

# AWAM feminist camp

*Katak di bawah tempurung no more!*

## Book of Proceedings

Exploring feminism to realise the Malaysia we dream of  
January 23-25, 2015 | Port Dickson, Malaysia



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## Introduction

The first ever AWAM Feminist Camp was the response of the Membership Development Committee (MDC) to the question: How can we bring feminism back to the centre of AWAM?

As a committee made up of both older and younger members, our observation was that although AWAM identified as a feminist organisation, the politics, philosophy and principles of feminism were rarely discussed in-depth within the organisation. We also sensed that there was a trend amongst younger women to seek out information about feminism and the analysis about women's issues on social media. Since social media is dominated by Western and primarily, United States-based news content, younger women might only have Western sources from which to draw inspiration and learn about feminist theories, practices and philosophy. We formed a Feminist Camp Organising Committee (FCOC) that was made up of some members of the MDC, and others from AWAM who were keen to take this idea forward. So, the FCOC came into existence as a lively ad hoc committee sometime in mid-2014.

The FCOC decided that we wanted to create an inviting meeting space where younger and older women from both within and outside AWAM could gather and have unfettered, in-depth conversations about the topics that they cared about the most. Since there were two FCOC members who were group process facilitators passionate about the highly democratic and liberating methodology known as Open Space Technology (OST), and this was also a methodology known and trusted by the majority of FCOC members, we decided to adopt it to run the Feminist Camp.

Besides a meeting methodology, OST is also an organising principle that is anchored in the belief that meetings which run on choice and possibility — as opposed to compulsion and pre-determined agendas — tap into the powerful energy of people who have the freedom to choose and take responsibility for their own experience. When the topic is complex and a group is diverse, the best way to engage people and to “create space” for exquisite conversations is to use a methodology which enables them to surface their passions, organise themselves around these passions, and choose to take responsibility for the quality of their experience.

Our objectives were fairly straightforward:

1. To create spaces for diverse conversations on issues of feminism
2. To give participants the opportunity to explore feminism

In an OST style of meeting, the theme is in itself the key way to attract people to an event. So after some intense (and very fun) brainstorming, we agreed to the theme: “Katak di Bawah Tempurung No More: Exploring Feminism in Malaysia.” We wanted a theme that was open enough that every possible conversation that was on the minds of participants could be had. We also decided that this meeting would be open to all people, those who identified as men, women, transgenders and others.

We kept the programme lightly structured so as to enable as much participant-led conversations as possible. We also tried to find people to donate some scholarships, so that the fee would not be a deterrent to those wanting to participate.

The end result of a very involved, collaborative process of planning was an experience of a lifetime for some 30 odd participants mostly from the Klang Valley but also a few who came all the way from Penang. In the words of one of the participants at the final Closing Circle at the end of the Feminist Camp: “I feel like my head literally exploded with new ideas – I didn't know what to expect, and I didn't know anybody before I came...but once I was here, I knew that this is where I wanted to be, and these are the people I have been looking for.”





## Day 1:

### Tableau and Discussion

Day 1 of the meeting involved introductions, an expectations-and-needs check, and a preliminary discussion about some of the key issues faced by women in Malaysia. In the first afternoon's opening session, participants were invited to introduce themselves to each other. There was also an ice breaker to help them mingle around as well. They were then paired in twos and asked to conduct an 'interview' about their expectations and needs at the outset of the meeting, before sharing this at the plenary. Through this process, we were able to surface and hear each one's needs and expectations. The session ended with the participants collectively mapping out a set of ground rules that would support the overall process of the meeting.



The group reconvened after dinner to have an introductory conversation about some key concerns confronting women in Malaysia. The FCOC wanted this to unfold in the least didactic manner. For this reason, it developed a short tableaux featuring an alien that had arrived in Malaysia from a faraway 'feminist' planet, to investigate a claim that the Malaysian Prime Minister had made about the country already enjoying women's human rights. Through the eyes of the alien, the participants had a humorous tour of the challenges women here experience. After this, they broke into small discussion groups to further discuss the tableau and surface what their main questions were in relation to feminism and women's rights in Malaysia. The night session closed after all groups had shared a summary of their discussion.

