International Conference on

Gender, Sexuality and Justice: Resilience in Uncertain Times

7-8 December 2018
Cheng Yu Tung Building
The Chinese University of Hong Kong

Organizers:

Sponsors:
Welcome message
Welcome to the International conference on “Gender, Sexuality, and Justice: Resilience in Uncertain Times”, 7-8 December 2018, at the Chinese University of Hong Kong.

While significant progress was made on the rights of women and sexual minorities in the past decade, there is widespread concern that the recent global resurgence of the political right has created setbacks for some of this progress. Simultaneously, fundamentalisms of religious, cultural, and social natures have emerged in various forms across different countries and regions. In such an uncertain time, how does civil society maintain the fragile progressive institutions and reimagine gender justice? How can gender justice be envisioned and achieved across various domains, such as family, education, employment, public space, and history? This interdisciplinary conference seeks to explore justice on gender and sexuality, and the sources and practices of resilience, across arenas including the cultural, economic, legal, political, and religious realms.

This conference aims to examine issues of gender, sexuality, and justice as they intersect within social contexts. We ask: What are the sources of opposition against gender, sexuality and justice? What is the nature of structural and systemic injustices? In seeking justice, what are the strategies that gender and sexual minorities use? What are the implications of assimilationist and separatist politics? What, indeed, might we define gender, sexuality and justice today? Ten years after the global financial crisis in 2008, have there been long-term gendered impacts of recession, unemployment, precarious work, financial reform and welfare cuts? How, if at all, have work opportunities and environments changed for sexual and gender minorities?

The interdisciplinary conference encourages dialogues across cultures, regions, and academic disciplines. It provides a platform for discussion on the role of various social, cultural, and legal systems as avenues for reform. It considers the importance and limitations of recent changes in social policy and law on different levels.

Organizers
Gender Research Centre, The Chinese University of Hong Kong (CUHK) and Gender Studies Programme, Faculty of Social Science, CUHK

Organizing Committee

Co-Chairs:
Surabhi CHOPRA, Faculty of Law
TEOH Yuen Chun Jeremy, Department of Surgery

Members:
CHO Man Kit Joseph, Gender Studies Programme
TAM Siumi Maria, Department of Anthropology
TSENG Hsunhui, Gender Studies Programme
### Program
Venue: Cheng Yu Tung Bldg., The Chinese University of Hong Kong

**Day 1: 7 Dec 2018 (Fri)**

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<td>Registration</td>
<td>LT5, 3rd Floor</td>
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<tr>
<td>9:30-9:45</td>
<td>Opening Ceremony</td>
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<td>9:45-10:45</td>
<td><strong>Keynote Speech</strong>&lt;br&gt;<em>Lush Lives in Hard Times: The Promise of Melancholy Utopias</em>&lt;br&gt;by Janet Jakobsen</td>
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<tr>
<td>10:45-11:00</td>
<td>Tea break</td>
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<td>11:00-12:30</td>
<td><strong>Panel A1</strong>&lt;br&gt;Gender, Health and Justice&lt;br&gt;(Room 201, 2nd Floor)</td>
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<td>11:00-12:30</td>
<td><strong>Panel B1</strong>&lt;br&gt;Equality in Relationship Rights: Lessons and Outlook from Recent Court Cases on LGBT+ Rights in Hong Kong&lt;br&gt;(Room 214, 2nd Floor)</td>
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<td>11:00-12:30</td>
<td><strong>Panel C1</strong>&lt;br&gt;Uncertain Citizenships: Contestations in Sexual Subject-making in Hong Kong and China&lt;br&gt;(Room 215, 2nd Floor)</td>
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<td>12:30-14:00</td>
<td>Lunch with remarks by Prof. Fanny Cheung, Pro-Vice-Chancellor for Research, CUHK</td>
<td>The Stage Gastronomy Club, 5th Floor</td>
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<td>14:00-15:30</td>
<td><strong>Panel A2</strong>&lt;br&gt;Law and Security: Envisioning Gender Equality&lt;br&gt;(Room 201, 2nd Floor)</td>
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<td>14:00-15:30</td>
<td><strong>Panel B2</strong>&lt;br&gt;After the Disclosures: A Year of #MeToo and Feminist Politics in China&lt;br&gt;(Room 214, 2nd Floor)</td>
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<td>14:00-15:30</td>
<td><strong>Panel C2</strong>&lt;br&gt;Queering Sexual Citizenship: Transnational Perspectives&lt;br&gt;(Room 215, 2nd Floor)</td>
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<td>15:30-15:45</td>
<td>Tea break</td>
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<td>15:45-17:15</td>
<td><strong>Panel A3</strong>&lt;br&gt;Delayed Justice: Anti-Sexual Violence&lt;br&gt;Movement in Asia&lt;br&gt;(Room 201, 2nd Floor)</td>
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<td>15:45-17:15</td>
<td><strong>Panel B3</strong>&lt;br&gt;Make Noise: Negotiating Gender Equity in Uncertain Times&lt;br&gt;(Room 214, 2nd Floor)</td>
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<td>15:45-17:15</td>
<td><strong>Panel C3</strong>&lt;br&gt;Contesting Spaces: Resilience of Sexual Minorities in Hong Kong and China&lt;br&gt;(Room 215, 2nd Floor)</td>
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<td>17:15-18:30</td>
<td><strong>Plenary Session 1</strong>&lt;br&gt;<em>Methods and Strategies in Pushing for Gender Justice: Dialogue with Local NGOs</em>&lt;br&gt;(LT5, 3rd Floor)</td>
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<td>17:15-18:30</td>
<td>Speakers: Joanne Leung (Transgender Resource Centre)&lt;br&gt;Sisi Liu (Hong Kong Federation of Women Centres)&lt;br&gt;Lynette Nam (Justice Centre)&lt;br&gt;Response by Janet Jakobsen (Columbia University)</td>
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<tr>
<td>18:30-20:30</td>
<td>Dinner</td>
<td>Chung Chi Staff Club</td>
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## Day 2: 8 Dec 2018 (Sat)

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<th>Panel A4</th>
<th>Panel B4</th>
<th>Panel C4</th>
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<tr>
<td>9:00-10:30</td>
<td>(Room 201, 2nd Floor)</td>
<td>In the Shades of Gender/sexual Progressivists of Post Cold-War Frame in East Asia</td>
<td>Rethinking Labour: Gender and Socio-economic Inequality</td>
<td>When Two Become One?: Narrating Marriage and Self-identity</td>
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<td>10:45-12:15</td>
<td>(2nd Floor Foyer)</td>
<td>Tea break</td>
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<td>10:45-12:15</td>
<td>Panel A5</td>
<td>Pleasure Matters!: Contesting Intimacy, Representation and Sexualities in Pleasure Politics</td>
<td>Resilience in Action: Educating the Gendered Subject</td>
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<td>12:15-13:15</td>
<td>Plenary Session 2</td>
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<td>12:15-13:15</td>
<td>Seeking Space, Voice, Dignity: Minorities, Gender and Sexuality</td>
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<td>12:15-13:15</td>
<td>Sealing Cheng, Janet Jakobsen and Travis Kong</td>
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<td>12:15-13:15</td>
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<td>13:45-17:00</td>
<td>Fieldtrip to “480.0 Gender and Arts Space”</td>
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<td>13:45-17:00</td>
<td>1A Tougha Mansion, 502-504 Nathan Road, Yau Mau Tei, Kowloon</td>
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<td>13:45-17:00</td>
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*End of Conference*

*Prior registration required.*
*Assemble at 13:45 in Ground Floor lobby.*
*Coach departs at 14:15 sharp.*
*Sandwich will be provided for registered participants of the fieldtrip.*
**Keynote Speech**
(9:45-10:45, 7 Dec 2018, LT5, 3rd Floor, Cheng Yu Tung Bldg.)

*Lush Lives in Hard Times: The Promise of Melancholy Utopias*

By Prof. Janet Jakobsen
Claire Tow Professor and Chair of Women’s Gender and Sexuality Studies,
Barnard College, Columbia University

Abstract:
“Lush Lives in Hard Times” explores an ethics of possibility, bringing together the idea of a gay life and the melancholic realities of pursuing such a life in the midst of hard times. Among other recent events, the results of the 2016 elections in the United States have increased calls from both activists and scholars for new forms of analysis that can sustain resistance when the horizon of possibility appears to be limited. “Lush Lives” draws on collaborative projects between the Barnard Center for Research on women and community-based organizers working across a range of issues at the intersection between the broad system of neo-liberal political economy and the realities of queer lives: for prison abolition under the banner “No One is Disposable;” for “Queer Survival Economies”; with domestic workers organizing through the National Domestic Workers Alliance, and with organizers of Sakhi for South Asian Women in New York, on ‘Responding to Violence and Promoting Justice.” The need to make universal claims from the margins, to claim that that no one is disposable or that all workers should have basic protections in the workplace is clear enough in this activist work. Yet the world has not proven amenable to such claims; instead, we witness the failure of universal access to even the basics of life – food, water, shelter. The intertwining of love and loss, happiness and perversity, possibility and impossibility undertaken in this activism allows for a melancholy practice of utopian world-making. In a queer utopian imagination not everyone must be happy or whole; instead, utopia itself might remain disjunctive, ambivalent, off kilter and possibly perverse.

About the speaker:
Janet Jakobsen is Claire Tow Professor and Chair of Women’s Gender and Sexuality Studies and Director of the Center for Research on Women at Barnard College, Columbia University, where she has also served as Dean for Faculty Diversity and Development. She studies ethics and public policy with a particular focus on social movements related to religion, gender and sexuality. She teaches courses on social ethics, feminist theory, queer theory, activism, religion and violence. She is the author of *Working Alliances and the Politics of Difference: Diversity and Feminist Ethics*. With Ann Pellegrini she co-wrote of *Love the Sin: Sexual Regulation and the Limits of Religious Tolerance* and co-edited *Secularisms*, and with Elizabeth Castelli she co-edited *Interventions: Academics and Activists Respond to Violence*. She has held fellowships from the American Association of University Women, the Center for the Humanities at Wesleyan University and the Center for the Study of Values in Public Life at Harvard Divinity School and has also taught as a Visiting Professor at Harvard University and Wesleyan University. Before entering the academy, she was a policy analyst and organizer in Washington, D.C.
Plenary Session 1
(17:15-18:30, 7 Dec 2018, LT5, 3rd Floor, Cheng Yu Tung Bldg.)

Methods and Strategies in Pushing for Gender Justice: Dialogue with Local NGOs

The first plenary session aims to provide a platform for exchange between academics and practitioners in advancing gender justice. Three local NGO practitioners, Lynette Nam (Legal Officer, Justice Centre Hong Kong), Joanne Leung (Chairperson, Transgender Resource Centre), and Sisi Liu (Director, Hong Kong Federation of Women Centres) will share their experience on the following topics:

1. The use of academic knowledge in advocacy
2. The obstacles in collaborating with academics
3. NGO’s experience of doing research on their own

The keynote speaker Prof. Janet Jakobsen (Columbia University) will respond to the discussion, followed by a Q&A session with the audience.

Plenary Session 2
(12:15-13:15, 8 Dec 2018, Room 201, 2nd Floor, Cheng Yu Tung Bldg.)

Seeking Space, Voice, Dignity: Minorities, Gender and Sexuality

This plenary session will explore how individuals from minority groups negotiate intersectional challenges around gender, sexuality and access to resources and justice. Plenary speakers consider how age, race, ethnicity, sexuality and gender identity can all serve to complicate, and sometimes reinforce, social exclusion. They also consider responses - personal and more public - to this predicament

Speakers include:

Prof. Sealing Cheng (Associate Professor, Department of Anthropology, The Chinese University of Hong Kong)

Prof. Janet Jakobsen (Claire Tow Professor and Chair of Women’s Gender and Sexuality Studies at Barnard College, Columbia University)

Prof. Travis S.K. Kong (Associate Professor, Department of Sociology, The University of Hong Kong)
List of Panels

Panel A1: Gender, Health and Justice
Moderator: Siumi Maria TAM (The Chinese University of Hong Kong)

Speaker 1: Ngo Sheung Dorothy CHAN and Kwok Wei Winnie SO (The Chinese University of Hong Kong)
Challenges in Participating Health-related Research and Activity: Listen to What South Asian Women Say

Speaker 2: Cho Lee WONG, Kwok Wei Winnie SO and Ngo Sheung Dorothy CHAN (The Chinese University of Hong Kong)
Increasing Cervical Cancer Screening Uptake among South Asians Women with Community Health Worker

Speaker 3: Ho Yu CHENG, Sek Ying CHAIR and Wing Hung Janet SIT (The Chinese University of Hong Kong)
Enhancing Psychological Resilience of Junior Secondary School Students: Are There Any Differences Between Local and Non-local Students?

