ASEAN 경험에 기반한
젠더와 개발(GAD) 커리큘럼과 연구
Translating Women's Experience into Classroom Teaching in ASEAN Countries

일시 DATE
2015. 6. 4(목) ~ 6. 5(금)
June 4(Thu.) - June 5(Fri.)

장소 VENUE
롯데호텔 서울 에메랄드룸 (2층)
Lotte Hotel Seoul, Emerald Room (2F)
Greetings!

Korean Women’s Development Institute (KWDI) is delighted to invite you to the 2nd Korea-ASEAN International Conference on Gender and Development to be held in Seoul, Korea, from 4-5 June 2015.

Since 2012, KWDI has been carrying out the project titled, “Curriculum Development on Gender and Development (GAD)” in ASEAN universities as a part of Korea-ASEAN Cooperation Project. With the launch of the second phase, KWDI co-hosted a workshop and a high-level advocacy roundtable with two pilot universities in Cambodia and Vietnam with an aim of developing and supporting GAD curriculum and research in this February. In addition, this project has compiled gender and development cases in ASEAN countries. Through this project, experts in the ASEAN countries has conducted a research on gender and development cases in the respective countries.

This conference will play as a platform where the experts participate and present their research findings. This conference is a continuation of our efforts in deepening our understanding on and sharing national experiences for the GAD curriculum and research. Based on the in-depth understanding of their national experiences, the country experts will hold a roundtable discussion on the progress and measures for gender and development (GAD) curriculum and research.

We hope you will grace the occasion by your presence along with other international experts from Korea and Asia.

Thank you.

June 2015

Myung-Sun Lee, Ph. D.
President
Korean Women’s Development Institute
### PROGRAM

**June 4 (Thu.)**

Lotte Hotel Seoul, Emerald Room (2F)

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>9:00—9:30</td>
<td>Registration (VIP Tea Time)</td>
</tr>
</tbody>
</table>
| 9:30—9:45    | Opening Ceremony
|              | Moderator: Eun Kyung Kim, Director, Center for International Cooperation and Development, KWDI |
|              | Opening Remarks
|              | Yong Hyun Kwon, Vice Minister, Ministry of Gender Equality and Family of Korea |
|              | Welcoming Remarks
|              | In Kim, Vice President, Korea International Cooperation Agency (KOICA) |
|              | Congratulatory Remarks                                               |
| 9:45—10:00   | Photo Session                                                        |
| 10:00—10:30  | Keynote Speech
|              | Feminist Imaginaries: Critiquing and Re-conceptualizing the Dominant Paradigm of Development
|              | Maithree Wickramasinghe, Professor, University of Kelaniya, Sri Lanka |
| 10:30—10:50  | Coffee Break                                                         |
| 10:50—12:30  | Session 1: Women, Poverty and Economic Empowerment                   |
|              | Compilation of Gender and Development Cases in ASEAN Countries       |
|              | Moderator: Eun Kyung Kim, Director, Center for International Cooperation and Development, KWDI |
| Presentation 1: | Promoting Rural Women’s Economic Dynamism: A Case Study on Participation in Income Generating Activities in Kanchanaburi, Thailand |
|              | Amara Soonthornhada, Associate Professor, Institute for Population and Social Research Mahidol University, Thailand |
| Presentation 2: | Islamic Microfinance in Indonesia: An Alternative for Poverty Alleviation and Women Empowerment |
|              | Ninik Sri Rahayu, Chair, Department of Financial and Banking Economic Faculty, Islamic University of Indonesia |
|              | Discussion                                                           |
|              | Kwangchul Ji, Liaison Officer, World Bank |
|              | Yi-Seon Kim, Research Fellow, KWDI                                   |
| 12:30—14:00  | Lunch                                                                |
| 14:00—16:00  | Session 2: GAD Research in Universities and Women’s Leadership       |
|              | Compilation of Gender and Development Cases in ASEAN Countries       |
|              | Moderator: Maithree Wickramasinghe, Professor, University of Kelaniya, Sri Lanka |
| Presentation 1: | "Gender and Development” Curriculum in ASEAN Countries and the Case of Korea |
|              | Eun Kyung Kim, Research Fellow, KWDI                                 |
|              | Eun Ha Chang, Associate Research Fellow, KWDI                        |
| Presentation 2: | Integrating Women and Gender Issues in the Curricula of Higher Education Unit of Miriam College: A Case Study |
|              | Lynda Catindig- Garcia, Associate Professor, Department of Communication Miriam College, the Philippines |
| Presentation 3: | Negotiating Roles in the Segregated Islamic Society: A Study of Bu Nyais’ Leadership at Quranic Recitation Pesantrens in Kudus, Central Java, Indonesia |
|              | Stili Muflichah, Lecturer, State Institute of Islamic Studies Antasari Banjarmasin, Indonesia |
| Presentation 4: | Religious Belief and Entrepreneurship among Vietnamese Buddhist Women |
|              | Hoang Thu Huong, Lecturer, Faculty of Sociology, University of Social Sciences and Humanities, National University of Vietnam |
|              | Discussion                                                           |
|              | Heng Molyaneth, Lecturer, Faculty of Development Studies, Royal University of Phnom Penh, Cambodia |
|              | Eun Mie Lim, Ewha- KOICA Program Director, Graduate School of International Studies, Ewha Womans University |
| 16:00—16:20  | Coffee Break                                                         |
| 16:30—20:00  | Follow-up Session to 2013 KWDI’s Gender and Development Conference & Dinner (Invitees Only) |
롯데호텔 서울, 에메랄드룸 (2층)

<table>
<thead>
<tr>
<th>시간</th>
<th>내용</th>
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<tbody>
<tr>
<td>09:00~09:30</td>
<td>동 록 (VIP 환담)</td>
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<tr>
<td>09:30~09:45</td>
<td>개회식</td>
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<tr>
<td>09:30~09:45</td>
<td>사회: 김은경 한국여성정책연구원 국제개발협력센터장</td>
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<tr>
<td>09:30~09:45</td>
<td>이명선 한국여성정책연구원장</td>
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<tr>
<td>09:30~09:45</td>
<td>권용현 여성가족부 차관</td>
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<tr>
<td>09:30~09:45</td>
<td>김인 한국국제협력단(KOICA) 이사</td>
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<tr>
<td>09:45~10:00</td>
<td>기조 강연</td>
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<tr>
<td>10:00~10:30</td>
<td>Feminist Imaginaries: Critiquing and Re-conceptualizing the Dominant Paradigm of Development</td>
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<tr>
<td>10:00~10:30</td>
<td>Maithree Wickramasinghe</td>
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<tr>
<td>10:30~10:50</td>
<td>Q&amp;A</td>
</tr>
<tr>
<td>10:50~12:30</td>
<td>세션 1: 여성의 빈곤과 경제적 역량강화</td>
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<tr>
<td>11:30~12:00</td>
<td>발표 1</td>
</tr>
<tr>
<td>12:00~12:30</td>
<td>발표 2</td>
</tr>
<tr>
<td>12:30~14:00</td>
<td>오 찬</td>
</tr>
<tr>
<td>14:00~16:00</td>
<td>세션 2: 대학내 GAD 연구와 여성의 리더십</td>
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<tr>
<td>14:00~16:00</td>
<td>발표 1</td>
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<tr>
<td>14:00~16:00</td>
<td>발표 2</td>
</tr>
<tr>
<td>16:00~16:20</td>
<td>휴식</td>
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롯데호텔 서울, 피콕룸(36층)

<table>
<thead>
<tr>
<th>시간</th>
<th>내용</th>
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<tbody>
<tr>
<td>16:30~20:00</td>
<td>2013년 제2차 컨퍼런스 후속회의: 총리와 개발 로드맵을 위한 자문회의 (초청자에 한함)</td>
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</table>
June 5 (Fri.)
Lotte Hotel Seoul, Emerald Room (2F)

<table>
<thead>
<tr>
<th>Session 3: Violence Against Women</th>
<th>Moderator: Amara Soonthornthada</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compilation of Gender and Development Cases in ASEAN Countries</td>
<td>Associate Professor, Institute for Population and Social Research Mahidol University, Thailand</td>
</tr>
</tbody>
</table>

**Presentation 1:**
Young Adults’ Perceptions of Marriage and Domestic Violence in Malaysia

- Intan Hashimah Mohd Hashim
  Associate Professor and Deputy Dean (Research)
  School of Social Sciences, Universiti Sains Malaysia

- Azman Azwan Azmawati
  Associate Professor and Deputy Dean (Research)
  School of Communication, Universiti Sains Malaysia

**Presentation 2:**
Siri Marriage and Gender-based Violence in The Reality of Local Communities in Indonesia

- Triana Sofiani and Rila Rahmawati
  Lecturers, Center for the Study of Gender
  State Collage of Islamic Studies Pekalongan, Indonesia

**Presentation 3:**
Gender-based Violence among People with Disabilities in Vietnam: Current Situation and Potential Implications for Social Work Practice

- Tran Van Kham
  Post-doctoral Fellow, Seoul National University

**Presentation 4:**
Status of Women’s Policies and Law in Korea: Focusing on Sexual and Domestic Violence

- Deuk Kyoung Yoon
  Research Fellow, KWDI

**Discussion**

- Mee Jeong Lee, Research Fellow, KWDI
- Jungim Hwang, Research Fellow, KWDI
- Nguyen Trung Hai, Vice-Director, Faculty of Social Work, University of Labour and Social Affairs, Vietnam

**11:00—11:20 Coffee Break**

**Session 4: Women, Community Development and Migration**
Compilation of Gender and Development Cases in ASEAN Countries

<table>
<thead>
<tr>
<th>Moderator: Soo Yeon Lee</th>
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<tbody>
<tr>
<td>Director, Department for Women’s Human Rights and Safety, KWDI</td>
</tr>
</tbody>
</table>

**Presentation 1:**
Role of Women in Informal Sector of Urban Yangon: Case Study of Migrant Women from outside the Yangon Region

- Htay Htay Lwin
  Pro Rector, Cooperative University, Thanlyin, East Yangon University, Myanmar

**Presentation 2:**
Local Governance and Women Empowerment for Community Development: A Case Study in Chamorn City, Kompong Speur Province, Cambodia

- Sok Serey
  Adjunct Lecturer, Royal University of Phnom Penh, Cambodia

**Discussion**

- Yunjeong Yang, Professor, Graduate School of International and Area Studies, Hankuk University of Foreign Studies
- Kyungyon Moon, Associate Research Fellow, Korea Eximbank
- Kim Dinath, Lecturer, Faculty of Development Studies, Royal University of Phnom Penh, Cambodia

12:30—13:00 Conference Evaluation & Closing
13:00—14:00 Luncheon
14:00— Cultural Workshop
| 6. 5(금) 롯데호텔 서울, 에메랄드룸 (2층) |
| 9:00~11:30 |
| 세션 3: 여성과 폭력 | 사회: Amara Soonthorndhada  
대국 미히름 대학교 인구 및 사회연구소 교수 |
| 발표 1 | 결혼과 가정폭력에 대한 태국 청소년의 인식 현황 |
Intan Hashimah Mohd Hashim  
말레이시아과학대학교 사회과학대학 부학장  
Azman Azwan Azmawati  
말레이시아과학대학교 신문방송대학 부학장 |
| 발표 2 | 인도네시아 지역사회 미등록결혼풍습(Sirri Marriage)과 젠더기반 폭력 |
Triana Sofiani and Rita Rahmawati  
인도네시아패밀리사례연구소 전대학 센터 연구원 |
| 발표 3 | 베트남 여성장애인 대상 젠더기반폭력: 현황 및 사회복지사업 실천에 있어서의 함의 |
Tran Van Kham  
서울대학교 비서학 연구원 |
| 발표 4 | 한국의 여성정책 환경과 법제동향: 성폭력, 가정폭력 관련 법 및 정책을 중심으로 |
윤덕경  
한국여성정책연구원 연구위원  
이미정  
한국여성정책연구원 연구위원  
황정임  
한국여성정책연구원 연구위원  
Nguyen Trung Hai  
베트남노동사회과학대학교 사회복지학부 부학장 |
| 토론 | 이문정  
한국여성정책연구원 연구위원  
황정임  
한국여성정책연구원 연구위원  
Nguyen Trung Hai  
베트남노동사회과학대학교 사회복지학부 부학장 |
| 11:00~11:30 | 휴식 |
| 11:20~12:30 | 세션 4: 지역개발과 여성, 이주 | 사회: 이주연  
한국여성정책연구원 여성권익・안전연구실장 |
| 발표 1 | 양곤 이주 여성 사례연구 |
Htay Htay Lwin  
미얀마협동대학교 미임 캠퍼스 부총장 |
| 발표 2 | 지역개발을 위한 지역 거버넌스와 여성의 역할: 캄보디아 차문 시(市) 사례연구 |
Sok Serey  
캄보디아왕립여성학대학교 경영학부 연구원 |
| 토론 | 양윤정  
한국외국어대학교 국제지역학연구소 교수  
문경연  
한국수출입은행 부연구위원  
Kim Dinath  
캄보디아왕립여성학대학교 대학원학과 강사 |
| 12:30~13:00 | 워크샵 평가 및 폐회 |
| 13:00~14:00 | 오찬 |
| 14:00~ | 문화워크샵 |
Opening Ceremony

Opening Remarks
Myung-Sun Lee (President, KWDI)

Welcoming Remarks
Yong Hyun Kwon (Vice Minister, Ministry of Gender Equality and Family of Korea)

Congratulatory Remarks
In Kim (Vice President, Korea International Cooperation Agency (KOICA))

Keynote Speech

Feminist Imaginaries: Critiquing and Re-conceptualizing the Dominant Paradigm of Development
Maithree Wickramasingh (Professor, University of Kelaniya, Sri Lanka)

Session 1–1

Promoting Rural Women’s Economic Dynamism:
A Case Study on Participation in Income Generating Activities in Kanchanaburi, Thailand
Amara Soonthorndhada (Associate Professor, Institute for Population and Social Research, Mahidol University, Thailand)

Session 1–2

Islamic Microfinance in Indonesia:
An Alternative for Poverty Alleviation and Women Empowerment
Ninik Sri Rahayu (Chair, Department of Financial and Banking Economic Faculty, Islamic University of Indonesia)

Session 2–1

“Gender and Development” Curriculum in ASEAN Countries and the Case of Korea
Eun Kyung Kim (Research Fellow, KWDI)
Eun Ha Chang (Associate Research Fellow, KWDI)
Session 2–2

Integrating Women and Gender Issues in the Curricula of Higher Education Unit of Miriam College: A Case Study ................................................................. 73
Lynda Catindig-Garcia (Associate Professor, Department of Communication Miriam College, the Philippines)

Session 2–3

Negotiating Roles in the Segregated Islamic Society:
A Study of Bu Nyais’ Leadership at Quranic Recitation Pesantrens in Kudus, Central Java, Indonesia ................................................................. 95
Siti Muflichah (Lecturer, State Institute of Islamic Studies Antasari Banjarmasin, Indonesia)

Session 2–4

Religious Belief and Entrepreneurship among Vietnamese Buddhist Women .......... 107
Hoang Thu Huong (Lecturer, Faculty of Sociology, University of Social Sciences and Humanities, National University of Vietnam)

Session 3–1

Young Adults’ Perceptions of Marriage and Domestic Violence in Malaysia ............ 119
Intan Hashimah Mohd Hashim (Associate Professor and Deputy Dean (Research) School of Social Sciences, Universiti Sains Malaysia)
Azman Azwan Azmawati (Associate Professor and Deputy Dean (Research) School of Communication, Universiti Sains Malaysia)

Session 3–2

Sirri Marriage and Gender-based Violence in The Reality of Local Communities in Indonesia ................................................................. 131
Triana Sofiani and Rita Rahmawati (Lecturers, Center for the Study of Gender State Collage of Islamic Studies Pekalongan, Indonesia)
Session 3–3

Gender-based Violence among People with Disabilities in Vietnam: Current Situation and Potential Implications for Social Work Practice  
Tran Van Kham (Post-doctoral Fellow, Seoul National University)

Session 3–4

Status of Women’s Policies and Law in Korea: Focusing on Sexual and Domestic Violence  
Deuk Kyoung Yoon (Research Fellow, KWDI)

Session 4–1

Role of Women in Informal Sector of Urban Yangon: Case Study of Migrant Women from outside the Yangon Region  
Htay Htay Lwin (Pro Rector, Cooperative University, Thanlyin, East Yangon University, Myanmar)

Session 4–2

Local Governance and Women Empowerment for Community Development: A Case Study in Chamorn City, Kompong Speur Province, Cambodia  
Sok Serey (Adjunct Lecturer, Royal University of Phnom Penh, Cambodia)
Opening Ceremony

- **Myung-Sun Lee**
  President, KWDI

- **Yong Hyun Kwon**
  Vice Minister, Ministry of Gender Equality and Family of Korea

- **In Kim**
  Vice President, Korea International Cooperation Agency (KOICA)
Opening Remarks

Good Morning!

I am Myung-Sun Lee, President of the Korean Women’s Development Institute.

The global network of the Korean Women’s Development Institute traces back to the 1980s. However, it was only from 2011 that we began to have close cooperation with the Asia-Pacific and ASEAN regions for research projects.

As part of the Korea-ASEAN Cooperation Project, the Korean Women’s Development Institute has been conducting collaborative research with universities and research institutes in ASEAN member countries since 2012 on gender and development curriculum. Today’s conference is a venue for sharing the achievements of the second phase of this research project.

Especially, I extend my deep appreciation to the Ministry of Gender Equality and Family and the Korea International Cooperation Agency for supporting this international conference.

The Korean Women’s Development Institute began the research on the gender and development curriculum with a goal to encourage universities to teach and study gender and development. We wish that the project would produce more studies on women’s policy and more women leaders in ASEAN countries. Behind this background were competent women leaders who made research on Korea’s women’s policy.
I believe that ASEAN countries too have numerous women leaders who take a proactive role in women’s policy. I sincerely hope that ASEAN countries and Korea may share their knowledge and information of research on women’s policy and make progress together.

Once again, I’d like to express my sincere thanks to everyone here for attending the 2nd Korea-ASEAN International Conference on Gender and Development amidst your busy schedules.

I hope women’s policy experts from ASEAN countries and Korean Women’s Development Institute will continue to cooperate for good achievements.

Thank you.

June 4, 2015

Myung-Sun Lee
Korean Women’s Development Institute
President
Hello.

I am Yong Hyun Kwon, Vice Minister of the Ministry of Gender Equality and Family.

Today, as we enter the beginning of a hot summer, I would like to extend a warm welcome to all of you to the second Korea-ASEAN International Conference on Gender and Development.