## Day 2 and 3:

### Introduction to the Process of Open Space Technology (OST) and Participant-Led Workshop Sessions

Day 2 and 3 were organised using the OST methodology. This process is unusual in that everyone sits in a large circle facing each other, and the facilitators walk in the inner space of the circle while explaining the process. The space was 'opened' on the first day by the two facilitators of the meeting, Susanna George and Thency Gunasekaran. This involved informing participants of the basic structure and principles of the meeting, and inviting them to come up with their most passionate topics as workshop topics for the next two days. The organisers had predetermined the overall theme of the meeting: "*Katak di bawah tempurung* no more: Exploring feminism in Malaysia", but participants were left to determine all their respective workshop topics within this broad theme.

Prior to this however, the facilitators had established the five OST principles when they 'opened space' on Day 2:

- ✓ Whoever comes are the right people
- ✓ Wherever it happens is the right place
- ✓ Whenever it starts is the right time
- ✓ Whatever happens is the only thing that could have
- ✓ When it's over it's over

As simple, and perhaps even simple-minded as these principles sound at the outset, they require a fairly deep mind set shift in people, given how meetings are usually run. In the OST framework, there are none of the usual strictures of pre-determining the agenda, who speaks to who and for how long, and there is no right conversation or right people. If embraced in its fullest sense, participants realise that they have choice, can self-determine the degree of their participation and do not rely on the organisers to make the meeting a good one. Instead, they

begin to take responsibility for the quality of conversation, and the quality of their own engagement in the meeting space.

Besides these five principles, there is one Law, known as the Law of Two Feet. This is the pivotal key to the success of OST. The Law of Two Feet states that when a person feels that they are no longer contributing to a conversation or the conversation is not contributing to their own learning, they *have to* get up and leave. This again, goes against the norms of what people think is polite in the Malaysian or Asian context. Even so, this Law is what enables people to participate on the basis of choice, and not compulsion.

Based on these five principles and one law, the participants ran, facilitated and documented a total of 22 workshops by themselves throughout the remaining two days of the meeting.

Day 2 concluded with the participants gathering back into the big circle and engaged in what is known as the Evening News plenary. During this brief session, they shared what their key insights and points of excitement and/or engagement were during the course of the day. There was a rich and interesting sharing, and after this, the formal, official day was done. In the evening, the organisers ran a t-shirt silkscreening activity for participants to print their own t-shirts with the logo of the Feminist Camp. With only one screen available, some had to wait a while for their t-shirts to be done. Even so, the atmosphere was filled with camaraderie, and participants self-organised into numerous smaller groups to have an assortment of adventures that evening, including midnight shopping, swimming, story-telling, hanging out on the beach and so forth.



Day 3 began with an opportunity for participants to name new topics for discussion in the workshop groups. After they proposed several new topics, they once again broke into the different workshop discussions of their choice.

Documentation in OST involves participants writing their points of big A3 sized sheets of papers known as Convenor's Notes. Each workshop organiser takes responsibility for identifying one (or more) documenters who is tasked with the responsibility of writing on these big A3 sheets of paper the key issues and key recommendations from the group. On Day 3, participants were given three dots and asked to "vote" on topics that they thought were the most important. This was a way of getting participant to read the Convenor's Notes of the workshop sessions that they did not attend. It was also a way of gauging the interests and priorities of participants at the meeting. Since the objectives of the meeting was to create space and enable participants to have diverse conversations on feminisms, the dot voting process was not used as a way of aggregating ideas nor of developing consensus.

Even so, in this book of proceedings, we note the topics which received the most votes for the interest of our readers. The meeting drew to a close with a Closing Circle, a classic way in which OST events are closed. In the Closing Circle, each participant had the opportunity to say something in closing, and this is done by passing around a symbolic "talking stick." Participants were not given a time limit, and the only guideline for this process was that everyone needed to give their full attention to whoever was holding the talking stick. Readers can get a sense of some of what was said during the Closing Circle on page 15.

## Sessions

### A Malaysian Lost Generation in the Making? Youth, inequality and insecurity

#### Key points:

- Strategies for survival (leave the country, move into multi-level marketing [MLM], maintain the status quo, i.e. racialised politics)
- Growth of corporate influence on livelihood of youths
- Lack of access into public higher education opportunities (boom in private education)
- Senseless policies (Talentcorp, not rewarding local talents)
- Housing – *impossible!*
- Overly centralised development (youth migration to urban areas)
- New expressions of youth activism (Internet)
- Losing a generation of care-givers for ‘seniors’
- Shift from substance to image or brand



#### Key conclusions/recommendations/suggestions for future actions (if any):

- It is good to be lost because in the process of being lost, we find our way!

