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Annotated Bibliography of Recent Secondary Sources on Women and Gender in Southeast Asia

Adiele, Faith. *Meeting Faith: The Forest Journals of a Black Buddhist Nun*. New York and London: W.W. Norton & Company, Inc., 2004. The experiences of a Nigerian woman from Harvard who becomes a Buddhist nun in Northern Thailand are reflected on to reveal insights into issues of religion and race.

Andaya, Barbara Watson. “The Changing Role of Women in Early Modern Southeast Asia.” *South East Asian Research* 2:2 (September 1994): 96-116. As gender studies in the region become increasingly significant, early indigenous sources are revisited to examine whether and to what extent women were included in references to certain social and religious functions.

-----. “Delineating Female Space: Seclusion and the State in Pre-Modern Island Southeast Asia.” *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, ed. Barbara Watson Andaya. Honolulu: Center for Southeast Asian Studies, University of Hawai’i, 2000. 231-53. Islam, among other “world religions,” brought to the region of island Southeast Asia enclosure of women restricting their mobility and freedom of access to social space.

-----.“ From Temporary Wife to Prostitute: Sexuality and Economic Change in Early Modern Southeast Asia.” *Journal of Women’s History* 9:4 (Winter 1998): 11-34. Sexual relationships were used in early Southeast Asia to welcome European traders into the community through an arrangement with a woman referred to as a “temporary wife.” In order to aid the foreigner in negotiating his new surroundings, indigenous peoples would adopt him as a son or brother through providing a local woman relative as a companion and, if desired, a sexual partner. This way of receiving a foreigner into the community provided him with a kinship network, which facilitated trade. The system of temporary marriage devolved into prostitution as the rise of the “patriarchal state” in the region brought changed attitudes toward sexuality.

-----. “Studying Women and Gender in Southeast Asia: A ‘State of the Art Essay.’” *International Journal of Asian Studies* 4(1): 1-24.

-----. “ Women and Economic Change: the Pepper Trade in Pre-Modern Southeast Asia.” *The Journal of Economic and Social History of the Orient* #8:2 (1995): 165-90.

-----. “Women and the Performance of Power in Early Modern Southeast Asia.” *Servants of the Dynasty: Palace Women in World History*, ed. Anne Walthall. Berkeley: University of California Press, 2008. 22-44.

Andaya, Barbara Wayson, ed. *Other Pasts: Women, Gender, and History in Early Modern Southeast Asia*. Honolulu: Center for Southeast Asian Studies, University of Hawai’I, 2000.

Andaya, Leonard. “The Bissu: Study of a Third Gender in Indonesia.” *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, ed. Barbara Watson Andaya (Honolulu: Center for Southeast Asian Studies, University of Hawai’i, 2000).

Arnado, Janet M. “Women’s Emancipation in the Philippines: A Legacy of Western Feminism.” *Globalization and Its Counterforces in Southeast Asia*, ed. Terence Chong. Institute of Southeast Asian Studies, 2008. Exploring the influence of Western feminisms in theorizing women’s activism in the Philippines shows how globalization, often associated with Westernization or Americanization, has paved the way for a global movement of women’s emancipation.

Brewer, Carolyn. “From Animist ‘Priestess’ to Catholic Priest: The Re/gendering of

Religious Roles in the Philippines, 1521-1685.” *Other Pasts: Women, Gender and History in Early Modern Southeast Asia*, ed. Barbara Watson Andaya (Honolulu: Center for Southeast Asian Studies, University of Hawai’i, 2000), 69-86. A discussion of indigenous women’s power, prestige, and religious authority associated with their roles in the cultural performance of ritual.

Conklin, Harold. “Maling, a Hanuóo Girl from the Philippines.” Rpt. in *Everyday Life in Southeast Asia*, ed. Kathleen M. Adams and Kathleen A. Gillogly. Bloomington and Indianapolis: Indiana University Press, 2011. 65-78. The daily activities of young girl from a shifting agricultural society in the Philippines of the late 1950s are followed to reveal insights into a way of life that is increasingly rare in Southeast Asia.

Doorn-Harder, Pieternella van. *Women Shaping Islam: Indonesian Women Reading the Qur’an*. Urbana and Chicago: University of Illinois Press, 2006. Women, through membership in the two largest Muslim organizations in Indonesia, contribute significantly to the study and interpretation, questioning and teaching of authoritative Arabic texts.

Ford, Michele and Lenore Lyons. “Narratives of Agency: Sex Work in Indonesia’s Borderlands.” *Everyday Life in Southeast Asia*, ed. Kathleen M. Adams and Kathleen A. Gillogly. Bloomington and Indianapolis: Indiana University Press, 2011. 295-308.

Gillogly, Kathleen. “Marriage and Opium in a Lisu Village in Northern Thailand.” *Everyday Life in Southeast Asia*, ed. Kathleen M. Adams and Kathleen A. Gillogly. Bloomington and Indianapolis: Indiana University Press, 2011. 79-88. Young Lisu women are interviewed to examine how the opium economy in northern Thailand has affected marriage practices. The Lisu identify themselves as patrilineal; however, when political and economic conditions permit, they appear more cognatic than patrilineal, thus demonstrating that all patrilineages do not function in the same way but open into shifting social structures and dual orientations.

Gyatso, Janet. “Female Ordination in Buddhism: Looking into a Crystal Ball, Making a Future.” *Dignity and Discipline: Reviving Full Ordination for Buddhist Nuns*. Thea Mohr and Jampa Tsedroen eds. Somerville, Massachusetts, Wisdom Publications, 2010. 1-22. Within the context of Buddhism seen as an alternative to an increasingly violent world, Buddhist women monastics make a “startling impression on the world stage.” Although the Buddhist order may be meant to erase sexuality, nonetheless how gender plays a role in leadership has yet to be determined. The new biksunis dramatize for the world how to eschew gender absolutes, among others.