I also extend my deepest gratitude to all participants, particularly to the President of the Korean Women’s Development Institute, Myung-Sun Lee, for preparing this event, Professor Maithree Wickramasinghe for presenting the keynote speech, and all presenters and panelists for attending this conference from ASEAN countries.

The aim of this conference is to discuss the progress and measures for gender and development curriculum and research in ASEAN countries.

Since 2012, Korean Women’s Development Institute has conducted the project titled “Curriculum Development on Gender and Development (GAD)” in 10 ASEAN countries. The project is a part of Korea-ASEAN Cooperation Project with a goal to translate women’s experience into classroom teaching in ASEAN universities, while providing a venue for discussing women’s experience of development in the ASEAN countries.

Entering the second year this year, the Korea-ASEAN Cooperation Project has provided opportunities for the ASEAN countries to cooperate in understanding and implementing gender and development curriculum and research. I believe the project has provided a solid network connecting women leaders and educators in the region.

Dear experts on gender and development!
Over the past half century since the early 1950s, South Korea has recovered from the ruins of the Korean War. In 2010, South Korea joined the Development Assistance Committee (DAC) of the OECD, and became the only country in the world that has transformed from a recipient to a donor country.

The present Park Geun-hye Administration is led by a woman president for the first time in the constitutional history of Korea. As such, one of the government’s core national agenda is to assist women to reach their full potential. This effort is aimed at achieving the second “miracle of the Han River” and ultimately creating a gender equal society.

By identifying diversity and commonalities among the countries, this conference will lay an important foundation for enhancing women’s role in the future ASEAN development.

In addition, this conference will discuss the process of incorporating ASEAN women’s development experience into university curriculum. The discussion will be very important in that it enables field-based teaching and research.

It is my hope that based on this conference, lectures and research on gender and development in the ASEAN region will take solid root. I also hope that all participants will perform as key players in this process.

I congratulate on the second Korea-ASEAN International Conference on Gender and Development, and once again, I express my sincere thanks to the Korean Women’s Development Institute for your unreserved effort to prepare this event.

I wish you, all participants from ASEAN countries, health and happiness.

Thank you.

June 4, 2015

Yong Hyun Kwon

Vice Minister of the Ministry of Gender Equality and Family
Good Morning!

I am In Kim, Vice President of the Korea International Cooperation Agency (KOICA). I would like to congratulate on the second Korea-ASEAN International Conference on Gender and Development.

This year marks the 15th anniversary of adopting the UN Security Council Resolution 1325 on Women, Peace, and Security, the 20th anniversary of adopting the Beijing Platform for Action, and the first year of adopting the Post-2015 Development Agenda, replacing the Millennium Development Goals (MDGs). Now is an ideal time to mainstream gender equality and empowerment of women as an essential element for sustainable development.

We have made big progress and changes in gender equality in the past century. However, we have yet to go a long way to empower women and girls and achieve gender equality in international development and cooperation.

Though the third goal of the Millennium Development Goals (MDGs) is to promote gender equality and empower women, women still account for two thirds of illiterate adults, the gender gap in employment is more than 24 percent, and female legislators are a mere 20 percent of the world’s legislators.

Goals that could not have been achieved in the Millennium Development Goals (MDGs) will be incorporated into and implemented through the Sustainable Development Goals (SDGs). UN Secretary-General Ban Ki-moon presented a report on the Post-2015 Development Agenda in December last year. In his presentation, he stressed “gender equality and women’s effective participation” as one essential element for people-centered development among the six essential elements for sustainable development.

As a government agency, Korea International Cooperation Agency (KOICA) has carried out
grant programs for education and training of women in developing countries and for social and economic independence of women in rural areas of these countries. KOICA has also implemented the gender mainstreaming strategy to accomplish gender equality and to empower women in various sectors, including public administration, industrial energy, health, and information and communications.

KOICA staff and experts face difficulties when working with various stakeholders in the field, because many countries and societies still have gender discriminatory laws and systems as well as tradition and culture. These discriminatory systems and culture impede women’s socio-economic development and participation in the public and private sectors alike.

I hope that in this conference, experts on gender and research from 10 ASEAN countries will share their expertise and cases compiled on women’s economic empowerment, leadership, prevention of violence, regional development, and migration. I also look forward to hearing your ideas on strategies for more effective gender equal development and education plans.

Thank you.

June 4, 2015

In Kim
Vice President
Korea International Cooperation Agency (KOICA)
Feminist Imaginaries: Critiquing and Re-conceptualizing the Dominant Paradigm of Development

Maithree Wickramasingh
Professor, University of Kelaniya, Sri Lanka
Professor Maithree Wickramasinghe

Maithree Wickramasinghe (PhD) is Professor in English at the Department of English and was the founding Director of the Centre for Gender Studies at the University of Kelaniya, Sri Lanka. She is also a Visiting Professor at the School of Education and Social Work, University of Sussex, United Kingdom.


Professor Wickramasinghe has also formulated a comprehensive training module for workshops on gender mainstreaming universities and counts over twenty three years of experience as a gender expert in formulating gender mainstreaming polices, conducting gender trainings and evaluating women’s and gender programs for local and international organizations including the ILO, the Association of Commonwealth Universities (ACU), CARE International and Practical Action. She has also addressed a number of plenaries and delivered keynotes for academic and professional organizations in China, India, Indonesia, Kenya, Pakistan, Singapore, South Korea, Spain, the UK, the US and Zimbabwe.

Professor Wickramasinghe is married to the Prime Minister of Sri Lanka, the Hon. Ranil Wickremesinghe.
Feminist Imaginaries: 
Critiquing and Re-conceptualizing the Dominant Paradigm of Development 

Keynote Address 
Maithree Wickramasinghe

Thank you for inviting me to deliver the opening keynote address of this International Conference on Gender and Development (GAD) Curriculum and Research. It is, indeed, a singular pleasure to be back, once again, with the Korean Women’s Development Institute – to meet up with old friends and colleagues, and, a great privilege to address this distinguished gathering of researchers, academics and development practitioners this morning.

I am familiar with KWDI’s work for a number of years now. As a forerunner in the sphere of GAD, KWDI has identified and kept a keen focus on curricula and research as fundamentally crucial initiatives in working towards development. This is especially in relation to mainstreaming gender into different disciplines of study (via curricula changes); into different sectors of institutional management and practice; as well as into different fields of development programming.

The current President of KWDI, its Director of International Development Corporation and their team have worked vigorously to ensure that the knowledge in the field is regularly updated and exchanged; particularly amongst women academics and activists in the ASEAN region. And let me reiterate, I am delighted by the opportunity and the honour to contribute to the discussions, discourses and debates today.

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Let me begin my speech with a quotation from Elizabeth Blackwell – the first woman to graduate from medical school in the United States back in the 19th century – so as to allude to the key points that I am making this morning.

“If society will not admit of woman’s free development, 
then society must be remodeled”.

Elizabeth Blackwell

No doubt that the fact that almost two centuries later we are still discussing the same topic signifies the arduous nature of the undertaking. In fact, you will agree with me that the project has become even more complex.

For in the 19th and greater part of the 20th century, development was understood to be the economic development and modernization of nations - founded on economics, politics, colonization, mechanization, and industrialization. As an engine of modernity, development can be located in notions of reason, progress, science, and emancipation associated with the foundational intellectual movement of the 17th and 18th centuries in the West - the European Enlightenment. Its origins lie in the dominant epistemologies of Positivism; or theories of knowledge-making that value empirical evidence,
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

scientific methods including observation, quantifiability, standardization, generalizability, and replicability.

Today however, it is not possible to talk of development without talking of globalization. In fact, as you are aware, development involves the intersections of both the local and the global – not only in terms of politics; economics; finance, banking, and trading; but also travel and communication, information and technology; the environment, disasters, and human conflicts; human rights (including women’s rights and cultural rights); the media; tourism and entertainment industries.

Consequently, you will agree with me that the mainstream, dominant version of development has remained neo-liberal and market-oriented. And this arguably continues to sharpen the cleaves of inequalities and inequities - relating to geographies and nations; resources and incomes; gender, age and physical capacities; education and skills; language, ethnicity and religions; etc. despite periodic feminist critiques and interventions.

In my chosen topic of interest this morning titled, Feminist Imaginaries: Critiquing and Re-conceptualizing the Dominant Paradigm of Development, I will apply a feminist optical lens to look at gender and development since the 20th century.

To begin with, it is important recognize that feminism is inherently an oppositional standpoint as argued by Chela Sandoval (2004) – and by an oppositional standpoint, I mean, that feminism originates from and is founded on social critique.

So let me begin by briefly charting some of the feminist critiques of and contributions to mainstream development.

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Women in Development
As you are all aware feminist engagements with development go back to Esther Boserup’s pivotal work ”Women’s Role in Economic Development” (published in 1970) which exposed the invisibility of women to development planners and policy makers. The void in development highlighted by Boserup eventually led to a recognition of women’s roles in agricultural production in general and eventually the WID or Women and Development programs of the 1970s and 1980s are present even today.

These early initiatives led to women becoming a specific target of development and were often sponsored by funding agencies (in particular, the US after the Percy Foreign Funding Amendment in 1973 which required U.S. bilateral assistance programs to enhance the integration of women into the national economies of developing countries). From then onwards, the United Nations as well as other bilateral and multilateral agencies have also ‘added women into’ the development agenda for funding and separate programming.
Yet these programs were often nominal appendages to mainstream development, and were based on health, education, micro-credit ventures, traditional and sometimes even non-traditional skill-training (including household budgeting) and minor income generation, alongside legal and reproductive rights, as well as sexual and gender-based violence.

Many of these were soon recognized as originating from stereotypical assumptions about women’s roles within the family and community, which were often centered on the lives of white middle-class women in the West as pointed out by Mohanty (1988). WID programs were also criticized for their predominant emphasis on economic advancement; the compartmentalization and marginalization of women; their frequent coupling of women and children; and their homogenization or assumption that women are a collective with the same needs – in that the crucial differences and specificities of women vis-à-vis their individual identities were often overlooked.

***

Gender and Development
Since then, as we are all aware, Gender and Development (GAD) policies have strived to incorporate understandings of gender into mainstream economic and social development processes – especially through the United Nations and other international development and aid organizations as well as governments, policy makers and NGOs.

Given that this is a conference on GAD and that you are all GAD academics and practitioners, I will not linger too much on the GAD approach; suffice to say, as summed up by Jenna Basiliere (forthcoming), that GAD consists of: 1) an analysis of the construction of gender roles and relations in developing societies (and not women per se); 2) an understanding of development as gendered and as having a differential impact on men and women; and 3) a nuanced approach to addressing issues of development.

Under GAD, the focus of development has broadened considerably to include more generic issues of macro-economic planning, structural adjustment, the environment, disaster and conflict management, and varied fields of education, healthcare, poverty reduction, to name a few. Yet its overall impact on the day-to-day lives of women has not been as extensive as anticipated.

Nevertheless, you will agree with me that what has ignited the world’s imagination has been the approach of gender mainstreaming. The concept was formally incorporated at the 1995 Fourth World Conference on Women in Beijing. And allow me to remind you of the UN definition of gender mainstreaming:

“Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels.
It is a strategy for making women’s as well as men’s concerns
and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and programmes in all political, economic, and societal spheres so that women and men benefit equally and inequality is not perpetuated”.

Gender mainstreaming whether aimed at branches of learning, fields of activity or institutions acknowledge that gendered experiences are social and cultural, and distinct from experiences based on sex. Thus, lately it has allowed for development organizations to look at gendered violence within development processes and within the private and public lives of women in particular.

Some of the critiques of GAD (especially gender mainstreaming) are sometimes obscure and ambiguous. One argument is that GAD is a substitute term for women - and the overall centre of interest is still women - and therefore do not consider the impact of gender relations on women including the dominant construction of masculinities. Neither does GAD take into account other axes of inequality (race, ethnicity, religion, class, poverty, language, sexuality, etc.) that cross-cut the lived experiences of women.

Perhaps somewhat inconsistently, another critique is that GAD has opened to men and thereby continues to marginalize women - given that development in any case already addresses men.

Unfortunately, a more serious critique of gender mainstreaming has been the way in which institutional bureaucracies have stressed on the process of mainstreaming (its tools and strategies and measurements and metrics) rather than on the anticipated outcome of social transformation, even though both need to be done (Wickramasinghe 2000; Rao 2008). This has led to accusations of the instrumentalisation of gender.

Moreover, GAD strategies that are founded on human rights, i.e. women’s rights, that encompass the social and mental well-being of people in addition to economic attainment have had a limited impact. Even alternative feminist development interventions of holistic empowerment or self-realization, actualization and mobilization (seen sometimes as a WID approach emanating from the developing world), have not fulfilled their transformative potential.

In particular, these development approaches - despite being espoused at the highest global level by multilateral agencies (of the UN, ILO, World Bank, Asian Development Bank etc) through the UN International Year of Women in 1975, the UN Women’s Decade, the Beijing Platform for Action, the Millennium Development Goals, etc., have, in terms of numbers, failed; failed to challenge or change gender ideologies within the domestic sphere – in terms of patriarchy or dominant masculinities; as well as intra-household gender relations including violence. In fact they have sometimes resulted in making insights on gender and women’s development essentialist, generalized, framed, simplified and sloganized.
Yet for all, mainstream development thinking has come a long way and as indicated by Catherine Scott – today, the role of women vis-à-vis development has become ‘a litmus test’ for measuring a country’s backwardness within the dominant development paradigm.

**The Impact on Women**

Yet, the overall impact of mainstream development on different sets of men and women has been comparable as well as diverse, unequal as well as inequitable, beneficial as well as detrimental.

Women have attained international standards, legislation and national policies that look after their interests. In particular, countries who have signed the core treaty of UNCEDAW United Nations Convention on the Elimination of Discrimination Against Women, are legally bound to fight for economic and social equality; freedom from violence and discrimination; equal access to state resources; and equal access to education and healthcare for all women and girls. And as of 2014, 187 out of the 194 countries in the United Nations have ratified CEDAW. The seven countries who have not signed the treaty are: the United States, Iran, Somalia, Sudan, South Sudan, Palau, and Tonga (Basiliere forthcoming).

Going by global development indices, today, women, in general, live longer (even though there are sex ratio imbalances arising from son preferences in countries like China and India); give birth to less children; are perhaps healthier (even though the fastest growing proportion of HIV/AIDS victims are women (as identified by Molyneux, 2007). Women have become literate in their mother tongues (though the need of the hour are the key world languages and computer literacy); they have entered higher education in larger numbers in a majority of countries (at the same time that men have begun to move away from it); and have accessed a degree of political power (mainly via quotas).

The structural adjustment policies of nations have seen the mass entry of women into employment into women-centered categories of work, which are mostly low-paid, informalized, and insecure: in industrial and export development zones, in call centres and sweat shops for international markets; as migrant labour to local towns and global cities. Yet the gender gap in incomes remains as much as 40% in some countries and sectors (Molyneux, 2007).

Women have been part of transnational flows of migration not only as migrant labour, but also as economic and political refugees (often under unequal conditions) and more exploitatively, as targets of sex trafficking.

The targeting of women in anti-poverty programs has certainly visibilized women as mothers and unpaid workers - especially within the family but has not led to women’s upward mobility vis-à-vis social class.
New Global Currents

Today however, the currents of development are shifting. Jaquette (2008) identifies three significant trends that are changing the face of development.

Firstly, there is a decreasing importance of official development assistance (whether it be multilateral, bilateral or INGO), which is now increasingly replaced by private capital flows. Two reasons for this have been the global financial crisis as well as international terrorism, retaliation and warfare in various parts of the world. This has severely affected women’s interests due to the depletion of funding for gender equity/equality and women’s empowerment programs - particularly at grassroots.

The second significant trend is the rise of the anti-globalization movement. For instance, the contemporary focus on cultural rights, on ethnic and religious warfare, as well as the environment may direct the focus away from women’s needs and rights - rather than include women in their understandings.

The third is the tendency to move away from redistribution politics to identity politics, particularly in academia, which has caused academic feminists to pay less attention to equality, one of the historical bulwark of women’s rights.

The Need for a New Paradigm of Development

Thus, now more than ever, we need to reconsider and re-evaluate the dominant strand of development (led by the Washington Consensus and based on neo-liberalism) as well as other Northern development discourses to which the greater part of the developing world has been subscribing since the 1970s.

So far, development critiques and counter-critiques (including feminist critiques) of this governing strand of development have been from within the same dominant understanding or paradigm of development. For instance, feminist development critiques and re-strategizing such as those of Empowerment, or WED - Women, Environment, and Development, or Ecofeminism have been coopted and legitimized under the dominant paradigm. Thus it must be noted that this paradigm of development has been elastic and flexible enough to integrate even what has often started out as ‘alternative’ forms of development in the South.

Earlier I talked of feminism as an oppositional standpoint. Yet, re-imagining development should not only be grounded on critique and reassessment. Accordingly, it is not simply a case of development planners ‘seeing’ women as citizens as opposed to daughters, wives and mothers; or ensuring that development programs are not based on normative gender roles; or making sure that they do not increase women’s already dense daily workloads.

What then are the possibilities for feminists to imagine development from scratch?
Development would require a complete re-visioning of - not only the theories and methodologies of development, but also its goals and expectations, its assumptions and conceptual frames, its approaches and strategies, and its understanding of diverse realities (taking into account the intersections of globalization, gender, culture (in terms of language, ethnicity and religions), politics and ethics, if not, the cycles of natural disasters and periodic human conflicts).

Allow me to expand the thought with a few crucial epistemological points for an alternative paradigm of development.

Firstly, take the purported lack of a holistic ideological or philosophical base to mainstream development methodology. There is a need for such a human base that can justify development above and beyond economics and the fulfillment of material needs; a base that acknowledges individuals and their private and public lives.

Secondly, take the assumption of homogeneity – or one size fits all – understanding of development, which do not take into account the commonalities, diversities, crosscuts, inequalities and inequities between women and men as well as amongst men and women. Is it always necessary for development approaches to be able to generalize, to standardize, and to replicate? Thus there is a need for multiple development analysis and strategies (ranging from Positivism to Post modernism) to understand and to address people’s different realities.

Moreover, thirdly, take the expectation that the outcomes of a development process are logical or linear or singular or top-down or bottom-up or have a mono-cause and effect – especially as development does not take place in a vacuum. Contextual factors such as the forces of globalization, gender ideologies and competing local cultures, overarching national politics, and personal ethics, as well as emergencies wrought by natural disasters and human conflicts require that a new paradigm of development simultaneously anticipates developmental advances, redresses, and reversals; both top-down and bottom-up approaches as well as hierarchical and assorted consequences that are both short and long term, visible and invisible.