Panel B1: Equality in Relationship Rights: Lessons and Outlook from Recent Court Cases on LGBT+ Rights in Hong Kong
Moderator: Surabhi CHOPRA (The Chinese University of Hong Kong)

Speaker 1: Kelley LOPER (The University of Hong Kong)
The Courts, Public Opinion, and the Constitutional Protection of Same-sex Couple Rights in Hong Kong

Speaker 2: Marco WAN (The University of Hong Kong)
Rethinking 'Traditional Marriage’ in Hong Kong

Speaker 3: Jan Erik WETZEL (Amnesty International)
“Traditional Marriage / family / values / culture” as an Argument in LGBTI Cases – An International Law Perspective

Speaker 4: Peter READING (Equal Opportunities Commission)
The Work of the Equal Opportunities Commission in the Promotion of Equality for LGBT+ People in Hong Kong

Panel C1: Uncertain Citizenships: Contestations in Sexual Subject-making in Hong Kong and China
Moderator: Alison Yam Wah SO (The Chinese University of Hong Kong)

Speaker 1: Lin SONG (The University of Hong Kong)
Censoring Rainbow: Censorship and Emerging Systemic Homophobia in Contemporary China

Speaker 2: Ting-fai YU (Leiden University)
Continuity and Disjuncture: Mobility as Colonial Legacies in Hong Kong Queer Culture

Speaker 3: Alison Yam Wah SO (The Chinese University of Hong Kong)
‘And The “Victim” Goes to…?’: Cyber ‘Witch-Hunting’ in Hong Kong’s #MeToo

Panel A2: Law and Security: Envisioning Gender Equality
Moderator: Surabhi CHOPRA (The Chinese University of Hong Kong)

Speaker 1: Sumbal JAVED (The University of Hong Kong)
Women and Security

Speaker 2: Guang-jun YU (China Women's University) and Xiao-hang YU (Lanzhou University)
Law, Community Reason and Gender Equality- Field Observation Based on a Village in Northwestern Shandong Province

Speaker 3: Samarthanam Mercy DEBORAH (O. P. Jindal Global University)
Freedom of Choice in Marriage: Women, Law, and Courts in India

Speaker 4: Elizabeth LUI and Brenda ALEGRE (The University of Hong Kong)
Housing Discrimination against Transgender Persons in Hong Kong – Lived Experience and Its Socio-economic Implications

Panel B2: After the Disclosures: A Year of #MeToo and Feminist Politics in China
Moderator: Raees BAIG (The Chinese University of Hong Kong)

Speaker 1: Sara LIAO (The Chinese University of Hong Kong)
The Affective, Cultural and Psychic Life of #MeToo in China

Speaker 2: Qi LING (Beijing Jiaotong University)
Challenging Gendered Myth, Legitimizing Collective Movement: Intellectual Debate on #MeToo in China

Speaker 3: Yalan HUANG (Jinan University)
#I’ll_be_your_voice: Narrative Agency and Gender Role in China’s #MeToo Movement

Speaker 4: Hong ZENG (City University of Hong Kong)
Digital Anti-rape Culture Under the Authoritarian Condition: The Assemblage of China’s #MeToo

Panel C2: Queering Sexual Citizenship: Transnational Perspectives
Moderator: Ting-fai YU (Leiden University)

Speaker 1: GVGK TANG (Temple University)
G/Localizing “Queer”: A History of Civics & Sovereignty in Postcolonial Hong Kong

Speaker 2: Shuqi SHI (Beijing Sport University)
The Thebes Crusader in Sports: Examining the Function of Gay Games to Seek Justice

Speaker 3: Misty FARQUHAR (Curtin University)
Living Outside the Binary: Experiences of Social Recognition in Australia

Speaker 4: Chun Sum Leo CHOW (The University of Hong Kong)
“Don't Need a Pseudonym": The Exploration of Sexual Citizenship among Young Homosexual Men in Hong Kong Context

Panel A3: Delayed Justice: Anti-Sexual Violence Movement in Asia
Moderator: S. Mercy DEBORAH (O. P. Jindal Global University)
Speaker 1: Linda Sau-yung WONG (RainLily)
Too Long Overdue: Justice-seeking in Sexual Violence Victims in Hong Kong
Speaker 2: Keiko ATSUTA (Waseda University)
Recognizing Military Sexual Slavery/Wartime Rape Committed by the Imperial Japanese Army: Post-“Testimonial Period” Interviews in Mainland China, Hong Kong and Japan.
Speaker 3: Reetika Revathy SUBRAMANIAN (Tata Institute of Social Sciences)
A ‘Bug’ in the Stomach: Negotiating the Contested Realities in the Anti-khatna Movement in India

Panel B3: Make Noise: Negotiating Gender Equity in Uncertain Times
Moderator: Jing SONG (The Chinese University of Hong Kong)
Speaker 1: Omer CAHA (İstanbul Sabahattin Zaim University)
Women in Muslim Societies: Realities and Hopes
Speaker 2: Jiayin WANG (Columbia University)
Gender Equality or Gender Neutrality? – Emerging Narrative in Framing Gender Stereotypes among Chinese International Students
Speaker 3: Yuchen HAN (The Chinese University of Hong Kong, Shenzhen)
Educating Middle Class Youth in a Chinese-foreign Cooperative University on “Gender Matters”: An Feminist Anthropological Exploration

Panel C3: Contesting Spaces: Resilience of Sexual Minorities in Hong Kong and China
Moderator: Lin SONG (The University of Hong Kong)
Speaker 1: Ho Lam Roland CHENG (The Chinese University of Hong Kong)
Shuttling in the City: Spatial and Temporal Tactics of Sex-working Mothers in Hong Kong
Speaker 2: Muyuan LUO (The Chinese University of Hong Kong)
Go to the Big Cities! Temporal-Spatial Dynamics of Sexual Migration in China
Speaker 3: Javier PANG (The Chinese University of Hong Kong)
Questioning the Rural/Urban Gay Identity Divide: The Case of Married Gay Men in China
Speaker 4: Weiqi LIU (Xi’an Jiaotong University)
Behind the Bars: A Comparison of Gays ‘and Lesbians’ Community Spaces in Xi’an
Panel A4: In the Shades of Gender/sexual Progressivists of Post Cold-War Frame in East Asia

Moderator: Eun-Shil KIM (Ewha Womans University)

Speaker 1: Iting CHEN (Lingnan University)
_Cold War Sex Work: The Sexual and Political Economy of Taiwan Cross-Strait Relations_

Speaker 2: Genya FUKUNAGA (The University of Tokyo)
_The Grotesque Bedfellows of Homonationalism and Post-imperialism: “Solidarity” between Taiwan and Japan’s LGBT Movements_

Speaker 3: Lifu GUO (The University of Tokyo)
_Re-Imagine Transnational Queer Activism: Chinese Queer Activism Along the New Silk Road_

Speaker 4: Li-fang LAI (National Central University)
_Friendly Cruelty of Gender Equity Education in Taiwan_

Panel B4: Rethinking Labour: Gender and Socio-economic Inequality

Moderator: Haijing DAI (The Chinese University of Hong Kong)

Speaker 1: Jim Kwun-Hung HOE (The Chinese University of Hong Kong)
_The Gender Inequality & Gender Stereotype in Career Development: A Qualitative Study on Managerial Grader Female Staffs of Social Welfare Industry_

Speaker 2: Shenghong DU (China Women’s University)
_Fertility and Female Employment: The Role of Childcare Services_

Speaker 3: Muhammad AFZAN MUNIR (Lahore University of Management Sciences) and Salman ABDULLAH (Aitchison College Lahore)
_Educational and Labor Market Issues: A Case for the Transgenders of Pakistan_

Speaker 4: Julie HAM & Lulia GHEORGHIU (The University of Hong Kong)
_Hanging out with Goals: Intimate Economies in Hong Kong_

Panel C4: When Two Become One?: Narrating Marriage and Self-identity

Moderator: Aileen PARK (Ewha Womans University)

Speaker 1: Haiping Nicki LIU (The Chinese University of Hong Kong)
_A Better Self for “Getting Back Your Ex-Lover”?: Collective Bad Faith in The Gendered Relationship Counseling_

Speaker 2: S. Chandrasekaran (LASALLE College of the Arts)
_Aravanis – A Living Female Avatar_

Speaker 3: Amna MAJEED (Centre for Studies in Social Sciences, Calcutta)
_Exploring the Marital as a Site for Inter-Religiosity: Examining Women’s Narratives in Delhi and Muzaffarnagar_
Panel A5: Pleasure Matters!: Contesting Intimacy, Representation and Sexualities in Pleasure Politics

Moderator: Travis KONG (The University of Hong Kong)

Speaker 1: Pamela Pui-Kwan TSUI (The University of Hong Kong)
From Pleasure, Satisfaction and Empowerment to Erotic Capabilities: A Feminist Analysis on Intimate (In)justices in Sex Partying

Speaker 2: Surabhi SRIVASTAVA & Arti Shukla WANKHEDE (Love Matters India)
LGBTQ Representation in Indian Media: Moving Towards a Rights-based and Pleasure-Positive Approach

Speaker 3: Qi CHEN (The Chinese University of Hong Kong)
From Pleasure to Politics: An Empirical Study of an Online BDSM Community in Mainland China

Speaker 4: Kylie MARAIS (University of Cape Town)
Whose Pleasure Matters Anyway?: Exploring the Sexual Pleasure Gap in South Africa

Panel B5: Resilience in Action: Educating the Gendered Subject

Moderator: Joseph Man-kit CHO (The Chinese University of Hong Kong)

Speaker 1: Sibonsile ZIBANE (University of KwaZulu-Natal)
Teachers Silencing Sexuality and Protecting the Innocent and Vulnerable: Lessons from South Africa

Speaker 2: Kim FELSENTHAL (Berkeley College)
Being a Boy in This “Me Too” World: How Boys Can Develop the Skills to Appropriately Navigate Their Social Worlds

Speaker 3: Siumi Maria TAM (The Chinese University of Hong Kong)
Intercultural Education of Women, for Women, by Women: Evaluating a Research-in-action Project

Panel C5: Families and Beyond: Migration, Heterosexual Norms and Gender in Chinese Context

Moderator: Hsunhui TSENG (The Chinese University of Hong Kong)

Speaker 1: Iris Po Yee LO (University of Oxford)
Families in Turmoil: A Study of Chinese Non-Heterosexual Women’s Conception and Formation of Families

Speaker 2: Xuan FAN (China Women’s University)
Fathers Who Are Deep Involved in Children Caring: The Identity of Fatherhood and the Reconstruction of Masculinity of Chinese Urban Young Male

Speaker 3: Guida MAN (York University)
Gender, Transnational Migration, and Resiliency: Chinese Immigrant Women in Canada

Speaker 4: Day WONG (Hong Kong Baptist University)
Adult Daughters and their Mothers: Negotiating Heterosexual, Gender, and Family Norms in Hong Kong
Abstracts

Afzam Munir, Muhammad (Lahore University of Management Sciences) and Abdullah, Salman (Aitchison College Lahore) (Panel B4)

Educational and Labor Market Issues: A Case for the Transgenders of Pakistan

This paper explores the issues that the third gender faces in terms of education and labor market opportunities in Pakistan in the post “Transgender Protection of Rights Bill 2018” scenario. The findings, based on a qualitative study involving detailed unstructured interviews with 15 self-identified transgender individuals and a focus group discussion with 5 more transgender individuals, suggest that the transgenders are discriminated against in all walks of life. They are discouraged from getting education, both at home and at school. Transgenders face severe discrimination not only from the fellow students but also from teachers, which discourages them to continue their education. In addition to this, one of the principle reasons for failure to secure a respectable job was identified to be the lack of education and the skills required for such jobs. Similarly, discrimination and harassment at the workplace also play a key role in lack of jobs for the transgenders. Lastly, the paper provides policy recommendations which can prove to be useful in catering to the needs and dealing with the issues faced by the transgender community of Pakistan.

