah liwat. Hal ini kerana Abu telah membela rakannya yang melakukan jenayah liwat dengan membuat pengakuan palsu di mahkamah bahawa rakannya tidak melakukan jenayah tersebut. Dia membuat pengakuan palsu itu kerana diminta oleh rakannya untuk berbuat sedemikian.

Kajian Azizi (2008), mengatakan bahawa pengaruh rakan sebaya merupakan salah satu faktor yang mempengaruhi pembentukan personaliti remaja. Kajian yang dilakukan oleh Khadijah *et al.* (2012), mendapati bahawa pengaruh rakan sebaya menjadi salah satu faktor yang mendorong penglibatan remaja dalam kes hamil luar nikah. Hampir kesemua responden kajian mendapat pengetahuan seks melalui rakan sebaya.

4.3 Keadaan keluarga

Ibubapa dan ahli keluarga lain sepatutnya menjadi pelindung dan pembimbing remaja agar para remaja tidak terjebak dalam masalah sosial. Insitisi kekeluargaan yang kukuh akan membantu para remaja membentuk personaliti dan tingkah laku yang positif. Ikatan keluarga yang longgar akan membawa remaja terlibat dengan masalah sosial dan jenayah. Kebanyakan responden kajian ini berasal daripada keluarga yang berbech belah seperti yang dihuraikan di

profil responden. Kesemua responden menyatakan bahawa mereka hanya akan berkongsi masalah bersama rakan-rakan mereka dan tidak akan berkongsi dengan keluarga atau pihak sekolah. Boy, Syah dan Man mengatakan bahawa mereka kurang rapat dengan keluarga. Man menyatakan bahawa dia tidak mengenali adik beradiknya sendiri dan tidak tahu turutan adik beradiknya. Man hanya kenal adik beradiknya setelah ditunjukkan oleh bapanya menggunakan album gambar keluarga. Adik beradik Man tidak pernah ambil tahu tentangnya dan ayah Boy juga tidak pernah mengambil tahu tentang Boy setelah ibubapa mereka bercerai. Selain itu, kurang perhatian keluarga juga menjadi salah satu faktor yang mendorong berlakunya jenayah seksual. Syah menyatakan bahawa dia selalu pulang ke rumah lewat 3, 4 atau 5 pagi dan bapanya keluar berkerja awal pagi maka dia jarang bertemu bapanya. Bapanya juga tidak marah sekiranya melibatkan hal-hal hubungan Syah dengan perempuan tetapi hanya akan marah sekiranya hisap dadah atau ganja. Din pula menyatakan bahawa dia sering terganggu disebabkan keluarga kerana ibubapanya sering bergaduh kerana bapanya mempunyai isteri ke-2. Walaupun Ali terlibat dengan jenayah seksual namun dia tidak ketinggalan dalam akademik kerana mempunyai ikatan kekeluargaan yang lebih kukuh berbanding responden-responden yang lain. Ali menyatakan bahawa:

Selalu mak ayah ada bawa kami sekeluarga pergi berkelah kat kampong atas bukit.

Kebanyakan kajian-kajian lalu menyatakan bahawa wujud perkaitan antara hubungan keluarga dengan masalah tingkah laku remaja. Didapati bahawa semakin rendah ikatan dan pemantauan keluarga maka semakin tinggi masalah tingkah laku remaja dalam keluarga tersebut (Sharma: 2012, Siti Noor Fazariah *et al.*: 2016, Frick: 1993 dan Barber: 1992). Ibubapa sepatutnya bertanggungjawab memberikan perhatian dan kasih sayang yang sepenuhnya kepada anak-anak mereka. Mereka juga seharusnya menjadi role model yang baik untuk dicontohi oleh anak-anak mereka.

4.4 Suka sama suka

Hubungan kawan-kawan dan percintaan yang melebihi batas pergaulan serta didorong oleh faktor persekitaran menyebabkan para remaja terlibat jenayah seksual. Kebanyakan responden tidak merasakan jenayah seksual yang mereka lakukan itu sebagai sebuah jenayah kerana mereka mendakwa melakukannya bersama teman wanita dan teman lelaki mereka atas dasar suka sama suka. Namun disebabkan aktiviti seksual tersebut telah diketahui keluarga “mangsa” dan ahli keluarga mereka melaporkan kepada pihak polis maka para responden

ditahan atas dakwaan merogol “mangsa” dibawah umur atau meliwat. Din mengatakan bahawa dia melakukan jenayah liwat terhadap rakannya (“mangsa”) atas persetujuan bersama dan rela namun Din ditangkap setelah “mangsa” memaklumkan kejadian tersebut kepada ahli keluarga dan mereka bertindak melaporkan kepada pihak polis. Man dan Syah mengatakan bahawa mereka melakukan hubungan seks secara suka sama suka. Manakala Ali pula menyatakan bahawa:

Rogol ni bukan rogol sebenarnya, suka sama suka, awek sendiri. Tapi bawah umur. Masa tu saya umur 17 dia umur 16. Kami kawan dah 5 tahun. Lepas tu ayah dia buat report kata saya rogol anak dia...(Ali)

Malah responden juga tidak dapat membawa hubungan cinta mereka ke tahap yang lebih tinggi seperti komitmen dan mengambil tanggungjawab. Hubungan seksual responden hanyalah berasaskan keberahian dan memuaskan nafsu semata-mata. Man mengatakan bahawa dia tiada niat pun nak menjalinkan hubungan seksual dengan remaja perempuan tersebut tetapi disebabkan dia digoda maka dia pun tidak dapat menahan nafsunya. Manakala Ali pula menyatakan bahawa:

Dia tak beritahu yang dia mengandung. Kalau dia beritahu, saya akan beritahu kawan, kawan biasa beli ubat gugur tu. Ataupun tengok lah kalau kahwin ke apa.

Dapatan ini bertepatan seperti yang dinyatakan oleh Rafidah (2001) bahawa cinta menjadi salah satu faktor yang mendorong remaja terlibat dalam salah laku seks. Dapatan ini juga selari dengan teori psikologi cinta yang dicadangkan oleh Sternberg dan Barnes (1988) bahawa wujud tiga peringkat iaitu keberahian, hubungan intim dan mengambil tanggungjawab. Cinta remaja akan berakhir diperingkat pertama dan kedua dan tidak boleh mencapai peringkat ketiga kerana belum boleh menjalankan komitmen penjagaan terhadap orang lain. Hal ini menyebabkan mereka mencari jalan untuk hapuskan bukti jenayah seperti pil menggugurkan kandungan tanpa memikirkan risiko kesihatan jangka panjang.

4.5 Sikap sendiri

Kekurangan jati diri membuatkan seseorang tidak mempunyai kawalan terhadap diri sendiri. Apabila seseorang mudah hilang kawalan terhadap dirinya sendiri maka dengan mudah membolehkan seseorang hilang arah dan terlibat dengan unsur-unsur negatif. Oleh itu, pembinaan personaliti yang positif adalah penting dalam membina integriti, sikap dan tingkah laku yang baik. Kegagalan membina personaliti yang baik menyebabkan diri sendiri

memulakan langkah ke arah pilihan yang salah. Ali menyatakan bahawa disendiri yang memulakan tindakan dalam jenayah seksual dengan pasangannya. Kegagalan membina personaliti juga menyebabkan para responden tidak memberikan maklum balas yang baik terhadap teguran yang diberikan oleh keluarga. Syah dan Abu menyatakan bahawa:

Malam balik lewat 2-3 pagi. Kadang-kadang tak balik. Ayah garang. Garang tapi tak dengar juga. (Syah)

Mak ayah ada ajar sembahyang, tapi tak buat, kadang-kadang saya wayang depan depa, buat-buat sembahyang. (Abu)

Kajian Azizi (2008), yang bertajuk “Pembentukan Personaliti Remaja” mengatakan bahawa faktor-faktor seperti baka, fizikal, bentuk tubuh badan, emosi, kecerdasan, pengaruh keluarga, pengalaman awal sewaktu kanak-kanak, pengaruh budaya, pengaruh sekolah serta pengaruh rakan sebaya mempengaruhi pembentukan personaliti remaja. Maka pembinaan personaliti yang positif adalah penting dalam membina jati diri remaja.

4.6 Media

Media amat berkuasa dalam mengubah atau membentuk sikap seseorang terutamanya remaja kerana zaman remaja merupakan fasa berlakunya transformasi dari segala aspek termasuk mental dan fizikal. Keadaan dunia tanpa sempadan kini membuatkan para remaja kini meluangkan masa yang banyak dengan teknologi. Tiadanya kawalan ke atas akses dan kandungan media dan teknologi menyebabkan responden bebas menggunakannya tanpa sekatan. Mereka berkenalan dengan orang-orang yang mempunyai minat yang sama dalam media sosial yang akhirnya membawa kepada berlakunya jenayah seksual. Misalnya Syah menyatakan bahawa dia mengenali “mangsa”nya daripada laman sosial facebook. Abu pula menyatakan bahawa dia lebih kerap meluangkan masa di café siber bersama kawan-kawan luar sekolahnya berbanding dengan melakukan aktiviti riadah petang. Ali menyatakan bahawa dia dan teman wanitanya sering bersembang secara lucah melalui telefon bimbit yang akhirnya membawa kepada jenayah rogol. Ali juga menyatakan bahawa kawan-kawannya sering mengajaknya menonton video lucah tetapi Ali tidak berminat namun habis sahaja menonton video, mereka akan bersembang tentang seks. Hal ini menjadi salah satu faktor yang mendorong Ali terlibat dengan aktiviti seks. Din pula terlibat dengan jenayah liwat kerana didorong oleh adegan lucah dalam filem yang di tontonnya menerusi DVD milik ayahnya di rumah. Din menyatakan bahawa:

Kat rumah saya, tengok citer perang tu tengok-tengok ada citer ni. Tu kawan ayah punya. Ayah pinjam. Ayah selalu tengok citer perang-perang. Tak tau plak ada tu. Lepas tengok tu dua-dua nak buat.

Mohd Dahlan dan Ida Shafinaz (2010), mengatakan bahawa bahan-bahan dalam media elektronik seperti televisyen, radio dan laman sesawang menjadi faktor yang menggalakkan golongan remaja terdedah kepada pornografi, pelacuran, keganasan, dadah, seks bebas dan masalah sosial yang lain. Para remaja dikatakan sebagai golongan yang mudah terdorong untuk mencuba aksi-aksi berahi dan ganas yang ditonton oleh mereka hingga terbabit dalam hubungan seks awal remaja, pelacuran, homoseksual dan lain-lain. Kecanggihan teknologi membolehkan akses yang mudah kepada remaja terhadap capaian dan sebaran bahan lucah menjadi punca peningkatan jumlah remaja yang hamil luar nikah dan pembuangan bayi (Jabatan Siasatan Jenayah Bukit Aman, 2010). Hasil kajian yang dilakukan oleh Khadijah *et al.* (2012), menunjukkan bahawa laman sesawang menjadi sumber kepada responden kajian untuk mendapatkan bahan lucah dan pornografi serta kenalan yang sama minat dengan mereka. Daripada 124 responden yang terlibat dalam salah laku seks, didapati seramai 105 responden terlibat akibat terpengaruh dengan pornografi (Siti Salwani, 2009).

5. Kesimpulan

Secara kesimpulannya 5 faktor utama iaitu pengaruh rakan sebaya, keadaan keluarga, suka sama suka, sikap sendiri dan media telah dikenalpasti melalui kajian ini yang mendorong penglibatan remaja dalam masalah sosial khususnya jenayah seksual. Kesemua 5 faktor ini saling berkaitan antara satu sama lain dan perlu diberikan perhatian serius oleh pihak yang bertanggungjawab bagi menangani penglibatan remaja dalam masalah salah laku atau jenayah khususnya dalam jenayah seksual. Institusi pendidikan perlu diperkasakan agar dapat mendidik pelajar memiliki jati diri yang tinggi dan menjadi ibubapa yang lebih bertanggungjawab pada masa hadapan. Pihak media dan pihak berkuasa perlu lebih bertanggungjawab dengan menapis isi kandungan media agar lebih mendidik pengguna.

Kajian ini hanya memfokuskan faktor-faktor yang mendorong remaja terlibat dalam jenayah seksual. Bagi kajian masa hadapan, dicadangkan untuk menilai pengalaman pendidikan harian remaja yang terlibat dengan jenayah seksual atau masalah salah laku. Hal ini kerana kebanyakan remaja yang terlibat dengan jenayah kurang berminat dengan sistem pendidikan yang mereka ikuti sehinggakan ramai yang ponteng sekolah dan lebih teruk lagi

berhenti disepuluh jalan. Kajian tersebut akan membantu pihak yang bertanggungjawab untuk menilai semula sistem pendidikan negara dan menyelamatkan semula remaja daripada terceder daripada pendidikan formal.

6. Penghargaan

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Between patient-hood and trust: Interlocking doctor-patient relationship among
mental health care users in Kedah and Pulau Pinang

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Abstract

The article aims at exploring the trust establishment among patients with depression during their journey to psychiatric patient-hood. This study was undertaken in government hospital involving 29 psychiatric outpatient users in Kedah and Pulau Pinang respectively. Phenomenology study and gender lens employed to scrutinize on the patients' lived experiences in mental health care, at the same time magnifying the gender differences in perceiving the service. Semi-structured in-depth interview and non-participant observation were the tools used in data collection. The data then explicated with the aid of a qualitative data analysis tool, Atlas.ti., version 7.5. Through the findings, the study identified "Trust" appears critical in the accounts of the patients in shaping the doctor-patient relationship; with at least five interlocking sub-themes describing the health professional's characteristic while giving the service. The sub-themes include doctor's integrity, concern, competencies, empathy, and autonomy enabler. There are no gender differences detected in most of the sub-themes, except for doctor's competency, and integrity. Barriers in language and communicating with patients cultural believe potentially moving away from the patients' interest elsewhere for help seeking or diminishing the client's compliance. The findings are consistent with previous studies whereby language and lacking in a cultural competence garner gender stereotype in treatment giving. Thus, trust in this context becomes the enabling or disabling factor for the patient to stay on in the treatment.

Keyword: *Trust, Doctor-patient relationship, Compliance, Psychiatric users, Depression*

1. Introduction

Depression is a common disease in a modern society. The World Health Organization (WHO) predicted depression as one of the top-ranked global disease burdens worldwide by the year 2030 (WHO, 2010), and the statistic recorded in Malaysia also supplements the overall increment. In the country, psychiatric morbidity was marked by 10.7 percent in 1997, and in 2002, depression alone stood at 2.6 percent and the overall morbidity reached 9 percent in 2011 (Abdul Kadir et al., 2011). The recently released statistic by the National Health and Morbidity Survey records 29.2 percent or 4.2 million of adults suspected of having mental health

problems (Institute of Public Health, 2015). Notwithstanding, a new trend has emerged from help seeking pattern in the country. In 2015, at least 40.6 percent of Malaysians were seeking treatment in health care for acute illness, and majority of the decisions were made within themselves (Institute of Public Health, 2015). This new pattern implies the development of not only the confidence in health care but also the trust on the services provided. However, does this progress reflect in psychiatric patients' confidence towards the mental health care?

In relation to the above, accepting treatment courses and aids from health professionals mean transforming self into patient hood. In such a way, trust becomes the foundation to the doctor-patient relationship and plays a pivotal role to engage the patient into continuous treatment in health care (Borba et al., 2012). Skirbekk et al. (2011, p. 2) define trust as “patient’s implicit willingness to accept the physician’s judgment in matters of concern to the patient”. Hence, trust is an element that is embedded in the social relationship and negotiated implicitly, particularly by authorising the doctors to exercise the judgment in treatment. In other words, trust is interpersonal; it relates to caring the sick and vulnerable (Ormon et al., 2014). A few scholars have concluded that trust in psychiatrist would shape the treatment given according to the patient’s preference because active participation is involved in the relationship (Carpenter-Song, 2009). Similarly, Adams et al. (2015) posit that a doctor’s communication style is able to break the disparity of depression treatment. Respect and partnership were concluded as the critical elements to establish a trusting relationship (Adams et al., 2015). In another study of a person with HIV, Dawson-Rose et al. (2016) discovered that respect and partnership (1) provide the space to be heard, (2) acknowledge the patient's experiences and bodies, and (3) encourage the sharing of knowledge and experiences of HIV. Given these points, trust is fluid in nature; it grows in temporality as long as the negotiating process happens between the health professionals and patients.

In mental health issue realm, most of the patients prefer to keep their illness in private domain because the disease can potentially damage personal and family status (Al-Krenawi et al., 2001; Basu, 2012). As mentioned by Goffmann (1963), once a person is associated with mental institutions or other mental affiliation, moral labelling usually follows, tainting them with mental problem stigma. This stigma hampers their daily productivity because the label is likely to confiscate their rights to citizenship, such as housing, employment, and treatment (Crabtree & Chong, 1999). In one study undertaken in a psychiatric clinic, Koekkoek et al. (2011) discovered that health professionals were inclined to label mental health patients as

“difficult,” and the former were prone to provide ill-services to the patients. Similar findings were noted by Minas et al. (2011), who discovered that stigmatising attitudes hampered a productive relationship between a doctor and a patient. Other studies have identified that psychiatric patients suffered from a series of abusive relationship by the professional health team, spouse, family members, friends, and society (Corrigan et al., 2014; Drew et al., 2011; El Enany et al., 2013; Kilian et al., 2003; Lasalvia et al., 2013). Hence, the objective of this article is to explore the trust establishment among patients with depression during their journey to psychiatric patient-hood. Because depression is perceived as a gendered phenomenon (Conrad, 2005; Ussher, 1991, 2011), the analysis aimed to examine gender differences of how men and women patients conceptualised trust establishment.

2. Literature Review

2.1 *Gender Perspective in Depression Studies*

Women who experience depression symptoms throughout their life course often regard the disease as “myth” and will be resolved on its own (Barn, 2008; Basu, 2012; Raphael et al., 2012). Often time, depression is perceived as a gendered phenomenon suffered by women mostly in a difficult situation (Conrad, 2005; Ussher, 2011). Feminists view women who live in oppressive settings as dominated by patriarchal power (Busfield, 1988). As Ussher (1991) perceives, mental illness is given a misogynist label and is socially constructed to keep the women status lower in the social hierarchy (Ussher, 1991).

In one of the feminist arguments, Garland-Thomson (2002) contends that both men and women diagnosed with mental illness would be veiled by a disability status, which is manifested in the construction of everyday language about the body. The “abnormal” or the “sick” self is then perceived as a docile body needing disciplining through the politics of medicalisation (Foucault, 1991). The stigma of mental illness stems patients as unpredictable, dangerous, and violent (Corrigan et al., 2011). Prejudices, stereotyping, and discrimination originating from the stigma often hamper the recovery process (Corrigan & Shapiro, 2010), and numerous studies have identified that men were also afflicted by the stigma. Men diagnosed with mental health issue are often perceived as having femininity qualities and abject bodies (Garland-Thomson, 2001). Such social pressure of aligning self with masculine hegemony has resulted in depressive men who are used to be confused, feeling powerlessness, and fragmented (Olliffe et al., 2013; Wong et al., 2012).

2.2 Doctor-Patient Relationship

Amber Haque (2005) postulates that from service user and medical field's perspective, mental health care suffers poor image. Pertaining to medical field's perspective, Haque draws the unpopular choice of psychiatry as a subspecialty, which in fact, becomes the last resort for a medical student who is unable to join a more challenging medical field, viz., surgery, or neuroscience. In a similar vein, clinic socialisation with established norms was found to facilitate the shaping of internship or housemen's attitude. The subculture of GROG (get rid of patients) has interplayed as the relevant norms to survive in the medical field especially during junior years and the culture is further reinforced during the senior time (Mizrahi, 1985). The GROG paradigm is intertwined with a few factors: services cost, availability of technological medicine, whether the diagnosis is an interesting case to attend, rewards gained (intrinsic or extrinsic), and norms of efficiency. Norms of efficiency, in particular, is the critical point of an intern's performance evaluation; at this point his or her capability to reduce the treatment time is judged.

In another study, the practice of shifting patients to another physician was found to potentially breed human conflicts in medical care (Caldicott, 2007). Known as "turfing," the decision involves shifting uninteresting and challenging patients to junior doctors that will overburden them with unchallenging and routinize task. The junior doctors reported to be resented on the task overburden and in turn, are disbursed to the patients who are subject to stereotypes, such as name-calling and receiving degraded services as protest manifestation. Carr et al. (2004) identify that poor communication among service providers for schizophrenia patients invited integration issues during the crises. The finding unravels that although mental health staff and general practitioners agreed on the overlapping roles, the information distortion obviously revealed the new developed techniques and medication. This situation caused unsynchronised treatment provided across the treatment timeline.

As for the perspective of service users, Carpenter-Song (2009) found that Euro-Americans tend to engage in services to gain deeper understanding of the illness, whereas African Americans stay ambiguous and prefer a talk therapy from the physician. In this sense, the promise of explanation from the doctor is regarded as a feeling of control and power by the patients; however, it actually removes the patient's personal agency from their experiences of depression. Mental health nurses also play a significant role in supporting the patients.

Chambers et al. (2010) state that nurses' attitudes are likely influenced by the gender and the position they hold, as well as by the cultural, social, and institutional practices of the nursing profession. Nurses with positive attitudes are able to promote patient's independence, empower them to take control, be proactive in decision-making, and inspire hope and openness to other alternative treatments. Borba et al. (2012) indicate that trust in treatment fosters compliance and bridging to the right care. They particular noted that patients who trust their physician had expressed having a sense of meaning to live and were less likely to be admitted to the emergency room.

On the contrary, Crabtree (2003) uncovered that psychiatric ward staff displayed vulnerabilities in managing psychiatric patients and the former tend to prevent open and friendly relations. The staff accounts also illustrated that not only strong prejudices were held by the staff towards the service users but also stigma domination had influenced the professional judgement. Additionally, abused women seeking for psychiatric treatment were subjected to caring and uncaring treatment (Ormon et al., 2014). In uncaring treatment, these women suffer from being misinterpreted and from abusive experiences perceived as a secondary issue, leading them towards trust issues. Caring treatment, on the other hand, promotes self-confidence, which their experiences acknowledged and active listening took place. Simultaneously, trust is built across time with an added dynamic social interaction (Dawson-Rose et al., 2016). Trust is also used as a tool to prevent uncertainties within the medical judgement domain. Drawing from gynaecology field, Diamond-Brown (2016) emphasises the compatibility between doctor's philosophy and skills with patients' preference, which cultivates choices and build a trusting relationship. Similarly, this findings had challenged the idea of the evidence-based medicine (EBM) in which a standard approach is used to solve uncertainties in most medical models.

2.3 Conceptual framework

The study adopted a social justice framework of health equity. A health equity approach is interested in the achievement and capability to obtain health, which includes the right processes in getting and providing the health care (Sen, 2002). It focuses on the wholesome of justice from the resources, the distribution, and the effect towards a diverse social setting. The combination of social, economic, and political apparatuses are set as the stratifiers of individual socio-economic standing and are determined by how the recipients are exposed to material,

psychosocial, biological, and behavioural circumstances, which later define the type of health care perceived by the beneficiaries (Solar & Irwin, 2010).

3. Methodology

The study adopted the phenomenology approach to explore the meaning of mental health care usage (Moustakas, 1994). In this method, patients who were attending governmental outpatient psychiatric clinic in Kedah and Pulau Pinang were selected for recruitment because their narratives represented the first-hand accounts for a particular phenomenon (Creswell, 2013). Twenty-nine service users were recruited based on three main inclusive criteria: (1) eighteen years old and above, (2) diagnosed with depression, and (3) has sought outpatient psychiatric clinic for at least twelve months. Two states in North Peninsular Malaysia were chosen, namely Kedah and Pulau Pinang, due to the increasing number of patients with depression in these states as recorded by the Malaysian Morbidity Health Survey (Abdul Kadir et al., 2011). Data were gathered through in-depth interviews with the informants. The semi-structured interviews, which were audio-taped, were adopted to explore the themes hidden under the accounts of doctor-patient relationship as the patients have experienced. The data were explicated using Atlas.ti, a qualitative data software. During the data collection, the study gained the ethical clearance from the Ministry of Health Malaysia (MOH) and the university's research board (IRB).

According to the demographic profiling, majority of informants were among Malays (20 Malay, 3 Chinese, 4 Indian, 2 Others) aged between 24 until 60 years old. Gender represents 21 female and eight male informants. There were five major groups of occupations employed by the patients: homemakers (24%), self-employed (24%), government sector (21%), private sector (24%), and pensioner (6.9%).

4. Findings

Majority of the informants expressed that the doctor's traits play a critical role in their continuous psychiatric treatment. Five subthemes emerged in terms of the physician's traits: competencies, integrity, concern, empathy, and enabling autonomy.

Competencies

The informants appeared to have wide descriptions of a physician's competencies in order to gauge them into a trusting relationship. One of the areas was the medicine given by

the doctor. According to the informants, the objective of seeking hospital treatment was to understand the differences of substantial experience they had and to get rid of the symptoms particularly by medicine taking. Hence, a physician's competencies are partly measured by the advice and the suitability of the medicine given to eliminate the depressive symptoms.

However, a few female informants mentioned that language barrier and cultural dissonant existed in the attended treatment. Some perceived the depressive experience as a personal matter, thus talking about it with an opposite gender physician invited a sense of uncomfortableness and embarrassment. Although different gender disclosure can potentially distort the communication flow in the treatment, the physician is inclined to mixing medical jargon with different languages (for example, mixing English language in the conversation to a non-native speaker), resulting in confusion at the informant's end. This will hamper the rapport and support to be established. Dina elaborated her feeling when consulting a physician of opposite gender and different ethnicity:

I like to see a female doctor, and even better if the doctor is a Malay. Not that I don't like Chinese or Indian doctors, but the way they say things are a bit "weird." I can't recognize what they were saying. As for the male doctor, well, I am a shy person, especially when I need to be alone with a non-mahram doctor during the session, it just not right!

(Dina, 48, Female, Homemaker)

4.1 Integrity

Integrity in this context is defined as the degree of confidence in the doctor's code of conduct that leaves the patient feeling that his or her rights are safeguarded across the treatment. The data revealed that the informants perceived their physician as trustworthy and upholding of high morality especially in helping them to resolve their depressive symptoms. They also stated that accepting a patient as a person in a psychotherapy can significantly build their confidence in the physician.

Gender differences in this subtheme reveal that compared to the male informants, the female informants were more trusting of their doctor. The female informants particularly felt that they were being heard, were able to sense making of the depressive experience, and thus felt a sense of belongingness in the intervention. On the other hand, the male informants gave mixed accounts; they believed that the turfing exercises have made them confused. In particular

they were confused on the information input from various doctors and were sceptical on the confidentiality of the personal information shared. One informant, Ahmad, has been actively applying information filter to his psychiatrist and counsellor. He felt that his rights as a patient was violated because he deemed the expression he made to his psychiatrist and counsellor was not to be shared and should remain private.

4.2 Concern

A basic empathetic gesture of a health care provider is being concerned to the patients. Most of the informants, regardless of gender, considered this core element of attention as essential to building a trusting relationship with their care provider. Although many studies have concluded the stigmatising treatment given by the doctors to mental health patients (Crabtree, 2003; Koekkoek et al., 2011; Minas et al., 2011), the present study intends to challenge this notion. Majority of the homemakers interviewed in this study were bound to the caring tasks of family members, they are either sick or children. At the same time, various studies have suggested that the caretakers of mental health patients have a fair share of stigma, exposing themselves for prejudice and discrimination from the public (Crabtree & Chong, 1999; Hight et al., 2005; Kim, 2015). If this is not the case, women who are burdened with caretaking and at the same time help to earn family income would be working double shift in a day (Busfield, 1988). These people often are those living a stressful and depressive lifestyle.

Nevertheless, a concerned and observable doctor would grasp the social environment in his or her consultation clinic, especially when a patient is accompanied by a stressful caretaker. Maria, a mother and a caretaker for her ADHD son, is also a tailor and living with her substance abuser husband. She has succumbed to the pressure by bursting into tears after her child's psychiatrist asked how she was doing. This situation is regarded as a breakthrough to getting the treatment, and then the next time she knew, she was a patient of the same clinic with her child. In this case, the doctor was concerned for her well-being, and she detected that Maria was in a depression while unleashing her stress. Without having to follow the regular registration procedure that needed her at least six weeks for an appointment, she obtained her first treatment the same day with her son's appointment.

Many informants, male or female, opposed the turfing exercise that the act was seen as building an impersonal relationship. However, the exercise also allowed them to explore a suitable physician for their treatment. Majority of the male informants expressed their

preference to be treated by a female physician rather than by a male doctor. Male doctors were seen as objective and dehumanising the treatment, and the informants hardly found a common ground that has led to a trustful relationship.

4.3 Empathy

Empathy is a therapeutic gesture that fosters a sense of belonging to cope with the misery a patient experienced (Ryrie & Norman, 2004). In the present study, the informants felt that they were being listened to with full interest by the doctors during the psychotherapy. This was also an important turning point for most informants where they found hope of helping hands in the treatment. In fact, the informants appreciated physicians who go beyond their depressive symptoms, for example, those who asked on financial hardship, marital problems, or workplace problems where the root of depressive symptoms grew. This was clearly implied by an analysis of a female informant's response concerning her doctor's empathy on her current state of marital distress:

At the earlier stage, I came to see my doctor; I was crying non-stop. He asked whether I've taken my medication. I nodded. He asked me again why I continue crying. I said I was sad. Suddenly, he punched his desk very hard that took me in shock! He said why did I ruined my life grieving for my unfaithful husband? I felt like I was slapped. He was right! Only then I realized and stopped crying....

(Azfa, 45, Female, Businesswoman)

4.4 Enabling Autonomy

The findings also unravel that the physicians who attend to psychiatric cases were able to promote agency in the informants. The principle of patient's autonomy has gained a wide acceptance particularly in the western society as a social justice for patients to determine their future, through decision making in the treatment and partnership in service revamp, among others (Koyanagi & Bazelon, 2007; Schaefer, 1998). Most of the informants enjoyed the constant feedback on the newly medication or treatment interventions, which has helped in giving life strategies and in supporting them to reduce medicine intake. The neutrality stands depicted by the doctors is therapeutic in nature because the informants allowed taking charge in their treatment. Correspondingly, Bishop et al. (2007) maintain that the neutrality stand adopted by doctors is regarded as an ethical conduct because they avoid regulating the decision

made by the patients and indirectly empower them. Fatin, 44, divorcee, homemaker, and care provider for her mother expressed that her psychiatrist was happy and supportive of her decision when she decided to take off the pills from the treatment after eighteen months of consultation. Another similar account from a male informant implies that the knowledge imparted by the doctor is crucial for him to comprehend what was happening as the depressive episode strikes. This also increases his confidence towards the treatment.

5. Discussion and Conclusion

This paper explores the trust establishment among patients with depression upon their embarkation to patient hood. At least five subthemes of trust were identified from the data. The subthemes are doctor's competencies, integrity, concern, empathy, and enabling autonomy. Each informant pointed out the vitality of active social interaction in the central cushioning of each subtheme. The findings eventually are consistent with those found by Mechanic and Meyer (2000), who concluded that trust as conceptualised by patients with serious illness involved interpersonal competence, caring, concern and empathy with high listening skill, having technical competence, and the agent who fight for the patient's right in health care. The findings indicated that doctor's competencies towards the psychiatric knowledge and latest encounters in the field were among the top listed by the informants. The acceptance for taking the treatment involved the process of normalisation of medical discourse for depression, which is partly contributed by the mass media which discusses the issue openly and hosts confession of numerous public figures (Kangas, 2004). Although the informants did not disclose openly about their illness due to stigma, they freely shared their experience in the interventions. Besides, doctors were evaluated from their gesture of care, empathy, and enabling autonomy. In this matter, concern and empathy were regarded as the basic care in the treatment. These elements also define that the patients are treated as human beings, which eventually shaped their sense of belongingness. The therapeutic effect of these elements was described by the informants as having a sense of serenity when the appointment is approaching, feeling calm while in the psychiatric clinic, and after seeing the doctor's signage. On the other hand, an enabling autonomy signifies empowerment by undertaking responsibility for the decision made. However, the neutrality stands challenged by Skirbekk et al. (2011), who found that a trusting relationship requires the physician to stand for the patient's right especially when dealing with health bureaucracy. In this sense, adapting a neutrality stand should be limited to

a certain point, where a patient should gain her agency in determining the beyond (Mechanic & Meyer, 2000). However, when dealing with intra-agency which requires administrative know-how, guidance and support from the doctors are necessary. It engenders the trust because it fosters an open relationship. The patients usually found their sense of belongingness in the treatment by having a common ground of understanding.

Gender differences detected in doctor's competencies and integrity have highlighted the language barriers and cultural dissonant among the female informants. Trust also vanishes when the doctor's integrity is revoked through untrustworthy encounter. In this context, some female informants felt uncomfortable consulting the opposite gender, and most male informants' revealed preference for the female physician. In this realm, male physicians are likely to abide with the medical role in providing the medical needs, but performing this role alone would draw a limited mandates of trust. According to Skirbekk et al. (2011), limited mandates of trust inhibit openness to authorise the doctors to undertake their medical judgment on the patients. In this regard, male doctors would have certain degree of expectation for both genders to get better, and this was emphasised more on the male informants by inserting the values of masculine hegemony in the treatment (Oliffe et al., 2013; Wong et al., 2012). Besides, female doctors were perceived as having more mandates of trust because they go beyond their role expectations as physicians by touching some areas of informants' psychosocial problems. This is characterised as more empathetic than the practice of male doctors. The female doctors were often regarded as having nuance experience with the female informants, but the male informants in particular have stereotyped the gender roles of caring displayed by the female physician. Besides, patients who have doctors who act beyond the normal role expectation knew their doctors as a person, despite being treated as a person.

In a nutshell, trust is enacted and gained through series of attempts of social interaction between the doctor and the patient. Therefore, trust is a negotiated process to a certain degree. Patients are always testing the negotiating opportunities with their doctors (Skirbekk et al., 2011). Thus, a doctor-patient relationship should be directed into securing the mandates of trust in order to enable openness in the social interaction and to augment the patient's sense of worth, especially psychiatric patients.

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Women, Gender, and Disaster: A Case Study of Flood Victims in Kota Bharu, Kelantan

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Abstract

This paper aims to identify the gender issues in flood situation by investigating the experiences of women and men during flood disaster. It is also focusing on factors that contributes to and affects women's vulnerability during flood. Literature on gender and disasters shows the importance of gender in disaster mitigation to increase women's resilience to disaster. Therefore, this paper also seeks to understand, whether gender has been adequately addressed in the local disaster management plan and its consequences. Drawing on narrative accounts from three focus group discussions involving 23 respondents, the study investigates the impacts of floods event on women's lives, livelihoods, and health. The research finding shows that there are still gender gap in flood disaster responses and in the existing disaster management plan. Aids were not equally distributed among victims, with too much emphasized for those who were staying at the flood-evacuation centre while marginalizing those who were staying at relative's house or other places. Women with small children whose husbands were away have to independently survive, and single mothers were not given enough attention during the emergency times. Therefore, current responses and procedures to flood disaster management model have to be reviewed and gender dimension have to be integrated in order to significantly improve the preparedness and relief program during flood disaster. This study highlights the need of detailed analysis on how disaster or flood affects women and how Disaster Risk Reduction (DRR) planning could be more gender-sensitive.

Keywords: *Gender issues, flood disaster, women, Malaysia*

1. Introduction

In disaster-management cycle, women's vulnerability is emerged in every stage of it. In terms of survival skills, women are less likely than men to have lifesaving skills such as swimming, climbing, knowledge of technology because cultural restrictions define gender roles and responsibilities. This puts them in danger during and after a disaster and prevents them from saving other lives. As a result, casualties are higher among women and girls during and after earthquakes and floods (Shwoebel and Menon, 2004). In Malaysia, floods are the main disaster that has brought severe impacts on the people affecting livelihoods, damaging

properties and infrastructures and lives as well. According to Chan (2010), flood disaster management in Malaysia is more focused on a top-down government-centric approach and suggested that victims or member of public need to be actively engaged and involved to enhance their ability to respond to flood. In this case women victims, often tend to be regarded as vulnerable victims who need to be protected and told what to do rather than be seen as potential resources.

If the Malaysian government is concern over the effectiveness of the existing disaster management plan, a better evidence of the gender analysis of disaster management plan and its impact on the social welfare of the people is very critical. Using gender analysis, this study aims to identify the gender gaps in the existing disaster management plan and structures and to ensure that gender perspective is incorporated in disaster management structures, institution and policies. Gender analysis is an effective tool for understanding how communities work and the changing differential effects of disasters on men and women in different socioeconomic groups. Gender analysis provides a useful guide for improving accountability regarding effects and impacts of interventions for results-based management. This, undoubtedly, will significantly improve the preparedness and relief program. The development of a model that integrates gender perspectives in disaster management plan will highlight the critical areas or problems and the challenges faced by the women and vulnerable groups that affected by disaster. The development of more gender sensitized disaster management policy is important as it will ensure that gender issues and women needs are adequately recognized.

2. Literature Review

In general term, vulnerability can be defined as the inability to withstand the effects of a hostile environment. In relations to disaster management, the role of vulnerability is an important aspect to be investigated, not only on the nature of the threat but also the underlying characteristics of the environment and society that makes them susceptible to damage and losses (Roxana et. al, 2013). According to Rajagopalan (2014), vulnerability is a creation of various factors including a person's socioeconomic status, gender, age, and physical ability. Generally, women are more vulnerable than men, and poor women even more so. A poor, disabled, or aged woman head of household is extremely vulnerable, as are young girls whose family structures are shattered by disaster. For women, vulnerability also is determined by biology—pregnancy, lactation, and the reproductive cycle in general make them more

vulnerable when disaster strikes. Gender inequality increases women's vulnerability before, during, and after disasters in many ways, depending on the type and location of a disaster, and the cultural and social context. The vulnerabilities of women and men change as the disaster-management cycle proceeds. For example, more women died in an earthquake in Maharashtra because they were in their homes while men were harvesting crops, preparing for a festival, or working in other districts, and boys were attending school elsewhere (Shwoebel & Menon, 2004). During a 1991 cyclone in Bangladesh, many women perished with their children at home because they had to wait for their husbands to return and decide whether the family would evacuate (World Health Organization, 2002).

Study by Enarson (2009) on disasters and gender has pointed to the social construction of vulnerability to disasters, especially on the basis of gender relations. She argued that mainstreaming gender in disaster management is critically important as women are the key economics actors throughout the disaster cycle of preparedness, mitigation, relief and reconstruction and that women's economic vulnerability to future disasters is due to the lack of attention to gender equity and equality in disaster interventions. Lack of attention has led to the little data on gender issues during the national and state level preparedness and mitigation phases and therefore the existing gender and disaster knowledge have not been systematically compiled and organized. Literature on gender and disasters shows the importance of gender in disaster mitigation to increase women's resilience to disaster. Therefore, this paper also seeks to understand, whether gender has been adequately addressed in the local disaster management plan and its consequences.

3. Theoretical Framework

Women and Vulnerabilities

In general term, vulnerability can be defined as the inability to withstand the effects of a hostile environment. In relations to disaster management, the role of vulnerability is an important aspect to be investigated, not only on the nature of the threat but also the underlying characteristics of the environment and society that makes them susceptible to damage and losses (Roxana et. al, 2013). According to Rajagopalan (2014), vulnerability is a creation of various factors including a person's socioeconomic status, gender, age, and physical ability. Generally, women are more vulnerable than men, and poor women even more so. A poor, disabled, or aged woman head of household is extremely vulnerable, as are young girls whose

family structures are shattered by disaster. Vulnerability is also defined as the diminished capacity of an individual or group to ‘anticipate, cope with, resist and recover from’ the impact of a natural or human-made hazard (Blaikie et al. 1994; Wisner et al. 2004). The root causes of this vulnerability lie with the lack of access to the resources that allow people to cope with hazardous events – such as income, education, health and social networks. This access may be gendered, in that women and girls in general tend to have less access to, or control over, assets than men and boys (Bradshaw & Fordham, 2013). Vulnerability may also be related to the roles women and men play in society.

For women, vulnerability also is determined by biology—pregnancy, lactation, and the reproductive cycle in general make them more vulnerable when disaster strikes (Neumayer & Plu, 2007). Gender inequality increases women’s vulnerability before, during, and after disasters in many ways, depending on the type and location of a disaster, and the cultural and social context. The vulnerabilities of women and men change as the disaster-management cycle proceeds. For example, more women died in an earthquake in Maharashtra because they were in their homes while men were harvesting crops, preparing for a festival, or working in other districts, and boys were attending school elsewhere (Shwoebel & Menon, 2004). During a 1991 cyclone in Bangladesh, many women perished with their children at home because they had to wait for their husbands to return and decide whether the family would evacuate (World Health Organization, 2002). Women’s vulnerability is emerged in every stage of disaster-management cycle. For example, before disaster, women are seldom represented on decision-making bodies before, during, and after disasters, and so their needs and interests are not taken into account. Women tend to be regarded as helpless victims who need to be protected and told what to do rather than potential resources (Silva & Ramanie, 2014). During disaster, cultural norms such as seclusion, which requires women to be accompanied by male relatives in public, resulted in the loss of women’s and their dependents’ lives, if women delay escape until a male relative can decide whether to evacuate the family.

4. Methodology

This paper is based on three focus group discussions involving 23 women of flood victims in three different districts in Kelantan, namely Pasir Mas, Tumpat and Kota Bharu. The respondents were selected through snowballing samplings, with the help of selected contact person from each district. The women were selected to represent accounts of how they

experienced the major flood disaster in December 2014. The interview involved an audio-taped interaction between the respondent and the interviewer, conducted using semi-structured and open-ended questions that covered chosen themes. The interview started with a general discussion about the demographic profiling, followed by a discussion on access to aid, gender issues during and after flood, specific needs of women at the evacuation centre, and some social organisational issues. Respondents were encouraged to share stories about the resilience issue when dealing with natural disaster. The interview ended with a discussion on the suggestion to improve the standard operating procedure (SOP) and aids distribution among flood victims. This paper takes a narrative analysis approach, using the narratives of respondents as empirical evidence to support the arguments made by teasing out common threads.

5. Analysis/Findings

The findings revealed that male and female of flood victims are vary in terms of needs, priorities, capacities and their resilience to disaster management. Gender issues and women resilience during flood disaster are socially constructed under different geographic, cultural, political-economic and social conditions. They have a complex social consequences for women and men. For the purpose of discussion, this section will focus on impacts of floods event on women's lives, livelihoods, and health. The research finding shows that there are still gender gap in flood disaster responses and in the existing disaster management plan. The gender gaps are discussed in the sub-sections as follows.

5.1 Clearer procedure and instruction

The respondents also argued that the procedure in getting aids should also be clear and systematic. For example, government agencies such as Malaysia Civil Defence Department (JPAM) and Fire and Rescue Department are recommended to be more prepared in terms of giving a clearer procedure during emergency and this procedure is especially crucial for mothers with young children and whose husbands were not around when the disaster struck. The study also found that a more systematic procedure to register flood victims at evacuation centre should be properly planned. Priority should be given to single mothers, aging people and family with many children. Women with small children whose husbands were away have to independently survive, and single mothers were not given enough attention during the emergency times.

5.2 Social Network

The research finding also shows that women still have to depend on their husbands' social network to get assistance although the husbands were working 'out-station'. For example, one mother of six children had to rely on her husband's social network in order to get someone to help her who was stranded at home with no food and electricity. She had no choice but to stay at home as she has six children to take care of with the youngest was two years old. Finally, her husband's friend came with his own boat to move her out from the flooded house. As has been argued in the literature, women through traditional feminine ways have more tendencies to create socio-emotional oriented ties whereas men through traditional masculine ways tend to create more institution oriented networks. These different social networks allocate resources in different ways.

5.3 Matters of Privacy : Aurat

Protecting "aurat" in public space like evacuation centre can have more impact on female victims than male victims as women have to consciously and consistently covering their head, making their own private space if they want to get some rest, which is usually quite impossible to get. In some evacuation centre, prayer robes were not sufficient, making it difficult for women to perform prayer while at the same time have to cover their aurat. In terms of aids at the evacuation centre, majority of respondents claimed that food and clothes including women sanitary pads were quite abundance. However, majority of women still could not get enough access to women undergarments. Items such as women undergarments are often being seen as less important items during disaster but it can influence the emotional level of victims particularly when private spaces become limited.

5.4 Inaccessible to aids

In terms of aids during the disaster struck, the respondents suggested that the aids should be provided more efficiently so that the flood victims particularly the female victims are able to get the help they needed. The research finding shows that there are still gender gap in flood disaster responses and in the existing disaster management plan. Aids were not equally distributed among victims, with too much emphasized for those who were staying at the flood-evacuation centre while marginalizing those who were staying at relative's house or other

places. However, respondent claimed that they were quite reluctant to ask for more “women stuff” as they did not want to be seen as being “too demanding”. They were often being told to just “make do” with whatever they have at the evacuation centre. Previous studies have shown that when disaster strikes it has often impacted on reproductive needs of women. Women often feel reluctant to ask about basic needs because majority of those in charged at the relief distribution are males.

6. Conclusion

Although all groups in the society suffer from the devastating effects of floods, majority of the victims are women and children (Olumide, 2008; Mordi, 2011). Focus on gender mainstreaming in disaster management is therefore, critical because otherwise, women will continue to be disproportionately affected by disasters (Kottegoda, 2013). All those working in the area, whether in the field of study and analysis or in the field of relief distribution and emergency response, should recognize the specific needs and concerns of women in a disaster situation as well as the specific contribution that women can make to sustainable recovery and reconstruction. All disaster responses and interventions should be designed based on such a gender-sensitive understanding. The inclusion of a gender perspective in all norms and procedures established to mitigate and manage disasters is by now an absolutely essential component of the work in this area (Silva & Ramanie, 2014).

In terms of post-flood disaster, there are many other problems faced by the victims. Women have to take the most burdens in cleaning up the houses and it is not an easy task to do while having to take care of small children themselves. The aftermath of the flood disaster left a big impact on the families in terms of economic, mental and physical burden. Although there were abundance of food at the evacuation centre, cash seems to be the most critical items for them to rebuild their lives. Therefore, current responses and procedures to flood disaster management model have to be reviewed and gender dimension have to be integrated in order to significantly improve the preparedness and relief program during flood disaster. This study highlights the need of detailed analysis on how disaster or flood affects women and how Disaster Risk Reduction (DRR) planning could be more gender-sensitive.

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Understanding of Sexual Harassment at the Workplace

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Abstract

Sexual harassment is the violation of a person's personal integrity and wellbeing and is an incident that often occurs in a workplace context. While it was mainly associated with situations in a traditional employment workplace, it has also been reported in organizations that consist of non-traditional or mixed employment relationships such as educational institutions. Sexual harassment in a university setting worldwide is quite pervasive. In 2006, the American Association of University Women found that 62% of female and 61% of male college students had experience being sexually harassed at their university. In Japan, sexual harassment of students by teachers is so prevalent it has been given its own acronym--SHOC, for "Sexual Harassment on Campus". A research in Japan by the Women's Studies Education Network showed that about 15% of undergraduates, about 34% of graduate students, and about 36% of the teaching staff (both full-time and part-time) had experienced some forms of sexual harassment (Takashi, 2001). This paper presents a discussion about the understanding of employees in institutions of higher learning about the issue of sexual harassment. Understanding and being aware about sexual harassment help staff of universities to seek appropriate intervention when they are faced with sexual harassment issues. The study on which this paper is based briefly surveys the understanding about sexual harassment amongst staff members in two universities in Malaysia. A total of 224 male and female staffs of *Universiti Sains Malaysia* (USM) and *Universiti Malaysia Sabah* (UMS) answered a short survey given to them at the beginning of training programmes on sexual harassment. The results show that staffs have a relatively high understanding about incidents of sexual harassment. The research indicates that there is a substantial number of incidents of sexual harassment on campuses and victims of sexual harassment tend to be female. Staff's experiences of sexual harassment also correlate with their understanding and awareness of sexual harassment.

Keywords: sexual harassment, staffs, understanding, perception, experience

1. Introduction

Sexual harassment is the violation of a person's personal integrity and wellbeing and is an incident that often occurs in a workplace context. Women around the world experience sexual harassment and it does not only constitute an extremely bad experience but also may be

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degrading to victims' emotions and feelings. Historically, sexual harassment was mostly reported in the non-traditional or mixed employment relationships, at the time when women begin to be allowed to enter male-dominated occupations such as engineering, medicine, and management. A university may also be an organisation where cases of sexual harassment can be pervasive. For example, in 2006, the American Association of University Women reported that about 62% female and 61% male students had experienced sexual harassment at universities in the United States (Hill, C. & Silva, E. (2006). Several years ago Japan released studies that showed the prevalence of sexual harassment behaviours amongst teachers toward students. The prevalence had led to the emergence of an acronym --SHOC, for "Sexual Harassment on Campus". Women's Studies Education Network studied university's students and teaching staff in Japan and found that at least 15% of undergraduate and 34% of graduate students as well as 36% of teaching staffs (i.e. full-time and part-time) had experienced some forms of sexual harassment (Takashi, 2001). These studies about sexual harassment on campus were mostly conducted in developed countries and very few such studies had been initiated in developing countries such as Malaysia (Limpaphayom & Williams, 2006).

In Malaysia, the issue is still academically under-researched, but the issue is always being discussed and reported in various printed media where women employees in Malaysia are frequently exposed to sexual harassment behaviours by their male colleagues and bosses (Ismail, et.al., 2007). Female employees are increasingly subjected to the chances of being sexually harassed in their working space. Ng, et.al (2003) and Marican (1999) illustrated that the percentage of sexual harassment at the workplace in Malaysia is between 35per cents to 53 per cent. The Malaysian government had initiated and formulated the Code of Practice on the Prevention and Eradication of Sexual Harassment 1999. Through this Code of Practices, sexual harassment is defined as any unwanted conduct of a sexual nature that may perceive by an individual (a) as a condition of one's employment; (b) as an offense or humiliation; or (c) as a threat to one's well-being (Ng., et.al., 2003). There are five forms of sexual harassment stated in the Malaysia Code of Practices on the Prevention and Eradication of Sexual Harassment which consists of verbal; non-verbal or gestural; visual; psychological; and physical harassment.

In the late 1980s, awareness of sexual harassment's behaviours has triggered a group of researchers of Universiti Sains Malaysia to conduct a research on sexual harassment in the university campus. The main concern at that particular time was to scrutinise the perception and attitude of staffs and students regarding the issue; where the study revealed sexual harassment behaviours of perpetrators were generally influenced by the actions and responses of the victims themselves (Endut, et.al., 2011).

The purpose of this study is to gauge the level of understanding amongst staffs about sexual harassment at public universities, using the examples from two universities namely, *Universiti Sains Malaysia* (USM) and *Universiti Malaysia Sabah* (UMS). Specifically, the objectives of the study are:

- To evaluate the understanding and perception about sexual harassment amongst staffs in USM and UMS
- To explore the extent to which the sexual harassment is experienced by staffs in both universities
- To understand the staff's perception in dealing sexual harassment at the workplace

2. Methodology

The study was conducted in two campuses of USM (i.e. the Main Campus (MC) and Engineering Campus (EC)); and UMS (the main campus). A total of 224 staffs (both female and male) were randomly recruited as participants. A short questionnaire was given to them at the beginning of training programmes on sexual harassment at the universities. A survey questionnaire was preferred as the main instrument to assess staff's understanding and perception of sexual harassment as well as their experience about the issue. The validity and reliability of the questionnaire was tested in a pilot study. The questionnaire were administered by meeting the respondents at the beginning of the sexual harassment training programme, distributing the questionnaires for them to promptly give the answers; and collecting the answers when they finished. The first page of the survey questionnaire clearly explains about the study and informed consents are required from the staffs before they begin to answer. For the purpose of this study, the questionnaire is divided into four sections: A- Demographics of respondents, B- Understanding about sexual harassment, C- Experiences of sexual harassment amongst staffs, and D- Perception, experiences and suggestion to deal with sexual harassment

at the workplace. The data then was analysed using the software SPSS version 24.

