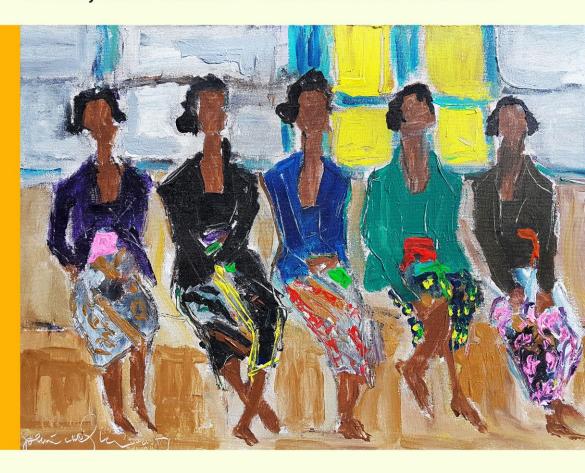
Salasika

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Media Campaign Advocacy Supporting Indonesian Ianfu Survivors: A Postfeminist Perspective

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ABSTRACT

Ianfu was a system of sexual slavery during the Japanese occupation in Indonesia on 1942-1945. This study aims to analyse ianfu from a Postfeminism point of view. Ianfu is one of the unresolved historical facts in Indonesia. It is hoped then that more people will know about ianfu. The method used in this study is Literature Study, where data collection is directed at searching for data and information through reading both printed and electronic documents. The results of this study indicate that even though the Japanese government have been found guilty in the International Court of Justice in The Hague of the Netherlands for war crimes, they still haven't officially apologized to the ianfu survivors in Indonesia.

KEYWORDS: Ianfu, media, postfeminism

INTRODUCTION

Ianfu was a system of sexual slavery during the Japanese occupation of Indonesia in 1942-1945. In Indonesia, about 22.000 girls were forced to be ianfu, while the total number of ianfu in Asia Pacific was around 200.000. They were victims of war and Japanese sexual slavery who currently seems to be covered up by Japan and its colonial countries. including Indonesia.

This paper was composed because Ianfu is one of the Indonesian unresolved historical events. Moreover, the Indonesian government does not seem to support the Ianfu movement, which demanded an apology from Japan to the victims (Bastam, 2017). Besides

that, this paper aims to tell more people about the history of Ianfu. This paper will discuss the theoretical framework, namely postfeminism, case explanation, analysis, and conclusion.

METHOD

This study uses a case study method through a literature review. A literature review is an in-depth specific study of a environment, and situation allows revealing or understanding of a thing. The literature study is a data collection method that is directed to the search of data and information documents, through including written documents, photos, images

and electronic documents that can support the writing process.

THEORETICAL FRAMEWORK

Post-feminism, also known as post-modern feminism, is an ideology or movement that depicts contradictions in feminism, especially the second and third wave of feminism. Postfeminism is also widely referred to as the third wave of feminism movement in which discourse plays an important part of the movement's strategy.

The term postfeminism appeared in an article in 1920. It was used to describe a pro-woman but not antimale stance that celebrated the success of the first wave of feminism gaining suffrage. The next definition of postfeminism refers to the celebration of the death of feminism which was marked by the achievement of the goals of the second wave feminism in the 1970s so that these goals were no longer relevant in the 1980s. Postfeminism itself shows a movement in the context of freedom from ideological shackles of the previous feminist movement. To sum up, postfeminism has actually deconstructed the whole understanding of feminism that had existed before.

The post-feminist movement itself seeks to destabilize and deconstruct patriarchal ideology and the life of a phallocentric world society, replacing it with a new, more fluid order in which women can express and actualize themselves without any shackled structural barriers. It is this awareness of differences that eventually gave birth to a new feminist movement, namely third wave feminism or

feminism. postmodern Helene Cixous. French Postmodern feminist figure, stated that so far there has been an established way of thinking and writing for men based opposition binary 2010). According to Cixous, what happens is that women exist in a world that has been defined by men in the rules that have been set by men. Men then become self and women become other. Thus, the purpose of the postfeminist movement is very different from the previous feminist movement.

