

GENDERING INTERNATIONAL RELATIONS in the ASIAN CONTEXT

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FOREWORD

All praise is due to God Almighty, by whose grace and blessings this book, *"Gendering International Relations in the Asian Context"*, has been completed and can now be presented to readers. This book is a scholarly effort to address the crucial role of gender in the field of international relations, especially within the rich and complex socio-cultural, political, and historical dynamics of Asia.

The completion of this book would not have been possible without the support and contributions of many individuals and institutions involved in the series of activities leading to its publication. We would like to express our deepest appreciation and sincere gratitude to Mr. Sato Yoji and all the advisory boards of the Eurasia Foundation (from Asia) for their generous funding and trust, which enabled us to carry out academic activities, discussions, and collaborative writing with scholars and practitioners deeply engaged in this field.

Our heartfelt thanks also go to the Leadership of Universitas Riau and the Faculty of Social and Political Sciences, Universitas Riau, for their institutional support, encouragement, and provision of facilities throughout the process. Their commitment and active involvement played a vital role in the smooth execution of this initiative.

We are equally grateful to all contributors (guest lecturer, writers, reviewers, and support teams) who dedicated their time, energy, and expertise to ensure the

success of this project. Without their active participation, this book would not have come to fruition in its current form.

Finally, we hope that this book will serve as a valuable resource, broaden perspectives, and provide insightful references for academics, students, practitioners, and all who are concerned with gender issues in international relations, particularly in the Asian context.

Pekanbaru, July 2025
Head of Department of International Relations
Faculty of Social and Political Sciences
Universitas Riau

Dr. Yusnarida Eka Nizmi, S.IP., M.Si.

PREFACE

It is with great pride and anticipation that I present this volume, "Gendering International Relations in the Asian Context", a timely and critical contribution to the evolving discourse on gender and global politics. As the Dean of the Faculty of Social and Political Sciences, Universitas Riau, I commend the scholars and contributors who have brought together diverse perspectives to challenge, enrich, and localize the understanding of International Relations (IR) through a gender lens rooted in Asian realities.

The study of International Relations has long been shaped by Western-centric narratives, often overlooking the distinct social, cultural, and political dynamics that characterize the Asian region. This book addresses this imbalance by placing gender at the forefront of IR analysis in Asia, offering insights into how power, identity, and representation intersect within global and regional political arenas. From state policies to grassroots movements, from conflict to diplomacy, the chapters in this book explore how gender informs and is informed by international dynamics in unique ways across Asian societies.

At Universitas Riau, we are committed to fostering critical and inclusive scholarship that reflects our region's complexities and aspirations. This publication not only aligns with that mission but also serves as a platform for emerging and established scholars to engage in transformative dialogue. I believe that this book will be a valuable resource for students, academics, policymakers, and practitioners seeking to understand international relations through more inclusive and context-sensitive approaches.

I extend my sincere appreciation to the editorial team and contributors for their dedication, and I hope that this work inspires further inquiry and collaboration in advancing gender-aware international studies.

Pekanbaru, July 2025
Dean of Faculty of Social and Political Sciences
Universitas Riau

Dr. Meyzi Heriyanto, S.Sos., M.Si.