Fourthly, take the inherent androcentric or epistemological assumption that men and households are the norms or the standards on which development is fashioned. The eye of development needs to re-conceptualize development from the perspectives of not only women, but also children, youth and the elderly, as well as the differently-abled and the infirm as targets and units of development.

Fifthly, take power plays in development that subvert the ultimate objectives of development. Thus it would be necessary to take into account the forces and hierarchies of power as well as the power dynamics that underlie the development processes – whether they are amongst the development funders, policy makers and practitioners, within the development context, or amongst development targets.
Sixthly, take the manner in which development becomes bogged down in methodologies. There is a veritable industry of measurements, surveys and needs analysis; theories, approaches and methods; appraisals and evaluations; consultancies and trainings and so on – leading to the instrumentalization of development - so much so that the focus on real development outcomes in terms of the elimination of social and gender inequalities and social/individual transformation are undermined.

Seventhly, and finally, take the lack of accountability of governments, in particular, when it comes to development and the specific needs and capacities of different individuals. Perhaps we need to think in terms of development rights and put in place a minimum standard of individual rights - based on both generalities and differences - along with penalties for non-compliance and inadequate results in terms of social change for the better.

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In conclusion, let’s go back to Elizabeth Blackwell’s declaration over a century ago:

“If society will not admit of woman's free development, then society must be remodeled”.

Yet today we have recognized that, it is not only society, but also the very paradigm of development that needs to be remodeled for both women and men to achieve free development.

Thank you.
Bibliography


Promoting Rural Women’s Economic Dynamism: A Case Study on Participation in Income Generating Activities in Kanchanaburi, Thailand

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Promoting Rural Women’s Economic Dynamism: A Case Study on Participation in Income Generating Activities in Kanchanaburi, Thailand

By

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P.K.Viwanathan
Srinan Kittisukasith

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Background

Women’s traditional activities include agricultural subsistence production and home-based handicraft activities. Barriers to fulfilling their economic roles include a limit of resource and a shortage of skill management.

Given the low level of income and extremely low wage rate coupled with low level of education, rural women are unlikely to earn extra compared to men. To maintain domestic roles and economic roles for family survival women need a strong support in the form of training and resource.
Background (cont.)

The case of Thailand

Strategic Mechanism

- Women’s Development Plan into the National Economic and Social Development Plan under the Office of the National Commission on Women’s Affairs ever since 1985.

Problems Unsolved

- Access to community participation
- Gender-based economic role disincentives

Objectives

- To examines the factors that encourage women to establish income generating activity in groups.
- To explores how women develop appropriate income generating activities in accordance with their needs.
- To discusses how women establish community networks that facilitate their involvement with income generating activities.
- To explores what are the constraints that adversely affect the income generating group activities amongst women?
Concept

- Apparently, a growing body of research suggests that enhancing women’s economic participation and empowerment initiatives help significantly improving the national economies, enhancing household productivity and living standards and the well-being of children with positive long term impacts (ILO/UNWOMEN, 2012).
- Economic empowerment increases women’s access to economic resources and opportunities including jobs, financial services, property and other productive assets, skills development and market information (Eyben et al., 2008).

Concept (cont.)

- The practical needs, according to Moser (1989), are the immediate needs that assist women in their survival in their socially accepted roles, within the existing power structure and social relations.

- The strategic gender needs require strategies that help women for challenging male dominance and privilege. These needs may relate to inequalities in the gender division of labour, ownership and control of resources, participation in decision-making, or abilities to withstand the domestic and other sexual violence.
Methods

• Conducted in 2002 and took 18 months to complete
• A community, called, Ban Nong Po community, located in Kanchanaburi province in the Central region of Thailand was chosen for the action research.
• To accomplish the three objectives, the study was administered into three phases. First, we undertook a community needs assessment (for 2 months). The second phase was designed for the implementation of the needs assessed, which took 10 months and lastly, in phase three, the monitoring and evaluation was undertaken (for 6 months).

Methods (cont.)

• Strategy I: Rapid Community Assessment Approach

  Process:

  • Community vote to select 5 women to be the group members
  • Vote for the group leader
  • Decision making on the budget to support group activities: A partial support from the community savings fund and the budget from the research project had been allocated for the group activities.
Methods (cont.)

• **Strategy II:** Recruitment Process and Implementation
  
  Training: A consecutive 5 days training
  Study visit:
  Membership Recruitment:
  Marketing

• **Strategy III:** Monitoring and evaluation

• **Strategy IV:** Network Expansion

Map of the Research Site
Translating Women’s Experience into Classroom Teaching in ASEAN Countries
Results

- Factors determining participation in group activities
- Need-based evolution of income generating activities
- Establishment of Community Networks
- Constraints to participation in income generating group activities

Results (cont.)

- Lack of marketing skills
- Lack of family support
- Lack of opportunities
- Lack of technical skills and precision
### Training participation and opinion about the group activities

<table>
<thead>
<tr>
<th>Category</th>
<th>Women members</th>
<th>Per cent</th>
</tr>
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<tbody>
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<td>1. Attending the training session (n=47)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Attended</td>
<td>16</td>
<td>34.0</td>
</tr>
<tr>
<td>(a) Not attended</td>
<td>31</td>
<td>66.0</td>
</tr>
<tr>
<td>2. Opinion toward the activity (n=59)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(a) Marketing is important</td>
<td>8</td>
<td>13.6</td>
</tr>
<tr>
<td>(a) Time consuming</td>
<td>21</td>
<td>36.7</td>
</tr>
<tr>
<td>(a) Making use of time</td>
<td>30</td>
<td>50.9</td>
</tr>
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### Cont.

<table>
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<th>3. Opinion toward the possibility of the activity (n=58)</th>
<th></th>
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<tbody>
<tr>
<td>(a) Possible</td>
<td>32</td>
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</tr>
<tr>
<td>(b) Not possible</td>
<td>26</td>
<td>44.8</td>
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<table>
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<tr>
<th>4. How sustainable (n=51)</th>
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<th></th>
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<tbody>
<tr>
<td>(a) If good marketing</td>
<td>20</td>
<td>64.5</td>
</tr>
<tr>
<td>(a) Not too difficult to do it if having good commitment</td>
<td>7</td>
<td>22.6</td>
</tr>
<tr>
<td>(a) Less investment</td>
<td>1</td>
<td>3.2</td>
</tr>
<tr>
<td>(a) Suitable for those who have more spare time</td>
<td>3</td>
<td>9.7</td>
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### 5. Why not sustainable (n=26)

<table>
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<th>(a)</th>
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<th>3</th>
<th>11.5</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a)</td>
<td>No skill</td>
<td>5</td>
<td>19.2</td>
</tr>
<tr>
<td>(a)</td>
<td>Time consuming/less interest</td>
<td>18</td>
<td>69.2</td>
</tr>
</tbody>
</table>

### Some Findings from the Qualitative Data
• ‘We need more order from our networks.
• To get more orders, personal networks are very important. Our neighbours need our products for many special purposes or social events such as the wedding, birthday and retirement party. But it is very rare to have a big order from our networks’.
• (Source: Interview with the group leader)

• ‘We do not have to invest our own resources. They provide us the materials and we just make it. They will come to collect the products themselves. They also paid us the transport expenses to take the products to them. The subcontractors need more people to produce the products in time. It is not too difficult to make the handmade flowers, the caps or the shirts because we just do it only the specific parts of the work not the whole process and it is so quick and easy to do it. We can earn as much as we produce. The only problem is the jobs are not regularly available.’
•
• (Focus group discussion with the women group)
• ‘We buy your goods and in return we also have something to sell you’.
• ‘Actually, we do not run a good business. People always think that our product should not be too expensive as long as it is a homemade handicraft made of inexpensive raw material and unattractive compared to the product sold at the department store in town. Some even preferred the plastic products which are last longer’.

• (Source: Group discussion with the women group)

### Conclusion

The study explores four important empirical research questions,

1. What are the factors that encourage women to establish income generating activity in groups;
2. Under what conditions women develop appropriate income generating activities in accordance with their needs;
3. How women establish community networks that facilitate their involvement with income generating activities; and
4. What are the constraints that adversely affect the income generating group activities amongst women?
Based on the results it was found that group members contributed their expertise to school children who will unlikely to have the opportunity to continue their schooling after completing compulsory education. Non-formal education will be another channel for those who have inadequate resources. This could be done through a curriculum development policy.

Among other things, the study also brings out the imperatives of:

(a) Encouraging women leaders to be actively involved both at the community level, and sub-district level and all community members through community network, platform for more group discussion and training

(b) Evolving strategies to overcome the barriers to create group based income generating activities.

Recommendations

Based on the interactions with the community members, 3 models of development are suggested:

The Expansion Model that works under the strategy of expanding home-based handicraft group at the village level to the sub-district level. This may be achieved through developing a close nexus between government officers and the community members with a similar intent with which the income generating schemes and processes are implemented.
Recommendations (cont.)

Community-based Model: it is envisaged that the success of women’s economic participation should involve in any economic activities that already existed in the community. The economic activities could be both implemented by the government or through business sector. The government and business sector should cooperate for the benefits of the community.

Indigenous knowledge model: This model operates at the community level where the local wisdom acts as the agent of change in transferring the knowledge to the community members. This model has two basic principles in its philosophy, viz. (a) self-reliance and creativity; and (b) low cost.

THANK YOU
FOR
YOUR ATTENTION
YOUR SUGGESTIONS WILL BE MOST APPRECIATED

KOMAWO YO
Acknowledgements

The authors would like to thank KWDI for the invitation to participate in this highly valuable meeting. This will strengthen our strong bond and commitments to the progress of gender and development between our networks.

KOMAWO YO

ENJOY THE NICE PHOTOS
TAKEN FROM THE RESEARCH SITE
KDSS Field Station is located at Mahidol Provincial Campus in Kanchanaburi

River Quai Bridge located in Kanchanaburi Province in Memory of WW II
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

Promoting Rural Women’s Economic Dynamism
Islamic Microfinance in Indonesia:
An Alternative for Poverty Alleviation and Women Empowerment

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Introduction

- Women in Indonesia are particularly vulnerable to chronically poverty due to persistent gender inequalities in income distribution, access to credit, control over property and natural resources, access to employment and livelihood opportunities.
- The Government of Indonesia has been trying various approaches to embrace poverty among women. Based on Law Number 25/2000 on National Development Program
- Women still face difficulty to access financial resources
- Islamic microfinance provides an alternative solution to poverty alleviation among women through more human oriented financing due to the underlying of Islamic principle
Poverty In Islamic View

- Poverty in Islamic perspective is both a matter of material and moral dimension as well being has two sides: material and spiritual, which include mental peace, happiness and social harmony, then to realize it, it imposes justice and human brotherhood, without looking at gender, race, age etc (Chapra, 2008: 10)

- As a matter of material, the definition of poverty in Islamic economic is derived from The Quranic, The Prophet’s Hadith and The Islamic thinkers (Korayem& Neamat, 2014: 3).

- As a matter of non material side, poverty comprised of moral - since it reduce the self respect -, social – because it pull the poor out from society - and political – due to the higher probability to create higher gap between society’s social ranks.

- Islam does not offer unique theory of battling poverty as in convetional paradigm populer with “the theory of sustainable development”, however it presents powerful principles for its realisation called social justice.

- Zakah and waqf are part of social security system to ensure social justice

- Zakah is the obligation to pay certain amount of wealth to the poor, thus certain amount of the assets of the well-off individuals is expected to be returned to the society with the notion that it is the right of the poor and waqf as an voluntary sector institution is an institutionalised charity aiming to deliver welfare services to the poor, it can be in the form of assets.

- Islamic microfinance institution is the most appropriate approach to mobilize resources, either through accepting savings deposits or obtaining funds from local Islamic banks for onward financing or from the capital market.
Islamic Microfinance: The Growth and Its Practice in Indonesia

- In the last twenty years, the growth of Islamic microfinances in Indonesia increase significantly and have contributed positively to the development of socio-economic of the country.
- The legal status of these microfinance institutions is Islamic-based cooperative, which is known as Baitul Maal wat Tamwil (BMT).
- The operational system of BMT is based on Sharia’ principles and cooperation
- The concept of BMT derived from two words Baitul Maal means the socially-religious oriented financial institution whose main activities are accommodating and distributing community wealth in the form of Zakah, infaq, and shadaqah (ZIS) based on the terms defined in the Qur'an and Sunnah
- Baitul Tamwil means financial institution whose main activities is to raise public funds in the form of savings and deposits and then channel them back to the community in the form of Sharia’ financing through a common mechanism in the banking world.

Principle and Instruments of Islamic Microfinance

- The general principles of Islamic financial: Prohibition of interest or *riba*, *Gharar*, *Mayseeer*, All activity must be for permitted purposes, Loss profit sharing,
- Typology of Islamic financial products: *mudarabah*, *musyarakah*, *Murabahah*, *Ijarah*.
Islamic microfinance: An Alternative for poverty alleviation and women empowerment.

- Majority of the poor in Indonesia are women
- The socio economic profile of women: Based on Indonesia Gender Inequality Index

<table>
<thead>
<tr>
<th>Gil value</th>
<th>Gil Rank</th>
<th>Maternal mortality ratio</th>
<th>Adolescent birth rate</th>
<th>Female seats in parliament (%)</th>
<th>Population with at least some secondary education (%)</th>
<th>Labour force participation rate (%)</th>
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<td>0.500</td>
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- In those situation, microfinance is an important instrument for women empowerment and poverty alleviation.
- Women empowerment means the expansion in people’s ability to make strategic life choices in a context where this ability was previously denied to them (Kabeer 2001 in Malhotra 2002 :5)
- The success of Grameen bank in Bangladesh to empower poor women and lead of 58% of the member out from poverty level is evidence that microfinance is true innovation for women empowerment.
- However in Islamic community the existing of conventional microfinance has been criticized and rose critical discussion among scholars and religious leaders.
Basic Differences between microfinance & Islamic microfinance

- The microfinance institutions are not usually appropriate for the chronically poor because they need more than financial services necessary for starting a micro-enterprise, these individuals must use loans for providing to their basic needs, such as food, house, clothes, etc. In the Islamic system, the major priority is given to the chronically poor and Islam provides with many voluntary forms of charity, such as zakah.
- The interest rate in conventional microfinance is higher than banking rates. On the contrary, in Islamic microfinance the interest rate is prohibited and the profit is made through sharing system.

The reasons why Islamic microfinance are extremely important for women empowerment in Indonesia context

- The growth of Islamic microfinance
- A number of studies had well documented that there were the link between islamic microfinance, poverty and women empowerment (Aseanty and Hasan (2013:87); Obaidullah & Khan (2008:42); Balogun et al (2014:1); Sakai (2010 :418)
- Islamic microfinance is designed for microenterprises and women own about one-third of small enterprises in Indonesia
- The evidence of increasing number of women heading families, including both widows and single women. In 2010, 14%, or 9 million of household are headed by women which are in general relatively poorer compared with those headed by men.
The reasons why Islamic microfinance are extremely important for women empowerment in Indonesia context

- Supported from various developmental agencies and groups of experts, each according to their ideology.
- The defenders of development serving people: “Islamic microfinance puts people in the heart of the process of development and policies elaboration”.
- The women’s rights defenders: “Islamic microfinance empowers women since it promotes development while focusing on eliminating gender discrimination.
- The poverty reduction approach: encourages the offer of Islamic microfinance because it empowers the poor; make them economically independent and less vulnerable when facing economic crises.
- The economic growth experts: Islamic microfinance promotes the development of the least advantaged and developed regions, promoting growth over the long term.

Conclusion and recommendation

Islamic microfinance is an alternative for women empowerment and poverty alleviation for reasons as follow:

- A number of studies showed that there were the link between Islamic microfinance, poverty and women empowerment.
- Women own about one-third of small enterprises in Indonesia, most of them have lack of education and access to formal credit and financial institutions, mostly come from poor family.
- There is an increase of women heading families who are relatively poorer compared with those headed by men, poor households headed by women are the poorest in Indonesia.
- Many elements from developmental agency and groups of experts support poverty alleviation and women empowerment through Islamic microfinance programmes.
Terimakasih
Thank you
감사합니다
“Gender and Development”
Curriculum in ASEAN Countries and the Case of Korea

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Research Fellow, KWDI

Eun Ha Chang
Associate Research Fellow, KWDI
“Gender and Development” Curriculum in ASEAN Countries and the Case of Korea

June 4, 2015.

Dr. Eun Kyung Kim, Research Fellow
Dr. Eun Ha Chang, Associate Research Fellow
Ms. Seohye Kwak, Researcher

Korean Women’s Development Institute

Contents

1. Introduction

2. Current Trends in Gender and Development Curriculum of ASEAN Universities
   1) A Case of ASEAN Universities
   2) Special Focus on the case of UP and AIT

3. How Korean Universities are Ready to Accommodate Foreign Students who are Interested in Gender Issue
   1) How Many Schools Offer GAD
   2) Number of Thesis Published from the Universities in Korea
   3) Classification of Thesis by Fields of Study
   4) Keywords and fields of interests compared

4. Possibilities for Future Development of GAD Curriculum
1. Introduction

Research Questions

Q. How many schools offer the GAD or Gender related curriculum in ASEAN and Korea
Q. What specific subjects the students are interested
Q. Why we look at the GAD Curriculum
Q. What we need to expand the GAD curriculum and research
2-1. A Case of ASEAN Universities

Selected 15 universities in 8 countries:
- The Philippines: Diliman, De La Salle, Miriam,
- Thailand: Chulalongkorn, Mahidol, Chiang Mai, AIT,
- Malaysia: Malaya, National University, USM,
- Vietnam: Hanoi National University, ULSA,
- Brunei: Brunei Darussalam, Cambodia: RUPP,
- Indonesia: University of Indonesia and Singapore: NUS,
respectively.
2-1. **Five Types of GAD Curriculum in ASEAN**

**1. Universities operating the Department of Gender and Development:**
- 2 universities, 2 countries
  - (Philippines) University of the Philippines Diliman> Dept. of Women and Development Studies, MA, Diploma.
  - (Thailand) Asian Institute of Technology>Gender and Development Studies, Ph.D., MA, Diploma.