Atsuta, Keiko (Waseda University) (Panel A3)

Recognizing Military Sexual Slavery/Wartime Rape Committed by the Imperial Japanese Army: Post-“Testimonial Period” Interviews in Mainland China, Hong Kong and Japan.

In the 1990s to 2000s, survivors of the Military Sexual Slavery/Wartime rape by the Imperial Japanese Army came forward, demanding an official apology and legal compensation from the Japanese government. This movement gained widespread support throughout the world, creating the momentum or what we call the “testimony period”. While the issue remains unresolved, the survivors have passed away one by one. After several decades of their struggle, most of the last remaining survivors have lost much of their physical strength. Today many young people are starting to take over this movement, continuing the legacy of the survivors. Many Japanese, however, even if liberal intellectuals who are not historical revisionists, regard this “post-testimony” movement as anti-Japanese nationalism. Is that correct? Isn’t this labeling of such diverse justice movement in each country and region as “anti-Japanese nationalism” too essentializing and reductionist? Through interviews of youths in Mainland China, Hong Kong and Japan, this paper discusses the social context of their participation in the movement, focusing on the ways they understand the survivors’ messages, and the work done in the former movement. In their interviews, nationalism is not always connected with survivors’ stories. In addition, feminism clearly has had a positive effect on their autonomy from state. “Military Sexual Slavery/Wartime rape by the Imperial Japanese Army” is widespread in various countries and regions in Asia-Pacific. The situation in post “testimonial period” also varies in each location. This study will help us understand the diversity of the youth movement in Asia.
**Caha, Omer (Istanbul Sabahattin Zaim University) (Panel B3)**

**Women in Muslim Societies: Realities and Hopes**

My paper will focus on three interrelated issues. Depending on the places that women have occupied in workforce, in bureaucracy and in politics, I will firstly portray how women are in the secondary position to men in the Muslim societies. I will draw attention, in this respect, to the rate of women in parliaments, bureaucratic institutions and work forces of Muslim societies. It is a matter of fact that the least representation of women in the world is seen in the Muslim parliaments at the local as well as national levels. Today, the average proportion of Muslim women in the MENA (Middle East and North African) countries’ parliaments is less than 15 percent. Similarly, the share of women in the force in MENA countries is around 20 percent. Both are at the least level among the other countries in the world. My paper will secondly, draw attention to the reaction that Muslim women have indicated against their secondary status. I will analyze the discourses of the Islamic women's movements developed in different parts of Islamic world. The pioneers of the Islamic women's movement, described as Islamic feminism, are criticizing the essentialist understanding of women developed by the white Western women on the one hand, and are responding to the traditional Islamic understanding of women on the other. I will elaborate the discourses and the arguments of some women intellectuals who have been involved in the Islamic feminist movement for the emancipation of Muslim women. I will specifically analyze how they elaborate the concepts like equity and equality as a way to reinterpret the position of women on the basis of such principles as justice and fairness. My paper will finally bring under discussion the way how to empower Muslim women in Muslim societies. In doing this I will draw attention specifically to the experience and success of the Islamic women’s movement developed in Turkey. The struggle of Muslim women to get part in the public life for long time and the story of how they have gained this struggle will be elaborated in my paper in this regard.

**Chan, Dorothy Ngo Sheung and So, Winnie Kwok Wei (The Chinese University of Hong Kong) (Panel A1)**

**Challenges in Participating Health-related Research and Activity: Listen to What South Asian Women Say**

Every individual in the community should have an equal right to obtain the best healthcare services. The advances in preventive measures, medicine and treatments have greatly improved people’s quality of life and the length of survival. However, such benefits are not fully accessible to ethnic minority populations, especially the South Asian women (one of the largest ethnic minority populations), as evidenced by low cervical cancer screening uptake rates. Recruiting South Asian women to research and so to obtain more information about their needs and barriers to service utilisation could be a way to improve the understanding of disparities and hence appropriate strategies could be developed to tackle the problems. This presentation will share a research study in exploring the factors associated with South Asian women’s screening behaviour, especially the influence from their cultural tradition. In addition, the experience starting from the preparation of study materials, inviting and recruiting South Asian women in joining this research study will also be shared. Recommendations based on the
experience for future research and development of health-promoting activities for this group will be presented.

Chen, Iting (Lingnan University) (Panel A4)

Cold War Sex Work: The Sexual and Political Economy of Taiwan Cross-Strait Relations
Feminist scholar Naifei Ding (2015) coined the term “cold sex war” to delineate how the US and UN’s programme of gender equality has served as a cultural programme to reeducate women away from “enemy patriarchal-cum-socialist influences” (Ding, 2015, p.58). Building on Ding’s work, I propose the term “cold war sex work” to highlight the ways in which cross-strait sex work has been identified as the Other of cold war feminism: only by devaluing the labour of sex workers as sexual exploitation, slavery, and human trafficking can the concepts of US modernity such as neoliberalism, freedom of speech, and democracy become valuable. I adopt an ethnographic approach in looking at cross-strait sex workers—those who migrate between the two Chinas (the People's Republic of China, PRC, and the Republic of China, ROC). I examine their affective practices in the teahouses in urban areas in Taiwan to see not only how their stories are interpreted through feminist vocabularies but, more importantly, how the feminist interpretations of their stories reproduce the cold sex war narrative. Extending this analysis, I will investigate how the cold war is prolonged in the context of cross-strait sex work in Taiwan.

Chen, Qi (The Chinese University of Hong Kong) (Panel A5)

From Pleasure to Politics: An Empirical Study of an Online BDSM Community in Mainland China
Based on qualitative empirical research of an online BDSM community in Mainland China, this study addresses the issues of how the BDSM practitioners built their community under the control of the online censorship, the invisible oppression they were facing, the lack of right awareness in their community, and their vision of social change. This article further explores the possibility of a social movement in relation to sexuality of BDSM practitioners under the current legal, social and cultural context of Mainland China, analyzing how the BDSM community produces the collective identity through their practice, which is the core of a New Social Movement (NSW).

Cheng, Ho Lam Roland (The Chinese University of Hong Kong) (Panel C3)

Shuttling in the City: Spatial and Temporal Tactics of Sex-working Mothers in Hong Kong
Studies about female sex workers tend to revolve around mental health and social status related challenges they face. Multiple subject positions these women inhabit and spatial practices they deploy to maintain their invisibility in the face socio-spatial exclusion remain understudied. This paper explores the Asian landscapes of sex work by looking at the spatial tactics Hong Kong-based female sex workers deploy to negotiate disparate domestic and work-based identities. In particular, I look at the impact of motherhood on the spatial mobility of these women. Through in-depth interviews with sex-working single mothers, I explain how
concealing their occupation from their children and neighbors influences these women’s locational choices for work, leisure, and familial activities. I argue that female sex workers deploy spatial tactics of distanciation and specific modes of corporeal conduct to maintain dual subject positions and avoid stigmatization in the heavily heteronormative environment of Hong Kong.

Cheng, Ho Yu; Chair, Sek Ying; and Sit, Wing Hung Janet (The Chinese University of Hong Kong) (Panel A1)

Enhancing Psychological Resilience of Junior Secondary School Students: Are There Any Differences Between Local and Non-local Students?

Background: The mental health of adolescents is a major public health concern worldwide. Adolescence is a stage of development of autonomy, responsibility, and identity formation. Adolescents face intense stress and conflicts during this period, in particular they are experiencing the changes in learning contexts after entering secondary schools. Children of new immigrant parents are at high risk of psychological distress because of adverse social conditions. To enhance the psychological wellbeing of adolescents, a psychological resilience educational program (PREP) was developed and the differences of program effects on local and non-local students were examined.

Methods: PREP was provided to all junior secondary school students in a collaborating secondary school in Wai Tai Sin district. The secondary school was chosen as 60%–70% of the students come from families assisted by the Comprehensive Social Security Assistance program and parents engaging in elementary occupations. PREP was conceptually underpinned by the resilience framework and comprised six psychiatric nurse-led workshops and online learning which was co-facilitated by the teachers.

Results: A total of 239 students completed the program (non-local student: 131, 53.9%). Majority of the non-local students (98.4%) came from Mainland China. Significant program effects on improving self-esteem and psychological resilience and perceived stress were demonstrated in all students. Moreover, non-local students demonstrated a significantly better improvement in psychological resilience than local students.

Conclusion: The findings suggest both local and non-local students could be benefit by a psychological resilience program that could be feasible to be incorporated into the school teaching.

Chow, Chun Sum Leo (The University of Hong Kong) (Panel C2)

“Don’t Need a Pseudonym”: The Exploration of Sexual Citizenship among Young Homosexual Men in Hong Kong Context

Academic discussions on sexual citizenship in the west is heated. As an extended concept of citizenship, the discussions denote how the notion of sexual equality is incorporated into the identity politics of citizenship in Europe and America. Through interviewing six young Hong Kong homosexual men, this qualitative paper explores the social construction of homosexuality and the sites of contest where young gay men negotiate their identity. This paper first illustrates
oppressions on homosexuality in various social spaces, namely family, public spaces and peers. The author later argues that the personal agency of young gay men has transformed the politically-oriented sites of contest into an arena that is everywhere, which he refers to as the “omnipresence of contesting sites”. Resistance is everywhere. Young homosexual men compete everywhere with anyone to represent their own ideal homosexual identity as the normative one. Last, this paper suggests some negotiation techniques adopted by the young homosexual men to confront their opposers on both macroscopic and microscopic levels.

Deborah, Samarthanam Mercy (O. P. Jindal Global University) (Panel A2)

Freedom of Choice in Marriage: Women, Law, and Courts in India

The decisional autonomy of women to exercise their freedom of choice in interfaith or inter-caste marriages has often been subverted with increased threats of resistance from both private and public spaces in India. While the right to assert freedom of choice in marriage is entrenched in the fundamental right to life and personal liberty in the Indian Constitution; other specific legislations such as the Special Marriage Act of 1954 provide legal validation to interfaith and inter-caste marriages between all Indians whether residing in India or abroad. Despite the existence of various legal and constitutional safeguards which embody the freedom of choice in marriage as an inviolable personal right, the growing influence of the political right, its segregationist policies, and the growing concerns of deep entrenchment of Islamic fundamentalism in society, have made interfaith nuptial unions infamously called ‘love-jihad’, a new battlefield to stir up divisive politics. A spate of cases relating to interfaith marriages before various courts in India reveal fissures in the judicial outlook which often tend to promote patriarchal autocracy by perceiving women or adult daughters as weak and vulnerable beings whose choice of marriage requires parental consent even after attaining the age of majority. These judicial rulings arise despite reiteration by the Supreme Court of India that freedom of choice in marriage is integral to the secular and democratic ideals of the country. This paper traces the trajectory of select cases involving interfaith marriages before courts in India, and identifies the strategies invoked in countering patriarchal and fundamentalist forces.