### Adakah Dara Penting?

#### Key points:

- Tradisi Melayu (adat) mementingkan dara (malam pertama akan meletakkan kain putih untuk check status dara)
- Dara kadangkala dilihat pada pergaulan seorang wanita dan berapa ramai teman lelaki dia ada
- Definisi dara adalah sangat individual, ia merupakan sejenis konsep dan bagaimana anda melihat seseorang
- Agama memberi persepsi bahawa dara adalah sangat penting dan memberi penyekatan kepada sesiapa yang mempunyai seksual secara natural
- Kadangkala memandang tiada dara – life is over
- Konsep ‘dara’ merupakan satu human construct yang dicipta oleh human being supaya mereka dapat mencapai apa yang dikehendaki
- Jika wanita dirogol – dia terpaksa berkahwin dengan perogol kerana tidak mempunyai ‘self-worth’ anymore



#### Key conclusions/recommendations/suggestions for future actions (if any):

- Kepentingan dara bergantung kepada individu itu sendiri
- Wanita telah ‘di-oppress’ melalui concept ‘virginity’ which doesn’t apply to men

### Feminism in Pop Culture: Are we fighting a losing battle?

#### Key points:

- Conflict between a woman embracing her sexuality and a sexualisation of women in pop culture
- Sexualisation of child actors in pop culture – should we condone this?
- Representation of women and culture in pop culture (e.g. the white washing of women in social media, the perpetuation of idealised Western standard of beauty especially in ads)



- Dove commercials versus Victoria Secret fashion shows. Does the Victoria Secret fashion shows delegitimise the efforts of creating a more attainable and realistic standard of beauty for women?
- We do not have enough and fair representation of powerful women in Malaysian pop culture (women in Malaysian pop culture are made to stick to racial stereotypes; representation of women in hijab in pop culture as defenceless and without agency e.g. Maya Karin's character in Ombak Rindu represented woman in hijab as defenceless and voiceless against her rapist)

**Key conclusions/recommendations/suggestions for any future actions (if any):**

- We need more powerful female role models for women and young girls in Malaysian pop culture scene.
- To use social media, specifically YouTube as a platform to have women empowerment TV shows. Emulate the model of 3R and BFM Sekilas.
- Break the stereotype of women in Malaysian pop culture.

**Feminist Agenda GE 14**

**Key points:**

- Sex education
- Women's political participation
- Health care
- VAW and DAW
- Sexism

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Education for candidates
- Awareness among NGO leaders on gender issue

**Gen Y Feminist versus Seasoned Feminists**

**Key points:**

- There is a gap: Seasoned (structured, difficult to sustain interest of Gen Y); Gen Y (have ideas but intimidated, pressure to rise to par)
- Process of finding that space of working together effectively
- There's a difference in commitment (individual change, structural change)
- We need both (technology, be on the ground)
- Gap of experiences

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Creating spaces to speak freely
- Knowledge needs to be transferred both ways
- Be opinionated and accepting respectfully
- Acknowledge people work differently to reach the goal – be patient
- Buddy system
- Keep going with thicker skin



**How Am I a Feminist? Expectations of being a feminist**

**Key points:**

- Some people become a feminist because they were exposed to an unfair upbringing

- Does one have to be involved in a movement of making change to be a feminist?
- Is there a certain level we need to reach to be a feminist?
- Feminist contribute and create laws for women's rights
- Can we still be a feminist if we support just a part of feminism?
- Am I less a feminist if I empower men?
- Expectations/perceptions towards feminists:  
Public – aggressive, fight for too much freedom  
Feminists – responsibility of empowering women

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Confusion between “empowering women” and “gender equality” need to be cleared.
- A feminist can contribute in different ways and levels.
- One is free to choose from being a feminist to non-feminist and their choice need to be respected.