3. Findings/ Analysis

3.1 Demographic Profile of Respondents

Table 1: Gender and Age of Respondents

		Respondent's Age (in years)					Total	
		18-20	21-30	31-40	41-50	51-60		
Respondent's Gender	Female	Count	1	50	49	12	22	136
		% within Respondent's Age	100.0%	87.7%	57.6%	32.4%	52.4%	60.7%
	Male	Count	0	7	36	25	20	88
		% within Respondent's Age	0.0%	12.3%	42.4%	67.6%	47.6%	39.3%
Total	Count	1	57	85	37	42	224	
	% within Respondent's Age	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

A total of 224 questionnaires were completed. As mentioned above, the respondents are chosen randomly from a determined sample size. Table 1 illustrated the percentage of respondents participated in this study consisted of 61 per cent female staffs. According to Economic Planning Unit Malaysia (2015), the labour force participation rate among female hiking positively from 48 per cent (2011) to 54 per cent (2014). Directly, this mirrors the increment of female employed persons in Malaysia where it directly contributed to the female participation in the labour force market; where it shows high exceeding to 58.0 per cent for the prime age groups which are 25 to 34; 35 to 44; and 45 to 54 years (Department of Statistics Malaysia, 2015). In this study, the respondents are chosen from amongst staffs who were at least 1 year to more than 31 years working experience in each workplace and the results identified that the majority of the staffs (age from 31 to 40) have worked at the university approximately 6 to 10 years.

3.2 Understanding about Sexual Harassment

In this section, the respondents were asked 11-item questions on their understanding or perception about sexual harassment. The respondents have to select their most preferred answer from a scale of 1 to 5 (i.e. 1= strongly disagree to 5= strongly agree) which clearly indicating lowest or highest understanding or perception about types of sexual harassment. To evaluate the staffs' understanding of the issue, a total score mean was calculated. In Figure 1, the results interpreted a negative skewness (scores clustered to the right at the high value) of total scores at value - 0.714.

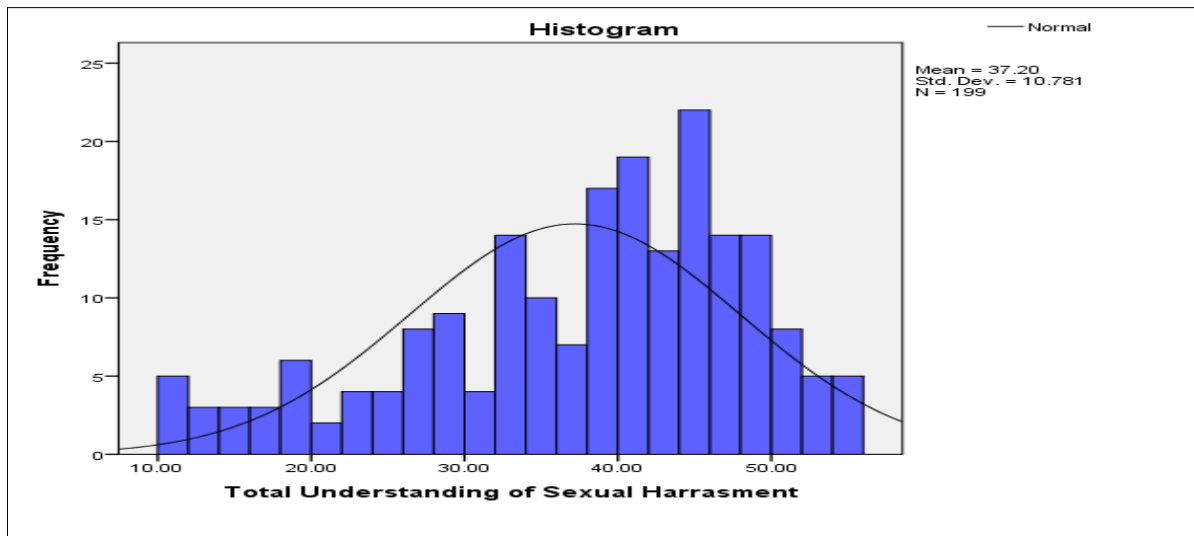


Figure 1: Histogram of Total Score for Understanding or Perception about Sexual Harassment

So, Figure 1 explained that there is high understanding of sexual harassment amongst both male and female staffs in this study. From the scale of 11 items, the minimum total score is 11. The neutral score is 28 and the higher score is 45. The mean of the total score is 37.2 which are higher than the neutral score, thus specifying that the respondents generally have high understanding on types or incidents of sexual harassment, so as to determine the kind of incidents. Additionally, about 158 of respondents' scores more than 28 which are obviously indicate that majority of the respondents understand and have the ability to differentiate the sexual harassment incidents, vice versa. From the gender perspective, there were different levels of understanding about sexual harassment has been determined between female and male staffs. In this study, the female staffs understanding about sexual harassment behaviour are far higher as compared to male staffs in both universities. Yet, as referred to Partial eta squared effect size statistics used to gauge this understanding level, the difference level of understanding between genders was very small with eta squared value of 0.0074 in the means (0.74 per cent of the variance); therefore indicated no significant difference between the perception of male and female staffs of sexual harassment behaviour.

3.3 Experiences of Sexual Harassment amongst Staffs

To explore the experiences of sexual harassment incidents among staffs at both universities,

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the respondents were asking on how they perceive such behaviour which related to sexual harassment incidents. Their experiences of such situations are referring to their preferences of the answer either yes; no; or unsure. Table 2 below illustrated the average number of staffs at both universities who had experienced sexual harassment on campus which below 15 per cent. However, female staff's percentage shown that they have high tendency to face sexual harassment incidents as compared to the male staffs, 23 (18.5 per cent) is female staffs and 7 (8.2 per cent). Overall, this study found that at least about 8 per cent male staffs and almost 19 per cent female staffs have ever encountered sexual harassment behaviour on campus. Additionally, about 125 of the staff admitted that they have knowledge of other persons' experiences with sexual harassment behaviour and about 55 employees agree that sexual harassment incidents definitely occurred on their universities.

Consistent with many past studies on workplace sexual harassment, women are more likely to experience sexual harassment in the workplace compared to men. A study conducted by USM researchers in 2011 also revealed that female students had higher chances of experiencing sexual harassment behaviours on campus compared to the male students (Endut, et.al, 2011). Some scholars attribute the reasons behind this situation to the presence of unprofessional atmosphere and sexist attitudes on campus, lack of knowledge of grievance procedure and women's dressing style at the workplace thus encourage for sexual harassment behaviour (Ismail, et.al, 2007). Evidently, physically attractive women who are perceived to be sociable, dominant, warm and socially skilled were highly expected to experience such situations (Ismail, et.al, 2007). However, the latter conclusions are quite worrying because they put the blame on women for being sexually harassed. Women's choice of attire cannot be used to justify a sexually harassing behaviour. Sexual harassment is a form of gender-based violence and many countries in the world have made different forms of sexual harassment as criminal offences. Blaming the victim for soliciting an offensive behaviour is condoning and allowing the pervasiveness of such behaviour.

Table 2: Sexual Harassment Experiences among Staffs on Campus

Gender	Female	Count	Experience of sexual harassment within campus			Total
			Yes	No	Unsure	
		23	86	15	124	
		% within Gender of Respondent	18.5%	69.4%	12.1%	100.0%

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Male	Count	7	73	5	85
	% within Gender of Respondent	8.2%	85.9%	5.9%	100.0%
Total	Count	30	159	20	209
	% within Gender of Respondent	14.4%	76.1%	9.6%	100.0%

3.4 Ways to Deal with Sexual Harassment at the Workplace

In this study, the respondents were encouraged to share their opinions, experiences or suggestion on how to overcome the issue of sexual harassment at their universities. The findings showed that the majority of the staff, both female (60%) and male (56%), felt that awareness training is an important method to resolved the issue. Regular sexual harassment understanding courses are the good approaches and should be held regularly to all university's staffs or students so as to expose them directly to the issue. About 23% of female respondents felt that strong individual awareness and deep understanding of religious practices are crucial ways to hinder sexual harassment behavior. In the case of the male respondents, 35% felt that regular in-house awareness and motivation programmes for university staff and students would be the best method to deal with sexual harassment incidents. This means that both female and male staff maintained that individual and organizational initiatives are the main keys so to avoid such incidents amongst staff at the workplace.

4.0 Conclusion

This study was conducted as part of an awareness programme to highlight the sexual harassment incidents, understanding and intervention at public universities in Malaysia. The study has shown that both *Universiti Sains Malaysia* and *Universiti Malaysia Sabah*'s staffs have reasonable understanding about sexual harassment issue. Similar to many previous studies, this study also concludes that female employees have had more encounters with sexual harassment in the workplace compared to men. However, the experiences of sexual harassment amongst men cannot, on the other hand, be ignored. Reports of sexual harassment on campus indicate that the safety of education institutions and its students are in threat. Knowledge about sexual harassment is important for employees to be able to understand what she/ he is experiencing and to give her/ him courage to seek intervention from the employer. To this end, regular awareness training for different categories of staff are crucial. Furthermore, clear institutional policies and grievance procedures on sexual harassment will greatly facilitate victims' access to justice in sexual harassment cases. An intervention at the national level to

the issue of sexual harassment is also needed so that law, policies and strategies to deal with it in different categories of workplace and spaces can be developed. To do so, further studies need to be conducted that look at the incidents, pervasiveness and experiences of sexual harassment.

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‘Wrighting and Archiving’: Lessons Learned by a Survivor of Rape by a ‘Holy’
Monk

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Abstract

*“It only remained for me to give it voice, to shared it for use, that the pain not be wasted.”
(Lorde,1997,p.14)*

As a Women’s NGO worker and recently a student in the MA program of Women, Gender and Sexuality Studies, I’d like to share the story of Oy, a girl who had been raped by a ‘holy’ monk for many years. The process of finding her own language, standing up and speaking out was not an easy process as there were many layers of unequal power between the girl and the man, an ordinary person and monk. In particular, for the latter, he had performed and was perceived as a ‘holy body’ who not only gave fortune to the villagers but also saved them from bad luck and illness through many different techniques. The girl started her story by writing petitions to the Religion Administrative Unit at both the district and provincial levels. Instead, the monk was protected by his institution. Finally, she brought her case to court along with her archive. My study of her writings and archiving process will be shared and discussed within the framework of feminist writing elaborated by Lorde and Trinh Minh Ha, respectively.

Keywords: rape, women writing, archive, survivor

1. Introduction

After graduation, I have worked in several Women’s NGO for over 15 years, however, I have learned that I have known very little about the theory and concept of mentally and legally giving support to battered women and feminism. Mostly what I know is about the practice of day to day routine work of physically raped cases.

The turning point which critically changed my viewpoints took place when I enrolled in the 2015 Summer School in Women’s Gender and Sexuality Studies at Thammasat University, Bangkok. This free of charge five weekend program (54 hrs during 27 June - 3 Aug, 2016) covers 3 mains subjects : Introduction to Women’s Studies, Feminist Research Method and Introduction to Queer Studies.

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Personally, professionally and politically, I feel very lucky to have a chance to participate in such the prestige and radical feminist institution. After the school was over, I had no hesitation to apply to the Master Program in Women's Gender and Sexuality Studies (WGPPS). During the past two semester of 2015 (and 2016), I have furnished myself with numerous critical feminist perspectives. Our classroom is the ideal place where I could discuss and share my experience from my work and get variety of inspiring questions and feedback. Additionally, what I have learned the most is the research tools and methodology which places its focus on theoring women's experience into knowledge.

Surprisingly, during the past 15 years of working with many Women's NGO, I have never come across the concept and practice of "archiving". It was not until I come to Summer School and then the elective course entitled, "Women's History and Feminist Analysis" Such the theory and practice of "feminism and archives studies" has brought me to the new understanding of not only myself but also my society (and its history) in depth and breath. In the exercise which I was assigned to conduct "My Own Archives Project" allow me to trace back to my childhood time .Through searching for paper dolls, toys crafts , cross-stitch and etc. and putting it all together, I amazingly found that the process of how shaping me to be a woman as I am nowadays through those artifact. Such the lesson learned inspired me to utilized this lens to study the recent raped case survivor by the holy monk. She has kept her own "archives" through the long year of seeking for justice.

Politically and culturally, monks earn highly respect of holiness in Thai Society. However, the records show that many monks take advantage of their respectful status and use it to cheat the commoners in particular women. Oy was one among the many. However what is different is she stands up and fights and keeps her own archives efficiently.

2. Methodology

I use feminist epistemology which focus on women's experience and build up the knowledge through women's writings or oral storytelling which reflect the truth about women and their agency. This method is to reveal women's voices and thoughts through the stories women told or being interviewed or write to see how women are taught and framed in different discourses.

This research employs Feminist Methodology to study about women's life where woman is the subject of the study. (Harding,2004). This feminist method consists of reading women's writings, their testimonies and complaint letters which are the battleground they chose to counter with the monks who sexually assaulted them. These documents were analyzed in the way to reflecting their standpoint voicing out to retaliate against the men's power and monk's sacred power and also construct the knowledge from women writing and storytellings which reveals women's oppression and subordination in power relationship between men and women.

The imbalance power relation causes the abuse of power from the superior to the inferior. For examples : man's power, physical strength, economic power and cultural power.

3. Findings

I have never thought of archives and the construction of knowledge in feminist perspectives in the area of violence against women (vaw) until I met "Oy". In the case preparation day with the lawyer before going to the court. I saw a document of her about 100 pages. In the document there are her testimony as well as her parents and her brother's, her father's complaint, photos taken by monk as a threat, and amulets flyers. There are complaint letter to ecclesiastical sub district head, complaint letter to ecclesiastical district officer, complaint letter to ecclesiastical provincial governor, and complaint letter to Buddhist Institution, requesting an investigation on the monk's abusive behavior which is extremely against the code of monastic disciplines in term of raping boys and girls under age of 15.

The monk who is found guilty was very well respected by survivor's parents. He is a head of a monastery. He has many stories of miracles about himself. He told survivor's parents that he and their 11 year old son has very well bonded destiny. He promised the family to take care of the child and give him a scholarship to study. The parents want their child to succeed in life, they allowed their son to live with the monk. After being in the monastery for 3 days, the child was sexual harassed by the monk. He touched the child's genital and did oral sex. The next day, the child was anal raped. Sometimes the monk forced the survivor to anal intercourse him or perform an oral sex. The survivor has been abused since he was 11 years old until he was 19 years old.

The monk claimed that the daughter of a family was unfortunate. There had to be a ritual to lift up the spirit in the monk's house. With the family's belief, they let the daughter alone to participate the ritual in the monk's house while they were waiting around the temple. When she arrived the room, the monk gave her a drink, after that she was sleepy and eventually went unconscious. When she woke up, she felt the pain in her genital and felt that her uniform skirt was lifted. After the monk had an orgasm, he told the survivor to get dress and told her that he didn't rape her, he was processed by a higher spirit and claimed that he used to be her husband in the past life.

Oy had been raped from 14 years old to 20 years old. After the first rape, the monk threat her not to tell anyone with the photo he taked. Oy didn't tell anyone and tried not to go to the temple. Her parents blamed and beat her for being a bad child, not going to the temple with the family, only hanging around, so she went to the temple with them and was raped. The monk requested the parents that he needed Oy to help her brother at the monk's house. When Oy arrived at the house, her brother wasn't there, only Oy and the monk. Seeing how her parents has such faith in the monk, she was afraid of telling them. She was sad and mad at her parents for letting her being raped for a long period of time.

Oy's testimony *"On that night I was so frighten and terrified. I went to take a shower once I arrived home and found that I was bleeding and felt a sharp pain. I tried to sleep but it was very difficult. After a week, The monk called my mother and said Luang Pu)venerable father (wanted to see me and call me to see him at his place on the day time. I rejected and told my parents that I didn't want to go and I went out to see my friend instead. They were so angry and my father was about to hit me. He said "I told you to go and pay respect to the monk you don't want to go, but you prefer to go out with your friend. I want to shoot you death, you vicious!"*

When Oy's brother saw a photo that the monk had kept in his computer, he recognized her mark on her leg and knew by sudden that it was his sister. He left the temple and talked to his sister. He found that his sister was also raped by the same monk. When the parents knew the truth, they were feeling guilty for what happened and blamed themselves for pushing their children into the situation. The family sued in a court for justice but they were resist by the monk and his disciples in the province claiming that the family cheated temple money so and made up a story to slander the monk.

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After knowing the truth, the father consulted his leader at work for the procedure. The leader advised that he should report to police and sue for justice. He also was advised by godmother of the children that he should sue. After he reported the police, the case went silent, nothing was proceeded. I have read the complaint letter to ecclesiastical sub district head requesting for justice. The sub district head tried to investigate but the monk refused to participate. The case was sent to ecclesiastical district officer but there was no action upon the case until the family sent the letter again. The ecclesiastical district officer requested 15 days to draft a charge, after 15 days there were no contact and answer from the district officer. The father draft a letter to request an investigation and the case track from provincial Buddhist Institute.

After being complained, the monk went to ask for justice from the provincial governor, claiming that he has lost his 33 years of reputation which was against his monk identity card that said 7 years.

“I have not done anything wrong as accused. I want to defend this case with the truth and justice. I only want to truth to be revealed. I am in a monkhood and to fight a lawsuit with a lay person will only do harm to sangha and myself. But I need to do this anyway to protect the prestige of Buddhism.” (some part of his complaint letter to the provincial governor.)

During the process of the case, there were police officers came to the house and threat the family to cancel the case within 15 days, or else they will not guarantee the family’s security. There was a threat at the University also for the family to cancel the case, or there will be a kidnap. The father decided to move his family away. They had to move frequently that time.

The investigation outcome has been distorted for the monk. The investigation procedure wasn’t proceed correctly. The process was biased, there was a lawyer in the investigation room while he was not a stakeholder. They were not allowed to take any photo but the lawyer was allowed to take notes and record the investigation. The lawyer also could request any document from the committee. The survivor’s family believed that some committees had involved in this unfairness. Therefore, survivor objected the process and requested for a new investigation.

Moreover, the monk disobeyed the order from the ecclesiastical district officer. He still working and proceed the ritual against the pause order without fear.

Oy and her family consulted the case process with my organization due to the rejection from the police. My organization assigned a lawyer to prosecute the case. I met Oy and her family in the preparation day before court day. The preparation day was set up to prepare Oy's confidence for answering questions in the court. I read the archive that related to the case. It took almost 3 years until the court could judge a case. The process was delayed, due to the transition of the officers who changed their position in work and the officers had many cases in their responsibility. Eventually Oy's brother case sentenced to 12 years imprisonment. Oy's case was sentenced to 198 years of imprisonment but according to Thai law the maximum imprisonment period is 50 years, the monk was sentenced to 50 years imprisonment.

4. Analysis and Conclusion

If I don't have the concept and idea of "archives" from feminist perspectives, I would have just read for case facts and forget about it. I don't think that it is the transition of woman experience. Women's Studies helps me understand and see the importance of bringing experience as a center of knowledge that leads to feminism epistemology. As a women's written stories, testimony and complaints. I see how religious institution uses their power to protect criminal monks and using silence to cover rape problem in society.

In this study I am presenting as the "insider" officer who has the opportunity to listen to women's voice, reading their testimonies and complaints and also witness in her battleground in retaliate against power.

Women's writing construct the knowledge and reveal the standpoint where woman is subject. When I read Oy's writings, I saw the women's fighting methods which reveals the hierarchical power in her family.

Writing is telling the truth. "giving yourself to writing mean being in a position to do this digging of unburying. (Hélène Cixous,p.7) Women's voice also reflect the truth of the imbalance of power between monk and women, and how the patriarch monk's impunity are protected by the buddhist institution supported by patriarchal system.

"Afterwards, The monk called me on the phone..... He was speaking filthy and told me to go to see him, I rejected and hang up. After a while, he sent me the photos of me naked which he took photograph secretly on the day he raped me. The photo show my face and my naked lower part

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of the body. I was very shocked. Immediately he called again and told me to see him right away otherwise he will disgrace me by showing the photo to public.”

In “Women, Native, Other, Writing Postcoloniality and Feminism” (Trinh T Minh-ha,1989), women’s writings were comparable to an open political battleground and a tool for crafting women’s own knowledge. This is because everytime women remain in silence their voices are always taken away from them.

“It only remained for me to give it voice, to shared it for use, that the pain not be wasted. Lorde says in The Cancer Journals: Special Edition “Tell them about how you’re never really a whole person if you remain silent, because there’s always that one little piece inside of you that wants to be spoken out, and if you keep ignoring it, it gets madder and madder and hotter and hotter, and if you don’t speak it out one day it will just up and punch you in a mouth.” (Lorde,1997, p.19)

“I swear by my women’s pride to tell the truth, the whole truth and nothing but the truth. As a women, it took me long time to decide to proceed in this matter. My life is at risk and also my prestige.” (Oy’s last testimony)

Although women overcome their fear and voice out through their writing with difficulties, their writing still overlooked and were seen as not important. Oy’s story is seen as nonsense, untrue story and trying to blackmail the monk. When I read Oy’s writings I found that “rape” is not about men’s sexual drive but it’s the men’s power exercise in patriarchal system.

The Gender Binary System

female	male
powerless	powerful
need to rely on men	need to protect women
soft and sweet	strong and durable
husband is leader	wife is follower
using emotion	using reason/logic

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The imbalance of power cause the power abused. Those source of power such as the privilege as a man, body strength, economic power, social - cultural power which leads to the culture of abusive behavior and become the reason the abuser use to protect themselves and put the blame on the person harmed.

This kind of study would project the women's voice. The action of relentlessly following and pushing the law case shows that woman shouldn't always be the survivor and shouldn't be voiced by others such as educator, activist or feminist. The voice of experienced woman is powerful and real, the content has its volume, it reveals the inequity power that makes man and woman different.

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Self-Compassion, Social Connectedness and Self-Regulation of Health Behaviour: A Preliminary Study on Local Undergraduates in Malaysia

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Abstract

Self-compassion refers to the ability to care and have compassion towards oneself during the hard time in their life, which offers them a sense of warmth, connectedness and concern. Social connectedness refers to how individuals relate themselves with others and how they perceive themselves in those relationships. Self-regulation of health behaviour refers to one's initiatives, such as setting goals, taking action and monitoring progress, in personal health management. This study examined 1) gender difference in self-compassion, 2) the level of self-compassion, social connectedness and self-regulation of health behaviour, and 3) the relationship between self-compassion, social connectedness and self-regulation of health behaviour, among local undergraduates in Malaysia. Participants were 292 local undergraduates in a Malaysian public university who completed a questionnaire package on Self-Compassion Scale ($\alpha = .79$), the Health Responsible part of Health-Promoting Lifestyle Profile II ($\alpha = .85$) and The Social Connectedness Scale-Revised ($\alpha = .87$). Findings reported insignificant gender difference in self-compassion among local undergraduates. Findings also reported adequate level of self-compassion, high level of social connectedness and low level of self-regulation of health behaviour among local undergraduates in Malaysia. There was significant and positive relationship between self-compassion, social connectedness and self-regulation of health behaviour. Contribution, limitation and future research direction of current study were discussed.

Keywords: Self-Compassion, Social Connectedness, Health Behaviour, Gender Difference.

1. Introduction

University is an institution where undergraduates pursue their tertiary education and research in various academic fields. Enrolment to university brings not only satisfaction to them but also improvement in terms of knowledge, social skill and physical well-being (Elias, Mahyuddin & Uli, 2009). However, undergraduates face challenges during their time in university. According to Smith and Renk (2007), undergraduates encounter various overwhelming experiences such as examinations and assignments, professors and parents' expectations, choosing a major, future planning, and financial problems. Daily interactions

between undergraduates and people around them also induce negative feelings by leading them to self-evaluation and social comparison (Benson & Elder, 2011).

A study was conducted in a public university in Malaysia to identify the major obstacles faced by local undergraduates. Those obstacles are: financial difficulties (e.g. delays in receiving funding from the sponsor / provider or insufficient funds to cover the expenses of the study), academic problems (e.g. obstacles in course registration, reluctant to attend lecture early in the morning, or troubles in understanding reference books written in English), and finally health problems where they are less concern about their health or lack of ability to take care of themselves (Ahmad, Fauziah, Azemi, Shaari & Zailani, 2002). Local undergraduates might experience negative emotions such as depression, anxiety, stress and pessimism as a result of obstacles in university's life (Neff, 2003).

Local undergraduates are the assets of our society. Therefore, they must be equipped with certain personal strengths to deal with stressful or negative events. This study views self-compassion as a construct that can help Malaysian local undergraduates to achieve psychological well-being. Self-compassion refers to the ability to care and have compassion towards oneself during the hard time in their life, which offers them a sense of warmth, connectedness and concern. Previous studies revealed that self-compassion can promote happiness, optimism, sense of connection to others and initiatives, while demote distress, depression, anxiety and guilt (Leary, Tate, Adams, Allen & Hancock, 2007; Terry & Leary, 2011). It would seem that an exploration of self-compassion among Malaysian local undergraduates is an important endeavour.

2. Literature review

2.1 *Self- Compassion*

Generally, people treat themselves far unkind than they would treat others during a negative moment in their life, credited to negative self-evaluation, self-critic and self-judgement, which further induce depression, anxiety and sadness (Neely, Schallert, Mohammed & Chen, 2009; Terry & Leary, 2011). Self-compassion, a relatively new concept to Western psychology, has been introduced to demote the above-mentioned negative emotions (Neff, 2009).

Self-compassion is conceptualised from the general definition of compassion (Neff, 2003). Gilbert (2005) defined compassion as “a non-defensive and non-judgmental way of accepting others and own suffering, with a cognitive comprehension of suffering and the motive and action to relieve suffering”. Wispe (1991) defined compassion as “being moved by and connecting to others’ suffering which in turn induce the urge to show kindness to those in needs; practicing non-judgmental understanding towards others’ incompetence and imperfections, and treating failure or suffering as common human experience”. Therefore, from the perspective of practicing compassion to oneself, Neff (2003) defined self-compassion as “being touched by and opens to one's suffering, not avoiding or disconnecting from it, generating the desire to soothe one's suffering and to heal oneself with kindness; practising non-judgmental understanding towards one’s incompetence and/or non-fulfilment and imperfections, and; viewing one’s experience as a shared human experience”.

There are three major components in self-compassion. The first component is self-kindness, which promotes the extension of kindness and understanding towards oneself. The second component is common humanity, which involves seeing one’s experiences, either positive or negative, as common experiences shared by human beings, rather than seeing them separately. The last component of self-compassion is mindfulness. Instead of over-identifying one’s painful thought or experience, mindfulness involves viewing the painful experience in a balanced perspective (Neff, 2003).

2.2 Gender differences in Self-Compassion

Literature have revealed differences between men and women in self-compassion. Women are generally perceived as understand better in common humanity, more interdependent, and more empathic than men. Hence, women are expected to be more self-compassionate than men (Neff, 2003). However, there are also studies suggesting women to be less self-compassionate than men because women are more self-criticise, prefer ruminative coping style than men, and indulge in over-identification (Neff & Vonk, 2009; Raes, 2010). Significant gender difference in self-compassion was found in Neff & Vonk (2009), by using a sample of 2187 respondents recruited through advertisement in social media. Results indicated that female are less self-compassionate than male. Raes (2010) assessed self-compassion among 271 psychology university students at the University of Leuven and

conducted *t* test to show significantly lesser self-compassion in female university students compared to their male counterparts (Neff & Vonk, 2009; Raes, 2010).

Studies conducted in Taiwan, Turkey, Thailand and the United States showed no significant gender differences in self-compassion (Iskender, 2009; Neff, Rude & Kirkpatrick, 2007). Iskender (2009) examined gender differences in self-compassion with a sample of 390 university students in Turkey and no significant gender differences was found in self-compassion (Iskender, 2009). Therefore, whether gender differences place an impact on self-compassion or not are still far from conclusive.

2.3 Social connectedness, Self-regulation of health behaviour and Self-compassion

Lee and Robbins (1998) social connectedness as “a long-lasting and commonly appearing sense of self that reflects a subjective awareness of closeness, togetherness and belongings with one’s social environment”. Social connectedness involves how we relate with others and perceive ourselves in relation to those bonds and associations (Lee & Robbins, 1995). Social connectedness includes affiliation with everyone in his/ her surroundings, such as family, peers, friends, schoolmates, colleagues, and people in the neighbourhood or others that one knows through various activities in daily life (Lee & Robbins, 1998).

Self-compassion and social connectedness share the same characteristic. Both of them emphasis interconnectedness. Self-compassion leads individuals to metacognitive activity, which induce the recognition of certain experiences in self and other. The process of metacognitive activity reduces the egocentric feelings of separation and increases the feelings of interconnectedness, by shattering the cycle of self-absorption and over-identification. It allows individuals to see their own experiences in greater perspective (Neff 2003). In fact, previous studies on self-compassion have shown significant positive association with social connectedness (Neff & McGehee, 2010, Wei et al., 2011), supporting the shared characteristic of interconnectedness.

Gochman (1997) defined health behaviours as the perception, personality, habits and action of a person in administering his/her health issues. Examples of health behaviours are healthy diet, regular exercises, and consistent medical checkup (Terry & Leary, 2011). On the other hand, self-regulation means setting goals, taking action, monitoring progress toward

health goal, modifying behaviour if off track from goal and regulating emotion (Baumeister & Heatherton, 1996).

Self-compassion is important in practicing self-regulation of health behaviour. Self-compassion enables individuals to set safe and realistic goals by helping them to realize their strength and limitation through mindfulness. Individual with self-compassion will set a well-being orientated goal rather than an ego-related goal (Neff, Hsieh & Dejitterat, 2005; Terry & Leary, 2011). Besides that, self-compassionate individuals do not feel reluctant to seek medical attention even when the illness exhibit an unfavourable perception of self to others. They understand that seeking medical attention or having health problem is a common situation happening to many others (common humanity).

Self-compassion also functions in treatment adherence. During the process of alternating unhealthy behaviours, one might occasionally experience backslide (e.g. surrender to high sugar food while on a diet). Self-compassionate individuals forgive themselves for backsliding and treat themselves with self-kindness rather than self-critic. Compared to individuals who self-criticize and feel guilty, self-compassionate individuals are more prone to re-engage in self-regulation after the backslide, show higher motivation in self-regulation activities and higher possibility to achieve a goal (Adams & Leary, 2007; Kelly, Zuroff, Foa & Gilbert, 2010).

2.4 Current Study

The objectives of current study are: 1) to examine gender difference in self-compassion, 2) to evaluate the level of self-compassion, social connectedness and self-regulation of health behaviour and, 3) to explore the relationship of self-compassion with social connectedness and self-regulation of health behaviour; among local undergraduate in a Malaysian public university. First, mean was computed to determine the level of the three construct. Next, t-test were performed to examine the gender difference in self-compassion. Lastly, the relationship between the three constructs were tested through Pearson Correlation. All analyses were carried out on a local undergraduate sample.

3. Method

3.1 Participants

Respondents consisted of 292 local undergraduates from a public university in Malaysia. The mean age of respondents is 21.42 ($SD = 3.02$). Detail demographic characteristics of respondents are provided at Table 1.

Table 1
Demographic characteristics of participants

Demographic Characteristics	n (%)
Sex	
Male	134 (45.9)
Female	158 (54.1)
Ethnicity	
Malay	204 (69.9)
Chinese	68 (23.3)
Indian	11 (3.8)
Others	9 (3.1)
Family Income per Month (RM)	
Below 1000	74 (25.3)
1001- 3000	136 (46.6)
3001- 5000	36 (12.3)
5001- 7000	21 (7.2)
Above 7000	24 (8.2)
Missing value	1 (.3)

Note. Participants' mean age = 21.42 ($SD = 3.02$), mean latest CGPA = 3.44 ($SD = .32$), $N = 192$.

3.2 Procedure

The process of full-scale data collection started with distribution of questionnaires and informed consent forms in a university-wide course for undergraduate with the permission from lecturer in-charged. The researcher provided a brief description of this study and only those who volunteered to participate this study completed the questionnaire. During the process of collecting data, the researcher was in the lecture hall to provide clarification on questionnaire. After 20 minutes, completed questionnaires were handed up to the researcher and respondents got extra credit in their course for their participation in the study.

3.3 Instruments

Demographic

Four items such as age, ethnicity, monthly family income and latest CGPA to assist researcher in getting the profile of the respondents.

Self-Compassion

Self-Compassion was assessed by using Self-Compassion Scale with 26-item which include Self-Kindness (5 items), Self-Judgment (5 items), Common Humanity (4 items), Isolation (4 items), Mindfulness (4 items), and Over-Identification (4 items). Responses were given on a 5-point scale from 1=“almost never” to 5=“almost always.” Mean scores on the six subscales are then summed (after the negative items have been reverse-coded) to create an overall self-compassion score (Neff, 2003). Guidelines were given to interpret the level of self-compassion among respondents. A mean score of 1-2.5 indicates low in self-compassion, 2.5-3.5 indicates moderate, and 3.5-5.0 means high in self-compassion. The SCS has been used and validated in non-Western countries such as Taiwan ($\alpha = .86$), Thailand ($\alpha = .86$), and Turkey ($\alpha = .83$) (Deniz, Kesici & Sümer, 2008; Neff, Pisitsungkagarn & Hsieh, 2008).

Self-regulation of health behaviour

Health-Promoting Lifestyle Profile II (HPLPII) is a 52-items scale that measures behaviour in the theorized dimensions of health-promoting lifestyle, namely health responsibility, physical activity, stress management, spiritual growth, interpersonal relations, and nutrition (Walker & Hill-Polerecky, 1996). For the purpose of assessing the Self-regulation of Health Behaviour, only the Health Responsibility subscale of HPLPII were used. A Four-Point Likert-type scale is used. Items on the scales are scored at 1= “Never 2” = “Sometimes” 3 = “Often” 4 = “Routinely” The subscale scores are gained by summing a mean of the responses to subscale items. Higher score shows better self-awareness in health responsibility. The HPLP II has been used and validated in non-Western countries such as Jordan ($\alpha = .92$), Japan ($\alpha = .91$) and Iran ($\alpha = .86$) (Alkhaldeh, 2014; Wei et al., 2012; Baheiraei et al., 2011).

Social Connectedness

The Social Connectedness Scale-Revised (SCS-R) is designed to measure social connectedness, psychological sense of interpersonal relatedness and closeness with the social world in general (Lee et al., 2001). The SCS-R is a 20 item scale, 10 positive items and 10 negative items, on a six-point Likert continuum (1=*strongly disagree*, 6=*strongly agree*). Scores for SCS-R range from 20 to 120 with higher scores indicating greater levels of social connectedness (Armstrong and Oomen-Early, 2009). The SCS-R has been used and validated in a study in Taiwan ($\alpha = .87$) (Chen & Chung, 2007).

4. Results

Independent t-test was performed to examine gender difference in self-compassion among local undergraduates. Results in Table 2 shows no significant gender differences in self-compassion as whole, but significant gender difference was found in Isolation subscale. Female undergraduates scored significantly higher than male undergraduates in Isolation.

Table 2
Results of t-test for Self-Compassion and its subscales by Sex

Variables	Sex		<i>t</i>	<i>df</i>
	Male	Female		
Self-Compassion	3.23 (.33)	3.29 (.36)	-1.51	286
Self- Kindness	3.60 (.62)	3.67 (.55)	-.95	286
Self-Judgement	2.87 (.57)	2.84 (.48)	.44	286
Common Humanity	3.66 (.68)	3.79 (.59)	-1.73	286
Isolation	2.80 (.62)	2.97 (.71)	-2.17*	286
Mindfulness	3.73 (.68)	3.73 (.60)	-.02	286
Over-identification	2.71 (.54)	2.75 (.60)	-.65	286

Note. Numbers in parentheses indicate standard deviation. *t* = t-values, *df* = Degree of Freedom. **p* < .05; *N* = 288

In order to fulfilled research objective 2 and 3, mean, standard deviation and correlation of self-compassion, social connectedness and self-regulation of health behaviour was computed and the results were shown in Table 3.

Table 3
Means, Standard Deviations, Cronbach's Alphas and Correlations with the Self- Compassion Scale

Instrument	<i>M</i>	<i>SD</i>	α	<i>r</i>
Self-Compassion (SCS)	3.26	.35	.79	--
Self- Kindness (5)	3.63	.59	.66	.69**
Self-Judgement (5)	2.85	.52	.43	.45**
Common Humanity (4)	3.73	.64	.64	.54**
Isolation (4)	2.90	.68	.61	.62**
Mindfulness (4)	3.73	.64	.72	.71**
Over-identification (4)	2.73	.57	.47	.42**
Social Connectedness (SCS-R)	4.23	.63	.85	.48**
Positive items (10)	4.20	.63	.80	.34**
Negative items (10)	4.26	.91	.86	.43**
Self-Regulation of Health Behaviour (HPLPII; Health Responsibility subscale)	2.20	.58	.87	.13*

Note. Numbers in parentheses indicate numbers of item in each scale or subscales. *M* = Mean, *SD* = Standard deviation, α = Cronbach's alpha, *r* = Pearson's correlation. Self-Judgement, Isolation, Over-identification and Social Connectedness Negative items have been reverse coded. **p* < .05, ***p* < .01

Referring to table 3, the overall mean score for SCS, SCS-R and HPLP II: Health Responsibility subscale are 3.26, 4.23, and 2.20 respectively. According to the guidelines

given, local undergraduates displayed: 1) moderate self-compassion, 2) high social connectedness, and 3) low self-regulation of health behaviour.

Self-compassion is positively and significantly correlated with social connectedness ($r = .48, p < .01$) and self-regulation of health behaviour ($r = .13, p < .05$). Also, all six subscales in self-compassion: self-kindness ($r = .69, p < .01$), self-judgement ($r = .45, p < .01$), common humanity ($r = .54, p < .01$), isolation ($r = .62, p < .01$), mindfulness ($r = .71, p < .01$), and over-identification ($r = .42, p < .01$) are significantly and positively correlated with self-compassion. Negative subscales (i.e. self-judgement, isolation and over-identification) were reverse coded. The Cronbach's alpha coefficient for SCS, SCS-R and HPLP II: Health Responsibility subscale are .79, .85 and .87, respectively. All instruments have shown good reliability.

5. Discussion

Current study examines gender difference in self-compassion among local undergraduate in Malaysia. Result show no significant gender difference in overall self-compassion, which replicates Iskender (2009) but contrary with Raes (2010). The similarities between both studies and the current study are: 1) involve university students in the study, and 2) apply the SCS to measure self-compassion. However, among the sub-dimensions in self-compassion, Isolation was found to have significant gender difference. Results indicate that female local undergraduates feel more isolated than male local undergraduates. This difference suggests that while programs dedicated to promote self-compassion should be provided to both male and female local undergraduates, when dealing with female local undergraduates, attention should be given more to the aspects of sense of isolation, by focusing on intervention that induce interconnectedness and common humanity. Results also suggest self-compassion gender differences vary from sample to sample and remain an open issue.

Positive and significant correlation was found between self-compassion and social connectedness were consistent with Neff & McGehee (2010), suggesting a compassionate stance toward the self would promote a strong sense of belonging, closeness and togetherness through a greater awareness of common humanity (Lee & Robbins, 1998; Neff & McGehee, 2010). Positive and significant correlation was found between self-regulation of health behaviour and self-compassion. This finding is consistent with Terry & Leary (2011), which suggested self-compassion enhances the ability of people in practising health-related behaviours and seeking medical attention. Self-compassionate individuals who are kind to

themselves will take the initiative to cope with health issues, view the process of regulating health behaviour as a phenomenon that happens to everybody (common humanity), and deal with their health issues with balanced state of mind (mindfulness). Therefore, self-compassionate individuals have higher tendency to regulate health behaviours. Previous studies from Western context and current study revealed positive and significant correlation between self-compassion, social connectedness and self-regulation of health behaviours, suggesting the relationship between these three constructs might not be altered or affected by differences in culture.

Reliability of scales used in current study were tested by computing Cronbach's alpha coefficient. Results showed the Self-Compassion Scale, Social Connectedness Scale-Revised, and Health-Promoting Lifestyle Profile II: Health Responsibility Subscale, which were scales validated within Western studies, is reliable for use of local undergraduates in Malaysia, suggesting the scales can be used for research with young adults from different culture backgrounds.

6. Limitation

First, respondents were local undergraduates in Malaysia. Therefore, generalizability is limited. Future studies can replicate this study with other populations to generate more convincing relationships among constructs examined in this study. Second, correlation found between self-compassion, social connectedness and self-regulation of health behaviours does not specifically reveal how they interact or the direction of interaction. Hence, further studies can address this issue by investigating the causal relationship between the three constructs.

7. Conclusion

Both literature and current study have associated self-compassion with psychological well-being and other positive constructs that are helpful to the development of human. Self-compassion should be further explored to discover its potential positive effect on local undergraduates' well-being and personal development. Current study reported no significant gender difference in self-compassion among local undergraduates; moderate self-compassion, high social connectedness and low self-regulation of health behaviours among local undergraduates; and significantly positive correlation between the three constructs. Current

study has expanded the understanding of the three constructs by examining them within Malaysian context.

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Fathers Involvement in Maternal Health: Need of Father's Friendly SRHR
Consultation Services in Rural Bangladesh

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Abstract

This article deals with the need of father friendly SRHR services to ensure maternal health in rural community. Using qualitative research methods this research tries to evaluate whether consultation service on SRHR (Sexual and Reproductive Health and Rights) by the Health Service providers increases men's involvement in maternal health care in northern Bangladesh. The first part deals with the background and contexts of the paper shedding light on the traditional practices of fatherhood in relation to maternal health care in rural Bangladesh. It shows that fathers traditionally denies to take part in maternal care issues even though there is a huge network of Maternal Care established by the government of Bangladesh. The second part of this paper describes the process of sensitizing the health service providers designed by CMMS and Promundu US so that they set up father friendly SRHR (Sexual and Reproductive Health and Rights) consultation services to encourage and engage fathers in maternal care. The third part deals with the specific cases of fathers who were motivated by the health service providers and took part in maternal health care. Based on these cases in the conclusion the paper argues that father friendly consultation services can increase their involvement in maternal health services that ultimate results in improved maternal health.

Keywords: *Gender sensitization of health service provider, fathers involvement in maternal health care*

1. Introduction

There has been strive for development from the very beginning of civilization, but still setting the indicators of development has been a crucial challenge. The initial emphasize on economic development shortly turned towards sustainable development where emphasize is on the long-term stability of the economy and environment. Health is always a prioritized issue, SDG promotes it too through ensuring healthy lives and well-being for all. Being beyond medical issues, different studies revealed many factors to be intertwined with health. Especially the discrepancy between the statistics of maternal health in different parts of the world makes it seems one of the biggest socio cultural issues. And gender insensitivity has been found to be responsible for the low performance here.

1.1 Traditional practices of fatherhood in relation to maternal health care

Analysis of the supply side shows that the Government of Bangladesh has built a huge network of health services including sexual and reproductive health services, throughout the country; since independence, the government's population policy was based on the need to curb population growth and the program was treated as a model whereby development goals were achieved through an assertive maternal and child health based family planning program.

But the analysis from the demand side shows the loopholes. Family planning program since its inception in 1960 considered the issue that women bear the risk of pregnancy and child birth and initially targeted women (Ghafur, 2005). From 1978 to 1997 a total 28,000 'family welfare assistants' were employed to make home visits and they used to tell "women" about contraceptive methods (Phillips and Hossain, 2003). Many women who previously perceived they do not have any reproductive choices have been presented with options and assisted in choosing among them. Thus, it could be conferred that women got a bit empowered that they have resources and choices over their own body to control births (Schuler et.al ,1995). But targeting women only had some loopholes. Prevailing cultural norms prohibited female workers to talk to the men and male workers were also no longer actively involved at the community level (Ghafur,2005). However, such exclusion of men has severe drawbacks. This isolation made the men feel that they do not have any role to play in family planning. They not only ignored participation, they needed to be made sensitive to the issues regarding contraception use of their wives. Study by Schuler et al (1995) suggested that the husbands did not object taking pills or other methods. But when the wives got any physical problem due to that they used to blame their wives for sickness and used to scold for the extra money spent for the treatment as they hold that authority from the prevalent gender norms. Men themselves also denied to use contraceptive methods due to traditional "masculine" attitudes, lack of awareness, lack of mutual decision making with wife, extreme religiosity, lack of medical coverage regarding male contraception use...etc. (News Network, 2005). Thus prevalence of male methods has been quite low in our country, as well as the mutual discussions between couples regarding these. On the other hand regarding maternal health care seeking, most men think women's mobility should be restricted to the domestic domain and hence the rate of women's' health service seeking behavior automatically gets reduced. The strategy could be accompanying men with women. But, however, an action research, titled "Prio baba Campaign", through which the argument of this paper proceeds, reveals that even when wives

are pregnant, husbands hardly take them to doctors or hospitals unless there is any emergency. Considering pregnancy as gynecological problems, they depend on other female members of the family to take their wives to doctors. In most cases following the decisions of elders, they also choose to deliver their babies at home with the help of local midwife. In traditional ethnic communities like Mahato, husbands are not allowed to touch the newborn and mother for seven days at least. Even during wife's pregnancy, husbands' sexual demands remain same in most cases. Male participants from Cox's Bazaar, Pabna and Natore said their wives never allowed them touching during pregnancy which made them feel refused. Rather caring wives while they are pregnant, they expect them to care more. It seems that lack of knowledge regarding sexual and reproductive health coupling with the traditional patriarchal attitude among husbands contribute to their enactment of violence regarding sexual activity. Men usually get information or knowledge from their elders or friends and peer group. As in most cases there is no male health worker available in the villages, they do not feel comfortable to share their problems with female local health staffs. Majority of them were found to have little knowledge about contraceptives except contraceptive pills and condoms with a very few knowing about injections. They strongly believe that it is wife's duty to use contraceptive.

Hence an action research has been conducted as part of this campaign with the objective of increasing men's participation in maternal, sexual and reproductive health. This campaign conducted community dialogue sessions with the fathers of 0-5 years old child and with the health service providers as well to sensitize them about men's participation in this regard.

1.2 Fathers Involvement in Maternal Health: The Process

Bangladesh has been involved in MenCare Global Fatherhood campaign initiated by Promundo US through the Action Research project titled "Prio Baba", implemented by Center for Men and Masculinities Studies. The project has been being implemented in different communities of Rangpur, Sirajgonj, Pabna, Natore and Cox's Bazaar. The overarching objective of this action research is to sensitize the fathers about Reproductive Health Issues, Mother and Child care, Shared Household Chores and against Violence against Women and Children etc. As part of this objective, a total of 600 health care providers have been engaged in gender sensitization workshops. The health care providers, however, include family planning workers from the public health system, nurses, pharmacists and local level medical

practitioners. The aim of Gender Sensitization Workshops with Health Service Providers is to sensitize them on the importance of engaging men in maternal, newborn and child health as an entry point into positive fatherhood.

The rationale for involving the health service providers was to explore how the health sector can play a key role in the accelerated expansion of father participation in caregiving and shared responsibility with the mother. Emphasis is given on how the Providers can develop health centers as simple with integrated approaches to engage with fathers. This project considers it as important to work with health workers to focus on their attitudes toward engaging fathers. Health professionals are sensitized to behave in gender-equitable way with inclusive attitudes towards the father to invite fathers into the discussions, communicate directly with him, provide more guidance on what to expect as new parents, and promote joint responsibility. The prime aim of the Gender Sensitization Workshop is to make the health Service Providers treat the father as an equal partner; not as a secondary actor. The strategies designed by MenCare global Fatherhood campaign, that the health service providers learn are that when men are in the consultation room, they should be encouraged to continue their involvement. If they are not present, the health professional should encourage the mother to bring the father.

The prime role of the gender sensitized health service providers is to suggest the urgencies and scopes of men's involvement in sexual and reproductive health issues including maternal and child care. They educate not only the mothers, but also the fathers about pregnancy-related illnesses, such as gestational diabetes, gestational hypertension and urinary tract infections; they particularly inform about signs and symptoms that indicate an obstetric emergency, and provide them with a list of action steps to follow if an emergency occurs. They are also informed about the location of maternal health service centers. In any emergency then, men would be able to take necessary steps being the decision maker and the most mobile person in the family. The fathers come to know from the health service providers that though he cannot breastfeed, he can support mother and child in many other important ways, e.g. he can perform housework, and care for the child when he or she is not breastfeeding. The course of sexual activity during and after pregnancy is a major concern, and hence as the mothers have little say in this regards, the fathers are told about abstaining from sexual activity immediately following childbirth for a period of about six weeks. In a context, where women's mobility is so low, fathers are informed about the importance of the child's health check-ups so that he would ensure that.

One major urgency of engagement of father is that the prenatal, pregnancy and postpartum care issues are not only about the health of the mother and the child, overall healthy environment is needed for the development of the child. Hence the fathers are advised to look after his own mental health, to avoid unhealthy behaviors such as alcohol and drug use, and definitely physical and psychological violence. The health service providers promote attitudes of mutual support, collaboration and dialogue between mother and father that allow them to better address the anxieties and concerns often generated during pregnancy.

And, however, the health service providers also promote that those children who had an involved father early on have, on average, fewer behavior problems, better cognitive development, better performance in school and less stress during adulthood. These have been the encouraging quotes for the fathers to redefine their fatherhood.

It is also kept under the responsibility of the health service providers to promote that family planning is not the concern of women only; there is scope for men to participate in the decision of contraceptive uses, conceiving etc. The gender sensitized health service providers encourage the couples to talk openly with each other on their sexual and reproductive issues.

2. Findings and Discussion

2.1 Fathers involved in maternal care: stories of some fathers who were motivated to change

“When I heard that my wife was pregnant, I became happy, really. But as everyone tells to take special care of the pregnant women, I was very annoyed about that. My wife used to scream when she was not feeling well and it made me more annoyed. Taking care of her seemed to be very disgusting to me. I decided to send her to her father’s house so that I can be in peace. I don’t know whether she had any medical check-up or not. When my baby was born, the in laws informed me and told me to come to see her with some money as she had some complications and needed to go to hospital. I had no money that time. I gave the excuse of my work and denied to there that day. Thus I avoided all the responsibilities. But now, after understanding all these, I fear if my wife missed to get anything that she needed, would it raise any harm to my baby? Will my child treat me as a good father after knowing all these? I am really worried about these. My wife is pregnant again. And I am very much concern about everything. I am saving money for any emergency. I have been with my wife as much as I can.”

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This is how Abu Salek (28) from Pakuriasharif, Rangpur described his realization. His story reveals that he brought up with the attitude that the husbands are hardly responsible for maternal health care. The reason behind his attitude is that he was brought up in a community where such attitudes were commonplace. Now question arises there must be some challenges that Salek had to face to redefine his responsibilities as father. Salek replied as such

“My mother, being a woman does not want me to take care of my wife. She said that these are not the responsibilities of a man. Men around me doubt if I have any shame or not that I am so much concern about my wife. But I know, if I deny doing that, it could hamper my baby’s life. Is it possible to accept that being a father?”