Du, Shenghong (China Women's University) (Panel B4)

Fertility and Female Employment: The Role of Childcare Services

At present, the care of infants and young children under the age of 3 is mainly provided by families, especially by women. In the context of most of women have participated in work outside the home, there is no doubt that this kind of role division poses a great challenge to women's career development and makes them face serious work-family conflicts. Although intergenerational care is considered to be an effective way to alleviate this contradiction, with the aging of the population and the change of child-rearing concept, intergenerational care is also facing a lot of difficulties. The development of socialized childcare service has undoubtedly become an important means to solve the childcare crisis and to eliminate the female’s work-family conflict.
Fan, Xuan (China Women’s University) (Panel C5)

Fathers Who Are Deep Involved in Children Caring: The Identity of Fatherhood and the Reconstruction of Masculinity of Chinese Urban Young Male

Labor division of children caring in family is pivotal for the politics of gender equality, which relates to the better employment and participation of public affairs for women and husbands and wives taking fairer family responsibility. Though in modern China, mothers take most of labor of children caring, there are a few young fathers in metropolis who are deep involved in. They quit their job temporarily or spare time from work in order to meet the role of father. Thus, what are the motives of their involvement? How the identity of fatherhood is formed and what are the characteristics of it? (Especially comparing with the formation of motherhood?) How the fathers treat the relationship among their job, children caring and the future development of their career? What is the relationship between the fatherhood and their masculinity? And how they reconstruct their masculinity during the process of children caring? Based on the data of 10 fathers by depth-interview in Beijing, this paper tries to answer the mentioned questions. The paper argues that the quantitative method on which relative researches relied can’t easily reach the explanation of the identity of fatherhood from the fathers and the influences of the changing content of children caring to the masculinity. By analyzing the data, the author found that the timing of the involvement, if grandparents involving in, the relationship between the young father and mother and the family economic condition may influence the identity of fatherhood and reconstruction of masculinity in a very complex way.

Farquhar, Misty (Curtin University) (Panel C2)

Living Outside the Binary: Experiences of Social Recognition in Australia

Human rights discourse centres around freedom and equality, but these ideas only become truly valuable when paired with social recognition. People who do not fit into a socially normative binary definition of sexuality / gender have not reached the same level of recognition as same-gender attracted people, despite evidence to suggest that this population may be significantly larger. As such, they are more vulnerable to systemic and individual victimisation than those whose sexuality / gender is within the binary. Even within the LGBTIQ+ community, they may face discrimination and disrespect. Most LGBTIQ+ research efforts focus on same-gender attracted / binary transgender people, with bisexual / non-binary people either categorised within these groups or completely excluded. As a result, very little specific sub-group research is available, perpetuating the issue of invisibility commonly faced by these groups. My research aims to make the experiences of bisexual / non-binary people in Australia visible, particularly in relation to social recognition. I use a hermeneutic phenomenological approach to facilitate the exploration of lived experiences, while also allowing my own connection to these communities to be utilised in data collection and interpretation. Drawing on quantitative (~800) and qualitative (20) data collected from individuals across the country, this presentation / poster will explore the joy and pain experienced outside the binary in Australia.

Note: “bisexual” and “non-binary” are used as umbrella terms for people who do not fit into a socially normative binary definition of sexuality / gender.
Felsenthal, Kim (Berkeley College) (Panel B5)

Being a Boy in This “Me Too” World: How Boys Can Develop the Skills to Appropriately Navigate Their Social Worlds

At this DzMe Toodz moment in time it is not only important for our girls to learn how to empower themselves to be active agents in their own life stories, but it is also equally important for boys to have the tools to appropriately navigate the complex relationships with girls and then, as adults, women. To do this, boys must understand and think about themselves differently and not feel they need to live out the stereotypes society prescribes for them. They need to realize that it is okay to feel and express emotions; that it is okay to be vulnerable, ask questions and seek help; and that is okay to not give in to pressures about dating and sex. Boys need to learn how to become emotionally intelligent, empathetic, and socially sophisticated men. To better understand and address the experience of boys, I asked 75 boys between the ages of 8 and 12 to anonymously write down what most concerns them and/or questions they have that they might be too embarrassed to ask. After sorting through and categorizing their writings, I then asked 4 older teen boys to address the experiences that these younger boys were having. It became almost like a dialogue and mentorship between the older and younger boys where the older boys became the experts rather than myself. I, thereafter, was able to infuse the research and theory to ground the young boys’ perspectives.

Fukunaga, Genya (The University of Tokyo) (Panel A4)

The Grotesque Bedfellows of Homonalionalism and Post-imperialism: “Solidarity” between Taiwan and Japan’s LGBT Movements

In the 21st century, “SOGI (Sexual Orientation and Gender Identity)” was internationally recognized as a component of human rights, and in countries across East Asia the incorporation of protections for sexual minorities into broader frameworks of human rights became a pressing political issue. “LGBT-friendly” political elite in Taiwan and Japan accelerated the process of securing human rights for sexual minorities, approaching the issue from a political context of lawmaking and legislative reform. In other words, in East Asia the era of discrimination against sexual minorities has passed, and in its place “LGBT-friendly society” is beginning to appear. This paper will analyze the creation of intimate “solidarity” between Japan and Taiwan’s modern LGBT movements and investigate to what extent it was facilitated by East Asia’s specific historical and political context in the post-Cold War era. Taiwan LGBT Pride and Tokyo Rainbow Pride are the representative LGBT movements in their respective countries, and in recent years have worked to establish collaborative ties. Underlying this “solidarity,” however, is a grotesque collusion between the mutually complicit connotations of homonalionalism in Taiwan’s LGBT movement, incorporated into the nation’s hegemonic desires toward Asia, and the post-imperial desires of Japan under the post-Cold War world order. This collusion between homonalionalism and post-imperialism allows Taiwan and Japan to be classified as “LGBT-friendly, advanced societies,” while simultaneously decrying nations like China as “undeveloped and half-savage” in regard to sexuality.
Guo, Lifu (The University of Tokyo) (Panel A4)

Re-Imagine Transnational Queer Activism: Chinese Queer Activism Along the New Silk Road
The Cold War has contributed to China’s changing attitude and desire toward the West—particularly the US. To compete with West-led globalization established on the foundation of colonization, China proposed its own plan of globalization—the Belt and Road Initiative (BRI)—which is based on economic alliances among third-world countries. The tension caused by these competing initiatives is notably manifested in discourse on LGBT rights, in which China is depicted as homophobic, backwards, and thus not legitimate enough to lead the process of globalization. Despite this, Chinese queer activism, which has long been ignored and oppressed by the authorities, adopted BRI rhetoric to form bonds with third-world countries that are also considered homophobic. How, then, can we re-imagine Chinese queer activism in the changing and complex process of globalization? To answer this question, this project focuses on the Queer University in Africa, a queer NGO established with support from Chinese queer activists. Specifically, this research addresses the origins of this relationship, and how China’s ambition of leading the next stage of globalization can be understood from the perspective of those who have long been ignored and invisible in official discourse. The data used in this research was collected through interviews with activists in China, Zimbabwe and Lesotho, as well as participant observation of screening events in these countries.

Ham, Julie and Gheorghiu, Lulia (The University of Hong Kong) (Panel B4)

Hanging Out with Goals: Intimate Economies in Hong Kong
The experiences of non-Chinese women in sex work and other intimate economies in Hong Kong, speak resounding to the conference’s key themes of gender, sexuality, justice and resilience in uncertain times. In this presentation, we present preliminary findings from approximately 40 qualitative interviews with women and men connected to sex work and other intimate economies in Hong Kong, including those managing precarious labour or migration statuses. The identities and experiences of women in this study defy easy categorisation, as they move through different migrant identities, legal classifications and statuses and as they blur the boundaries between sex work and other intimate economies. We discuss the co-constitutive relationship between precarity and intimacy in a migration policy context and the role of labour migration and forced migration policy in shaping the specific contours of intimate economies in Hong Kong. In this context, we consider what justice may look like for non-Chinese women whose sexualities are scrutinized or policed, both within and outside of sex work. We look into the potential risks and challenges involved in pursuing justice through institutionally sanctioned means. We conclude by considering the implications for support service organizations who may be structured to seek justice through identity-based claims.

Han, Yuchen (The Chinese University of Hong Kong, Shenzhen) (Panel B3)

Educating Middle Class Youth in a Chinese-Foreign Cooperative University on “Gender Matters”: An Feminist Anthropological Exploration
Gender/Sexuality and feminisms are more and more sensitive terms in China nowadays. The teaching process of the general education course titled “Gender Matters” is not only a practice
of empowering students with the related knowledge, it also provides a lively field for exploring contemporary Chinese youth’s views and possible change-making practices on gender issues. In the first part of the presentation, I will introduce the empirical “field”, including the course design and assessment methods, the reactions and feedback from students, and a post-course “Gender Culture Month” initiated by me and the course students, which activated the feminist discussion campus wide. The latter part will be findings and discussion. Firstly, as a feminist pedagogy- oriented course, the traditional power structure between teacher and students was diminished, whereas, surprisingly, a new “political correct” power structure came out. Secondly, when the educator delivers the course in the philosophy of “pedagogy of the oppressed”, I find that “individuation” is the common qualities of the youth, constructing their gender and sexual practices and identifications, and making them not “the oppressed” at all. Thirdly, the middle class family and sense of individuation bring the youth consciousness of civil right. This may conduce them to better understand and practice liberal feminism and queer feminism; however, the feminisms from Marxist perspective and intersectionality are difficult to be explored. Fourthly, teaching and learning in English, as an unalterable setting in this Chinese-Foreign Cooperative University, is sometimes a barrier for in-depth discussion, while sometimes is a safety screen to “legitimize” the discussion.

Hoe, Jim Kwun-Hung (The Chinese University of Hong Kong) (Panel B4)

The Gender Inequality & Gender Stereotype in Career Development: A Qualitative Study on Managerial Grader Female Staffs of Social Welfare industry

Social Welfare industry is labelled as female-dominated profession. However, female workers do not proportionally hold the position of managerial grade. Hence, this paper would represent the result of a small-scale qualitative study, examining their experience of gender inequality in their career development as well as the impact of gender stereotype of career development from the perspective of managerial grade female staffs. This research adopted qualitative method by interviewing four managerial grade female staffs who have at least 10 years working experience in non-governmental organization. Each participant was audio recorded, transcribed, and coded for themes. Four analytic themes emerged from analysis of the data: 1) Masculinity of managerial grade staffs; 2) Gender favor of job recruitment; 3) Supervisors play key role on career development; and 4) Gender diversity policy of workplace. It is expected that this research is able to highlight the impact of gender role in career development of female worker as well as enhance the awareness of gender sensitivity in management perspective. Also, this research helps to fulfill the research gap of gender inequality of social welfare industry and career development of female worker.

Huang, Yalan (Jinan University) (Panel B2)

#I’ll_be_your_voice: Narrative Agency and Gender Role in China’s #MeToo Movement

Chinese women increasingly stood out and disclosed stories of sexual assault via social media, initiating the #MeToo moment in China. Many people chose to conceal both the identities of themselves and the offenders to simply share their experiences. After expressing his support for #MeToo, a male Chinese scholar Dr. Chang Jiang with more than 120,000 followers on
Weibo received private messages from followers sharing their stories of sexual violence. He created the hashtag #I’ll_be_your_voice to distributed those stories with pseudonym to help those victims speak out without concerning being identified. Till now, Dr. Chang has posted about 100 stories under this hashtag. As with #MeToo, #I’ll_be_your_voice is a typical online movement of hashtag activism.

Central to hashtag activism is narrative agency which is the capacity to create stories on social media by using hashtags in a way that is collective and recognized by the public. Thus, this research first aims to explore the narrative agency of #I’ll_be_your_voice through textual analysis of the posts and comments. However, different from #MeToo which is created and employed by women for themselves, #I’ll be your voice is introduced by a man for women, posted anonymously and does not aim to solve a specific problem. This form of narrative challenges the stereotypically conflictual relation between men and women implied in the former #MeToo. It might also create passive empathy and a tendency of depoliticization. Thus, this research would examine the pitfalls and dilemma regarding gender role and narrative form embedded in this hashtag and movement.

**Javed, Sumbal (The University of Hong Kong) (Panel A2)**

**Women and Security**

Security and feeling safe is a basic human need and fundamental right. Women need more safety and security in neighborhoods, being among the most vulnerable groups. Security is crucial for women’s welfare: home and family, the neighborhood, and society. There is a global consensus that collective efforts are needed to eliminate violence of all forms against women. One indicator of security is to feel secure when walking alone at night anywhere close to one’s home without any fear. This feeling also correlates to good health, which is also another measure of women’s welfare. Two in three adults feel safe walking alone at night, and the gender gap is about seven percentage points, globally. The lowest score on record for the Gallup World Poll is of Venezuela’s, the share among women drops to 1 in 10. The country with the highest perception of community safety is Singapore. Many governments have failed to provide security for women: home and family, the neighborhood, and society. There is a need for progressive reforms and investments to measure progress while holding governments accountable. This paper aims to advance the understanding and importance of security for women.