Postfeminism no longer aims to pursue equality because, in this sense, the existence of men is still taken into account. On the contrary, postfeminism aims to make women meaningful because they should have meaning. Postmodernism or poststructuralist thoughts in the postfeminist movement no longer focus on the classic issues of how women become equal to men: instead, it focuses on the issue of how justice can be achieved by "difference" itself, and questions why women should be the same as men although they are different. The branch of postfeminism thinking focuses on discourse about the body. Postfeminism itself looks more at women who are free to take action, not determined by men or larger societies. In general, the main focus of postfeminism is to say that the struggle carried out by feminism is obsolete.

In general, the main argument in postfeminism that is the organizational the structure of movement that uses the label of feminism has proven ineffective. Problems regarding women did not find a significant solution in the development of feminist protests. Departing from claims to the failure of feminism, postfeminism appears to offer a different argument from feminism. Women do not have to be outside the patriarchal structure to fight, but they move up in an oppressive system. Postfeminism ideologically sees that the women's movement should not be destructive in using political movements, but exploiting the nature of femininity which is imagined as the gentle qualities possessed by women.

The term postfeminism is used to describe a reaction to contradictions and absences in feminism, especially second-wave feminism and thirdwave feminism. The ideology of postfeminism is recognized by its contrast with existing or previous forms feminism. Some postfeminism strive for the next stage in gender-related progress, and as such are often understood as supporting societies that are no longer defined by rigid gender roles and expressions. A postfeminist is a person who believes in promoting or embodying one of the various ideologies that emerged from feminism in the 1970s, either for or against the classical feminism.

Post-feminism approach offered by Ann Brooks (1997) in a "Post-feminism: entitled Cultural Theory and Feminism, Cultural Forms". According to her, if a feminist approach is developed from postmodern thought, it will tend to question the ideological process that places men and women separately, opposite, categorized, and possibly, at the same time trying to undermine thinking about the subject of autonomy (gendered or not) as a whole, thus making the development of the whole range of encompassing metatheories impossible. From this explanation, it can be seen that the impact of the emergence of postfeminism is that the feminist movement is not only a women's movement in solidarity with women but also a men's movement in solidarity with women.

Besides postfeminism in general, there is Angela McRobbie's theory of Postfeminism. Born in 1951 in England, she is a British cultural theorist. Angela completed postgraduate degree the at University of Birmingham. After graduation she taught in London eventually and taught at Loughborough University. She is currently working a Communications Professor at Goldsmiths University London. Her Media Theory is very well known and will be further discussed. Angela McRobbie's media theory encompasses media, namely media circulation and virality, fighting movement disconnection, human rights campaigns via click-activism, click-activism via 2012). However, (Manoraj, article will focus on online media (media circulation and virality), human rights campaign via clickactivism, and click-activism petition.

Online Media (Media Circulation and Virality)

Online media is a general term for forms of telecommunications and multimedia-based media. In general, online media can be interpreted as a means of communication that is presented online on the internet, including websites and applications. The examples of online media are WhatsApp and Telegram. In a

general sense, online media can also be interpreted as any type or media format that can only be accessed via an internet connection, containing text, photos, video, and audio. Meanwhile, according to Syamsul M. Romli (2012), online media can specifically be interpreted context of the mass media, communication namely cyber media or news sites.

The online media has six characteristics. First. Multimedia. which means being able to load or present news or information in the form of text, audio, video, graphics and images simultaneously. Second, Actuality, which contains actual information because of the ease and speed of presentation. *Third,* Speed, which means that when the news is uploaded, it can be directly accessed bv everyone. Fourth, Update, meaning that updating information can be done faster, both in terms of content and editing, such as typos or spelling errors. *Fifth,* Broad capacity, that meaning web pages accommodate very Sixth. manuscripts. Flexibility, meaning that the loading and editing of manuscripts can be done anytime anywhere; besides. publication schedule can be anytime and any time.

Meanwhile, media circulation or the physically printed media that actually reaches the reader's hands, either through sales or free shipping, is the true market size of a print media title. Virality can be defined as a term commonly known as "going viral" which refers to new videos, tools, apps, content, products, software programs, games, or the online-based items that generate up to thousands or millions of views from people who use the product or service (Gie, 2021).