Heath, Jennifer, ed. *The Veil: Women Writers on Its History, Lore, and Politics.* Berkeley and Los Angeles: University of California Press, 2008. The collection of essays examines the practice of veiling women, men, and sacred objects and places across geographies, cultures, religions, and history, considering emotional and psychological as well as sociopolitical aspects of the practice.

Khanam, Abida Samiuddin R., ed. *Muslim Feminism and Feminist Movement (Southeast Asia)*. Delhi: Global Vision Publishing House, 2002. The study, broken down by country, surveys the traditional place and roles of women and the influence of the West on customs and traditions, especially with regard to marriage and the family, and reviews contemporary movements.

Krey, Gisela. “Some Remarks on the Status of Nuns and Laywomen in Early Buddhism.” *Dignity and Discipline: Reviving Full Ordination for Buddhist Nuns*. Thea Mohr and Jampa Tsedroen eds. Somerville, Massachusetts, Wisdom Publications, 2010. 39-63. Far from excluding women from the “path of going forth,” the Buddha held women’s liberation to be central to the fulfillment of his own awakening. Contains useful appendices with key passages from original sources in Buddhism.

Kugle, Scott Siraj al-Haqq. *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*. Oxford: Oneworld Publications, 2010. Attending to ethical and political questions the study presents theological reflections on the experiences of transgender, lesbian, and gay Muslims to argue that insights gleaned from their experiences are essential to a movement of progressive reform in the interpretation of religion and law in Islam.

Martyr, Elizabeth. *The Women’s Movement in Post-colonial Indonesia*. New York: Palgrave Macmillan, 2005.

Mohr, Thea and Jampa Tsedroen eds. *Dignity and Discipline: Reviving Full Ordination for Buddhist Nuns*. Somerville, Massachusetts, Wisdom Publications, 2010.

Ovesen, Jan and Ing-Britt Trankell. *Cambodians and Their Doctors: A Medical Anthropology of Colonial and Postcolonial Cambodia* Nordic Institute of Asian Studies, 2010. Through an analysis of the concepts, practices, and institutions in the history of medicine in Cambodia in the last 100 years, colonial and postcolonial society is considered more closely.

-----. “Pharmacists and Other-Drug-Providers in Cambodia: Identities and Experiences.”

*Medical Identities: Health, Well-Being and Personhood*, ed. Kent Maynard. Berghahn Books, 2007. This second chapter in the collection discusses gender at the intersection of medicine and personhood in Cambodia.

Rasmussen, Anne. *Women, the Recited Qur’an, and Islamic Music in Indonesia.* Berkeley and Los Angeles: University of California Press, 2010. Discussing women’s roles in the context of music in performing a religio-nationalism in Indonesia reveals that women, active as reciters, among other roles, participate in a learned elite defined by knowledge of and about the Qur’an.

Sears, Laurie J. “Postcolonial Identities, Feminist Criticism, and Southeast Asian Studies.” *Knowing Southeast Asian Subjects*, ed. Laurie J. Sears. Singapore and Seattle: National University of Singapore Press and University of Washington Press, 2007. Southeast Asia studies, whose inquiries, in which the social sciences disciplines played a dominant role, were initially a by-product of geopolitics. The region’s area studies have witnessed a slow movement of cultural studies’ concerns with race, ethnicity, sexuality, and gender. An overview and discussion of two recent novels by Indonesian novelist Ayu Utami that address contemporary feminist concerns in the region bear both on fields of postcolonial literary studies and Indonesian literature.

Sears, Laurie J., ed. *Knowing Southeast Asian Subjects*. Singapore and Seattle: National University of Singapore Press and University of Washington Press, 2007.

Smith-Hefner, Nancy. “Javanese Women and the Veil.” *Everyday Life in Southeast Asia*, ed. Kathleen M. Adams and Kathleen A. Gillogly. Bloomington and Indianapolis: Indiana University Press, 2011. 154-164. Through an analysis of the practice and meanings of veiling in the context of young Javanese women’s Islamicization, and through interviews with young women students at two major universities in Java, a complex and sometimes ambiguous effort emerges on the part of the young women students to reconcile new opportunities for autonomy with a heightened commitment to Islam.

-----. “Muslim Women and the Veil in Post-Soeharto Java.” *Journal of Asian Studies* 66:2 (2007): 389-420. A more thoroughly developed and longer earlier version of her essay in *Everyday Life* (see above).

-----.”The New Muslim Romance: Changing Patterns of Courtship and Marriage among Educated Javanese Youth.” *Journal of Southeast Asian Studies* 36:3 (2005): 441-459.

-----. “Reproducing Respectability: Sex and Sexuality among Muslim Javanese Youth.” *Review of Indonesian and Malay Affairs* 40:1 (2006): 143-172.

-----. “Youth Language, *Gaul* Sociability, and the New Indonesian Middle Class.” *Journal of Linguistic Anthropology* 17:2 (2007): 184-203. From a linguistic perspective revealing how youth thinks in Indonesia, the study analyzes *gaul* language as youth language in the context of moral panic and youth liberties.

Wieringa, Saskia. *Sexual Politics in Indonesia*. New York: Palgrave Macmillan, 2002. Focusing on the communist women’s organization Germani and feminist demands such as reform of marriage laws and political roles for women, the study analyzes the interaction between nationalism, feminism, and socialism in Indonesia.