**Lai, Li-Fang (National Central University, Taiwan) (Panel A4)**

**Friendly Cruelty of Gender Equity Education in Taiwan**

This thesis examines the ideologies that shape the current structure of the “Friendly Campus” as the major project of educational reform that is jointly promoted by the government as well as the civil society in contemporary Taiwan. As the UN discourses of human rights, such as gender mainstreaming and anti-child abuse, have been integrated and taken for granted in the “Friendly Campus” project, the ideologies of the child protectionism and gender equality are essentially practiced in the MOE’s school policy of gender equity education. The progressive force of gender equity education is effected by an parental and maternal emotion/morality to reach out for not only the children that represents for the ideal of the nation’s better future, but
also for the minority groups who mirror the merciful glow of the superior kindness, which reciprocally stabilizes the stratification of the existing socio-cultural hierarchy. Illuminated by Chen Kuan-Hsing’s theorization of Taiwan’s nation-building process after cold war, I try to unravel the friendly cruelty exerted under a post-war school governance of gender equality and child protectionism through a violent social exclusion of the discontented voices, especially that of non-monogamous, non-marital sexual practices.

Liao, Sara (The Chinese University of Hong Kong) (Panel B2)

The Affective, Cultural and Psychic Life of #MeToo in China

On January 1st, 2018, a former student and overseas academic, Dr. Luo Xixi alleged her advisor at Beihang University sexually assaulted her 12 years ago, which forced the university stripped him of his academic position. The incidence brought about China’s own #MeToo revelations in the post-Weinstein world. Victims are encouraged to speak out and share their experiences, engaging with the public to challenge sexist, misogynistic, and patriarchal culture in China. The outbreak of disclosures and debates on sexual violence in higher education, non-profit organizations, and media industries demonstrate the prevalence and magnitude of the problem. Alongside my admiration to these efforts, I want to discuss in this study that the power struggle in sexual violence is not only about sexism, misogyny, and patriarchy, but also on the desire, sexuality, and fantasy embedded in sexual relations. In many cases of sexual assault and harassment, victims’ confession of their inability to articulate the problem at the first place is beyond emphasis of institutional insufficient protective mechanism or intolerant and unsafe public space for victims. Rather, sexual violence is often veiled by a productive, seductive, and even inspiring power that valorizes the sexual offense and justifies the sexual relation. Sexual violence is increasingly enacted through affective, cultural and psychological registers built around the capacity of empathy, the attachment and desire to sexuality, the contestation between moral doctrines and the freedom of controlling one’s body. Understanding the affective, cultural and psychic life of #MeToo is constructive to advance feminist agenda of countering sexual violence.

Ling, Qi (Beijing Jiaotong University) (Panel B2)

Challenging Gendered Myth, Legitimatizing Collective Movement: Intellectual Debate on #MeToo in China

In amidst of the #MeToo movement in China, a well-known public intellectual, Liu Yu, wrote a bulleted article purported to support the movement while slid to issues such as potential unjust accusations by massive victims, superiority of legal solutions over collective movement, women’s complicity to sexual harassment, and women’s clothing. The article then provoked a slate of intellectual responses online that charged its bias towards #MeToo. Critics carefully parsed each bulleted points that they believed to be problematic, stirring a heated public discussion revolving around issues such as the relationships between legal solutions and online movement, the inappropriate metaphor used to define the movement, and the victim-blaming logic. Unlike fleeting, short comments, these responses were written in an intellectual, deliberate form. This wave of response, mostly critical, added up to a public intellectual action that both reclaimed a feminist perspective regarding sexual harassment and legitimatized the
form of the movement itself. This paper conducts a textual analysis of public responses to Liu Yu’s article to illuminate the double barriers that #MeToo in China encountered – namely, the gendered myth regarding sexual harassment and the social discomfort with the form of the movement. The analysis invites us to consider the role of online media as a platform for public intellectual action in contributing to progressive gender politics.

Liu, Haiping Nicki (The Chinese University of Hong Kong) (Panel C4)

A Better Self for “Getting Back Your Ex-Lover”? Collective Bad Faith in The Gendered Relationship Counseling

In China, love has become more important than ever before at the same time as it becomes more precarious. The struggle to harmonize family and career, love and marriage has today lead to a lot of broken hearts, painful sufferings and also a new kind of counselling services. Numerous women are engulfed by acute feelings of anxiety and overwhelmed by sense of annihilation due to breakups and divorces to the extent that they are willing to pay for a 100,000-yuan “getting back your ex-lover” counselling service. As the most popular and expensive service among the emerging counselling boom in China, more than 80% of the clients who pay for it are women who want to get back their ex-boyfriend or husbands who stray and betray.

Drawing upon extensive participatory observations in one of the leading relationship counselling Company and dozens of interviews with both the counselors and clients conducted intermittently from 2016 to date, this paper will incorporate analysis from the following perspectives: How does relationship counselling’s panacea model — a better self for “getting back your ex-lover”— works in counselling practice? What kinds of self-improvement the clients must go through in order to regulate their thoughts, feelings, and actions? How does counselor, claiming adopting the Western “cognitive behavior therapy,” indict and impugn the clients? Lastly, this paper will attempt to argue that a collective “bad faith” exists on many levels of the relationship counselling industry.

Liu, Weiqi (Xi’an Jiaotong University) (Panel C3)

Behind the Bars: A Comparison of Gays’ and Lesbians’ Community Spaces in Xi’an

As community spaces, bars cultivated the diverse queer culture and were the basements of some historical events. Bars served as the centers of cultural events, social activities, and exchanges for a long time. Compared with gays, the LBT community showed little visibility when it comes to bars, especially in non-first-tier cities like Xi’an. Gay bars are more common because while consumer power played a huge role in this phenomenon. Gays’ strong consumer power results from not only the income gaps between genders but also the gender norms. However, other SOGIESC statuses still have their own representatives in the bars. But the isolated community spaces usually lead to an unfriendly environment for them. In recent years, as the booming practice of entrepreneurship, more and more quasi-bar community spaces for lesbians are created in the urban areas in China. Compared with the gay bars, these spaces are of different characteristics, which include pricing, location, composition of consumers, marketing strategies, and lifespan. By comparing different community spaces for lesbians and gays in Xi’an, this research will disclose how imbalanced income and gender norms influenced
the consumer culture in the gay and lesbian community. The research will show how isolated
the concept of pink economy is in a Chinese context by analysis the divergence between gays’
and lesbians’ bars from the perspective of business and economy. Meanwhile, the research will
also present the image of different SOGIESC status in different spaces to strive for the
importance of diversity spaces.

Lo, Iris Po Yee (University of Oxford) (Panel C5)

Families in Turmoil: A Study of Chinese Non-Heterosexual Women’s Conception
and Formation of Families
This study marks the first important attempt to examine the experiences of family formation
among Chinese non-heterosexual women, who are commonly known as lalas, in Beijing. It
aims to reveal and tackle injustices across various domains, including the family, the market,
and government policies, which put many lalas in a difficult position to envision and build
their own families. From July 2017 to May 2018, semi-structured interviews were conducted
with 35 Chinese women who identified themselves as “lalas” and lived in Beijing. The present
study highlighted lalas’ yearn for freedom and independence in their personal and family lives
as well as their experiences of power struggles against conventional family norms, tightened
control from the government, and heteronormative work environment. The majority of
informants showed a deep sense of insecurity and uncertainty about their family lives with their
same-sex partners. Nevertheless, they maneuvered to gain recognition and form their families
through diverse strategies, namely the performance of heterosexuality through “contract
marriage” with a gay man, the search for social support through social media and other
online/offline platforms, and the use of assisted reproductive technology through the market.
This study not only sheds light on lalas’ processes of making sense of and forming families in
Chinese context, but it also calls attention to multiple sources of oppression against gender and
sexual minorities and urges us to critically reflect on locally, nationally, and globally
circulating beliefs about normative life trajectories of women and men especially when it
comes to marriage and family formation.

Looper, Kelley (The University of Hong Kong) (Panel B1)

The Courts, Public Opinion, and the Constitutional Protection of Same-sex Couple
Rights in Hong Kong
In Leung Chun Kwong v Secretary for the Civil Service and Another (Leung), the Hong Kong
Court of Appeal relied partly on public opinion data when upholding the constitutionality of
the Civil Service’s denial of spousal benefits to same-sex couples. In doing so, the Court
applied a questionable methodology developed in an earlier, similar decision.1 It reasoned that
certain rights and benefits are “core “and “unique to marriage” and, as such, policies supporting
these rights could be “ring-fenced” and shielded from judicial scrutiny. When establishing
which rights and benefits fall within this category, the Court paid particular attention to Hong
Kong’s social context, citing public opinion data about marriage as evidence of lack of societal
consensus. This paper queries the relevance of public opinion when courts adjudicate human
rights cases generally and when they evaluate justifications for distinctions on the grounds of

1 QT v Director of Immigration
sexual orientation in particular. To be sure, public opinion data can helpfully contribute to important policy discussions in this area. For example, surveys that measure views about human rights over time can highlight any lack of awareness and need for more effective rights education strategies. The paper contends, however, that such data should not be used to support the exclusion of minorities, such as LGBTI people, from access to rights on the basis of equality. The paper will also reflect on the dangers of courts’ potential misuse of public opinion data with reference to recent surveys conducted by the University of Hong Kong and others.

Lui, Elizabeth and Alegre, Brenda (The University of Hong Kong) (Panel A2)

Housing Discrimination Against Transgender Persons in Hong Kong – Lived Experience and Its Socio-economic Implications
Without a doubt, adequate housing is of vital importance to one’s socio-economic well-being, especially in Hong Kong with its skyrocketing housing price. However, the transgender community continues to face enormous difficulties and prevalent discrimination when attempting to secure a decent place to live. Many reported that agents refused to provide service only after the transgender individuals showed their identification cards on which the sex marker does not correspond with their gender identity. Some other housing options, such as sub-divided flats or caged flats with shared toilets, that would otherwise be accessible to a grass-root cisgender individual, are way beyond consideration for transgender persons as the design and conditions of the living space would pose severe safety and health risks, especially if they are undergoing gender affirming surgery. Therefore, many of them had no choice but resorted to public housing through the Compassionate Rehousing and Alternative Housing Assistance Scheme. However, under the Scheme, they would have to prove that they suffer from "medical conditions". This policy thus denies transgender persons who are unwilling and/ or unable to be medically diagnosed the basic housing support.

Luo, Muyuan (Central University, Taiwan) (Panel C3)

Go to the Big Cities! Temporal-Spatial Dynamics of Sexual Migration in China
While sexual migration can be generally described as a form of mobility in both temporal and spatial terms, existing literature has overlooked the theoretical significance of time and the interconnectedness between space and time in understanding the nature of sexual migration. This research illustrates the temporal-spatial dynamics of sexual migration. More specifically, I adopt and further develop the concept of peripatetic migration in intra-national sexual migration studies, which, initially, serves to criticize previous discussions over reliance on the once-for-all rural to urban migration narrative. Based on fieldwork and interview data collected in Shenzhen, China, this research illustrates three ways— influencing migratory motivations, pathways, and patterns—in which sexuality shapes and reshapes migration. It also identifies two sexual chronotopes (literally means time-space)—heteronormative modernization chronotope and homonormative maturation chronotope— to juxtapose time and space in understanding sexual migration. It is argued that the interconnectedness between space and time plays a vital role in conditioning the intersection of sexuality and migration. This research contributes to sociological studies of sexual migration by developing a theoretical concept, sexual chronotope, to underline the temporal-spatial dynamics of sexual migration. It also
builds on Chinese internal migration studies by demonstrating sexuality’s constitutive role in structuring the internal migration in China and the underlying temporal-spatial structure.