**2. Universities offering 'Gender and Development' as an independent course:**
- 4 countries
  - (Philippines) University of the Philippines Diliman> Department of Women and Development Studies: offers GAD courses and field study in Southeast Asia
  - (Philippines) Miriam College> International Studies(BA, MA) with Minor in Gender Studies: offers GAD courses and others linked to development issues
  - (Malaysia) University of Malaya> Gender Studies(BA): GAD course
  - (Malaysia) National University of Malaysia> Faculty of Social Science and Humanity: Social Science(BA, MA): GAD course
  - (Brunei) Universiti Brunei Darussalam> Geography & Development Program: GAD course
  - (Vietnam) University of Labour and Social Affairs> Faculty of Social Work: GAD course
  - (Vietnam) Vietnam National University Hanoi> Center for Women's Studies: GAD as a short-term course

**2-1. Five Types of GAD Curriculum in ASEAN**

**3. Universities offering Gender Studies with different topics of Department (e.g. department of sociology) including diploma and degree programs**

- Undergraduate: 10 univs., 7 countries
  (Philippines, Malaysia, Brunei, Cambodia, Singapore, Thailand, Vietnam)

- Graduate: 11 univs., 6 countries
  (Philippines, Malaysia, Indonesia, Cambodia, Singapore, Thailand)

* Details are shown in <Table 2-1> Gender and Development Curriculum of 14 Universities in ASEAN
2-1. Five Types of GAD Curriculum in ASEAN

4. University-affiliated research institutes with name of Gender/Women
   : 5 institutes, 3 country
   - (Philippines) UP-affiliated > Center for Women’s Studies (UCWS)
   - (Philippines) Miriam College > Women and Gender Institute: WAGI
   - (Malaysia) University of Saint Malaysia > Women’s Development Research Center: KANITA
   - (Vietnam) Vietnam National University Hanoi > Center for Women’s Studies
   - > Research Center for Gender, Population, Environment and Social Affairs

5. University-affiliated research institute without name of Gender/Women, but doing diverse activities related to Gender/Women, such as training, publication, research, consulting, database management, networking, information dissemination: 3 institutes, 4 countries
   - (Cambodia) Royal University of Phnom Penh > Center for Population Studies
   - (Thailand) Mahidol University > Institute for Population and Social Research
   - (Malaysia) University of Malaya > Center for Poverty and Development Issues
   - (Vietnam) University of Labor and Social Affairs > Research Institute for Human Resource and Social Security

2-2. Special Focus 1: A case of UP, Diliman

- Department of Women and Development Studies
  - the only one in the Philippines and leading the GAD programs in Asia-Pacific

[Graduate Programs]
  - Diploma in Women and Development
  - MA in Women and Development
WDS in UP, Diliman, Graduate Courses

[Core courses]
- Women, Gender and Development History and Perspectives
- Feminist Theories and Movements
- Feminist Perspectives and Strategies in Organizing
- Gender and Sexuality
- Women, Gender and Work
- Gender-Responsive Planning and Administration
- Women, Gender, and Development Research
- Feminist Research Perspectives and methods

[Electives]
- Special Topics I: Gender, Culture and Ideology/Feminism in the Third World/ Feminist Pedagogy/ Women, Gender and Psychology
- Special Topics II: Feminist Alternatives in Counselling/ Gender and Economic Development/ Gender and International Relations/ Women, Gender and Human Rights

[Field Instruction]
- Women, Gender and Development Field Instruction I, II

[Thesis and Comprehensive Examination]

2-2. Special Focus 2: A Case of AIT in Thailand

- Gender and Development Studies

  - School of Environment, Resources and Development > Gender and Development Studies (GDS)
  - GDS has specialized academic degree awarding studies in gender and development, and integrate gender analysis and a gender relations perspectives in AIT's other fields of study.
GDS in AIT, Graduate Course

[Coursework and Research Areas]

- Gender and Development: Principles and Concepts
- Gender, Technology and Economic Development
- Gender, Culture and Human Development
- New Technologies, Industrialization and Gender
- Gender Politics, Civil Society and Human Rights
- Gender, Enterprise, and Organizations
- Gender, Rural Livelihoods and Sustainable Development
- Gender, Analysis and Gender Responsive Development Planning
- Gender, Migration and Human Trafficking in Asia
- Gender, Urbanization and Urban Management
- Gender and Health

GDS in AIT, Thesis of Graduates by Nationality

122 Thesis from 21 countries, since 1997

Students by Nationality

- Nepal, 19
- Laos, 17
- Myanmar, 16
- Vietnam, 15
- Bangladesh, 15
- Cambodia, 11
- Bhutan, 4
- Pakistan, 4
- Thailand, 4
- P.R. China, 3
- Philippines, 3
- Japan, 1
- Germany, 1
- USA, 1
- Sri Lanka, 1
- Spain, 1
- Malaysia, 1
- Ethiopia, 1
- India, 3
- 1

How Universities in Korea are ready to Accommodate foreign students who are interested in Gender Issue

3-1. How many schools offer GAD for Foreign Students in Korea

<Table 3-4> 3 Korean universities offering GAD lectures

<table>
<thead>
<tr>
<th>University</th>
<th>Degree/Dept./Major</th>
<th>Course/Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ewha Womans University</td>
<td>&lt;GSIS&gt; Master of International Studies&gt;</td>
<td>- Gender and Development (*KOICA Scholarship Program)</td>
</tr>
<tr>
<td></td>
<td>Development cooperation(Concentration)</td>
<td>- Women and International Cooperation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Women and Human Rights</td>
</tr>
<tr>
<td>2. Hankuk University of Foreign Studies</td>
<td>GS/AS&gt; Dept. of International Development Studies&gt; M.A. in International Development Studies</td>
<td>- Gender and Development</td>
</tr>
<tr>
<td>3. KDI School</td>
<td>Master of Development Policy</td>
<td>- Gender and Development</td>
</tr>
<tr>
<td></td>
<td>Master of Public Policy Program&gt; Public Finance and Social Policy(Concentration)</td>
<td></td>
</tr>
</tbody>
</table>
3-2. Published Number of Thesis related to Gender/Women by the Universities in Korea

<table>
<thead>
<tr>
<th>No.</th>
<th>University</th>
<th>Number of thesis</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ewha Womans University</td>
<td>197</td>
<td>Operate KOICA Scholarship Program**</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Graduate Course of Women’s Studies)</td>
</tr>
<tr>
<td>2</td>
<td>Seoul National University</td>
<td>161</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(Interdisciplinary Program in Gender Studies)</td>
</tr>
<tr>
<td>3</td>
<td>Yonsel University</td>
<td>146</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>4</td>
<td>Hanyang University</td>
<td>143</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>5</td>
<td>Korea University</td>
<td>108</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>6</td>
<td>Kyung Hee University</td>
<td>89</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>7</td>
<td>Soochmyung Women’s University</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hankuk University of Foreign Studies</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Sungkyunkwan University</td>
<td>50</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>10</td>
<td>Keimyung University</td>
<td>49</td>
<td>(Graduate Course of Women’s Studies)</td>
</tr>
</tbody>
</table>

*This has been updated to cover the period of 2010-2014.
**Source: KOICA’s announcement as of Feb. 9, 2015.

3-2. Published Number of Thesis related to Gender/Women by the Universities in Korea

<table>
<thead>
<tr>
<th>No.</th>
<th>University</th>
<th>Number of theses</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Sungshin Women’s University</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>The University of Seoul</td>
<td>23</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>13</td>
<td>Aju University</td>
<td>18</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>14</td>
<td>Pukyong National University</td>
<td>15</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>15</td>
<td>Duksung Women’s University</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Seoul Women’s University</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>KDI School</td>
<td>6</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>18</td>
<td>Dongduk Womens University</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Handong Global University</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Hankyong National University</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>1,189</strong></td>
<td></td>
</tr>
</tbody>
</table>
### 3-2. Published Number of Thesis related to Gender/Women by Korean and Foreigner

<Table 3-2> The number of thesis published by Korean and foreigners since 2010

<table>
<thead>
<tr>
<th>No.</th>
<th>University</th>
<th>Published by Korean</th>
<th>Published by Foreigners</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ewha Womans University</td>
<td>147</td>
<td>50</td>
<td>Operate KOICA Scholarship Program** (Graduate Course of Women’s Studies)</td>
</tr>
<tr>
<td>2</td>
<td>Seoul National University</td>
<td>150</td>
<td>11</td>
<td>Operate KOICA Scholarship Program (Interdisciplinary Program in Gender Studies)</td>
</tr>
<tr>
<td>3</td>
<td>Yonsei University</td>
<td>136</td>
<td>10</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>4</td>
<td>Hanyang University</td>
<td>141</td>
<td>2</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>5</td>
<td>Korea University</td>
<td>101</td>
<td>7</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>6</td>
<td>Kyung Hee University</td>
<td>78</td>
<td>11</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>7</td>
<td>Sookmyung Women’s University</td>
<td>72</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hankuk University of Foreign Studies</td>
<td>43</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Sungkyunkwan University</td>
<td>48</td>
<td>2</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>10</td>
<td>Keimyung University</td>
<td>49</td>
<td>0</td>
<td>(Graduate Course of Women’s Studies)</td>
</tr>
</tbody>
</table>

*This has been updated to cover the period of 2010-2014.*

### 3-2. Published Number of Thesis related to Gender/Women by Korean and Foreigner

<table>
<thead>
<tr>
<th>No.</th>
<th>University</th>
<th>Published by Korean</th>
<th>Published by Foreigners</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Sungshin Women’s University</td>
<td>33</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>The University of Seoul</td>
<td>23</td>
<td>0</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>13</td>
<td>Ajou University</td>
<td>14</td>
<td>4</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>14</td>
<td>Pukyong National University</td>
<td>13</td>
<td>2</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>15</td>
<td>Duksgung Women’s University</td>
<td>13</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Seoul Women’s University</td>
<td>10</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>KDI School</td>
<td>1</td>
<td>5</td>
<td>Operate KOICA Scholarship Program</td>
</tr>
<tr>
<td>18</td>
<td>Dongduk Womens University</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Hanguong Global University</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Hankyong National University</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>1,074</td>
<td>115</td>
<td></td>
</tr>
</tbody>
</table>

→ **115** thesis out of **1,189** by foreign students, **50** out of 115, from Ewha GSIS
3-3. Classification of Theses by Fields of Study in Korea

〈Graph 3-1〉 The Number of Thesis by Field of Study since 2010

- 10 fields, total 1,189 thesis since 2010
- * Mostly, the topics are education of Korean language or its culture for international marriage migrant women in Korea.
- ** This has been updated to cover the period of 2010-2014.

3-4. Keywords and Fields of Interests compared

<table>
<thead>
<tr>
<th>THESES OF FOREIGN STUDENTS IN KOREA</th>
<th>THESES OF FOREIGN STUDENTS IN AIT(THAILAND)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Keywords in Korea</strong></td>
<td><strong>Keywords in AIT</strong></td>
</tr>
<tr>
<td>Economic Empowerment</td>
<td>Economic empowerment</td>
</tr>
<tr>
<td>Political Empowerment</td>
<td>Health</td>
</tr>
<tr>
<td>Health(HIV/AIDS, Reproductive Health)</td>
<td>Rural &amp; Urban Development</td>
</tr>
<tr>
<td>VAW</td>
<td>Political Empowerment</td>
</tr>
<tr>
<td>Gender Mainstreaming Policy/Women’s status</td>
<td>Vulnerable Group/Area</td>
</tr>
<tr>
<td>Migration(Internation/Urban)</td>
<td>Migration</td>
</tr>
<tr>
<td>Media/ICT</td>
<td>Gender Role &amp; Family</td>
</tr>
<tr>
<td>Child Marriage</td>
<td>Education</td>
</tr>
<tr>
<td>Comfort Women</td>
<td>Environment</td>
</tr>
<tr>
<td>Refugee Women from North Korea</td>
<td>NGO's</td>
</tr>
<tr>
<td>AID/ODA policy</td>
<td>AID/ODA policy</td>
</tr>
<tr>
<td>Environment</td>
<td>Environment</td>
</tr>
<tr>
<td>Korean Wave</td>
<td>Environment</td>
</tr>
<tr>
<td>Education</td>
<td>Korean Wave</td>
</tr>
<tr>
<td>Balance of Work and Family</td>
<td>Balance of Work and Family</td>
</tr>
</tbody>
</table>

"Gender and Development" Curriculum in ASEAN Countries and the Case of Korea
Who guides the thesis related to Gender/Women of the foreign students in Korea?

- 50 out of 115 (43.4%), published by women’s university of GSIS (2014)
  - Experienced with gender-related curricular,
  - coached by relevant faculty members
  - 32 out of 55 (58%) in 2012.

(Trend)
- Thesis from foreign students are increasing.
- The ratio of thesis outside of women university is increasing.

- 30 thesis (26%), published by other GSIS,
  - Lack of study experience, mostly based on their own personal experience or their field experience before they come to Korea
  - No faculty members to coach the thesis
  - Guided only general academic points

- 35 thesis (30%), published by other graduate schools
  - Dispersed in various graduate schools majoring anthropology, sociology, public health, etc.

GAD Teaching and Research in Korea (survey result in 2015)
4-1. Enabling Factors for GAD Course Opening in Korea

- University-wide focus on gender (especially in the case of women’s universities)
- Support from external institutions (such as by KOICA, KWDI)
- Personal interest of a faculty member
- Demand from students
- Overall rise of interest in development and human rights issues in universities and in Korea

4-2. Challenges for GAD Course Opening in Korea

- Demand not being high (student, policy)
- Few teaching staff (few expert in this area)
- Lack of Motivation – low sensitivity in GAD teaching
- Possibility of excluding boys
- Development studies not being a major discipline in the university
- Limitation in no. of courses at university administration
- Gender not being strategic/concentration area of the university
- Continuity of course operation being doubtful
- Technical problems related with course opening (administrative difficulties of opening a new course, GAD priority being low, etc.)
4-3. Measures for Expanding GAD Course Opening in Korea

- External support and cooperation
  - Support from organizations such as KOICA, KWDI, UN, etc. for
  - Provide support for GAD course opening in women’s universities nation wide
  - Run GAD courses in cooperation with international and regional organizations

- Securing GAD Lecturers
  - Lecturer recommendation
  - Provide TOT (Training of Trainers) workshop

4-4. Measures for Expanding GAD Course Opening in Korea

- Awareness building and advocacy for GAD teaching
  - Before course opening, advocacy for the necessity of GAD course opening should precede
  - Provide life education courses on GAD
  - In case of co-ed, change of thinking needed that gender is not only for women

- Connection with other disciplines
  - Introduction of GAD as “special lecture”
  - Connection with major issues such as economics, sociology and politics
  - Course opening of feminism, international studies, regional studies can act as an entry point to introduce GAD at a graduate level.
5-1. Learning from each other, for ASEAN

[Cambodia]
- Integrating GAD program into the Training programs for Government officials and Governmental research institute

[Vietnam]
- GAD course at the undergraduate or graduate program

[Myanmar]
- Ministry of Social Welfare has a plan for the training of GAD at Social Welfare Training Schools.

[Indonesia]
- Experience of establishing a faculty of Gender and Agriculture based on the students’ final paper in Bogor Agriculture Institute in 2011. MoWE&CP supported to the MoE&C with recommendations.
5-2. Learning from each other, for ASEAN

1. Universities offering Gender/Women’s studies already, but lack of approach from the Development Studies (Type 3)

2. Universities running an affiliated research center/institute of Gender/Women, but there is no GAD programs in (under)graduate level (Type4)

5-3. Learning from each other

- Learning from ASEAN experiences for KOICA

  : more diverse curricular should be offered for the foreign students,
    - since the thesis in Korea are mostly reflected by the limited faculties and their academic background such as Sociology, Economics, Political Science, and International Relations.

  : Providing a chance to meet gender experts in diverse issues
    - Gender experts, may to coach the foreign students’ thesis,
    - For example, KWDI would be one of the ways in which foreign students can be advised for their thesis. Because there are approximately 50 experts in different fields of gender.
The 3rd Korea-ASEAN GAD Curriculum & Research (2016)

1) To develop the roadmap to strengthen the GAD curriculum and research

2) To establish an infrastructure amenable for course installation,

3) To share the teaching experience and references lecturers have to enrich the GAD syllabus

Thank you.
Integrating Women and Gender Issues in the Curricula of Higher Education
Unit of Miriam College:
A Case Study

Lynda Catindig-Garcia
Associate Professor, Department of Communication
Miriam College, the Philippines
INTEGRATING WOMEN AND GENDER ISSUES IN THE CURRICULA OF HIGHER EDUCATION UNIT OF MIRIAM COLLEGE: A CASE STUDY

LYNDA CATINDIG-GARCIA, M.A.
JOSE REUBEN Q. ALAGARAN II, PH.D.
MIRIAM COLLEGE

ABSTRACT

Examines the extent of integration of women and gender issues in the curricula of various programs of Higher Education Unit (HEU) of Miriam College.


The research design employs a descriptive method where selected HEU administrators and faculty participated in the study.

The input component includes
1. Academic curriculum;
2. Teaching strategies;
3. School facilities; and
4. Administrative support and policies.
TRANSLATING WOMEN’S EXPERIENCE INTO CLASSROOM TEACHING IN ASEAN COUNTRIES

STATEMENT OF THE PROBLEM & OBJECTIVES

MAIN RESEARCH OBJECTIVE:
TO EXAMINE THE EXTENT OF INTEGRATION OF WOMEN AND GENDER ISSUES IN THE CURRICULAR PROGRAMS IN THE HIGHER EDUCATION UNIT OF MIRIAM COLLEGE.

STATEMENT OF THE PROBLEM & OBJECTIVES

SPECIFIC OBJECTIVES:

1. To describe how the curricular programs are aligned with the institutional vision, mission, and goals of Miriam College as a women’s school;

2. To determine the reasons why women and gender issues are covered in the curricula of different courses;

3. To identify the different subject courses where women and gender issues are integrated;

4. To describe the teaching-learning strategies used by teachers to integrate women and gender issues;

5. To describe the structures and policies related to women and gender issues developed in Miriam College;

6. To narrate the success stories of administrators, faculty, and students in integrating women and gender issues in the curricula;
REVIEW OF RELATED LITERATURE

THE CONCEPT OF INCLUSION

REVIEW OF RELATED LITERATURE

THE CONCEPT OF INCLUSION

GENDER INCLUSION IN THE PHILIPPINE STATUS QUO
**REVIEW OF RELATED LITERATURE**

**THE CONCEPT OF INCLUSION**
- Gender Inclusion in the Philippine Status Quo
- Gender Balance Curriculum

**THE ROLE OF FACULTY**
- Gender Inclusion in the Philippine Status Quo
- Gender Balance Curriculum
REVIEW OF RELATED LITERATURE

THE CONCEPT OF INCLUSION

THE ROLE OF FACULTY

GENDER INCLUSION IN THE PHILIPPINE STATUS QUO

GENDER BALANCE CURRICULUM

WOMEN AND EDUCATION

STUDY FRAMEWORK

CONTEXT, INPUT, PROCESS, AND PRODUCTION (CIPP) EVALUATION MODEL (2003)

DANIEL STUFFLEBEAM
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

**STUDY FRAMEWORK**

- **CONTEXT**: Determining how the curricula align with the institutional vision, mission, and goals of Miriam College.
- **INPUT**: Analysis of course content, structures and policies on women and gender issues that Miriam College has developed.
- **PROCESS**: Identifies the teaching-learning strategies employed by teachers.
- **PRODUCT**: Success stories shared by administrators and faculty members since women and gender issues are integrated in the school system.