Angela McRobbie did most of her research on the magazine industry and its content. She focuses on how gender is represented in various media. According to her, the media ultimately influences how we as humans must act on what can be what and cannot (Sivantharajah, 2012). Indirectly, the media finally "socializes" society into their respective gender roles. In the end, it shows that humans behave as the media tells them how to behave properly and what to do with their lives. Angela McRobbie (2004) has argued that men and women are described differently by the media. For example, men are definitely portrayed as masculine, aggressive, strong, etc. On the other hand, women must be described someone who is gentle, must always submit to men, and work housewives (taking care of children, cleaning the house, etc.).

Human Rights Campaign via Click-Activism

Human rights campaigns can be carried out through click-activism. Etymologically, the word *campaign* comes from the Latin word campus or campania, which means field. Besides being interpreted as field, it is also related to the terms *champion* and *champagne* (London Evening Standard Online, 2011). Related to its origin, campaign a interpreted as a complete and planned series of actions carried out to achieve certain goals, both in public relations, income generation, improvement, quality safety standards, etc (Prawiro, 2020). In addition, in general, a campaign can

be interpreted as a series of planned communication efforts and actions to get support from a large number of audiences, carried out by individuals or groups of people in an organized manner through a decision-making process and within a certain period of time.

Meanwhile, according to Law article 1 paragraph 26 no 10 of 2008 campaign can be interpreted as an activity carried out by election participants to convince voters by offering a vision, mission, and programs offered by candidates for election participants. According to Antar Venus (2004), there are three functions of the campaign, namely as a *means of information* that can change people's mindsets, as a campaign organizer to achieve goals by raising public awareness and opinion on certain issues, as business development by persuading audiences to buy marketed products, and to build a positive image of campaign participants.

Based on the Indonesian dictionary, Kamus BesarBahasa Indonesia (2021), human rights are that are protected internationally (the United Nations Declaration of Human Rights). For example, there are the right to life, right to freedom, right of ownership, and right to express opinions. Meanwhile, according to the Law of the Republic of Indonesia No. 39 of 1999, human rights are a set of rights inherent in the nature and existence of humans as creatures of God Almighty and are His gift that must be respected, upheld, and protected by the State, Law, Government, and for the everyone honor protection of human dignity. In addition, Soetandyo Wignjosoebroto (as cited in Zulfikar, 2021) also

interpreted that human rights are inherent in every born human.

Click-Activism is one type of slacktivism which means the practice of supporting political or social goals by using social media or online petitions, marked by involving an effort or commitment (Gert Cornelissen, 2013). Slacktivism is divided into five types, namely Clicktivism, Charity, Purchase of goods as a form of charity, Politics, and Sympathy.

First, Clicktivism is any internetbased forms of slacktivism such as signing online petitions. The idea behind clicktivism is that social media allows a quick and easy way to show support for an organization (Cabrera, 2017). Clicktivism itself can also show the success of a campaign by seeing how many likes it receives. People's actions by liking photos on social media or clicking on petitions are themselves symbolic because they show that certain people are aware of the situation and show other people the opinions and thoughts they have about certain things. The phenomenon of clickactivism is a new pattern in social media, where we can petition a person or a policy carried out by an agency (Prasetyo, n.d.). In Indonesia, an example is in 2014 when singer Glenn Fredly once started a petition with the hashtag #SaveAru. This petition asked for the cancellation of the Aru Islands from being used as a sugarcane plantation. Finally, the petition was approved and Zulfikli Hasan, the Minister of Forestry, confirmed that he would approve the release of hundreds of thousands of hectares of protected forest.

Second, charitable slacktivism is an act of supporting a cause that requires effort on the part of the individual. The examples are posting social media statuses that support a cause, liking an organization's cause on social media, tweeting or retweeting a charitable organization's request for support on Twitter, signing an online petition, and uploading videos on Youtube for a cause.

Third, charity as a by-product of purchasing the product. This action is an action where buying a product that highlights support for a particular purpose. The proceeds of the purchase of the item will be used for that purpose. Usually the proceeds from the purchase of these goods will be donated to various foundations that help people in need (for example, those affected by natural disasters, covid-19, etc.).

Fourth, political Slavicism. Some forms of slactivism have political goals such as gaining support for a presidential campaign or signing internet petitions aimed at influencing government action.

Fifth, Sympathy Slactivism. This carried activity is out where community users like posts that support a cause or show support to people in need. An example of sympathetic slacktivism the is Swedish newspaper Aftonbladet's campaign "Vi Gillar Olika" which means "We Love Differences". This campaign was carried out to fight xenophobia and racism in Sweden in 2010.