**Majeed, Amna (Centre for Studies in Social Sciences, Calcutta) (Panel C4)**

**Exploring the Marital as a Site for Inter-Religiosity: Examining Women’s Narratives in Delhi and Muzaffarnagar**

In this paper, I wish to reformulate the notion of transgression commonly associated with inter-religious marriages in India. Focusing upon the experiences and narratives of women in inter-faith marriages, I hope to underline the centrality of gendered relations and sexually defined roles to religious faith, practices and conversion in inter-religious spaces. The discourse around inter-faith marriages primarily underscores the issues of communitarian conflict and the transgression of caste and religious boundaries. Engaging with this discourse, I hope to explore the various meanings that transgression has gained with respect to inter-faith relations and explore the transformative potential of inter-marriages. This paper is based on the fieldwork conducted among inter-religious families for my Masters and M.Phil theses in early 2016 and late 2017, in the cities of Delhi and Muzaffarnagar. While the research was primarily focused upon issues of religious practice, the question of gendered negotiations and familial conflict became crucial determinants in the study and came to define the complexities of the thesis. Therefore, I have attempted to discover the ways in which sexual and religious differences co-constitute the everyday in multi-religious spaces. In the context of the strict and resistive norms of religious and caste-cased endogamy, it becomes crucial to examine the processes through which individuals transgress these norms. Through this fieldwork, I have gathered narratives that explain transformative processes in diverse manners and often prevent singular meanings of transgression. The narratives of my interlocutors bring forth their experiences of being married, of gendered negotiations over religious differences and also highlight the various meanings of ‘love’ in their lives.

**Man, Guida (York University) (Panel C5)**

**Gender, Transnational Migration, and Resiliency: Chinese Immigrant Women in Canada**

Based on empirical data from a Social Science and Humanities Research Council (SSHRC) funded research project, this paper explores the structural and institutional barriers experienced by the highly educated Mainland Chinese immigrant women who were professionals in their home country, and who have immigrated to Canada for the purpose of securing better lives for themselves and for their children. But once in Canada, they experienced difficulties in finding employment which commensurate with their qualifications, lack of recognition of their credentials and experience, and downward mobility. The paper examines the women’s resiliency in developing strategies to sustain short or long-term transnational familial arrangements with their spouse and/or extended family members, drawing on transnational networks of support in their everyday lives. Utilizing an intersectional analysis, the paper investigates how the individual women’s agency in shaping their children’s and their own future aspirations inform transnational migration, and how their experiences are embedded in the larger social, economic, political and cultural structures in both China and Canada. The
paper will discuss how neoliberal policies and practices shape transnational migration and mobility.

**Marais, Kylie (University of Cape Town) (Panel A5)**

**Whose Pleasure Matters Anyway?: Exploring the Sexual Pleasure Gap in South Africa**

Female sexual pleasure is a complex phenomenon, not only in the ways that it manifests, but also in the multiple meanings assigned to it. On the one hand, female sexual pleasure has been advocated by sex-positive feminists as a tool for female empowerment (Dodson, 1996), and by sexologists for its health benefits (via masturbation and orgasm; see Coleman, 2002). Within the global community, sexual pleasure has also been advocated as a human sexual right (WHO, 2006). On the other hand, female sexual pleasure continues to exist in relation to taboo and shame, and remains stigmatized and silenced within public discourses and private discussions (Muzenda, 2014). In South Africa, empirical research about sexuality is predominantly conducted in relation to (gendered) social issues, such as HIV/AIDS, teenage pregnancy, and gender-based violence (GBV), and in relation to (male) sexual partners through heteronormative and patriarchal ideas about sexualities. While research on these topics is vital for national social justice and transformation, they perpetuate sexual stereotypes, produce dangerous discourses, and strip sexuality of its pleasure and women of their sexual agency. This presentation firstly provides an overview of contemporary sexualities in South Africa, showing how it underserves the female population, not only within sexual relationships, but also in the way female sexualities are represented in public discourses. Secondly, as supported by other African feminist scholars (McFadden, 2003; Tamale, 2011, Bakare-Yusuf, 2013) this presentation proposes using sexual pleasure as an analytic lens to produce holistic, diverse, and positive representations of African sexualities.

**PANG, Javier (The Chinese University of Hong Kong) (Panel C3)**

**Questioning the Rural/Urban Gay Identity Divide: The Case of Married Gay Men in China**

Researches on sexual migration in China have shown that rural-urban migration is a vital process for rural-born LGBTQ people to search for their identities and sexualities. The cities act like lubricant to provide space and resources for them to explore their sexual needs and build up the identities. However, the rural/urban sexual divide may not fully depict the current situation of gay men in China. Through 60 cases of in-depth interviews, I firstly argue that although the rural is not well equipped with western queer knowledge, the knowledgeless of stigmatized homosexual identity fuels gay men to launch their sexual journey. Second, I argue that the urban indeed generates an alternative space for the rural gay men to reconstruct their sexual identity. Yet, the rural factors cannot be easily dragged off and act as crucial reference point while they integrated their urban sexual life fantasy and their rural reality. Last, I would try to reveal how the comply-resist strategy is applied to fulfill the rural expectation on (gay) men and how (and why) complying rural norms (getting married) can be a resisting tool by using urban space as a sexual buffer under current Chinese context.
The Work of the Equal Opportunities Commission in the Promotion of Equality for LGBT+ People in Hong Kong

The Equal Opportunities Commission (EOC) has done considerable work to promote equality for LGBTI people in Hong Kong. There are three key areas where issues of equality arise: anti-discrimination legislation; relationship rights and discrimination associated with relationships; and gender recognition legislation for transgender people. The first two issues are directly touched on by the two recent cases of QT and Angus Leung and will be examined in the paper. Despite there being anti-discrimination legislation covering the grounds sex, disability, race and family status in Hong Kong, there is no equivalent instrument covering the grounds of sexual orientation, gender identity or intersex status. In January 2016, the EOC published a comprehensive report on the study commissioned to the Gender Research Centre at CUHK on introducing such anti-discrimination legislation. It found that discrimination against LGBTI people is common in many areas of public life such as employment, education, provision of services, premises and the functions of the Government. It also compared the approach to introducing LGBTI anti-discrimination legislation in other similar common law or Asian jurisdictions such as the United Kingdom, Australia and Taiwan which highlighted that appropriate legislation can be drafted to suit the needs of particular jurisdictions. It recommended that the Government should conduct public consultation on introducing such legislation. In March 2016, the EOC also published its submissions to the Government on reforming the current anti-discrimination laws including those relating to marital status. It recommended that protection from discrimination be expanded to cover persons in cohabiting relationships (whether heterosexual or same sex relationships); that the Government review and consider reforming other laws that discriminate against persons based on marital status; and that the Government consider possible methods of legal recognition of same sex relationships.

S. Chandrasekaran (LASALLE College of the Arts) (Panel C4)

Aravanis – A Living Female Avatar

“Recognition of Transgenders as a third gender is not a social or medical issue but a human rights issue,” said Justice K.S. Radhakrishnan told the Supreme Court while handing down the ruling. (Daily Mirror, Sir Lanka, 16/4/2014). Human rights are basic rights guaranteed to a human by virtue of him/her being a human, which includes the right to life and freedom to express their sense of sexuality. In South India, the transgender community is called Aravanis. They uphold their identities by making reference to “Mohini” (a female avatar of the Hindu God, Vishnu). The meaning of “Mohini” is deeply rooted in ancient Hindu legend, Mahabharata. For Aravanis, they take on the persona of ‘Mohini’, and they believe it is God’s doing in giving them their transgender identity, and therefore having the rights to prevail in society. Aravanis are constantly been marginalized by the mainstream, but they always find solace in a cultural festival held at Koovagam. During the festival, Aravanis assume the persona of ‘Mohini’ (as a living female avatar) and get married with the Aravan, a male Hindu God; a


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symbolic marriage between a transgender and God. The following day, the Aravanis embrace the role of widowhood after death of the God Aravan. Being a part of this traditional ritual, Aravanis believe it gives them a presence to their transgender identities in the society. It is within this site of enunciation, the paper explores how cultural narratives gives presence to transgender identities, and how the symbolic marriage with God gives the Aravanis freedom to express their sense of sexuality.

Shi, Shuqi (Beijing Sport University) (Panel C2)

The Thebes Crusader in Sports: Examining the Function of Gay Games to Seek Justice

In the field of sports, “gay” has always been a sensitive and marginal label. The Thebes Crusader of ancient Greek is the only gay army in the history of the world's military. Gay Games, as a contemporary Thebes Crusader in sports, is a worldwide sport and cultural event that promotes sexual diversity, featuring LGBT athletes and artists. The "Paris 2018 Chinese Sports Team" with 87 players is the first spontaneously established Chinese delegation in the 36-year history of this event. Xu Jingsen (ASam), who is the former captain of the Chinese Yachting National Team, came out on May.17 (IDAHOT) and claimed his participation in Paris 2018. This research will examine two parts: One is the virtual ethnography for 3 months (from Jun. to Aug. 2018). Through the Chinese delegation's WeChat chat group, the author recorded the athletes' relevant information and their daily conversations, and conducts online interviews with 20 athletes. Then this paper analyzes the content of the website and social media: (1) the media that focused on gay sports, including outsports.com, paris2018.com and Weibo official accounts (LGBT+ Sports Association). (2) The mainstream media in China. This paper is considering the following questions: 1. what is the pursuit of the Gay Games and athletes? How does the Chinese media report on this event? What is the media image of ASam by analyzing the media discourse? 2. How about the gender, sexual roles, sporting events of athletes? What is the impact of the event on identity or self-awareness?

So, Alison Yam Wah (The Chinese University of Hong Kong) (Panel C1)

‘And The “Victim” Goes to...?’ Cyber ‘Witch-Hunting’ in Hong Kong’s #Metoo

The #metoo campaign, created by black activist Tarana Burke in 2006, to reach out to sexual assault survivors in underprivileged communities, has become a viral anti-sexual harassment movement on social media by the end of 2017 when Hollywood celebrities have used the hashtag to share their personal stories of being the victim of sexual assault. Despite the criticisms of high-profile celebrities ‘hijacking’ the #metoo movement, the marriage of pop culture, social media and anti-sexual harassment movement has indeed provided a virtual resilient space to empower sexual assault survivors all around the world to stand together and speak out. However, Hong Kong’s recent #metoo movement did not receive as much applause and empathy as its counterparts. In fact, when the first high-profile young woman in Hong Kong, the top hurdler Lui Lai Yiu (LLY), shared her #metoo story of being molested by her former coach on her Facebook on her 23rd birthday, she was severely bashed by netizen of making false accusations. Evidence was extracted from her social media to discredit her
testimony. For those who believed her story, yet criticized her action of speaking up was only a trendy act to catch up with the #metoo vibe.

By looking into the misogynic responses and cyber ‘witch-hunting’ acting LLY’s #metoo episode, this paper aims to reveal how gender tensions are rolled out in the post-feminist era and how an ambiguous sexual assault victim’s story has disturbed and contested the myth of successful girl and, in turn, led to a series of #metoo backlash.

**Song, Lin (The University of Hong Kong) (Panel C1)**

**Censoring Rainbow: Censorship and Emerging Systemic Homophobia in Contemporary China**

Homosexual subjects in China have been understood as inhabiting ambivalent and illiberal environments. Due to the absence of influential conservative religious forces and conspicuous masculinist gay-bashing, many believe that major concerns for Chinese homosexuals revolve around familial ideology and cultural visibility, whereas political and social justice claims are seen as either impractical or secondary in an authoritarian state. This paper seeks to redress such a tendency in current scholarship. It underlines the urgency of a political, rights-based agenda for gay activism in China by observing the emergence of systemic homophobia and consequent violence in China’s current socio-political landscape. Drawing on theories of political homophobia and censorship as well as revisiting a series of events of censorship, violence, and online hate speech in China in 2018, I argue that persistent cultural censoring and political silencing have not only marginalized the homosexual population, but also engendered a top-down structure of homophobia where the state’s deliberate negligence of homosexual subjects is translated into public and political manifestations of discrimination and violence. This paper cautions against such a vicious cycle of injustice and call for attention to public awareness-raising and human rights advocacy on the part of local gay activist groups.