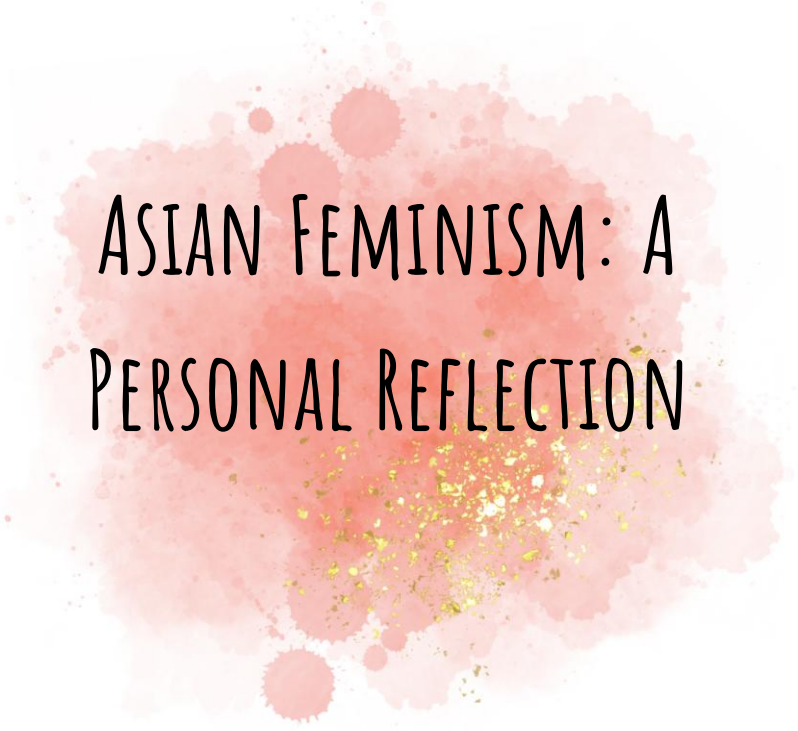
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CHAPTER 1



ASIAN FEMINISM: A PERSONAL REFLECTION

Ani W. Soetjipto

Universitas Indonesia



Asian Feminism: A Personal Reflection

Introduction

Asian women are rendered invisible in Western feminist theory when middle-class white women are presented as representing all women, and Black women are seen as representing all women of color. This essentializes the category of "women" as homogeneous and unitary. The invisibility of Asian women highlights a weakness of liberal feminist perspectives that fail to identify differences among women. The protest against white liberal feminism's exclusion of women of color has been powerfully articulated by Black American feminist scholar Kimberlé Crenshaw (1991) in her seminal work "Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color" who calls for an understanding and recognition of *"the difference that the difference makes"*.

In the context of feminist scholarship on intersectionality, "difference" refers not merely to gender differences, but to the intersection of multiple identities, encompassing gender, race, ethnicity, class, and sexual orientation. Postcolonial feminists, such as Chandra



Mohanty, critique Western feminism as "false universalism" due to its tendency to homogenize the experiences of women across diverse cultures and socio-economic contexts. This leads to Western feminism being perceived as hegemonic, imperialistic, and colonialist, imposing its own frameworks and concerns as normative while overlooking the complex realities and diverse forms of resistance in non-Western societies. Mohanty further urges Third World women to ally as 'imagined communities' communities that may possess divergent histories and social locations, yet are woven together by the political threads of opposition to pervasive and systematic forms of domination.

The politics of difference in feminism and the contestation of false universality are stimulating discussions within the Asian context. In a time when theories and discourses on feminism have seen significant development, deliberation on Asian feminism is crucial as part of a collective resistance to Western hegemony, de-imperialization, and decolonization. In this paper, I offer a personal reflection on the article by Chao Jun Chen (2007), in which she critiques the 'difference' of 'Asian women' under Western eyes and discusses the place of Asia in the multiculturalism and feminism debate. I will conclude by offering the concept of differentiated universalism as a foundational ground for Asian feminism.

Part One: Asian Women Under Western Eyes: Some Criticisms

Western feminist discourse labels and categorizes Asian women according to a series of cultural stereotypes: submissive, timid, shy, unenlightened, exotic, seductive, and available, and bound in historical Asian traditions an orientalist representation. Scholarship has extensively examined this orientalist representation of Asian women (see Mohanty, Russo, Torres ed., 1991). In *Women and Gender Relations: Perspectives on Asia*, Mann (2004) points out how Western feminist discourse has treated practices such as foot binding in China and widow burning (sati) in India as "dramatic signs of Asia's historical backwardness". In general, Western feminism's inclusion of Asian women as 'difference' categorizes them as 'Third World women'.