From the above explanation it can be concluded that the Human Rights (HAM) campaign via click-activism is a series of planned communication efforts and actions to protect the rights inherent in human through social media or signing an online petition to show support.

Click-Actvism via Petition

According to Kamus Besar Bahasa *Indonesia* (2021), an online petition is an official application letter to the government. According to Lindner and Riehm (2009), a petition is a request to a public authority, usually written by a government institution or parliament. As explained above clicktivism is used to describe internet-based forms of slacktivism such as signing online petitions. The idea behind clicktivism is that social media allows a quick and easy way to show support for an organization (White, 2010). Clicktivism always uses social media to show support. Apart from using social media, this phenomenon can also use online petitions.

Unsilencing the Ianfu Case: Case Explanation

As explained above, the case that I will use is ianfu activism Indonesia. Before discussing the case, we should first understand what activism is and what ianfu is. According to Kamus Besar Bahasa Indonesia (2021), online activism can be interpreted into three things, namely the activities of activists, doctrines that emphasize the need violent actions to achieve political goals, and the flow of expressionism which holds that drama must be able to find realistic solutions to social problems.

Ianfu is a system of sexual slavery during the Japanese occupation of Indonesia in 1942-1945. According to

from merdeka.com, data the number of women involved in Ianfu in Indonesia was around 22,000, while the total number in Asia Pacific was around 200,000. The ianfus here were girls who were still young, even much younger than students, and when compared to nowadays, they women elementary to high school children-girls ranged from 9 years to 19 years. The youngest ianfu during the Japanese colonial period was Mbah Sri Sukanti: she was forced to become an ianfu when she was 9 years old. Usually the girls were coerced and directly taken from their parents or tricked with the promise to become a showman, get school scholarships, or get high paying jobs. However, in reality, that was just a hoax. They were then made sexual slaves by Japanese soldiers during the colonial period. In addition to Indonesia, ianfu also occured Korea, Philippines, China, and other Japanese colonized countries.

The ianfu survivors later after being freed from Japanese colonial usually experience will physical, psychological, and social (Hallatu, 2015). suffering physical suffering experienced by the survivors was that they were forced to serve 10-20 Japanese soldiers every day. In addition, they would also experience physical violence while serving Japanese soldiers and civilians. As a result there were several survivors who suffered injuries on their bodies, especially in their reproduction organs. Moreover, these survivors experienced physical disabilities and were unable to have children because they were forced to have abortions. Next, the psychological suffering was having to endure the shame of sexual violence they experienced in the past and never having the courage to tell others about what happened to them. Socially, people did not want to accept them back because they were considered to belong to the Japanese military female sexual gratification. Many people did not understand that they were victims, survivors of forced sexual slavery for years.

From the impacts experienced by the ianfu survivors above, their demands are to obtain an apology from Iapan for the crimes committed during the colonial period in Indonesia (Bastam, 2017). This demand is important considering that Japan itself has never stated directly to apologize to its colonial countries for crimes against humanity that committed. In addition, ianfu survivors demand social assistance from the Indonesian government because thev currently living in extreme poverty and suffer as victims of slavery. Besides. Ianfu survivors are also campaigning to ensure that what happened to the survivors does not happen to other women around the world. These demands are currently being pursued by activists who support the survivors. Therefore, to represent the demands of the ianfu survivors, there is an international yellow butterfly symbol.

The yellow butterfly is more post-ianfu intended for the generation, namely, the current generation that do not know much about the suffering and cruelty of Japanese colonialism (Darmastuti. 2019). symbol The has meanings. First, the butterfly itself never stops living. It undergoes a metamorphosis. Thus, it is hoped

that the spirit of ianfu to demand rights and encourage the protection of women, especially girls, will always exist and will not die. In addition, the butterfly symbolizes the struggle of the ianfu to get justice, which will never stop being fought for from generation to generation. Then, the yellow color means hope. The survivors will never stop hoping and always believe in changes for the better in the future. In addition, the symbol can be interpreted as a support for Ianfu survivors who never give up even though they are now very old, still struggling to demand justice. This symbol also represents the dream of ianfu survivors to escape and fly away from the violence they experienced.