Experiences of the women, whose husbands’ are now motivated to take care of them, are precious too. One woman named Minoti Rani (22) from Kuribishya, Rangpur said

“I am eight months pregnant; I have another baby of 3 years. At the time of her birth I did not have any medical checkup. Field workers used to visit but they only supplies contraceptives pills. They sometimes told for medical check up during pregnancy but we cannot move alone, and do not know the locations of health service centers. And I fear my husband so much that I never told him for any check up. The baby was born in home. He did nothing special for that. But this time, some health service providers came and sat with them several times. They have made my husband take special care of me. He has stopped beating me, even shouting loudly. Collect water; take part in small chores with me. He is also arranging van, money for any emergency. I love it very much.”

Such stories confirmed the scopes for fathers’ involvement in maternal care. Though there would be challenges, it can be conferred that when the health service providers tell something, people value that more, and when the fathers are also the agents, more comprehensive positive change can be expected.

3. Conclusion

Maternal health is never a woma’s concern only, it is not intertwined with the child only too. Being the father of the child, its the responsibility of the men to take it as a prime concern. There has always been social diversities, different contextual challanges, but there is always scope for redefinition. Fatherhood is linked with ensuring maternal health all the way. Unless

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fathers are involved in ensuring maternal health, unless the health service providers welcome them as active agents, development can hardly be grasped.

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HIV Risk Behaviours and Depression among Female Drug Users (FDUs) in Malaysia

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Abstract

Background: Female drug users (FDUs) dependent on amphetamine-type-stimulants (ATS) are predisposed to risky HIV behaviours and psychological problems. **Objectives:** This study aims to determine HIV risk behaviours and prevalence of depression among FDUs in Malaysia. **Method:** A total of 202 FDUs currently undergoing rehabilitation at an institutional rehabilitation centre in Bachok, Kelantan were surveyed. Respondents self-administered the behavioural survey questionnaire, and the Malay version Beck Depression Scale (BDS). **Results:** Most of the FDUs were Malays (87%, n=176/202), with a mean age of 29.47 years-old. Sixty-two percent (n=125/202) were above 26 years-old, two-third (67%, n=136/202) married, more than half (56%, n=114/202) have nine years of education, while 62% held employments prior to their detention. Majority (54%, n=109/202) self-reported to have used amphetamine-type-stimulants (ATS), while 46% (n=93/202) reported opiate + ATS use. Two-third (67%, n=136/202) reported living with a drug using male partner prior to their detention, 58% (n=118/202) were involved in illegal drug distribution activities, and only 10% (n=20/202) work as sex-workers. Seventy-seven percent (n=156/202) of the FDUs have no knowledge about female condom use. Results showed those who used only ATS and those who used opiate and ATS, were more likely to have irregular sex partners (OR: 1.3: 0.72-2.40: p<.371); to have never used condom with irregular sex partners (OR: 1.1: 0.39-2.91: p<.888); and used drugs during sex (OR: 1.4: 0.67-2.75: p<.393). Opiate + ATS users were more likely to inject (OR: 2.7: 1.31-5.46: p<.005); lend their injecting equipment (OR: 2.9: 1.09-7.56: p<.028); ask help during injection (OR: 2.6: 1.18-5.73: p<.015); and experience drug overdose (OR: 3.2: 1.69-5.97: p<.001), compared to those using only ATS. Notably, 75% (n=151/202) of the FDUs were found to be depress. **Conclusion:** Female drug users in Malaysia are vulnerable to HIV infections. Our findings suggest that proper harm reduction interventions targeting FDUs are needed.

Keywords: FDUs, Risky Behaviours, HIV, ATS, and Malaysia.

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LAW, POLICY AND POLITICS

Gender Recognition of Transsexuals in Malaysia: Charting the Way Towards Social Inclusion

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Abstract

Are you male or female? To most persons the answer to this question is given without any difficulty and with certainty. To transsexuals however the answer is unclear and the resulting uncertainties lead to social exclusion and marginalisation. Gender identity plays a pivotal role in a person's daily life and affects a wide spectrum of sociological and conventional interactions ranging from the very mundane such as which public lavatory to use, to some of the most critical aspects of life such as employment, education, marriage, healthcare and public persona. In Malaysia the absence of legal gender recognition for transsexuals post reassignment treatment has created a social environment which is unsustainable as it has resulted in social exclusion, inequality and prosecution. Objectives: To chart the way forward towards a more inclusive and socially just society there is a need to rethink the legal framework pertaining to the gender recognition of transsexuals in Malaysia and deconstruct the perceived socioreligious and other limitations which are widely used to justify the present state of non-recognition. Methodology: Doctrinal legal research/qualitative. Analysis: Analysis of Article 3 & 8 of Federal Constitution of Malaysia, National Registration Act 1959, s. 66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992, Gender Recognition Act 2004 (UK) and relevant case laws. Conclusion: Proposals for comprehensive legislative reforms to set out guidelines for gender recognition of transsexuals in Malaysia.

Keywords: Gender recognition, transsexuals, social inclusion.

1. Introduction

The current state of laws in Malaysia results in the social exclusion of the transsexual community at various levels as was elucidated in the judgment of the Court of Appeal in *Muhamad Juzaili Mohd Khamis & Others v. State Government Of Negeri Sembilan (2015)*¹, where his lordship Hishamudin Mohd Yunus JCA extensively referred to the expert opinion of Teh, Y. K a renowned sociologist as follows:

(In Malaysia, a law like section 66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992 which criminalizes any male person who in any public place merely wears a woman's attire or poses as a woman:

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I. Stigmatizes transsexuals as deviants and in doing so:

(a) strips them of their value and worth as members of our society.

(b) affects their ability to freely engage in decent and productive work, and this results in them pursuing sex work as a source of income.

(c) affects the ability for transsexuals to move freely and reside within the borders of Negeri Sembilan without fear of persecution.

(d) affects their well-being, self-confidence and self-empowerment.

(e) impedes awareness-raising among members of society on the problems and troubles faced by transsexuals and how society can play a part in helping them.

II. Adversely affects society by depriving it of an entire class of individuals, that is transsexuals, who could contribute to its well-being.

III. Infringes the privacy of transsexuals by preventing them from making decisions and choices regarding their own bodies.

IV. Infringes the ability for transsexuals to express their identity through speech, deportment, dress and bodily characteristics.

Gender identity plays a pivotal role in a person's daily life and affects a wide spectrum of sociolegal and conventional interactions ranging from the very mundane such as which public lavatory to use, to some of the most critical aspects of life such as employment, education, marriage, healthcare and public persona. In Malaysia the absence of gender recognition for transsexuals post reassignment treatment has created a social environment which is unsustainable as it has resulted in social exclusion, inequality and prosecution.

Although there are various different factors which may contribute to the state of social exclusion and marginalisation of transsexuals as described above, including cultural and religious factors¹ however it cannot be denied that the state of laws in Malaysia on the subject of gender recognition of transsexuals plays a significant role. This paper will focus on the

impact of laws on gender recognition of transsexuals in Malaysia and the need to rethink the legal framework in order to chart the way towards social inclusion.

Transsexualism is recognised by both the American Psychiatric Association (APA)² and the World Health Organisation (WHO)³ as a manifestation of gender identity disorder (GID) a recognised medical disorder, in its most extreme form and gender reassignment has been diagnosed as a treatment. The medical profession in Malaysia generally adopts the same definitions as above and recognizes transsexualism as a medical condition and not a preference.⁴ For the purposes of this paper, the term transsexual therefore refers to those who are born with the biological characteristics of one sex but psychologically and socially identify with the opposite gender, and who intend to undergo or are undergoing or have undergone gender reassignment treatment.⁵ The reassignment treatment itself is a gradual process, which begins with counseling, followed by hormone treatments and only in cases where all international treatment protocols are satisfied culminates with gender reassignment surgery or a sex change operation.⁶ In Malaysia reassignment surgery was available in the early 1980s however following a fatwa issued by the National Fatwa Council in 1983 prohibiting sex change operations for Muslim transsexuals, reassignment surgery has been generally discontinued.⁷ Although it should be noted that the fatwa by itself is not legally binding on Muslims until given legislative effect and has no application to Non – Muslims in Malaysia. Nevertheless at present medical facilities for reassignment surgery is no longer available in Malaysia and transsexuals who wish to seek treatment must travel abroad.⁸

2. Findings and Discussion

2.1 *The Marginalisation Of The Trans Community In Malaysia*

Anthropological studies and historical records suggests' that traditionally members of the trans community enjoyed a high degree of social and cultural acceptance in Malaysia or at the very least were not subject to overt discrimination.⁹ However a series of legislative initiatives which can be traced back to the 1980s together with the growing influence of Islam marked the beginning of the criminalisation of the community which in turn became the catalyst for the current state social and cultural marginalisation, isolation and discrimination faced by transsexuals.

Human Rights Watch in its report on the abuses against transgendered persons in Malaysia identified two levels of discrimination against members of the community.¹⁰ The first cause of the marginalisation and discrimination can be traced back to the criminalisation of transsexuals primarily under Islamic law or Syariah Law in the case of Muslims and under civil laws in the case of Non - Muslims. All states in Malaysia as well as the Federal Territories have Syariah Criminal Enactments or Ordinance which not only prohibits a man from posing as a woman but it criminalises any act of cross dressing by a man.¹¹ Syariah Law only applies to Muslims, Non -Muslim transsexuals may face prosecution under civil law for cross dressing and can be charged for indecent behavior.¹² These criminal provisions in turn result in arbitrary arrest on unclear grounds as there is no clear definition as to what constitutes “a man posing as a woman” in the first place and there are many reported cases of abuse of authority, harassment and violation of rights.¹³ The second level of marginalisation is much broader and includes discrimination in access to health care, employment, housing, education, and government services. This second broader level of marginalization arguably flows from the initial criminalisation of transsexuals both under Islamic Laws and Civil Laws. At present in Malaysia there are no laws providing specific protection against discrimination on grounds of gender identity, thus leaving transsexuals without legal protection against the discrimination and marginalisation which they face. The right to equality and equal protection under the law is however enshrined in the Federal Constitution of Malaysia.¹⁴ Thus setting of the legal framework which paves the way for the gender recognition of transsexuals and decriminalisation of transsexuals will be essential to chart the way forward towards social inclusion. Such a framework will be a two pronged approach, involving both specific laws and guidelines for the gender recognition of transsexuals post reassignment treatment as members of the opposite gender and the repeal of laws which currently criminalises transsexuals.

2.2 The Present Legal Framework in Malaysia

The issue of recognising the post reassignment gender of transsexuals has been raised before the Malaysian courts in several landmark cases, judges have generally refused to accord recognition on grounds that only Parliament is seized with the authority to remedy the situation as recognition involves highly complex issues of not only law but also of policy and religion. The cases before the courts have generally been petitions to alter the gender identity of the applicants in the national registration identity card to reflect the applicant's gender post

reassignment.¹⁵ It should be noted however that the reluctance on the part of Malaysian Judges to provide gender recognition is by no means without exception as can be seen in the decision of the High Court in the case of *J.G v Pengarah Jabatan Pendaftar Negara(2005)*¹⁶. Justice James Foong (as His Lordship then was) in allowing the application to alter the national registration identity card to reflect the applicant's gender post reassignment reiterated the need to take a progressive approach to the question based on the medical evidence and that the courts should not abdicate from the responsibility and shrink from its duty to grant relief where justice is due.

Justice Foong's decision in *J.G* is an isolated exception which has bucked the general judicial approach to the question of gender recognition of transsexuals in Malaysia. It is evident that the predominant conclusion in cases for post reassignment gender recognition has been one of rejection and it is also clear that the primary reason for this is revolves around perceived religious sensitivities within the fabric of Malaysian society. Although the demographic make of Malaysia is multicultural and multi –religious, the dominant religion is Sunni Islam. Malaysia is a Muslim majority country and the unique position of Islam as the official religion of the state is provided for in the Constitution. Article 3 of the Federal Constitution of Malaysia provides as follows:

“(1) Islam is the religion of the Federation; but other religions may be practised in peace and harmony in any part of the Federation.”

Thus it is irrefutable that Islam as the religion of the state and as the religion professed by a majority of Malaysians has an indelible impact on the question of the post reassignment gender of transsexuals in Malaysia. The impact of wider social implications and religious sensitivities has been clearly alluded to by the judiciary as being one of the primary reasons why the issue of gender recognition of transsexuals cannot be remedied by way of a judicial pronouncement but can only be remedied by way of express legislation. In Malaysia the position of Islam on the issue of gender recognition of transsexuals is without doubt a principal factor that influences any discussion on the future of the law.

The question on the potential conflicts between the fundamental liberties provisions of the Federal Constitution and Islamic Law on the issue of transsexuals was recently considered by the Malaysian courts in *Muhamad Juzaili Mohd Khamis & Ors v State Government Of Negeri*

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*Sembilan & Ors(2015)*¹⁷. His Lordship Hishamudin Mohd Yunus JCA delivering the judgment of the court concluded that the provisions of s.66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992 clearly conflicted with the fundamental right to equality and equal protection under the law as enshrined under Article 8(1) as it subjects the three appellants who suffer from Gender Identity Disorder to the same treatment as a normal Muslim male , thus treating those who are unequal as the same as those who are normal and thereby is not only discriminatory but also denies the appellants equal protection under the law in these words:

Just as a difference in treatment of persons similarly situate leads to discrimination, so also discrimination can arise if persons who are unequals, ie, differently placed, are treated similarly.....Section 66 is therefore unconstitutional as it offends art. 8(1) of the Federal Constitution, and is therefore void.¹⁸

His Lordship went to consider the if s.66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992 contravened Article 8(2) of the Federal Constitution as it only prohibits a male Muslim from cross dressing in public while not criminalising a female Muslim who appears in male attire in public. His Lordship ruled that this amounted to gender discrimination which is prohibited under Article 8(2) of the Federal Constitution and therefore s.66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992 is unconstitutional and void.

Although the Court of Appeal's landmark decision in the Negeri Sembilan transgender case was applauded by human rights activist, civil society groups and some members of the legal fraternity in Malaysia as a step in the right direction in the protection of constitutional rights of all Malaysians, it was however not without its critics. The critics have largely argued that transgenderism is prohibited by Islam and the Court of Appeal's decision which contravenes Islamic law principles is wrong as it ignores the special position of Islam under Article 3(1) within the Malaysian Constitution. The Federal Court in Malaysia has since overruled the Court of Appeal's decision following an appeal by the State Government of Negeri Sembilan and Department of Islamic Religious Affairs of Negeri Sembilan in a decision handed down on 8 October 2015.¹⁹ The apex Court concluded that the failure to obtain leave as required under Article 4(3) and (4) resulted in both the High Court and the Court of Appeal incompetent to hear the case and as such the decisions in both courts will be set aside. Be that as it may it

cannot be ignored that the Federal Court only overruled the Court of Appeal's decision purely on the issue of jurisdiction and had not in fact ruled on the Court of Appeal's reasoning in reaching its conclusion that s.66 of the Syariah Criminal (Negeri Sembilan) Enactment 1992 is unconstitutional and void.

3. Conclusion

Malaysia is a vibrant multi religious and multi - cultural country with a history of tolerance and inclusion. It is this cultural identity from more tolerant past which we must embrace to ensure that Malaysians of all walks of life including members of the transgender community are not deprived of their constitutional rights and end the current state of social marginalisation. Evidence suggest that criminalisation of transsexuals in Malaysia has been the catalyst for the social exclusion, thus the premise of this paper is that by ending the criminalisation and introducing a legal mechanism for gender recognition by way of legislative reforms the framework for greater social inclusion can be set forth. Therefore legal reforms which allows gender recognition and decriminalisation are the first necessary steps in charting the way forward to greater social inclusion.

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¹⁵Article 8 (1), of the Federal Constitution of Malaysia.

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¹⁷*J.G v Pengarah Jabatan Pendaftar Negara* [2005] 4 [Malaysian] Current Law Journal, 710,HC (Mal).

¹⁸*Muhamad Juzaili Mohd Khamis & Others v. State Government Of Negeri Sembilan* [2015] 1 [Malaysian] Current Law Journal 954, CA (Mal).

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²⁰*State Government Of Negeri Sembilan & Ors v Muhamad Juzaili Mohd Khamis & Ors* [2015], FC (Mal), Civil Appeal No : 01(f)-8-20-2015(N)& 01-2/2015(N), <<http://www.kehakiman.gov.my/en?q=en/node/628>> (Federal Court of Malaysia Website) accessed 19 December 2015.

The Social Justice Ramifications of Narrowing the Legal Definition of “Wife” in Malaysian Civil Law

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Abstract

The status of “wife” confers on a woman a legal standing in relation to her husband which accords on her certain legal rights. In the context of Malaysian civil law this includes the right to initiate a claim in tort for any injuries or loss suffered by her deceased husband arising from the negligence of another. Such a right is conferred under s.7 of the Civil Law Act 1956. The Court of Appeal in a recent unanimous decision in *Tan Siew Sen & Others v Nick Abu Dusuki Bin Hj Abu Hassan [Civil Appeal No.B-04-249-09/2014]* has ruled, that in the context of Non-Muslim marriages, only registration will confer the status of “wife” for the purpose all civil actions and thereby has narrowed the legal definition of the term “wife” in Malaysian civil law. The ruling of the court has the effect extending the application and scope of the Law Reform (Marriage & Divorce) Act 1976 beyond the parameters. Objectives: The objective of this paper is to assess the social justice ramifications of narrowing the legal definition of “wife” for civil actions in Malaysia, with particular reference to the interpretation of s.7 of the Civil Law Act 1956 which is a statutory provision applicable to both Muslims and Non –Muslims alike. Methodology: Doctrinal legal research/qualitative. Conclusion: The narrow interpretation is contrary to legislative intent and will result in social injustice of its preamble and thereby judicially transforming the definition of the term “wife” in Malaysia.

Keywords: *Legal definition, wife, social justice.*

1. Introduction

Section 7(1) of the Civil Law Act 1956¹ provides for the continuation of civil liability for damages whenever the death of a person is caused by the wrongful act, neglect or default of another and thereby allowing the survival of the right of legal action for the benefit of the deceased victim’s next of kin. Section 7(2) of the Civil Law Act 1956 goes on to identify those next of kin for whose benefit such a claim may be brought as follows:

Every such action shall be for the benefit of the wife, husband, parent, and child, if any, of the person whose death has been so caused and shall be brought by and in the name of the executor of the person deceased²

The spouse of the deceased whether husband or wife would fall within the class of person[s] for the benefit of whom a claim under section 7(1) of the Civil Law Act 1956 may accrue. The

Civil Law Act 1956 does not however provide any definition of the term “wife” or “husband” for that matter, and herein is the lacuna which has raised much debate. It may well be that at the time the Civil Law Act 1956 was enacted the term “wife” was clear and in no need of any legal or statutory definition. Thus it was probably best left undefined following the principle of *absoluta sententia expositore non indiget* (it is not allowable to interpret what has no need of interpretation) as the meaning of term the “wife” was so plain and obvious that it was not necessary to go beyond the ordinary dictionary meaning³.

Sadly this is no longer the case and the legal definition of the term “wife” is in a state of flux and this is largely due to conflicting statutory provisions and judicial interpretations which have resulted in the narrowing of the legal definition of the term “wife” under Malaysian civil laws. Since 1956 several legislative attempts have been made to define the term “wife” and these definitions have largely been inconsistent. The interpretation section of the Income Tax Act 1967⁴ for example defines “wife” as follows: “means a woman who (whether or not she has gone through any religious or other ceremony) is regarded by virtue of any law or custom as the wife of a man or as one of his wives”

The interpretation sections in the Real Property Gains Tax Act 1976⁵ and Share (Land Based Company) Transfer Tax Act 1984⁶ are *in pari materia* with the above definition which recognises as wife any woman who is regarded by virtue of any law or custom as the wife of a man. It should be noted that the above statutory definitions do not exclusively confine the term “wife” to a woman whose marriage has been registered or deemed registered under the provisions of the Law Reform (Marriage and Divorce) Act 1976⁷ and includes in the definition of wife a woman who is regarded by custom as the wife of a man.

A definition of the term “married woman” is also of significance in this context as the very dictionary meaning of the term “wife” refers to a married woman.⁸ From a statutory perspective the definition of a “married woman” has been expressly provided for in section 2(1) the Married Women Act 1957 as follows: “In this Act "married woman" includes any woman married in accordance with the rites and ceremonies required by her religion, manners or customs”⁹

The above definition is clearly inclusive of a woman who has married in accordance with the rites and ceremonies required by her religion or customs and does not confine the term “wife” to a woman whose marriage has been registered or deemed registered under the provisions of the Law Reform (Marriage and Divorce) Act 1976. Although it may be argued that the words and terminology employed in the definition of a "married woman" under the

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Married Women Act 1957 is not identical to the terminology utilised in the definition of “wife” in the Income Tax Act 1967 and the other two Acts which are in pari materia¹⁰ it is clear that the definitions in all of these Acts are inclusive and have not by any stretch of the imagination confined it to a woman whose marriage has been registered or deemed registered under the provisions of the Law Reform (Marriage and Divorce) Act 1976.

The Married Women Act 1957 had undergone substantial amendments vide the Married Women (Amendment) Act 1994¹¹ it should be pointed out however that no amendments were in fact made to the definition of the term "married woman". This suggests that Parliament clearly wished to continue with the inclusive original definition of the term “married woman” and by implied extension “wife” and did not intend these terms to be limited by the new regime of so called compulsory registration as advocated by the Law Reform (Marriage and Divorce) Act 1976. If indeed it was the intention of Parliament to extend the application of the Law Reform (Marriage and Divorce) Act 1976 with regards to the definition of “wife” to only those women whose marriage has been registered or deemed registered to all statutory provisions the opportunity had clearly presented itself during the amendment Married Women Act in 1994. Parliament would most certainly have made the necessary express amendments to facilitate the narrowing of the definition. The fact that Parliament did not choose to do so is clear irrefutable evidence that it was never the intention of the Parliament to narrow the definition of “wife” to only those women whose marriage has been registered under the Law Reform (Marriage and Divorce) Act 1976 or to dispense with the inclusive definitions as provided for by the earlier statutory provisions.

Further evidence of Parliamentary intent not to disturb the inclusive definition can be gleaned from the fact that the amendments introduced to the relevant provisions of the Married Women Act 1957 vide Married Women (Amendment) Act 1994 dealt with the issue of civil tortious liability.¹² Thus it can be argued that the term “wife” under section 7(2) of the Civil Law Act 1956 for the purpose of perusing a tort claim under section 7(1) of the same Act should be interpreted based on the inclusive definition as expressly provided for under the provisions of the Married Women Act 1957 or even the Real Property Gains Tax Act 1976 and will therefore include a woman whose marriage has not been registered or deemed registered under Law Reform (Marriage and Divorce) Act 1976. Such an inclusive interpretation was clearly intended by Parliament as reflected by its decision not to make any amendments to the definition of “married women” to only those registered under the under Law Reform (Marriage

and Divorce) Act 1976 even though the legislative opportunity to do so presented itself in 1994. By omission Parliament has in fact expressed its clear intention.

2. Findings and Discussion

Law Reform (Marriage and Divorce) Act 1976 and Judicial Interpretation

The catalyst for the argument that only a woman whose marriage is registered or deemed registered would fall within the definition of “wife” is the Law Reform (Marriage and Divorce) Act 1976 which was brought into effect from the from 1st March 1982(the appointed date). The preamble of this Act states as follows:“An Act to provide for monogamous marriages and the solemnisation and registration of such marriages, to amend and consolidate the law relating to divorce; and to provide for matters incidental thereto.”¹³

The Act appears to introduce a regime of compulsory registration with regards all Non-Muslim marriages in Malaysia from the appointed date as reflected in section 5(4)¹⁴ when read together with section 9¹⁵. Further section 22 (4) of the Law Reform (Marriage and Divorce) Act 1976 provides as follows:

Every marriage purported to be solemnised in Malaysia shall be void unless a certificate for marriage or a licence has been issued by the Registrar or Chief Minister or a statutory declaration under subsection (3) has been delivered to the Registrar or Assistant Registrar, as the case may be.

Thus if these three sections are read together it would suggest that a Non -Muslim marriage solemnised after the appointed date must be registered in accordance with the Law Reform (Marriage and Divorce) Act 1976 and any marriage solemnised without compliance of these requirements is therefore void. This in turn raises questions as to the definition of the term “wife” in civil law after the commencement of the Law Reform (Marriage and Divorce) Act 1976. If the definition of the term “wife” is now to be read subject to the compulsory registrations requirements as set forth by Law Reform Act 1976 its parameters will narrow and the inclusive approach as set forth in the previous statutory provisions as discussed above must be discarded. It would mean that only a woman whose marriage is registered or deemed registered under the by Law Reform Act 1976 will now fall within the definition of the term “wife” for the purpose of section 7(2) Civil Law Act 1956.

It should be noted that there is nothing in the Law Reform Act 1976 sections identified above to suggest that the definition of the term “wife” for all other statutory provisions must

now be read subject to its prevailing requirement. In fact the preamble suggests that the application of the Law Reform Act 1976 is confined to matters concerning the formation marriage, divorce and other matters incidental thereto only. Thus the requirement of compulsory registration was never intended to limit the definition of the term “wife” in the context of a civil action in tort under Section 7 of the Civil Law Act 1956. This has been the prevailing judicial interpretation of s.7 (2) of the Civil Law Act 1956 as illustrated in *Chong Sin Sen v Janaki Chellamuthu*(1997)¹⁶ and *Joremi Kimin & Anor v. Tan Sai Hong*(2001)¹⁷ where the courts have taken the inclusive approach to the definition of the term “wife” and allowed the civil claim of a woman whose marriage was unregistered. The Court of Appeal in its recent decision in *Tan Siew Sen & Ors v. Nick Abu Dusuki Hj Abu Hassan & Anor*(2016)¹⁸ however has ruled that for the purposes of section 7(2) of the *Civil Law Act 1956* the definition of the term “wife” must now be read subject to the compulsory registration requirements as set under the Law Reform Act 1976. His Lordship Abdul Rahman Sebli JCA delivering the judgment of the court stated as follows:

After the coming into force of the LRA, it is the LRA and not the CLA, the Married Women Act 1957 or any statute of general application, nor any legal doctrine or custom that determines the legal status of a marriage between two non-Muslims. It is therefore in the LRA and not elsewhere that we should look for the answer to the question who is a "wife" under s. 7(2) of the CLA. The spirit of the LRA dictates that before a woman can be recognised as a wife, she must undergo a marriage that is solemnised in accordance with Part III of the LRA. That is a prerequisite for a woman to acquire the status of a wife (and a man the status of a husband) after the coming into force of the LRA.¹⁹

The social justice ramifications of the Court of Appeal’s decision to invoke the registration requirements in the *Law Reform Act 1976* on the interpretation of the Civil Law Act 1956 may be far reaching as it has extended the application of the Law Reform Act 1976 beyond the parameters of civil marriage laws and may even encroach upon the recognition of other types of marriages in Malaysia.²⁰

3. Conclusion

The ruling of the court in *Tan Siew Sen & Ors v. Nick Abu Dusuki Hj Abu Hassan & Anor* has the effect extending the application and scope of the Law Reform (Marriage & Divorce) Act 1976 beyond the parameters of its preamble and thereby judicially transforming the

definition of the term “wife” in Malaysia. In doing so it has sacrificed a social justice inspired inclusive definition aimed at providing a cause of action for the “wife” to claim damages arising from the death of her husband due to negligent conduct of another at the altar of registration of marriages. It also appears to have stretched the application registration of marriages beyond what was intended by the legislature. We must also keep in mind that Section 7 of the Civil Law Act 1956 applies to Muslims as well and this gives rise to the question as to whether the current interpretation on compulsory registration of marriage will also render an unregistered Muslim marriage which has been validly contracted under Islamic Law principles unrecognised for the purposes of a civil action.

4. References

¹Section 7(1) Civil Law Act 1956 (ACT 67) provides as follows: Whenever the death of a person is caused by wrongful act, neglect or default, and the act, neglect or default is such as would, if death had not ensued, have entitled the party injured to maintain an action and recover damages in respect thereof, the party who would have been liable if death had not ensued shall be liable to an action for damages, notwithstanding the death of the person injured, and although the death has been caused under such circumstances as amount in law to an offence under the Penal Code.

²Section 7(2) of the Civil Law Act 1956 (ACT 67).

³The Merriam Webster Online Dictionary defines wife as :“ a married woman : the woman someone is married to (<http://www.merriam-webster.com/dictionary/wife> retrieved on October 21, 2016)

⁴See section 2 Income Tax Act 1967 (Act 53)

⁵Section 2 Real Property Gains Tax Act 1976(ACT 16) provides that “wife” means a woman who (whether or not she has gone through any religious or other ceremony) is regarded by virtue of any law or custom as the wife of a man or as one of his wives.

⁶Section 2 Share (Land Based Company) Transfer Tax Act 1984 (Repealed By The Finance Act 1988 [Act 364]) Act 310 provides that provides that “wife” means a woman who, whether or not she has gone through any religious or other ceremony, is regarded by virtue of any law or custom as the wife of a man or as one of his wives.

⁷See s.3 (1) Law Reform (Marriage and Divorce) Act 1976 (Act 164) date of enforcement from 1st March 1982.

⁸Ibid no.4.

⁹See s.2(1)Married Women Act 1957 (Revised 1990) Act 450 .

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¹⁰Ibid no. 5 – 7.

¹¹See Married Women (Amendment) Act 1994 (ACT A893)

¹²See sections 2 & 3 Married Women (Amendment) Act 1994 (ACT A893).

¹³Preamble, Law Reform (Marriage and Divorce) Act 1976 (Act 164).

¹⁴section 5(4) of the Law Reform (Marriage and Divorce) Act 1976 (Act 164) : After the appointed date, no marriage under any law, religion, custom or usage may be solemnised except as provided in Part III.

¹⁵section 9 of the Law Reform (Marriage and Divorce) Act 1976 (Act 164) : A marriage under this Act may be solemnised only by a Registrar.

¹⁶Chong Sin Sen v Janaki Chellamuthu [1997] 2 [Malaysian] Current Law Journal 699

¹⁷Joremi Kimin & Anor v. Tan Sai Hong [2001] 1 [Malaysian] Current Law Journal 526

¹⁸Tan Siew Sen & Ors v. Nick Abu Dusuki Hj Abu Hassan & Ano [2016] 6 [Malaysian] Current Law Journal 18

¹⁹Tan Siew Sen & Ors v. Nick Abu Dusuki Hj Abu Hassan & Anor [2016] 6 [Malaysian] Current Law Journal 18 at paras 40 - 41.

²⁰Muslim Marriages.

A Study through a Butlerian Lens on the ASEAN Intergovernmental
Commission on Human Rights' (AICHR) and their Ineffectual Role in
Protecting Sexual Orientation, Gender Identity and Expression

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Abstract

This research aims to criticize the role of the ASEAN Intergovernmental Commission on Human Rights (AICHR), that is, the ASEAN's Human Rights mechanism, in developing protections toward Sexual Orientation, Gender Identity and Expression (SOGIE), especially marriage rights, in this region. Since its formal existence in 2009 via ASEAN member's ratification, this intergovernmental organization hasn't provided any programs protecting the human rights of ASEAN peoples. However, Sexual Orientation, Gender Identity and Expression fares much worse because this issue becomes internalized as the particular state's responsibility, whenever there is an attempt to raise this issue to the international level, by asserting their right to non-interference from AICHR. The biggest constraint for SOGIE is that the state member's understanding and perception is severely limited by their inability to link SOGIE issues with human rights. Moreover, SOGIE issues are regularly treated as illegal and/or immoral behaviors in many ASEAN states such as Malaysia, Indonesia and Myanmar. These phenomena illustrate that ASEAN state members are still living in the past by interpreting human rights according to the binary dichotomy of the sexes. Hence, Judith Butler's idea on performativity would be suitable for critiquing this situation. Utilizing a Butlerian lens would show how sex, sexuality and gender is constructed and transformed by society over time. Finally, the study will collect and analyze the data via publications i.e. textbooks, factsheets and journal articles, to support the research's argument and to represent how states normalize a constructed heterosexuality to the public.

Keywords: Sexual Orientation, Gender Identity and Expression (SOGIE); Performativity; Binarism; Noninterference; Intergovernmental Organization.

1. Introduction

Since the establishment of ASEAN Intergovernmental Commission on Human Rights (hereinafter referred to as "AICHR") in October 2009 as a result of article 14 of the ASEAN Charter, human rights issues in this region is expected to be progressive. However, seven years has passed, AICHR hasn't represented any attempt to protect ASEAN people's rights.

A big constraint that keeps AICHR from being an effective regional human rights mechanism in the western perception is "ASEAN way". Although ASEAN usually claim that ASEAN way has benefitted this region, it decreases AICHR's capabilities of promoting and

protecting human rights and fundamental freedoms in the region.

Furthermore, when this norm combines with great diversities in southeast asia especially member state's perception on sexual orientation, gender identity and expression issues, that are normally taken as a domestic political issue then, it become worse and reduce the chance of enhancing it to be a transboundary issue.

As outlined above, I would divide the criticism of state's perception on sexual orientation, gender identity and expression issues, which is a part of human rights issues, in this paper into three parts by analyzing via AICHR's based documentations.

Firstly, I would illustrate what AICHR Terms of Reference says and how the principles frames AICHR's role in promoting and protecting human rights and fundamental freedoms. Subsequently, I would use 'performativity' approach to understand how states interpret and utilize this framework as a space for promotion and protection their people's rights via state representatives in the commission.

Secondly, I would compare the first Five-Year Work Plan of ASEAN Intergovernmental Commission on Human Rights with an existing plan to show how AICHR develops strategies to improve its performance on letting people get through their rights equally regardless of gender, race, religion, language, or social and cultural backgrounds. Then I would go back to Butler's idea on performativity again, to criticize how the second plan is changed and any part benefit gender issues in this region before moving forward to the third part.

Finally, I would conclude this paper with the criticism of AICHR's activities on gender issues, especially sexual orientation, gender identity and expression issues, to see how this intergovernmental organization state the issues in a regional level. After that, I would finish the section with ongoing and effective challenges that have been functioning in the region.

2. ASEAN Intergovernmental Commission on Human Rights (Terms of Reference)

As I mentioned above, AICHR is established from article 14 of ASEAN Charter. Actually it is not only an effect of that article, which strongly request for regional mechanism, but it has been clearly noticed in ASEAN since July 1993 when the twenty-sixth Ministerial Meeting declared in a Joint Communique that the Vienna Declaration and Programme of Action emphasizes the need to establish a regional human rights mechanism with the believe that this kind of mechanism would be easier to access than the international mechanism.

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Only few months before AICHR was officially established, AICHR Terms of Reference (hereinafter referred to as “TOR”) was launched in July 2009 as a framework of this mechanism. The making of TOR is also a result of article 14 however this TOR is not an ordinary principle because, as Numnak, Romandy and Trapp argue in their article, another facet of this framework is a representative of the negotiation among member states that enshrine in ASEAN way as a relationship indicator.

Despite the purposes and principles of TOR would give a space for both promotion and protection of human rights and fundamental freedoms, AICHR couldn't perform its capability because it could be asserted as a violation of legislation namely, preamble, purposes, article 2 of ASEAN Charter, and article 2 of TOR

Other causes that affect the performance as a regional human rights mechanism are the status as an ‘intergovernmental’ body in ASEAN’s organizational system and the great diversities within this region that give this mechanism with an unclear mandate and a little authority on human rights in the region.

All of the above-mentioned, it represents that the only one effective capability of AICHR is on promotion. Moreover the article 5 of TOR is another indicator in a little authority of the mechanism because in every step from a state representative selection to the last day in position depends on state decision. Even though state could claim that the selective process is accountable, most of them are related to the each government.

Part of gender issues, I could say that AICHR has been stuck in the same position for seven years. A big evidence, that support this argument, is the representative’s qualifications. As it states in the article 5 (3) of TOR that “the member state shall give due consideration to gender equality, integrity and competence in the field of human rights”.

It illustrates an expectation to implement an international norm that gender is not the barrier, however the fact is member state does not concern about it. Even though there are both male and female representatives in the commission especially the second set of representative, it is just the proportion.

In fact, It does not qualify for the enhancement to gender issues because it does not mean female representative would concern about it. Moreover, when this constraint combines with other three constraints namely, a lack of representative’s qualification in gender issues, ASEAN way, and a state’s knowledge about gender.

For the first constraint, there is only an Indonesia’s representative that has an experience

in gender issues, as it shows on AICHR website, however it could not prove he would mention anything about it as well.

For the second and the third constraint that usually be linked together, all member states are still thinking about gender as a binary dichotomy. Furthermore, each state has its own way to deal with anyone who does not identify him/herself as male or female by an internal norm. It is a part that normally be related to ASEAN way because all member states take gender issue as a domestic issue, then it is quite hard to mention it in the commission's meeting.

As mentioned before, the state's perception on gender is different from Butler's idea on performativity that mentioned in *Gender Trouble*. In that book, Butler mentioned about this approach as a changeable form. A person could describe his/her gender as male or female but he/she could change it freely and no one could force him/her to be strict with his/her sex or gender. However state always force people to be strict with his/her sex and gender that be assigned at birth, if he/she would like to fully get through his/her rights.

Hence, when this barrier combines with a little authority that AICHR gets from ASEAN Charter and TOR, nothing in action about gender issues is changed.

3. Five-Year Work Plan of ASEAN Intergovernmental Commission on Human Rights 1st (2010 – 2015) VS. 2nd (2016 – 2020)

The five-year work plan is a kind of strategic plan that AICHR provide for showing that what the commission would do in the next five years. Each five-year plan is composed of programmes and activities with indicative budget, however, AICHR has to submit the plan to be approved by the ASEAN Foreign Ministers Meeting.

The first five-year work plan could be seen that there is an effort to engage the implementation of international norm, as it mentioned in the universal declaration of human rights, in this region by determining a development of ASEAN human rights declaration as one of AICHR's responsibilities in the first five years.

After this declaration be launched in November 2012, this declaration is one of factors that lead this human rights mechanism into the worse place because the declaration is based with the universal declaration without adapting it with ASEAN environment. Moreover, it also emphasizes women rights separately via the principles and the committee especially mentioning about it many times in both plan as one of the commission responsibilities.

Another cause that effect AICHR's performance is theme issues. In the mandate (12) (1) of both plans assign that the commission has to choose at least one issue per year, in close consultation with sectoral and other relevant ASEAN bodies. It demonstrates that the commission has no choice to raise any issue freely however although the commission has the rights to choose, there is not gender issues in those choices. The issues that could interpret as a part of gender issues are "trafficking in person particularly women and children" and "women and children in conflicts and disasters" however both issues could be seen that there are many effective conventions and working groups support for it.

For the development of five-year work plan, there are some different points in the second plan that represents the effort in exercising the commission's authority in action. For example,

1. This plan directly mentioned about responsibility on persons with disabilities in the mandate (1) (4), (5) (4), and (6) (5, 6).

2. This plan totally base the responsibility with the ASEAN Community Post-2015 Vision, ASEAN human rights declaration, and Phnom Penh Statement, as be shown in the every part of the plan.

3. The emphasis about enhancement of working with civil society organizations.

From gender view, there is nothing that benefit for this issue except the efforts to mainstream the sub-issue about women rights as be mentioned above and four times of raising concerns about gender and LGBT issues in the meeting namely, However these mentioning are still under the concept of binarism and fixed gender.

4. Conclusion

All of the above-mentioned, I could say that from the gender view, especially performativity approach, AICHR hasn't provided any programmes and activities that benefit gender issues. Moreover this commission could be seen as a factor that let the binary dichotomy is still strong because the commission bases itself with the universal norm.

It does not mean that trying to base itself with the universal norm is totally abuse a gender issue but implementation of universal norm without adaptation could be a part of gender abuse. However there are not only negative changes that happen from AICHR's establishment but there are also some positive changes.

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One of positive changes is the better relationship with civil society. This development illustrates the positive steps to become a “people-centred” as it is argued in Sriprapha’s paper. This better relationship let civil society organizations raise their human rights concerns to be noticed. The examples of that change are the raising rate of civil society that has participated in the AICHR’s programmes and activities although there are a few activities about gender issues as they are above mentioned.

Another positive change is the increase of gender movements in southeast asia. These movements could be seen as the result of AICHR’s promotion on human rights and fundamental freedoms. Even though it is quite hard to claim that they raise an awareness from outside the binarism.

However the challenges are still unresolved because AICHR’s role is still in control by member states and ASEAN way. All of these reasons keep the commission in stuck and can not move forward to achieve the purposes as the promotion and protection of human rights and fundamental freedoms.

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Tribal Women's Livelihood in Goa: a Daily Struggle with the Nature and the Nurture

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Abstract

Life for tribal women has become a daily struggle due to inflation and the high cost of living in 'touristic' Goa as well as government policy regarding their traditional source of livelihood – namely kumeri or shifting cultivation. This has been a common practice among the tribal communities in several parts of India. It has been called by different names, for example jhum cultivation in North India, slash and burn, swidden agriculture etc. In Goa, shifting cultivation is locally known as kumeri cultivation or kaamat in Konkani. This paper is an attempt to document the daily struggles of the women in my own community the Velip community, which is considered as one of the Tribal communities of Goa. Tribal communities seem to be closer to nature because of geographical settlement and therefore they are highly dependent on nature as a means of livelihood. But now days because of government policy, forest laws, etc., the community has been denied access to land and other natural resources making survival by this traditional source of livelihood difficult. The present paper deals with the necessity of the tribal people especially poor Velip women who are more dependent on natural resources as means of livelihood and whose search for alternates is the highlight of this paper. Being from the Velip community, this paper has a personal connection with me as I have lived through the challenges of women from different generations within this tribal community.

Keywords: *tribal community, livelihood, gender, traditional occupation, laws, struggle.*

1. Introduction

It is often said that India lives in her villages and these villages are sustained by nature and the environment. People in villages were intimately dependent on the forest and its produce and later on agriculture.

The Velip Community was in the past very connected with and dependent on the forest and when they began cultivation it was within the forest itself. The Velip Community was largely engaged in shifting cultivation in Canacona Taluka in Goa.

Goa, a small State on the west coast of India with an area of 3,702 square km, became a State within the Indian Union on the 30th May 1987. Goa was ruled by the Portuguese colonial rulers for nearly 451 years from 1500 to 1961. While Goa is a popular tourist destination not much information is known about the tribal population in Goa. In fact D. D. Kosambi in *Myth*

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and Reality, talks about the village community in the Old Conquests of Goa and states how Goan society was during the Portuguese rule with special focus on Talukas of Bardez, Salcete, Tiswadi. However there is no mention of the tribal communities in this work. (Kosambi 2005). As per the Census of India (2011), the total population of Goa is 14, 58,545 and the population of Scheduled Tribes in Goa (Census 2011) is 1, 49,275 that is 10.2% of the State population. In 2003, three tribal communities in Goa, namely Velip, Kunbi and the Gawda communities were recognized as Scheduled Tribes by the President of India. According to the available literature tribal communities were the original settlers or the first inhabitants of Goa (Correia L. 2006; Khedekar 2004; Gomes 2002; Bhandari 1999; Xavier 1993; and others). A majority of the tribal population resides in the three Talukas of Canacona, Quepem and Sanguem of South District of Goa. The Gawdas are further divided into three main categories: Hindu Gawdas, Christian Gawdas and Nav-Hindu Gawdas.

Goa communities residing in mountainous area have an access to land which is controlled by the forest department which restricts the communities in practicing their age old occupation. At the same time the Government negligence towards these tribal communities after having forest dwellers act, 2006, which seems to be eco-friendly.

The forest and the communities depending on it especially tribal communities or the forest dwelling communities cannot be separated. As their livelihood is drawn from the forest it is their right to protect it and therefore let it be free from Government laws, rules, etc. which creates this hegemony between the Government and the local communities, nature and the worshiper.

In liberated Goa, Government has captured all the forest land under their control becoming village lives difficult. Community people are losing its areas. It made community life difficult.

Giving one example there are laws wherein one cannot take mushroom from the ruins in the forest but you see people selling it in front of government offices. The one who bans it are the one who buys it.

There are some studies done in Kerala (Suresh 2010) on indigenous agricultural practices among the Mavilan tribe and on the Northern-Eastern India such Ramakrishnan (1992) who focuses on the shifting cultivation practices locally known as Jhum. The latter author focused on the role played by women in carrying out this occupation among different

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tribal populations and their links to socio-cultural practices and religious beliefs among different groups in North- Eastern India.

Sumi Krishna, 'Livelihood and Gender: Equity in community resource management' gives analyses and activism in rural and tribal India focusing on land, water, forest, etc. (Krishna 2004) Dev Nathan, 'From Tribe to Caste' gives an account of formation of Indian society by focusing on caste and tribe as two main basic categories while understanding Indian society.

Vandana Shiva, 'Staying Alive: Women, Ecology and Survival in India' focuses on development, ecology and gender debate. The author talks about ecological struggles in opposing the domination and exploitation of nature. She further argues for harmony, sustainability and diversity of nature as she focused on women in the developing Countries such as India. Further she states that there is a link between the degradation of women and degradation of nature in society. (Shiva 1988)

Guha (1995) talks about people's relationship with nature by studying the environmental movement by analyzing natural resource conflict and anthropological traditional conservational pattern in Indian society.

Arnold and Guha brings together a pioneering essays of the environmental history of South Asia with the changing human relations affecting both ecological and cultural terms. (Arnold and Guha 1996)

Agarwal Bina (1995), shows how gender inequalities are there in the present religious bodies whether it is Hindu inheritance law, Christian law or Islamic law. Further she focuses on the changes that have taken in laws by giving an example of Christian women in Kerala and women's rights in agricultural land.

Kishwar Madhu (1987) gives an account how Ho tribal women denied land rights which was the subject for debate even after playing an important role in sustaining family and community.

The State of Goa is divided into two Districts (North Goa and South Goa). Goa is further divided for administrative purposes into 12 talukas. Canacona is the southern-most taluka of Goa, covered by the dense forest and bound on the west by a coastline formed by the Arabian Sea. Canacona is the least populated taluka and is the home to the majority of the tribal population of Goa. The total population of Canacona taluka is 45,172 out of which 13,657 are Scheduled Tribes of which 13,451 are living in rural areas and only 206 persons are staying in

an urban setting. Canacona is comprised of seven villages namely; Khola village, Agonda village, Shristal village, Gaodongri village, Paiguinem village, Khotigao village and Polem village. There is one municipal council which unites the whole of Canacona people for administrative purposes. A majority of the Velip community resides in Canacona taluka.

2. Literature Review

2.1 *Shifting Cultivation amongst the Velip Community*

According to literature on shifting cultivation, it is a form of cultivation or an agricultural system in which plots of land are cultivated temporarily and then abandoned for a while. This system often involves clearing of a piece of land, followed by several years of wood harvesting or farming, until the soil's fertility needs replenishing. Once the land becomes inadequate for crop production, it is left to be reclaimed by natural vegetation, or sometimes converted to a different long-term cyclical farming practice.

According to Momin (2009;), shifting cultivation is “characterized by rotation of fields rather than rotation of crops”. He also talks of important features such as the absence of animals for ploughing and manure, the dominant use of human labour and that food produced by this method of farming was usually only for family consumption. He also states that shifting cultivation required “short periods of occupancy alternating with low fallow periods. After two or three years the fields are abandoned, the cultivators shift to another clearing, leaving the old one to natural recuperation”.

Shifting cultivation is called by different names, for example, it is known as *jhum* cultivation in North India, slash and burn, *swidden* agriculture etc. In Goa, shifting cultivation is locally known as *kumeri* cultivation or *kaamat* in Konkani. Like in other parts of India, Goan tribal communities also follow the steps in shifting cultivation which were mentioned above. The preparation starts in the month of April before monsoon season then followed by selecting an area, clearing that area and latter burning that place so that there are less chances of getting wild weed at the same time by burning trees it makes that area more fertile due to ashes. Meanwhile in the month of May women in the villages sow chilly seeds or other vegetable seeds in an open agricultural land, followed by watering it every day. In the beginning of June, with the rainy water these small tender plants transplant in the selected areas. Than begins the actual process of shifting cultivation.

2.2 Hurdles to Kumeri Cultivation

There are Government laws and rights which seem to be human friendly, nature friendly, community friendly etc. But what is contradictory is the implementation of Government laws and rights for example there is Forest Dwellers Act which seems to be tribal community friendly. As per this act tribal communities have access to land to practice their traditional source of income activities which means tribal communities are free to practice *kumeri* cultivation but people of Canacona is not allowed to practice this particular occupation. There is Forest department which keep eyes on people. Sometime Forest officials remove planted trees and reasons are: that is government property, one cannot have income source from it, and one can guard it but cannot use it. Therefore practicing *kumeri* cultivation has become problem at the same time it is a need of the family.

Today the tribal communities in Goa have been hindered from *kumeri* cultivation and their right to traditional livelihood because of two reasons; 1) During the Portuguese period, large hilly areas had been declared as forests and later further sections of the hills were declared as forest areas by the Goa government. This has drastically reduced the availability of land for tribal communities, 2) A further decrease in land availability to the tribal communities has resulted from the forest department conversion of common land into forest cultivation of spices, rubber, teak plantations, etc.

In spite all these limitations today *kumeri* cultivation is still practiced by the tribal community as many families are dependent on it for their livelihood. People were used to grow chillies, different local pulses like *Kulid, Gonde, Udide, Oroia, Kangu, Tor*, etc. to sustain lives.

2.3 Struggles of Shifting cultivation affect Livelihood

Due to the non-availability of land and also to the laws concerning to this particular occupation communities are struggling for their survival. Also day by day rising inflation prohibits them from buying the local things which can be shared as a part of their service or custom. For Example Velip community people find it difficult to buy local chillies for their daily consumption due to high market price then the question arises what they will offer if they themselves cannot cope. It is therefore more struggling for the Velip women who look after the food factory. Here it means the whole process of thinking what to cook, how much to cook how to get cooking ingredients, how much to keep for the next day or in future.

According to K. S. Singh (1993), there are more than four hundred different tribal communities in India and India have the largest tribal population in the world after Africa. The tribes in India are spread over the length and breadth of the country and the tribal population differs in different states. Most of the tribal communities in India have been practicing shifting cultivation as their means of livelihood.

The main characteristic of the tribal communities was that they were more closely associated with the nature; their livelihood was basically drawn from the nature for basic survival needs and one such is the way they practice their age old traditional occupation that is *Kumeri* cultivation or shifting cultivation. Practicing this age old occupation is to sustain family needs, and also the way of coping with life by being self sufficient in this inflation targeting era has become a problem affecting women in particular because it is women who is looking after food security.

At present there are numerous laws to safeguard or protect the community interest at the same time tribal communities have been part of countless or everyday struggle for their livelihood. Going back to 50 years where there were no such laws but communities lived with an inter-related or community web. Here community web means interdependence of communities for their survival.

3. Conclusion

Tribal people especially poor tribal women are more dependent on natural resources as means of livelihood and the ones who look after family needs. It is she who has to deal in handling the food security for the family members and the community too. Within the Velip community engaged in *kumeri* cultivation, it is the women who decide how much to cultivate, how much food will be required for community rituals, how much produce can be sold for generating income etc. But today because of government policy, forest laws, etc., the community has been denied access to land and other natural resources making survival by this traditional source of livelihood difficult. *Kumeri* cultivation has been a common practice among the tribal communities in several parts of India. It is known as the oldest method of cultivation.