**METHODODOLOGY**

**DESCRIPTIVE RESEARCH DESIGN (CASE STUDY)** focused on the existing practices in the integration of women and gender issues in the higher education unit of Miriam College.

**FOCUS INTERVIEWS WITH ADMINISTRATION & FACULTY** to describe the historical background and determine the existing integration practices in the curricula of different courses and resources needed.

**CURRICULUM ANALYSIS** to determine the different course subjects offered in the curricula of various programs.
22 PARTICIPANTS
administrators, including the Executive Director of Women and Gender Institute (WAGI), and faculty members handling courses with women and gender-related topics

PARTICULAR EMPHASIS ON THE FF COURSES:
Bachelor of Arts in International Studies, Bachelor of Arts in Communication, Bachelor of Applied Arts, major in Visual Design, and Bachelor of Arts in Psychology

ANALYSIS OF TWO COMMON COURSES
Miriam College Culture, Identity and Social Responsibility 1 and 2, to show how the Miriam College vision is operationalized in the institution’s programs and projects.

METHODOLOGY

INTERVIEW GUIDE
based on the theoretical framework and research objectives was developed in interviewing the participants online

PARTICIPANTS’ RESPONSES
analyzed based on themes and patterns

CURRICULA OF DIFFERENT PROGRAMS
analyzed based on coverage of women and gender issues in the syllabi of these courses
The participants expressed that Miriam College programs are guided by the vision, mission of the institution. Miriam College is committed to excellent academic programs geared towards the development of young women leaders in service.
RESULTS & DISCUSSIONS

HOW CURRICULAR PROGRAMS ARE ALIGNED WITH THE INSTITUTIONAL VISION

The participants expressed that Miriam College programs are guided by the vision, mission of the institution. Miriam College is committed to excellent academic programs geared towards the development of young women leaders in service.
RESULTS & DISCUSSIONS

HOW CURRICULAR PROGRAMS ARE ALIGNED WITH THE INSTITUTIONAL VISION

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“Maryknoll was envisioned to be an all-female college.”
- APUMAN

“Miriam College was really a mission congregation.”
- DE DIOS

The decision to revert to an all-women’s college has paved the way for the development of certain courses unique to female students. Some courses in the curricula have been identified to cover the role and contributions of women in the different fields. These courses have made students realize the importance of women empowerment.
RESULTS & DISCUSSIONS

REASONS WHY WOMEN AND GENDER ISSUES ARE INTEGRATED IN THE CURRICULUM

“Cory (President Corazon Aquino) emerged as a leader and she was being attacked as a weak woman. What does a woman know? So unexpectedly gender issue came out. It was a turning point: first, because she was really a viable alternative, because she symbolizes Ninoy (late Senator Benigno Aquino) and all that is against martial law. Then the second is that it was a very good debate on whether or not women are capable of leadership. It became a gender issue.”
- DE DIOS

“I believe that it is important to integrate these into the curriculum because the students are women, and Miriam is pushing for empowerment of women.”
- ULILI

RESULTS & DISCUSSIONS

HOW CURRICULAR PROGRAMS ARE ALIGNED WITH THE INSTITUTIONAL VISION

It is necessary, especially because in history and society, women, although rarely discussed in major textbooks, are important fuels of change.
- PENALOSA

Patriarchy is obstinate precisely because there is still a general lack of awareness about the imperativeness of attaining gender equality, gender justice, and women’s empowerment. The integration of women and gender issues in the curriculum is a function of the inclinations and passions of the individual teachers.”
- SAGUINSIN
REASONS WHY WOMEN AND GENDER ISSUES ARE INTEGRATED IN THE CURRICULUM

“Women and gender issues may not be explicitly stated in our curriculum, but the platform onto which we develop our courses - sustainable development, participatory resource management and inclusive environmental planning and management, principles of good governance, environmental ethics- are cross-cutting themes that inherently tackle women, children, youth, and gender issues. Promoting broader stakeholder participation in resource management and development planning means engaging various sectors in the planning process, and this cannot be achieved without integrating gender issues in environmental planning and management.”

- MARTINEZ

COURSES AND TEACHING CONTENT WHERE WOMEN AND GENDER ISSUES ARE INTEGRATED

<table>
<thead>
<tr>
<th>COURSE SUBJECT</th>
<th>PROGRAM WHERE IT IS OFFERED</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miriam College Culture, Identity and Social Responsibility 1</td>
<td>ACCROSS PROGRAMS</td>
</tr>
<tr>
<td>Miriam College Culture, Identity and Social Responsibility 2</td>
<td>ACCROSS PROGRAMS</td>
</tr>
<tr>
<td>Women in Art</td>
<td>APPLIED ARTS</td>
</tr>
<tr>
<td>Gender and Communication</td>
<td>COMMUNICATION</td>
</tr>
<tr>
<td>Current Issues in Psychology</td>
<td>PSYCHOLOGY</td>
</tr>
<tr>
<td>Gender and Society</td>
<td>INTERNATIONAL STUDIES</td>
</tr>
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<td>Gender Analysis in Development</td>
<td>INTERNATIONAL STUDIES</td>
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<tr>
<td>Gender Language and Education</td>
<td>INTERNATIONAL STUDIES</td>
</tr>
<tr>
<td>Gender, Law and Politics: Women’s Leadership</td>
<td>INTERNATIONAL STUDIES</td>
</tr>
<tr>
<td>Colloquium: Contemporary Issues in Gender and Development</td>
<td>INTERNATIONAL STUDIES</td>
</tr>
</tbody>
</table>
RESULTS & DISCUSSIONS

OTHER PROGRAMS THAT HAVE INTEGRATED GENDER ISSUES IN SOME WAYS THROUGH COURSE SUBJECTS:

- Education for Peace, Gender Equality and the Environment, Child and Adolescent Development, Educational Psychology (Child Development and Education)
- Women in the 1896 Philippine Revolution (Philippine History)
- Women Buying Behavior (Leisure and Tourism Management)

* Environmental Planning and Management program requires student planners to understand the differences between men and women on resource utilization patterns and vulnerabilities to health hazards.
* Business Administration discusses women and gender issues in leadership, fair labor practice, and anti-sexual harassment in the workplace.
* Students, through the co-curricular and extra-curricular organizations are also encouraged to collaborate with the Miriam Advocacy Centers for their outreach activities.

RESULTS & DISCUSSIONS

TEACHING LEARNING STRATEGIES

MODERN + TRADITIONAL METHODS:

1. Class discussion about current events on women and women narratives
2. Research on women issues (qualitative and quantitative)
3. Using gender lens in analysis of media content
4. Role playing to highlight femininity and womanhood
5. Career projection
6. Theory application
7. Watching films
8. Attendance to guest lectures
9. Use of rubrics for assessment
10. Reflection
11. Case studies
12. Journal writing
RESULTS & DISCUSSIONS

STRUCTURES & POLICIES ON WOMEN & GENDER

“One of the advocacy centers of Miriam College is the Women and Gender Institute (WAGI). The term WAGI means “win” in Filipino and “sister” in Ibanag. This term embodies the goal of this institution which is to “achieve women’s empowerment and gender equality in society as this will, in the end, result in a win-win situation for both women and men”. WAGI provides an avenue for research, training and advocacy on women’s rights, gender equality and non-sexist learning in support of the leadership of young women and students.”

- MIRIAM COLLEGE

“In the Student Handbook and Faculty Manual, there are sections that explain the policy of MC on sexual harassment and the expected code of conduct of faculty, respectively.”

- ACOSTA

SUCCESS STORIES IN INTEGRATING WOMEN AND GENDER ISSUES IN THE CURRICULA

“A number of students have approached me and told me that they have applied into their everyday lives what they have learned from our gender and communication class. I believe in someway they become empowered just knowing their rights as a woman. I believe the students after the gender and communication class develop gender perspectives and they are able to relate in the present realities. Those who are aware of gender issues are further enriched and edified.”

- SAGUINSIN

“Graduating students through exit interviews have expressed the value of mainstreaming gender perspective in their courses. Also, they have developed a broader perspective and understanding of development issues and concerns and how these impact on women’s and men’s lives. They felt that they became more self-assured and confident, strong knowledgeable and ready to face the world after graduation.”

- DE DIOS
RESULTS & DISCUSSIONS

SUCCESS STORIES IN INTEGRATING WOMEN AND GENDER ISSUES IN THE CURRICULA

“During student exit interviews, students talk a lot about how MC has made them aware of women and gender issues and how they can help change the attitudes and perspectives as future teachers of the next generation of students. Many CDE graduates have gone on to teach in different parts of the world and the Philippines, ready to change the world in their own little way. While some have decided to work in other countries, a number have also decided to be employed as public school teachers in the Philippines. A handful have chosen to volunteer to teach for 2 years in various public schools in the country (through are Teach for the Philippines); a couple of our graduates have joined the Miriam Volunteer Mission and have allowed themselves to be deployed to far flung communities in the country as well, knowing that their training in Child Development can make a difference in the lives of the women and children in these far-away places.”

- ALIGADA

RESULTS & DISCUSSIONS

SUCCESS STORIES IN INTEGRATING WOMEN AND GENDER ISSUES IN THE CURRICULA

“The overall impact of the integration is the quality of graduates that we have produced: truly they are leaders who are making a difference in their respective areas, in the local, national, regional and global levels.”

- BAUTISTA

THESE STORIES ARE REFLECTIVE OF THE KIND OF EDUCATION THAT MIRIAM COLLEGE PROVIDES TO EVERY FEMALE STUDENT. IT HAS TRULY LIVED UP TO ITS MISSION TO MAKE EVERY GRADUATE AN EMPOWERED WOMAN WHO IS AWARE OF HER RIGHTS AND HER ROLE IN SOCIETY.
CONCLUSIONS & RECOMMENDATIONS

1. The integration of women and gender issues in the curriculum is aligned with the institutional vision and mission of Miriam College. There is a need, however, to monitor how many programs are implementing it.

2. The leadership of the school has a very strong influence in the integration of women and gender issues in its curriculum. From the experience of Miriam College, the study of women has begun since the 1960’s with the initiative of its founders-the Maryknoll sisters.

3. The school (faculty), government (leadership), civil society (NGOs) have a very strong contribution in pushing for gender and development. In Miriam College, WAGI advocacy center is responsible for the integration to the programs; there are only two programs which fully offer women and gender issues, these are International Studies and Communication Departments.

4. Since HEU does not only cover the undergraduates, perhaps a study on the integration of women and gender issues be done in the Master and Doctorate levels as well.

5. Not only in the academic areas in Miriam College are women and gender issues addressed but also in the co-curricular and extra-curricular activities of the students. Safety nets are in place to protect students in incidents that may undermine them as women.

6. Faculty members are required to attend the gender fair education orientation which signals these new faculty that indeed there is a culture of gender sensitivity in the College.

7. Majority of the faculty expressed that they recognize that the Miriam College is an all women college which develops women leaders in service. This is what differentiates us from the rest.
Negotiating Roles in the Segregated Islamic Society: A Study of Bu Nyais’ Leadership at Quranic Recitation Pesantrens in Kudus, Central Java, Indonesia

Siti Muflichah
Lecturer, State Institute of Islamic Studies Antasari Banjarmasin, Indonesia
NEGOTIATING ROLES IN THE SEGREGATED ISLAMIC SOCIETY: A STUDY OF BU NYAIS’ LEADERSHIP AT QURANIC RECITATION PESANTRENS IN KUDUS, CENTRAL JAVA, INDONESIA

BY: SITI MUFLICAH

SPECIAL TERMS

Pesantren and Santri
Segregated Islamic society
Quranic memorisation
Bu Nya and Pak Kyai
Pesantren shift
PESANTREN

*Pesantren* is defined as a dormitory where students learn the Quran, basic Islamic knowledge and classical books known as *Kitab Kuning* (yellow classic books) to master the broad Islamic religious knowledge and practice them as guidelines for daily living by emphasizing the importance of good moral (Bruinessen, 1994).

Learners in *pesantren* are generally referred to *santris* who live in *pesantren* building.

The place where the students live in *Pesantren* environments, referred to as *pondok*. In some cases *pesantren* is called Islamic Boarding school.

SEGREGATED ISLAMIC SOCIETY

Separating area for female and male.
In most Islamic community, the area for female will be different for males. This condition applies in *pesantren*.
QUR'ANIC MEMORISATION

There are kinds of pesantren:
1. Pesantren which focuses on studying the Quran.
2. Pesantren which focuses on studying Kitab Kuning (classical yellow book).

Reading Quran is encouraged by Islam, even memorising it, as it will be rewarded with Heaven. There are some Quranic verses and hadiths (prophet’s say) which emphasize on it.

PAK KYAI AND BU NYAI

The Kyai is an important role in the establishment, growth, development and maintenance of a pesantren. This means he is the most essential component. As leaders of pesantren, success depends on the expertise and depth of knowledge, charismatic authority, and skill of Kyai.

Bu Nyais refer to Pak Kyai’s wife.
PESANTREN SHIFT

1. From Sufi (traditional) to Khalaf (modern).
   Traditional one maintains a lesson with classic yellow books and the Quran. The methods of teaching are both classical and face to face between santris and Pak/Bu Nyai. It uses religious curriculum.
   Modern one combines both traditional and general knowledge curriculum including vocational education (Maunah, 2009: 253)

2. Leadership of Pak Kyai is shifted by Bu Nyai or teachers.

BACKGROUND

The roles of female religious leader (ulamas) in Indonesian Islamic history are not well-recorded as the roles of male ulama. It is claimed as a proof that female ulama is not significant in general, in Islamic scholarly tradition and in academic life (Fauziyah, 2010: 161).

In the Middle East indicates that there is a limited number of female ulamas. It can be said that the history of female ulama has never existed (Azra, 2004: 149-51).

It is understood that female ulamas do not occupy in some Islamic historiography, even though there were females who had strategic positions at Islamic knowledge during Prophet Muhammad’s life.
RESEARCH QUESTIONS

How are the roles of Bu Nyai in Quranic Pesantren in Kudus, Central Java, Indonesia?
How are Bu Nyai’s social roles in the Islamic society?
How do local people, respond to their leadership both in pesantrens and Islamic social activities?

AIM

This research aim to reveal
1. The roles of Bu Nyai in Quranic Pesantren in Kudus, Central Java, Indonesia
2. The roles of Bu Nyai in social roles in the Islamic society
3. Respond to their leadership both in pesantrens and Islamic social activities
LOCUS

- The research was conducted in Kudus, Central Java from November - December 2014 and February-March 2015.
- Kudus is an industrialised city which attracts dwellers of others city coming to Kudus.
- Kudus is well-known for both cigarette city and santri city.

LOCUS CONTINUES

- The pesantren are: Yanbu’il Quran and al Irshad, both are for female students (santris).

- Yanbu’il Quran has pesantren for females is and for males. The male pesantren is owned and led by Pak Kyai. All santris stay at the pesantren.
- al Irshad has female students only who stay in the pesantren. It has many Quranic readers who do not stay in the pesantren such as female villagers who read the Quran once a week there.
METHOD

Qualitative approach
Phenomenology
Data Collection: Observation, Documentation, Interview
Analysis: Miles and Huberman’s model: a. data reducing
  b. data displaying
  c. Conclusion drawing

FINDINGS

1. *Bu Nyais’* roles in *pesantren* for their santri (*pesantren* students) are as follow:
   - manager
   - parents
   - teacher
   - counsellor
FINDINGS CONTINUES

2. Their roles in society are:
   - leaders of some Islamic and social organisations such as:
     - reading manaqib
     - barjanzi
     - yasin
     - tahil
     - neighbourhood organisation
   - speaker in a religious speech, such as:
     - tasmiyah
     - Lamaran
     - khatmil quran
     - majlis taklim

Teacher of:
   - reading the Quran for children and elder
   - taking wudhu and performing prayers
   - performing hajj steps (pilimage)
3. The response of society is positive as:
they state that Bu Nyai’s leadership has significant impacts on:
- society development.
- strengthening women solidarity and religious knowledge.
- showing that Bu Nyai have responsibilities to their society
- empowering women.

REFERENCES


Religious Belief and Entrepreneurship among Vietnamese Buddhist Women

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Religious Belief and Entrepreneurship among Vietnamese Buddhist Women

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International Conference on Gender and Development (GAD) Curriculum and Research
As Part of
Korea-ASEAN Cooperation Project
Curriculum Development on ‘Gender and Development’ in ASEAN Universities (II)
4-5 June 2015

Contents

I  Introduction
II  Conceptual Framework
III  Research Methods
IV  Findings and Discussion
V   Conclusion
Why this topic?

- Women - entrepreneurship
- Religion – entrepreneurship
- Buddhism - economics

Raised questions

What is characteristics of Buddhist female entrepreneurs?

How do Buddhist female entrepreneurs believe in Buddhism?

How do religious belief affect to Buddhist women’s entrepreneurship?
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

**Purposes**

- To compare profile between entrepreneurs and non-entrepreneurs
- To explore religious belief
- Impact of Buddhism on
- Decision to become entrepreneur
- Business behaviours

**How concepts are defined?**

- Vietnamese entrepreneurs
  - Owners
  - Managers
  - Leaders
  - Family business
- Vietnamese female entrepreneurs
  - Owners
  - Managers
  - Self-employment
How concepts are defined?

**Entrepreneurship**
- start-up motivation
- business behaviors

**Buddhists in Vietnam**
- Adherent.com: 50 million Buddhists
- GSO (2009): 6.8 millions Buddhists

Female Buddhists are people who identify themselves with Buddhism

How concepts are defined?

**Religious Belief**
- Beliefs of Rebirth and Karma
- General principles of making a living
- Selecting career
- Acceptable/unacceptable behaviors in business
Data Source


How did we investigate?