**Srivastava, Surabhi and Wankhede, Arti Shukla (Love Matters India) (Panel A5)**

**LGBTQ Representation in Indian Media: Moving Towards a Rights-based and Pleasure-Positive Approach**

India has a vibrant, diverse and vast media, however, the main focus of the newspapers (and wider news media) in India remains on politics, crime, sports, and increasingly entertainment news. There is no comprehensive study of coverage of sexual and reproductive health and rights (SRHR) issues in the Indian media, and a few studies that have examined this subject show similar lack of sustained attention, problematic framing of issues, and gaps in discourses on SRHR-related issues. Love Matters India conducted a study in January 2017 that aimed to provide a quantitative assessment of the coverage of SRHR issues in India’s top selling English and Hindi language newspapers. The study revealed some substantial findings pointing towards the lack of representation of news related to SRHR. Specifically, the analysis revealed that the coverage on LGBTQ issues was negligible, with only 34 stories on LGBTQ issues across six papers through the three months of the study period, thus amounting to a mere 3 percent coverage amongst all SRHR issues. Moreover, the study also revealed that within the coverage of LGBTQ issues, most stories focused on gay men and transgender issues, with only 5 stories
on lesbian women, and none on bisexual people. Thus, following the study, to increase the visibility and representation of lesbian women in the media, Love Matters India ran a campaign called #LForLove in April 2018, geared towards bringing about a shift in the representation, perception, and attitudes towards lesbian women in India. The campaign went viral globally, and the hashtag trended for more than two hours on Twitter India. The study and the campaign together, therefore, serve as an important case study for translating research into practice regarding using innovative approaches to increase representation of LGBTQ community and issues in offline and online media that is rights-based, pleasure-positive, and non-stigmatizing.

**Subramanian, Reetika Revathy (Tata Institute of Social Science) (Panel A3)**

**A ‘Bug’ in the Stomach: Negotiating the Contested Realities in the Anti-khatna Movement in India**

This paper is situated in the ongoing battle publicly being waged against khatna in India.

*Khatna* is a rite of passage among Dawoodi Bohras in India that involves the removal of the prepuce (covering of the clitoris) of girls at the age of seven. Promoted as an act of “cleansing”, the 1,400-year-old ritual is clandestinely performed by the “affluent and educated” community as an important marker of the “sex socialization” (Ghadially 1991). The battle was waged in the contested terrain of *khatna*, whereby an anonymous signature petition calling for a ban in 2011, burgeoned into a full-blown battle, hogging headlines and the imaginations of health experts, human rights’ activists, community leaders, politicians, and feminists alike. Caught between the claims of cultural superiority of the community’s male clerics, and rhetoric of condemnation of anti-*khatna* activists, were unarticulated experiences and subjectivities of several Bohra women, who could not speak in public. This paper produces a detailed historical record of the tradition using oral narratives, and highlights the omissions and contradictions therein. It attempts to establish the complexity in the public discourses on *khatna* and the local meanings appropriated by the women themselves; why it’s so important for the majority of practicing Bohra women that they are willing to subject their daughters to the possible pain and risks, whilst also promoting their own commitment to the community’s larger “modernity” project.

**Tam, Siumi Maria (The Chinese University of Hong Kong) (Panel B5)**

**Intercultural Education of Women, for Women, by Women: Evaluating a Research-in-action Project**

Intercultural education of women, for women, by women: Evaluating a research-in-action project Siumi Maria Tam Department of Anthropology The Chinese University of Hong Kong Abstract While Hong Kong is a multicultural society since the 19th century, intercultural sensibility in mainstream society today remains low, as a result of a lack of intercultural education in school and of positive intercultural experience in everyday life. The lack of cross-cultural knowledge exists not only between mainstream Chinese and ethnic minorities, but also among ethnic minority communities. Society overall suffers as this results in a waste of valuable human resources and in potential social problems due to the reproduction of poverty and social exclusion. In particular women of minority communities suffer double marginalization—by mainstream society as ethnic minority, and by their own community as
females. Many of them have little choice other than fulltime homemaking and/or part-time work in low-paying occupations. The ICONIC Mums Program is a knowledge-transfer project that brings women of different ethnic backgrounds together, to break down cultural barriers among minority and mainstream communities. Through training in intercultural workshops, participants form small mix-ethnic groups to offer support and peer learning opportunities. This first-hand experience has proved to be able to break down social stereotypes and cultural misunderstandings, and on a personal level develops friendship across cultures. Participants also plan and implement intercultural community projects together, which serve to disseminate their newly developed worldviews and intercultural skills to their family and the community where they live, to inspire a new round of social innovation among different ethnic groups in Hong Kong. Ethnographic data is collected regarding the participants’ perception of themselves and of social participation in different stages of the program. Using an intercultural competence development model that examines multiple domains, this paper explores the cognitive, affective, and behavioral changes of participants, and evaluates the efficacy of this on-going program in longer-term intercultural education from the ground up.

Tang, GVGK (Temple University) (Panel C2)

G/Localizing “Queer”: A History of Civics & Sovereignty in Postcolonial Hong Kong
In 1996, six months before the end of British rule, hundreds of tongzhi gathered in Hong Kong to renounce the countercultural politics of the western LGBT movement – affirming an indigenous “queer” identity of their own that upheld traditional Chinese values such as family and social harmony. In 2014, the streets were flooded with protesters condemning the Chinese Communist Party’s pre-screening of electoral candidates as a violation of the city’s autonomy. Both of these events – less than two decades apart – embodied the interplay of civic values, community solidarity, and international influence in Hong Kong. As we witness the rise of nationalism in the western world, how can historians reframe and historicize (de)constructive instances of emerging identity-based activisms in the postcolonial sphere? Originally a translation of “comrade,” tongzhi literally means “same will.” In the mid-twentieth century, the CPC adopted tongzhi as a genderless, classless term of address. In 1989, activists appropriated it as a collective identifier for the first Hong Kong Lesbian and Gay Film Festival. By positioning this narrative of sexual identity politics in the historical context of both waning colonial rule and an emerging form of autonomy, this poster explores how conceptions of Hong Kongese tongzhi identity have changed over time, in tandem with the region’s dynamic and evolving cultural and political landscapes. Hong Kong embodies the tension between indigenous identity and western values, “same will” and individual expression. Between the 1991 decriminalization of homosexuality and the present-day localist movement, how have sexual politics intersected with colonialism, globalization, and g/localization?

Tsui, Pamela Pui-Kwan (The University of Hong Kong) (Panel A5)

From Pleasure, Satisfaction and Empowerment to Erotic Capabilities: A Feminist Analysis on Intimate (In) justices in Sex Partying
Although the research on ‘sexual satisfaction’ has grown in exponential rate since the 1990s, this concept is interrogated in recent studies for its tendency to implicit bias and overlooked
injustice. On one hand, the existing research focuses on measuring the sexual satisfaction of heterosexual couples in committed (mostly married) relationship only. On the other hand, its self-reinforcing definition is constructed and used by researchers without addressing how people’s sense of deservingness and entitlement can affect their perception of satisfaction. In this paper, I maintain that it is futile to pinpoint on the individual feelings of pleasure and enjoyment without concerning the wider contexts of sexism, racism, ageism, as well as other forms of social inequalities. Extended from the erotic / intimate justice frameworks and developed from Nussbaum’s capabilities approach, I propose the concept of ‘erotic capabilities’ to examine the individual’s entitlement to erotic choices and erotic freedoms for self-definition. Drawing on my 25-month ethnography in a heterosexual sex party club in Hong Kong, I illustrate to what extent the liminality of sex partying, while situated in the overarching patriarchal ideology of the Chinese society, has offered a reflexive space for the partygoers to practice alternative masculinities, femininities and (hetero)sexualities which are otherwise repressed or oppressed, which also enabled them to experiment beyond the heteronormative sexual script, and move towards gender equality in the reciprocity of sexual pleasures.

**Wan, Marco (The University of Hong Kong) (Panel B1)**

**Rethinking ‘Traditional Marriage’ in Hong Kong**

Opponents of same-sex marriage often rely on the notion of ‘traditional marriage’ as a bulwark against change. In Leung Chun Kwong v Secretary for the Civil Service and Another, the Hong Kong Court of Appeal declined to recognize a same-sex marriage conducted overseas, and did so by underscoring the importance of protecting an institution of marriage supposedly derived from longstanding local history and tradition. The court’s reasoning therefore echoed some of the arguments on the issue that have been made by conservative politicians. In fact, the marital landscape in Hong Kong encompassed multiple marriage regimes for a long time, and the contemporary marriage system is of a relatively recent vintage. This paper returns to the unique, complex, and varied history of marriage in Hong Kong to expose some of the erroneous assumptions made about ‘traditional marriage’ in local law and politics in our own time. It further argues that this history can be interpreted to support the recognition of same-sex marriage. It concludes by examining some of the arguments that can be advanced in the future in the ongoing struggle for marriage equality in the city.

**Wang, Jiayin (Columbia University) (Panel B3)**

**Gender Equality or Gender Neutrality? – Emerging Narrative in Framing Gender Stereotypes among Chinese International Students**

Recent years witness the rise of feminism and women rights movement in China. Though in reality, equality is still hard to achieve, the concept of “women and men are equal” is becoming a “politically correct” consensus. As a result, explicit discrimination is more easily distinguished and accused, thus, previous narratives of gender stereotypes are no longer applicable. Consequently, there are emerging alternative narratives: one is to appeal to gender differences. Traditionally, under the mainstream heterosexual framework, men and women are assigned with distinctive roles: stereotypical women are framed as pure, fragile, loyal and submissive, while men, sex-driven, violent, aggressive and possessive. Now, instead of framing
women are inferior to men, some refer to women as different from men. This narrative could draw on science and history for support. Moreover, using this narrative, women could be precluded from certain social and political spheres under the name of protection. Through in-depth interviews with 15 Chinese international students, this paper reveals how the emerging narrative of gender differences plays a role in framing gender stereotypes; and, how it renders gender equality into gender neutrality. With the power regime dominated by and in favor of men, women are still facing the dilemma: to reach equality, or in other words, to be equal to men, women must obliterate their differences from men – women must first become and be men.

**Wetzel, Jan Erik (Amnesty International) (Panel B1)**

**“Traditional Marriage / Family / Values / Culture” as an Argument in LGBTI Cases – an International Law Perspective**

Whether “traditional marriage” (or rather the “protection of the traditional institution of marriage as understood to only mean opposite-sex formal unions”, and the prevention of it being “undermined”) allows the denial of partnership rights enjoyed by opposite-sex married couples from same-sex couples, has emerged as a relatively recent element in Hong Kong’s judicial debates on LGBTI rights. Initially not argued by the government in QT, it became the central pillar of the Court of Appeal’s decision against Angus Leung. Though subsequently adopted by the government, the Court of Final Appeal essentially did not to engage with this argument in QT, but will have to do so when Leung comes before it. Connected to this argument is the claim there is something special about “marriage” in Hong Kong that would make it inappropriate to follow more accommodating precedents from other jurisdictions, especially in Europe. This paper seeks to argue that in fact “traditional marriage” (also sometimes in the form of “traditional family”, “values” or “culture”) is a common argument in comparable cases in other jurisdictions. Furthermore, it will show that by and large international case-law, including by the ECtHR, the CJEU, the IACtHR and national courts, has rejected this concept as justifying any kind of differential treatment that otherwise would constitute discrimination on the base of sexual orientation. Where the protection of traditional marriage has been accepted as a legitimate aim as such, international case-law clearly indicates that this may be pursued in the narrowest way only, and not in a discriminatory fashion.