This was usually on the hilly slopes in the forests of South of Goa, which were abundant in natural resources such as water and fertile soil. Women's involvement in *kumeri* cultivation was to minimize the need for cash and to sustain the family's basic needs of food. But today

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because of government policy, forest laws, etc., the community has been denied access to land and other natural resources making survival by this traditional source of livelihood difficult. The age old way of coping with life by being self-sufficient has become a problem affecting women in particular.

Women play an important role in sustaining family needs. They are the one who are toiling without any rights. Their house work is always considered as unpaid work. Beside doing house work that is cooking, cleaning, washing clothes etc. there are other home task such as collecting firewood, collecting water, collecting vegetables (here I mean women in *kumeri* cultivation) etc. which make women more closer towards nature.

Claude Alvares '*Fish Curry and Rice*' gives an account on ecology and life-style wherein he has stated that the Goa Government has failed to rehabilitate *kumeri* cultivators and it continues to be the same.(Alvares, Gadgil, and Goa Foundation 2002).

The struggle which tribal communities been into for their basic rights are indifferent from the rest. They carry a tag of discriminatory practices. Their traditional livelihood is in danger. Their traditional right is incapable in this modern contemporary fortunate error of era.

Is modern society or society with govt. laws and policies will be in a position to tackle the problem faced by the tribal communities? I repress!!!!Then question arises is that are tribal communities been used as a subject in the name of development? Or they feel secure in their native soil? Do tribal women is capable in handling the rise of inflation? Should tribal communities practice their traditional occupation or not?

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LEADERSHIP AND DECISION-MAKING

Gender Differences in Tourism Destination Choice in Malaysia

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Abstract

This paper examines the criteria that males and females when choosing their tourism destination and whether such differences result in different destination preferences. Gender is an important variable in shaping consumer behaviour. As Aitchison (2003) posits holiday experience can be evaluated as a process, wherein gender relations are “constructed, legitimated, reproduced and reworked”, gender differences are an important aspect for tourist destination. Given that tourism is an important sector in Malaysia, the study intends to examine the gender differences in tourism destination choices. Based on online survey among 134 males and females young travelers ranging from 20-40 years old, responses were analysed using systematic analysis to understand the gender differences when choosing preferred tourism destination. The study found that gender differences had some influence on tourist preferences and the justifiability of destination decisions. This finding strengthens the theory by Bem (1981) and Spence (1986) that gender is significantly linked to different consumer variables such as leisure activities and preferences including tourism destination choices. As gender has been accepted as a functional factor in tourism especially for market segmentation, it is recommended that marketers as such recognise that there are gender differences in information processing when designing tourism destination marketing campaigns.

Keywords: gender differences destination, choice, decisions making, Malaysia

1. Introduction

This paper outlines a study attempted to decide the criteria that females and males used to settle on the tourism destination choices and whether contrasts in the criteria will give a result in various inclinations of different preferences. Generally, males and females are more likely to differ in information processes and decision making. Studies have been carried out to examine similarities and differences between multiple groups in relation to vacation travel patterns and attitudes towards specific tourist destinations (Richardson & Crompton, 1988; Sussmann & Rashcovsky, 1997). Tourism, by nature, is an information-oriented phenomenon due to structural reasons (Schertler, Schmid, Tjoa, & Werthner, 1995). For consumers, decision-making and consumption are isolated in time and spaces. These separations must be overcome by the data about the item, which is accessible ahead of time and which can be gathered by the consumer (Werthner & Klein, 1999). As a result, information quality has

emerged as a major research topic and providing a relevant and meaningful information search experiences is perceived as essential the success of tourism organizations.

Destination images had influenced tourist's travel decision-making, cognition, and behaviour at a destination as well as satisfaction levels and recollection of the experience (Jenkins, 1999). The definition for what tourist wants to consume are most commonly cited as the sum of beliefs, ideas, and impressions that a person has a destination (Crompton, 1979). Understanding why people travel and what factors influence their behavioural intention of choosing a travel destination is beneficial to tourism planning and marketing. Nevertheless, the decision-making process leading to the choice of a travel destination is a very complex process (Lam & Tsu, 2006). This paper is an attempt to examine an issue that is rarely investigated, of how men and women differ in the process of decision-making in choosing travel destination.

Essentially, a tourist is "a temporarily leisured person who voluntarily visits a place away from home for the purpose of experiencing a change" (Smith, 1989: 2). One topic of interest among scholars of tourism has been to trace the motives, social profiles, and activities of these "leisured persons" over time. As Aitchison (2003) posits, holiday experience can be evaluated as a process; wherein gender relations are "constructed, legitimated, reproduced and reworked", gender differences are an important aspect for a tourist destination. One of the reasons men and women may want different things from a tourism experience are that they 'getting away from' different things in the home environment (Swain, 1995). Thus, given that tourism is an important sector in Malaysia, the study intends to examine the gender differences in tourism destination choices. The study can contribute in parallel with the efforts of the Malaysian government to leverage on the country advantage, namely tropical climate, lush greeneries, political stability and various tourism offerings, and it is done by introducing various programs to encourage tourists to visit local destination for both domestic and foreign visitors (Mageswari & Badaruddin, 2010).

2. Literature Review

According to Harisson (2003), tourist shared similar professional and educational backgrounds and parallel aspect in the family histories. Thus, they tend to have different needs and motives in traveling. Generally, there are two groups of tourists' motives; the tourist attractions to visit tourism destinations, which Dan (1981) define it as a 'wanderlust', that describe the tourist desire to visit the unusual places, and the second one 'sunlust', which

describe as a tourists' desire to experience the specific facilities that do not exist in the tourist's own place. In addition, Reisinger and Turner (1997) mentioned that culture is another important factor in the development of tourist motives. The study done by Domecq & Perez (2011) revealed that mostly females' attributes show higher interest in culture compared to males as they are keen on culture. Apart from that, it has been well established that there are differences in leisure behaviour between men and women (Gentry and Doering 1979; Hawes 1978; Ragheb 1980; Kleiber and Hemmer 1981 and Hirschman 1984; White and Gruber 1985). It is also supported by Espinoza (2009) that sees tourist motives as the reflections on social activities in the societies. This was also supported by the result from the gathered data, which give the significant results between males and females to enjoy and experiences their leisure activities while having a holiday.

Meanwhile, Dann (1977) proposed two stages in a travel decision that are known as push and pull factors. Accordingly, push factors are internal factors that considered as the motive that desires a tourist away from home and aims to satisfy various psychological needs, while pull factors (also known as external factors) focuses more on the benefits of a particular destination and how it influenced a person's decisions on travel destination. Apart from that, Crompton (1979) identifies seven push motives which include: escape from perceived mundane environment, exploration and evaluation of self, relaxation, prestige, regression, enhancement of kinship relationships, facilitation of social interaction and two pull factors novelty and education in his study. Most push factors are intrinsic motivators, such as the desire for resting and relaxation, adventure and social interaction.

According to the data gathered, it is shown most of the females have a desire to choose a tourism destination that has a comfort and relax atmosphere as they want to get rid of their daily routines as they have a higher concern for an environment and sustainable development (OECD, 2008). This was supported by Gnoth (1997), who define the push factors as internal motives or forces that cause tourists to seek activities to reduce their needs and having some relaxation.

3. Research Methodology

Participants

The sample consisted of 134 Malaysian. The participants consisted of 61 (45.5%) males and 73 (54.5%) of females; age ranged from 20 to 40 years old ($M= 25.21$, $SD = 5.03$). The

majority of participants (n= 104, 77.6%) were still studying in a tertiary education institution, while the rest were working. Among the participant, 88 (65.7%) of them were Malay, 40 (29.9%) of them were Chinese, 1 (0.7%) of them was Indian, and 5 (3.7) of them were from another ethnicity, such as Punjabi, Kadazan, and Iban. Detail demographic characteristics of participants are shown in Table 1.

Instruments

Participants' experiences of travelling were gathered using eight attributes: motives of travel (Q17), elements (Q18), challenges (Q19), characteristics of travel destination (Q20), choices of accommodation (Q21), choices of transportation (Q22), criteria of travel destination (Q23a-g), and budget allocation (Q24a-e). Q represents the Question. Data was collected through online survey method. Items in the online questionnaire were adopted from: 1) online market survey website such as Survey Monkeys and Marketest, 2) government official website such as Ministry of Economic Development and Technology, Republic of Slovenia, and 3) non-government organization website such as Arillas Business Association.

Procedure

Survey data were collected online through Google Forms. Three research assistants in Centre for Research on Women and Gender participated in data collection. Potential participants at age 18 or above were briefed on the research procedure, the participants' rights to withdraw, risks and benefits and guarantee of anonymity and confidentiality of the study before the participants begin their questionnaire. Once they chose to participate in the research, they were lead to the participant declaration and the questionnaire. Participants spent about 5 to 10 minutes to complete the survey. They were instructed to submit their completed survey by clicking the "Submit" button. Participants volunteered without any monetary rewards.

The Internet link to the online questionnaire was distributed through several social media platforms (i.e. Facebook, Instagram, and Twitter). The survey data collection process lasted for a week. Responses after the deadline were not accepted. The total number of collected data was 137. After excluding 3 incomplete questionnaires, the size of the final sample used was 134. Among them, 100 were recruited through Facebook, 24 from personal contacts (i.e. e-mail), and 10 were recruited through Instagram.

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Table 1. Demographic characteristics of participants

Demographic Characteristics	Total Sample, N = 134 n (%)
Gender	
Male	61 (45.5)
Female	73 (54.5)
Ethnicity	
Malay	88 (65.7)
Chinese	40 (29.9)
Indian	1 (0.7)
Others	5 (3.7)
Working status	
Working	30 (22.4)
Studying	104 (77.6)
Level of Education	
Diploma	9 (6.7)
Bachelor Degree	81 (60.4)
Master's Degree	21 (15.7)
PhD	22 (16.4)
Missing value	1 (0.7)
Marital Status	
Married	28 (20.9)
Never married	106 (79.1)
Source of Travelling Funds	
Loan	10 (7.5)
Parents	30 (22.4)
Project	1 (0.7)
Scholarship fund	25 (18.7)
Self-funded	66 (49.3)
Talk invitations	2 (1.5)
Destination of travel	
Own country	18 (13.4)
Abroad	13 (9.7)
Both abroad and own country	103 (76.9)
Preference to travel on peak or off-season	
Off-season	123 (91.8)
Peak-season	11 (8.2)
Preference to travel with or without tour guide	
With tour guide	115 (85.8)
Without tour guide	19 (14.2)

Note. Participant's mean age = 25.21 (*SD* = 5.03)

Analysis

Differences between males and females on motives, elements, challenges, characteristics of travel destination and choices of accommodation were analysed using cross tabulation chi-square, a test of difference with dichotomous Independent Variable (IV) and categorical Dependent Variables (DV). While the differences between males and females on criteria of travel destination and budget allocation were analysed through t-test, a test of difference for dichotomous IV and continuous DV. The results of both analyses are presented in the following criteria.

4. Findings and discussions

General Views on Tourism Destination Choices

As already mentioned, participant’s experiences of traveling were analysed using cross tabulation chi-square. The attributes are motives of travel (Q17), elements (Q18), challenges (Q19), characteristics of travel destination (Q20), choices of accommodation (Q21) and choices of transportation (Q22). From these attributes, respondents need to choose only one main item that they feel important while deciding on the tourism destinations. The result from Table 2 shows that there are no significant gender differences in the above-mentioned attributes.

Table 2. Results of Chi-square Test and Descriptive Statistics for Selecting Criteria for Tourism Destination (TD), Main Elements of TD, Challenges at TD, Preference of TD, Type of Accommodation, and Type of Transportation by Sex

Variables	Sex		χ^2	df
	Male	Female		
Selecting Criteria for TD				
Adventure	30 (43.5)	39 (56.5)	10.63	10
Night life	16 (53.3)	14 (46.7)		
Culture	38 (46.9)	43 (53.1)		
Health	5 (55.6)	4 (44.4)		
Nature	48 (45.7)	57 (54.3)		
Religion	13 (59.1)	9 (40.9)		
Sport	11 (68.8)	5 (31.2)		
Rest	33 (45.2)	40 (54.8)		
Visiting friends/relatives	23 (57.5)	17 (42.5)		
Visiting places on social media	23 (47.9)	25 (52.1)		
Main Elements of TD				
Accommodation	6 (46.2)	7 (53.8)	1.68	5
Transport	5 (50.0)	5 (50.0)		
Place of Interest	36 (42.4)	49 (57.6)		
Holiday Package	6 (42.9)	8 (57.1)		
Others	7 (58.3)	5 (41.7)		

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Table 2. Continued

Challenges at TD				
Quality of Accommodation	11 (64.7)	6 (35.3)		
Local language(s)	9 (52.9)	8 (47.1)		
Transportation services	9 (47.4)	10 (52.6)	7.62	6
Personal safety and security	23 (44.2)	29 (55.8)		
Overall Cleanliness	5 (25.0)	15 (75.0)		
Others	3 (37.5)	5 (62.5)		
Preference of TD				
Adventurous	3 (25.0)	9 (75.0)		
Cultural	9 (45.0)	11 (55.0)		
Foods	9 (40.9)	13 (59.1)	4.89	5
Historical	9 (64.3)	5 (35.7)		
Nature	31 (47.7)	34 (52.3)		
Type of Accommodation				
Budget Hotel / Motel	26 (41.3)	37 (58.7)		
Homestay	8 (36.4)	14 (63.6)	5.24	3
Hotel	27 (56.3)	21 (43.8)		
Type of Transportation				
Bus	9 (50.0)	9 (50.0)		
Rental Vehicle	27 (38.6)	43 (61.4)	4.35	4
Taxi	5 (55.6)	4 (44.4)		
Train / Subway	19 (52.8)	17 (47.2)		

Note. Numbers in parentheses indicate row percentages. χ^2 = chi-square value, *df* = Degree of Freedom. **p* < .05; N = 134.

The Importance of criteria of Travel Destination Choices and Reducible Budget by Sex

Respondents were also asked on how important of each of the criteria of travel destination choice when they were at the holiday destinations. Table 3 shows the males' and females' mean scores and *t*-test. For this purposed, an independent-sample *t*-test was conducted to compare male and female preferences in criteria of travel destination choices and reducible budget. In criteria of travel destination choices, there are a significant difference in the scores between male (*M*= 4.18, *SD*= .89) and females (*M*=4.58, *SD*=.64) for "Enjoying various leisure/fun activities"; *t* (107.29) = -2.90, *p*< .05. In reducible budget, there are a significant difference in the scores between male (*M*= 3.43, *SD*= 1.20) and female (*M*= 3.86, *SD*= .95) for "Accommodation"; *t* (112.98)= -2.30, *p*< .05. These results suggest that female significantly had more interests in enjoying various leisure/fun activities at travel destination and they more likely to reduce their budget on accommodation than a male counterpart.

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Table 3 Results of t-test for Criteria of Travel Destination Choices and Reducible Budget by Sex

Research Items	Sex		<i>t</i>	<i>df</i>
	Male	Female		
Criteria of Travel Destination Choices				
Having the least transport cost as possible	4.18 (1.00)	4.07 (.81)	.72	130
Experiencing a new/different culture and increasing your knowledge	4.25 (.81)	4.45 (.78)	-1.50	132
Local cuisine and new / different foods	4.18 (.96)	4.19 (.88)	-.07	132
Interesting and friendly local people	4.13 (.78)	4.33 (.69)	-1.55	132
Discovering new/different climate, landscape and nature	4.41 (.62)	4.56 (.73)	-1.29	132
Having some rest, getting pleasure from a calm and relaxing atmosphere	4.34 (.96)	4.58 (.67)	-1.58	103.55
Enjoying various leisure/fun activities	4.18 (.89)	4.58 (.64)	-2.90*	107.29
Reducible Budget				
Transport	3.71 (1.14)	3.73 (1.02)	-.11	132
Accommodation	3.43 (1.20)	3.86 (.95)	-2.30*	112.98
Leisure activities	2.95 (1.13)	3.18 (1.20)	-1.12	132
Cultural visits	3.21 (1.24)	3.01 (1.49)	.97	132
Food	2.72 (1.34)	2.99 (1.38)	-1.12	132

Note. Numbers in parentheses indicate standard deviation. *t* = t-values, *df* = Degree of Freedom. **p* < .05; N = 134

It is interesting to consider this finding because females wanted to escape from their ordinary routines, and they want to visit more of nature place, having the chance to rest and getting pleasure from a calm and relaxing atmosphere. In addition, females were more likely to visit cultural places during their holiday, more than males. These findings were consistent with the study done by Domecq & Perez (2011) that females are keen on culture while they were on trips. In addition, females also tends to put more focus on other things from tourism products such as souvenirs and cultural activities. Thus, female buying decision process is different from male buying decision process (Jaffe, 2006). This lead to the finding on why females were more likely to save on the accommodation budget.

Respondents were asked to rate which budget they could reduce to spend less for their holidays, using the scale from 1 (very unimportant) to 5 (very important). The result show that there were some significant differences between males and females, as shown in Table 3. The mean score results indicated that there are basically similar ideas of males and females in the transport budgeting. As mentioned above, research has shown that female has a higher level of concern for the environment and sustainable development (OECD, 2008). However, the

findings of this paper suggested that both males and females are gradually putting more concern on the environment when they travelled.

5. Conclusion

As gender has been accepted as a functional factor in tourism especially for market segmentation, it is recommended that marketers as such recognise that there are gender differences in information processing when designing tourism destination marketing campaigns. From this study, data on holiday destinations might be handled diversely and may need to be exhibited distinctively to cater each gender preferences. Findings in this study revealed few differences between males and females preference, especially in attributes that includes enjoying leisure/fun activities. Reducible budget in accommodation also has some significant differences between males and females. In addition, further research needs to be carried out to determine whether the gender differences have some influences on tourism destination choices in Malaysia.

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Household Decision Making of Women in Public Service in Nigeria

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Abstract

This study examines the impact of women decision making in the household especially among the public servants in Nigeria. The study used a sample of 350 public servant women, and applied a Logistic regression model. The result shows that women decision making on family health care is positive and significant, while household repairs and constructions are negative and significantly related to household status. The study therefore recommends a sensitization program to educate men on the importance or role of women in decision making especially in the household and also for economic development.

Keywords: *women, decision, public, house.*

1. Introduction

The issue of gender equity has dominated the research sphere in recent time (Singh et al., 2015; Kumar, & Quisumbing 2015; Wang, 2016). Various countries and government have centred their attention on gender equality, especially in the public service (WDR 2012). Public service in most cases are regarded as participation of few individuals towards societal role; it ensured a state to be operational and functional (Fakir, 2007; Dassiou, 2016). The public service in most countries are uneven represented, ones it comes to gender issue (Mandel, & Semyonov, 2005; Marmot, 2008; Haberkern et al 2015). A public service that is well represented (gender unbiased) tend to have a well improved and effective government system (Ndletyana, 2008). Women representation is generally low in public service especially in developing countries of Africa (Adenikinju, 2008; Fapohunda, 2012). Evidence in South Africa shows that in 2003, women occupied 25.3% of managerial positions, while their male counterparts occupied 74.7% of such positions. These statistics suggest that, between 1996 and 2000, women were appointed to an additional 14.9% of managerial positions only. In Nigeria, statistics shows that Nigeria is ranked 118 out of 134 countries in the world in terms of Gender Equality Index, with 15% of women having a bank account. Nigeria's progress and national development will be constrained if women and girls continue to be disadvantaged and gender equity is ignored. If Nigeria is to maximise its "demographic dividend" as the population of

working age increases and fertility declines, it must prioritise investment in women and girls to ensure that the next generation of all young adults are healthier, better educated and more able to contribute to economic growth and development. In terms of political office holding, Women are politically under represented. Their upper and lower house representation fell from 7% in 2007 to 4% in the 2011 election (the African average is 19%). Only 7 of 109 Senators and 19 of 360 Representatives are women (GDR 2012). Women in Nigeria still form an underclass and lack equality of opportunity, both in the contributions they make to development and the benefits they receive from it (UNECA 2009). Also, NBS data (2010) confirm that in 2007 only 32.5% of women were employed in the (non-agricultural) private sector.

However, several studies (Endut, 2011; Bertocchi et al., 2014; Singh et al., 2015;) have emphasize on household decision and gender issues, other studies (Williams & Chen, 2013; Antman 2014; Majlesi, 2016) decide to look at role of men and women especially working and non-working women's in labour market opportunities and also on nutritional and healthcare status (Boateng et al., 2014; Brauw et al., 2014; Cunningham et al., 2014), while other studies tend to look at household decision from the use of contraceptives and fertility (OlaOlorun & Hindin, 2014; Rahman et al., 2014; Upadhyay et al., 2014).

2. Literature Review

Bertocchi et al., (2014) studied the determinants of intra-house decision-making responsibility over economic and financial choices in Italy, through household wealth and income survey from 1989-2010 the study found out that the probability of the wife to be responsible for decisions increases as the wife's characteristics either in terms of education, age, or income increases. In the study of Singh et al., (2015) they examined whether measures of household decision making, attitudes toward gender-based violence and gender equality are associated with maternal and child health outcomes in Africa. Data Survey from eight African countries was employed with the use of logistic regression, the study found gender equality to be a prospective strategy to improve maternal and child health in Africa.

The study of Williams and Chen (2013), showed that power over household decisions reduced women's interest in achieving power in the workplace in their study on representation of women's traditional role as signifying a form of power. Antman (2014), studied the association between decision-making power of the husband and his wife with work status in

Mexico. Household fixed effects models was used to address the possibility that spousal work status may be correlated with unobserved factors. The study found that the wife of the head of household is more likely to be involved in making decisions in the household when she has work. Most recent by Majlesi, (2016) to identify the effects of relative changes in labour market opportunities for men and women on both working and non-working women's decision making power in Mexico. The result shows that increases in labour market opportunities improve women's decision-making power as well as children's health.

Boateng et al., (2012) examined the relationship between healthcare, wealth, mobility, daily, large house hold purchases, and women's involvement in household decision-making in Ghana. A survey data of 1,876 married women aged 15–49 years. Binary logistic regression was employed, findings show that wealthier married women were more likely to be involved in decision-making on their own healthcare. While, age, tertiary education and employment increases the involvement of married women in household decision-making. Also Brauw et al., (2014) studied the impact of Bolsa familia on women's decision making. The study found out that Bolsa familia significantly increases women's decision making power regarding, contraceptives, health expenses, children's school attendance and household purchases by employing a propensity score weighting method. The study of Cunningham et al., (2014) synthesising the evidence linking women's empowerment and child nutritional status in South Asia. Data were extracted and synthesised from 12 studies. The results showed that child anthropometry to be associated with women's empowerment.

On the use of contraceptives, Rahman et al., (2014) explored women decision making self-sufficiency as a potential indicator of the use of contraception in Bangladesh. A cross sectional data was used on 15-40 years of 8456 married and non-pregnant women. The result signifies that household decision making autonomy is significantly associated with current use modern contraception. Similarly, Upadhyay et al., (2014) conducted a study on women empowerment and review literatures on household decision-making and fertility on 60 studies in South Asia. The study found some positive association between longer birth interval, lower fertility, lower rate of unintended pregnancy and women's empowerment. Study of Nigerian by OlaOlorun and Hindin (2014) determine the association between the use of contraceptives and household decision-making power among women of 35–49 years. Multivariate logistic regression was performed to determine whether the women's household decision-making power score was independently associated with modern contraceptive use. The result showed

that women's decision-making power was statistically significantly associated with the use of modern contraceptive.

In light of the above literature, this study therefore emphasize on household decision making of public service women.

3. Research Methodology

The cross-sectional dataset used in this study comes from a survey conducted in Bida Local Government Area of Niger State. A total of 350 samples were obtained through written structural questionnaire was used were information regarding their personal and household details was obtained. The sampling frame consists of public service women through availability sampling technique.

Women empowerment dimension emphasized in this study is on household decision making of public service as dependent variable, having women participation in public service as one and zero otherwise. Independent variables consist of Age (Age) measured by years; education (Edu) measured by number of years spent schooling; family size (Fmem) is expressed in number of persons in the same household; annual income (Ai); Ability to decide on education of children (educ); Ability to decide on family health care (fhc); Ability to decide on food to be cooked each day (fcd); Ability to decide on house repair about construction (hrc); Ability to take the family planning method (fpm); Ability to decide about celebration of social and religion event (csre). This study used logistic regression to estimate household decision making of women in public service in Nigeria as employed by Boateng et al., (2012), Rahman et al., (2014) and Singh et al., (2015). The model is specified as;

For the logistic regression

$$Pr (PS_i = 1/0)_i = \alpha_0 + \alpha_1 EDUC + \alpha_2 FHC + \alpha_3 FCD + \alpha_4 HRC + \alpha_5 FPM + \alpha_6 SRE + \varepsilon_1 \dots\dots\dots(1)$$

while the second model consist of other explanatory variables

$$Pr (PS_i = 1/0)_i = \alpha_0 + \alpha_1 AGE + \alpha_2 EDU + \alpha_3 FME + \alpha_4 AI = \alpha_5 EDUC + \alpha_6 FHC + \alpha_7 FCD + \alpha_8 HRC + \alpha_9 FPM + \alpha_{10} SRE + \varepsilon_1 \dots\dots\dots (2)$$

Where, PS refers to household decision of public service women; Age=Age, Edu=Education, FME= Family size, AI=Annual income, EDUC=Ability to decide on children education, FHC= Ability to decide on family health care, FCD= Ability to decide on food to be cooked each day, HRC= Ability to decide on house repairs and construction, fpm= Ability to take family

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planning method, CSRE= Ability to decide about celebration of social and religion events and ε is the error term.

4. Findings and Discussion

The result on table 4.1 shows that with a sample size of 350 public service women in Bida, Niger state. 262 women were among the active group of 18-35 years, with evidence of 81 women with tertiary certificate which 214 of the household has 6-15 members with 244 having annual income below ₦5,000.

86 public service women had the full ability to decide on children education with 85 of them having no ability, 42 women had full ability to decide on family healthcare with 84 of the wome having no ability. Out of 350 public service women, 96 of them had the ability to decide on the food to be cooked while 36 had no ability. For the household repairs and constructions, 37 had full ability while 119 of the women had no ability. 61 women had the ability to decide fully on family planning method with 67 having no ability, but in the case of celebrations and social evevnts, 83 had full ability while 79 had no ability.

Table 4.1 Descriptive Statistics: Sample Population for 350

Variable	Frequency	%
Age		
18-35	262	74.86
26-50	67	19.14
51-65	21	6.00
Educational Qualification		
Primary Cert.	27	7.71
Secondary Cert.	242	69.14
Tertiary Cert.	81	23.14
Family Members		
2-5	92	26.29
6-15	214	61.14
16 & above	44	12.57
Annual Income		
Below ₦5000	244	69.71
Above ₦5000	106	30.29
Ability to decide on children education		
1	85	24.29
2	59	16.86
3	62	17.71
4	58	16.57
5	86	24.57
Ability to decide on family health care		
1	84	24.00
2	74	21.14

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3	91	26.86
4	59	16.00
5	42	12.00
Ability to decide on food to be cooked		
1	36	10.29
2	54	15.43
3	76	22.57
4	85	24.29
5	96	27.43
Ability to decide on house repair and construction		
1	119	34.00
2	85	24.29
3	68	19.43
4	41	11.71
5	37	10.57
Ability to decide on family planning method		
1	67	19.14
2	74	21.14
3	91	26.00
4	57	16.29
5	61	17.43
Ability to decide on celebrations of social and religious events		
1	79	22.57
2	54	15.43
3	67	19.14
4	67	19.14
5	83	23.71
N	350	100

4.1 Result

The result in table 4.2 for public service women that control variables were not considered shows that ability to decide on children education and the food to be cooked each day are

Table 4.2: Regression result of household decision making

	LOGIT	P> Z	LOGIT	P> Z
Adeduc	0.2215 (0.1364)	0.090*	0.1955 (0.1388)	0.159
Adfhc	-0.3554 (0.1652)	0.031**	-0.3483 (0.1705)	0.041**
Adfcd	0.4001 (0.1415)	0.005***	0.4413 (0.1461)	0.003***
Adhrc	-0.3915 (0.1191)	0.001***	-0.3979 (0.1221)	0.001***
Atfpm	-0.1169 (0.1057)	0.268	-0.0408 (0.1124)	0.717
Adcsre	0.1633 (0.0994)	0.101	0.1752 (0.1028)	0.088*
Age			-0.2000	0.082*

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			(0.0115)	
Edu			-0.0412 (0.0322)	0.200
Fmem			0.0268 (0.0248)	0.281
Ainco			-0.0001 (0.0001)	0.095*
N			350	
Pseudo R ²			0.0847	0.000***

Notes: Standard errors are in parentheses, P values: significance *10%, **5%; ***1%. Age=Age, Edu=Education, Fmem= Family size, Ainco=Annual income, Adeduc=Ability to decide on children education, Adfhc= Ability to decide on family health care, Adfcd= Ability to decide on food to be cooked each day, Adhrc= Ability to decide on house repairs and construction, Atfpm= Ability to take family planning method, Adcsre= Ability to decide about celebration of social and religion events.

positively related to women’s household decision making at 10% and 1% respectively. Ability to decide about celebration of social and religion events are positively significant, while Ability to decide on family health care and decide on house repair and construction are significant and negatively related at 5% and 1%. And family planning method are negatively related to household decision making of public service women.

Though in the case of public service women that control variable were considered shows that Age and annual income are negatively significant to women’s household decision making of public service women at 10% each, this is contrary to the study of Bertocchi et al., (2014) whose study found out that the probability of the wife to be responsible for decisions increases as the wife’s characteristics in terms of age, and income increases. Education and the ability to take family planning method are negatively related to household decision making of public service women, this is contrary to the study of Bertocchi et al., (2014) who found out that the woman’s responsibility for decisions making in the household increases as the woman’s characteristics in terms of education increases, and also not in accordance with the study of Brauw et al., (2014) who found out that Bolsa familia significantly increases women’s decision making power regarding the use of contraceptives. Family size and ability to decide on children education are positively related this is in support of Brauw et al., (2014), the study found out that Bolsa familia significantly increases women’s decision making power regarding, children’s school attendance. Ability to decide on family health care and ability to decide on house repair and construction are negatively significant at 5% and 1% respectively this study contradicts the study of Brauw et al., (2014), whose study found out that Bolsa familia significantly increases women’s decision making power regarding health expenses and also not in line with a later study by Majlesi, K (2015) that found out that increases in labor market opportunities improve women’s decision-making power as well as children’s health, while

ability to decide on the food to be cooked each day and the ability to decide about celebration of social and religion events are positively significant to women's household decision making at 1% and 10% respectively. Brauw et al., (2014), whose study found out that Bolsa familia significantly increases urban women's decision making power regarding, household purchases.

5. Conclusion

In examining the role of public service women in household decision making, a number of factors were found to significantly influence women to household decision making. The study therefore concludes that accessing household decision making enhance public service women empowerment; most women were found to have positively influence decisions on children's education, food to be cooked each day, and also about celebration of social and religion events in the household, for both group of women. Though the size of the family do influence household decision making.

Other factors such as age, education, annual income, of a public service woman was not able to influence a woman's decision on family health care, house repairs and construction and taking family planning method (contraceptives).

The study recommends women participation in household decision and proper awareness of the advantages of public service women needs to be well defined to the male counterpart.

6. Acknowledgement

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**PATRIARCHY, THE
FAMILY AND FEMINIST
DISCOURSES**

Exploring feminist concerns in a cultural context: The voices of service
providers for sex trafficked females in Jordan

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Abstract

In this paper, I discuss feminist discourse in relation to the cultural context of sex-trafficking crimes in Jordan. I reveal evidence in the paper that the patriarchal code of honour in Jordan intimidates sex trafficked females, preventing them from exiting their underground sex-work and returning to their families. The diverse cultural groups in Jordan, which include indigenous Jordanians, Bedouins, Gypsies, Syrian refugees, Iraqi refugees and other minority groups, have created layers of vulnerability for women and girls that contribute to them becoming victims of sexual exploitation. To describe females' vulnerability to several norms and complexities, I draw on my ethnographic study, which was conducted in Amman, Jordan in 2015-16. I interviewed seven service providers who work for organisations providing services for rescued female victims of sex trafficking. They provide refuge for domestic and nondomestic victims of sex trafficking. In addition, I observed aspects of Jordanian culture, enabling me to describe the changing social and cultural situation affecting trafficked women. This paper argues for adopting an approach that accounts for the categories of vulnerability for understanding women's inequalities, and informing legal reforms for improving the situation for sex trafficked victims.

Keywords: *Anticategorical, Human rights, intersectionality, male authority, poverty, sex-trafficking.*

1. Introduction

1.1 Introducing the situation in Amman, Jordan on sex trafficking

Sex trafficking is a global billion dollar industry that has major implications for all involved, not least the victims who suffer from the full range of abuse. In light of the vulnerabilities of females who belong to differing minority groups and economic classes, it is crucial in efforts to combat sex-trafficking of females to understand how sex-trafficking offenders stereotype their victims. According to Harroff-Tavel & Nasri (2013), some of the sex trafficked victims in Middle Eastern societies are intimidated by the idea of being killed by their families if they wanted to exit sex work and return to their homes; the intimidation of exiting is associated with losing honour from being sexually exploited or prostituted. The honour based crimes are, according to Anthias (2013b), forms of gendered violence occurring

in the family sphere. A woman's honour is dependent on patriarchal rules on the roles of each gender (see Anthias, 2013b). Crimes of honour differ from domestic violence, a crime of anger, as often it involves the whole family and is premeditated (Anthias, 2013b). This paper argues for adopting an approach that accounts the categories of vulnerability for understanding women's inequalities, and informing legal reforms for improving the situation for sex trafficked victims.

Due to loss of honour, Harroff-Tavel & Nasri (2013) claim that offenders [pimps] may threaten the sex worker with telling their families of their sexual activities if they do not comply with their wishes. Jordan's society faces a dilemma: Jordan criminalises certain sexual activities and brothel management; yet, that situation reinforces entrenched gendered attitudes that disadvantage female sex-workers who are exploited for profit. Participants' views provide useful insights that will inform law and policy makers, which may better meet the needs of trafficked sex victims.

According to several participants, sex trafficked victims do not tend to approach the police to press charges on their offenders. Understanding why this is so requires exploring the social and cultural contexts in Amman, the capital of Jordan. In this paper, I explore aspects of familial order, poverty and ethnical backgrounds gathered from interviews with the six female participants interviewed in Amman in 2015/16. These service providers deliver amenities and counselling services for the female sex trafficked victims who are rescued, or need rescuing. In this paper, I will draw on my interpretations of three participants' views. Each participant has been given a fictitious name: Dalal, Nawal and Rawan. I also refer to observations from the field.

For the purpose of analysing the numerous and intersecting sources of subordination for female victims, intersectionality theory provides an appropriate guide. This paper will begin by introducing relevant human rights treaties that oblige Jordan to address the challenges that impede moves to sex trafficked victims in Jordan.

2. Findings and Discussion

2.1 *Jordan's human rights obligations*

Jordan signed and ratified the UN *Convention on the Elimination of All Forms of Discrimination Against Women* (1979) in 1992, thereby confirming its commitment to

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international treaties to protect the rights of women. In 2009, Jordan also signed and ratified the *Protocol to Prevent, Suppress and Punish Trafficking in Person, Especially Women and Children (2000)*. In 2009, the *Counter Trafficking Legislation* was passed in Jordan for the need to protect the victims of human trafficking. However, an amendment of the *Jordanian Penal Code*, which incriminates certain sexual conduct and the management of brothels, has not been invoked to this date. Legal regulation and enforcement have become increasingly urgent as critical numbers of immigrants and refugees from Syria and Iraq have fled to Jordan from civil wars.

According to two participants, the laws in Jordan are ineffective for the victims of sex trafficking. Nawal said:

Though we do have laws in effect concerning human trafficking, the laws do not provide protection. Therefore, the laws should be amended to protect the victims and criminalise the offenders...

This is not to say that services, amenities and shelters are not provided for the victims. It is what these service mean to local inhabitants that is significant here. For example, in March 2016, I interviewed a participant who works in a governmental shelter used by sex trafficked female-victims towards the end of 2015. When I took a taxi to the shelter, I was driven for more than half an hour roaming around in circles to find the shelter. I asked the local people for directions using the name of the shelter, but everyone seemed surprised because they did not know of any shelter in the area. On the last minute, I rephrased my question with: “Do you know where the female prison is?”. The locals’ bafflement evaporated and they pointed me in the right direction. The use of language by the locals reinforces negative attitudes to sex-trafficked victims sheltered from their abusers.

The social conception of rescued victims of sex trafficking as prisoners needs further elaboration. Nawal explained:

The law should protect the victims by providing them with easy access shelters instead of placing restraint orders on the victim; the law should provide the options of directing her to shelters. We do have shelters, but she should not stay in the shelter for the rest of her life.

The protection provided by the law is not appropriate for victims. However, Article 6 (3)(a) on the ‘assistance to and protection of victims of trafficking in persons’ in the *Trafficking Protocol* (2000) provides that receiving states’ are obliged to provide social recovery, including ‘appropriate housing’. Detaining the victims for long periods in a ‘prison-like’ environment is not providing appropriate housing. Gallagher (2010) demonstrated that States may justify detaining victims on the basis of their safety on a case-by-case grounds. Gallagher (2010) added that the ‘principles of necessity, legality, and proportionality’ should be used to evaluate the argument of detaining the victim (p. 297). Still, Gallagher (2010) confirmed that detaining a victim for an extended period in a shelter should be considered unlawful.

Article 12(a) of the *Counter Trafficking Legislation* (2009) provided that the prosecutor may exempt trafficked victims from punishment if it was proven that they are harmed by one of human trafficking crimes. Rawan, who is also a lawyer, reported an incident where appropriate processes were not complied with,

... we should start with implementing the law. The law does provide protections but it is not implemented. I remember a case that I provided services for. The victim needed to get the entitlement of exoneration from penalty and to be referred to as a victim, not as an offender. According to the law, the public defence is obliged to form a special committee to review her request of exemption from criminal liability, and to refer to her as a victim. Later, we followed up at the public defence office and found out that they did not form a committee for this case.

This act of noncompliance is a result of the Jordanian government ratifying the CEDAW and the Trafficking Protocol, and the passing of the *Human Trafficking Legislation* (2009), without taking into consideration the social, cultural, political or legal situation. More than one service provider told me stories of sex trafficked victims who refused to proceed with a complaint to the prosecutor, though victims have easy access to social, legal, health and sheltering services, and other services if necessary. The situation indicates a gap between policing of sex trafficking and Jordan’s obligations upon ratifying the *Trafficking Protocol* (2000).

The above discussion gives rise to questions as to whether human rights law gave proper consideration to cultural diversity in the drafting of human rights multilateral treaties. According to Reitman (1997), cultural relativists assumed that human rights is a ‘modern form

of imperialism, with Western...countries seeking to impose their particular views' (p. 104). Cohen (1989) alleged that there is a basis for hypothesising the characteristics of individuals in Western cultures as different from individuals in other cultures. This is not to say that humans are different from a racial perspective, but the lived experience and the tradition and cultural backgrounds shape our views and thoughts. Cohen (1989) asked, what constitutes a common human value, and what should be considered as a 'context-determined aspects of specific traditions?' (p. 1016). Cohen (1989) explained that the Western approach to human rights, which favoured the rights of individuals over the rights of the collective, was not appropriate to other cultures. Nayak (2013) also referred to the cultural relativists' rejection of the consequent condemnation of cultural habits on the grounds that human rights law is grounded in 'western values'. Further, failure to make changes may result in adopting laws favouring the interest of a misogynous culture over the rights of female victims (see Andrews, 2012). Recommending for example a legal reform may result in shifting the industry underground, and increasing the social and legal stigma for victims. In other words, such moves are likely to result in marginalising female victims even further from the society, knowing that they might be already abandoned by their families. It would also be harder to determine whether a female is sex trafficked, or practises sex work.

According to the US Department of State's annual human trafficking reports (2013, 2014, 2015), Jordan is a transit and destination country for sex trafficking. Jordan's cultural and social situation has emerged from events referred to as the Arab spring and the wars in Syria and Iraq, which have resulted in making Jordan an attractive place for immigrants and refugees from neighbouring Arab countries (see Phoenix Economic & Information Studies, 2014). As sex trafficking is largely a gendered issue and calling for legal reforms for services and protection of sex trafficked victims, I rely on an anticategorical intersectionality approach, which emerged as a consequence of criticising the 'validity of modern analytical categories' (McCall, 2005, p. 1776).

2.2 Women's oppression in feminist theories

Feminist positions tend to advocate for ending the discontent that women face in contemporary societies, and the need to end discrimination between the sexes (Beasley, 1997). Nevertheless, there is no consensus within feminisms about conceptions of female subordination, or how to solve female disadvantage (Beasley, 1999; Reitman, 1997; Tong,

2013). Mohanty (1991) demonstrated the need to deconstruct hegemonic feminism and construct an ‘autonomous, geographically, historically, and culturally grounded feminist concern and strategies’ to understand third world women disadvantages (pp. 51). Mohanty (2003b) revisited her paper and confirmed the need to analyse third world feminism from a context dependent approach.

Denis (2008) explained that intersectional analysis draws on numerous sources of subordination which intersect, and may contrast, depending on its juncture with other sources of subordination. However, McCall (2005) noted how the word itself may be misleading due to its metaphorical power; intersectionality does not suggest that disadvantage to people is caused by the intersection of categories. Intersectionality suggests that women’s oppression is happening in the space where the categories intersect, not caused by the categories or the intersections (McCall, 2005).

Understanding the traditions of the family order and patriarchal structures help in assessing what has impeded the victims of sex trafficking from accessing legal services and justice. I call on what Mohanty (2003a) wrote: ‘Male violence must be theorised and interpreted within specific societies, both in order to understand it better, as well as in order to effectively organise to change it’ (p. 55). Further, Jordan’s social and cultural order is far from homogenous; there are vast differences among its racial, ethnical, and religious groups. However, to confirm this, I will explain two themes, which emerged from the participants’ voices: the male authority and poverty. These two themes cannot be separated; in fact they intersect with other sources of subordinations as explained below.

2.3 Sexual oppression: male authority

The interview findings in my study indicated that domestic sex trafficked victims are more likely to be victimised due to disruption in their family ties, and/or the loss of virginity. Dalal said:

In terms of my experience with domestic girls who can fall as a victim of sex trafficking, this category can be trafficked by her father, her brother, by her husband, or in some cases she can be trafficked by her uncle if she was an orphan fostered by the latter. If her parents were divorced and she was raised at her uncles house or grandparents. In this scenario, calling the police may intimidate the victim for a number of reasons. The

authority of the male who fosters her can intimidate her and plant the idea of social shame.

Victims are stigmatised, and therefore marginalised, because they have breached the honour of the family. In this sense, the sexual oppression, which is a result of the patriarchal structure, is implicated in this example.

Moreover, Dalal added:

When a male is born into a society that considers the hierarchy of superordination as the following: the male, then the male, then comes the male again; then of course this male will traffic the female. Accordingly the mother would say to her son: ‘you are the male, you are the head of the family, you are our everything, you are the great one and the rational one, and this female is born to serve you, whether she was your mother, your sister, or your wife.’ The man is told that the female is the one that is born to make him happy and provide him with convenience. Of course as a result he will traffic the female.

The patriarchal family considers the female kin as people made to serve and please males. Moreover, a female’s survival instincts push her towards complying with the norms of her patriarchal family. Females are economically and socially dependent on the male. A closer look at the above excerpt indicates that female dependency on the male-kin is a result of historically inherited traditions. Familial and patriarchal structure cannot be separated from the economic male-subordination.

2.4 Sex trafficking and poverty

Females who fall below the poverty line and lack educational opportunities are at risk of becoming sex trafficked, sexually exploited, or victims of other sexual crimes within Jordan. Farley (2009) alleged that there is an agreement on considering trafficking a gendered element of economic globalisation. Class oppression is also showed up in another interview, making it an additional factor to women’s oppression. Nawal said that women classified as poor are more likely to fall victim to sex trafficking. She said:

I can say that poor categories, or marginalised groups are mostly affected by sex trafficking crimes because the middle class families may solve their problems in

another way. Of course this does not mean that there are no female victims from the middle class, which attend our shelters. In fact we have one female victim who is above the line of poverty and attended our sheltering services. In general, most of them are from poor families...

This also alerts us that women can be trafficked regardless of their class, Rawan said:

Through servicing the victims, I became familiar with a society that I am not aware of, that most of us don't know about, as people who live ordinary and conservative lives. I describe myself as a person that came from the middle class. I did not hear about all of this. I was astonished to find out that there are cases like this.

Rawan added the fact that the less fortunate classes are affected by sex trafficking. However, Limoncelli (2009) noted that poverty alone is not a 'sufficient explanation for trafficking' (p. 267). Limoncelli (2009) considered poverty to contribute only in forming certain means for the trafficking of poorer women. Limoncelli (2009) explained how an immigrant who belong to an ethnic group suffering from poverty would be trafficked via debt bondage or coercion due to lack of money to travel; similarly, an immigrant who is economically independent may be exploited for labour.

With the idea of having complex explanations for the vulnerability of the victims Dalal explained that:

The factors of vulnerability are numerous; the most important one is poverty. Following poverty comes the male authority, specifically, if the family is poor and the father is the only funder.

In Dalal's opinion, there are a number of sources of subordination for women, including economic dependency and patriarchy. However, sources of subordination pave the way for understanding women's oppression. For instance, a Syrian refugee child-girl might be sexually traded by her kin for the purpose of gaining profit, given their vulnerable status and indigent circumstances. In contrast, one of the participants told me that some Syrian immigrant force their daughters to marry while they are still children. It is a Syrian custom brought with them into Jordan. These cultural factors contribute the patriarchal structures that reinforce the girl-child's position in relation to male superordination. Honour as a factor stigmatises the victims

of sexual crimes, including victims of sex trafficking, and creates categories of complex and intersecting material. Addressing such complex issues requires a flexible approach to capture the individual experiences of female victims (see Anthias, 2013; McCall, 2005).

The anti-categorical approach ‘deconstructs analytical categories’ to understand the context in hand (McCall, 2005, pp. 1773). The anti-categorical approach contributes to deconstructing and reconstructing sustainable legal reform, which serves the interest of these women regardless of their residential, economic or social status. According to McCall (2005), as cited in Anthias (2013a), the anti-categorical approach rejects categories for the purpose of allowing the ability to analyse the disadvantages of individual experiences. For sex workers, legal reforms must take into consideration the complex and variant individual experiences of women and girls in Jordan.

3. Conclusion

The information obtained from the interviews and observations of the society and culture in Amman, Jordan, suggest a complex social, economic and cultural situation. Male authority and poverty contribute to the situation in need of legal and cultural reform. A context dependent analysis in researching third world gendered issues is essential for advancing a meaningful criminal justice and cultural response for female victims of sex trafficking in conjunction with the human rights agenda.

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Validation of the Multicultural Masculinity Ideology Scale in the Malaysian Context

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Abstract

The Multicultural Masculinity Ideology Scale (MMIS) measures an individual's perception of being a man, adapting in a specific cultural context. The MMIS was first introduced in a study by Doss and Hopkins (1998), where gender-specific masculinity ideology items were chosen based on theoretical grounds and constructed into a scale. The MMIS has been empirically examined and validated in different cultures (e.g., Anglo-American, African-American, Chilean, Russian and Korean cultures). The aim of this study is to explore the psychometric properties of the MMIS in the Malaysian context from the responses of 100 Malaysian male respondents in a public university. Psychometric properties were investigated using factor analysis, convergent validity tests, discriminant validity tests and internal consistency reliability assessment. Factor analysis by using varimax rotation discovered two cross-cultural components: Hypermasculine Posturing and Achievement. Internal consistency reliability was supported by high Cronbach's alpha coefficients of the components and total scale. Evidence for discriminant validity was demonstrated through the relationship between the MMIS and the Bem Sex Roles Inventory (BSRI). Evidence for convergent validity was demonstrated by the relationship between the MMIS and the Gender Equity Men Scale (GEM). Findings validated MMIS in the Malaysian context. Implications for future research in the area of masculinity in Malaysia were discussed.

Keywords: *Masculinity, Malaysian men, scale validation.*

1. Introduction

Masculinity is a social construct that is related to being a man. It was perceived as a personality characteristic opposite but yet associated to femininity (Bem, 1974). Masculinity is a result of nurture rather than nature. Men are not born with masculinity but they learned through their society, age, ethnicity and status (Beynon, 2008). Generally, masculinity is accepted by society only when it is presented by men. Men are socially demanded to obey and

exhibit certain behaviour and cognition in order to be accepted by the society (Carrigan, Connell and Lee, 1985).

Aggression and perpetration of violence have always been linked to masculinity. Previous studies have provided evidences for the significant relationship between perpetration of violence (e.g. violence against women and bullying behaviour in school) and real or perceived fulfilment of masculinities (Moore, 1994; Saibon, Karim and Mahmud, 2010). Taslitz (1999) viewed the “cult of masculinity” as one of the defining characteristics that attributed to men performing physical, psychological and verbal aggression as a method to take control and attain material benefits, to establish dominance and to gain self-esteem. For that, performing violence to uphold the masculine’s identity and power constructs might be a sign of men’s struggle.

In Malaysia, domestic violence continues to be an issue that can prevent family members from enjoying peaceful and safe family life. Available statistics continuously show increase or no decline in the number of domestic violence’s cases, even after the enactment of The Domestic Violence Act 1994. The Act aims at ensuring citizens’ protection from domestic violence by providing for legal protection orders for victims seeking help from violence. Husbands, or other male members of the family, continue to be the main perpetrators of domestic violence.

While men are widely established as main agents of patriarchy in family ordering and reported to be the main perpetrators of domestic violence, men are largely left out from research on understanding marital and family dynamics and their relations to domestic violence. The ideology of masculinity has been widely researched in Western cultures (Levant et al., 1992; Thompson & Bennett, 2015). However, the same cannot be said about Malaysian society, an Asian country with multi-ethnic background. A research agenda to localise the concept of masculinity by investigating the masculinity ideology amongst men in Malaysia is urgently needed.

2. Literature review

2.1 Masculinity Ideologies

Thompson, Pleck, and Ferrera (1992) suggested *Masculinity ideologies* to identify the expected behaviours and taboos that sanction men and masculinity performances in social

belief systems. Pleck, Sonenstien, and Klu (1993) defined *Masculinity Ideology* as the “Endorsement and internalization of masculinity and male roles’ patterns in cultural standards, embedded in the structural relationship between men and women”. Masculinity ideology conceptualised masculinities from normative perspectives by viewing masculinity as a cultural ideology drafting gender relations, attitudes, and beliefs (Thompson and Pleck, 1995). Therefore, masculinity ideologies exist in certain times, locations and groups, rather than being individuals’ properties. Humans’ perceptions and behaviours in gender-salient issues are affected by masculinity ideologies (Thompson & Bennett, 2015).

Dissimilarity in the conceptualisations of masculinity differentiates masculinity ideology from gender identity. In gender identity, masculinities were treated as inherent qualities and traits. Thompson and Pleck 1995 proposes masculinities as socially desirable attributes thought to differentiate men and women and measurable by examining traits through self-evaluation. This approach assumes that what differs is the degree to which individuals demonstrate idealised masculinity (and femininity).