The first ianfu who dared to speak in public about sex slavery during the Japanese colonial period was Mbah Tuminah. She testified in 1992 that the Japanese soldiers' crimes in Indonesia occurred in Java and happened to girls. After Mbah Tuminah dared to testify, many other ianfu survivors dared to expose the crimes. When Mbah Tuminah died. her fight followed by Mbah Mardiyem or better known among the Japanese soldiers as momoye (Redaksi Jurnal Perempuan, 2016). Mbah Mardiyem was born in Yogyakarta around 1929. His father worked as a small servant of a Yogya nobleman, namely KRT Tumenggung) (Kanjeng Ratu Survataruna. Although her father's income was small, her family was still classified as a wealthy family. Her mother died while giving birth to her at the age of only seven months of pregnancy, so therefore Mardiyem never Mbah mother's love. She also never knew

brother when her had died. However, she still has three other brothers, namely Jainem, Kardiyem, and Ngatini. Even so, she still felt very happy because her father freed his children to play with male friends, even though at that time the patriarchal culture was very strong. Girls were not allowed to play with boys. His father also taught her to be steadfast and concerned in dealing with life.

Therefore, when her father died when she was only 10 years old, she was very sad. After his father died, she was cared for by her uncle, a Haji named Wak Dul. Her uncle held to the noble values and customs of Java, and she did not feel free and finally decided to live independently by becoming a courtier at Ndoro Mangun's house. The employer where she worked was very good because she gave her the freedom to practice singing after work. It was at this time that she got to know Soerip, a keroncong singer who invited her to practice singing at Notoprajan. When she was 13, Japan had begun to occupy Indonesia, but she still had the same dream, which was to become a stage singer. When she heard that Japan had job vacancies for women employed as restaurant waiters and show performers, she immediately applied. It turned out that the job vacancy was just a hoax. Instead of being a showman, she was instead made an ianfu.

Mbah Mardiyem was the one who traveled the world to fight for ianfu survivors to get iustice and demanded the Japanese government to apologize officially and personally and provide compensation to female ianfu survivors. The result of her Decision fight was the of 4

December 2001 of the International Court of Justice in The Hague of the Netherlands against war crimes. The result of her ruling was that Japan's Emperor Hirohito and other senior Japanese officials were found guilty. They were guilty of the slavery that occurred to about 200,000 Asian women, from China to South Korea, including voung women during the Indonesia Japanese occupation during World War II, 1942-1925.

Even though the Japanese government has been found guilty, the Japanese government still has not done anything and in the end the ianfu survivors have to survive from the donations of sympathetic volunteers. In addition, they have to withstand the judgmental attitude of society. Besides, during the Japanese colonial period there was also the youngest Ianfu in Asia Pacific named Mbah Sri. Her full name is Elizabeth Sri Sukanti. She was born in Gundih village, Purwodadi, Central Java. She was the 11th child of 12 children from a wedana named Sudirman and Sutijah. Mbah Sri was kidnapped by two Japanese soldiers when she was 9 years old early in 1945. Then, she was taken by the Japanese army to the Papak Building which was not far from his village. She was forced to serve the lecherous lust of a Japanese officer named Ogawa. The Papak building itself was located in Geyer Village, Geyer District, Grobogan Regency, with an area of 338.5 square meters. Initially this building was built to be used as headquarters of the Dutch army in 1919. However, during the Japanese occupation, this building converted into a headquarters for the Japanese army and also a place for girls who were forced to serve the desires of the Japanese soldiers. After the Japanese armv 1953, Indonesia in the Papak Building was then taken over by Perum Perhutani as the official residence of the KPH Gundih Administrator. Finally, since then the Papak Building has not been repaired.

Case Analysis

The Ianfu problem in Indonesia began to be revealed when Mbah Tuminah testifyied about sex slavery during the Japanese occupation of Then in 1993. five Indonesia. **I**apanese lawvers who were members of the Neihibenren (Association of Japanese Lawyers Advocates) gave a message to the Indonesian Minister of Social Affairs, Inten Suweni, to search for all Ianfu survivors from Indonesia. then. non-governmental organizations activists and women's rights in Indonesia have started to participate in fighting for the fate of Ianfu survivors in Indonesia. After the ianfu case began to spread among the public, legal aid institutions in Indonesia, which are members of the Indonesian Jugun Network (JAJI), Ianfu Advocacy which was founded on October 28, 1970, began working to register Ianfu survivors in Indonesia.