### How do we get more people to join the feminist movement (including men?)

### Key points:

- Burning out versus work life balance (no 'exploitation' of staff, ok to professionalise, i.e. paid to do the work/career)
  - Not just NGOs but the movement and getting onboard the ideal issues
  - Unsustainable salaries => high staff turnover
  - Time constraints for those who have a full time job
  - Getting our call for volunteers out there
  - Creating a space or network for feminists to come together
  - Messaging
    - Challenging gender stereotypes
    - Get men to run programmes for boys
    - The "F" word and the "P" (Patriarch/Privilege)
    - What does being a 'good' guy have to do with feminism
- 



**Key conclusions/recommendations/suggestions for future actions (if any):**

- Needs to raise funding for NGOs – staff – “fundraising year” where every five years all staff pull together to do fundraising
- Fundraise via training (business model) e.g. Training of Trainers for in-house trainers – fund us instead of paying for the seminar
- Train volunteers to fundraise
- Partner with companies to deduct directly from staff salaries for donation
- Partner with companies to give percentage of sales proceeds
- Nationwide “men” campaign – collaboration with NGOs, WRC

## Imprisonment for Abortion

### Key Points:

Note: Points that are in italics were those selected as meriting further discussion

- *Reproductive rights*
- Access to contraceptive and family planning
- Modern slavery





- Access to healthcare
- Lack of awareness of rights
- Justice system arbitrary
- Control of female bodies
- Class system
- The precedence of judgment
- *Migrant workers' rights*
- *Access to Justice*
- Cultural and religious taboo
- *Selective prosecution*

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Read law in tandem with other relevant sections in the Penal Code
- Raise awareness about family planning, contraception and abortion
- Women speaking up for the right to control their own bodies
- Stop selective prosecution
- Repeal Section 315 of the Penal Code

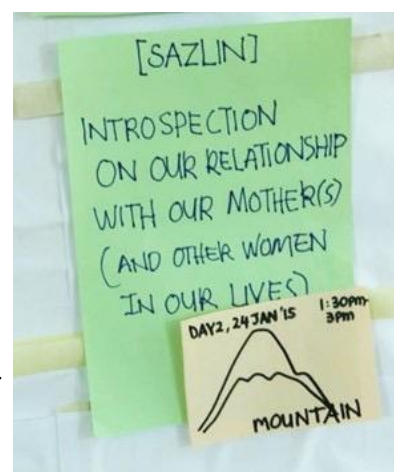
**Introspection on our relationship with our mother(s) and other women in our lives**

**Key Points:**

- We are not responsible for the happiness of our mothers, nor anyone else
- Embracing our past and embracing it for what it is
- In order to move forward, we have to come to terms with our relationship with our mothers
- There isn't an ideal mother-daughter relationship

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Look for your personal happiness, which in of itself is a major contribution to society
- Recognise the strength in our mothers, and that they did their best under the weight of a patriarchal society



**“Let it go”— Breaking free from expectations our family/society put upon us**

**Key points:**

- Awareness is important in helping ourselves to “let it go” and “breaking free”
- Need to have some turning point/trigger (e.g. “slap in the face”)
- Clarity: We need to be clear about our goals and priorities
- Value change is something that happens gradually, not overnight



**Key conclusions/recommendations/suggestions for future actions (if any):**

- Support group: It's important to have support group to help ourselves break free

- Don't stop asking questions: Need to constantly challenge other people as well as our own beliefs
- Just be yourself!

### LGBTIQ Action Plan 2015

#### Key points:

- Connecting parents of LGBTIQs to other parents
- Educating the public
- Create a safe space online for LGBTIQs to connect

#### Key conclusions/recommendations/suggestions for future actions (if any):

- Compile a list of supportive families (parent support group)
- Compile information/glossary in different languages
- Online forum for LGBTIQ community
- Depression/suicide helpline for LGBTIQ

### Memperkasakan Wanita di Peringkat Akar Umbi

#### Key points (cabaran):

- Perpecahan politik (susah dapatkan kepercayaan grassroots)
- Time consuming for small organisation
- Isu perkauman
- Kekurangan stamina/sumber
- Sukar atasi keperluan asas mereka (contoh: gaji yang terlalu sedikit)
- Kurang kesedaran mengenai hak meeker

#### Key conclusions/recommendations/suggestions for future actions (if any):

- Kerjasama dengan 'gate keepers' (e.g. PWDC, hospital, Jabatan Kerajaan, NGO atau grassroots)
- Kerjasama dengan union (e.g. MTUC, persatuan pekerja yang lain)
- Kerjasama dengan NGOs (hak asasi)
- Perlu dibuat tapi mengambil masa yang panjang (process)