2.2 *Multicultural Masculinity Ideology Scale (MMIS) in different culture*

The Multicultural Masculinity Ideology Scale (MMIS) is a second generation of masculinity ideologies measurement, which measures an individual’s perception of being a man, adapting in a specific cultural context (Thompson & Bennett, 2015). It was first introduced in a study by Doss and Hopkins (1998), where gender-specific masculinity ideology items were chosen based on hypothetical grounds and constructed into a scale. It was drafted with items that represent the gist of masculinity ideologies in more than just one culture, and, to view one cultural group as distinguish from another. Doss and Hopkins (1998) conducted an exploratory study with African Americans, Anglo-Americans and Chilean university students. Through factor analysis, they discovered: 1) “etic dimensions” relevant to all tested cultural groups, and, 2) different “emic components” for each cultural group.

The two etic dimensions revealed from Doss and Hopkins (1998) are *Hypermasculine posturing* and *Achievement* subscales. These two subscales exist consistently in all three cultures. Both subscales display good discriminant and convergent validity, and, satisfactory reliability. Besides etic dimensions, there were several cultural-specific (emic) subscales detailed from the study: *Sensitivity* subscale from Anglo-Americans; *Toughness*, *Pose* and *Responsibility* subscales from Chileans; and *Sexual Responsibility* from African Americans.

The MMIS has also been empirically examined and validated in several other studies. Janey and colleagues (2005, 2009) explored masculinity ideologies and validated MMIS in Russian and Ukrainian context. MMIS validated in Russian society revealed *Achievement Pose*, *Composed Sexuality*, *Emotional Availability/Stability*, and *Dedicated Provider* subscales. MMIS validated in Ukrainian society unfolded *Sexuality/Prosperity*, *Stoic Protector*, *Competitive Perseverance*, and *Reserved Sexuality* subscales. Two similar masculinity ideologies revealed in both cultures are men roles as providers and responsible sexual partners. The distinctive ideology between the two cultures are: Russian's men uphold composed sexuality in their relationships, while Ukrainian's men are reserved in terms of sexuality.

A research by Roberts-Douglass and Curtis-Boles (2013) had validated the *Achievement* and *Sexual Responsibility* subscales from Doss and Hopkins (1998) by using young African American sample. Janey and Lee (2002) applied MMIS on Korean university students from local universities and validated the *Achievement* and *Masculine Pose* to be consistent with previous use of the scale. In conclusion, The MMIS has provided many evidences to prove the divergent, and sometimes similarity, of masculinities in different culture and society. Previous studies also demonstrated validity and reliability of MMIS in measuring masculinity ideology in cross-cultural context, and its capability to discover distinguish emic components in each and every culture.

2.3 Current Study

The objective of this study is to investigate the factor structure, reliability, convergent validity, and divergent validity of the MMIS using a sample of Malaysian men. First, we performed principle components analysis to explore the factor structure. Second, we computed Cronbach alpha coefficients to assess the reliability. Then, we compare MMIS with Bem Sex Roles Inventory (BSRI) Masculinity Subscale in order to test discriminant validity. Theoretically, the BSRI measures socially desired and stereotyped masculine and feminine traits that were perceived as pivotal for normal personality development (Levant et al., 2007), while MMIS measures masculinity ideology. Thus, there should be low correlation between BSRI Femininity Subscale and MMIS. Lastly, MMIS was compared to Gender Equity Men (GEM) scale to test convergent validity as both measurements are theoretically compatible. Although the GEM is focused on inequitable gender norms, it is similar to the MMIS because

it measures gender ideology

This study hypothesised that:

- 1) The principle components analysis will reveal components of masculinity ideology that are unique to Malaysian society.
- 2) MMIS and its factors will have good reliability (Cronbach's alphas > .70)
- 3) Support for MMIS's convergent validity will be found as strong significant correlation with Gender Equity Men (GEM) Scale.
- 4) Support for MMIS's discriminant validity will be found as low/ no significant correlation with Bem Sex Role Inventory Femininity subscale.

3. Research Methodology

3.1 Participants

A total of 100 Malaysian males participated in the study with the mean age of 36.03 years old ($SD = 11.49$). Ethnicity were categorised into Malay, Chinese, Indian and Others. Malay respondents comprised 61.0% ($N = 61$) of the sample, Chinese respondents comprised 27.0% ($N = 27$), Indian respondents comprised 10.0% ($N = 10$), and respondents who ethnicity fall into the "Others" group comprised 2.0% ($N = 2$) of the sample.

Respondents who were educated until primary level comprised 1.0% ($N = 1$) of the sample, educated until secondary level comprised 21.0% ($N = 21$), educated until Pre-U level (e.g. STPM and Diploma) comprised 26.0% ($N = 26$), educated until graduate level comprised 31.0% ($N = 31$), and educated until postgraduate level comprised 16.0% ($N = 16$). Five participant did not answer this question.

In terms of marital status, married respondents comprised of 44.0% ($N = 44$) of the sample, unmarried respondents 41.0% ($N = 41$), divorced respondent 2.0% ($N = 2$), widowed respondent 2.0% ($N = 2$), and respondent in committed relationships but not married comprised 11.0% ($N = 11$).

3.2 Procedure

The process of data collection (survey questionnaire) started with identifying suitable respondents. This study recruited only Malaysian men who are aged between 20 to 64 years with adequate proficiency in *Bahasa Malaysia*. The administration of questionnaire was done in various location at the convenience of respondents. Before respondents were given the

questionnaire to answer, enumerators provided a brief description about this study, assured them of the confidentiality of the study result and asked the respondents to sign an informed consent form. While the respondents answered the questionnaire, the enumerators were available to clarify the respondents' doubts about the questionnaire.

3.3 Instruments

Multicultural Masculinity Ideology Scale

The Multicultural Masculinity Ideology Scale (MMIS; Doss & Hopkins, 1998) consists of 35 items, which examine masculinity ideology. Items in MMIS were constructed based on an intensive review of the empirical and theoretical masculinity literature. The MMIS is scored on a five-point Likert scale, ranging from (1) "strongly disagree" to (5) "strongly agree," with higher scores indicating higher levels of masculinity. Based on the study by Doss and Hopkins (1998), with the samples from Anglo-American, African American and Chilean, the etic dimensions revealed were *Hypermasculine Posturing* and *Achievement* with Cronbach's alpha coefficients .81 and .72, respectively. Emic component(s) revealed were *Sensitivity* (.70) for the Anglo-American samples; *Sexual Responsibility* (.43) for the African-American sample; and *Toughness* (.59), *Pose* (.58), and *Responsibility* (.48) for the Chilean sample. For the current study, the number of items and alpha for factors derived from principal component analysis were: *Hypermasculine Posturing*, 13, .68; and *Achievement*, 8; .78. The overall alpha was .76.

Bem Sex Role Inventory (Femininity Subscale)

The Bem Sex Role Inventory (BSRI; Bem 1974) was used to assess discriminant validity in this study. The BSRI is a 60-item instrument measuring personality traits associated with men and women, using a 7 point-Likert scale where a score of 1 would represent never or almost never true and a score of 7 would represent almost always true. For the purpose of this study, only the femininity subscale of BSRI was used. This subscale consisted of 20 items. For current study, the alpha for this subscale is .78.

Gender Equitable Men (GEM) Scale – Malaysian Version

The Gender Equitable Men (GEM) scale- Malaysian version (Sukumaran, 2012) was used to assess convergent validity in this study. This scale consists 21 items measuring men's

attitudes or behaviours toward “gender equitable” norms and level of equitable gender norms among the respondents. The MMIS is scored on a three- point Likert scale with (1) “Disagree”, (2) “Somewhat Agree”, and (3) “Agree”. Higher scores indicating greater support for equitable gender norms. The Gem scale- Malaysian version is divided into two dimensions, namely *Equitable* and *Inequitable* with 9 items ($\alpha = .90$) and 12 items ($\alpha = .80$), respectively. For current study, the alpha for *Equitable* and *Inequitable* subscales are .83 and .80, respectively.

Demographics

Demographic questionnaire consists of four item included age, ethnicity, marital status and level of education.

Translation

Both the BSRI masculinity subscale and MMIS have been translated into *Bahasa Malaysia* by the research team members, who are all highly conversant in the language and have attained certificates in the proficiency of the language at university level. The original scales consist of statements that are non-technical and are relatively straightforward.

4. Results

The principal component analysis was performed on the 35 items of the MMIS. Correlation matrix among components in MMIS showed coefficients .30 and above. The Kaiser–Meyer–Oklin value was .66, which exceeds the suggested value of .6 (Kaiser 1974), and the Barlett’s Test of Sphericity (Bartlett 1954) was statistically significant. Thus, suitability of data for factor analysis has been confirmed. Components were retained based on: 1) eigenvalues greater than 1.0; 2) Catell’s (1966) scree test break point; 3) factor loadings above .50 and; 4) cross-loadings below .32. Principal components analysis retained a total of two components based on the guidelines, accounting for 17.9% and 10.1% of the variance. The cumulative variance accounted for was 28.0%.

The first component was scripted of ten items, which accounted for 17.9% of the variance. This component was labelled as “Achievement”, representing the attitudes among men that potentially guide them to success in life. Item with highest loading was item 09 “Guys should have a positive attitude towards life and not let things get them down”, followed by item 14 “A guy should have long-term goals for his life” and item 10 “A guy should be confident in

everything he does”.

Component 2 composed of six items, which accounted for 10.1% of the variance. This component was labelled as “Hypermasculine posture”, representing the exaggeration of male stereotypical behaviour. The highest loading item was 31 “A guy should have sexual intercourse as early as he can in his life”, followed by 19 “Even if a guy is not rich, he should try to look that way” and 20 “A guy should always have a woman he is dating”. Hence, as hypothesised, the principle component analysis discovered emic components of masculinity ideology in Malaysian society

Table 1 showed the factor loadings, mean, standard deviation and alpha values for the two components. The internal consistency estimates (Cronbach’s alpha) for MMIS, *Achievement* subscale and *Hypermasculine posture* subscale were .72, .87 and .65, respectively. Thus, the MMIS and its factors have satisfactory to good reliability, hypothesis is proven.

Table 1

MMIS Factor Loadings for Two-Component Solution with Varimax Rotation

MMIS ($\alpha = .72$)	Factor Loading	<i>M</i>	<i>SD</i>
Component One: Achievement ($\alpha = .87$)			
09. Guys should have a positive attitude towards life and not let things get them down.	.83	4.40	.70
14. A guy should have long-term goals for his life.	.79	4.49	.69
10. A guy should be confident in everything he does.	.77	4.30	.77
28. Even when things get really difficult, a guy should keep trying	.74	4.34	.73
16. A guy should put his best effort into every part of his life.	.74	4.48	.71
26. Guys should be competitive.	.65	4.18	.80
01. Guys should be courteous to women.	.65	4.39	.80
35. A guy should be independent and not get too attached to others.	.58	4.18	.83
33. A guy should take risks to reach his goals.	.57	3.85	.96
06. Providing for his family should be a man's main goal in life.	.57	4.35	.83
Component Two: Hypermasculine Posture ($\alpha = .65$)			
31. A guy should have sexual intercourse as early as he can in his life.	.71	1.77	.97
19. Even if a guy is not rich, he should try to look that way.	.70	1.86	.91
20. Guy should always have a woman he is dating.	.63	2.20	1.15
11. In a relationship, guys should have sexual intercourse as often as possible.	.62	2.77	1.13
03. A guy should not have male friends who are homosexual.	.50	2.82	1.56
15. A guy should not show affection to those he loves.	.49	1.77	1.07

Note. The KMO value is .66 and the Barlett’s Test of Sphericity is statistically significant. *M*= Mean, *SD*= Standard Deviation, α = Cronbach’s alpha.

To examine the convergent and discriminant validity, Pearson correlation coefficients of MMIS and its components with the BSRI and GEM Scale-Malaysian version were computed and displayed at Table 2. As expected, MMIS is significantly related to GEM scale and both its components, $r = -.27, -.46$ and $.24$, respectively. Hence, convergent validity was established. On the other hand, correlations for MMIS and its factors with BSRI femininity subscale ($r = .12, .31$ and $-.18$) were not significant. Thus, discriminant validity was established.

Table 2

Pearson correlation coefficients between the MMIS, BSRI femininity subscale and GEM scale-Malaysian version

Variables	1	2	3	4	5	6
1. MMIS						
2. Achievement subscale	.78**					
3. Hypermasculine Posture subscale	.68**	.07				
4. GEM Scale (Malaysian Version)	-.27**	.08	-.50**			
5. Equitable subscale	-.46**	-.20*	-.50**	.83**		
6. Inequitable subscale	.24*	.46**	-.14	.51**	-.05	
7. BSRI (femininity subscale)	.12	.31	-.18	-.02	-.14	.17

Note. * $p < .05$, ** $p < .01$

5. Discussion

The first hypothesis was partially supported. Principle components analysis provides support Doss and Hopkins (1998) two etic components for the MMIS, which were *Achievement* and *Hypermasculine Posture*. Cronbach's alpha coefficient were high for MMIS total scale and *Achievement* subscale but adequate for *Hypermasculine Posture* subscale. Therefore, the second hypothesis was supported. The third and fourth hypotheses were supported by significant Pearson correlation between MMIS and GEM scale, and insignificant relationship between MMIS and BSRI femininity subscale. The MMIS total score is highly correlated with the MMIS components but insignificantly correlate with each other, suggesting that the components examine the same broad construct from different aspect.

Achievement and *Hypermasculine Posture* as the outcomes from factor analysis seems to be representing a global masculinity construct as they appear to be the etic components from Doss and Hopkins (1998) and, Janey and Lee (2002). Items retained in the two components are redolent of Brannon (1976), which analysed American culture's blueprint of being a man. The

four standards in Brannon Masculinity Scale that resemble the outcomes in current study are “no sissy stuff” (*avoiding femininity* and *concealing emotions* subscales), “big wheel” (*the breadwinner* and *being admired and respected* subscales), “sturdy oak” (*toughness* and *male machine* subscales), and “give ‘em hell” (*violence and adventure* subscale). The “no sissy stuff” standard can be found through items in MMIS such as item 35 (“A guy should be independent and not get too attached to others”) and item 15 (“A guy should not show affection to those he loves”). Likewise, the “big wheel” standard was suggested through item 14 (“A guy should have long-term goals for his life”) and item 10 (“A guy should be confident in everything he does”); the “sturdy oak” standard through item 15 (“A guy should not show affection to those he loves”) and item 28 (“Even when things get really difficult, a guy should keep trying”); and, the “give ‘em hell” standard through item 26 (“Guys should be competitive”).

The similarity between the perception and stereotype of masculinity in other studies, and the masculinity ideology measured in MMIS suggesting *Achievement* and *Hypermasculine posture* as etic components that exist across the male-dominated cultures, supported by the fact that Malaysia is still a patriarchal society since the long history. Alternatively, there is also a possibility that the propagation of Western thinking about socially accepted gender roles throughout the years of globalization has contribute to this similarity of masculinity ideology across cultures. The advance in technology and social media causing the masculinity ideology from Western culture easily accessed by Malaysian society. Hence, the possibility cannot be disregarded.

The dissimilarity between the outcome of current study and the first study of MMIS by Doss and Hopkins (1998) is the items retained in the same component. Compared to Doss and Hopkins (1998), besides the original item 9, 10, 14, 16, 26, 28 and 33 in *Achievement* subscale, principal component analysis in current study has retained extra three items in the same dimension, which were item 1 (“Guys should be courteous to women”), item 6 (“Providing for his family should be a man's main goal in life”), and item 35 (“A guy should be independent and not get too attached to others”). Perhaps in the context of Malaysian, men who excel in the three aspects are perceived as a successful man. Dissimilarity also found in *Hypermasculine posture* between both studies. Item 4, 21, 12, 25, 13, 30 and 5 were not included in the *Hypermasculine posture* of current study as it was in Doss and Hopkins (1998). Different opinions or the irrelevant of the items to the respondents might the reason for the exclusion.

6. Limitation

First, firm conclusion about the masculinity ideologies in Malaysian context cannot be drawn by using only one instrument. Results are restricted to the questions contained in the assessment used. Second, this current study did not obtain the test-retest reliability of MMIS in Malaysian context and perhaps future studies may address this limitation. Lastly, some items in the original MMIS were not possible to be directly translated into *Bahasa Malaysia*.

7. Conclusion

The aim of current study was to examine the psychometric properties of the MMIS and adapt it into the Malaysian context, in order to advance the study of masculinity ideology and contribute to the pool of knowledge. Results indicate that the Malaysian version MMIS is reliable and valid scale to measure masculinity ideology in Malaysia.

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Retrieving and (Re-reading) My Teenage On-line Diaries: A Feminist Study of a Young Girl's Passage into Identity Construction

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Abstract

“Archive is the complex and incomplete site of women’s knowledge” (Carr, 2001: 1). Joining the MA program in Women, Gender and Sexuality Studies in mid-2015 and having taken courses related to the issues of women, history and archives has brought me to a (very familiar but) forgotten chapter of my life; that is, the digitalized diary of my teenage (and younger woman) years (2005-2009). In this study the 103 entries of my online diary published on “yenta4.com” (which has recently been closed) will be retrieved and elaborated upon through the framework and practice of “autoethnography” as discussed by Ellis (2000), Dent (2002) and others. It will reflect the passage of a rural teenager in various ways such as struggling to adjust her life in a very large and complex capital city, dealing with the hardship of study at the high school level and above all learning about one's sexuality through relationships with loving friends of the opposite gender. As the issues of “Girl Studies” by the girl’s (own) voice from a feminist perspective is rarely touched upon in the academic circles of Women’s Studies in Thailand, this research aims to open up, contribute and strengthen the body of knowledge in this area.

Keywords: *girl's writing, girlhood construction, online diaries, digital archive, autoethnography, girl's culture, identity construction*

1. Introduction

This paper aims to study a girl identity construction from online diaries archive. I inspire for this work from re-reading my own teenage diaries that wrote in the same period with the online diaries expanding in Thailand during the year 2002-2007. It’s the time that I studied about online diaries in Thailand which appear in many disciplines such as linguistics, communication art and computer science. This wave of online diary studies spectacular imply attentiveness of Thai society, aspect that online diary can affect social dynamic or maybe make a problem in Thai youth life. I didn’t found any studies after the year 2007 even if diary online websites still provide service. Decade after this stream in the year 2015 as a Woman, Gender and Sexuality Studies student I pick my online diaries to read again through feminist perspective as an area contain knowledge of girlhood that never stand in the center of studies.

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I joined the MA program in Women, Gender and Sexuality Studies in 2015. It is the first time I learned that an object or a document of people or family can tell us more than what it looks like or its purpose. Those objects are the story of the owners and the people who involve the objects. I tried to read objects or documents that my lecturer took as archives. She used them as examples through feminist perspective. I see that things in daily life such as a scarf or a government document; birth certificate, identity card or house registration that everyone has can tell a specific story. It can give wider and deeper meaning and look more lively than what we see. The next semester, I was more impressed when I studied Women's History and Feminist Analysis course that the lecturer assigned task to each student. The students had to bring their archive in the house and present it to their friends. At first I thought of a small notebook with mint green cover. I used to copy the statements I like from some books and record important events during my lower level secondary. I tried to look for that notebook, but I could not find it. Thus, I turned to different paper boxes and document files in my house, after particular selecting I chose my teenage online diary to the class.

Online Diary is the media which includes three features : diary, web board and chat room. Each user will write a memo about their private story to express good and bad experience in her or his life such as love story, ordinary story then reread her or his mistake and write a secret that is not a top-secret (Kuprasert, 2008). I started to keep my online diary because of Pueng, a girl older than me who I met in my loving friend's school web board. She told me that "keeping diary can help you relieve your stresses." I count her 'my real friend from the internet world.' I have 103 entries published on online diary website, called Yenta4.com. The printed online diaries that became the stack of papers were written when I was 16 to 18 years old, studying in grade 11 to the 1st year at a university.

I presented my diaries to my lecturer and my friends. I told them about the background of my writing. The time that I was interested in creating an online diary account is in the summer before I started grade 11 at high school. It was the time I moved from my grandmother's house in Bangkok suburb to a dormitory because she did not want me to get up too early to go to school even if going to bed very late as a result of hard study. It was my first time that I lived with unfamiliar people since I came from Aranyaprathet District, a district in Eastern Thailand, to Bangkok Metropolis (4 hours from Bangkok by bus) and it was the time I learned to have a boyfriend. I had to be separated from my classmates that I was just familiar last semester because of classroom adjusting and I tried to cut my internet using hour to

concentrate on university admission preparation. At the end of the day, inspiration from the class engulfed my archive loving mind. I saw my friends bringing a child's toy, a paper doll, a thing used in parents' Chinese wedding ceremony as well as an old letter the mother wrote, but did not send. The stories of archives and my friends who told the stories made me promise that "I will do something useful from my online diaries" and now it turns into paper on 'girl's studies', my girlhood study.

2. Research Methodology

The first time I tried to read the text of my online diary in the frame of girl's sexuality construction since I started the diary because of a suggestion of a girl from pre-cadet's girlfriends circle. At that time my experimental boyfriend studied in pre-cadet school and my friends at the same school were no idea about a boy in this type. Karen Nairn who is a co-researcher in the article (Re) performing emotions in diary-interviews told me that I should try to use discourse analysis as a tool for my research and read her paper. She also uses this tool for analyze the text from woman's diary in diary-interview method in the same study *for understanding the fluid and complex nature of emotions and subjectivities* (Spowart, L. & Nairn, K.,2013) of research participant she works with. In the article she uses woman's diary to reduce the researcher's power who may translate and analysis the interview incorrectly.

I tried to read and underlined the substance that indicated being influenced by a boyfriend. He seemed to be the first boy I learned to get a boyfriend. To be in the framework of Gender and Sexuality Studies and link it with a girl's using time. However, I found that using only discourse analysis method turned me to feel like reading the other's text and was separated from my story. So I include, "autoethnography" to my framework by retrieving my narrative like using interview method in diary-interviews but interview myself while looking back to analyze my narrative, which conform to the way using field note in autoethnography method that

the advantage of writing close to the time of the event is that it doesn't take much effort to access lived emotions. The disadvantage is that being so involved in the scene emotionally means that it's difficult to get outside of it to analyze from a cultural perspective. That's why it's good to write about an event while your feeling are still intense, and then to go back to it when you're emotionally distant.(Ellis,2000)

In this way my online diary can be a field note.

I find that at the end of each entry I always talked about my family and encouraged myself by thinking of my father's teaching and promised myself not to disappoint my family. Now I think the scope of my online diaries' study may not limit in the topic about a girl's sexual identity construction anymore, but intend for girl's identity construction topic that shows passages of a rural teenager in various ways such as struggling to adjust her life in a very large and complex capital city. Even if she moved to this city for education, but other factors such as transition from young to teenage life, trying to have a boyfriend, feeling like being the other while studying in a famous high school of the country not only the difference of education and culture as a rural girl but also the notion that nobody understands me like Anne Frank said that "*I do not want anyone to read my diary except when I have a real friend. That is why I write my diary, I do not have a real friend to talk to.*" (Frank, 1999)

I searched for feminist study about girlhood in Thailand but found nothing. Studies about girls in Thailand usually study from the perspective that treats girls as an object of study or a problem that various organization must interfere to help and solve, such as *Female Adolescences and Smoking : A Study of Female Students of Vocational School in Bangkok*, *Factors relating juvenile ravishers : a case study of Juvenile Training Centers in Bangkok Metropolitan area*, *The Relationship between Self-Esteem and Coping Behaviors of Juvenile Delinquents in the Observation and Protection Centers in Bangkok*. Though some existing studies about girls do not mention to girls in direct way, but in a topic or problem they often point to girls as a cause of the problem, just because they don't fit in a norm of "good girls." Then autoethnography is a very important research method to reveal diversity of girl's knowledge that has been suppressed from the studies that represent girls in stereotype. I inspired from former girls' study researcher, bell hooks who said that "*To understand the complexity of Black girlhood we need more work that documents that reality in all its variations and diversity. It's vital then that we hear about our diverse experience.*" (hooks, 1996) as girl's studies in Thailand I think, it should have more diversity of girls' studies and girls' stories release to public.

3. Findings and Discussion

- a. *Reading Border Crossing: A story of sexual Identity Transformation by Beverley Dent.*

She wrote about the important changing point in her life, the sexual transformation. She changed both sex and gender that cannot revert. She described the time when she travelled to the hospital to get an operation, while she stayed at the hospital and when she returned home, then she reflected on her old images of her past life and the relationship with people around her. When I read *Border Crossing* I love her writing style that was like poetry. What impresses me and makes me have a question is how she wrote her life story that reveal life story of a person who has sexual transformation. She described the feeling and gave details clearly. Although the text is not connected to me her writing helps me understand about the identity construction of a transgender and transsexual person.

When I work with my own diary I find that I don't remember many things I wrote in the diary or they were forgotten for a long time, when I read it again it can remind me of other things I never wrote. It is the same as when I read other people's autoethnography writing or autobiographphy writing, I have co-experience and co-feeling like reading *Bone Black*, I started to read it nearly at the same time I wrote this article. Reading *Bone Black* made me think of the time when I read *The Diary of a Young Girl* by Anne Frank and *A room of one's own* by Virginia Woolf, the time that I reviewed literature in my Thesis Seminar last semester. At that time I felt that I liked anything the writer thought, I nodded while I was reading alone and copied out several statements I liked. I felt I wanted to tell my own story by writing like *Bone Black* by bell hooks. I looked back on an insignificant story of a girl who could not join a sibling group because she did not use a hot comb, her hair was not curly. This story made me think of lower secondary age when my friends and I used hair straightener or first underarm hair shaving in order to dress a New Year Dance costume at a dormitory party. We also changed a friendship book when I was in grade 9 before moving to a new high school. A friendship book is one of fields to practice my writing before I have my online diary. I faced many important girl cultures that shape my identity before I create this online diary.

3.2 Retrieving and (Re-reading) My Teenage Online Diaries

I use the framework autoethnography to retrieve and discourse analysis to analyze a passage when I reread my girlhood diaries. My question is what passage I should select to this study. I have 103 entries that contain the stories about my friend, my family, my boyfriend, my study, my hobbies, etc. After working with my online diary for one semester, I realize that autoethnography is an autobiographical genre of writing and research that displays multiple

layers of consciousness, connecting the personal to the cultural.(Ellis, 2000) the point I am interested in is that after reading the text in each entry I find myself gave much importance to writing. I always gave details about preparation before publishing the diary, for example:

At 10 a.m. I will update my diary but I cannot, I don't know why...when I will save it, it tells me that please fill in your information completely. I am confused...I'm sure I filled all the information. So I waste time, I get nothing...At 11a.m. join extra class [...] Today, I run out of time. (Because a good younger sister should let her older sister use computer too) (from my online diary March 28, 2005)

When I chose the area to write online diaries I had to face a lot of different difficulties. It because of the place where I lived, I started writing a diary at home during my holiday in 2005. There are four people in my family, my father, my mother, my older sister and I. My mother and my father are a teacher at a secondary school not far from my house. My family had only one computer, it was in a living room so we had to use a shared family computer. My sister and I used the computer most of the time so I had a limited time for my writing. If I worked on computer until late at night, I must be warned by someone who woke up to drink water in the kitchen that is next to the living room.

I have read my online diary several times, due to the fact that it is the online diary, I am not sure if I should analyze the public and private points. However, when I read it the last time I felt that although online diary is public that everyone can access, it is a place where I can express my identity and what I think by using letters and pictures. At that time I was worried about the followers, I was afraid that friends who talked to me in my cyber world would disappear. I was also worried about censoring some text that related to some people. In fact, I realize that the main purpose of writing online diary was for myself. I thought and talked to myself as if I was two people. The other person reflected how I was and at the same time I was responded by people I did not know. I chose to talk to people who were really interested in my stories depending on the levels of their interest like friends in my daily life.

I used my friends' real name when I told a story, I never abbreviated their name like Anne Frank. I expressed different opinions more frankly than nowadays. I used a pseudonym for only the people I secretly liked, I sometimes used the pronoun "you" for them. I created privacy I wanted when I wrote a short story or a novel, I used the pronoun "Phom"(IHe) for myself in spite of the fact that I was a girl that often made my readers confused. I used to write about using pronouns in my diary as follows:

Is it strange for a person who writes a diary if [he/she] uses so many different pronouns that the readers are confused? Each person has [his/her] own style in writing, [he/she] may borrow a person to tell your stories as a representative, depending on the situations. Sometimes telling [your] own story while expressing [your] own opinions seems as if [you] are on [your] own side, it is not a good idea. However, if [you] express [your] opinions through an unreal person's perspective, who will dare to blame and who will be blamed? (from my online diary November 5, 2005)

I feel that this case shows a girl's timidity clearly, she dared not to reveal or told her story directly. Here, I avoided telling readers that it was my own story to prevent myself from judgement. That made me feel more comfortable telling my story.

A cause of pressure in the time I wrote the diaries is partly a pressure to adjust the way to live and study in high school since I moved from rural city to a big and complex capital city. That time I couldn't aware an inequality of education in my country. I know my family just attempted to send me to this school and I stand in the top famous high school of Thailand so I must try my best for my parents. However, there is more pressure such as a boyfriend who came with a discourse like "a girl should not call a boy" so I was anxious waiting for his telephone call.

3.3 March 3, 2005

Yesterday, he called me to tell his gorgeous grade from the last exam. He got 3.91, didn't reach 4.00, but many more decimal than me. He got all A except maths B+. Great! Great! Last semester he got only 0.01 more than me, but this semester very far from mine. So this is a serious reason that I want to tell everyone, from now on I will try to develop myself ... better allocate...use my time wisely. Remember it! "While I spent time playing the internet uselessly, how many pages that other people read their book?", said my father. Your satisfying event I heard yesterday is a good momentum that made me improve myself rapidly.

The above passage shows my attempt to maintain an identity of "good girl" and "hard-working girl" that a desirable quality define and instruct by male and father on behalf of family. At that time I used the pressure to construct my inner strength and wrote on my diary like a

promise to myself. In addition, I wrote some displeasure with my boyfriend, because of different taste and lifestyle that...

3.4 April 25, 2005

I'm not completely understand about myself why sometimes I am eager to talk with you, but sometimes I'm not really pleased when you call me. Why?...Ok. I will tell you!, because of the story we dialogued...not yet...the story you talked to me sometimes it's like a two of sets that don't have any member intersect... Easily that the topics you talked sometimes are not my interesting things. I don't know if my feeling is too aggressive, but I can understand and forgive you because I keep the thought that a person who calls me will have a story to talk to me. So each time you call me I will let you free... free to talk... talk everything you want. If you feel utterly repressed or have an opinion to tell I am always ready for you, but it will be better if you think about my self and my mind.

At that time, I silenced my voice and left myself to maintain a relationship with my first loving friend. I looked to my practice as sacrifice and felt uncomfortable to spend my own time to listen unwanted passage in the same time, but I dare not to tell him. It is one of hardships of girlhood that I was constructed to depend on boy's or male's want follow the good girl discourse that will be an obedient and supporting girl. However, even I feel frustrated from male gender or social construction I will write and draw my feeling and emotions through the diary and I can pass the difficult situation.

4. Conclusions

A girl study in feminist perspective is a double marginal study, from male perspective study and from woman study too. In this article I try to write knowledge about a girl from her own experience, my own experience and a girl's study that a girl is the subject and the center of the study. This girl's study crosses my online diary: my girlhood digital archives as a field note that takes me to recollect each event in my girlhood transition. This study expands the viewpoint in girl's study, gets free from a study with judgement view that look at girls as weakling or social problem, you must listen her own voice. Moreover, a middle-class girl who has ordinary daily life, goes to school every day, has her problem and her own solution too.

Like in this study, I treat my online diary not only a field note but also a tool to construct my identity and help me overcome obstacles. When it walks with autoethnography research method it reveals and understands my identity from family, school and social construction.

The most important thing for my diary study, it is not analysis all the text but it is remembering the importance of a girl's writing that reflects through the text. The more the text reflects the stress and pressure on me, the more writing diary is important for my life and my identity. Each time when I wrote I defined myself, removed and rebuilt in the way of remedy. Many times when I could not do what I expected diary writing was the return, I started talking to and comforted myself so that my life could step forward.

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SUSTAINABLE DEVELOPMENT

Tourism Footprints on Society: Young Goan Women Speak Out

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Abstract

Goa, is a small State situated on the western coast of India. The geography of Goa, with its indented coastline, beautiful beaches fringed with palm trees make it an attractive holiday destination. Further the history of Goa as a Portuguese colony right up till 1961, has left traces of a cultural heritage different from the rest of India. The food, music, dress and the physical presence of numerous churches and crosses around Goa which seem to a visitor as being western, has for the people of Goa been an imposition during the Portuguese regime. Since the 1990's there has been a growing colonization of a different kind. Tourism was declared by the Government of Goa as an 'Industry' and that resulted in its booming growth. Goa which measures only a 100 kms from North to South has become a popular tourist destination attracting 5,41,480 foreign tourists, 47,56,422 domestic tourists in the last year (2015) totalling to 52,97,902 people in one year. The resident population in the State is 14,58,545 (Census 2011). The tourist population is 3 times more than that of the resident population. The impacts on the local population, local resources of food, water and space, as well as the environment degradation with large scale construction, sewage overload and garbage generated are only the tip of the iceberg. This paper discusses some of the concerns for sustainable development based on the impacts of tourism on local society and looks particularly at the impacts for young women from the voices of young women residing in Goa. Tourism is seen as a new colonizer. The paper will highlight some concerns namely drugs, alcohol consumption, growing casinos, non-availability of desired jobs, prostitution, paedophilia, rising incidence of violence against women. The authors of this paper are students of the M. A Programme in Women's Studies at Goa University, Goa. This paper is an outcome of a study done amongst women students in Goa, India.

Keywords: *Women, Tourism, Sustainable Development.*

1. Introduction to Tourism in Goa

The process of tourism is 'multi- facet'. There are different aspects to tourism, which are geographical, socio- economic and psychological. G. Janta has considered two sectors of tourism, namely the dynamic sector and the static sector. For a single consumer, 'the tourist', there are various independent units in the industry that are working towards the economic and commercial goals. Tourism creates a demand for different industries like for example, the static sector would consist of demands such as accommodation, food and refreshments, whereas the

dynamic sector consists of all the economic activities, the community services, the motivation of demand and the provisions of transport. (Kumar 1995)

Scholars described tourists as a holiday maker, who is in search of knowledge, relaxation, pleasure etc, with many aspects like recreational, educational and cultural. The sociological approach to the study of tourism is concerned with the impacts of tourists on the people of the place of destination, how both the residents and the tourists react and influence each other.(Kumar 1995). According to Ravi Bushan Kumar's book, 'Coastal Tourism and environment', he says that, for the Indians, tourism is not a new phenomenon in India. We find three terms in Sanskrit literature for tourists derived from the root "atan", which means leaving home for some time to other places. There are three terms:

Paryatnan- It means going out for pleasure and knowledge

Deshatana- going out to other countries primarily for economic gains

Tirthana- Going out to the places of religious importance.

There are different definitions describing a tourist, i.e. temporary visitors staying at least twenty four hours in the country visited and the purpose of whose visit can be classified under the following as (a) Leisure (recreation, holiday, health, study, religion and sports) (b) Business (family, mission and meetings) (Kumar 1995). Visited by hundreds and thousands of international and domestic tourists each year. Much of Goas culture is its native Hindu culture combined with its Portuguese-Christian heritage. Goa has her long colourful history back to 300 BC when it was a part of the *Mauriyan* Empire, under the Buddhist king *Asoka*. Goa has also observed the visit of the *Kadam* Dynasty, which ruled her for centuries. Thus, Goa is a paradise for all who visit it.

Goa is the land of stunning golden beaches, scenic beauty, delicious food and hospitable people. Over the years since the Portuguese regime, there Goa has seen a lot of change in architecture, food, dress, language etc. Goa is a land that redefines holidays, with its exquisite mix of sun, surf and beaches. Goa has become ultimate tourist destination, with tiny emeralds land with its natural scenic beauty, attractive beaches and temples, famous for its architecture, feast and festivals and hospitable people with a rich culture. The impact of colonization can also be seen on the economic trade at an international level. Goa's magnificent beauty, is one of the most desired and tourist destination of India. Both Indians (Domestic tourists) as well as foreigners (International tourists), flock to Goa due to its peaceful atmosphere and its beauty. Tourism has emerged as an employer and revenue earner for the country. Tourism provides job

opportunities for the jobless. And the people of Goa have benefited to a great extent due to the influx of tourism.

With modern transportation facilities, Goa experiences a wide range of Charter tourists. Charter tourists as described by Valane Smith, are those mass tourists who travel for relaxation at a particular destination, which incorporate as many standardized western facilities as possible. One broad group of tourism contains a travel for cultural purposes. (Kumar 1995).

Tourism marketing mix is largely a complex group of several factors interveining to achieve the end product, which is the increased effectiveness in demand output in relation to supply and marketing investment by tourist enterprises (Bhatia 2002). Tourism is a very much part of a globalization process. It is genuinely a powerful and a unique form of change in the community. Tourism may have different effects on the social and cultural aspects of life in a particular region, depending on the strength of the region. In Goa, it has emerged as the foremost industry in the post globalization era and it has driven for the socio-economic and environment transformation. Presently, tourism contributes approximately 34percent of the total workforce – (economic survey 2011-12). In the last two decades, the traditional Goan culture like folk dances, music, festival celebrations etc. is slowly decreasing and western culture such as pubs, dance bars, rave parties, casinos , nudism on the beaches and sex trade has come to the forefront.

2. Tourism as Sustainable Development plan in Goa

Tourism has had a positive as well as negative impact on the economy and culture of this land. None the less, tourism is very important for all economies. Tourism is the largest source of income for Goa after agriculture (Kumar 1995).

We see that, tourism has led to privatization of the beaches, where in local population cannot access the demarked beach area because the resort owners have put restrictions on the coastal belt. The resort owners capture the land and sea for their private use only. There were comprehensive guidelines formulated by the Ecological Development Council to control the development within 500 metres from the high water mark along the coastal area (Kumar 1995). Thus, these guidelines listed by the council had their own drawbacks, which benefited the resort owners, their customer's and not the residents of the state.

Along the coastal belt there are restaurants or shacks which facilitate tourist recreational purposes. Shack owners also tend to give their first priority to the foreign tourist more than the

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local residents of the state. So the prices charged for the food is exorbitantly high for the locals to purchase. Besides this, the best of the fish, grains, and vegetables are sent to these resorts and restaurants for commercial use only. The locals hardly consume a quarter of what is sent to the hotels and shacks around the state. So the most nutritious food is sent before dawn to the hotels and there after the locals purchase the fish, poultry and other items during the day when the prices have touched the sky.

In Indian Culture, women are seen to have eaten their meals after all their family members have cleared from the dining room. This leads to rise in Anaemia among the women, as most often they eat the leftover food, or there is no food remaining and the reason could be due to a price hike in food supply. Women are seen as the victims to different types of issues in the society.

Sustainable Tourism can be broadly understood as an area which encompasses many elements, that of the stakeholders, environment, tourist organizations, functional management and regions of the world in relation with sustainable development of tourism (Swarbrooke 2010). To develop sustainable tourism, John Swarbrooke mentions that, “prior to the trip the tourist must be made aware of the key issues in relation to sustainability in a hope that they will modify their behaviours accordingly”(Swarbrooke 2010). Thus the tourist must be given a virtual reality experience about the place they are going to be paying a visit.

Besides this, tourism brings with it a wake of inflation, soaring land and property prices and often a virtual extinction of local food production replaced by expensive imports of exotic food items(Chattopadhyay 1995). Since market prices of resources and goods often do not reflect their true cost in a developing country. For example the prices that the locals pay for an item will be completely different from that of a tourist, unless they visit the local markets.

If a tourism development programme is to succeed, it is necessary and essential to have a financial planning for tourism. Agencies concerned with the development of an optional national investment programme should compare investments in tourism facilities and related infrastructure with alternative investment opportunities in that sector (Bhatia 2002). Careful planning is prerequisite for complete success of any developmental programme. Thus the state government, should strive for sustainable tourism management goals, that would not hamper the economy of the state, as well as it would benefit the local population.

The amount of appropriate tourism development ultimately rests in the measures of its sustainability, which is determined by how successfully it protects the regions natural resources

and environmental quality and also minimizes adverse cultural impacts (France 2002). The sustainable tourism challenge is to manage tourism in destinations in ways which maximize the positive impacts while reducing the negative one's (Swarbrooke 2010). Management planning must also be an ongoing process involving periodic reviews to allow for changing regional objectives and adjustments to existing regulations (France 2002).

3. The Impact of Tourism on Women

Women are subject to vulnerability of different types of abuses in the society. All-round development of a nation depends on the development of its women. The constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralising the cumulative socio- economic, educational and political disadvantages faced by women. (Pandey, Jena, and Mohanty 2003). The marginalized sections, especially the Scheduled Castes and Scheduled tribes are prone to exploitation. It was found that developed areas with improved infrastructure were invariably the main source, as well as destination for the business of trafficking of women (Pandey, Jena, and Mohanty 2003). The United Nations General Assembly, 1994, defined Trafficking of a person as “an illicit and clandestine movement of persons across national borders with the end goal of forcing women, girls and children into sexually oppressive and exploitative situations for profit of recruiters”, it is also done for illegal activities related to forced domestic labour, false marriages, clandestine employment and false adoption (Pandey, Jena, and Mohanty 2003). Goa has seen an increase in the number of massage parlours and spa's which contain illegal activities. Besides this, due to large number of women working in the public sphere, girls from other deprived states are recruited as domestic workers. Women also are highly vulnerable to getting into prostitution as most often the tourist give them false promises and displace them to another area.

Trafficking is one side of the coin, besides this there are other issues that also affect the lives of women. The states see tourism as a source of revenue including earning foreign exchange, therefore focus is on being able to fulfil the needs of tourists without considering the needs of the local people (Singh et al. 2012). We see a huge absence of issues of women vendors. Women street vendors are seen selling petty goods like prayer items, eatables, trinkets which do not earn them much profit. Male vendors on the other hand are seen selling profitable goods in the market. Tourists tend to give a blind eye to these female vendors as there is a

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magnetic pull towards the goods being sold by male vendors due to infrastructural set-up etc. (Singh et al. 2012). Women are thus seen in more culturally and socially accepted jobs in the society like the handicraft industry, fishing industry etc.

The United Nations World Tourism Organization (UNWTO), focused its attention on the issue of women in tourism it stated that “tourism is a sector of the economy that not only employs significant number of women, but provides enormous opportunities for their advancement” (Vishwanath and Singh 2011). The horizontal gender segregation is when, women and men are also placed in different occupations like for example, women are employed as waitresses, chambermaids, cleaners, travel agents, sales persons, flight attendants, etc. whereas men are employed as workers, drivers, pilots etc. The vertical gender pyramid is where there is low career options, lower levels of job opportunities etc. (Vishwanath and Singh 2011).

As the focus of this paper were the voices of the young women. We had done a small study on ‘the opinion of tourism as sustainable development in the state and the positive and negative outcomes of tourism in Goa’. The study had been done on the campus of Goa University among random young girls. The students felt that Tourism in Goa did have a very positive outcome in which it had created a market for Goa, where people set up their own business and earn a livelihood. It gave women the opportunity to earn a little extra salary. Though it has helped the state grow at a fast rate, with developing international links with other countries around the world, we should not forget that it has had a huge impact on the resident female population of the state. Women are denied access to local beaches which are flooded with tourists 365 days of the year. Culturally, women avoid spending time by the sea side as tourists are seen sun bathing in bikinis, which is not a part of the Indian culture. Young girls are seen as victims of harassment, eve teasing, stalking etc. that has had an enormous impact on the mind-set of the local residents towards the safety of girls in the state of Goa. Tourism has brought to Goa events like ‘Sunburn’ and ‘Supersonic’, which are held on a large scale and people from different parts of the world attend events like these, the negative side of these events is that it denies free movement of girls on the streets where these events take place.

Some of the contributors of this study felt that it brings about more liberal mind-set when it comes to dress, language and attitudes among people. None the less, we must not avoid the fact that traditionally it leaves a scar on the local population. The annual circus that takes place in cities has given rise to trafficking of young girls and boys for various reasons within the state during events like these. Some feel that the latest Bollywood Trends have submerged

the original culture of dressing, which is the ‘Kashti’ and ‘Dhentuli’. The influence of nudism on young girls of the state has given rise to sex rackets due to increased ‘hippie’ population in parts of Goa. We get to see the young indulging in drug, alcohol abuse as well as gambling that is not a part of the tradition. Women are also seen as victims of marketing in different ways. Casinos and Carnival’s highly objectify women during the marketing of their business. Most often women who are recruited for low paid jobs are vulnerable to various abuses at their work place.

4. Conclusion

Tourism has benefited Goa in many ways. It has provided Goa with a good economic status which is recognized worldwide. The stand so far declared by the state Government of Goa is that it will stick to the guidelines issues by the centre. The J.G.F. (*Jagrut Goankarachi Fauz*), an environmentalist group wants to preserve the pristine purity of Goan Culture and Values (Kumar 1995).

Women play a key role in the. Goan Small scale industry like the handicraft industry which includes basket making, brooms made from coconut leaves- for cleaning the dust away, hand-made bedsheets etc. With a rapid growth in the tourist population along the coastal belt, women have become prey to different types of abuses. Women earlier were free to move along the beach side during their leisure time without any restriction on their movement. Now a days, due to rise in rape cases, drug mafia, trafficking for prostitution etc., we see a decline in the rate of local female population at the prominent tourist spots. The need to address gender discrimination is seen in large global process and mainstream development efforts(Vishwanath and Singh 2011). Goa has undergone a sea change with the closing down of Baina Red light district in 2004. This has given rise to several massage parlours and spa’s and the frequent visitors of these massage parlours and hotels are the tourists, both domestic and international.

Goa has experienced a transitional change in the tourist population by the beach side over the years, which has made Goa a popular tourist destination on every tourist site. There are a number of ways by which we can move closer to the goal of sustainable tourism. Though there is a steady growth in the Goan Economy, the state should address the local issues in specific manner, thus strengthening the advocacy process.

Finally, the state’s policy makers and government agents should engage in more organized ways with the challenges of women’s empowerment in tourism industry. The state should work

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towards eradicating the evil side of tourism, where they disallow women to live a normal life and bring about gender equality.

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Women's Informal Employment and Fertility Rate: A Concern On Population Growth

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Abstract

Population growth is a vital component of sustainable development as it ensures the continuity of human capital formation process. There is limited prior research that specifically examines the relationship between women participation in informal activities and the concept of sustainable development. Using the Ordinary Least Square regression method, this paper attempts to study the impact of women participation in informal employment on population growth. Taking the most present statistical update for 47 countries from different regions provided by the International Labour Organisation (ILO), this study found that women involvement in the informal economy does affect fertility rate positively. This provides some support that the nature of women's employment or the kinds of jobs and working conditions provide alternative returns and satisfactions to having children. The result of this study may assist in the formation of the labour policy process to enjoy a sustainable economic growth.

Keywords: *Women, Informal Employment, Population, Sustainable, Fertility*

1. Introduction

The Malthusian population theory suggests that population growth must be kept low. According to this theory, population growth will force the people to live at the subsistence income level. This pessimistic view on population growth has long been criticized for being unrealistic. Instead, population growth is one of the crucial element of sustainable development. The positive impact of population growth can be perceived from two perspectives. First, it contributes to a bigger labour supply which potentially will boost the national output. Second, it contributes to the increase in demand in the market. It is without doubt that women play an important role in this segment of sustainable development. The world's population growth depicted in Figure 1 has shown some worrying trend. The annual percentage of population growth decrease gradually from 1.7 percent in 1990 to 1.18 percent in 2015. Female's participation in the labour market has been said to affect the fertility rate and a family's childbearing decision. The formal working environment with fixed working hours has forced most households to opt for childcare services. This indicates the costs of having a

child rises as the mother decides to join the labour market. Whereas, informal nature of work often provides some flexibility to the mothers to take care of their children. It is hypothesized that the flexibility attained from the informal working environment is expected to influence the childbearing decision positively. This paper tends to examine the impact of female participation in informal employment on fertility rate empirically. The result of this study may assist in the formation of the labour policy process to enjoy a sustainable economic growth.

2. Literature Review

2.1 Theoretical Framework

Childbearing decision is a microeconomic decision which takes place at a family level. Similar to other economic decision, such decision normally going through a costs-benefit analysis as well. Microeconomic theory of fertility could be useful to explain such decision made by a family or married couple. The fundamental for microeconomic theory of fertility is the demand for children. According to Fukuda (2016), economic theory of marriage and fertility is classified into two groups: New Home Economics theory and Easterlin's theory. The New Home Economics theory on fertility behaviour was initially articulated by Becker (1960). It assumed the quality of children and budget constraints in terms of allocation of time and opportunity costs. Given these variables, households are assumed to produce consumer commodities (including children) according to the maximization of household utility (De Bruijn, 2006). The model thereby links fertility decisions to other household decisions, including labour force participation and consumption.

In addition to that, Easterlin (1975) highlighted three major determinants of fertility namely income, the relative price of raising a child and the subjective preferences for children compared with goods. Easterlin's hypothesis identifies that the positive relationship between income and fertility is dependent on relative income. This "relative cohort size" or "relative income" model completes the usual assumption that the reduction in fertility rates results from changes in the female labour force participation, by empathizing that all behavioural changes are, at least partly, a response to the relative income (Doliger, 2004).

2.2 Empirical evidence

Both in theoretical and empirical literature, fertility receives great attention as it interrelates with economic development. Economic growth appears at the beginning of the high

fertility rate, however, with the acceleration of economic growth, the fertility rate declines (Li, 2016). Economic changes have the greatest impact on reducing family size, and thus slowing population growth, compared to other factors (Weintraub, 1962; Hartmann, 2010; University of Missouri-Columbia, 2013). In some countries, lower fertility has helped stimulate the economy by reducing the number of dependents relative to the productive population, lightening the burden on educational facilities, and encouraging women's labour force participation (Robey, 1991; Ashraf., Weil & Wilde, 2013). This then suggests to the idea of the cost of raising a child.

The relative cost concept by Easterlin (1975), which previously explained, seems capable of contributing to the understanding of why fertility failed to decline in the early stages of so many countries' development, and it also partly explains the ultimate secular fertility decline (Lindert, 1980). For example, in the case of Japan, Masako (2004) found that the cost of children showed statistically significant negative effects on fertility as the high cost of educating and raising children is one of the causes of the fertility decline in Japan.

Further, increasing number of women in the labour force is strongly related to the growth of female participation in higher education and also the growing numbers of mothers re-entering the labour force or remaining in employment. However, OECD (2011) reported that in all OECD countries, a much larger share of female employment is part-time when compared with male employment, with the OECD average for women at 21.7% compared with only 4.4% for men. A study by Ariza, De la Rica Goiricelaya & Ugidos (2003) shows that for working women, the part-time schedule affects fertility positively in Belgium, Germany, Ireland, Italy and The Netherlands, given that women that make use of this possibility are, *ceteris paribus*, more likely to have a child. This suggests that working at atypical times or flexible work environment affects women's childbearing decisions (Čipin & Međimurec, 2013; Cole 2006).

Besides that, the empirical findings of the study by Subramaniam & Mohd Saleh (2016) reveal that in the case of Malaysia, women in the informal working sectors tend to have more children. The informal working sector in their study refers to women working in jobs which are more flexible in nature and most of them were self-employed (owning small businesses). The issue of women in informal employment has attracted much public attention. Informal employment was not a choice for many women who entered the informal labour market due to human capital constraints and family responsibilities (Rodin et al., 2012). To some extent, this

is also related to women's self-selection to employment in sectors with family-friendly workplace practices or working under less favourable employment conditions.