The main concern of this categorization of 'difference' poses critical questions: How is difference constructed? How does the difference designate the 'other'? And who defines the difference? The 'difference' of Asian women is constructed through discursive distinctions between 'us' and 'them'. This distinction functions as an 'othering' structure, in which 'us' becomes the liberator and 'them' becomes the victims awaiting liberation. This kind of epistemological structure establishes Western superiority, portraying Asian women as authentic victim subjects and non-feminist 'others'. The gap between 'us' (feminists) and 'them' (oppressed

women) creates the non-feminist 'other' in the construction of Western feminist subjectivity.

Other writers, such as Yoko Arisaka (2000) in her article "Asian Women: Invisibility, Location and Claim to Philosophy," analyze how Western discourse stereotypes Asians as carriers of certain Confucian virtues obedient to authority, happily resigned to the status quo, yielding to others. This stereotype also extends to Asian women, depicting them as obedient and quiet. The double marginalization of Asian women characterizes them as experiencing intersecting marginalization as women and as Asians, thereby attributing to them a notion of double submissiveness. This portrayal is laden with black-and-white dichotomous judgments and a generalized perspective, upholding a feminist universalism that warrants questioning. This renders their agency impossible, or at least an awkward exception to Asian womanhood. In other words, the categorization of Asian women as both stands in opposition to the categorization of 'feminist', suggesting the impossibility of 'real' feminist movements in Asia.

This kind of analysis should be re-made, reconceptualized, re-interrogated, and critically rejected, moving beyond the Western gaze and lenses. It invites feminist knowledge production and practice to reconceptualize the concepts of difference and universality. Scholars such as Amrita Basu and Kumari Jayawardena, for example, point out that Asian women

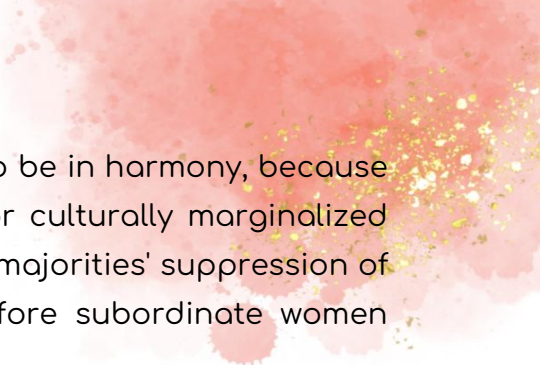


have actively engaged in struggles against patriarchy while tending to distance themselves from the labels of 'feminist' or 'feminism'. Jayawardena also highlights that women in Asia actively involved themselves in anti-colonial struggles and joined nationalist movements across Asia and Africa.

How do we decolonize and theorize Asian feminism? Is it a form of multiculturalism and a celebration of Asian culture? Is Asian feminism conditioned upon the total rejection of Western feminism? If so, does Asian feminism take the position of Asian women's subjectivity and agency at the price of global transnational feminist concerns? How do we deal with intra-Asian differences, and what difference do differences among Asian women make? To theorize Asian feminism and understand its nature, we may discuss it through the issue of multiculturalism and feminism.

Part Two: Asia in the Multiculturalism and Feminism Debate

The relationship between multiculturalism and feminism has been widely discussed. On the one hand, respect for cultural differences appears to clash with the protection of gender equality, because all cultures inherently harbor values, practices, and norms of gender inequality. In this regard, multiculturalism is considered to be in opposition to feminism. On the other hand,



culture and feminism appear to be in harmony, because cultural identity is essential for culturally marginalized women who challenge cultural majorities' suppression of minority cultures, which therefore subordinate women within.

Susan M. Okin (1999), in her book, questions whether or not multiculturalism is bad for women, and Chandran Kukathas (2001) questions whether or not feminism is bad for multiculturalism. The grand question we must answer is: 'are feminism and multiculturalism compatible with each other?' Can there be a happy marriage between multiculturalism and feminism, or is it unattainable? In dichotomous, either/or thinking, the question presents itself as multiculturalism vs. feminism. The question then becomes whether there is a possibility of multicultural feminism and of feminist multiculturalism. Theorization of Asian feminism is closely related to this debate. At one end of the spectrum, Asian feminism might be seen as an oxymoron; at the other, as a happy marriage between Asian culture and feminism.