### Racial Segregation in Media Representation

#### Key points:

- Racially segregated programming acts as a form of social control to maintain acts as a form of social control to maintain a "racially divided" society
- Media isn't always an accurate depiction of reality (stereotypical depictions etc.)
- There are more restrictions on the topics we can engage with — the media has the power to change minds, so to have it as it currently is, is both dangerous and furthering the divide, especially among people with no access to other alternative means of media



#### Key conclusions/recommendations/suggestions for future actions (if any):

- Seek alternate sources of news/media/programming to what the mainstream offers
- Create our own counter-narratives

## The Treatment of Rape Victims in Malaysia

### Key Points:

- Rape victims don't usually report their rape as they feel scared, threatened, and are manipulated to feel like they are in the wrong
- Rape happens mostly with people you know
- Victim blaming and slut-shaming is a common phenomenon in Malaysia and religion usually plays a big role in it (the virginity/purity myth)
- Marital rape is not illegal in Malaysia — the only way to get marital rape criminalised would be to put it under domestic violence
- Rape culture stems from authority and culture
- Treatment in a court of law
- The authorities and how they deal with it
- No counsellors or social workers for victims after they report the crime
- Current laws do not cover other forms of rape apart from penile penetration
- Nurses are insensitive when victims go for medical help
- Different rules are found in the Syariah court
- Incestuous rape faces low prosecution
- In Malaysia, the definition of rape is limited to only the penetration with the penis — nothing else is defined as rape
- Rape of child brides is also not seen as rape as marital rape isn't illegal in Malaysia (it would only be filed under statutory rape at most)

### Key conclusions/recommendations/suggestions for future actions (if any):

- Expanding the definition of rape
- Laws need to be revised
- Change the public service announcement systems
- Education system needs to change
- More campaigns and workshops about rape and consent

## Transgenders and Feminism

### Key points:

- People use culture and religion to discriminate (people can't fight against that)
- Transgenderism is allowed since the beginning of Islam (but this interpretation is subjective)
- Transgenderism is *not* cross-dressing
- Unsolved murder cases of transgenders is high (people do not care)
- Before 1980 (i.e. before Islamisation), the law for transgenders was quite progressive
- Pop TV offers sex education



### Key conclusions/recommendations/suggestions for future actions (if any):

- Educate people about sexual orientation and gender identity
- Compile life stories of transgender people as an engaging strategy

## Violence and Discrimination in the Name of God: K-pop, Zouk, and holding hands in KLCC – What does it have to do with feminism

### Key points:

- Moral policing justified in the name of culture/religion
  - Policing sexuality in Christian schools (teacher contacted parents of two girls who they considered to be 'too close')
  - Imprisonment for abortion (Nepalese woman)
  - Jawi raid of Zouk night club
  - K-pop incident
  - Chinese couple holding hands at KLCC were 'caught'
  - Uploading of videos and photos of Muslim women who do not conform to the ideal image of a 'good Muslim woman'
  - Khalwat raids
  - Extortion and violence by religious authorities of LGBT communities
- Internalising of conservative Islam by both Muslims and non-Muslims. Conservative Islam becomes the mainstream/norm: Examples:
  - Hindu temple puts up sign "non-Muslims only" during Holi festival
  - Muslims cannot wish Merry Christmas or other holiday greetings
- Selective interpretation of Islam, superficial understanding of Islam through women's bodies (pakai tudung, no acting like tomboys/etc.) — only certain types of men of authority can speak about Islam
- Segregation politics – everyone else is the 'other'



### Key conclusions/recommendations/suggestions for future actions (if any):

- Building bridges
  - Individual level (e.g. through getting to know each other, sharing personal stories)
  - Organisational level (e.g. networking on issues of common concern)
  - Get rid of 'Muslim' versus 'non-Muslim' notion
- Challenge conservative, violent, discriminatory views/statements, but also assess risk and effectiveness of interventions
- Education – alternative/feminist interpretation of Islam
- Diversity workshops – safe spaces to exchange ideas, promote alternative thinking

## What Issues Do You/I Face As a Woman in Malaysia Today?

### Key points:

- Domestic violence (do not leave because of social stigma), emotional abuse in relationships/family
- Workplace – needs a male leader, but not all. Depends on who is in power.
- Politics – women fielded in hard-in-win areas
- Women at work, politics always a mother, daughter, etc.
- Mr vs. Mrs, Encik vs Puan – women 'belong' to men