Likewise, another factor which possibly be the contributing influence of fertility rate is human immunodeficiency virus (HIV) infection where it severely undermines the development prospects. A study by Zaba & Gregson (1997) demonstrates that lower fertility amongst HIV-positive women causes a population attributable decline in total fertility of the order of 0.4% for each percentage point HIV prevalence in the general female population. The disease is decimating human capital and institutions, perpetuating intergenerational poverty and inequality, and threatening the security of populations and countries (Angelo, 2003).

This study focuses more on the determinants of fertility rates especially on the employment of women in the informal sector. This should be a concern when there is a significant overlap between being a woman, working in the informal sector, and being poor or contributing to growth.

3. Data and Methodology

There are two main sources of data used in this study which are International Labour Organisation (ILO) and The World Bank. The data on the dependent variable i.e. fertility rate is obtained from The World Bank. Fertility Rate measures the total births per woman. This stands as a proxy for population growth. Given other things constant, an increase in fertility rate should indicate an increase in population as well. To measure the impact of female participation in informal economy on population growth, the percentage of female in non-agriculture informal employment was utilized. To date, this is the best available data to represent the female participation in the informal economy. The data is collected across 47 countries from different regions provided in the ILO most recent statistical update on employment in the informal economy. The data on informal economy are collected through survey initiated by ILO. Therefore the data is very limited and vary between countries. Data on GDP per capita which is obtained from The World Bank is used to represent the level of economic development. Next, the data on women's share of population ages 15+ living with HIV is also obtained from The World Bank. Finally, the Consumer Price Index (CPI) is used as a proxy for costs of living or costs of raising a child.

The study employs a simple cross-sectional Ordinary Least Squares (OLS) Regression Analysis. To measure the impact of female participation in informal economy on the population

growth, the following model is estimated.

$$\begin{aligned} \text{Log}(\text{Fertility Rate}) = & \beta_0 + \beta_1 \text{Percentage of female in Informal employment}_i + \beta_2 \text{Log}(\text{GDP per Capita})_i \\ & + \beta_3 \text{Percentage of female population with HIV}_i + \beta_4 \text{Consumer Price Index}_i + \varepsilon_i \end{aligned}$$

Since the data on female participation in informal economy which is the major interests in the model is very limited, data for all other variables used in the model are collected following the time period as the main variable. Therefore, unlike the usual cross-sectional analysis in which data are collected for across sample at a specific point of time, this study analyse the relationship between the explanatory variables and the dependent variable based on sample-specific time period. To ensure the robustness of the model, all the diagnostics test relevant to the cross-sectional analysis were conducted.

4. Findings and Discussion

The results of a simple cross-sectional OLS regression are presented in Table 1. Our simple empirical analysis shows that female participation in the informal economy does affect birth rate positively. This result is consistent with earlier finding by Subramaniam & Mohd Saleh (2016). This finding can be explained in terms of two point of view. First, the nature of women's employment or the kinds of jobs and working conditions provide alternative returns and satisfactions to having children. Cáceres-Delpiano (2012) while examining the relationship between fertility and mother's employment highlighted that the degree of informality of a job does affect the family size. At a higher fertility rate (3+), mothers tend to sacrifice jobs associated with a higher degree of formality. This kind of jobs is normally associated with specific working schedule. Given this fact, if a mother chooses to work, she must get childcare services. Increase in number of children indicates an increase in the costs of childcare services.

Employing our theoretical New Home Economics theory and Easterlin's theory models, it can be said that satisfaction of having children increases as the cost of raising a child decreases. Secondly, positive relationship between female participation in informal economy and fertility rate can be explained in the another context of microeconomic theory of fertility. A rise in income would lead to a higher budget line and a higher level of satisfaction to have more child. Demand theory of fertility hypothesizes that the true income elasticities for both child quality and quantity are positive but as income increases, however, the couples demand higher quality children (Barro and Becker, 1989).

Apart from female participation in the informal economy, the estimation also presented

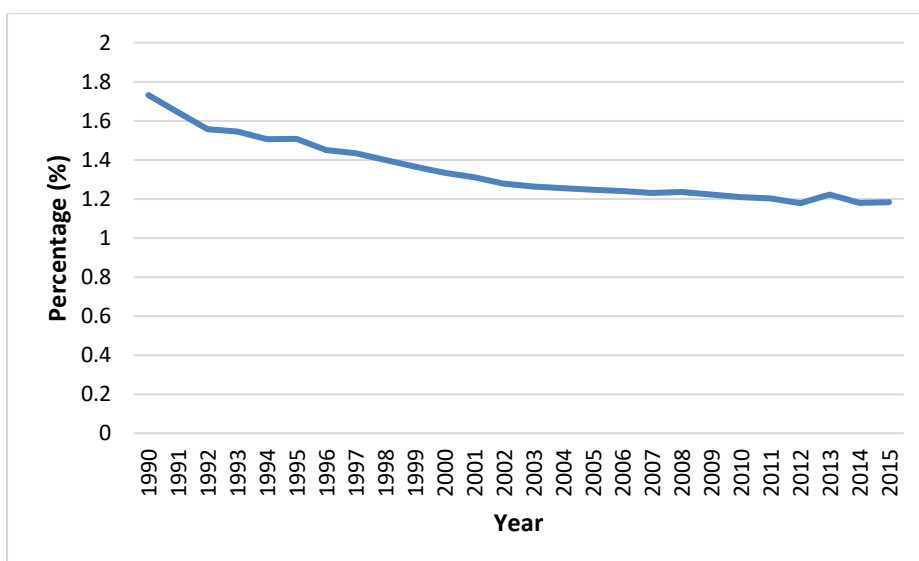
that Gross Domestic Product (GDP) per capita negatively influence the fertility rate. To be specific, as the GDP per capita increase by 1 percent, the fertility rate is estimated to decrease by 9 percent. The negative relationship between GDP per capita and fertility rate was also captured in the previous study by Weintraub (1962), Hartmann (2010), Robey (1991), Ashraf et al. (2013). In most cases, GDP per capita stands best as the proxy for economic development. A higher level of GDP per capita indicates a higher level of economic development. Economic development in this context can be implied as a prosperous economy that offers a lot of job opportunities. Furthermore, women in a developed economy are made competitive in the labour market through education. In other words, the female in developed economy tend to join the labour market which in turn will reduce their intention of having children.

Another important determinant of fertility rate is the health condition of the female population. The finding suggests that HIV affects fertility rate positively. This finding is in line with Zaba & Gregson (1997) and Angelo (2003). The disease is destroying human capital and institutions, extending poverty and inequality, and threatening the safety of populations and growth of countries.

Finally, the intention of having children is often associated with the cost of raising a child. Consumer Price Index which was used as a proxy for costs of living fails to exhibit a significant relationship with the fertility rate.

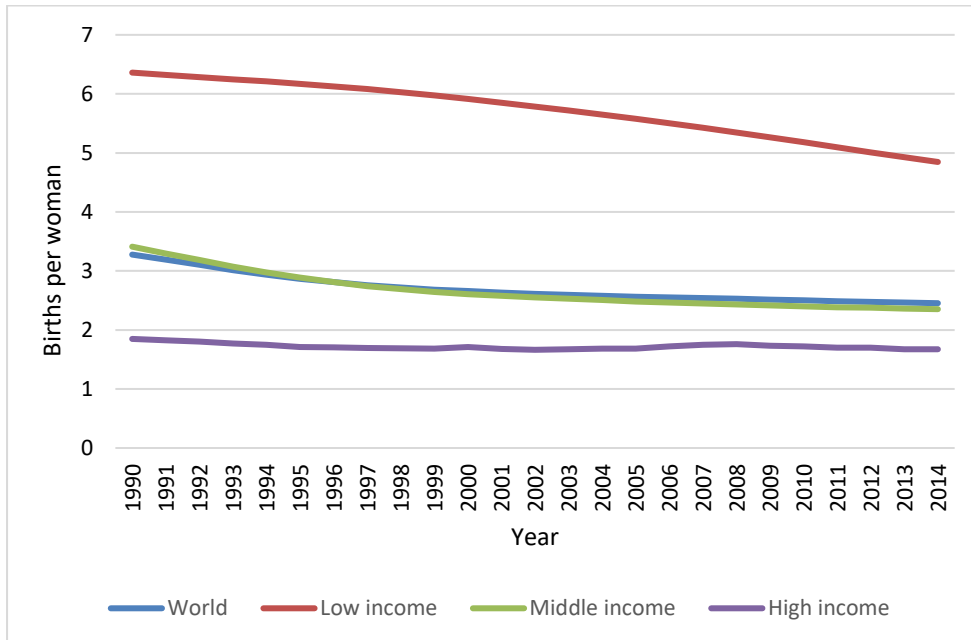
4.1 Tables and Figures

Figure 1: World's Population Growth



Source: World Development Indicator, World Bank

Figure 2: Fertility rate



Source: World Development Indicator, World Bank

Table 1: Results of Ordinary Least Squares Regression

Variables	Coefficients
Percentage of female in non-agricultural Informal employment	0.006952** (0.002062)
GDP per Capita	-0.094809** (0.044933)
HIV	0.014955** (0.003319)
Consumer Price Index	0.009834 (0.006674)

** Significant

5. Conclusion

This study attempts to measure the impact of female participation in informal economy which is often associated with the flexibility in working hours on the fertility rate. We argue

that the flexible working hours increase the tendency to have children. Informal jobs allow women to take care of their children while working. Such scenario acts as an incentive for women to bear a child. The results of this study indicate that female participation in the informal economy affects fertility rate positively. This finding supports the fact that the nature of female employment does affect the fertility rate and thus the population growth. A more flexible and supportive working environment for female could ensure the stability of population growth in a nation.

This study should serve as the preliminary empirical analysis of the impact of female employment's nature and population growth. It could be enhanced further by using a wide range of data. Questionnaire survey involving the female in informal economy might provide a link between the microeconomic decisions of having children with the macroeconomic consequences of population growth.

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The Female Employees' Readiness on Flexible Working Arrangements in Malaysia

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Abstract

Flexible working arrangements (FWA) has become an important aspect in Human Resource Management policy for organization to attract and retain talented employees in the organization. The low female participation in labour workforce has motivated this study to be conducted. It aimed to provide insight to the employers on female employees special needs and their readiness to embrace flexible working arrangements if the resources were made available to them. "Readiness" to embrace flexible working arrangement was not previously studied in the flexible working arrangements field, hence a considerable amount of attention has been paid to construct the theoretical framework. An instrument is developed based on a critical review of Person-Environment (PE) fit theory that is able to explain the readiness of female employees depending on the situation surroundings them. Thus, this study postulates into three microsystems that are family (family responsibility, perceived benefits), work (career advancement, company policy), and community (supportive workplace) in PE fit theory that creates demands and resources (readiness on flexible working arrangements). The integrated approach has explained how the independent variables family responsibility, perceived benefits, career advancement, company policy impact on the readiness on flexible working arrangements and the mediating role of supportive workplace. The results shown that hypothesised relationships were partially supported, i.e family responsibility and perceived benefits was positively related to readiness to embrace flexible working arrangements. Besides, supportive workplace mediated the relationship between perceived benefits and company policy in relation to readiness to embrace flexible working arrangements. These findings have also demonstrated that women with different experience have different demands in flexible working arrangements. Findings have shown that 60 percent of the respondents were ready to embrace flexible working arrangements except for part time work options. Besides, this study has found that respondents with no children favored in compressed work schedule as the statistical result recorded at $p < 0.05$. The output of this study would be able to benefit policy makers, organizations and practitioners to establish flexible working arrangements in Malaysia. Consequently, corporate companies would be able to attract more female employees in the business, resulting in higher productivity.

Keywords: Flexible working arrangements, labour workforce, female employees

1. Introduction

Malaysia was positioned as the country with lowest participation of female labour workforce among the ASEAN countries by World Bank Report (World Development Indicators, 2011). The enrolment of female in universities has increased dramatically over the decades. It has become a ratio of two female to every male in public universities (World Development Indicators, 2011). Flexible working arrangements (FWA) have become an important aspect in Human Resource Management policy for organization to attract and retain talented employees in the organization. FWA should be considered and implemented in Asia Pacific region as it can solve the talent shortage and talent mismatch of women graduates (Manpower Inc., 2010).

The importance of FWA:

- i. Is a way that empower workers to make choices in selecting when, where, and how long they engage in work-related tasks (Hill et. al, 2008)
- ii. These policies are creating greater ‘flexibility’ in scheduling and work location arrangement while not decreasing average work hours per week (James, 2013)
- iii. Globalization and new technologies has continuously re-engineered the business procedures and nature of work to be conducted 24 hours daily for seven days a week (Chandra, 2012).
- iv. New way of working creates virtual organisation and virtual team that aid or replace the traditional method of working from 9am to 5pm (Cascio, 2013).
- v. FWA helps to improve the image of the organization and maintains a substantial relationship with employees (Dulk, Peters and Poutsma, 2012).
- vi. Flexible working arrangement increase quality of work as such arrangement reduces the need of office space and it increases productivity and employee morale (Ahmad, 2013).

The low female participation in labour workforce has motivated this study to be conducted.

1.1 Objectives

It aimed to provide insight to the employers on female employees' special needs and their readiness to embrace flexible working arrangements if the resources were made available to them.

2.0 Literature Review

Although the process of empowering women is increasing, women still face discrimination, marginalization and exclusion to be treated equally in the universal international perception (Hawk et. al, 2011).

The research has shown that women have expanded their role from household managers to members of the workforce. The increasing participation of women in labour force has changed the traditional gender role of women (Zaimah et. al, 2013).

2.1 Definition

“Readiness” to embrace flexible working arrangement was not previously studied in the flexible working arrangements field, hence a considerable amount of attention has been paid to construct the theoretical framework. Oxford defines ‘readiness’ as the psychologically and behaviourally state of being fully prepared for something and willingness to do something (“Readiness”, 2012). Readiness also refers to description of existing means, practice while mindset is the attitudes and opinion towards an organisation practice (Aydin et. Al, 2010).

Proper process, participation, belief, environment, fairness and commitment found to be relevant to employee readiness (Shah, 2011). Readiness can be observed in individual, group, unit, department or organization. Readiness can also be theorized, examined and studied at any of the mentioned levels of analysis (Weiner, 2009).

The conceptual framework of ‘readiness’ at the individual level can be remedy for individual to embrace FWA.

2.2 Variables

1. Family responsibility: strong influence of Islamic culture in Malaysia has always emphasized on the role of women as wives, mothers and home makers (Jerome, 2013).

Hence women are expected to comply to their husband and only be allowed to work outside with the blessings from their husband (Hijjas, 2013).

2. **Benefits:** FWA may create mutually benefits for both employee and employers if it was carefully planned. The main benefits to practice FWA are staffs retention, improved employee relations, better recruitment and higher motivation (Maxwell et. al, 2007)
3. **Career Advancement:** previous research has also shown that women advance more slowly than men in career due to childcare responsibility (Ibarra et, al. 2010). Insufficient support of women's multiple roles is a barrier towards women career advancement (Kiaye and Singh, 2013).
4. **Company policy:** Literature review presents variety workplace flexibility as independent, mediating and moderating variables (Hill et. al, 2008). FWA is used as a family-friendly policy to increase emotional attachment and loyalty of employees to an organization (Stavrou and Ierodiakonou, 2013).
5. **Supportive workplace:** informal workplace support has become an important issue to generate a positive work-family climate (Kossek et. al, 2013). Kossek and Lee (2008) found that formal FWA practice is important to create a flexibility-friendly culture in an organisation.

2.3 Theoretical Framework

Thus, this study postulates into three microsystems that are family (family responsibility, perceived benefits), work (career advancement, company policy), and community (supportive workplace) in PE fit theory that creates demands and resources (readiness on flexible working arrangements).

The integrated approach has explained how the independent variables family responsibility, perceived benefits, career advancement, company policy impact on the readiness on flexible working arrangements and the mediating role of supportive workplace.

3.0 Methodology

An instrument is developed based on a critical review of Person-Environment (PE) fit theory that is able to explain the readiness of female employees depending on the situation surroundings them. The unit analysis of this study is female employees in Penang. Penang was chosen as the background to as it was ranked 8th the most liveable city in Asia (ECA

International, 2012). Besides, there was 57.5 percent of female participating in Penang's labour market which was higher than the average of 47.9 percent of female participant in Malaysia's labour market (Department of Statistics Malaysia, 2011). Participants were identified through purposive sampling using a referral or snowball strategy (Arieli, 2011). As a result, the populations are made to consist employees who come from manufacturing, construction, wholesale and retail, hotel and restaurants and other economic sectors. Besides, the advantage of using snowball technique is highly effective for marginalized populations as the respondents are introduced to answer the study through a trusted social network without the fear to the conflict environment (Cohen and Ariell, 2011).

3.1 Data collection

The present study also developed two versions of questionnaires which are paper and web-based version. The later version was created due to the demand from the pre-test's respondents. There were 140 set of questionnaires and 118 emails were sent out. Only 78 papers were collected back fully answered while 52 were collected online. Hence, the response rate for the self-administer questionnaire are 55.74% while the online response rate is 37.2%.

4.0 Findings

The results shown that hypothesised relationships were partially supported, that is family responsibility and perceived benefits was positively related to readiness to embrace flexible working arrangements. Besides, supportive workplace mediated the relationship between perceived benefits and company policy in relation to readiness to embrace flexible working arrangements. These findings have also demonstrated that women with different experience have different demands in flexible working arrangements. Findings have shown that 60 percent of the respondents were ready to embrace flexible working arrangements except for part time work options. Besides, this study has found that respondents with no children favoured in compressed work schedule as the statistical result recorded at $p < 0.05$.

4.1 Measurement model assessment

Reliability, convergent validity and discriminant validity were carried out to test the research instrument. Construct validity has been previously tested with respective loadings and cross loading presented in Table 1.

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Model Construct	Items	Loadings	AVE	Composite Reliability	Cronbach Alpha
Family Responsibility	FR2	0.859	0.746	0.922	0.894
	FR3	0.881			
	FR4	0.879			
	FR5	0.835			
Supportive Workplace	SW1	0.660	0.516	0.895	0.865
	SW2	0.725			
	SW3	0.719			
	SW4	0.821			
	SW5	0.728			
	SW6	0.738			
	SW7	0.725			
	SW8	0.613			
Benefits	B1	0.779	0.595	0.879	0.831
	B2	0.664			
	B3	0.852			
	B4	0.733			
	B5	0.815			
Career advancement	CA1	0.702	0.497	0.798	0.674
	CA2	0.692			
	CA3	0.745			
	CA6	0.680			
Company Policy	CP1	0.833	0.517	0.894	0.863
	CP2	0.734			
	CP3	0.666			
	CP4	0.833			
	CP5	0.577			
	CP6	0.680			
	CP7	0.695			
	CP8	0.709			
Readiness	R2	0.714	0.504	0.876	0.836
	R3	0.709			
	R5	0.764			
	R6	0.751			
	R7	0.710			
	R8	0.678			
	R9	0.639			

Table 1: Results of measurement model

The average variance extracted (AVE) obtained were 0.497 to 0.746. Although one of the construct AVE career advancement (0.497) was below 0.5 for the convergent validity criteria.

4.2 Discriminant validity

Table 2 illustrates that the each construct's AVE was larger than its correlations with other constructs. The highest square root of the AVE is recorded 0.91 in career advancement (CA) while the lowest square root of the AVE is 0.71 which was the readiness. Thus, there was strong evident of convergent and discriminant validity were found as the square root of the average variance was greater than 0.7.

	B	CA	CP	FR	R	SW
B	0.771					
CA	0.501	0.913				
CP	0.404	0.254	0.719			
FR	0.445	0.234	0.350	0.864		
R	0.586	0.363	0.273	0.413	0.71	
SW	0.496	0.345	0.732	0.320	0.467	0.719

Table 2: Discriminant validity of constructs

Note: Diagonal (**in bold**) represent the average variance extract (AVE) while the other entries represent the squared correlations.

4.3 Hypotheses testing

Figure 1 illustrates the path analysis of direct model and the degree of readiness on FWA was explained by the independent variables. The five constructs explain 43.2 percent of the variance of the endogenous latent construct readiness ($R^2=0.43$) with the effect size of 0.76. The R^2 was 0.432 suggesting that 43.2% of variance in extent of female employees is ready on flexible working arrangements and 46.8% due to unexplainable variance. In this case, the R^2 value of 0.432 was considered as moderate.

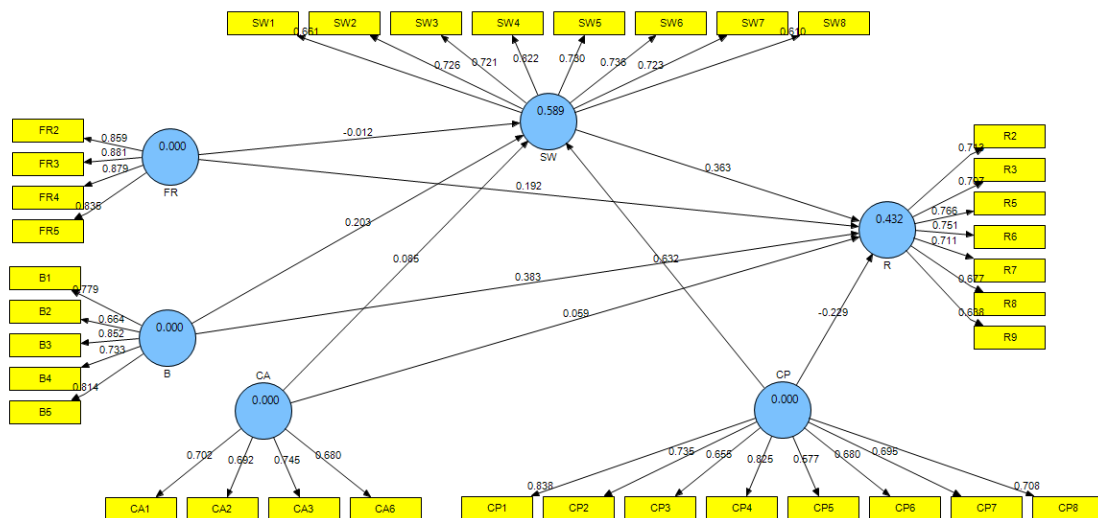


Figure 1: Results of the path analysis

The path analysis test presented in table 5 below included 5 hypotheses from H1 to H5. The R^2 was 58.9% of the variance in extent of supportive workplace can be explained by variance of family responsibility, benefits, and supporting workplace. A closer look presents at the table shows that family responsibility was positively related ($\beta=0.15$, $p<0.01$) to supportive workplace and so was benefits ($\beta=0.35$, $p<0.01$). Career advancement and company policy is not a significant predictor of the readiness on FWAs. Thus, H1 and H2 were supported whereas H3 and H4 were rejected. H4 was also supported as the R^2 of 0.43 explained the variance in readiness on FWA can be explained by the extent of supportive workplace and there was a positive relationship ($\beta=0.47$, $p<0.01$). The result shows that H7 and H9 were supported while H6 and H8 were rejected in Table 6. Perceived benefits showed a partial mediation effect as the value is greater than 20 percent. As for company policy, the mediation effect is full as the VAF is greater than 100 percent. Although the other two variables which were perceived benefits and career advancements have shown a partial mediating effect.

5.0 Conclusion

This study examined the relationships between family (family responsibility), work (career advancement, company policy), and community (supportive workplace) that creates demands and resources (readiness on FWA). Readiness on FWAs depended on the person-environment (PE) fit theory as different individual would choose different approaches of FWAs to suit their needs. The small microsystem started from a family. Meanwhile, the family responsibility

creates a demand on FWAs which is responsibility to work. Thus, demand on FWAs led to the readiness on FWAs. The finding of this study shows that a single women prefers compressed work schedule that allow them to work in four days with long working hours. On the other hand, care for elder parents did not show any significant result with readiness on FWAs. The possible explanation of this attitude maybe the respondents have both parents that no need much attention. As for work, the perceived benefits would lead to greater readiness on FWAs as female employees were able to juggle between the demand of work and the other responsibility if FWAs are made ready for them. The ability to balance between work and family would also be able to minimise the labour shortage. In addition to this, FWA can attract more women to stay in the workforce although they are married with young kids.

To sum, company policy does not show any significant result to the readiness on FWAs. In contrast, supportive workplace has strong mediation effect of company policy and readiness on FWAs. Thus, these relationships have show that the importance of FWAs in Malaysia as it acted as a reciprocal exchange between employers and employees to sustain an equitable and favourable working environment for women. Importantly the study shows that Malaysian female workers are ready for FWA, given adequate support and intervention from the employers. Consequently, corporate companies would be able to attract more female employees in the business, resulting in higher productivity. Working women in Malaysia would have better welfare should flexible working arrangements be well supported by employers.

6.0 Significance of the study

The output of this study would be able to benefit policy makers, organizations and practitioners to establish flexible working arrangements in Malaysia.

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A Study of Women Micro Entrepreneurs in Malaysia: Livelihood Strategies and Challenges

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Abstract

Micro entrepreneurs play an important role in Malaysia's vision by achieving high income economy by 2020. Micro business assists local economies and contributes to a thriving economic growth. Government provides several types of aids and assistance such as microcredit facilities, short-term loan, tools and equipment to facilitate microbusinesses. As a result, by 2010, there were 77% micro entrepreneurs. However, according to the report by the Small and Medium Enterprise Corporation Malaysia (SME Corp. Malaysia), at least 75% of the business failed during their first year of operation. This figure is worrying and has to be studied in order to understand the real problems faced by Malaysian micro entrepreneurs. A qualitative study was conducted on a sample of 18 women micro entrepreneurs from Kedah, Perlis, Kelantan, Selangor and Penang using in-depth interviews. A set of guideline questions was constructed guided by the gender analytical framework and an adaptation of the Sustainable Livelihood framework, focusing on three aspects; financial capital, human capital and social capital as well as the livelihood strategies taken by the women. A thematic analysis done showed that the women entrepreneurs adopted several livelihood strategies such as doing innovation in business and producing various products to increase sales". In terms of livelihood assets, the women entrepreneurs had to grapple with gender issues of child care, lack of family support and negative perceptions from the community, insufficient raw materials and capital to expand their businesses. Based on the research, sustainable livelihood has not been achieved by women entrepreneurs as a result of the problems mentioned. A multi-sectoral intervention are needed to support women entrepreneurs such as providing quality child care centers, provision of capital facilities and ensuring sufficient flow of raw materials.

Keywords: *Women micro entrepreneurs, Sustainable Livelihood Framework, Gender Analytical Framework, Malaysia*

1. Introduction

Micro enterprises have contributed significantly to the Malaysian economy, and have grown in numbers and types over the past decades. Micro enterprise is seen as the best way to generate income because it is easy to start and to run regardless of the level of education of the entrepreneurs, offers flexible time frame and place (Janda et. al, 2013; Paoloni and Dumay, 2015). The government of Malaysia, through its agencies such as MEDEC, MARDI, FAMA, KADA and PERDA (to name a few), has provided many assistance such as financial, place, equipment and consultation in order to encourage the Malaysians to get involved actively in micro ventures.

The global trend shows increasing numbers of women being involved in microenterprise, citing varied reasons pushing them to be self-employed. The most cited reasons have to do with family matters; raising extra income to support their families, child care and flexible working hours were amongst those factors that shaped their decisions to be in business and in their search for work-family-life balance. Women were five times more likely than men in citing family reasons (Drine and Grach, 2012).

However, while the data indicate a large number of women starting micro-enterprises, the number of those who actually succeeded in developing their enterprises and generating a sustainable living from it is small. According to Bowen et. al, (2009) and Fatoki (2014), there were a few causes of micro business failure such as lack of innovation and capital power, poor location, lack of marketing and management skills, lack of experience, disaster, poor record keeping, inability to cope with growth and lack of family support; most fall within the domains of capital (social, financial, human, natural and physical) in the Sustainable Livelihood Framework (SLF). In this paper the SLF is used to examine the capital domain but limiting it only to three domains of capital, namely social, financial and human capital, in an attempt to understand the influence of capital on women's micro enterprises. In a way this is the limitation of this paper because it only used the SLF as the framework partially in the development of the in depth interview guideline questions and not in total. For this paper the Livelihood Assets domain is being used for analytical purposes by focusing on the capital which is the core domain in SLF. It should be noted that this paper is part of a bigger study on women micro entrepreneurs involving a much bigger sample.

2. Literature review

The focus of this literature review is limited to women entrepreneurs and the Sustainable Livelihood Framework (SLF), with a focus on the three dimensions of capital, namely social capital, financial and human capital. This literature does not address all the components of the SLF.

2.1 Women micro entrepreneurs

Based on the 2011 statistics of the Small and Medium Corporation Malaysia (SME Corp. Malaysia), there were 645,136 SMEs in Malaysia. Out of that, 80.3% were owned by men and only 19.7% were owned by women. The figure of women entrepreneurs is much smaller than men, though the global trend shows an increasing number of women.

Many findings have shown that micro enterprise gave positive impact on women entrepreneurs as well as their families such as releasing them from poverty and gender power control, higher income to improve their life security as well as families (Teoh and Chong, 2007). Furthermore, women entrepreneurs have been identified as the new engine for growth and the rising stars of the economies in developing countries to bring prosperity and welfare to the family and community (Vossenber, 2013). Meanwhile research in Malaysia done by Al Mamun and Ekpe (2016) found that there are four traits that have significant positive effects on the development of women micro entrepreneurs, namely, the need for achievement, cognitive indicators, entrepreneurial alertness and attitude towards entrepreneurship. These are some of the characteristics of the development of human capital in the SLF.

2.2 Sustainable livelihood framework (SLF)

Sustainable Livelihood was introduced by the Brundtland Commission on Environment and Development to eradicate poverty amongst people in rural area (Krantz, 2001). The strength of the SLF mainly relates to the main factors identified in the framework and their effects on people's livelihood. These factors do not work in isolation but there is a relationship between them (Department for International Development, 1999). The other advantage of using the SLF is that it is a versatile framework that enables the implementers to see the impact of interventions on poverty. Ideally it should be used before interventions are introduced, during the planning stage, because of its holistic approach which allows a planner to see the interconnectedness of the various domains impinging on a development's project.

In this study only three capital domains, namely social, financial and human capitals, have been examined and these are presented below. The rationale for limiting to these three capitals is supported by research that found these capitals to be the most binding constraint to micro business development and affect productivity (Berge et. al, 2012; Brunh et. al, 2010). Aldrich and Kim (2005) mentioned that social capital refers to social connections people use to help them obtain resources such as expanding networking, skills in building social ties, taking opportunities and chances of commercial success which are all important in business. However, women are often excluded from involving in social and business networks due to lack of time, culture, gender bias and marital status even though they should broaden their sources of information for business growth (U.S Department of Commerce, Economic and Administration, 2010; Teoh and Chong, 2007). Lack of time is often linked to the multiple roles that they have to play.

Financial capital is an important element in business start up and to maintain business growth. Financial support are needed in various forms such as seed and pre-seed funding and microfinance, and are important to produce resilient and successful women entrepreneurs in all sectors of the economy (Drine and Grach 2012; Teoh and Chong, 2007). In addition, management and financial skills are also important for business success. Microfinancing such as TEKUN and AIM have been adopted as a financing strategy by the Malaysian government though this strategy may not be sufficient for business to grow (Norudin and Azman, 2010).

The human capital domain refers to the capabilities of women micro business such as the level of education, skills, knowledge, health condition and experiences in conducting enterprises (Krantz, 2001), all of which are positively related to the success of entrepreneurs in managing enterprise. Research by Seghers et. al, (2012), show that entrepreneurs with low level of human capital capabilities find it hard to achieve their target in business compared to entrepreneurs with a higher level. Davidson and Honig (2003) showed that entrepreneurs with human capital are better able to solve problems during the start up of business as they are aware of lucrative business opportunities and have self-confidence.

3. Methodology

This was a qualitative research using the in-depth interviews with 18 women micro entrepreneurs in late 2015. A set of guideline questions was constructed by the researchers,

guided by the gender analytical framework and an adaptation of the SLF, focusing on three aspects; financial capital, human capital and social capital as well as the livelihood strategies taken by the women entrepreneurs. All interviews were recorded, transcribed and analysed using the Thematic Content Analysis but very much guided deductively by the SLF. Written informed consent was obtained before interviewing. Women entrepreneurs were from the states of Penang, Kedah, Perlis, Kelantan and Selangor who were chosen through the snowballing technique. They were selected regardless of their marital status, based on the following criteria; 1) running micro business, 2) 21 years old and above, 3) possess at least one year experience in microenterprises.

4. Findings

The socio-demographic profiles of the respondents revealed that the average age of the respondents was 36.8 years, while the highest level for education is the MBA and the lowest level of education is SRP (nine years of schooling). Nine had SPM (11 years of schooling). In terms of marital status, nine of them were married, three were widows and divorcees, respectively and one was single and never married. The average year of experience in microenterprises was 11.7 years. All of the respondents were involved in micro business and had less than five employees who were either amongst their family members or neighbours.

All 18 women were involved in what is considered as traditional business ventures usually linked to women, and these were services (13) and food manufacturing (5). In the service category, eight women were into tailoring. While the rest were either into spa, artificial flowers, textile and gold business, legal firm and ran a restaurant. The five in the food manufacturing were involved in the production of food products such as banana crackers, frozen food, sauces and pickled fruits and juices.

4.1 Social capital

This study found women micro entrepreneurs faced many challenges in running enterprises in relation to their **marital status**. Malaysians perception of women micro entrepreneurs who are widows and divorcees tend to be negative. The statement below illustrates the challenge:

“My neighbors always keep their eyes on me to make sure I am not talking with someone’s husband. There was the case of a tomboy who came to send kitchen stuff to

my house at night and they thought that she was a man . The community always looks down on me because I am a divorcee”. (Wan, 53 years old, mother of 4, divorcee).

In addition, these women also lacked or had no family support, either because the families were poor and had their own problems, or because the women did not have a good relationship with their families.

In terms of **decision making capability**, six women micro entrepreneurs interviewed typically placed the responsibility of a decision maker on their husband’s shoulders. Eja (30 years) a designer of wedding dresses and a mother of two, with a tertiary education, said, she would let her husband decide in all aspects including her business, because for her, as a Muslim, everything is dependent on a husband’s blessing.

“I will let my husband choose which dress is suitable for runaway and which model will wear that dress. My husband is working as government servant. After working hours he will come here because in this business he acts as the manager and controls the finance. So, basically he has two salaries. For me, I will get blessings from Allah if I have a good intention with my husband”.

The other 12 women, however, believed that they had the right to make decisions and that they had no problems with their husbands.

Even though she has a boutique and staff, Eja had problems in terms of **child care**. She did not trust any child care centres because of the recent issues regarding child abuse. Without a child minder she had to bring her kids to the boutique, but she often had problem focusing on her work especially when customers came to discuss about their wedding dress designs. Other women also mentioned child care as an issue that they had to deal with. There were also the issues of raw materials. For several women micro entrepreneurs who were into the food manufacturing business, they often had to face the problems of insufficient raw materials. Some of the materials like banana and seafood had to be imported from neighbouring countries.

4.2 Financial capital

Many women raised financial matters as a major issue, either in terms of purchasing of raw materials, fluctuating income, expansion of business or inadequate capital to be ploughed back into the business. To illustrate is the case of Saini, 44 years old, a divorcee and a mother of two children who said that she faced so many financial problems especially with fluctuating income in unstable economic condition. She blamed the government for increased cost such as

high electric tariff at her store even though she only ran a small business that did not yield much profit. Not only that, she had to deal with customers such as supermarkets and hotels who took a long time to settle their payments. Yet she was always trying to be innovative in business such as adding variety of products of frozen food from time by time in order to attract many customers. Eventually she became an AIM borrower to help with her financial issue, but she felt the system of group responsibility in ensuring payment made her suffer because several of the borrowers in her team did not pay their loans.

However, a case of success, was Wan (53 years old), a divorcee, whose business food products managed to expand to other countries with the help of government agencies. However she still felt that, at the end of the day, her profit was small because of the high costs incurred, but she continued in her expansion.

4.3 Human capital

One of the elements of human capital has to do with experience and capabilities. The average number of years in business is 13.7 years and a range of the highest number of 31 years and the lowest of two years. In terms of education, 13 out of 18 of women entrepreneurs in this study had diploma, SPM and SRP meaning that they were all educated and had at least nine years of education, making them a literate group. However 13 women entrepreneurs ran a small scale business such as handling tailoring at home. Perhaps this was a strategy to use existing premise for their businesses besides being home to take care of their families such as picking up children from schools, cooked and cleaned their houses. Usually their customers were from their neighbourhood, which limits their market. However, women entrepreneurs like Eja, (31) who had a degree in International business and who continued to do a diploma in fashion design to complete her interest to be a wedding dress designer, felt that education became the most important capital to run a business smoothly because education would determine how far people could envision their business. She would make sure her company would make a sale with at least seven bookings; one sale would give her RM 5000 profit. In fact she displayed the four traits identified by Al Makmun and Ekpe (2016) that have significant effects on success. These are the need for achievement, cognitive indicators, entrepreneurial alertness and attitude towards entrepreneurship.

5. Discussion

This study examined women entrepreneurs' challenges and strategies in their livelihood. From this research, it was found that women micro entrepreneurs were caught at the crossroads of production and reproduction (Sen, 2005) and “both production and reproduction are gendered” (Brush, 1999:161). It seemed that gender responsibility such as, taking care of children, household chores and raising extra money for family were mostly done by women. Those with small children without child care support faced problems because they found it difficult to focus on their business. There were five women who faced this problem as they had smaller children, and they either coped by taking the children with them or left them at home on their own or left to the older siblings to take care of the younger ones. For divorced or widowed women who had to face society's stigmatization they decided to endure or ignore or adopted a more aggressive stance in order to pursue their business. Lacking or without support from family members, “forced” them to work hard to make sure they could maintain their business. Doing home-based businesses offered flexibility to these women entrepreneurs to handle their reproductive roles, but this also posed limitations in terms of business expansion and/or operations. Their customers could be just from the neighbourhood unless they did marketing beyond their areas. Customers could be using parking spaces for example that the neighbours resented.

The literature on social capital includes decision-making capability to be an important dimension. Kabir et. al, (2012) explains that social capital is the enhancement in social prestige, decision making capability, cooperation between neighbours, and satisfaction of one's own business; it is about social relationship amongst individuals to producing the best results in productivity. Decision-making, in this study, is shown to be split into two camps; one group who still believed that the husband should be the ultimate decision maker and another who felt that they had the right to make decisions because they owned and ran the businesses. Though equality in decision-making is important in gender equality, it seems that it needs more than control of money and assets or even education to overcome patriarchal belief.

Women micro enterprises have always had problems in starting and maintaining their business because of lack of financial capital. As Robb and Coleman (2009) stated financial issues is the reason why women's business outcomes are normally lower than men's business. Though government agencies in Malaysia provided capital, these are small and the process

could be seen as negative by the borrowers, such as in the case of AIM. The small capital may not be enough to roll especially when payments are late in coming. It is time to evaluate microfinance in Malaysia and to see its impact.

Human capital gives a big positive impact on business growth of women microenterprise. McPherson (1996) mentioned that business would be bigger if entrepreneurs have human capital capabilities in all aspects. As cited by Davidson and Honig (2003: 306) "Formal education is one component of human capital that may assist in the accumulation of explicit knowledge that may provide skills useful to entrepreneurs". A study by Pingle (2005) stated that single women entrepreneurs (widow, divorcee or abandoned) had more freedom to focus on their micro business because they do not have to pay attention to their homes, but they still do not succeed because of limited economy opportunity. Similarly, in this study, women entrepreneurs produced a variety of products and services but they also faced limited marketing opportunity.

6. Conclusion

This paper is attempted to investigate the livelihood strategies and challenges amongst women entrepreneurs in Malaysia. In doing so, this study focuses on social, financial and human capital of the five capitals in the SLF by examining in-depth interview data collected from 18 women micro entrepreneurs. Based on the findings and discussions above, it is difficult to judge livelihood outcome conclusively. It seems that for several women it was difficult to achieve high income because of small profit margins but for those with better capital, the income could be higher. Actually more information is needed to assess the overall livelihood outcomes. However it can be concluded that to gain an acceptable livelihood outcome, women micro entrepreneurs should meet the requirements of all the capitals because they are connected to and impact each other. However, women entrepreneurs could not achieve this alone without the support from government agencies, family and community around them.

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Retaining Quality Employees through Career Development and Perceived Supervisor Support

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Abstract

This conceptual paper highlights the importance of perceived supervisor support in the relationship between employee career development and their intention to turnover. Career development should both cater to individual employees as well as meet the needs of the organization. It could serve as an important link to reducing turnover among employees in the initial stages of their career, but perceived supervisor support could possibly enhance the retention of quality employees among them. Upon review of related literature, this study suggests that career development is mediated by perceived supervisor support to reduce turnover intention. Additionally, it proposes that gender and race, by way of representative bias, shape employees' perceptions of supervisor support. This argument is sustained by the growing body of research concluding that supervisor-related perceptions can shape organization-related perceptions. The theoretical and practical significance and implications of perceived supervisor support are also discussed.

Keywords: *Career development, Supervisor support, Turnover intention, Gender, Race.*

1. Introduction

This research investigates the role of perceived supervisor support as a mediator in the relationship between career development and intention to turnover. A review of the empirical literature would be able to shed light to this area of inquiry and consequently offer suggestions to organizations on how to reduce employee turnover and retain quality employees.

The term *turnover* is defined by Price (1977) as the ratio of the number of organizational members who have left during the period being considered divided by the average number of people in that organization during the period. Frequently, managers refer to turnover as the entire process associated with filling a vacancy, whereby each time a position is vacated, either voluntarily or involuntarily, a new employee must be hired and trained. This replacement cycle is known as turnover (Woods, 1995).

A high turnover rate can affect productivity and increase cost of an organization (Butali, Wesang'ula, & Mamuli, 2014). Beer (1981) found that high turnover brings negative impact to organizations such as loss of productivity and profitability. Utter (1982) also agree that

productivity could drop in slump when there is replacement of employees by new hires. Besides the unproductive performance portrayed by new hires in contrast to veteran workers, productivity of trainers may drop as well during the training periods.

A global research involving 32 countries, 266 industries, and 506 occupations around the world shows that labor shortage risks is an important issue that every country will need to focus on in the future (Ward, 2014). Additionally, a global employment consultancy report shows that more than one of three talents around the world face difficulty finding a job and 38 percent of managers could not find a suitable talent (Graham, 2015). The serious employee shortage in the world will make an unparalleled challenge for all business leaders and policy makers over the next fifteen year and beyond (Freeman, 2006).

2. Intention to Turnover

Turnover intention is defined as an employee's intention to voluntarily change jobs or companies (Saeed, Waseem, Sikander, & Rizwan, 2014). The concept captures the individual's perception and evaluation of job alternatives (Mobley et al., 1979). When employees are not satisfied with their employment or when organizations do not trust their employees, the employees' intention to turn over will be greater. Hence, they will leave the organization and the duration of their job will be shorter (Pfeffer, 2007). Actual intention and turnover intention have been measured separately; yet, actual turnover is expected to increase as the intention increases. The results of the different studies provide support for the high significance of turnover intention in investigating the individual's turnover behavior.

3. Career Development

Career development is about the development of employees that is beneficial for both the individual and the organization. Effective career development programs enhance individual work performance by continuously learning and adapting, while the organization offers favorable developmental relationships with their employees. Learning and adaptability are important for employees to continue to strive for career success. Similarly, Rhoades and Eisenberger (2002) suggested training and exposure may imply a high level of concern for organizations to extend employees' potential in the organization. Employees who receive such developmental opportunities would boost their motivation and confidence in their work.

Subsequently, employees who receive such opportunities might repay their organization with the likeliness of extending their self-fulfillment, leading to reduced turnover intention.

3.1 Career Development and Intention to Turnover

The often changing business environment and employment relationship have created recognition opportunities for personal growth throughout employee careers (Baruch, 2003). The availability of career development could be seen as discretionary support leading to perceived support, and could be reciprocated with a willingness to remain as members of the organization. This is consistent with Liu's (2004) finding on IT workers in the United States, stating the importance of development opportunities as an important supportive HR tool to enhance loyalty for knowledge workers.

It cannot be denied that in the career development process, the organization must supply adequate information about its mission, policies, and support for self-assessment, training, and development. It is important to note that significant career growth can occur when individual contribution combines with organization opportunity. Increase in skills and the opportunity to manage their career successfully helps to retain valued employees (Chang et al, 2007; Sherman et al., 1998).

Learning and adaptability are important for employees to continue to strive for career success. Similarly, Rhoades and Eisenberger (2002) suggested that training and exposure may imply a high level of concern for organizations to extend employees' potential in the organization. Employees who receive such developmental opportunities would boost their motivation and confidence in their work. Subsequently, employees who receive such opportunities might repay their organization with the likeliness of extending their self-fulfillment, leading to reduced turnover intention.

4. Supervisor Support

Supervisors administer employees' work, providing direct and indirect feedback of their work, and serve as the pivotal person in influencing rewards, appraisal, and career development in an organization. Maertz and Griffeth (2004) theorized that attachments to supervisors could have influential effects on employees' turnover intention. Several studies showed that satisfaction with supervisory support reduces turnover intention (Cotton & Tuttle, 1986; Krackhardt, McKenna, Porter, & Steers, 1981; Lee, 2004). Maertz et al. (2007) called for

further research on the personal and situational characteristics for supervisors to extend employees' positive attitudes and attachment to an organization, indicating the necessity for examining the effect of supervisory support in providing performance feedback, trust and confidence, empowerment, and career development plans that could influence turnover intention.

Supervisory support has become a major topic in recent research (Eisenberger et al., 2002; Maertz, et al., 2007; Shanock & Eisenberger, 2006; Stinglhamber & Vandenberghe, 2003). These studies contribute to the growing body of research on the influence of supervisor to staff motivation and retention. Other intangible socio-emotional elements of supervisory support such as providing empowerment, confidence at work, personal guidance in career plans as well as treating subordinates with respect and trust are coherent with organizational support and care. Apart from work related feedback and development opportunities, personal relationships could affect a larger portion of those with attachment to the organization via favorable actions of agents (Levinson, 1965). This might explain the preference of Malaysians to work in harmonious and relationship-based workplace (Abdullah 2001; Pearson & Chong, 1997). Such a culture shows that authority and supervisory support play a pivotal role in influencing employee work related perceptions, attitudes, and behaviors (Ferris & Gilmore, 1984; Yoon & Lim, 1999).

4.1 Perceived Organizational Support and Intention to Turnover

One of many positive organizational aspects is perceived organizational support (POS) (Mowday, 1998). According to Eisenberger et al. (1986), POS is defined as the social exchange relationship that results from the exchange between an employee and the employing organization. Individuals with high POS would be less likely to seek out and accept jobs in alternative organizations (Eisenberger et al., 1990; Tuzun & Kalemci, 2011). This discovery is supported by Loi et al. (2006) who suggested that enhancing POS would lower employees' intention to leave the organization. Moreover, the concept of POS is seen as the key predictor of turnover intentions (Maertz et al., 2007). When employees believe that they are being supported by their employers, the employees reciprocate by having lower turnover intentions (Cropanzano et al., 1997). POS also has positive impact on employee attitudes and behaviors mainly because POS creates a sense of obligation within the employees to repay the organization through the organizational support theory (Eisenberger et al., 1986; Eisenberger

et al., 1990). POS can influence employees' felt commitment to care about the organization and to help it reach its goals, and this obligation can exert pervasive effects on turnover intention (Nasrin Arshadi, 2011).

4.2 Perceived Supervisor Support and Intention to Turnover

Maertz and Griffeth (2004) theorized that attachments to supervisors could have influential effects on employees' turnover intention. Their study demonstrated that supervisor attachments have separate effects on turnover cognitions—distinct from attachments and attitudes related to the organization itself. In return, employees tend to direct their actions toward the target from which it benefits them (Hoffman & Morgeson, 1999). Therefore, employers should consider the potential relationship between employees and the supervisor that directly affects the employees' turnover decision.

It is agreed that employees have different relationships with the supervisor and the organization (Becker, 1992; Dirks & Ferrin, 2002; Reichers, 1985) but by responding towards the perceived supervisor support (PSS), any result of responsibility should be generally towards the supervisor rather than the organization (Hoffman & Morgeson, 1999). By increasing the PSS and level of commitment, the organization can reduce the turnover intentions of their employees (Newman, Thanacoody, & Hui, 2012). PSS is crucial to retain employees in the organization (Gentry et al., 2006). These theoretical findings all strongly propose that PSS should cause attachments straightforwardly to the supervisor, and which should directly influence turnover cognitions.

5. Mediating Role of Perceived Supervisor Support in the Relationship between Career Development and Intention to Turnover

Employees tend to view a supportive supervisor as a form of organizational support. As they have good relationships with their supervisor, they believe their organization has a supportive work culture. Hence, employees feel the need to significantly curb behaviors that are detrimental to the organization such as having very low absences at work, reporting instances of theft, and avoiding a “work to rule” mentality. That is why many scholars' works demonstrate the significance of testing the employee-supervisor relationship. For example, when subordinates in a high-quality relationship are satisfied with their job, the positive effects

of the relationship will be translated into employees' commitment to the organization and their willingness to stay with the organization. The switching and opportunity costs are too high for satisfied employees to change jobs, making it clearly more beneficial for them to stay with the organization and contribute towards its overall wellbeing.

As career development is at one's control and responsibility, one should make choices, adapt to circumstances (such as organizational change), learn to grow, and control one's own destiny (Lips-Wiersma & Hall, 2007). The decision for employees to stay or leave might depend on whether the work is challenging, whether they gain support at work and personal growth. This requires employers to provide resources, tools, and the appropriate environment to ensure continued self-development.

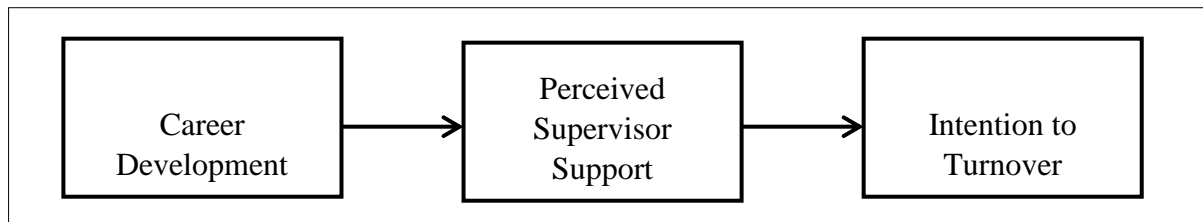


Figure 1: Conceptual framework

6. Discussion

In 1991, O'Reilly, Chatman, and Caldwell found that employees whose individual values did not match with the organization's values (low person-organization fit) were more likely to turn over after 20 months of tenure. It is imperative for the organization to note that retaining high performers is a big issue for an organization, since it can be devastating for organizational efficiency. Generally, organizations that provide relevant quantity and quality development schemes are signaling to employees their likeliness to develop a cadre of skillful employees to grow together with the business. Huselid (1995) suggested that progressive HR practices that embrace career-related practices could improve knowledge, skills, and the abilities of an organization's current and potential employees, and enhance the retention of quality employees.