Susan Okin's book received extensive responses from diverse scholars. To summarize and highlight the discourse and counter-discourse of Okin's publication, in brief, Okin bluntly launches an attack on multiculturalism in the name of feminism in particular, multicultural demands for group rights. She points out two important connections between culture and gender: 1) The domestic sphere, as the arena of women's subordination, is central in most cultures. 2) One of the main goals of most cultures



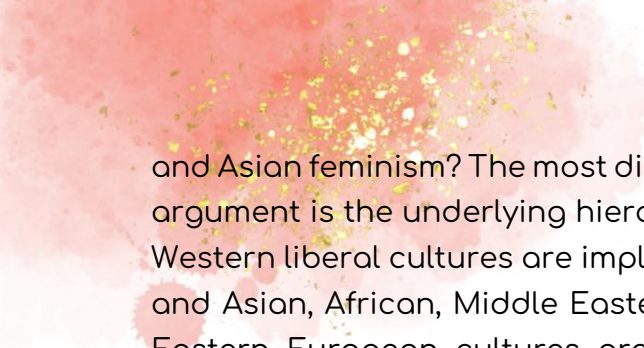
is male domination/control over women. In this argument, Okin recognizes that patriarchy is a global phenomenon and that many culture-based customs and norms function to control women and to render them men's subordinates. She admits that Western culture still practices many forms of sexual discrimination, but argues that from a feminist perspective, these cultures are more progressive than other cultures because Western culture at least guarantees women equal legal rights (liberal thinking).

Okin goes on to raise her objection to group rights, particularly those advocated by Will Kymlicka, a prominent advocate for multicultural group rights and her main subject of criticism. She argues that most cultures are patriarchal, and many (though not all) of the cultural minorities that claim group rights are more patriarchal than the surrounding culture. For Okin, 'minority group rights' are thus not part of the solution and in practice may 'exacerbate the problem'. Okin accepts multiculturalism as long as it does not undermine women's well-being. She even proposes a move toward more egalitarian multiculturalism, and explains that the major difference between Kymlicka and her is that Kymlicka takes a culture-first approach, while Okin prioritizes women's equality.

Okin has received sharp criticism from scholars who disapprove of her opinion. Leti Volpp (2000) describes the feminism vs. multiculturalism situation in

which feminism is presumed not to value the rights of minority culture, and multiculturalism is presumed not to value the rights of women. Volpp charges Okin with essentialism, tracing its origin to the history of colonialism and liberalism a depiction of the universal feminist subject and the use of binary logic. Ayelet Shachar (2001) offers a model of 're-universalized citizenship', meaning the state must support individuals in any conflict between individuals and minority groups, and cultural tolerance requires a strict non-interventionist multicultural policy on the part of the subject, allowing a formal right to exit. Oonagh Reitman (2010) has a similar view with Shachar regarding oriental universalism. Reitman offers two approaches: the 'choice approach' (the incompatibility model), which states that feminism and multiculturalism are incompatible and a person must choose between preferring feminism or multiculturalism; and the 'balancing approach' (the compatibility model), which views feminism and multiculturalism as compatible. In other words, Leti Volpp calls for constructive dialogue on the understanding that cultures are differently, not more or less, patriarchal, and that analyses of culture are themselves contextual. Ayelet Shachar proposes the joint governance approach, which functions as an alternative to the universalizing approach and promotes transformative accommodation of culture. Reitman suggests an alternative configuration of multiculturalism and feminism that highlights a definitional synonymy.