- Cross-sectional study
- Respondents:
  - Buddhist female entrepreneurs
  - Buddhist female salaried workers
- Time of survey:
  - 1st and the 15th day of the lunar month
  - Vu Lan Festival (15/7 of the lunar month)
  - Quan Am Festival (19/6 and 19/9 of the lunar month)
- Research setting:
  - Hanoi city
    - Special class city
    - 6,451,909 citizens
    - 1.54%: Buddhists
  - Hue city
    - Class 1 city
    - 1,087,420 citizens
    - 23%: Buddhists
How did we investigate?

- Research Sample: randomly convenient and snowball
- Methods:
  - In-depth interview (20 interviews)
  - Structured interview

What did we find?

<table>
<thead>
<tr>
<th>Purposes</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Profile comparison</td>
<td>Differences in:</td>
</tr>
<tr>
<td></td>
<td>- average age, average age of starting a business/a job</td>
</tr>
<tr>
<td></td>
<td>- educational level, marital status</td>
</tr>
<tr>
<td></td>
<td>- business profile</td>
</tr>
<tr>
<td>Religious Belief</td>
<td>• believe in the cycle of repeated birth and death</td>
</tr>
<tr>
<td></td>
<td>• believe in Karma</td>
</tr>
<tr>
<td>Impact of Buddhism on women</td>
<td>Start-up Motivation</td>
</tr>
<tr>
<td></td>
<td>No affect</td>
</tr>
<tr>
<td></td>
<td>Business behaviors</td>
</tr>
<tr>
<td></td>
<td>Affect</td>
</tr>
</tbody>
</table>
Profile comparison

Average Age: Buddhist female entrepreneurs (41.2) vs. Buddhist female salaried workers (32.7), Buddhist female entrepreneurs (28.4) vs. Buddhist female salaried workers (23.0)..

Profile comparison

Status: Business owners (81%), Self-employed (11%), Business manager (9%),

Number of employees: None worker (0.1%), 1-9 workers (12%), 10-49 workers (55%), 50-99 workers (32%), More than 100 workers (0.1%).
Start-up Motivation

- Unemployed/lost my job/low income/traditional family business/others advised me (11%)
- I saw a good opportunity/I have a good skill for a job (27%)
- Others (62%)

Religious Belief

- “I think Buddha has eyes, I am honest with my business although I have low profits, Buddha will see again. If I sell the fake to customers, bad things can be happened I will be peccant” (52 years old, married)
- “Doing honest business, don’t break the law and don’t lie customers is the way of increasing income and accumulating good karma, release bad karma for my children, my life is peace” (42 years old, married)
## Business behaviours

### Self-evaluation of general principles of making a living

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>I always have a goodwill with others</td>
<td>4.63</td>
</tr>
<tr>
<td>I am always aware of my actions’ effects</td>
<td>4.52</td>
</tr>
<tr>
<td>I have never thought of harming anyone</td>
<td>4.47</td>
</tr>
<tr>
<td>I follow the principle of making a living which don’t harm any beings and environment</td>
<td>4.39</td>
</tr>
<tr>
<td>I am always honest with what I said</td>
<td>4.33</td>
</tr>
<tr>
<td>I abandon all my ambitions</td>
<td>3.46</td>
</tr>
</tbody>
</table>

### Self-evaluation of selecting career and acceptable/unacceptable behavior in business

<table>
<thead>
<tr>
<th>Statement</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhists mustn’t trade in animals</td>
<td>3.29</td>
</tr>
<tr>
<td>Buddhists mustn’t trade in alcohol, beer, tobacco</td>
<td>3.22</td>
</tr>
<tr>
<td>Accept the changes of product form and say that is a new product</td>
<td>3.18</td>
</tr>
<tr>
<td>Drinking beer/alcohol is the way of creating social relationship</td>
<td>2.80</td>
</tr>
</tbody>
</table>
Conclusion

- The first study in Vietnam discussing about the influence of Buddhism on entrepreneurship
- Religious belief has no effect on women’s determination of becoming entrepreneurs
- Religious belief has an effect on ethical attitudes in doing business

THANK YOU!
Young Adults’ Perceptions of Marriage and Domestic Violence in Malaysia

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Young adults’ perceptions of marriage and domestic violence in Malaysia

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Introduction

- Young adults’ views about the ordering of roles between men and women in marriage and their reported knowledge and responses to the issue of violence in the family may reflect potential behaviour in marriage.
- Their perceptions in these aspects may indicate the likelihood of them accepting, condoning, tolerating, committing or perpetuating domestic violence in their adulthood.
- This study aims to explore the perceptions of young adults in Malaysia on the issues of marriage and domestic violence by conducting a survey on 601 Malaysian youths.
Literature Review 1

- Few studies have been conducted in Malaysia that can contribute to the debates on the influences of societal and cultural norms on the acceptance and prevalence of wife abuse.
- Yet, such localized study is highly pertinent to sustain, modify or reject these debates.

Literature Review 2

- In the last ten years, more than 3000 cases of domestic violence were reported annually in Malaysia.
- A study estimated in 1989 estimated that more than 800,000 people in the country knew of at least one close female relative who had been abused (Rashidah Abdullah et al, 1995)
- Another study by Centre for Research on Women and Gender (KANITA) in 2007 found that there is a nine percent prevalence of domestic violence against women in the Peninsular Malaysia
- These statistics are useful to indicate the prevalence of domestic violence in Malaysia but they may not be sufficient to develop a theoretical knowledge of variables that influences the acceptance of domestic violence
• Very few studies have been conducted in Malaysia that attempt to establish relationships, if any, between elements in marriage, including gender roles, and domestic violence.

• In a study by Hashim and Endut (2009), it was shown that there is a high agreement amongst university students to the idea about the sanctity and privacy of marriage and the importance of non-interference by a third party in someone’s marital matters.

• There is also a high agreement with the idea that divorce should be the last resort in finding a solution to a domestic crisis. Such beliefs may have an association to people’s responses to information they get about incidents of domestic violence around them.

• In the KANITA’s study of prevalence of domestic violence, respondents’ views about gender roles in the family were asked. The study shows agreements amongst respondents with items related to more traditional views about marriage such as the need for a wife to obey her husband, that family problems should not be discussed with outsiders and that it is important for a man to show his partner who is the boss (KANITA, 2014: 9).

• Literature review indicates the high prevalence of domestic violence in Malaysia and the importance to explore societal and cultural norms on the acceptance and prevalence of wife abuse, particularly among young adults.

• The study sets out to further contribute to the knowledge about relationships between marriage, gender roles and the views about domestic violence in Malaysia especially by focusing on the group of respondents in the young adults category.
Methodology

- Respondents were 601 young adults who were participants of four camps of the National Service Training Program. Respondents represent males (305) and females and major ethnic groups in Malaysia (E.g. Malay: 62.1%, Chinese: 23.3 %, Indian: 7.7%)
- They responded to a set of questionnaire on:
  - Perceptions about marriage and gender roles
    - 28 statements regarding perceptions of marriage and gender roles and respondents were asked to rate their agreement on these items.
    - Items can further be divided into three smaller dimensions: “general views about marriage” (Cronbach alpha = .81, 7 items), “differential gender role expectations” with regards to marriage (Cronbach alpha = .88, 12 items) and “status and power” within marriage (Cronbach alpha = .88, 9 items). Scores range from 1 (“totally disagree”) to 7 (“totally agree”). The Cronbach alpha for the total scale is .88.
  - Attitudes about domestic violence
    - 30-item measure to test the cognitive, affective and behavioural components of attitude towards domestic violence. The Cronbach alpha for the scale is .75.

FINDINGS AND DISCUSSIONS
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

- Marriage is seen by the youths as an important context that defines intimate relationship. It is a desirable form of relationship to be achieved (see items 1, 2, 3 and 4).
- There is a high level of agreement on issues related to sacredness of marriage (items 5, 6 and 7) and the higher positions of men in marriage and the family (items 10, 11, 15, 16, 18, 19 and 20) when men are seen as either the sole or primary decision makers.
- The youths also show that they subscribe to the idea of differential gender roles in marriage and the family. The opinions that husbands or fathers play higher decision making roles in the family are quite clear from the findings.
- Further, they also have views about the appropriate behaviour of women and wives such as women must be gentle, selfless and submissive.

Young Adults’ Perceptions of Marriage and Domestic Violence in Malaysia

- When comparing between male and female respondents, young men generally have a more traditional view about marriage and gender roles.
- A position of singlehood appears to be less desirable amongst the male youths compared to female youths.
- Table 1 also indicates that there is generally a higher subscription to traditional gender division of roles and labour amongst young men compared to young women (items 9-24, with the exception of items 10) based on the means for boys and girls.
- This difference is statistically significant where it concerns the views of the male and female respondents on women’s and men’s desired roles and characteristics (items 9, 12, 13, 15, 16).
- Different views between the sexes can further be seen in items relating to perceived positions of power between husband and wife (items 21-28) where means for boys are generally higher than girls.
- The difference is statistically significant in relation to men’s ability to make decisions in the family (item 27) and their privileged access to family resources, in this case, food (item 28).
• Youth in this sample has a fair understanding about domestic violence. For example, the youths appear to have some knowledge that, at least in the context of Malaysia, women are usually the victims of domestic violence and men the perpetrators (items 2 and 3).
• The young adults also tend to agree that domestic violence is committed by a person who lacks respect towards his/her spouse (see item 21).
• Although the respondents appear to agree that domestic violence affect only families from low economic background (item 8) and does not affect highly educated couples (item 9), their agreement for these items are nearer to a neutral score, which may indicate uncertainty about the issue.

• The respondents seem to accept violence in a marriage more than outside of marriage based on a comparison between items 10 and 14. Interestingly, violence in a dating relationship (items 14 and 15) is less acceptable to the respondents compared to in a marriage (items 11 to 13), where items in relation to the latter show higher total means.
• As a comparison, a study in the United Kingdom in 2004 shows that four percent of youths between the age of 13 and 18 felt that it is acceptable to hit a partner who has done something wrong or embarrassing (Shütt, 2006:21).
• The young adults in this study generally reject any form of violence. They dislike violence (item 19) and feel that violence is not part of their culture (item 20). They also do not tolerate domestic violence (item 22) and feel that a perpetrator of domestic violence does not have respect for others (item 21) and that men who commit domestic violence are weak (item 23). The boys and girls also feel that they will not commit domestic violence when they have partners of their own (item 29) and that they will ensure that domestic violence does not occur in their own families (30).
• It is worth noting that the youths did not feel the domestic violence is a private matter (item 25) and impliedly would like to see that violence be reported to the authority. This is consistent with their views in item 4 as discussed above.
It is found that there is a statistically significant difference between the female and male respondents' attitude in relation to their own behaviour towards violence indicating female youths showing a more positive behaviour towards rejecting violence.

Only in four items of the cognitive aspect of attitude about violence that the views of respondents show a statistically significant difference based on gender.

It should be noted also for these relevant items (particularly, items 19, 20, 21, 22, 23, 29 and 30), there are statistically significant differences between boys' and girls' views about domestic violence with girls showing higher rejections of violence in general and domestic violence in particular.

However, the youths are somewhat ambivalent whether violence should be rejected at all times. Although the youths' responses to the statement that violence can be committed in certain circumstances (see, item 6) is above average, the mean score is nearer to a neutral score.

It is interesting to note that girls feel more strongly than boys that violence can be used by a wife against her husband who has an affair (see item 18).

Girls have a higher believe than boys that women are the majority victims of violence and domestic violence (items 1 and 2).

Girls may have more knowledge about victims of violence and domestic violence because they identify better with the victims and may seek more information about the issue.

Girls also feel more strongly compared to boys that the state must be involved in dealing with domestic violence.

Item 4 shows a statistically significant difference between boys' and girls' view that all forms of domestic violence must be reported to the authority.
• Table 5 shows that there is a small but significant relationship between perceptions about marriage and family and views about violence and domestic violence. Youths who have more traditional perceptions about marriage tend to report more positive views towards, or higher acceptance of, violence and domestic violence.

• Using the enter method, a significant model emerged: F (3,533)= 7.536, P<.005. This model explains 3.5% of the variance (Adjusted R squared=.035). Table 6 gives information for the predictor variables entered into the models. Views about marriage and status of power were significant predictors of attitude towards violence but differential gender role was not.

• Traditional views about marriage that puts men in dominant positions in marriage and the family are features of patriarchy. While patriarchy may not be the single and root cause of violence against women, it can be a significant factor of domestic violence because it perpetuates the idea of a disproportionate share of power in marriage and the family (Tracy, 2007: 583).

• Gender and power are very important elements in family relationship that needs to be taken into account in understanding domestic violence (Yilo, 2005:19).

• The study presented in this chapter is able to support parts of the assertions of feminist scholars on the relationship between patriarchy and domestic violence through its findings about the relationship between traditional views of marriage and the family and acceptance of domestic violence.
Relationships between perceptions of marriage and gender roles and attitude towards domestic violence 2

- While studies that attempt to relate acceptance of domestic violence amongst youths and their traditional views about family values are very difficult to find, a recent study may allow some parallels to be drawn with the study in this chapter.
- Eisner and Ghuneim (2013) studied 856 Jordanian school-going students with the mean age of 14.6 years.
- Briefly, the study found that 40 percent of boys and 20 percent of girls felt that honour killing (the killing of a female member of the family who is believed to have dishonour the family) was justified.
- The study further that collectivist and patriarchal worldviews, including the belief of the importance of female chastity, have a higher association with the acceptance of honour killing.

CONCLUSION

- This chapter has attempted to provide additional and localised analyses of the issue of domestic violence in Malaysia.
- Studies on domestic violence in Malaysia have mostly focused on establishing the pervasiveness of the gender-based violence in the country and have not delved very much further.
- An investigation into the attitudes, views and understanding about domestic violence of different sections of society may allow more comprehensive measures for eradicating violence in intimate relationship.
- A study of youths have the further value of informing policy makers and implementers in order for them to intervention to potential abusive behaviour at an early stage.
- The pervasiveness of traditional views about marriage and the family amongst the youths and the significant relationship between these views and their acceptance of violence and domestic violence are critical points to be considered in formulating policies to eradicate gender-based violence in the country.
THANK YOU
Sirri Marriage and Gender-based Violence in The Reality of Local Communities in Indonesia

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Lecturers, Center for the Study of Gender
State Collage of Islamic Studies Pekalongan, Indonesia
Introduction

- Sirri marriage has been the phenomena for Indonesian local (traditional) and urban communities.
- The women who are married in sirri do not realize the impact of sirri marriage and even consider it as a common thing when their sirri husbands seldom come and do not give a living to their children.
- Patriarchal socio-cultural construction causes injustice for sirri wives and is considered as their destiny so that they are “nrimo” or “pasrah” (submissive) for the treatments they receive.
The Model of Sirri Marriage

First, it is a marriage between underage man and woman and they are still in their school age (in local terminology, it is called “munggah”)

Second, it is a marriage between underage man and woman and/or between an adult man and an underage woman (in local terminology, it is called “nikah gantung”)

Third, the marriage model performed between man and woman who are old enough, but because of the traditional ties that exist within the local community, the woman are forced to have unlisted marriage at the Marriage Registrar Office (This happens in the case of merarak in Lombok, NTB)

Forth, it is a marriage between adult man and woman, but they intentionally perform sirri marriage because of certain reasons, e.g. polygamy
The Pattern of Sirri Marriage

*First,* performing “akad nikah” (wedding ceremony) as a legitimate marriage, but there is no Marriage Registrar. This model is performed in the house of the bride’s family.

*Second,* Akad nikah (wedding ceremony) is performed in the house of a Kyai (religious leader). This model is performed by the couple by coming to the house of a Kyai with Saksi (witnesses) and Wali (the bride’s father). After akad nikah the couple’s family carries out a wedding party as the evidence that their child are married with A or B.

*Third,* Akad nikah (wedding ceremony) is performed in the house of a Kyai in secret – this model is performed by those who have a very complicated relationship because of the fear to be recognized and to have a problem with the first wife and/or pregnant before married so that they are shy to publicize their marriage.

*Forth,* Online Sirri Marriage; it is a sirri marriage using online service via telephone or skype between the couple, wali (the woman’s father), and penghulu (wedding official). This kind of marriage is performed between a masher and a woman working at a night club.
The Modus Operandi of Online Sirri Marriage

1. **similar to ordinary sirri marriage**
   In this model, the online one is only the advertisement or promotion, which is the service of sirri marriage by providing penghulu (wedding official) and wali hakim, and then advertise it online. However, the akad nikah is still online. This model is mostly found in Bogor, West Java.

2. **Online Akad nikah** (wedding ceremony)
   This model of akad nikah is performed online by using the media such as skype and cell phone. The future couple and penghulu as well as saksi (witness) do not have to meet directly. The future couple just call the service of online marriage and the provider has provided penghulu, wali and saksi (witness) who standby online to marry them. This model is frequently found in Malang City, East Java.
3. 

**Mut’ah online (Online Contract Marriage)**

- This third is only for certain period of time and the same as nikah mut’ah in syiah model (contract marriage for certain period of time with the purpose to legitimate the sexual intercourse)

---

**Why is sirri marriage occurred?**

1. Customary ties
2. Narrow religious understanding transformed by religious figures (Kyai/Ustadz)
3. Fear of sin due to the long period of “runtang-runtung” (having relationship)
4. The reason to avoid adultery
5. Economic reason
6. The reason of polygamy but not permitted by the first wife
7. Pregnant out of marriage
8. Financial problem to have legitimate marriage
9. The relationship is not permitted by parents
10. Unhappy with their legitimate partners
11. Insufficient finance
12. Different religion marriage
13. Avoiding complicated administration procedures

The impact of sirri marriage

1. **Juridical impact:**
   • The child does not get birth certificate
   • The child status is illegitimate child/ the child born out of wedlock
   • The wife cannot demand their rights as legitimate wife. For example: the right to living for her and her children, the inheritance right for her children, gono-gini (shared asset) when divorced
2. Social Impact:
• For woman: the stereotype as sebagai the grabber of other’s husband, bitch, teaser, mistress or “bad” woman and others.
• For child: the status of illegitimate child makes the child is not confident in a social relationship.
3. Economic impact:
• The neglect to the right of living for wife and child
  The wife bears the living herself for her children.
• Double burden for the wife, the husband seldom goes home and gives a living.

The forms and characteristics of gender-based violence in sirri marriage

1. Economic violence:
• The wife is not given a living
• The wife seldom gets a living
• The wife is given a living but not sufficient to fulfill the needs
2. Sexual Violence
• To satisfy the husband’s sexual desire (sex object)
• To be prepared to serve the husband anytime, and must not refuse (protest)
• Sexual harassment by mashers because she is considered as a “bad” woman who is easy to be teased by men.
3. **Psychological Violence:**
- Rude and harassing words of the husband
- Intimidation and threat from the legitimate wife (the first wife)
- The wife does not get attention and the husband seldom comes
- The stigma as a mistress, grabber of other’s husband, “bad” woman (prostitute), and others
- The wife is left by her husband and the husband is married again with another woman and/or has an affair.
- The wife is divorced by the husband without the process in the court, or the divorced via online.