Leader influence during socialization and perceived supervisor support were also negatively related to turnover (Eisenberger et al., 2002; Kammeyer-Mueller & Wanberg, 2003), as were interpersonal citizenship behaviors (Mossholder et al., 2005). Interestingly, another study found that employees who exhibited lower levels of supervisor-rated

organizational citizenship behaviors were more likely to quit (Chen, Hui & Segó, 1998). Such employees lack a high-quality relationship with their immediate line manager and may as a result be less psychologically attached to the organization (Pierce, Jussila, & Cummings, 2009).

In addition, demographic variables cannot be disregarded. Age, race, tenure, level of education, level of income, job category, and gender have been proven to affect employee retention and have been discovered to have established relationship with turnover intention. The intended contribution of this study is to increase our knowledge into boundary conditions for work design in influencing employee outcomes (Johns, 2010) by investigating whether a social characteristic relates directly to turnover intention. A unique perspective on the contextual influences of turnover was provided by Burton and Beckman (2007) who found that position imprinting (e.g., the experiences of position creators) and external pressures (e.g., normative expectations regarding typical experiences for the position) predicted turnover propensities. For example, employees who were different from their position's creator were more likely to turnover than employees who were similar to the creators. This can be concluded that employees with same race or gender with their supervisor, also known as representative bias, will feel more attached and therefore reduce the intention to turnover.

7. Conclusion

The increasing demand for knowledge workers has added bargaining power to knowledge-intensive organizations. Their needs and wants certainly should be fulfilled to help organizations in achieving a sustainable competitive advantage. Career orientation of this group of workers should be regained as part of HR policies to form a solid employee-employer relationship. In Malaysia, relationships among subordinates and supervisors are relatively important. A caring organization that appreciates its employees has to be conveyed through agents. The supervisory role deserves more attention in the future incorporating a larger role in the retention of employees. HR policies and practices that enhance personal growth and motivate the workforce would secure a durable employee-employer relationship via social exchange process, which brings a win-win situation that benefits both parties in the long run.

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Development and Implication of Gender and Women's Studies Curriculum at Public Universities of Punjab

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Abstract

In mid of the twentieth century, feminist movement commenced the discipline of women's studies to encounter the Ideological critique; a theoretical framework lacking laborious struggle. This study is based on curriculum development and concepts, which were discussed in the process of curriculum making of Gender and Women's studies in the Punjab. This study aimed to explore the process of curriculum development at graduation and post-graduation level with details of its updating, reading trends in students, teaching methodologies, and inclination of students towards research areas. A qualitative method of Interpretative Phenomenological Analysis (IPA) was used. The data was collected through in-depth semi-structured interviews from 15 participants. The interviewee included the head of Gender Studies Departments and faculty members of 6 universities and 1 college of the Punjab province of Pakistan. The data analysis indicated that each academic institution has similar process of curriculum development involving faculty, the Board of Studies and Academic Council. Curriculum is being revised on ongoing basis. In most of the departments, participatory and interactive teaching methods are being used. Reading habits are not greatly instilled among students. This research intended to trace out the locale of formative phase of main themes and fibers of courses in relation with indigenous gender tendencies. The study has suggested that acute involvement of development sector should be promised which will stage the local gender issues and will also open up a maiden window to academic side in the formulation of a more congenial and endemic syllabus.

Keywords: *Women's Studies, Gender Studies, Feminism, Curriculum, Pakistan*

1. Introduction

After the slogan of 'have and have not' the complete century was dedicated to it but then 20th century met with feminism; a movement of equality between man and woman. This movement was so potent in its area of work that history of time cannot suppress or can corner it because there was the matter of universe's main specie and that was human being. Every successful movement is always backed up with a clear ideology but initially Feminism was just a movement and have to face a lot of criticism but then academic and

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intellectual involvement develop a theoretical framework which leads Feminism as an emerging revolutionary epoch in the lives of woman.

As a mother theory, Feminism spread out in multicolor to cater the need of woman based on region and class (Sargisson, 1996). To introduce this fundamental theme of equality between sexes at gross root level through institutes and also to create an egalitarian society, department of woman studies were being started in Europe and then in the third world countries. Establishing Gender/Woman's Studies department is a step forward towards the awareness and importance of the ending of the oppression, which is being faced by woman in all parts of the world since the society, shifted to patriarchal style from matriarchal design. So, Gender Studies is not only a subject of life which is necessary to read but it's a dire need of the society for its survival otherwise it will be destructed by the hands of powerful, hegemonic man which is unbridled in his unquestioned authority over woman. As Feminism grow throughout the world and an ample amount of literature was produced by academics which in actual provide a straight pave to its practical form, which change the human relations in this world.

Gender and Women's Studies started at many universities in every part of world, in Asia, Africa, Europe, until it has become in Mary Maynard's words, 'something of a global educational phenomenon' (Maynard, 1998). Curriculum is the basic point, which constructs the minds of students. Curriculum really needs rigorous and competent efforts for its development and implementation in which all the aspects must be in caution to develop it. As subject, which is, intend to bring some social change and presented itself as intellectual branch of a movement which bring a great revolution must be designed with very conscious mind (Zajda, 2015). This research will clarify how the gender studies curriculum is designing and who are the constructors of it.

Women's Studies in Pakistan is initiated as a five-year project by Government of Pakistan under Women Development Division in 1989. Women's Studies centers were established in following departments initially, University of Karachi, Karachi, University of Sindh, Jamshoro, University of Punjab, Lahore, University of Baluchistan, Quetta, Quiad-e-Azam University, Islamabad. Now, after twenty-six years of development, Women's Studies is well-established, working and growing in universities of Pakistan. Initially, when this discipline was started, Women Development Division started it with collaborations and consultation with

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academic and gender activists with intention of developing a discipline, which can bring social change by identifying women as change agent (Higher Education Commission, 2012). Following are the departments which participated in this research.

1.1 Women & Gender Studies Department, Allama Iqbal Open University (AIOU), Islamabad

The Department of Gender & Women's Studies was established under the faculty of social sciences and humanities in Allama Iqbal Open University in 1997. Its offering Masters and post graduate diploma in Gender and Women's studies (Aiou.edu.pk, 2016).

1.2 Department of Gender Studies, Punjab University (PU) Lahore

Center of Women's Studies by Ministry of Women's Development was established in 1997 in Punjab University for women focused research. In 2001, this center was converted to academic department of Women's Studies. Currently, this department is working under the Institute of Social and Cultural Studies and offering Ph.D, M.Phil, MSc, BS (Hons.) in Gender Studies (Dws.pu.edu.pk, 2016).

1.3 Gender Studies Department, Government Fatima Jinnah College, Chunna Mandi, Lahore

Government Fatima Jinnah College, Chunna Mandi is only college of Punjab who offered Gender Studies in graduation and post-graduation level. Gender Studies department started in 2004 and get affiliated with University in 2005. This department is offering MSc and BS (Hons.) in Gender Studies (Gfjc.edu.pk, 2016).

1.4 Department of Gender & Development Studies, Lahore College for Women University (LCWU) Lahore

In 2004, Department of gender and development studies was established. In 2009, BS (Hons.) in Gender and Development studies and in 2011, the degree of MS Gender and Development studies was introduced (User, 2016).

1.5 Gender Studies Department, Fatima Jinnah Women University (FJWU) Rawalpindi

Department of Gender Studies established in 2004. Currently department is offering Masters and BS (Hons) in Gender studies (Fjwu.edu.pk, 2016).

1.6 Department of Gender Studies, Bhauddin Zikriya University (BZU) Multan

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Department of Gender Studies was established as an independent department in 2002. Earlier program of Masters in Gender Studies was offered under the umbrella of History Department. Department of Gender Studies offered BS (Hons) and MPhil (Bzu.edu.pk, 2016).

1.7 Gender Studies Programme, The Islamia University Bhawalpur (IUB)

Masters in Gender Studies started in 2009 under the umbrella of Political Science Department in Islamia University, Bhawalpure (Iub.edu.pk, 2016).

2. Research Methodology

The research design is Interpretive Phenomenological Analysis (IPA). The data was collected from seven departments, 6 departments from Punjab and one department was Allama Iqbal Open University (AIU) which is the public Open University and working under federal government. Total 15 interviews were conducted. In this particular research, sample size is consisted on 15 participants. Two faculty members were selected from Department of Women and Gender Studies (AIU) Islamabad. Three faculty members were selected from Department of Gender Studies (FJU). Two faculty members were selected from Department of Gender Studies (PU). Three faculty members were selected from Women Institute of Learning and Leadership (LCU). One faculty member was selected from Department of Gender Studies (GFJCU). Two faculty members were selected from Department of Gender Studies (BZU). Two faculty members were selected from Department of Political Science (IUB). All the Heads of Departments were interviewed. Purposive sampling technique was used. The major source of data is in-depth interview with participant. A semi-structured interview guide was used as a tool for data collection.

2.1 Data Interpretations

Process of curriculum development

All the universities have more and less same process of curriculum development. However, few universities have some additional steps in the process. In all the universities, at first level faculty developed the curriculum, then head of department review that, after it, courses are presented to Board of Studies (BOS) of every institute. After it gets approval from Board of Studies (BOS) it is presented to the Academic Council for final selection.

Curriculum development at faculty level

Most of the junior faculty members were able to talk about the details of first step of curriculum development not the rest of the departmental procedure. As a Lecturer from AIOU described her sources of developing a curriculum of “Gender Sociology” in these words, “*I am consulting books from library, reading articles, national and international journals, survey and reports of development sector*”.

All the public sector universities have the same criteria for formulating the curriculum. The role of faculty in curriculum development has a key role because they develop the first draft and after that discussion are preceded on it by different boards and curriculum is being finalized in the light of suggested changes so, first draft is a fundamental thing in the process of development and approval of curriculum.

Curriculum development from foreign faculty

All the universities consult western literature and curriculum while developing their own. But, there are two universities who have access to western universities through their collaborations with foreign universities directly in the curriculum development, and these are Fatima Jinnah Women University and Lahore College for Women University. Although in initial times, when Fatima Jinnah Women University (FJWU) developed their outlines, they seriously feel the need of their own research and published material, as during curriculum development procedure they did not find any indigenous material. Earlier in 2005, Institute of Education, London facilitated in curriculum development and for last four years FJWU has collaborative programs with foreign universities for faculty development, student’s orientations and curriculum development. Faculty development is ultimately helping them out in curriculum development with international exposure.

2.2 Curriculum at various boards

Board of Studies (BOS)

After the first design of curriculum from the faculty members, it is presented in Board of Studies (BOS) at first phase. Every department has its own Board of Studies, which is consisted on professors. It is the criteria of Higher Education Commission (HEC) that only academic persons can join this Board. All the institutes supported it.

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Furthermore asking, either all the members are from academia or few are from development sector too. As gender Studies is the off shoot of feminist movement and providing theory for gender specialists in the field so their participation is important. But a Lecturer from FJWU answered it in this way. *“All members are from academia. Few people are working in academia as well as development sector. So we can’t say that they are not in touch with development sector”*. But this is the case of one university only. In other universities, there are no details available that BOS members are also working or not in the development sector.

Gender Studies Department (PU) has no independent BOS as gender studies department is working under the broader umbrella of Institute of Social and Cultural Studies. So Gender Studies department has the same BOS as of the Institute of Social and Cultural Studies which has more sociologist than gender experts. In charge Chairperson explains this situation in these word *“...Although there are few gender experts in the BOS. But, we didn’t face any issue. We are vocal enough to defend ourselves....”*

On the question that whether BOS contribute sufficiently in the curriculum development when it is presented to them for approval or not the answer was mixed.

Academic Council

Syllabus of all the universities goes to the Academic Council once it gets approved from BOS. Academic Board consists of experts of the subjects from academia as well as from other sectors.

Model of Allama Iqbal Open University

Allama Iqbal University has more enriched and stern process of curriculum development, As, chairperson of Department of Gender and Women’s Studies AIOU explained in this way:

“First of all, we have our internal meetings, head assigned the work, then first statutory body, we invite expert from different areas. There are panel of 20 people and we present our outlines there with readings list. Expert arise questions and give suggestions and discuss rigorously the whole outlines. Then we finalize it and write minute. We have a detail post proposal form. Then that proposal will go into faculty board, there are fourteen departments, all sit together, we, and expert from outside, then we discuss it in detail. Then, we write minutes of it and few changes occur, along with this, those minutes goes to the academic council, there are people who have perspectives in Gender Studies and few ask, “what is gender studies”. So, this is the process, its two years process of approval. If you want to change it 25%, we can do that. However, if it is more than it, again it’s a two years, rigorous process. Then it will go to Committee of course”.

Curriculum of Govt. Fatima Jinnah College, Chunna Mandi, Lahore

Fatima Jinnah College is an affiliated college with Punjab University so they have an entirely unlike process with comparison of other departments. They can teach the courses only which are instructed by the Punjab university.

2.3 Revision of curriculum

Gender and Women's Studies department of Allama Iqbal Open University has revised their curriculum twice since 2007. Pattern of PU is narrated that they change curriculum after three years and in other departments/Institute, curriculum is revised on ongoing basis and change their curriculum time by time. The Curriculum of Gender Studies Department (GFJCW) is not revised since it started.

2.4 Reading habits in students

Most of the participants were agreed that students do not have reading habits. Participants have viewed that it is the dilemma of Pakistan that students do not go for readings other than their notes. Although all the departments emphasize that they put efforts to make students develop reading habits but in vain. Few participants said that even students hardly go through the notes. As a faculty member from FJWU said that "*Very few*". *Students ask for notes only. I strictly do not give notes to them. Some students listen from those who read the books. Some only rely on lectures. But there are no reading habits in students. I encourage who have read and let her to speak so that the students can listen who didn't go through that. Because it's not possible in the class of 70 to 60 to give individual pressure. And if we embrace students if has no avail*".

Only Chairperson of BZU said that "*they have a system in which students go through various literatures, national and international and they are even well aware than us*". Except her, all members were of the view that reading habits in students are not observed.

2.5 Teaching methodologies for Gender/ Women's Studies

More or less all the departments are using very interactive and participatory approach in their departments of Gender Studies. All are conducting seminars, activities, multimedia, question answer sessions and workshops for students learning. But teacher role is primary. Departments of FJWU and GFJCW do movie screening on related topics. Lecturer from

(GFJCW) mentioned that they choose those methods, which can facilitate students to get good marks as at the end students good score is her priority.

As, Allama Iqbal Open University has different mechanism over it, their Chairperson mentioned her design as follows:

“We have additional and adjacent faculty, we hire part time tutors. I have 22 tutors, 50 students are attached with one tutor. In each course, two assignments are prepared by students. Students send assignments to tutors and seek help if they need in studying. After that, students appear in exams. However, in between that, we conduct workshops. Earlier, all the students were invites to Islamabad campus, it was a bit hard to manage, now, we have video conference system in Lahore, D.J. Khan, Peshawar, Muzzafarbad and Karachi. There are seven centers where they join us and ask any question. This is how we manage”.

Major research areas of students’ choice

It is analyzed that students choose the topics on which they can easily get data. Students go for easiness in their researches. Very few students come with innovative topics. Students usually want to do research on local issues and its problems and explore awareness levels etc. Still there are few students who work on innovative and challenging ideas like *“In Allama Iqbal Open University, students are working on “Highly Educated women prostitute of Multan”, “Abused and Harassment in Gujjar khan” and there is a Sawati girl who is working on homosexuality but it is really timeconsuming for students in distance learning”*. A student from Punjab University working on *“developing local model of Empowerment”*.

3. Discussion & Conclusion

It is concluded that all the universities have same process of curriculum development. Curriculum is initially developed by faculty members and then its goes for further stages of BOS and academia council after their approval it is implemented. Most of the Boards and councils are based on faculty members of various colleges and universities. In the subject like gender studies, it is important to include both the perspectives of academia and development sector. AIOU also follow the same procedure of curriculum development but with some extra meetings and boards, which ensure equal and best contribution of both development and

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academia sector. Curriculum is revised in university on an ongoing basis. Although its university rule that curriculum will be revised in every three years (Higher Education Commission, 2012). PU ensures to revise their curriculum according to it but in other universities has an “ongoing process”. As, Mitra, Bhatia, & Chatterjee (2013) also the same as Women’s Studies in India remains “dynamic and alert on women’s issues”. Participatory and interactive approaches are using in the departments/institutes to teach Gender Studies. The system of teaching of AIOU is different as they are offering distance-learning program. Reading and Conducting and be involved in Research is not desirable in all the students from all departments/institute. Very few students are working on any guanine topic, which is emerging from cultural issues. AIOU has more diversity in their topics as their students are from diverse background of country. But, local narrative on gender is not being produced.

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Implementation of Flexible Working Arrangements: An Insights from a
Multinational Corporation in Malaysia

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Abstract

One would tend to think that an international banking group that has had years of previous experience in carrying out flexible working arrangements (FWA) in its 1,200+ branches worldwide would have it easy in implementing what seems like a tried-and-true system in its wholly-owned subsidiary in Malaysia. The answer might surprise you: apparently, FWA does not go by the one-size-fits-all model. EastAsia Bank* (**not its real name*), is a wholly owned subsidiary of an international bank that has a presence in more than 70 countries. True to its claim of upholding diversity and inclusion and promoting practices that improve work-life balance, EastAsia Bank been implementing two forms of FWA since 2011 and 2012, respectively, with the first form being flexible hours – an arrangement where employees have flexible starting and ending times at work – and the second form being a “Work From Home” (WFH) programme that allows its employees, as a standard, to work from home at least one day each week. EastAsia Bank’s parent company has been successfully implementing these two forms of FWA – with the addition of part-time work – in its other offices in various parts of the world since 2007. It has developed, invested in, and refined, over the years, a solid system and infrastructure for its FWA programmes, which includes the appropriate hardware and software that allows its employees to work from home within the security of the company’s virtual private network (VPN). A case study method has been conducted to examine how EastAsia Bank could successfully implement in Malaysia the exact same model that has previously met success in its other offices around the world. Surprisingly, such is not the case.

Keywords: Flexible working arrangement (FWA), implementation, Malaysia

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VIOLENCE AGAINST WOMEN

How have post-9/11 Wars Been Gendered?

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Abstract

The study evaluated the gendered representation of ‘War on Terror’ in the wars in Iraq and Afghanistan. In order to do that, the study looked at the participation of women in the UK and US armed forces as a case study. Women’s violence was examined as opposed to their established gendered roles with instances of female icons participating in these wars in Iraq and Afghanistan. The study includes historical background of role of women in war, how to understand manhood in relation to war, the social construction of women in relation to war, feminist perspectives (colonial feminism and pacifist feminism) towards the wars, and the transformation of women from Home-Front to Front-Line after the 9/11. To understand representation of women and collect data, the reports by UK Ministry of Defense(MoD), UK Parliament records, and reports by the US Department of Defense were used. In particular, the sources published after the 9/11 have been analysed in an effort to provide better analysis of notion of women in relation to the wars. It means that the study incorporates the years between 2001 and 2014. The study figured out that the rhetoric of women’s rights was used as a justification to wage the wars in Iraq and Afghanistan. The sources were selected through their discussions about the place of women in relation to that of men in the wars. That is another analysis of the research that the representations and roles of women were defined to consolidate the notion of hegemonic masculinity. In a nutshell, this study has examined the relation between gender and war in an effort to understand how the wars after the 9/11 have changed gendered roles.

Keywords: *femininity, masculinity, gendered violence, September 11, Iraq, Afghanistan*

1. Introduction

1.1 Gender and War

Gender is not only being a woman or a man biologically; it also includes factors of race, class, religion, ethnicity, and age. Social constructions for women and men represent how to properly behave in society as either male or female. As a result of this social construction, women and men's behaviours are crucial to interpreting their social relations.

Looking at wars through gendered lenses has led us to redefine the conventional gendered roles. Contrary to the traditional definition of war as exclusively the problem of men, underscoring the place and representation of women in post-9/11 wars gives studies related to gender and war new leverage to evaluate the wars properly. It is not only because women have been involved the wars as warriors and fighters, but also because women have involved the

wars from every perspective of war in different roles.

Moreover, different feminist perspectives towards the wars have characterized these new gender roles. They have looked at the relation between gender and war and tried to understand how wars have been gendered. In particular, these kinds of studies have increased as a consequence of the wars that have occurred since 9/11 (Riley, Mohanty, and Pratt, 2008).

1.2 The Effect of 9/11 on Women's Liberation

As Sjoberg (2010b, p.169) points out, gender matters in understanding 9/11 and other identity conflicts on various fronts. Following the 9/11 attacks in September 2001 in Washington and New York, the Bush administration began talking about Afghani women's liberation under the Taliban regime and subsequently declared the 'War on Terror'. The War on Terror aimed at fighting the Taliban regime in order to protect the rights and dignity of women (Hunt & Rygiel, 2008, p.51).

Elshtain (Elshtain, 1987; as cited in Sjoberg & Gentry, 2007, p.4) explains the representation of women in wars by defining them as 'Beautiful Souls'. Beautiful Souls are those who are expected to be helpless against the wars, and men therefore handle protecting them because they are too naïve to fight with enemies. They have been the justification of wars because they are innocent of war itself (Elshtain, 1987, p.167; as cited in Sjoberg & Gentry, 2007, p.4).

2. Literature Review

Different Perspectives on the Post-9/11 Wars

2.1 Historical Background of the Role of Women in War

As Bhabha points out (Chandler, Wang, and Fuller, 2010, p.67), women have always been involved in wars. They have supported their husbands and sons, suffered loneliness and loss, experienced systematic rape and other forms of sexual violence and rebuilt devastated societies. That is why it cannot be claimed that war is solely the issue of men, as women have taken part in wars in different roles.

Women have served not only as nurses and support personnel, but on the front lines, as claimed by Levin (1992,p.612). However, they have been removed from wartime jobs after wars have ended. They have been expected to return to their conventional roles at home.

2.1.1 Biological Differences

Goldstein (2001, p.2) states that 'men and women are a certain sex'. Men and women are characterized by their biological nature. Both men and women are treated according to their biological sex role as men and women. Men are men and women are women, deriving from their physical traits and their genetic makeup (Braudy, 2003, p.10).

Furthermore, as a result of women's biological differences, characteristics associated with men, such as strength, protection and leadership, are given more privilege in wartime (Sjoberg & Via, 2010a, p.3). Women have become the victims of their biological nature, because of being smaller, shorter, weaker versions of men (Britt et al., 2006, p.111).

2.1.2 Cultural Differences

Culture is a crucial element that helps to shape women's and men's identities (Detraz, 2012). According to cultural variations, women and men learn how they understand themselves and how they interact with each other. These variations also include how they and their roles are understood by civilized society and by the state (Woodward & Winter, 2007, p.3).

As Sjoberg & Via (2010a, p.44) claim, many militaristic cultures emphasize the physical and social traits of a soldier. Needless to say, this culture involves men more than women. Therefore military culture refuses the participation of women in the armed forces in an effort to maintain male domination (Woodward & Winter, 2007, p.21; Lindsey, 2000, p.564).

2.2 How to Understand Manhood in Relation to War

Each culture contributes the test of manhood as a motivation to fight (Goldstein, 2001, p.5; Prugl, 2003, p.336). The test of manhood has paved the way for men to prove their manhood as soldiers in wars because this motivation has been equated with military service and toughness under fire (Detraz, 2012, p.31).

Masculine status utilizes its hegemonic position in the armed forces by denying female characteristics, such as being emotional and weak. In doing that, men consolidate their power over women and dominate the majority of the armed forces in the UK and the US. The figures supporting this concept are note-worthy, as Woodward & Winter (2007, p.15) emphasize, in the British Army, which is widely accepted to be masculine in character, 92 percent of trained personnel are male. In the US, the situation of women is not drastically different. Women only make up around 14.5 percent of the active duty personnel in the US Army (Detraz, 2012, p.56).

This kind of notion refers to hegemonic masculinity, which is defined as the version of masculinity associated with the powerful, the successful and the dominant (Detraz, 2012, p.30).

2.3 Social Construction of Women In Relation to War

Women have conspicuous responsibilities toward their family and societies. Their roles rest on nurturing, bearing and raising sons to send off to war to fight for their nation (Sjoberg & Via, 2010a, p.71). Evaluating the role of women against these established roles opposes their established biological and socially constructed qualities.

On the flip side, in modern wars, women and femininity and war have uncanny relations to each other. The new form of wars has changed the role of women, but not the spirit of the armed forces. It is claimed that they are not always the victims of wars, but that they also attend to wars as warriors, and that they are not naturally more peaceful (Chandler et al., 2010, p.140, emphasis added).

The meaning of presence in this claim does not rest on the percentage of women, but rather the role of feminine characteristics of women regarding wars. Riley (2008, p. 1193) assesses that their bodies have been seen as bodies to be moved, manipulated and sometimes to used to emphasize weakness, vulnerability, and helplessness.

2.4 Does Gender Matter In Understanding the Post-9/11 Wars?

2.4.1. Colonial Feminism

Post-9/11 wars have been built on the women's rights. Liberating women served as the justification of the wars in Iraq and Afghanistan (Oliver, 2007, p.39). This kind of thinking around the liberation of women has occurred in two ways. The first is through the inclusion of women in the armed forces, even though this inclusion is limited. The second is through the invasion of Iraq and Afghanistan by the US and the UK armed forces (Eisenstein, 2002; as cited in Sjoberg, 2010b, p.76).

Colonial feminism identifies women as in need of protection and in need of rescue (Sjoberg, 2010b, p.77). These feminists have deployed the language of humanitarian rescue (Lughod, 2002; as cited in Khalili, 2010, p.18). Wars have been waged under the banner of liberating women.

2.4.2. Pacifist Feminism

While colonial feminists have used the rhetoric of women's rights as a justification to

fight wars, the thesis of pacifist feminism or maternalist feminism (Conover & Sapiro, 1993, p.1082) is based on peaceful negotiations. Maternalist feminism has underscored this characteristic and claimed that the reason for being peaceful stems from social experiences. Regarding social experiences, the way women look at wars, and women perform in wars, has been shaped by these social experiences.

Women are seen as pacifists and victims and naïve about the nature of war. This kind of explanation prevents women from being violent and encourages them to support peace negotiations. Sjoberg (2010b, p.144) emphasizes that women's peacefulness make them a useful addition to negotiations.

3. Findings and Discussion

The Participation of Women in the UK and the US Armed Forces

In modern wars, the presence of women involved in the wars has been conspicuous in the armed forces. Detraz (2012, p.52) states that because of the participation of women in all militaries, there is a debate about what the participation of women means for the military institution. Riley (2008, p.1193) asks the same question about the meaning of the presence of women's bodies within the military and other social institutions for gender practices.

Have they sought gender equality in the armed forces as citizens of their countries as men have, or have they seen the military institution as a paying job?

3.1 The Reason to Participate in the Armed Forces: Gender Equality or Paying Job?

Technological developments, called Revolution in the Military Affairs (RMA), have paved the way for women through the operation of equipment (Carreiras, 2006, p.74). Even though women have been the victims of their biological innateness, such as being weak physically, with this advance in technology, they have been able to attend the armed forces.

On the other hand, Carreiras & Kummel (2008, p.9) argue that despite great technological developments in military institutions, combat is still associated with physical and psychological experience. Braudy (2003, p.15) confirms this explanation, stating that as the Gulf War and the war in Afghanistan have shown, war is still a combat of bodies because even smart bombs have their limits. Eventually, women have needed this ability and strength in order to meet the standards that are established on the notion of manhood.

This kind of complexity stance has lead to evaluate a 'market-oriented approach' that is

valid for military institutions as well, even though these institutions are male dominated.

The market-oriented approach (Carreiras, 2006, p.85) has disregarded women's disadvantaged positions in the armed forces, and women have thus tried to maximize their economic advantages. Women have seen the armed forces as a paying job that enables them to advance their interest. In doing so, they have received guaranteed salaries, fringe benefits, or job security (Carreiras, 2006, p.85).

3.2 Women's Violence as Opposed to Their Established Gendered Roles: Instances of Female Icons Participating In Wars In Iraq and Afghanistan

Jessica Lynch is a female soldier who served in the US Army. She became the war's hero as a result of attending the US 'War on Terror' (Detraz, 2012, p.56). She became the female face of the wars in Iraq and Afghanistan, and her involvement supported Tessler & Warriner's (1997) claim that there is no evidence that women are less militaristic than men (Caprioli 2000, p.56). Oddly enough, the figure of Jessica Lynch has been used as a representation of all US women soldiers (Riley et al., 2008), and she has been one of the most prominent instances of war-like feminists. She challenged the established gender role of women as caregivers, and her situation led to a re-examination of the ideas of masculinity and femininity. However, Detraz (2012, p.125) claims that because Jessica Lynch was from a small town in West Virginia, she only joined the military in order to see the world and make money to go to college.

Not only Jessica Lynch, but also Lyndie England, Major General Barbara Fast, Major Karpinski, and Secretary of State Condoleezza Rice have all acted like men (Hunt & Rygiel, 2008, p.197). By involvement in the wars as masculinized women soldiers, it is claimed that these women have nothing to do with women's rights, women's equality, and freedom. At the end of the wars, their involvement went unnoticed, and they had to live on their own, as Jessica Lynch did with a disabled body (Hunt & Rygiel, 2008, p. 197).

The point here is that women soldiers have not been chosen randomly; rather certain women have been used as icons, and they are characterized as if they represent all women of a certain identity, position, or profession (Riley et al., 2008). Condoleezza Rice became one example of these soldiers. She represented all women of color in the US, just as Jessica Lynch represented blonde, white female soldiers.

Not only female soldiers became symbols. Laura Bush, the former First Lady of the US, and Cherie Blair, wife of then-UK Prime Minister Tony Blair, have been female icons of these

wars (Detraz, 2012, p.144). After 9/11, they made similar speeches about Afghani women's rights and supported the participation of women in the wars as if this action was a crucial step for women's liberation and equality. Bush and Blair both discussed women in Iraq and Afghanistan, stating out that 'they have an obligation to speak out' (Laura Bush, 2001; as cited in Hunt & Rygiel, 2008, p.56).

3.3 Exclusion of Women From the Front-Line

Even though women's inclusion in the armed forces varies from county to county, women have been excluded from the armed forces to a much greater extent, especially since the military institution in general and the armed forces, in particular, have been characterized as masculinist organisations (Woodward & Winter, 2006, p.60)

Vojdik (2002, p.267) and Prugl (2003, p.335) emphasize the male warrior identity, admitting that women in combat zones challenge this identity, and also undermine male bonding and the cohesion of troops.

On the website of the UK Parliament, it is stated that the current policy of the exclusion of women would remain the same, and that admitting women would involve a risk under the conditions of a high-intensity, close-quarter battle in terms of combat effectiveness (UK Parliament, 2002, UK Parliament, 2010). This publication concludes by suggesting that for those who wish to serve their country, there are a maximum numbers of trades available (UK Parliament, 2010).

In the US army, the presence of women is not noticeably different from that of the UK army. Women make up around 14.5 percent of the active duty personnel (Detraz, 2012, p.56), and they are still prohibited from direct combat roles. As determined by the US Department of Defence, even though women have been deployed in the military, their presence is limited.

Case Study: Gendered Representation of 'War on Terror'

After the attacks in September 2001 in Washington and New York, with the support of the UK, the US initiated a military response in Afghanistan and Iraq (Woodward & Winter, 2007, p.34). These attacks have been regarded as a threat to the US national identity. As a 'liberal' and 'democratic' nation, the administration of President George W. Bush decided to wage war against the Taliban and Al Qaeda. In an effort to rally public opinion, the Bush administration used gendered stereotypes of women.

4.1 Women's Liberation as Justification of Wars

Every person in the population had a role to play. As a result of their traditional gendered roles, women experienced being characterized as maid-in-waiting and helpless victims of the wars (Dombrowski, 2005, p.1). In wartime, they are placed in the category of weakness, vulnerability, and helplessness, even if they are involved in the wars as soldiers. Still, in the 'War on Terror', the Bush administration declared that the reason to wage war was to protect the women's rights. With the construction of femaleness and femininity, humanitarian rescue narratives served the Bush administration to anchor the justification of wars (Khalili, 2010, p.18).

Sjoberg (2010b, p.74) clarifies that these rescue narratives have been used as a protection racket. That is to say, in an effort to rally public support, women have been seen as victims that need to be rescued and protected (Sjoberg 2010b; Hunt & Rygiel, 2008; Carreiras & Kummel, 2008; Detraz, 2012).

4.2 Reinforcement of Masculine Images: Hegemonic Masculinity

Men were those who wielded violence, and as a result of social expectations, war is believed to be male behaviour (Inayatullah & Riley, 2006). In so acting, the military institution has become a place where men have been able to maintain their masculine characters. In order to be able to preserve their places, men have tended to exclude women from this institution. This endeavour has been called 'preserving patriarchy'. Patriarchy has required male superiority in wartime and tried to maximize its power over women and their femininity.

This situation has created a hegemonic masculinity, which has been one of the prominent types of masculinities. Hegemonic masculinity has been associated with power and men. Kronsell (2005, p.281) and Tickner (1992, p.6; as cited in Sjoberg & Via, 2010, p.43) clarify that this masculinity refers to certain masculine norms and values that have become dominant in specific institutions of social control.

Even the images of women attending the War on Terror as soldiers have been used to maximize US male soldiers' domination. Jessica Lynch became one of the examples of this situation. Even though her participation was appreciated on the eve of War on Terror as a female Rambo (Detraz, 2012, p.57), her capture was used to encourage male soldiers to action, as claimed by Bragg (2003, p.124; as cited in Riley et al., 2008, p.36). Eventually, despite her

participation, she was defined as a woman who is required protecting by courageous soldiers from mistreatment at the hands of Iraqis (Inayatullah & Riley, 2006, p.199; Detraz, 2012, p.57).

5. Conclusion

This study has examined the relation between gender and war in an effort to understand how the wars after 9/11 have changed gendered roles. The difference between sex and gender showed that both men and women have been identified with their sex and their characteristics. Established gender roles about how to be a man and a woman enabled a prediction about women and men's identities.

The main point here is the rhetoric of liberation. There were different kinds of perspectives in understanding the notion of liberation. From the feminists' point of view, it meant equality with men, being against the wars, or protecting women from the wars. However, liberation as defined by the Bush administration stated that women's liberation and freedom could be achieved through men and male-dominated military institution. So, the representations and roles of women were defined to consolidate the notion of hegemonic masculinity that men have always held.

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Matchmaking and Traditionally Arranged Marriages and Domestic Violence in Rural Sindh, Pakistan

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Abstract

This paper aims to explore the experience and understandings of men about domestic violence and concepts regarding the different types of marriages performed in the rural Sindh, Pakistan. The participants lived experiences of the male participants' have been explored to find out the major effects of matchmaking and traditional types of marriage approaches. Apart from that, the men's perception, social, cultural, and religious beliefs regarding the marriage have been discussed that how does matchmaking and traditionally arranged marriages influence the domestic violence in rural Sindh, Pakistan. Thus, a qualitative study on 12 in-depth interviews with married men from three different age groups – young, middle, and old age of men were undertaken. Data were analyzed using NVIVO software. The major findings indicated that in this type of traditional marriages, men enjoyed the power and superiority over the women, and women are beaten up frequently by husband or by the rest of the male member of the family.

Keywords: *Marriage, Domestic violence, beliefs, Influence, socio-cultural, Rural Sindh.*

1. Introduction

The marriage is supposed to be considered as the most fundamental element of the family unit in Muslim societies of the world, which causes to increase the generation as whole. However, (Qayyum, 2013, pp.20-25) argued that marriages in Sindh, Pakistan are most of the cases settled on the different realities for instances: the local term used in this regard are, De Wath or watta satta (Exchange marriages), Vanni, (to settle murder or dispute) khoon Baha (the custom to settle dispute and murder), khapaen (to sell out bride on price) Badle Sulah (to settle other disputes) minor disputes by the family or community and Haq Bakshraen (Marriage of female with Holy Quran) and in last the arranged marriage (marriages settled by the groom's and bride's parents family members). Such types of marriage are practised in many parts of Sindh, Pakistan. Though, there is the concept of love marriage in Pakistan, yet many of the couples in the rural areas, test the death or killing by the groom/bride family. There are some

figure of some provinces and districts of Pakistan, Such as in the Sindh, Baluchistan and Punjab and its some districts, like; Kashmore, Jacobabad, Jaffarabad, Naseerabad, Dera Ghazi Khan, Muzzafargarh. It was estimated that marriages which were settled or practiced under the customary practices were more than 77%, and 12% of the marriages were practiced to settle their old scores and disputes.

Moreover, the highest number 85% of marriages were practiced and settled as an exchange marriage, and in this type of marriage one's siblings are married to another family. Furthermore, some districts of Sindh, such as Jacobabad having (66%) and Kashmore 78% of frequent arrange marriages, which was higher than rest of the districts in Pakistan. However, due to this significant figure of exchange marriages violence generally and particularly domestic violence was found in abundance in these districts of Sindh, Pakistan. Hence, this can easily be concluded from the obtained data and research that the marriage and its way is performed and practised in Pakistan is really having a biggest issue and causes the domestic violence at large. Pakeeza (2015) argues that patriarchal gender system, social, cultural and institutional structural framework also cause the domestic violence in Pakistani society. And this also continues suppression of rights of women and their degraded social status as well.

2. Literature review

2.1 *Meaning of marriage to men*

Multiple and interesting views of respondents were found regarding the marriage and they have different consideration for marriage such as: Marriage is social, cultural, want of children, religious need, biological and sexual needs. Apart from that marriages are also performed to avoid the adultery and sins. However, Marriage is necessary for house chores performed by wife and it is performed to full fill the need of sex of both genders, it is performed due to its parents' wish, need of children specially the want of son child for heirs of property. And more for the customary works, compulsion due to exchange marriage in which this is compulsory for the other side to have marriage at same time at once and marriage is also performed to settle the old scores and forced marriages are also performed in this regard. And sometimes need to money and some culturally sell the bride on money or on the piece of land, (cash or kind) to full fill the marriage expenditures and so on. Bhattacharya (2014, pp.87-191)

argue that selling of bride is considered to be the commodity to the women in the some tribal or rural areas of Sindh, Baluchistan, and KPK Pakistan as well (cited in Noor, 2004: 48). While, forced marriages either in Islam or Pakistani law is prohibited yet this type of marriage is performed despite the fact that giving the customary interpretations and justifications (cited in Badawi 1980). However, another kind of marriage is also being performed “Haq Bakhsraen” which literally mean “to relinquishing the right to marry by women” is also prohibited in Islam and by the law of Pakistan, yet this is performed because the parents don’t have the suitable relation to marry the girls or don’t want their property and share to be distributed to another family. And other reason is caste system especially the Syeds and Makhdooms who don’t want their daughters or sisters to be married in the lower castes of Sindh, Pakistan. However, the issue of class and caste system in this type of marriage also prevails as one of the major reason. And this type of marriage is still have a tendency in Sindh and southern Punjab part of Pakistan, and in law there is seven year punishment as well (cited in Pianta 2013). However, some girls in the young age or in the ten age she is married to Holy Quran also, to intact the property is the main cause of this marriage in some caste and class system (cited in Noor, 2004: 42). For instance: “theory of Marital Power” describes by (Cromwell and Olson, 1975) that there is a supposition that power descends in three areas: power bases, power processes and power outcomes as well. Power bases: This include the assets and resources that offer the basis for just one partner's domination around another. Power processes: This include the interactional techniques that an individual uses to get control, for instance: negotiation, forcefulness in addition to problem-solving. While, power and result passes on who truly makes the decision. According to this specific theory, individuals’ partners who lack power, could be more likely to physically punishment and marital power include men’s power and patriarchy which, to certain extent may cause to domestic violence. But this may not be limited to every community or society where there are women empowered in the social system of society (Loue, 2001, p.33).

2.2 Narrations of men regarding the concept of marriage

There are different perspectives and narrations of men respondents to describe the marriage its meaning and concepts and role of men within the marriage relationship. Further, the different narratives have been assumed by the participants’ such as: Marriage performed in

the rural areas of Sindh particular in Dadu are traditional types and different from urban areas of Sindh and Pakistan as well. In Dadu rural the concept of marriage is different. Such as:

De, wath, watta satta (exchange marriages), arrange marriages, Vanni (to settle the old scores), Haqbkhsraen (marriage with Holy Quran), caste system marriage (within castes, like syeds, Qureshi, pirs, etc) or endogamy, khapaen (to sell the bride on money or Zameen (field/farm). And such marriages are just performed to keep their rites and traditions alive, in which women most of the cases suffer physically and mentally. (Haji Economic student)

He stated that the traditional types of marriages performed in the said areas are very common and these marriages are not performed on the wish of women or considering their rights, rather these are performed due to uphold the hegemony of patriarchal society and to uphold their old traditions and rights of society and culture. And in such types of traditional marriages men enjoy, because he has all power over the women and superiority as well. However, the women in marriage relationship suffer a lot mentally and physically. While failed into performing the matchmaking marriages and traditional types of marriages of this particular society women suffer from the domestic violence and are frequently beaten up by either man in the family. Gangolo & Mc Carry (2006) defines that there are some communities like Pakistan and Bangladesh because of caste system force them to marry within community in the regional aspect to keep their identity alive (cited in Barot, 1998) and also force the couple to marry with their will to uphold the customary practices by the cultural practices of community and society in the region they are living in. above all, this only don't violates the human rights but also influence the domestic violence in the south Asian communities. Another respondent stated that:

Sometimes in the rural culture marriages are performed due to take revenge of aggrieved party, and women/girl is kidnapped and marriage is settled by the enemy with women. And thus, forced marriages are also performed occasionally. (Akbar farmer).

The respondent viewed that forced marriages are also performed in this particular by taking revenge to enemy while kidnapping the women such marriages are performed. And in this case only women are victimized to get her marriage with the enemy side, and she is married with enemy son, brother or any male member of the immediate or the extended family. Whereas

this type of marriage is not performed with consent of family rather to take revenge the enemy's family. And in such cases, the women is always humiliated, victimized and fall prey to domestic violence by the family of the opponent. Because she is daughter/sister of an enemy. And this continues to the both side unless the tribal and communal quarrel end. And in this entire scenario of communal quarrels and tribal disputes women have more sufferings as compared to men. Besides, it continues unless informal decisions (except the judiciary or court of law) are made by the tribal chiefs in the particular areas of Sindh. And issues are resolved with the consent of chieftains and tribal heads.

Marriage is a journey of life and name of responsibility for both gender, it is obviously social, cultural and religious bond of life. And celibacy is sin in Islam hence better to marry and have children. And mostly there are arrange marriages in this society in which women are supposed to be the housekeeper and for house chores if she denies she is beaten by the husband mostly. And in many cases, the marriages resettled since the childhood. (Jaffar Ngo Worker).

From the narrative of participant it is crystal clear that marriage is still considered to be the socio-religious responsibility and of the journey of life and religious obligation also. Instead of treating this relation of marriage on equal basis participants of this area relate the marriage with religious and cultural aspects and traditional to produce the children only. And after her marriage, she is supposed to be a house wife and will have to work at home, and if she refuses to housework she is supposed to be beaten by husband at large. Because housework or children nurture are her responsibility in rural culture and her parents also don't intervene in the matter because it is against social and moral values and parents don't involve in husband wife's personal matter. Hence, traditional types and even arrange types of marriage which are less matchmaking or having less understanding by the couple cause the most frequent skirmishes and woman is beaten up. Above all, the early or child marriages are also performed in most of the cases in the rural families of Sindh which are settled after the immediate birth of the child either male or a female baby. And when the married children grown up this again cause the discomfort and tension amongst the couple. UNICEF (2005) describes that women married in early age are most frequently threatened and beaten by the husband and rest of the family members with the different justification of violence. (Cited in Bruce, Lloyd and Leonard) that report that 40% to 80% of women are physically assaulted by the husband and other family members.

2.3 Marriage as a social, religious and legal acceptance by the society

Marriage has social, religious legal and moral acceptance in the society, without that both sexes but commonly man is not given due respect in the society. Because apart from the marriage man is supposed to be considered as a Wando (free man/woman). Marriage is basically legal relation, in which there is a sense of belonging and this is best for a human being. Bachelor person either man or woman don't have respect in society.

charro manho kute khan be ghat izat athas= (Bachelor person has less respect even than a dog).
Manho, Nango ahe shadi khan sawa = (Unmarried person is considered to be socially naked).
(Latif).

Whereas, participant narrates that marriage is legal relation and bond of society in which there is a sense of belonging, and this completes the family unit as well. But the bachelor person is not given any respect either man or woman in the societal culture because religiously it is thought to have married after attaining the age of puberty it is considered for both. Another participant told that:

Sometimes marriage apart from all is performed because the house or family needs a house worker and sexual partner for the man. When male tends to delinquent behavior it is told by the parents that get him married he will be on the right path after the responsibility of marriage. And he will have a sex partner and a house worker lady in the home. (Qurban).

The participant is vivid in his thought that marriage is just considered as a sexual, social and family need of man in the particular society. The marriage is performed for correction or saving him from his sexual deviancy and need of a free worker for house chores in shape of a wife. The marriage is performed only to keep the man happy and cheerful and provide him with the all possible happiness of life by his wife. The man has never considered the marriage as the basis of equal relations with women. In that cases, he considers the women as his commodity to use her at any time. And women have always sacrificed on this relationship but men in particular society enjoy his power and religious authority to marry more than one women also and falling to provide equality he also perpetuates the violence for controlling the women.

2.4 Roles of husband and wife in traditional marriage relationship

The views and perceptions of participants regarding the roles of man and woman after marriage are that men will be the bread winner and will look after the external affairs and issue mostly related to the community and society. Hiller and Philliber (1986) argue that the roles expectations, division of labor and perceptions are more traditional rather than expectations of the intimate partners, and only child care is share specifically if the wife has a job or working outside. And the man also does not want to change his and share his roles with the woman at large.

Wife / women are supposed to take care at home, while the male will tackle outside/external matters and affairs and male as a bread winner. And, this is happening since a long time, and these roles will remain same. However, failing to play the described role of women in society causes her domestic violence. Society, culture and some religion restriction in some caste also hinder women to go out to play their roles outside the home, and women are also less educated and aware from the external affairs. (Jani school teacher).

The participant revealed that men's role is same since centuries that he will be the bread winner and look after the external matters of family, community and society. These roles are not supposed to be changed and these roles will remain same in this particular rural society. The culture, society, caste system and religion also have somehow effects to the roles of women outside the home. Hence, external affairs are only dealt by the men in the rural areas. And it's another reason is education and exposure of women who are neither educated nor given the external exposure to deal with the societal matters to play their roles. Above all, the atmosphere of male-oriented society also hinders women from external dealings. Khan (2012) argues that women by all accounts are given the work of house chores and males are given responsibility to run the home and to manage the expenses. However, women are not supposed to be given the opportunity of education and employment to come forward to play their roles positively for the nation and to seek employment also. But only in urban or big cities women have such access to get all these benefits like education and job facilities in Pakistan.

This country is religious prone, laws are Islamic and society is orthodox in its thought; that why male is bread earner and female is ordered to live inside the home and take care of family and children. And in this society, man must be the primary earner, and a woman should

take care of family and its parents, either parents she is living with. If she denies her traditional roles of being motherhood, sisterhood responsibilities of being women her roles played at home then definitely she will be beaten up by the husband. (Imran, IT student).

This participant viewed that roles of womanhood are decided by the society, culture, religion, men, and family if women are failed to perform their due roles she will be punished. And her husband would beat her, on her failure to perform her roles, which every married woman have to perform the marriage. Hussain (1999) states that marriage system in Pakistan is almost consanguine and almost 90% of marriages in Sindh are contracted between the close relations stated that the most of the consanguine marriage in close relation is the religious factor and most of the people consider this that religion supports to have marriage in the close relations. While they quote the example of prophet Muhammad (P.B.U.H) who got married her daughter Fatima with Hazrat Ali his first cousin. However, the unequal relationship within the marriage of men and women leads to skirmishes between the couple and become the cause of the domestic violence.

3. Methodology

However, from methodological point view, this is the qualitative study by its nature in which 12-twelve in-depth interviews, with a purposive sampling of only male participants were conducted in the rural Sindh district Dadu taluka Johi. However, different age groups of participants such as: (age ranged from 18-65 years) were selected, purposively. While, 18-years is supposed to be the adult and marriage age for male, and 65 years age was cut age due to the life expectancy rate of Pakistan . The average age of participants were 44.9 and amongst them nine were married and three were unmarried. However, five amongst them were primary (five standard pass) and three were ten standard passes and four were illiterate.

4. Analysis

While, after conducting interviews, the data was transcribed and it's verbatim were coded into open coding, categorized into major and later on rare and scare themes. First of all the general category was recognized by the all, later on, typical patterns in which more than half of respondents identified the same category and later on, is the variant or themes and categories in which more than one identified the category (Dagirmanjian et all, 2016). And apart from that with the help of NVIVO software, the data was managed and analyzed as well.

Moreover, the participants' were informed about the study and its objectives and written consent and verbal consent was obtained before conducting the interview and during the data collection. Above all, the participants' pseudonyms were used in this study, to protect their identity and anonymity.

5. Conclusion

The right to 'free and full' marriage is declared by the Universal Declaration of Human Rights, and in the same way the Convention on all forms of Discrimination against Women also protects the early or child marriages and so on. However, this study shows that marriages which are failed to be performed such as matchmaking marriages and traditional types of marriages in the particular areas of rural Sindh district Dadu Pakistan has much more influence on the domestic violence. Because such types of marriages, like, DeWath (exchange marriage) Dand Chatti (Marriages performed to settle the old scores) Haq Bakhraen (marriage with Holy Quran), child marriages settled during the time of birth of female baby and male baby, Kunwar Khapaen (to sell the bride on money or land), Zor Je Shadi (forced marriages) kidnapped marriages and other forms of endogamous marriages within castes, in Syeds, Qureshi, or rest of the castes which are restricted within caste system due to its socio- cultural and traditional customs performed by the particular community and society contribute much more to the domestic violence. Because in this type traditional and customary marriages women don't have any type of autonomy in term of the economy or in decision making due to the socio-cultural restrictions of the particular society in the rural Sindh Pakistan. And in the same way, women suffer in many aspects, not only this but face beatings and domestic violence also. And in this regard, the basic right of marriages of women is expunged. While, in this society, marriage is supposed to be only religious, social, traditional and cultural need of men and society, rather than the relation which footings equality or to be treated on the equal basis, and this concept of equality and equity does not exist over there.

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Role Model Approach, Community Dialogue Sessions and Changes in Traditional Fatherhood Practice in Rural Bangladesh

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Abstract

This paper aims to discuss the effectiveness of the role model approach in community dialogue session to initiate self-reflection among young fathers for changing the traditional fatherhood practices to prevent violence at the household in rural Bangladesh. Using the qualitative method of data collection the research evaluate a community dialogue mechanism involving fathers who have children aged between 0 to 5 years and who got the opportunity to interact with the 'role model' fathers. The first part of the paper discusses about the background and context of organizing the role model mechanism and the community dialogue session. This section describes the role model mechanism that works as a process to persuade the fathers in the community dialogue session. Here the paper gives a brief account of the role model fathers who have successfully challenged the traditional harmful fatherhood norms and therefore contributed to the women empowerment. The second part gives specific case studies on fathers who participated in the community dialogue session and became motivated and participated in the care work in the household level. The third part of the paper discusses on the outcome of the fathers participation in the care work in relation to violence prevention and the practice of good parenting techniques at the household level. The paper ultimately concludes, role model techniques together with the community dialogue session would ultimately challenge the traditional ideology of fatherhood and resist the enactment of violence in household level.