How does the debate on multiculturalism and feminism become relevant to analyze the Asian context



and Asian feminism? The most disturbing aspect of Okin's argument is the underlying hierarchy of culture, in which Western liberal cultures are implicitly ranked as superior, and Asian, African, Middle Eastern, Latin American, and Eastern European cultures are placed at the bottom. Okin's approach reflects the problematic view of culture critiqued by Uma Narayan (1997) in *Dislocating Cultures: Identities, Traditions, and Third-World Feminism*, where culture is treated as "*neatly wrapped packages, sealed off from each other, possessing sharply defined edges or contours and having distinctive contents that differ from those of other 'cultural packages'*" (p. 22). It is obvious that her view of Asian culture is only in negative terms (e.g., encouragement of rape victims to marry the rapist, tolerance for men murdering disobedient or adulterous wives, etc.). This depiction of Asian cultures, according to Uma Narayan, leads to the depiction of Asian women as non-feminist or victim subjects of Western feminism, thereby producing an orientalist trap. This hierarchical picture of culture portrays the Western world as civilized and progressive.

Challenging the assumption that feminism and feminist movements are Western inventions, many scholars have argued that feminism, in fact, has roots in other areas of the world (e.g., Jayawardena, Mohanty, Russo and Torres, Basu, Spivak, etc.). Not a privilege of the West, feminism is a global resistance to different forms of women's oppression in different contexts.

Part Three: Asian Feminism? Critical Reflection

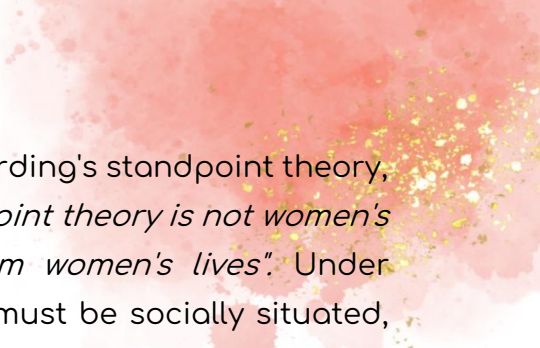
Can we have Asian feminism in an inclusive and affirmative manner that avoids the orientalist trap and reconciles intra-Asian differences among Asian women? Or, in other words, can we have Asian feminism out of many feminisms in Asia? The conceptualization of Asia is not a single concept. The 'Asia' category is too diverse to be treated as a unified category of geography, nation, identity, or a single set of cultural elements such as religions, ethnicities, languages, or traditions. Instead, it can be viewed as an 'imagined Asian community'. Thus, the concept of Asia is not only a geographical location but also a political concept, a cultural concept, and a value judgment in relation to Asian feminism. When we understand Asia as both a cultural-political concept and a measure of value judgment, our conceptualization of culture should not treat culture as a sealed package arranged in a hierarchy where Western culture is on top of Asian culture.

Discussions and literature on Asian feminism, therefore, are not monolithic. Some feminist writers pay attention to intra-Asian conflict as a result of Asia's colonial history for example, the difficulty of building women's solidarity in Japan and Korea due to colonial experiences. Other feminist writers from Vietnam focus on the complex amalgam of Confucian tradition, heroism during the war, national liberation, and how communism



and wartime conditions shaped and reshaped feminism in Vietnam. In China, the feminist movement was closely tied to the communist revolution, with women's liberation as a communist agenda. In India, the feminist movement was influenced by the country's struggle for independence. Indonesian feminism has a long and complex history advocating for gender equality and women's rights against cultural, social, and religious norms. It encompasses diverse perspectives, from those rooted in Islamic tradition to those aligned with progressive viewpoints. Chinese feminism or Indonesian feminism is neither a simple inheritance of Western ideas nor an indigenous project unrelated to Western feminism. Historical dimensions, colonialism, and ideological experiences, as well as feminist activities and women's movements, shape a country's social and political transformation.

The concept of differentiated universalism, which means that the achievement of the universal is contingent upon attention to difference, may serve as the ground for Asian feminism. Differentiated universalism may mitigate the tension between Asia and the West, as well as intra-Asian tension, hopefully making possible the building of feminist communities across differences. The concept is similar to discursive universalism that allows for differences. Asian feminism opposes a single global sisterhood dominated by Western feminism and also seeks to establish feminist solidarity across borders in scattered struggles against inequality.