Defenders of women's rights in Indonesia such as Governmental Organizations and Legal Aid Institutes (LBH) become more enthusiastic. The final result noted that there were 1156 Indonesian women who had been forced to join Ianfu and had reported their cases to the Yogyakarta Legal Aid Institute. In the end, the Japanese government initially thought that the Ianfu problem was a dark history that had to be eliminated. Therefore, the Japanese government formed an organization called the Asian Women's Fund (AWF) in 1995 aiming to help the Ianfu victims including in South Korea, China, Taiwan, the Philippines, and Indonesia.

Although Indonesia has formed an advocacy network to seek justice related to ianfu cases, this struggle feels less frontal and less massive because it only comes from a handful of Indonesian people and lacks support from the government (Kristi, 2016). In Indonesia, assistance provided by AWF was accepted openly but without any pressure to formally apologize or take international legal settlements (Radityo, 2015). The Indonesian government also seems to have closed the Ianfu case in Indonesia by staying silent after receiving the compensation funds. The struggle of the activists to support the survivors to be stopped government Indonesian because it had received funds from Japan for the construction of nursing homes in several parts of Indonesia.

Therefore, it can be seen that those involved in fighting for justice for ianfu survivors are no longer distinguished between men and women. Even more, now the issue of feminism has become common and is no longer a specific issue for women. Therefore, according to Julia T. Wood, the characteristics of the postfeminist include first, its solidarity with the differences that occur in women. These differences include class. race, sexual orientation, physique, taste, etc.

Second, the willingness to build positive coalitions and relationships with men's camps or other groups who are equally against However, restraint. the "coalition" and "close relationship" are not meant to be interpreted as a willingness to work for the sake of the men even if it is just to conform to that camp. *Third*, The desire to apply theory in daily practice. Postfeminists see that the law is no longer a question of race and gender. However. some women minorities are still experiencing legal injustice somewhere. There is always a gap between theory and practice. Fourth, there is a belief that the greatest power is in a concrete local situation. Fifth, focus on the goal, namely the achievement of the demands of the survivors through various internet-based social media. example is celebrating An International Ianfu Day on August 14th. Usually this event is filled with painting exhibitions, discussions, dance performances, and others.

Introducing History of Ianfu for Indonesian Students

The solution to this ianfu case can be seen from the perspective of class, gender, and sexuality. From a class perspective, the solution is that there is a need for solidarity between lower-class and upper-class women. Meanwhile, if viewed from a gender perspective, holding learning sessions about gender for men and women is necessary. In addition, this solution can also be seen from the perspective of sexuality, where there is learning about sexuality for both men and women. There is also protection for Ianfu survivors.

Then, the program I offer is *first*, the need to create a joint campaign social media involving through women's and men's groups in all classes to build awareness together to support ianfu survivors. The form of this promotion is through posters and short videos uploaded on social media. The goal is to build class solidarity on the issue of ianfu. Second, conduct lessons on gender for men and women, especially college student groups and students, to build awareness about the history of ianfu in the feminism and sexuality movement. The goal is to introduce the issue of ianfu and feminism to students and students. The form is a group discussion college students between students.

CONCLUSION

Ianfu was a system of sexual slavery during the Japanese occupation of Indonesia in 1942-1945. In Indonesia more twenty-two thousand girls were forced to become Ianfu, while the total ianfu in Asia Pacific was hundreds of thousands of girls forced into sexual slavery. These ianfu survivors began to speak up after Mbah Tuminah began to reveal to the Indonesian and Japanese public that she was an ianfu survivor. This recognition fosters solidarity women across classes, between sexualities. genders, and That solidarity prompted the emergence of a decision on December 4, 2001 from the International Court of **Iustice** in The Hague, the Netherlands against Japanese war crimes, and that Japanese Emperor Hirohito and other senior Japanese officials were found guilty of sexual during slaverv the Japanese occupation of Asia, from China to Korea, including South young women in Indonesia.

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ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peerreviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

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SJ aims to provide academic literature which is accessible across disciplines, but also to a wider 'non-academic' audience interested and engaged with social justice, ecofeminism, human rights, policy/advocacy, gender, sexualities, concepts of equality, social change, migration and social mobilisation, inter-religious and international relations and development.

There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

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