4. **Physical Violence:**
- Beaten, kicked, and even killed in some cases since she demanded to be married legally (by state law)

The characteristic differences of gender-based violence between registered marriage and sirri marriage

1. Intimidation and threat from the legitimate wife (the first wife)
2. The wife does not get attention and the husband seldom comes
3. The stigma as a mistress, grabber of other’s husband, “bad” woman, and others
4. Divorced by the husband not through judiciary institution, and even divorced online. The case example: Fani Octora (18 years old), who was married in sirri by Aceng Fikri (the Regent of Garut, West Java), was divorced online via SMS after 4 months of their sirri marriage.
5. No legal protection that guarantee their rights as wives.
The Programs and Policies of Indonesian Government Concerning Sirri Marriage

1. Socialization on the obligation to register marriages to the Marriage Registrars.
2. The Program of itsbat nikah massal through the Religious Agency
3. Socialization on Remarriage registered to the State
4. The Policy on Child Recognition
5. Block the website of online sirri marriage

1 nikah-siri.blogspot.com
2. nikahs.blogspot.com
3. jasanikahsiri.blogspot.com
4. nikahsiribatam.blogspot.com
5. asyiknyanikahsiri.blogspot.com
6. tokoarisuparli.blogspot.com
7. terbaru-terpopuler.blogspot.com
8. arisuparlijasanikah.blogspot.com
9. abieharits.com

Nine (9) online websites providing the service of sirri marriage which are successfully blocked
THE EXAMPLES OF SIRRI MARRIAGE ADVERTISEMENT IN INDONESIA

NIKAH
Siri / KUA
(hindari zina)
hub:
081806381379

PROGRAM NIKAH SIRRI
MENUJU KEHIDUPAN SURGAWI
DARI PADA KITA BERDOSA BERPARCARAN SELALU, BUKANKAH LEBIH
BAIK SEGERA NIKAH SECARA SIRRI DAHULU? BURUAN!!!
BARULAH TAHAP BERIKUTNYA, DIRESMIKAN DIHADAPAN PENGHULU.
BAGI YANG BELUM ADA CALON, INSYA ALLAH JUGA TERBANTU
JODOHNYA EXTRA CEPAT.

BIAYA RP. 400.000,-

PROF. KYAI H.

JL. DAERAH BUKIT DURI / JAKARTA SELATAN. BUKA: 07.00 - 19.00 WIB.
IZIN: 2.293/6994/PK.SDP.261/1.755
HP. 0817 0878 528 [ELP.621]

MENGIKHTIARI PULA KEMENANGAN PILKADA/POLITIK/EKONOMI DLL
THANK YOU
Gender-based Violence among People with Disabilities in Vietnam: Current Situation and Potential Implications for Social Work Practice

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Post-doctoral Fellow, Seoul National University
Gender-based Violence among People with Disabilities in Vietnam: Current Situation and Potential Implications for Social Work Practice

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Hanoi University of Social Sciences and Humanities
email: khamtv@ussn.edu.vn

Content

• Introduction
• Literature Review
• Research methods
• Findings
  – People with disabilities in Vietnam
  – Legal documents on PWD in Vietnam
  – Current situation of GBV of WWD
    • information and attitudes to legal documents
    • attitudes toward GE and DV problems
    • stigma, discrimination and violence
    • accessing to social services and supports
• Discussions
• Conclusions
People with Disabilities in Vietnam

<table>
<thead>
<tr>
<th>Core domains</th>
<th>Degree of Difficulty</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seeing</td>
<td>At least some difficulty</td>
<td>4.30</td>
<td>5.74</td>
<td>0.50</td>
<td>0.76</td>
<td>0.10</td>
<td>0.14</td>
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<td>At least a lot of difficulty</td>
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<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>Unable/ Cannot do at all</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hearing</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
<td></td>
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<tr>
<td></td>
<td>2.61</td>
<td>3.62</td>
<td>0.54</td>
<td>0.71</td>
<td>0.13</td>
<td>0.14</td>
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<tr>
<td>Walking</td>
<td>3.04</td>
<td>4.33</td>
<td>0.82</td>
<td>1.00</td>
<td>0.23</td>
<td>0.26</td>
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<td>Cognition</td>
<td>2.92</td>
<td>4.10</td>
<td>0.74</td>
<td>0.91</td>
<td>0.23</td>
<td>0.24</td>
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<td>All four domains</td>
<td>7.03</td>
<td>8.44</td>
<td>1.59</td>
<td>1.78</td>
<td>0.48</td>
<td>0.50</td>
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<tr>
<td>Multiple domains</td>
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<td>4.52</td>
<td>1.00</td>
<td>1.35</td>
<td>0.12</td>
<td>0.14</td>
<td></td>
</tr>
</tbody>
</table>

(UNFPA, 2012b)

Age Specific Prevalence of Disability by Sex

(UNFPA, 2012b)
Legal documents

- Gender equality law was ratified in 2006
- The Law on Domestic Violence and Control was issued in 2007
- Law on PWD approved in 2010
- A wide range of policies in aspects of Health care, Labor, Employment, Education,

Gender based Violence of PWD

- Accessing laws/legal documents
- Attitudes to GBV and GE
- Experiencing stigma, discrimination and violence
- Accessing supports
Accessing to Laws on Gender Equality, and Domestic Violence Prevention

60.7% PWD
Only 32% of PWD: WWD

Accessing to Law of PWD

69.2% PWD accessing to the law
# PWD’s attitudes towards gender relations by sex (%)

<table>
<thead>
<tr>
<th>Statements</th>
<th>Male 127 (N)</th>
<th>Female 76 (N)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Agree</td>
<td>Disagree</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>F</td>
</tr>
<tr>
<td>A good wife will obey her husband even if she does not agree with him**</td>
<td>31.5</td>
<td>31.6</td>
</tr>
<tr>
<td>A wife is obliged to have sex with her husband whether she wants it or not*</td>
<td>17.6</td>
<td>20.0</td>
</tr>
<tr>
<td>A good husband shares the family burden with his wife in taking care of the children**</td>
<td>93.6</td>
<td>81.3</td>
</tr>
<tr>
<td>A wife should be able to choose her own friends even when her husband disapproves*</td>
<td>42.4</td>
<td>37.3</td>
</tr>
<tr>
<td>If a husband mistreats his wife, the wife should not tell this to others, especially people outside the family*</td>
<td>24.8</td>
<td>18.7</td>
</tr>
</tbody>
</table>

* with p < 0.05, ** with p < 0.01 on Chi-square test

# PWD’s response to reasons of domestic violence against women by sex (%)

<table>
<thead>
<tr>
<th>A husband can beat his wife if</th>
<th>PWD’s response</th>
<th>Male N=127</th>
<th>Female N=75</th>
</tr>
</thead>
<tbody>
<tr>
<td>She does not fulfill her assigned house chores</td>
<td>Agree</td>
<td>4.7</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>89.8</td>
<td>69.7</td>
</tr>
<tr>
<td></td>
<td>Depending on the circumstance</td>
<td>0.8</td>
<td>7.9</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>4.7</td>
<td>17.1</td>
</tr>
<tr>
<td>She does not obey the husband</td>
<td>Agree</td>
<td>8.7</td>
<td>6.7</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>78.0</td>
<td>66.7</td>
</tr>
<tr>
<td></td>
<td>Depending on the circumstance</td>
<td>9.4</td>
<td>9.3</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>She refuses to have unwanted sex with the husband</td>
<td>Agree</td>
<td>3.1</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>85.0</td>
<td>66.7</td>
</tr>
<tr>
<td></td>
<td>Depending on the circumstance</td>
<td>5.5</td>
<td>8.0</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>6.3</td>
<td>20.0</td>
</tr>
<tr>
<td>The husband suspects the wife having an affair</td>
<td>Agree</td>
<td>7.1</td>
<td>9.3</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>79.5</td>
<td>64.0</td>
</tr>
<tr>
<td></td>
<td>Depending on the circumstance (N=2)</td>
<td>7.1</td>
<td>8.0</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>6.3</td>
<td>18.7</td>
</tr>
<tr>
<td>The husband found evidence of the wife’s adultery behaviors</td>
<td>Agree</td>
<td>25.2</td>
<td>29.3</td>
</tr>
<tr>
<td></td>
<td>Disagree</td>
<td>63.8</td>
<td>46.7</td>
</tr>
<tr>
<td></td>
<td>Depending on the circumstance</td>
<td>4.7</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>No response</td>
<td>6.3</td>
<td>18.7</td>
</tr>
</tbody>
</table>
## Being violated or discriminated

<table>
<thead>
<tr>
<th>Being violated and discriminated (%)</th>
<th>Male N=127</th>
<th>Female N=75</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being violated, discriminated by strangers</td>
<td>32.3</td>
<td>39.5</td>
</tr>
<tr>
<td>Being violated, discriminated by acquaintances</td>
<td>33.1</td>
<td>31.6</td>
</tr>
<tr>
<td>Being violated, discriminated by family members</td>
<td>13.4</td>
<td>18.4</td>
</tr>
<tr>
<td>Knowing a PWD being violated, discriminated by strangers</td>
<td>21.4</td>
<td>18.4</td>
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<tr>
<td>Knowing a PWD being violated, discriminated by acquaintances</td>
<td>12.7</td>
<td>11.8</td>
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<tr>
<td>Knowing a PWD being violated, discriminated by family members</td>
<td>11.0</td>
<td>10.8</td>
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</tbody>
</table>

## Accessing to social services and supports

<table>
<thead>
<tr>
<th>Form of education models for PWD (%)</th>
<th>Male N=116</th>
<th>Female N=69</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocational school</td>
<td>10.9</td>
<td>2.9</td>
</tr>
<tr>
<td>Inclusive school</td>
<td>14.2</td>
<td>15.3</td>
</tr>
<tr>
<td>Exclusive school</td>
<td>8.5</td>
<td>8.2</td>
</tr>
<tr>
<td>None availability</td>
<td>43.2</td>
<td>35.7</td>
</tr>
<tr>
<td>Others</td>
<td>5.9</td>
<td>5.7</td>
</tr>
<tr>
<td>Don’t know</td>
<td>30.5</td>
<td>39.4</td>
</tr>
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</table>
Accessing to social services and supports

<table>
<thead>
<tr>
<th>PWD’s income opportunities (%)</th>
<th>Male N=127</th>
<th>Female N=76</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monthly support from the State</td>
<td>47.2</td>
<td>44.7</td>
</tr>
<tr>
<td>From (other) program/subsidy</td>
<td>0</td>
<td>1.2</td>
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<td>Others</td>
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Evaluation and suggestions for eliminating GBV for PWD

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<th>Total 199</th>
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<th>Female N=75</th>
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<td>6.0</td>
<td>5.6</td>
<td>6.7</td>
</tr>
<tr>
<td>Half of the work has been achieved</td>
<td>7.0</td>
<td>7.3</td>
<td>6.7</td>
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<tr>
<td>Only a small part has been done</td>
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<td>18.5</td>
<td>4.0</td>
</tr>
<tr>
<td>None of the work could be done completely</td>
<td>13.1</td>
<td>12.9</td>
<td>13.3</td>
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<tr>
<td>Do not know</td>
<td>60.8</td>
<td>55.6</td>
<td>69.3</td>
</tr>
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</table>
Discussions

- Currently, Vietnam has a good legal backgrounds and benchmarks for developing professional activities for PWD and to deal with the GBV and gender equality for PWD

- WWD are experiencing the daily discriminations, gender based violence from family to the community contexts

Discussions

- WWD have low level of having information and awareness of Laws on Persons with Disabilities, Gender Equality, and Domestic Violence Prevention and Control

- WWD’s low responses on accessing the social service and supports for WWD in the daily life:
Conclusions

• *Firstly*, Promoting Gender Equity Comprehensive awareness program should be launched from various means of communication

• *Secondly*, besides equipping PWDs with skills, sensitize them to overcome self-stigma and other negative attitudes that would hinder their employability, competitiveness and productivity

Conclusions

• *Thirdly*, Document success stories of qualified persons with disabilities, especially female PWD who could act as role models for female persons with disabilities; Establish and strengthen partnership with women’s organizations to mainstream issues of women and girls with disabilities.

• *Fourthly*, developing appropriate responses to GBV against PWD as strengthen and/or establish a mechanism supervising and coordinating activities of various agencies related to PWD in matters of GBV, and drafting policies on GBV for PWD
Conclusions

• *Fifthly,* increase the engagement and mobilization of communities including men and boys, and local authorities to address GBV against PWD and promote gender equality; make networks with relevant government ministries and departments including civil society organization in raising awareness on GBV prevention.

• *Sixthly,* as seen from current contexts in the regions, the states set up significant and clear legal documents and policies directly to disability with given initiatives on social support provisions comprehensively.

Conclusions

• *And finally,* develop and implement measures (i.e., life skills training, self-help groups, etc.) to provide for care and protection of persons with disabilities especially women and girls with disabilities either experiencing or at risk of abuse and negligence.
Thank you!

Tran Van Kham, email: khamtv@ussh.edu.vn
Status of Women’s Policies and Law in Korea: Focusing on Sexual and Domestic Violence

Deuk Kyoung Yoon
Research Fellow, KWDI
Status of Women’s Policies and Laws in Korea: Focusing on Sexual Violence

Contents

1. Introduction
2. Official Statistics on Sexual Violence Crimes
3. Laws on Sexual Violence Crimes
4. Policies on the Prevention of Sexual Violence
5. Future Agenda
1. Introduction

- Laws on sexual violence were introduced to Korean society in the 1990s.
  - The Criminal Act had been applied to sexual violence cases prior to 1994, when a special law on sexual violence was enacted to define various forms of sexual violence, to reinforce punishment, and to protect victims in the criminal procedures.
  - The special law on sexual violence imposes heavier punishment on sexual crimes than the Criminal Act did, and provides special procedures to protect victims.
  - Laws on sexual violence were legislated thanks to the effort of activist groups who worked hard to prevent sexual violence. Also, recommendations of the international community to prevent violence against women, including the UN "Declaration on the Elimination of Violence against Women" and "the Beijing Platform for Action," contributed to policymaking to address the issue.
  - The enforcement of the special law let the public know that sexual violence is a crime and punishable by law. The Victim Protection Act, also enacted in 1994, enabled the establishment of counseling centers to provide victims of sexual violence with emotional, medical, and legal assistance.

1. Introduction

- Nearly twenty years have passed since laws on sexual violence were enacted and enforced in Korea. The laws brought a positive effect of changing the awareness among the victims that they should report sexual violence crimes, thereby increasing the number of reported cases. Still, they have a problem that the actual sentence is fairly low compared to the provisions on imposing heavier punishment on sexual crimes.
  - For a successful enforcement of the laws, Korean society needs to change its cultural setting that blames women, the victims, for their provocative behavior or attitude rather than blaming the men, the perpetrators.
  - Sexual violence can be effectively prevented when there is social awareness that various types of sexual violence crimes are punished and that such crimes are punishable.
2. Official Statistics on Sexual Violence Crimes

- The reported cases of sexual violence crimes tend to increase, from 9,435 cases in 2002 to 24,509 cases in 2013.
- The number of reported cases increased thanks to the change in awareness among the victims that they should report the crime cases and the expansion of the scope of sexual violence crimes.
- The arrest rate of sexual violence crimes was pretty high at 93.8% in 2002, subsequently repeated ups and downs, and then continue to decrease from 2009 to 2012. But then, the rate soared to 92.1% in 2013.

2. Official Statistics on Sexual Violence Crimes

- Source: Supreme Prosecutors' Office (each year), Crime Analysis.
- [Fig. 2] Prosecution rates of all crimes and sexual violence crimes.
- The prosecution rate of all crimes was higher than the prosecution rate of sexual violence crimes from 2003 to 2010, but overall, the prosecution rate of all crimes tends to drop.
- The prosecution rate of sexual violence crimes was the lowest at 41.3% in 2004, then steadily rose to 52% in 2013.
- In 2011, the prosecution rate of sexual violence crimes was 45.4%, rising higher than 42.8% of the prosecution rate of all crimes.
3. Laws on Sexual Violence Crimes

- **Laws on sexual violence crimes**
  - The Criminal Act: Enacted in 1953; the framework act on the punishment of crimes; to punish rape and indecent assault.
  - The Act on the Punishment of Sexual Crimes and Protection of Victims Thereof: Enacted in 1994; to punish sex crimes, including aggravated robbery and rape, aggravated rape, rape by kinship, rape against a person with disability, illicit sex with a minor under 13 years old, sexual harassment in crowded public places, invasion into public places for sexual purpose, obscene acts by using a medium of communications, and taking pictures using a camera.
  - The Act on the Protection of Children and Juveniles Against Sexual Abuse: Legislated in 2000; to protect children and juveniles under 19 years old from crimes, including rape against children and juveniles, rape against children and juveniles with disabilities, an act of producing or distributing pornography involving children and juveniles, an act of trafficking children and juveniles, an act of purchasing sex from or arranging sex with juveniles, an act of sexual violence against children and juveniles; register and disclose personal information of sex offenders on the Internet, and send mail notification to the residents.

- **The Act on the Electronic Monitoring of Specific Sex Offenders:** Enacted in 2007
  - Purpose: To prevent recidivism of sex offenders and promote their rehabilitation and reintegration into society.
  - Take the additional measure of requiring them to wear an electronic tracking device so their movement and location can be monitored.
  - Thereby to protect citizens from sexual violence crimes.
  - The period of wearing the device differs depending on the types of crime, with the maximum period ranging from 10 to 30 years.