Drawing from Sandra Harding's standpoint theory, *"What grounds feminist standpoint theory is not women's experiences but the view from women's lives"*. Under standpoint theory, knowledge must be socially situated, and some situations are worse than others in regard to knowledge production. While Asian feminists are not the *only* authentic actors of Asian feminism, they are in a better position to generate knowledge of Asian feminism. Differentiated universalism must include a universal moral commitment for equal participation and equal respect.

Intersectionality is relevant as it highlights the complex and nuanced ways in which Asian women experience oppression. To understand the impact of intersectionality on Asian feminism, it is essential to examine the intersection of different factors: gender, race, class, sexuality, religion, etc. Unfortunately, Susan Okin, in her analysis of feminism and multiculturalism, lacks in addressing the problem of the intersectionality of race, ethnicity, and colonialism that are actually very important in the study of culture, gender, and multiculturalism. These issues also raise criticism since Okin's analysis basically focuses more from the lenses of white women.

CHAPTER 2

GENDER AND SECURITY IN ASIAN CONFLICTS: CONFLICT, PEACEBUILDING AND POST CONFLICT

**Yusnarida Eka Nizmi
Rahmi Yulia**

Universitas Riau



Gender And Security In Asian Conflicts: Conflict, Peacebuilding And Post Conflict

Introduction

Walt (1991) and Baldwin (1995) emphasized that as the intensity of the nuclear arms race declined following the end of the Cold War, scholars of International Relations (IR) shifted their focus to issues referred to as “new security,” which include ethnic conflict, scarcity of natural resources, environmental degradation, uncontrolled migration, organized crime, international terrorism, and drug trafficking. Scholars such as Stores (1998) and Bigo (2000) highlighted that within this new security context, it is particularly relevant to analyze how policy elites struggle to design effective policies in response to these emerging threats. Meanwhile, IR theorists such as Buzan et al. (1998) and Huysman (1998) mapped how these threats could become elements within the process of securitization. Other scholars have also contributed to this discourse, including Relyea (2003), who explained in his publication how governments attempt to



levels, particularly as it disrupts their careers and critical social roles. Another profound impact of war experienced by women is the heightened exposure to personal violence and the increased risk of rape

CHAPTER 3

THE GLOBAL COMPACT FOR MIGRATION: WHAT COULD IT MEANS FOR INDONESIAN WOMEN AND THEIR GENDER RELATIONS?

Elisabeth Dewi

Parahyangan Catholic University



The Global Compact for Migration: What Could It Means for Indonesian Women and Their Gender Relations?

Introduction

Each year, a substantial number of Indonesian migrant workers seek employment abroad, contributing significantly to the national economy through remittances. According to the Indonesian Migrant Workers Protection Agency (BP2MI), 297,434 Indonesian workers were deployed in 2024, marking a slight increase of 0.11% from the previous year (BP2MI, 2024). The majority were placed through the private-to-private (P to P) scheme, with women comprising a dominant share of 67.69% (201,343 individuals). Indonesian migrant workers contributed significantly to the national economy, generating approximately USD 15.7 billion (equivalent to IDR 253.77 trillion) in remittances in 2024. This positioned labor migration as the second-largest source of foreign exchange reserves for Indonesia, following the oil and gas sector.

CHAPTER 4



NEGOTIATING GENDER EQUALITY IN INTERNATIONAL AGREEMENTS

Henny Rosalinda

Universitas Brawijaya

Negotiating Gender Equality in International Agreements

Introduction

In the 21st century, gender equality has emerged not only as a central tenet of international development but also as a critical component of diplomacy, peacebuilding, and the global human rights agenda. The imperative to achieve gender equality is embedded in numerous international frameworks, including the United Nations Sustainable Development Goals (SDGs), most notably Goal 5, which explicitly calls for gender equality and the empowerment of all women and girls. Far from being a peripheral concern, gender equality has increasingly been recognized as fundamental to achieving broader goals such as economic development, conflict resolution, climate justice, and good governance. However, the articulation and implementation of gender equality at the global level are profoundly shaped by the mechanisms through which international agreements are negotiated.