**Wong, Cho Lee; Chan, Dorothy Ngo Sheung; and So, Winnie Kwok Wei (The Chinese University of Hong Kong) (Panel A1)**

**Increasing Cervical Cancer Screening Uptake among South Asians Women with Community Health Worker**

Marked ethnic disparities on cervical cancer screening were observed among South Asians women. Multiple barriers that contribute to their low uptake rate include health illiteracy, lack of knowledge about cervical cancers and the importance of early detection, misconceptions about cancer and screening, poor access to screening services, and language barriers. Strategies to increase the rates of screening uptake among this underprivileged groups should be instigated to reduce the morbidity and mortality arising from screening disparities. Multimedia interventions lead by community health workers likely reduce screening disparities and
increase cervical screening uptake among South Asian women. The advantage of community health worker involvement is their strong integration into the social and religious lives of their ethnic communities. They can be trained as culturally compatible role models to ensure that their involvement in the development and delivery of an intervention will not only facilitate cultural appropriateness, but also empower the women and reinforce their healthy behavior. This presentation describes the protocol of a randomized controlled trial aiming to evaluate the effects of a community health worker-led multimedia intervention on the uptake of cervical cancer screening among South Asian women.

**Wong, Day (Hong Kong Baptist University) (Panel C5)**

**Adult Daughters and their Mothers: Negotiating Heterosexual, Gender, and Family Norms in Hong Kong**

Mainstream research on mother-daughter relationships assumes the daughter’s heterosexuality and considers mother-daughter intimacy on the basis of conventional gender and family norms. Studies of lesbian/bisexual daughters and their mothers tend to focus on the daughter’s coming out process. This paper bridges and transcends these two bodies of research by analyzing the practices of intimacy between lesbian/bisexual/heterosexual-identified adult daughters and their mothers in order to elucidate how heterosexual, gender, and family norms are negotiated, reproduced and/or challenged. We conduct focus groups and in-depth interviews to explore the following questions: What practices of intimacy can we identify between mothers and adult daughters in Hong Kong? Are there practices through which they distance themselves from each other? Do these practices vary between daughters of different sexual orientations? How are gender expectations performed, negotiated and changed at the intersection of a socially endorsed (mother-daughter) relationship and a de-legitimated (same-sex) one? What roles do the male and female partners play in doing and undoing of gender norms? This paper complicates our understanding about the dynamics of mother-daughter relationships by focusing on the practices of intimacy and distancing which can coexist in the relationship, the connection between mother and daughter which can be forged beyond shared mother/wife roles, and the influence of the daughter’s (male and female) partner on the relationship.

**Wong, Sau-yung Linda (RainLily) (Panel A3)**

**Too Long Overdue: Justice-seeking in Sexual Violence Victims in Hong Kong**

#metoo campaign around the world in 2017 has exposed a big loophole in the legal help-seeking situation for sexual violence victims, for example, disbelief and lack of knowledge of sexual violence in the complaint system, endured myths towards rape and sexual violence and more to come – in which victims turn to unconventional way to tell their stories. In the past 17 years, RainLily has been accompanying sexual violence victims to go through procedures in fighting for justice and recovering from trauma. As Hong Kong first sexual violence crisis centre, RainLily has been advocating for the benefits of sexual violence victims in all fronts their journey of recovery, i.e. health, legal and public attitudes. This paper will illustrate some essential service data, which RainLily frontline workers collected from our service users, which is also the richest data in Hong Kong in revealing the landscape of sexual violence in Hong Kong in the past 17 years. This paper will also spot problems that fail victims and observations
in our service with a few qualitative interviews with survivors on their experience with the system that failed them, hurt them or even stop them from pursuing further justice from the system. At the end of the paper will be our recommendations for the future reforms and change in systems and minds, via legal reforms and education.

Yu, Ting-Fai (Leiden University) (Panel C1)

Continuity and Disjuncture: Mobility as Colonial Legacies in Hong Kong Queer Culture
This paper considers mobility as a productive framework toward understanding the continuity and disjuncture of Hong Kong queer culture from the colonial to the postcolonial era. Based on an ethnographic study of the influences of class on the subjective production of Hong Kong gay men, it demonstrates how the informants’ understandings of “homophobia” and perceptions of the local social climates were shaped by their different experiences and levels of transnational movements vis-à-vis their class locations. By doing so, this paper contextualizes mobility as a form of historical privilege and colonial legacies resulting in uneven and coexisting spatialities which have, in turn, come to inform contemporary queer practices and perpetuate everyday reproduction of inequalities. Informed by the recent scholarship on the making of queer Asian cities, while teasing out the implicit social inequalities that are integral to the cosmopolitan impulses of Hong Kong queer culture, this paper concludes by exploring Hong Kong as a method toward problematizing the linear conception of the West as the ultimate site of queer liberation.

Yu Guang-jun (China Women’s University) and Yu Xiao-hang (Lanzhou University) (Panel A2)

Law, Community Reason and Gender Equality- Field Observation Based on a Village in Northwestern Shandong Province
Owing to virilocal residence is still the main marriage mode in rural China. Marriage has changed the identity of women. According to the logic of community reason, married women do not have the obligation of supporting their parents and assume the obligation to support their parents-in-law. Community Reason follows the logical rule of reciprocity but inequality. According to the law, married women still have the obligation to support their parents and do not have the obligation to support their parents-in-law. The law follows the logical principle of equality. Married women are in conflict between law and community reason. Because of the high degree of compatibility between virilocal residence and community reason, the problem of gender inequality has been created between husband and wife in fulfilling their duty of support.

Zeng, Hong (City University of Hong Kong) (Panel B2)

Digital Anti-rape Culture Under the Authoritarian Condition: The Assemblage of China’s #MeToo
At the end of 2017, American actress Alyssa Milano lighted the fire for #MeToo Movement. Later, more Hollywood celebrities surfaced to accuse Harvey Weinstein. It soon spread virally through social media, many women use Twitter hashtag to share personal experience and
challenge rape culture. Touched by it, Luo Xixi, a former PhD student at Beihang University (Beijing), now living in United States, wrote an open letter which describes her experience of being sexual harassed by her supervisor Chen Xiaowu, a prominent academic during her PhD study. On January 1st, 2018, Luo poster her letter on Weibo, the popular Chinese social media platform, and used the #MeToo hashtag. The China’s #MeToo then raised the curtain. This paper explores the specificity of China’s #MeToo albeit its being part of the international #MeToo movement and sharing the same agenda of anti-rape culture. With Rosi Braidotti’s theory of nomadic subjects and Bruno Latour’s Actor-Network-Theory as my analytical framework to conduct my contextual analysis, I examine why China’s #MeToo initially took place in the university campuses and nonprofit and media worlds; what sorts of digital social media were used in China’s #MeToo; what heterologous effects these digital social media have caused in terms of the circulation of #MeToo; how the process of confrontation and negotiation between the feminist activists and their institutions or communities in China’s #MeToo is; and what roles the digital social media have played during this process.

Zibane, Sibonsile (University of KwaZulu-Natal) (Panel B5)

Teachers Silencing Sexuality and Protecting the Innocent and Vulnerable: Lessons from South Africa

Against the backdrop of young people’s heightened risk to HIV, sexual violence and mistimed/unwanted teenage pregnancy; great strides have been made in South Africa in addressing teenagers as sexual beings with curricula designed to address teenagers as active agents rather than passive recipients of sexual knowledge. Notwithstanding these changing dynamics which recognizes teenage sexual agency, fieldwork from an ongoing ethnographic study reveal how teachers support, promote and endorse a non-sexual teenage identity. Data was collected using participant observations, focus groups and conversations with grade 11 learners and their teachers. Resonating with dominant western constructs of sexuality as dangerous, the teachers in this study worked towards the preservation of ‘childhood innocence’, whilst naturalizing and policing heteronormativity. They subscribed to the ‘protective’ discourse that heavily regulated or denied young people’s expressions of their sexual desires and alternative ways of being. Teenage sexuality was constructed as a threat to the academic or broader social order and, thus, in need of management. This article draws attention on the need for genuine and critical dialogue with all stakeholders and role players in the field of gender and sexuality if quality education and gender transformation were to be achieved.
List of presenters
In alphabetical order

Afzan Munir, Muhammad (Lahore University of Management Sciences) and Abdullah, Salman (Aitchison College Lahore) (Panel B4)

Atsuta, Keiko (Waseda University) (Panel A3)

Caha, Omer (Istanbul Sabahattin Zaim University) (Panel B3)

Chan, Dorothy Ngo Sheung and So, Winnie Kwok Wei (The Chinese University of Hong Kong) (Panel A1)

Chen, Iting (Lingnan University) (Panel A4)

Chen, Qi (The Chinese University of Hong Kong) (Panel A5)

Cheng, Ho Lam Roland (The Chinese University of Hong Kong) (Panel C3)

Cheng, Ho Yu; Chair, Sek Ying; and Sit, Wing Hung Janet (The Chinese University of Hong Kong) (Panel A1)

Chow, Chun Sum Leo (The University of Hong Kong) (Panel C2)

Deborah, Samarthanam Mercy (O. P. Jindal Global University) (Panel A2)

Du, Shenghong (China Women’s University) (Panel B4)

Fan, Xuan (China Women’s University) (Panel C5)

Farquhar, Misty (Curtin University) (Panel C2)

Felsenthal, Kim (Berkeley College) (Panel B5)

Fukunaga, Genya (The University of Tokyo) (Panel A4)

Guo, Lifu (The University of Tokyo) (Panel A4)

Ham, Julie and Gheorghiu, Lulia (The University of Hong Kong) (Panel B4)

Han, Yuchen (The Chinese University of Hong Kong, Shenzhen) (Panel B3)

Hoe, Jim Kwun-Hung (The Chinese University of Hong Kong) (Panel B4)

Huang, Yalan (Jinan University) (Panel B2)

Javed, Sumbal (The University of Hong Kong) (Panel A2)

Lai, Li-Fang (National Central University, Taiwan) (Panel A4)

Liao, Sara (The Chinese University of Hong Kong) (Panel B2)

Ling, Qi (Beijing Jiaotong University) (Panel B2)
Liu, Haiping Nicki (The Chinese University of Hong Kong) (Panel C4)
Liu, Weiqi (Xi’an Jiaotong University) (Panel C3)
Lo, Iris Po Yee (University of Oxford) (Panel C5)
Loper, Kelley (The University of Hong Kong) (Panel B1)
Lui, Elizabeth and Alegre, Brenda (The University of Hong Kong) (Panel A2)
Luo, Muyuan (Central University, Taiwan) (Panel C3)
Majeed, Amna (Centre for Studies in Social Sciences, Calcutta) (Panel C4)
Man, Guida (York University) (Panel C5)
Marais, Kylie (University of Cape Town) (Panel A5)
PANG, Javier (The Chinese University of Hong Kong) (Panel C3)
Reading, Peter (Equal Opportunities Commission) (Panel B1)
S. Chandrasekaran (LASALLE College of the Arts) (Panel C4)
Shi, Shuqi (Beijing Sport University) (Panel C2)
So, Alison Yam Wah (The Chinese University of Hong Kong) (Panel C1)
Song, Lin (The University of Hong Kong) (Panel C1)
Srivastava, Surabhi and Wankhede, Arti Shukla (Love Matters India) (Panel A5)
Subramanian, Reetika Revathy (Tata Institute of Social Science) (Panel A3)
Tam, Siu-mi Maria (The Chinese University of Hong Kong) (Panel B5)
Tang, GVGK (Temple University) (Panel C2)
Tsui, Pamela Pui-Kwan (The University of Hong Kong) (Panel A5)
Wan, Marco (The University of Hong Kong) (Panel B1)
Wang, Jiayin (Columbia University) (Panel B3)
Wetzel, Jan Erik (Amnesty International) (Panel B1)
Wong, Cho Lee; Chan, Dorothy Ngo Sheung; and So, Winnie Kwok Wei (The Chinese University of Hong Kong) (Panel A1)
Wong, Day (Hong Kong Baptist University) (Panel C5)
Wong, Sau-yung Linda (RainLily) (Panel A3)
Yu, Ting-Fai (Leiden University) (Panel C1)
Yu Guang-jun (China Women's University) and Yu Xiao-hang (Lanzhou University) (Panel A2)

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Zibane, Sibonsile (University of KwaZulu-Natal) (Panel B5)
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2. Campus security emergency number: (852) 39437999 (24-hr)
3. City-wide emergency number: 999 (24-hr)
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