- **The Act on Pharmacologic Treatment of Sex Offenders’ Sexual Impulses:** Enacted in 2010
  - The term ‘pharmacologic treatment of sexual impulses’ is a euphemism for ‘chemical castration.’ It aims to suppress sexual impulses by administering medically and scientifically recommended drugs.
  - The treatment to suppress abnormal sexual impulses or desire is conducted by administering medication and psychotherapy, etc. to sexual deviants for weakening or normalizing sexual function for a certain period of time.
3. Laws on Sexual Violence Crimes

- Recent amendments (Amended special laws on sexual violence, the Act on the Protection of Children and Juveniles Against Sexual Abuse, and the Criminal Act on Dec. 18, 2012)
  - Amended the object of the crime of rape from women to persons
    - The targets of sexual violence had been restricted to "women" until then. If a man commits a sexual crime against a man or if a woman commits a sexual crime against a man, the offender was regulated by crime of indecent assault, which had weaker sentences than the crime of rape.
    - It is valid to define the object of the crime of rape as persons, because sexual violence crimes have to do with people's right to sexual autonomy.
  - Established a new provision on the crime of "like-rape"
    - Established new provisions to punish any perpetrator who commits a crime of like-rape
    - This new provision aims to punish a person who inserts the sex organ into the mouth or anus of the victim or inserts any part of the body (excluding the sex organ) or any object into the victim's sex organ or anus.
    - To prevent imposing weaker punishment on grave types of sexual violence crimes
  - Deleted the provision on crimes requiring a criminal complaint
    - The provision on crimes requiring a criminal complaint by the victim to prosecute the offender of a sexual crime was deleted
    - This provision put the already socially weak victims of sex crimes in greater disadvantage, having the victims drop the charges under the pretext of settlement money and thus leaving the sex offenders unpunished.

4. Policies on the Prevention of Sexual Violence

- Korea has taken a number of measures for the prevention of sexual violence compared to other forms of violence, including domestic violence and school violence.

- This was the result of taking measures against serious sexual violence cases as they occurred frequently
  - The comprehensive measure for the protection of children and women (April 2008), the measure for the prevention of recurrence of sexual violence against children (October 2009), the supplementary measure for children's safety (June 2010), the measure for the eradication of sexual violence (July 2012), and the measure for social safety (August 2012) were post-measures in common, and not systematic and comprehensive measures

- "The comprehensive measure for the prevention of sexual violence" (June 21, 2013) was prepared as a government-wide comprehensive measure to depart from the practice of taking post-measures and to be prepared in advance. This measure shows a five-year action plan.
4. Policies on the Prevention of Sexual Violence

- ‘The comprehensive measure for the prevention of sexual violence’ (June 21, 2013)
  - This measure declared “a society safe from sexual violence, the beginning of the people’s happiness” as a vision. It set a goal to reduce the recurrence rate of sexual violence from 7.9% in 2012 to 6.1% by 2017, by decreasing the rate by 0.5% every year.
  - The agendas for implementing the measure consist of 1) reinforcing the prevention of sexual violence and its recurrence, 2) prompt response and strict punishment, 3) close protection of victims and support for recovery, and 4) creating a safe community environment.
  - Expected effects of this measure include: 1) to improve the awareness of gender and human rights by conducting preventive education using gender and human rights textbooks and by expanding opportunities to receive effective experience-centered education from professional instructors on gender and prevention of sexual violence; 2) to support various types of national services closer to the victims by expanding integrated support centers and counseling centers for victims of sexual violence; and 3) to exclude suspended sentence of rape criminals against children and juveniles under 16 years old.

5. Future Agenda

- Improvement regarding the decision on sexual violence crimes
  1) Need to exclude circumstances applied unreasonably to decision criteria for assault or threat that are necessary for interpretation of the crime of rape
    - In precedents, the decision should be made by considering all circumstances, including whether it was impossible or conspicuously difficult to resist the assault or threat, the contents or degree of assault or threat, the details of exercising physical force or power, relationship with the victim, the time of forced sexual intercourse and subsequent circumstances.
    - If a person uses circumstances unrelated to the essence of the case—whether there was assault or threat, the person may use them for denying the fact of assault or threat. For example, if the offender points out the circumstance that the victim had a chance to contact a food deliverer, the offender may use the unrelated circumstance to deny the rape by assault or threat.
    - Need to review specific circumstances by situation that have been presented as decision criteria for the absence of assault or threat, and then exclude unreasonable circumstances, when seen from gender perspective, from decision process
    - Need to educate judges in charge of sexual violence cases so that they can understand contexts of falling victim to sexual violence or traits of victims of sexual violence in making their decisions.
5. Future Agenda

2) Improvement regarding sentencing

- Need to exclude from mitigating factor in sentencing settlements on sexual violence crimes against children and juveniles
  - When the victims are children and juveniles, a high portion of sentencing is reduced by settlement. However, they tend to accept the request for settlement from the offenders more easily than adult victims rather than understanding sexual violence and forgiving the offenders based on their genuine repentance.

- Need to exclude from mitigating factor in sentencing settlements with offenders of sexual violence crimes against children and juveniles

5. Future Agenda

- Public relations for the government policies on the prevention of sexual violence
  - With the enforcement of laws and policies on sexual violence, the punishment sentence concerning sexual violence has become very high, and support for various services has been provided to protect the victims. Now is the time to conduct education to prevent the occurrence of sexual violence.

  - Though these laws and policies have been prepared, the public awareness of sexual violence is not so hopeful. In the survey of the national perception of safety conducted in August 2013, 66.9% of adult women and 67.9% of secondary school female students answered to the question on the perception of safety from sexual violence that they were "anxious."

  - The age groups with a high proportion of "anxious" response were women in the 20s and the 60s or above, at 71.3% and 73.4% respectively. Women in these age groups may become the main victims of sexual violence or their children may become the victims. Regarding the risk of falling victim to sexual violence, a mere 6.7% of the general public answered "safe," while 54.3% said "anxious."

  - There is a time lag between the government policy, though it is fairly advanced, and the perception of the public that the general public, particularly, the age groups who may become the victims, feel the policy is properly implemented. To overcome this time lag, the government needs to perform public relations on the policy implementation so the people can feel the policy effects.
Role of Women in Informal Sector of Urban Yangon:
Case Study of Migrant Women from outside the Yangon Region

Htay Htay Lwin
Pro Rector, Cooperative University, Thanlyin, East Yangon University, Myanmar
Role of Women in Informal Sector of Urban Yangon: Case Study of Migrant Women from outside the Yangon Region

Dr. Htay Htay Lwin
Pro Rector, Cooperative University, Thanlyin, Myanmar
Ms. Kay Khine Nyein

Women’s Role in Myanmar Society

- In Myanmar, female constitute 51.8 percent of the total population
- Women play as crucial role in economic and social spheres since ancient time
- Can be selected as high ranking positions in political arenas
- Socially, women play as significant role in their families and society
- Yet challenges still exists
- Unfavorable conditions for economic empowerment
Migration in Myanmar

- 67% of the population is living in rural areas
- Rate of internal migration has risen from 10% of rural population in 1991 to 14% in 2007
- Among internal migrants, 54% were women
- Migrants usually work in urban informal sector
- Income gap becomes elevated in Myanmar after 2010
- Incomes of the head of households become insufficient for middle and low income families
- Engagements of women in economic activities become crucial

Poverty Situation in Myanmar (% of Pop.)

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<td><strong>Total</strong></td>
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<td>15.7</td>
<td>35.8</td>
<td>29.2</td>
<td>32.1</td>
<td>25.6</td>
</tr>
</tbody>
</table>

Gender Economic Issue in Myanmar

- HDI of Myanmar was 150 out of 187 countries
- Gender Inequality Index ranked 83 (2013)
- Female labor force participation was 63.1% in 2011
- Female population with secondary education above 25 years was 18% (2005 and 2012)
- Share of women in paid employment outside agriculture sector increased from 41.3% to 44.7%
- There was limited access to labor markets in the industry and services sectors by female workers
- 31.7% of senior posts were occupied by women
Objectives

- Women migrate internally and externally to earn better income yet most of them end up in informal work force.
- General Aim is to analyze the socioeconomic background of migrant women from informal sector, their economic empowerment and challenges.
- The main purpose of this research is to portray the economic empowerment of migrant women from different parts of Myanmar in informal sector.
- Among the 33 Townships of the Yangon City, Hlinethaya Township is selected.

Hlainethaya Township

- It was established on July 13, 1989.
- Located in Northern District of Yangon Region.
- Total area of 26.01 square miles.
- Hlinethaya Industrial Zone and Shwe Lin Ban Industrial Zone are renowned within the township.
- These zones persuade migrants from almost all parts of Myanmar for job opportunities.
## Number of Population and Households in Yangon Region and Hlinethaya Township (2014)

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<tr>
<th>State/Region/District</th>
<th>Total population</th>
<th>Population in conventional households</th>
<th>Population in institutions</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>Both sexes</td>
<td>Males</td>
<td>Females</td>
</tr>
<tr>
<td></td>
<td>Total population</td>
<td>3,856,075</td>
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<td>Males</td>
<td>1,264,141</td>
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<td>Females</td>
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<td>Both sexes</td>
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<td>HH Size</td>
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<td>Females</td>
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<td>44,092</td>
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## Socio Demographic Characteristics

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<th>(%)</th>
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<td>36-45</td>
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<td>Above 45</td>
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</tr>
<tr>
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<th>(%)</th>
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<table>
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<th>(%)</th>
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<td></td>
<td>Christian</td>
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<tr>
<td>Total</td>
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<table>
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<th>Number of Respondents (</th>
<th>(%)</th>
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Place of origins, and Years of Living in Hlinethaya

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Previous Occupation

Previous Family Income
Translating Women’s Experience into Classroom Teaching in ASEAN Countries

Causes of Migration to Hlinethaya

- Crop failures and Challenges in Farming: 34%
- Increase criminal cases and poor enforcement of law: 51%
- Insufficient jobs, opportunity, and economic prospects: 12%
- Family crisis: 3%

Expectation of Migrants

- Get more income: 40%
- Achieve better future: 33%
- Search better employment opportunities: 7%
- Learn better technologies: 7%
- Preferring urban living style: 17%

Current Economic Status of the Respondents

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<td>Daily Wage earner</td>
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<td>Shop Helper</td>
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<td>Garbage Collector</td>
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<td>Self Operated Shop</td>
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<td>2</td>
<td>Current Family Income (Kyats)</td>
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<td>Between 50,000 and 100,000</td>
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<td>Between 100,000 and 150,000</td>
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<td>Between 150,000 and 200,000</td>
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<td>Between 200,000 and 250,000</td>
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</tr>
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<td>3</td>
<td>Ownership of Housing</td>
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<tr>
<td></td>
<td>Rented house</td>
<td>188 (63)</td>
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<td>Relative’s house</td>
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<td>Hostel</td>
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<td>Own house</td>
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### Situation of Current Employment

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<td>Better income/higher profits than other jobs</td>
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<td>25</td>
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<tr>
<td></td>
<td>More stable returns</td>
<td>92</td>
<td>31</td>
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<td></td>
<td>No choice</td>
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<table>
<thead>
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<th>Challenges faced in current job</th>
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<td>Production Technique</td>
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<td>Obtaining supplies</td>
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<td>3</td>
</tr>
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<td></td>
<td>Access to equipment</td>
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<td>12</td>
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<tr>
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<td>Access to information of market</td>
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<td>Sales of Product</td>
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<td>High competition</td>
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<td>High rate of tax</td>
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</table>

### Economic Empowerment among Respondents

- Only the 17% of respondents have experienced income increase
- Majority of them, 26%, have neither increase nor decrease
- In terms of control over income, 39% of the women responded high level
- Access to physical and financial resources at low cost are still low
- Physical resources include inputs for their businesses
- 37% of respondents have low accessibility of physical resources
- Low costs financial resources means access to low interest loan
- Only 7% can get low costs loans
Economic Empowerment among Respondents

- Among Myanmar women, even at grass root level, decision making on financing and other social goals are significantly free from control.
- Few women who relied totally on their husbands’ income need approval on spending.
- Most of women with decision making power use their income mainly on daily consumption expenditure.
- As their monthly family income is low, i.e. between Kyats 50,000 and 100,000, they tried to spend this income to feed average of 6 family members.
- Their condition is such a hand-to-mouth existence level.
- 92% of the respondents spend their income mostly on daily consumption, 6% reinvest, especially for buying raw materials.
- Only the 3% can save their extra income.

Changes in Economic Status among Respondents

- Overall economic condition of the majority (35%) was still low.
- 25% face very low economic improvement after migrating to Hlinethaya.
- Only 3% of them satisfy.
- Daily consumption spending and ability to purchase durable goods have lowest level of improvement.
- There is not much improvement in empowerment and current economic conditions among responding women.
- Only the control over income is larger than their previous conditions.
Changes in Economic Status (Cont’d)

- Poverty reduction programs have been initiated in Myanmar since 2012
- Yet there are no specific programs emphasizing on women
- Microfinance programs of NGOs covers in some Wards of Hlaimethaya
- But accessibility and sustainability of projects are still short
- Inflationary pressure, policy changes, exports fluctuation and other macroeconomic conditions also affect the employability of women
- Downsizing workers in factories due to reduction in exports has similar effect on informal laborers.

### Changes in Economic Empowerment by Age

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### Changes in Economic Empowerment by Religion

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</table>

### Conclusion

- Those with higher level of education can earn increase income than in their previous places.
- When relating marital status and improvement in economic empowerment, single and married women have experienced increase in income while half of the divorced women have increased slightly or no increase in income level.
- Access to physical and financial resources, married women have better access to resources.
- Singles and divorced women get low level of both resources due mainly to the lack of supporting programs for income generation programs favoring women and women headed households.
Conclusion

- Public infrastructure development has been proved in new satellite towns
- Rural urban migration is increasing with rapid rate due to natural and man-made challenges
- Till now, about 70% of the population in Myanmar, especially in rural depend on agriculture
- With the expansion of nonagricultural businesses and large scale investments in manufacturing projects, insufficient agricultural financing unfavorable weather, poor market accessibility and low earnings led farmers to change their livelihoods

Conclusion

- At present, many of the long stay migrants in Hlinethaya experienced higher living costs, transportation charges and overcrowded population in slums led to greater crime, higher competition for jobs and businesses, even in informal sector
- Especially for women migrants, lack or low level of education, poor accessibility to resources and weak skill push them to join 3D jobs
- They have conventional household works, yet need to take part in income generation activities
Conclusion

- Moreover, external factors also hampered their livelihoods and income generations
- These external factors include changing government policies, supports from NGOs and sustainability of the development projects concerning poor and women.
- Women workers are vulnerable to discrimination, marginalization, human rights abuses, and physical and sexual abuse at work
- Yet some of them do not even know how they are treated due to poor knowledge
- Those women from informal labour market usually face lack of free time, poor working and living conditions, very long working hours, and feelings of helplessness

Conclusion

- Yet one of the advantages of migrant women is that they can manage their income by themselves
- Some of them started their businesses on their own with self or borrowed money while others enter with the contact of clans from their native town.
- Some women are unable to pay back loans in time and could not get support in future
- Technical trainings and capacity buildings for migrant women are still in need
Conclusion

- As the majority of the migrants have poor access to market, training with market information is also prerequisite.
- Sustainability and enhancement of current microfinance projects and comprehensive assessment of informal sector in peri-urban areas of Yangon City is indispensable.
- Accordingly, future threat of urban decay and other socioeconomic and environmental challenges can be reduced and help upgrading pro-poor economic growth in Myanmar.

Thank You So Much
Local Governance and Women Empowerment for Community Development: A Case Study in Chamorn City, Kompong Speur Province, Cambodia

Sok Serey
Adjunct Lecturer, Royal University of Phnom Penh, Cambodia
Local governance and women empowerment for community development: a case study in Chbar Mon City of Kampong Speu Province, Cambodia

Sok, Serey, PhD (HKBU, Hong Kong)
Research Office, Royal University of Phnom Penh (RUPP), Phnom Penh Cambodia
E-mail: sokserrey@gmail.com

Korean Women’s Development Institute
Seoul, South Korea, 04-05 June 2015
Introduction (1)

- Local governance in context of decentralization is applied for growth and participation (Shen et al. 2012).
- Local institutions are closer to people and decentralization increases women participation (Rincker 2009).
- Women participation responds local interests especially for underprivileged (Kandawasvika-Nhundu 2008).
- However, local governance is improved in Africa; women participation remains low (Baah-Ennumh et al. 2005).
Introduction (2)

- In 1990s, local governance is build upon lessons learned through Seila Programme of Cambodia Reintegration and Rehabilitation (CARERE II) project.
- Decentralization has high development potentials (Manor, 2008) and women are actively engaged in small-scale economic activities (Frieson 2001).

Objectives

Investigating gender prospective in supporting process of local governance for community development in Chbar Mon City of Kampong Speu Province:

- Major roles and responsibilities of women at Sangkat Councils;
- Available funds for development projects in gender-related issues
- Women participation in enhancing gender issues
The Study Areas

Field work (1)
Field work (2)

Roles and responsibilities of women at Sangkat Councils

<table>
<thead>
<tr>
<th>Key attributes</th>
<th>Sangkat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total population (in 2010)</td>
<td>Svay Kravan</td>
</tr>
<tr>
<td></td>
<td>Roka Thum</td>
</tr>
<tr>
<td>Female household heads (in 2010)</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>397</td>
</tr>
<tr>
<td>Total committee members for planning and budgeting</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>32</td>
</tr>
<tr>
<td>Female committee members for planning and budgeting</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Total commune council members</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>8</td>
</tr>
<tr>
<td>Female commune council members</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Male leaders in council members</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Female leaders in council members</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>0</td>
</tr>
</tbody>
</table>

Source: Office of Planning in Chbar Mon City (2014) and NCDD (2015)
Funding gaps for Sangkat Councils’ projects for gender issues

<table>
<thead>
<tr>
<th>Type</th>
<th>Svay Kravan</th>
<th>Roka Thum</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Available</td>
<td>Needed</td>
</tr>
<tr>
<td></td>
<td>CSF</td>
<td>NGOs</td>
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<tr>
<td>Infrastructure</td>
<td>26,500</td>
<td>26,500</td>
</tr>
<tr>
<td>Socio-economies</td>
<td>5,113</td>
<td>5,113</td>
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<tr>
<td>Environment</td>
<td>2,145</td>
<td>2,145</td>
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<tr>
<td>Gender</td>
<td>96,350</td>
<td></td>
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<tr>
<td>Social security</td>
<td>5,085</td>
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</tr>
<tr>
<td><strong>Total</strong></td>
<td>26,500</td>
<td>7,258</td>
</tr>
</tbody>
</table>

Source: Office of Planning in Chbar Mon City (2014)

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Women participation in enhancing gender-related issues

Source: NCDD (2015)
Discussion

- Women were not yet included in top management and leadership of Sangkat Councils.
- Their exclusion could the results of sociocultural eversion, patriarchal social structure and household loads.
- Decentralization is an effective mechanism to get involved all the relevant stakeholders especially women.
- Women participation has reduced domestic violence and migration in rural communities.

Conclusion

- Women’s tasks and responsibilities were addressed in all structures of local institutions; but women were not yet well empowered to enhance decentralization process.
- Funding for gender mainstreaming were not existed for Sangkat Councils to implement their projects.
- Women’s work and participation helped to improve socio-economic status and reduction of domestic violation and migration among women.
Thank You