The negotiation of international agreements is a complex and multi-layered process that involves the convergence of diverse national interests, political

CHAPTER 5

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GENDER MAINSTREAMING IN FOREIGN POLICY AND INTERNATIONAL DEVELOPMENT PROGRAMS

Gena Lysistrata

Millenium Challenge Account Indonesia (MCAI) 2



Gender Mainstreaming in Foreign Policy and International Development Programs

Introduction

Women's meaningful participation in foreign policy and international development remains limited on a global scale. This underrepresentation extends across key domains, including politics and governance, diplomacy, and peacebuilding. Data from the 2024 Women's Power Index, published by the Council on Foreign Relations, indicates that over two-thirds of United Nations member states have never had a female head of state or government. As of the end of 2024, only 26 countries had a woman serving in either of these leadership roles (Robinson & James, 2025). In the areas of diplomacy and peacebuilding, gender disparities persist: between 1992 and 2019, women were excluded from 70% of peace processes as either mediators or signatories. Furthermore, in 2023, women constituted only 9.6% of negotiators, 13.7% of mediators, and 26.6% of signatories to peace and ceasefire agreements (Lazarour, Zamfir, &

CHAPTER 6

A large, irregular splash of red watercolor paint with gold glitter speckles, serving as a background for the chapter title.

GENDER AND DEMOCRATIC PARTICIPATION IN ASIA

Yessi Olivia

Universitas Riau



Gender And Democratic Participation in Asia

Introduction

Recognition of gender equality has become an international norm, mainly due to the adoption of the UN Charter and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). Furthermore, the Commission on the Status of Women (CSW), which falls under the auspices of the UN Economic and Social Council (ECOSOC), convened the World Conference on Women on Women, a significant meeting to discuss women's rights and ensure their fulfillment. At the fourth meeting of the World Conference on Women in Beijing in 1995, participants, comprising representatives from countries worldwide and NGOs, discussed 12 critical areas of concern related to women's issues, including education, health, and political participation. The result of the meeting was the Beijing Declaration and the Platform for Action (United Nations, 1995), which became a benchmark for what must be done to fulfill women's rights and achieve gender equality.

One of the recommendations of the Beijing Declaration is to encourage women's involvement in decision-making. Participants in the fourth Women's

CHAPTER 7



GENDER PERSPECTIVES IN DISPLACEMENT CRISES

**Umunnisia Hidayati
Arif Wicaksa
Purwasandi
Syahroni Alby
Tuah Kalti Takwa**

Universitas Riau



Gender Perspectives in Displacement Crises

Introduction

Over the past decade, the world has witnessed some of the most extensive and complex episodes of displacement and refugee crises, driven by armed conflicts, persecution, human rights violations, and environmental disasters. From the prolonged Syrian crisis in the Middle East, the Rakhine emergency in Myanmar, the Kashmir dispute and related conflicts, the Russia-Ukraine war in Europe, the civil war in Sudan, to the recent ethnic cleansing in the Occupied Gaza, we have witnessed the failure of global governance to uphold peace and security across regions, resulting in some of the most significant humanitarian displacements in contemporary history. According to data published by the United Nations High Commissioner for Refugees (UNHCR) in 2023, there were approximately 108.4 million forcibly displaced individuals globally with Asia and the Middle East, in particular, has been the epicenter of several of these protracted crises (UNHCR, 2023). The latest statistics from the UN OCHA (2025), as of March 2025, an estimated 308 million people in 73 countries are in need of humanitarian assistance (UN OCHA, 2025).

CHAPTER 8



SOGIESC DIVERSITY IN CLASSROOMS

**Diah Kusumaningrum
Dhania Salsha Handiani**

Universitas Gadjah Mada



SOGIESC Diversity in Classrooms

Introduction

As I (diah) look at the students sitting across my desk, I notice how the classroom has become way more diverse than how it was when I was a student. Back then, everyone dressed “as formally instructed” by the university (no T-shirts, no blue jeans, no shorts, no sandals, no hats, no showing of belly buttons and tattoos, no tongue/nose/body piercing) and, more importantly, “as informally instructed” by gender norms (skirts for women, trousers for men; light makeup for women, no make up for men; earrings for women, no earrings for men). Also, there was a forced decorum in showing affection to one’s significant other—a decorum that is not just rooted in modesty, but in heteronormativity.