### Key conclusions/recommendations/suggestions for future actions (if any):

- Reach out: raise awareness and empower women
- Women need a support system. E.g. nursery, flexible time, longer maternity time



## Why is Feminism Feared in Malaysia? (*Mengapa Feminisme Dianggap Menakutkan di Malaysia*)

### Key points:

- There are many different forms of feminism, and that is okay! It is important to respect differences
- Ideology vs strategy
  - We need to be aware of when to use the 'feminism' label and who to use it with
  - There are instances you can continue the principles/struggle without having to use the feminism label
  - Also important not to self-censor (we also want people to understand what feminism is all about)
- Feminism is a personal journey, there is room to grow and learn in the process
- Seasoned feminists please be gentle and compassionate to younger folks
- Important to highlight other values of feminism (not just about fighting for gender equality but also compassion, kindness, accepting of diversity etc.)
- Connecting the importance of feminism — Why does it matter? What does it mean to oneself? Important for men to understand this too — why relevant in their lives?
- The “angry feminist” stereotype continues and indeed there are some feminists who are angry out there—need to think about the messaging that we are sending out — why do people still misconceive what feminism is all about? Feminists need to look inwards too and ask why their messages are not received after all these years
- Some newer folks fear labelling themselves feminist as they are afraid of the expectations in identifying oneself as feminist (older feminist may challenge them: “you are not “true” feminist”)
- People fear feminism because it challenges the status quo/patriarchy
- Fear used to maintain power and control
- Feminism seen as “western agenda”, “liberal”, “pluralisme”



### Key conclusions/recommendations/suggestions for future actions (if any):

- Outreach to the grassroots
- Know when to use the label of feminism, be strategic
- Reach out to immediate circles
- Be more accepting of differences
- Make it ‘cool’ for young folks
- Create more spaces for cross/intergenerational sharing
- Analyse the different labels “ism” so we are able to counter fear
- Respect other people’s choices
- Be brave to put your voice out there
- But also be open to feedback, important to reflect and learn from mistakes... this is part of the process

## Women in Marginalised Communities (Iban, Dayak, Orang Asli) and Migrant Workers or Foreign Domestic Helpers

### Key points:

- Marginalised women are far more likely to be exploited (rape, trafficking etc.)
- Disaster and humanitarian relief doesn’t reach some of these people
- Modernisation is not being done properly

- Deforestation = depletion of resources
- Uneducated women are more susceptible, limited choice of jobs for them
- Factory workers/ plantation workers/ masseuses are tricked into working ( possibly tricked into sex work)
- Limited healthcare options

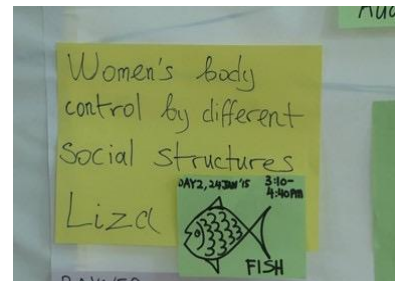
**Key conclusions/recommendations/suggestions for future actions (if any):**

- More healthcare options
- More security for single, working mothers and children
- Better support systems for these women
- More interactions between marginalised communities and authorities
- More support for indigenous small businesses
- More help and recourse for foreign workers

**Women's Body Control by Different Social Structures**

**Key points:**

- Women's covered bodies are not necessarily protected from harassment
- Class and social status affect the variation of body controls
- Women don't get to have reproductive rights
- Telling women that they should dress conservatively otherwise they may end up getting raped and this will lead to a pregnancy.



**Key conclusions/recommendations/suggestions for future actions (if any):**

- Reinforce the methods to raise awareness
- There is *no* penis, therefore it is not rape (definition of 'rape' in the law needs to be widened to include other acts)

**Women's Participation in Politics**

**Key points:**

- Family support important
- Fight the patriarchy
- Women held to higher standards than men – this is unfair!
- Some women defer to male voices
- Women candidates need winnable seats to join politics, it's a sacrifice for women, but it's a gain for man
- Women more personal and hardworking
- Women elected reps, more capable, more educated
- 'Bad' behaviour of men normalised
- Women's private and domestic life scrutinized

**Key conclusions/recommendations/suggestions for future actions (if any):**

- Keep up parliamentary women's caucus
- Political parties must allocate funds for women
- Implement quotas in political parties
- Husbands need to do housework
- Provide child care services

## Closing Circle

In the Closing Circle, each participant had the opportunity to say something in closing about the experiences they had throughout our Feminist Camp. Participants were not given a time limit, and the only guideline for this process was that everyone needed to give their full attention to whoever was holding the talking stick. Below are a few excerpts from a few of the participants who attended and a word cloud to summarise our entire closing circle.