Keywords: Role Model Approach, Community dialogue session, Traditional practice of Fatherhood, Women Empowerment

1. Introduction

One of the motives that the conduct of fatherhood has been measured to change is lack of experience to perfect paternal role models. The paper examines how fathers of young children (0-5 years old) shaped fatherhood roles according to various models in their lives. Following the qualitative research principles of the theory of masculinity and comparative analysis, several findings emerged. There is void with respect to identifiable and meaningful role models. The fathers tended not to model their behavior after a particular individual, rather, their models were fragmented as they selected particular behaviors to incorporate into their roles. The emphasis that was placed by these men on providing a role model to their children, in the

absence of role models in their own lives.

Qualitative data collection process using PRA methods was the basic methodology of the study. Role model fathers are the top most basic element of the process of community dialogue session. To get an initial understanding on the socio-demographic factors influencing gender relations in the villages a community profile on the selected villages has been done. A number of couples were being randomly chosen from the PRA sessions who were later set as the part of dialogue session. All of them were hegemonic masculine fathers who were targeted to change as positive fathers and quality partner through role model approach and community dialogue session. To understand the existing gendered practices within household, FGDs were being conducted among women, men and health service providers. While selecting the key informants, men and women from both nuclear and extended families were being considered.

As part of complex social system, child development varies widely across cultures (Lamb, 2010) and no doubt fathers play a significant role in fostering social-emotional and cognitive development in the lives of young children. The father who plays the character of active role model in real, his child care strengthen and develop the fathers dwelling is the society. Instead single, right way, there are diverse categories to involve with children and raise them. Research has found the value of father's involvement determined by the quality of the interaction between fathers and their children for example, father's responsiveness to the needs of his child is much important rather than the amount of time they spend with children (Palkovitz, 2002).

Because the collaborations between parent-child relationships have positive influence in children's life, this particular area requires a huge concern. Research on fathers sometime reflects different, contextual connotations of traditional, biological fatherhood to multiple fathering engagements. Earlier research on parental interaction mostly highlighted correlation between marital satisfaction and father's participation in child care. But co-parenting which refers to the quality of the coordination between partners in their parenting roles and incorporates the degree of support and solidarity they share as parents (Feinberg, 2003; McHale, Kuersten-Hogan and Rao, 2004) lack proper concentration in the previous development research. Specially in the joint families of India and Bangladesh where children are mostly being reared and cared by other family members (Chaudhury, N. 2013), issues of fathering need special attention.

In the construction of male identity in Bangladesh, fatherhood is no doubt an important element. This idea leads us to collaborate fathers for Despite the usual fact that mothers are the

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prime care givers and fathers are the authoritative decision makers of children's health, education and social life, there are many fathers involved with their children for a variety of needs especially in rural setting of Bangladesh (Ball, J & Khan, M). Initiating programs to support father's engagement in co-parenting is therefore gaining real importance in development plans of Bangladesh.

To advance such initiative of men engagement especially of fathers, Centre for Men and Masculinities Study (CMMS) in Bangladesh and Promundu USA aimed to identify gender equality, alternative masculinities and transformation of gender roles within targeted communities of Bangladesh. To adopt Program P developed by Promundu, this Global Fatherhood Campaign, MenCare has been designed to promote men's active, equitable and nonviolent involvement as fathers and caregivers in Bangladesh. Combining Community Dialogue Facilitation tools for addressing Masculinities and Gender Equality with Program P it also explored how men's positive involvement in care giving activities and domestic chores bring positive changes to ensure women's empowerment from the Gender and Development approach.

2. Main Text

In a traditional society like Bangladesh, fathers usually possess the patriarchal ideologies that their only responsibility is to earn money for their family's well-being. Especially fathers in the remote places hardly understand how their little effort can bring positive changes to the family. Rearing children for example is primarily considered as feminine job within the study areas. It was quite common and expected that women will take care of the household chores. Male respondents strongly believed, only female members have the responsibility to do regular household works besides their caring role. Because male members of the family are mostly responsible for bread earning tasks, unless their wives fall sick, they consider their household engagement as waste of energy. This idea has been changed by the stories of role models who were presented during the community dialogue session which is popularly known as Program P at the community. The case studies above will clarify how the stories literally influenced someone individually by heart.

2.1 Case Study 1

Dalipara is a village in Cox's Bazar where religion leads the beliefs and practices for most

of the people. Daughters in this village are found in veils often. They not only have restricted mobility in the public place and limited access to education but also a minimum communicating trend with their parents specially with the fathers. Md. Selim Uddin belongs to this community but his practice is unlike the other locals. “My father would always buy sanitary napkin for me and my sisters during our menstruation. He even bought us unwanted hair removal creams to help with the maintenance of our personal hygiene”, said the youngest daughter of Md. Selim Uddin.

Md. Selim Uddin is a promoter of women’s education. He challenged the age old custom of his very own society and educated his six children including his three daughters. Being inspired from his mother and his friend, he chose to walk down an aisle which resulted in the establishment of his daughters. He broke the taboo related to the fact that daughters cannot speak to their fathers regarding sexual reproductive health changes and challenges. He made the communication happen and made them aware. He said, “When we had our first baby, my wife had several complications. I do not want the same incident to happen with my daughters. I did not marry them off at an early age. I want them to be educated and established”. It is due to his firmness that his eldest daughters a teacher. His other daughter has graduated from Chittagong University and joined Islami Bank. Moreover, the youngest daughter is now studying in Chittagong University; all of them are shining with their own light.

2.2 Case Study 2

The village Agpungoli is a remote village of Faridpur, Pabna. The communication and transportation system of the village is almost broken. The children have to cross the rivers in order to go to the schools. Due to this adverse situation the girls of the village usually do not go to the secondary and higher secondary schools after completing the primary education. The rate of female education is very low in that village. In this situation, the daughter-in-law of Md. Nurul Islam is an example. The retired army soldier Md. Nurul Islam has inspired his daughter-in-law to avail higher education and employment and supported her in every manner to fight against all the odds and norms of the society.

Engaging father in the child care process requires the awareness first. In childcare process men need to be aware about father- child bonding so as to share child rearing activities like feeding, playing with children and to be a friendly person for their proper development. Men should

learn to consider their partner's need and to help them in the household chores and half the burdens.

As husbands commonly perceive women as key person for household chores, their reluctance to share their wives burden should be changed showing how their engagement can benefit family well-being. Husband's belief of not doing household tasks following the ethical and religious direction, should be questioned. But concerning the issues of major decision making, husbands always act authoritative. While wives might decide the regular activities like cooking, cleaning, small buying, husbands always lead the decision making on overall home management across the villages.

Father's assumption that only mothers can take best care of their children makes them more reluctant. Instead trying to know about rearing children, they prefer to do the birth registration, vaccination and school admission tasks. Awareness raising on sexual knowledge among community people is a timely concern. Specially in remote areas where people still believe having sexual practices during pregnancy is strictly prohibited, sensitizing them with proper reproductive health measures is a must. While health care providers can be a great source of accessing sexual and reproductive health knowledge, male persons often visit hospitals to avoid their problems sharing with unknown females. They might choose to share with friends rather family members.

Men do not even take their wives to the local hospitals unless there is severity. Regarding family planning, they mostly depend on the elder members of the family or village doctors or often local herbalists. One of the participants from community dialogue session, Dilip Das said he took advice about family planning from one of his friends who is a farmasist. Considering the medical fees and medications, many of them prefer to go to local herbalists which relatively cost less. Husbands say, if they faces any kind of sexual problem they don't go to the clinic. Because they don't have any male doctors who can hear their problem. They demand a male doctor with whom they can discuss their sexual problems.

3. Conclusion

This study therefore looked forward to the extent of engaging fathers in commonly perceived deficiency areas ranging from providing less child support to limited involvement in domestic chores, in the broader interest of ensuring gender equality. Considering socio-

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economic class, religion and educational attainment as important variables, men's participation within household were much expected in every community being studied in this research. Following the research evidence of Chile, it also reflects the fact of low income men's less dedication and contribution in child care responsibilities than low income women. Positive male figures were therefore encouraged and welcomed to serve as role models and mentors for the child to nurture and guide young children effectively, contributing to all areas of the child development. Emphasis has been given to bring changes in parental attitude of disciplining their children in a friendly manner instead applying any force or threat.

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Engaging Fathers in care work: a study exploring the pathway of preventing
violence against women and children in Rural Bangladesh

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Abstract

For healthy development of child parents' support and care is essential. It is expected that children with an involved loving father have much more healthy childhood and self-esteem. Engaging fathers in care work and child rearing is mean to improve family cohesion and well-being. This research deals with the traditional fact of household burden and familial hierarchy among family members and of course which ultimately leads to domestic violence against women and children. Hence this paper intends to understand whether involving fathers in Care work can result in prevention of violence against women and children. To engage fathers in care work at the household level and using the qualitative method of data collection the research tries to evaluate a community dialogue session involving couples from the rural community organized by CMMS and Promundo US in the Northern Bangladesh. Engaging father results in behavioral and cognitive attachment with partner and children in a family. The evidences from a study become the popular rationales for working with fathers. The project specifically for fathers and sessions for community peoples helped to build healthy relationship among families. The paper concludes with the notion that fathers involve in the care giving work in household domain by showing the challenge against traditional ideology of fatherhood and resist the vibes of violence against women and children in family.

Keywords: *Fatherhood, Children, Violence Prevention, Family, Rural Bangladesh*

1. Introduction

For healthy development of a child his/her parents' support and care is essential and it is expected that children with caring father have much more healthy childhood and self-esteem. Engaging fathers in care work and child rearing is mean to improve family cohesion and well-being. In Bangladesh fatherhood is no doubt an important element for the future of a child even though it means only the bearing aspects of a father by breadwinning. Despite the usual fact that mothers are the prime care givers and fathers are the authoritative decision makers of children's health, education and social life, there are many fathers involved with their children for a variety of needs specially in rural setting of Bangladesh (Ball, J & Khan, M). So, violence against children in household level in our social context is closely linked up with household

parenting culture. Any form of violence impacting children's future, and in accordance with article 19 of the Convention and the work of the Committee on the Rights of the Child, violence included, all forms of physical or mental violence, injury and abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse (UN, 1993). To involve father in care work and child rearing task would be the essential initiative of men engagement specially fathers, it also explored how men's positive involvement in care giving activities and domestic chores bring positive changes to ensure women's empowerment from the Gender and Development (GAD) approach focusing gender roles. By engaging community people, particularly fathers and mothers with children aged between 0-5, this study explored context specific strategies for adopting program P in Bangladeshi communities. While contributing to the evaluation of successive implementation within targeted areas it also focused,

- to know the status of violence against children at the household level
- on non-violent participation of fathers in the household level and the need of engaging them
- to examine whether the engagement of fathers in care work can result in prevention of violence against women and children

2. Methodology

This study combined both qualitative and quantitative methods for data collection. Quantitative method consists of a survey while qualitative methods include FGDs, KIIs, and case studies. Key Informants were chosen for interview from the FGDs being conducted. Case Study methods were applied to select the positive cases of fatherhood to be interviewed. To supplement qualitative findings a structured questionnaire was used for the quantitative data collection. Data collection and sampling has been done in three phases. Phase I included a Quantitative survey using structured questionnaire among 350 couples. Phase II consists of Qualitative data collection process using FGD and KII. In 5 districts, FGDs were therefore 45 in total ((1 men group + 1 women group + 1 mixed group). Phase III emphasized on triangulation of data including in-depth interviews to be conducted among the relevant stakeholders.

3. Status of violence against children in household level

This section depicted the status of violence against children within households among ten study areas in Bangladesh. Considering the mainstream Muslim and also ethnic minorities living at the edge of the country, it aimed to look at parents' perception towards violence against children, its form, perpetrators and also the reasons behind.

3.1 Parent's Perception towards Violence against Children

Parent's perception towards violence against children mainly sticks around controlling their children to make them good human being. Respondents from the visited areas mostly believe children can be controlled either by scaring or beating. Counseling children might be the best way to make them understand in a positive way, believes a few but to the majority it is all about guiding children to follow the rules and regulations set by parents. To many of the respondents disciplining children means rearing them, scolding or beating them when they act wrong or scream for not studying. While interviewing the couples of it was commonly observed that caring or controlling children is solely mother's responsibility. While conducting FGDs some children were found instantly being beaten by their mothers for making noise and disturbance. Specially young mothers who lack proper knowledge on parenting, usually thinks their children should definitely be reared the way they were being treated by their parents. Among 350 respondents, 73 considered shouting/scolding, 72 considered slapping, 94 considered threatening and 111 persons considered beating as violence against children. On the other hand, among 316 mothers in the studied areas, 52 considered shouting/scolding as violence against children whereas 62 considered slapping, 86 considered threatening and 116 mothers considered beating as violence against children. So, it can be said that violence against children commonly practiced among parents in Bangladesh, there are also exceptions.

3.2 Reasons of VAC

Among multiple reasons, poverty, intersectional differences, disobeying elders, children's lack of interest to go to school and also parents' level of education have been identified as key areas of concern. *Poverty* contributes to the causes of violence against children within household from many aspects. It often gives rise to parents' dissatisfaction for not affording the desired food, clothes or toys for children bargaining for long. Most of the respondents believe money or economic solvency is must for rearing children properly. Without money it is neither possible to buy healthy food, necessary clothes or bear their child's medical and

educational expenses nor fulfill children's demands. *Intersectionality* mostly refers to the study of intersections between forms or systems of domination. It addresses racism, patriarchy, economic disadvantages and other discriminatory systems creating inequalities in positioning women, men and other groups. Therefore the cases of battering or threatening girl child are more prone in Hindu communities than Muslims. *Disobeying elders and not being discipline* are vital reasons for which children are being scolded or beaten by parents. They found children of today's age as naughty and not listening to their parent's or elders. To teach them this lesson from the very beginning, parents try to control their children. *Unwillingness of going to School* is another reason towards violence. Parents force them to go to school by scolding, beating in case of their denial. Parent's authoritative tendency of controlling children as their main responsibility and justifying violent attitudes like beating, slapping or threatening as controlling methods usually expose children to violence. Being illiterate parents lack proper guidance of child caring and rearing, behaving with unruly child. Failing to understand traditional child controlling methods as violence, specially mothers do such misconducts with their children as they are solely responsible for child caring. On the other hand, fathers' minimum participation in children's life does not add much value in child rearing. Their participation in the recreational events for the children increases mother's tension and crisis with significant, long-lasting impact on the children's lives. Engaging men in this regard therefore is very necessary to combat violence against children.

3.3 Perpetrators of Violence

Violence against children enacted by family members has severe and worse impact on children as they hardly identify the perpetrators. Violence against children by relatives neighbours or any close family members are commonly evidenced in our studied communities which unfortunately go unreported for many of the cases. This research also evidenced such cases of violence against children which families usually want to keep private for privacy and other social issues. Violence against children is often perpetrated by the parents. The study sample shows among parents, the ratio of violence by mothers is higher than fathers. Considering the amount of time spent for accomplishing child care responsibilities and their upbringing, women are mostly found abusive towards children across ethnic and Bengali communities. But men's use of violence is also high in both the communities also reflects the sex difference in perpetration of violence against children by parents. Other family member's

(grand parent, uncle, aunt or siblings) use of violence like scolding, scaring or beating is also prevalent in communities which are hardly welcomed by mothers.

4. Participation of fathers in the household level

Husband's reluctance in household or child care activities has been reported by the wives. Most of them accused their husbands for not sharing responsibilities of household chores or child care even when they were sick or pregnant expecting special care from husbands. Following graph shows 45.7% men and 53.6% women disagreed with the statement that it is only mother's duty to raise their children. Qualitative data shows whether women agree or disagree with the fact, they have nothing but to accomplish the child care activities in reality. While male respondents were interviewed about their participation in the household chores, they commonly replied that the society do not permit them to take part in such work. Fulfilling some of the demands of their children like buying chocolates or taking the baby on the lap when they are free is ok with them but doing any other work like cleaning or cooking food is not acceptable for them. In a traditional society like Bangladesh, fathers usually possess the patriarchal ideologies that their only responsibility is to earn money for their family's well being. Specially fathers in the remote places hardly understand how their little effort can bring positive changes to the family. Rearing children for example is primarily considered as feminine job within the study areas. It was quite common and expected that women will take care of the household chores. Male respondents strongly believed, only female members have the responsibility to do regular household works besides their caring role. Because male members of the family are mostly responsible for bread earning tasks, unless their wives fall sick, they consider their household engagement as waste of energy.

5. Pathways of preventing violence against women and children

Men involved in care work is an important indicator of more gender equitable practice though few of them have to do out of necessity, may be for poverty, or associated with illness of the family members bring into care work. Some other men perceive care work as part of their commitment and for the better future of their child and family. To prevent men's violence against women our concept was about traditional masculinity must change or reshape. New models of masculinity which are not based on domination, power and control, are to be

developed (Connell, 1995). Being more engaged in the day to day care of their children, fathers have a real opportunity to reshape dominant ideas about masculinity. Fathers can help to prevent violence against women by: 1) being non-violent; 2) respecting his wife/partner; 3) Promoting gender equality and equitable practices; 4) help in household; 5) Sharing family decisions. Most importantly, it provides an opportunity for men to actively work towards the creation and maintenance of equal and respectful relationships with women. Furthermore, all these activities directly or indirectly relay on engaging a man in household care work and child rearing. Care is often interpreted through expectations of protecting and providing for families, a marker of good fatherhood practice. The interesting part of this project was to find few strong male ‘role model’ who through their lives being an example both for advice and actions to express of caring father/loving father. It is proved somehow that fathers showed prominent features of their caring generally hold an alignment with gender equitable practices and more concerned about preventing violence against women and children. Role models is another key contribution of this project that known fathers introduced in community to inspire particularly the young men. Our findings provide some evidence to support yet we ready to admit that being in a patriarchal positions a father may be caring but not always supportive towards violence prevention but it is also true that majority of caring and supportive fathers are positively responsive in care works. This study was exploratory and mixed method study it is impossible to generalize from the findings to all men who does actually care!

6. Conclusion

Any form of violence against children is a violation of basic rights of children. Physical, social and mental development of children are obstructed when they are deprived of unconditional love and affection. Children who witness violence between parents are prone to behavioural and emotional learning difficulties resulting in long term development problems like aggressive attitude, anxiety or depression. The impacts of family violence and child abuse found in this research owed to a number of causal and contributory factors like poverty, early marriage and dowry, marital discord, father’s reluctance to share household and child care responsibilities etc. Besides parents’ negligence toward children’s area of interest and specially father’s reluctance to share child rearing responsibilities have been identified as key areas of concern. This study therefore looked forward to the extent of engaging fathers in commonly

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perceived deficiency areas ranging from providing less child support to limited involvement in domestic chores, in the broader interest of ensuring gender equality. Considering socio-economic class, religion and educational attainment as important variables, men's participation within household were much expected in every community being studied in this research. Prior responsibility of protecting children from all forms of violence therefore ultimately goes to family members, parents to be specific.

7. Acknowledgement

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Ending Violence against Women in Indonesia: State Policy and Practice

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Abstract

Public international law mandates States to promote protect and fulfil human rights. State obligation at the international level is determined by international law which is comprised in the various treaties a State ratifies as well as customary international law. When a State assumes international obligations, it is obliged to comply with its international obligations premised on the due diligence principle. The research critically analyses the evolution, development and application of the due diligence principle in international law and presents a discourse on its utility in clarifying State obligation to eliminate violence against women. It then investigates Indonesia's international obligation to end violence against women and what this obligation entails in the island of Java by focusing on specific forms of violence against women and by analyzing how far these efforts are in response to treaty obligations. Finally, the research investigates the perspectives of civil society in the assessment of Indonesia's efforts, achievements and challenges in fulfilling the obligations and finally identifies and makes recommendations in areas where due diligence may be particularly useful and /or further used in eliminating violence against women.

Keywords: *Gender-based violence against women, international law, due diligence*

1. Introduction

Public international law mandates States to promote protect and fulfill human rights. State obligation at the international level is determined by international law is comprised in the various treaties a State ratifies as well as customary international law. When a State enters into a treaty, it is obliged to comply with treaty obligations at two levels, namely, it should discharge its obligation by ensuring that -

- a. it, the State and its agents, comply with treaty obligations and do not violate any of these obligations; and
- b. private individuals (non-State actors) in the State do not violate these obligations;

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In the context of gender-based violence against women, it denotes a State's obligation to take "reasonable" action to prevent, protect against, prosecute, punish and provide redress for violence against women. A State is obligated to take positive measures to prevent human rights abuses before they occur, such as adopting relevant laws and policies, and to effectively prosecute and punish them once they have occurred.

Traditionally the State was only held accountable for violations of human rights committed by its agents. The due diligence principle extends State obligation to preventing human rights abuses by non-state actors. By extending liability for acts of violence perpetrated by non-state actors to the State, public international law recognizes that violence against women, whether committed by State or non-State actors constitutes human rights violations.

This also means that the State has the obligation to enter the so-called "private sphere" where most instances of violence against women take place. The State had traditionally been excluded from the private sphere, which was viewed as the private family realm, and limited instead only to the public sphere which is usually male-dominated. The principle of due diligence has helped rupture the artificial "public/private sphere" divide, as well as State/non-State actors dichotomy.

The due diligence principle on State obligation is emerging as a gauge on what States are required to exercise in the discharge of their international obligations as States are required to comply with their obligations with due diligence. Due diligence can thus be refined in order that it may be utilized as an innovative and effective means of guiding States to fulfill their obligations.

2. Methodology

Firstly, the research analyses legal instruments, cases and international documents on State obligations of Indonesia; it then assesses Indonesia's initiatives to end violence against women in the context of fulfilling Indonesia's State obligations; and finally it employs in-depth interviews of civil society organisations working on violence against women on their assessment of States' discharge of their due diligence principle. Triangulation process will

involve verifying these responses with government agency(ies) and lawyers/human rights commission.

Content analysis of international legal instruments on Indonesia's State obligation

Content analysis of legal instruments is crucial in determining Indonesia's due diligence obligation. In so far that Indonesia is part of the UN system and has ratified international treaties, the treaty obligations are binding. Indonesia was selected due to the many human rights treaties ratified by Indonesia.¹ Indonesia ratified CEDAW in 1984.² By ratifying CEDAW, the government of Indonesia made a legally binding commitment to implement the rights under the treaty including the right of women to be free from gender-based violence.

Major human rights treaties such as the International Covenant on Civil and Political Rights, the International Covenant on Economic Social and Cultural Rights (ICESCR) as well as CEDAW have expert bodies which are quasi-judicial organs established by States that provide "authoritative determination" of State obligations arising under each treaty. In this regard, the expert bodies' comments and recommendations on Indonesia's obligations will form an important source for conceptualizing Indonesia's obligations.

Still, international law is a nebulous 'gray' area of law. It is in fact generally referred to as "soft law" consisting of an intermingle of binding treaty obligations and weak or no enforcement mechanism. It is also highly politicized. Even where States had entered into binding treaties, States are merely required to uphold their obligations in good faith.

Non-treaty obligations on the other hand are not binding, but persuasive. These include declarations, policy reports that elucidate international human rights norms and standards, reports of UN Special Rapporteurs and the ASEAN Declaration of Human Rights.

There are however some obligations that are regarded as customary international law due to their almost universal acceptance. The commitment under the Universal Declaration of Human Rights for example constitutes customary law. Some might also argue that due to their nearly universal ratification, both the Convention on the Rights of the Child and CEDAW similarly constitute customary law.

In its General Recommendation no. 19 (1992), the Committee on the Elimination of All Forms of Discrimination Against Women (hereafter “CEDAW Committee”) found that “States may also be responsible for private acts if they fail to act with due diligence to prevent violations of rights or to investigate and punish acts of violence, and for providing compensation.”³ The 1993 Declaration on the Elimination of Violence against Women urges States to “[e]xercise due diligence to prevent, investigate and, in accordance with national legislation, punish acts of violence against women, whether those acts are perpetrated by the State or by private persons.”⁴ This point was later reiterated in the Platform for Action of the Beijing World Conference on Women.⁵

The principle of due diligence as applied to human rights generally and violence against women specifically has evolved over time. The 1988 Velázquez Rodríguez case of the Inter-American system clearly sets out the due diligence principle by stating, “An illegal act which violates human rights and which is initially not directly imputable to a State (for example, because it is the act of a private person or because the person responsible has not been identified) can lead to international responsibility of the State, not because of an act itself, but because of the lack of due diligence to prevent the violation or to respond to it as required by the Convention.”⁶ The standard applied in this case is not one of strict liability, but rather one of reasonableness.⁷ It is based on principles of non-discrimination and good faith in application.

3. Indonesia’s Obligation

State obligations are difficult to assess. Indonesia has adopted various strategies to end violence against women.⁸ Yet incidences of VAW that is deeply connected to gender discrimination addressed by CEDAW and other human rights treaties, continue to be pervasive in Indonesia. Statistics indicate that women continue to be subjected to different forms of violence – physical, sexual, psychological and economic – both within and outside their homes.⁹ This may be indicative of lack of attention paid to the observance of international obligation.

Assessment of Indonesia’s initiatives to end violence against women

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The research interrogates practices in Indonesia's formulation, implementation and enforcement of policies, laws, procedures and processes toward this end. This includes Indonesia's strategies on preventing violence against women, protecting survivors, prosecuting cases, punishing perpetrators and providing redress for victims/survivors (5P's).

Indonesia has passed the following laws:

- Placement and Protection of Indonesian Workers Abroad (2004). This law guarantees equal rights and gender justice but does not recognise specific vulnerabilities faced by and lack of protection of domestic workers. It also protects only documented migrant workers.
- Law on witness and victim protection (2006). This law ensures victims/witnesses are safe to complain/seek redress. But the law is limited to those who saw, heard or experienced, but not others who know of violence. Of late however, cases of survivors being prosecuted for 'defamation' or 'false accusation' are not uncommon.
- The Marriage Act perpetuates stereotypes by providing that men are heads of households. The Constitutional Court repealed a provision of this law that only mothers and their immediate families (and not fathers) are responsible for children born out of wedlock. Every year over 50 million children are born without birth certificates, making them vulnerable to abandonment, abuse, early/child marriage and trafficking. The repeal of this provision may potentially reduce the number of children born without birth certificates.
- Legislative decentralisation (local government autonomy) has seen proliferation of gender discriminatory regulations that control women's behaviour, provide prohibitions on immoral relationships and create penal sanctions which are more commonly imposed on women than men. As of 2013, there were 347 discriminatory by laws in 141 regencies and cities. (Komnas Perempuan)
- 2006 directive from the Ministry of Health banned doctors and nurses from conducting female genital mutilation but in 2010, the Ministry withdrew this regulation and authorised 'female circumcision by medical practitioners (contradicts CEDAW GR 14 on female circumcision, GR 19 on VAW and GR 24 on women and health)

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- Under the Anti-Pornography Law, pornography is defined as pictures, sketches, photos, sounds ... conversation, gestures, other communications shown in public with salacious content or sexual exploitation that violate the moral values of society. This law has caused widespread concern due to its potential of being used to control women's behaviour. The law was challenged but its validity upheld by the Constitutional Court.
- Despite anti-trafficking laws, legal enforcement against trafficking is weak due to the need for trans-region investigations to establish trafficking.
 - In depth interview of key personnel working in organisations working on VAW on their assessment of Indonesia's discharge of its due diligence obligations

The research adopts a qualitative method, namely, in-depth interviews for gathering and analysing data. Interviews will be conducted with key personnel working in women's civil society organisations (CSOs) in Java. The reason CSOs will be approached as opposed to other stakeholders is because CSOs are often the first level of assistance sought by victims/ survivors. CSOs also often facilitate women's access to government facilities and remedies and undertake advocacy and outreach programmes.

While State programmes, policies and laws may be obtained from State reports, these reports are often silent on the impact of these initiatives. It is not enough to know of State's initiatives, it is crucial that implementation and impact of these initiatives be examined. Whether existing strategies are effective depend on how the strategies are implemented.

The interviews probe respondent's perception of State action in discharging its obligation, the effectiveness of these actions and suggestions for improvement. Java is selected as an appropriate target population as it constitutes 60% of Indonesian overall population. Java also dominates Indonesia politically and economically.

Interviews were conducted with the following CSOs –

In Jakarta: LBH-APIK, East Jakarta; LBH Jakarta, Jakarta; Kalyanamitra, Jakarta; YayasanPulih, South Jakarta; Mahadirka, Jakarta; CEDAW Working Group; Ardhanary Institute, South Jakarta.

In Semarang: LBH Apik, Semarang; Legal Resource Centre, KJ HAM, Bandung

In Bandung: PasundenDurebang; SAPA Institute; and Yayasan Jaringan Relawan Independen (JaRI);

In Yogyakarta: SahabatWanita; and Sapda

4. Interviews

The data is presently being transcribed and translated. A preliminary study of the questionnaire responses indicates that –

Prevention:

The culture of violence is “dominant”. There are few prevention programmes, and whatever programmes there are have not “reached the grass roots” and are short-termed. There was a national action plan on violence against women but the plan was discontinued in 2009. The Ministry of Women Empowerment and Children Protection (Kementerian Pemberdayaan Perempuan dan Perlindungan Anak – KPPA) initiated a programme to create women-friendly and children-friendly cities. The Ministry however has shifted its priority to children’s issues. Even then, its child-friendly cities aim to provide spaces for children to play rather than address the issue of sexual violence against female teenagers.

The most known preventive programmes are those by the National Commission against Violence against Women (KOMNAS Perempuan) such as 100 days without violence booklet and 16 days’ activism against violence against women. Although an independent commission, respondents considered it a government entity.

Protection:

Police response is not always positive. Despite domestic violence laws, police officers themselves appear not convinced that the domestic violence legal process is “essential”. The prosecution and judges often share similar views. Questions that suggest victims/survivors are to be blamed for the violence are still raised, even by judges in court. Consequently, victims/survivors would face secondary trauma.

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Regarding medical services, few hospitals have specialised units for patients who are victims/survivors of violence.

Prosecution:

Women who encounter violence may not be aware how to seek help. Governmental services need to be publicised and expanded to outlying islands and rural areas. Culture, negative social perception of women, lack of education and awareness and family pressure continue to serve as deterrents against women seeking help to stop the violence. Girl victims/survivors of sexual violence may also be expelled from school. These reasons contribute to the high attrition rate of cases from reporting to judgment is high. Sometimes, the perpetrator settles with the victims'/survivors' families (for example, fathers) and victims/survivors are pressured to accept the settlement. There is no recommended police or prosecutorial responses to withdrawal of cases except for cases involving the girl child where the law requires the cases to be investigated irrespective of whether there is an existing report.

Education and training of police, prosecutors and judges are also essential. Currently there are insufficient numbers of female prosecutors. The process also needs to be streamlined so victims/survivors are not required to re-tell the experience to the different agencies. Certain questions should not be asked of the victim/survivor in court, for example, what underwear she was wearing, what was her dressing, whether she fulfilled her 'religious duties'.

Punishment:

The usual punishment is jail or fine. To be more effective, perpetrators should also be compelled to undergo 'rehabilitation' programmes during their incarceration. A record of abusers may prevent repeated violence by the same perpetrator. Furthermore, women should not be prosecuted for having brought complaints. There have been instances where the employer sues the complainant and the accused sues the victim/survivor (for example for defamation).

Provision of redress and reparation:

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Currently the law focuses on punishing the perpetrator. The law should expand to also address the victims'/survivors' rights, restitution, compensation, and healing. The victim/survivor may face social stigma, family pressure, loss of financial support, loss of self-confidence, expulsion from school and societal isolation. Therefore, she needs to be empowered to re-build her life with dignity) after the violence through support groups, skills development, education on gender and violence against women and even informal education. There are no known programmes of this nature provided to the victims/survivors.

5. Conclusion

In order to properly address the violence committed against women, particularly violence committed by non-State actors, it is imperative to have a deeper understanding of the due diligence principle so that we can crystallize and add content to this obligation. What does “acting with due diligence” mean? This deeper understanding is needed to provide guidance on what actions are expected from them in order to be able to track their own progress.

The findings of this research will be used to develop recommendations for States to assist stakeholders, including government officials setting policies and programmes towards effectively discharging their international obligation to eliminate violence against women.

6. Reference

¹Treaties ratified by Indonesia include the International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural Rights, Convention against Torture, International Convention on Protection of Migrant Workers, Convention on the Rights of the Child, CEDAW, Convention on Rights of Persons with Disabilities, Convention on Political Rights of Women, Convention on Transnational Organised Crime and Protocol to Suppress and Punish Trafficking in Persons, Especially Women and Children.

²Indonesia also ratified many other international conventions requiring state responsibility in response to various forms of human rights grievances. These treaties include International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social and Cultural Rights (ICESCR), Convention against Torture, International Convention on Protection of Migrant Workers, Convention on the Rights of the Child, Convention on Rights of Persons with Disabilities, Convention on Political Rights of Women and the Convention on Transnational Organised Crime and Protocol to Suppress and Punish Trafficking in Persons, Especially Women and Children.

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³CEDAW, General recommendation 19: Violence against women, 11^o session, 1992, U.N. Doc. HRI/GEN/1/Rev.1 at 84 (1994), para. 9.

⁴United Nations, Declaration on the Elimination of Violence against Women. General Assembly resolution 48/104 of 20 December 1993. A/RES/48/104, February 23, 1994, Article 4.c.

⁵United Nations, Report of the Fourth World Conference on Women, Beijing, September 4 to 15, 1995, Beijing Declaration and Platform for Action approved at the 16^o plenary session held on September 15, 1995. A/CONF.177/20/Rev.1, para. 1245b.

⁶Velázquez Rodríguez v. Honduras, Judgment of July 29, 1988, Inter-Am. Ct. H.R. (ser. C) No. 4, para. 172.

⁷Ibid, para. 174.

⁸See CEDAW country reports

⁹KOMNAS Perempuan

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SPEAKERS' PAPER

The Relevance of Gender Studies in Deconstructing and Reconstructing Sustainable Development

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Extended Abstract

We are living in a complex, interconnected and a fast changing world. We have seen vast improvements in our lives. Generally people are living longer and are better educated. In many countries people have access to clean water, health care services, decent homes and food. We are connected by the internet in ways never imagined before. Yet inequity and inequality runs deep between and within countries. According to the United Nations (2016), in certain countries, income inequality has increased by 11 percent between 1990 and 2010. Unequal distribution of income is becoming a feature in many societies affecting more than 75 percent of the population. This situation is worse than in the 1990s. Certain countries and segments of the population are still beset by serious economic, political and social crises such as poverty, limited accessibility to essential medical/health care, high maternal mortality ratio, violence against women and child marriage which are all compounded by the impact of climate change, natural disasters, civil conflicts and wars. Pregnant women in the rural areas are more likely to die at birth compared to those in the urban areas.

The Sustainable Development Goals

These impacts are felt particularly by those in the vulnerable groups; poor women, men and children, the marginalized groups, the disabled, those with different sexual orientation, the indigenous community and the elderly. To face these challenges, the UN system facilitated several negotiation agenda for governments to agree and to take these agenda forward. The latest, post MDGs is the Post 2015 Sustainable Development Goals (SDGs), also known as Agenda 2030, which have been heralded to have all the potentials to succeed as long as governments have the political will and recognize the need for interventions to be holistic, integrative in nature and inclusive. Signed on September 2015 at the UN General Assembly

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the SDGs promises to “transform our world”, and heralded as a “Sustainable Gender Just Development”. The SDGs should be seen together with the Paris Agreement under the UN Framework Convention on Climate Change (December 2015), the Third Financing for Development Conference (July 2015), and the SDGs Monitoring Indicators (March 2016).

“The 2030 Agenda for Sustainable Development adopted unanimously at the United Nations by world Heads of States and governments in September 2015 is highly ambitious. If taken seriously it has the potential to change the prevailing development paradigm by re-emphasizing the multidimensional and interrelated nature of sustainable development and its universal applicability”.

(Social Watch 2016.<www.socialwatch.org/node/17282; accessed 4 Oct 2016)

Indeed the SDGs have 17 ambitious goals and 169 targets. It is supposed to be universal, thus applicable in all country situations, comprehensive and integrates the economic, social and environmental dimensions of sustainable development. The goals are indivisible meaning that the failure of one goal will affect the success of the other goals as well. The symbiotic relationships and the synergy between and among goals must be recognized. Most important is that the SDGs are grounded in the Human Rights principles with the States having the responsibility to “respect”, “protect”, and “fulfil/promote” human rights. The ultimate spice to this SDG cauldron is undoubtedly the political will of governments.

Gender Studies and the Sustainable Development Nexus

It is this nexus of Gender Studies and Sustainable Development that this paper interrogates and argues that deconstructing and reconstructing of sustainable development are essential steps to be taken if the goals are to be achieved. This paper also posits that Gender Studies are crucial in contributing to the deconstructing and reconstructing process; producing new knowledge framed by new perspectives, that could advance gender equality and achieve social justice in the world. Why does Gender Studies matter? How relevant is it to the SDGs?

This paper asserts that though the formulation and the negotiation of the SDGs was a process of deconstructing and reconstructing concepts, goals and indicators, the success of the

SDGs is highly dependent on its implementation, monitoring and evaluation and the political commitment by governments. Gender and Women's Studies emerged out of women's movement that questioned existing definitions and paradigms. The corpus of feminist knowledge in economics and development that grew out of research grounded in women's lived realities has led to a new understanding of economic growth, of the need to redefine work and care. Feminist knowledge actually is a political challenge not only to development but also to knowledge production in the academia. One must note that the world arrived at the SDGs through very much a politically negotiated process involving many stakeholders, one of which was those representing women's voices and interests. In this negotiation women lost certain demands or what was agreed was weak. Hence the implementation process is actually a continuous challenge for those in women's movement and in Women's and Gender Studies to construct and reconstruct.

One of the critiques of the SDGs is that its take on economic growth is still basically traditional (Esquivel 2016). Industrialisation is still seen as the driver of economic growth. It is this income growth that is seen as the way out for poverty. But Gender Studies have long shown that poverty is multidimensional and complex and that income/economic growth does not guarantee that poverty will disappear. Esquivel (2016) argues that this strategy of "grow first and redistribute later" does not address and challenge inequalities not only in income but also that of wealth and power at both the national and the global level. Based on research, Gender Studies can highlight that power relations must be challenged and it takes strategies beyond just economic growth to challenge it. Gender Studies also matters because Goal 5 of the SDGs is "Achieving Gender Equality and Empowering Women and Girls". Much has been done in women's empowerment but the concept is broad and is still evolving. This is an area that Gender Studies can contribute.

This paper ends with some of the challenges that Gender Studies programmes have to face in tertiary institutions given the current climate of stiff competition for limited funds, and the politics of development priorities within and outside academic institutions. The challenge is also for Gender Studies to establish its footing in the SDGs process so that the programmes will remain relevant.

Keywords: *Women's and Gender Studies, sustainable development, SDGs, MDGs, gender equality, social justice*

Education and Gender Equality: A case study of Muslim female students in Malaysia

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Abstract

Both the internationalized and globalized processes of the country and the traditional norms and conservative religious concepts regarding gender roles, work and family influence the lives of women in Malaysia. The latter can hinder them to tap their full potential: Despite outnumbering male students in secondary school and university, only 53 percent of women between the age of 15 and 64 are employed in Malaysia (Economic Planning Unit Malaysia, 2015, p. 3-7). Against this background, the question arises how educationally successful Muslim female students develop individual educational processes to lay the foundation to pursue successful careers afterwards. The study refers to fifteen narrative in-depth interviews with Muslim female students about chances and challenges within their education. The interviews were analysed through the hermeneutic cultural analysis methodology “scenic understanding” according to Lorenzer (2006 [1985]). It is outlined that leadership programs in school can help the female students to develop skills to pursue a successful education and career. Consequently, leadership programs contribute to the sustainable development of gender’s equality and women’s empowerment.

Keywords: Malaysia; Education; Women; Leadership; Sustainable Education; Gender Equality

1. Introduction

Malaysia can be characterized by multiple societal developments. The society undergoes fundamental changes due to internationalization and globalization processes, changing family structures and rising individualism (Goethe-Institute, 2011, p. 12), while trying to harmonize these processes with the society’s “very conservative stand on religious and moral issues“ (p. 25). These diverse developments influence the Muslim adolescent’s lives relating to “values, religious belief, social relations [...] as well as their personal and social visions” (p. 25). Muslim females especially, can be caught in a conflict regarding possibilities and chances to develop individual educational pathways in dealing with different requirements they are confronted with. In this context, a wider question arises on how sustainable development according to the United Nation’s agenda can be realized in meeting the needs of all members of the society in a form of social inclusion and gender equality (United Nations, 2015, p. 4).

The paper is based on Koller's (2011) understanding of education. He refers to Humboldt's classical concept of education by defining it as a "transformation process of the world- and self-relations which may develop when humans are confronted with certain problems without being provided with means of necessity for solving them" (p. 377). When individuals find ways to overcome these problems in innovative ways, new "figures of world- and self-relation" (p. 377) can be developed.

The qualitative study at hand is based on Koller's (2011) definition of education. The study consists of detailed hermeneutic interpretations and notions of understanding of interviews with Muslim female students. The analyses reveals their educational processes, in which they transform the relations to the world and themselves to achieve their goals and aspirations.

2. Women's Lives and Education in Malaysia

Since the independence of Britain in 1957, the main focus of Malaysia's government on industrialization, economic development and globalization have led to profound changes of all aspects of life (Mahari, Othman, Khalili, Esa & Miskiman, 2011, p. 5). Especially today's youth is born and raised in a period of constant change of economic growth, changing technologies and international developments. A survey of the Goethe-Institute on the Muslim youth in Malaysia concludes that "Muslim youths in Malaysia do not differ much from their non-Muslim peer groups or from youths in western countries" (Goethe-Institute, 2011, p. 17). Nonetheless, strict traditional values and conservative gender roles remain strong in Malaysia (Noor & Mohd Mahudin, 2016, p. 719). The young adults are born and raised in conservative families structures with a focus on religions norms and values. Consequently, they are "constantly reminded of what they need to do and how to be good Muslims" (Goethe-Institute, 2011, p. 15). Accordingly, they take "a very conservative stand on religious and moral issues" (p. 25) themselves.

Malaysia recognizes that women's contribution in all aspects of life is essential to guarantee the country's capacity to improve its competitiveness at an international level as well as for the sustainable development of the country. Women are recognized as "an important economic resource" (Noor & Mohd Mahudin, 2016, p. 718) and decisive for a "productive and prosperous society" (Economic Planning Unit Malaysia, 2015, E-24). Multiple strategies for women's educational advancement were implemented. As a result, their educational

participation has increased enormously in the last decades. Today, female students outperform male students at every levels. Attention should be paid to the university level, where females “comprise approximately 70% of the cohort” (Ministry of Education Malaysia, 2012, E-7). However, women still have to face barriers regarding their participation in the labor market in Malaysia. A look at the labor force participation illustrates that the achievements of females in the educational system are not reflected in their participation in labor force. Only 53 percent of women within the working age are employed (Economic Planning Unit Malaysia, 2015, E-7). In addition to that, women “tend to drop out of the labor force after childbirth” (Noor & Mohd Mahudin, 2016, p. 720). Therefore, women are challenged to balance a successful career and the role as wives and mothers. Another aggravating perception is that Muslim women in Malaysia are disadvantaged due to the Islamic law in Malaysia in relation to marriage, divorce, alimony payments and as well as their legacies (Endut, 2015; Derichs, 2010).

Research on Muslim women in Malaysia focuses on work, family and the various challenges of women, which are mentioned above. However, there is a gap in qualitative research on Muslim females in Malaysia and their multiple developments in their adolescence and youth relating to educational processes. Therefore, this qualitative research study investigates the education of Muslim female students in Malaysia. The question will be discussed on how they approach the requirements of being encouraged to keep up with the internationalization and globalization processes of the country, while facing potential restrictions because of traditional and conservative stances. The study contributes to the identification of individual strategies of Muslim female students to push for equal opportunities and gender equality as part of sustainable development in the challenging conditions.

3. Sustainable Development and Leadership Education

The United Nations’ (2015) agenda for sustainable development covers seventeen development goals “in areas of critical importance for humanity and the planet” (p. 1). Hence, the agenda aims at realizing “the human rights of all and to achieve gender equality and the empowerment of all women and girls“ (p. 1), so that “all human beings can fulfil their potential in dignity and equality” (p. 2). Sustainable development can only be realized when “every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed” (p. 4). The United Nations Secretary-General’s high-level Panel on Global Sustainability (2012) clarifies that gender equality is essential for sustainable

development because “the next increment of global growth could come well from the full economic empowerment of women“ (p. 14).

The educational system of Malaysia aims at preparing the students for “the needs of the 21st century” (Ministry of Education Malaysia, 2012, p. E-1). It provides them with opportunities to “improve their lives, become successful members of the community and active contributors to the national development” (p. E-1). Particularly leadership skills are stressed as one of the most important key attributes, which need to be developed by every Malaysian student to lead and to work effectively in a globalized and internationalized world (p. E-10). According to the Ministry of Education’s (2012) Education Blueprint leadership means to take “the initiative to create and develop one’s own solutions” (p. 2-5) by strengthening the resilience, emotional intelligence and communication skills. Leadership skills are expected to foster all Malaysian students to reach their “full potential” (p. 2-5), regardless of their gender, ethnical background and religion.

It is appealing to focus on learning opportunities of female students in the leadership programs because leadership skills can help individuals of diverse backgrounds to react to new personal challenges as well as social, economic and environmental challenges. In consequence, leadership programs can ensure a transformation of the society relating to equality of opportunities for all and for sustainable development of the country.

4. Methodological Design: Object and Method

I conducted 15 narrative interviews with educationally successful Muslim female students in Malaysia. The students were asked about their chances and challenges in their education. The narrative structure of the interviews initiated a self-reflection, so that their personal thoughts and memories were the focus of the interviews. Hence, it was possible to get access to the students’ individual experiences and realities.

The interviews were analysed using the method of “scenic understanding” according to Lorenzer (2006 [1985]). This methodology is based on an in-depth hermeneutic cultural analysis methodology, which seeks the understanding of the unconscious meaning of interviews and texts.

According to Salling Olesen and Weber (2012) the focus on multi-layered meanings of texts and interviews help to go “beyond individual and biographically specific reception patterns” (p. 9). Lorenzer (1986) assumes that shedding light on latent meaning of interviews

and texts leads to an identification of collective social processes, relations and realities, which are not immediately visible and are unexpressed by the interviewees. He considers the latent meaning as a result of experiences of social interaction with the world, which is excluded from the obvious communication structures. Accordingly, single case analyses are seen as representations of shared cultural experiences and social dynamics through the subjective experiences of individuals (Salling Olesen and Weber, 2012, p. 7).

To identify the unconscious meaning, the obvious referential content, the meta-communicative content, and the understanding of the interview by means of theoretical knowledge and background factual knowledge is to be analysed (Salling Olesen and Weber, 2012, p. 20-21). Thereby the societal, collective motives and meanings can be carved out. Subsequently, the analysed interviews were recapitulated in form of case narratives, which caters to the holistic views on the reality of the interviewees. Generalisations can be elucidated by focussing on aspects which all single case analysis have in common (Geertz, 1983, p. 37).

5. Case Analysis: Nor

The following case analysis gives an insight into the realities of Muslim female students in Malaysia.

Nor is 24 years old at the time of the interview. She holds a bachelor degree in physics and has started her master studies in sustainability shortly afterwards. After graduation, she plans to do a PhD thesis. Nor has two older brothers and a younger sister who still live with her family in a small village in a rural part of Malaysia.

After finishing the secondary school, Nor went to a boarding school to take the university-entrance diploma. She decided to go to a boarding school because she wanted to “get new experiences” and wanted to “try to be independent”. It was a very challenging time for the family when Nor told them her intention to study at a boarding school, away from the family’s village. Initially, her parents did not want her to move out of the house. They feared that other family members or the neighbors would talk about her. In addition to that, her parents had to pay the school fee, although they are “not so rich” according to Nor. Still, her parents wanted to give Nor the opportunity because she promised them both she wants to be educationally successful and “be a good daughter”. Nor’s motivation in studying is “to become a successful person”:

“I want to help my family first. [...] I have passion to help my family to get a better life.

I think I have to study hard and I have to make my family proud of me. I have to repay them for what they have done for me.”

Her family is proud of Nor and nowadays they even encourage her: “They tell me to do it better because it is good for me and for my family as well”.

Next to her parents and her siblings, the religion too, helps Nor to stay motivated and to be educationally successful. She tells that reciting the Quran gives her hope and “peace” after an exhausting day:

“In my opinion, I think... Religion is something like a factor to educate people or one of the factors that make someone to be educated and to start focusing on education. We all need the religion as part in our lives to follow the right path, doing the right things and still keeping up with struggles in our daily lives.”

Nor is always eager to learn more about religion because she did not have the opportunity to gain knowledge about Islam in her family:

“My parents are very religious. They pray, they fast... but they can't teach me properly about Islam and they can't answer my questions about religion. They do what all people do but they don't know why because they did not read or understand the Quran. Sometimes they have wrong ideas and I have to talk to them why it is not like that and that my life is not wrong.”

That is why she joined the extracurricular activities in the boarding school that combined religious education as well as leadership education. Nor wanted to learn more about “how and what you should do as a Muslim” and at the same time how she can be a leader for others. She explains that she experienced that a lot of people in her village believe that according to Islam women cannot be leaders:

“People believe that Islam says that in families, you have to be the father to be the leader of the family. [...] So they think because of this, women cannot be leaders.”

Nor wants to show that being religious, independent and living “a modern live in Malaysia” are no contradictions for women. She clarifies that according to Islam, there “is no discrimination between men and women. You can vote, you can do anything”. She explains

that “women also have the right to be a leader and to be successful. Education is important for all. I want to say that to everyone who thinks that it is not like that”. She says: “I just want to get my rights as a women”. She does not want to “feel inferior to all the man in the society who always talk about women in a bad way and do not see women as equal to them”.

6. Discussion and Conclusion

The interview with Nor exemplifies that educationally successful Muslim female students in Malaysia can grow apart from the lives of their parents and families. Most of them are born and raised in traditional family structures with conservative norms and religious values, while embracing the internationalized world with different cultures and value-systems they live in. The female students are challenged to keep pace with the profound developments of the country and stay connected to their families and the society at the very same time. Gültekin (2003) who investigated young Muslim females in Germany describes that the females need the ability of a “multiple orientation” in different areas of life.

Developing leadership skill is for the interviewed female students one approach to develop the required ability of “multiple orientation”. The female students explained that in the leadership programs in schools they were taught of innovative thinking and problem-solving skills. Hence, leadership skills helped them to find individual ways and foster individual interests while measuring up to the expectations of their families and the society. In the words of Koller (2011), leadership programs inspire them to find ways to develop new and innovative “figures of the world and self-relation” (p. 377). Consequently, they can unleash their full potential and contribute to Malaysia’s sustainable development regarding gender equality, which is one of the most important sustainable development goals of the United Nations (2015). For the female students, religion is an important part of their lives. However, they do not experience religious traditions as unchangeable, but as negotiable and modify them in new ways. Hence, they re-interpret religion, religious norms and values in new ways, which match their individual lifestyles. This modification lead to partial changes within the family and the society relating to autonomy and individualism. Religion is experienced as a bridge, which connects them to the family and the society and opens up new visions of life. Thereby, they do not experience different requirements, which they are confronted with as incompatible. They rather find ways to experience them as complementary to one another.

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