Nowadays, students express themselves more freely through clothings and make-up, often defying “formal university instructions” and “informal gender instructions.” They are also more at ease in choosing who they love and how they show affection. While I still lightly cringe at students wearing pajamas to classroom (knowing how much thought and effort they put when

CHAPTER 9



WOMEN AND ENVIRONMENTAL ACTIVISM IN ASIA

Umi Oktyari Retnaningsih

Universitas Riau



Women and Environmental Activism in Asia

Introduction

Among seven continents in the world that are Asia, Africa, North America, South America, Antarctica, Europe, and Australia where Asia is the largest continent by both land area and population. China, India, and Indonesia contribute the first, second, and fourth most-populated countries in the world. Asia counts 4.75 billion of the world's 8 billion-person population in 2022 (World Population Review, 2025 and Worldometer, 2025).

The more people the more consumption, waste, and pollution. Water, energy, and raw materials needs as well as the pollution increase significantly which can lead to water contamination, air pollution, and other environmental issues. Rapid population growth contributes to higher waste production, including sewage, pollution, and carbon emissions. The phenomena can result in air and water pollution, deforestation, and faster depletion of natural habitats, resulting in biodiversity loss. Several Asian countries are still struggling with food insecurity, poverty, and civil strife (Rao, 2024). Global environmental problems are not



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Diah is an assistant professor at the Department of International Relations, Universitas Gadjah Mada. Her teaching and research interests revolve around gender justice, nonviolent resistance, and everyday

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With the support of the Global Campus Network for Violence Prevention, diah and her colleagues co-designed participatory gender audits in higher education institutions, assessing how gender just the curricula, classroom activities, extra-curricular activities, student dormitories, and office management at universities are.

Diah is the recipient of the 2020 Peace Research Grant from the International Peace Research Association Foundation and the 2023 Global South Feminist Scholar Award from the International Studies Association.

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In Damai Pangkal Damai, she works closely with a number of women human rights defenders to shed light on the role of women and gender minority groups in nonviolent

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Her familiarity with SOGIESC diversity, especially in the Global South, is further consolidated by her experience conducting the GEDSI Subnational Situational Analysis in South Sulawesi, alongside collaborations with the transgender madrasa in Yogyakarta.

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GENDERING INTERNATIONAL RELATIONS in the ASIAN CONTEXT

What happens when the traditional, Western-dominated lens of International Relations (IR) is disrupted by voices from the margins especially those shaped by gender and rooted in Asian realities? *Gendering International Relations in the Asian Context* offers a bold and necessary reimagining of IR by centering gender as a critical axis of analysis in the Asian region. In a field historically shaped by state-centric and masculinist paradigms, this volume breaks new ground by weaving together narratives that highlight the lived experiences, struggles, and agency of individuals and communities often left out of global political discourse. Across nine thought-provoking chapters, scholars and practitioners explore how gender intersects with power, identity, and diplomacy in the uniquely complex and diverse socio-political terrains of Asia. From deeply personal reflections on Asian feminism, to incisive critiques of peacebuilding processes and foreign policy, the book examines how women navigate the intersections of conflict, migration, displacement, development, and environmental justice. Whether unpacking the gendered dimensions of international agreements, evaluating gender mainstreaming in development programs, or interrogating democratic participation and SOGIESC diversity in classrooms, this book insists that gender is not a peripheral issue in IR, it is central to understanding how the world operates. Far from being just a regional study, *Gendering International Relations in the Asian Context* challenges scholars, students, and policymakers alike to reconsider the foundations of the discipline. It invites readers to ask: What does it mean to theorize IR from the Global South? And what new possibilities emerge when we let gender lead the way?