“I think I have much to say, but I just wanted to say thank you to everyone that is here and for those who participated honestly and even to those who just wanted to listen in. I do that a lot as well. Thank you to the organisers for having such a wonderful methodology to conduct what we did this time around and I hope to see everyone again”

“I love the space that promoted the conversations that we had and many of them were interesting conversations. It was a liberating experience for me personally because I got to share my values and ideologies and also be challenged at the same time which I think is very important in the social movement and is something very important for us to think about the things going on in the world.”

“Firstly, thank you for making a space that allows me to participate in. It’s a great re-entry for me after being nine months away and I see a lot of ‘aliens’ in the Malaysian context. It is my first time being surrounded by a lot of feminists, but the one thing that stuck in my mind is that a lot of males in the NGO and progressive circles assume that we are all for feminism, but we don’t really realise how much the system benefits us and I think I am leaving this space with a new lens. I am also impressed to see people walk the values that you advocate for.”

“I had a really good weekend and it has helped fuelled my feminist fire even more. I am more loud and angry, but that is good. I learnt a lot about different topics that I didn’t know about before or topics that I knew about but never really explored into and I am just grateful that I came.”

“I thank everyone for your openness and your honesty. Learning your stories behind everything and getting to know you have made me realise that I work in a male-dominant area. It just dawned on me that I have been discriminated against and it is an interesting realisation for me. I think that there are a lot of women out there who share similar experiences and who think it is ok for them to be discriminated against. This space and camp couldn’t have been made possible if everyone did not come in with your openness and honesty, so thank you.”

Liberating **Enlighten** Tidak Menyesal  
 Useful **Create** Wonderful **Accepting** Delighted  
 Abnormal **Burn** Diversity **Honesty** Realize **Listen** Meaningful  
 Awesome Inspire **Change** **Kepala Boom** Openness **Awareness**  
 Inclusive **Share** **Empowering** No Judgements **Brilliant**  
 New Lens Rejuvenates **Bebas** Push

## Five Principles of OST (in English and Malay)

Whoever comes  
is the right  
people

Whatever  
happens is the  
only thing that  
could have

Wherever it  
happens is the  
right place

When it's over,  
it's over

Whenever it  
starts is the right  
time

Sesiapa yang  
hadir adalah  
orang yang betul

Apa jua yang  
berlaku itu lah  
yang sepatutnya

Di mana jua ia  
bermula adalah  
tempat yang  
sesuai

Bila saja ia  
selesai, ia  
selesai

Bila saja ia  
bermula adalah  
waktu yang  
sesuai



## Participants

Adeishvili	Lau Shu Shi	Rusaslina Idrus
Adriene Leong	Lee Wei San	Shafiqah Binti Othman
adrienne	Nancy Hong Yeow Yun	Hamzah
Aliah Ali	Noorlhuda Mohd Noor	Susanna George
Azida Khalid	Nur Fariza binti Zahrin	Suzaini Zaid
beng hui	Nur Hasanah Ahmad Akhir	Tan Ying Hui
Boon Kia Meng	Nur Hazwani Bt Husin	Tavleen Tarrant
Choo Wei Hoong	Nur Shifa binti Mohamad Asri	Teoh Hui Chin
Choong Yong Yi	Nurul Bahirah Binti Ilias	thency
Evie Gomez	Nurul Fatin Fakhriah Binti	Wong Pui Li
Jeannie Yap	Zulfahmi	Yeoh Bee Yen
Kang Zetty Anis	Pui Yan Wong	Yuhaniz Sazlin Mohd Aini
Khaili Sopian	Rayner Sylvester Yeo	
Laika Jumabhoy	Ruby Jusoh	

## Organising Committee



### 2015 Feminist Camp Organising Committee

From left: Susanna George, beng hui, Choong Yong Yi, Choo Wei Hoong, thency

## Acknowledgements

The Feminist Camp Organising Committee would like to thank the following people for the hard work and contribution to the production of the Book of Proceedings:

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