

Intersectional Approach by Youth Feminist Activism “Girl Up” in Spreading Gender Equality Values in Southeast Asia (Indonesia, the Philippines, and Vietnam)

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Article History

Received : 2023-02-10

Revised : 2023-06-12

Accepted : 2023-07-23

Published : 2023-08-29

Keywords:

New Social Movement, Intersectional Feminism, Girl Up, youth, Gender Equality

Abstract: The feminist movement led by adolescent girls constitutes a new type of social movement striving for a revolution of anti-patriarchy society. This type of new social movement centers on instilling gender equality values at the grassroots level by promoting gender mainstreaming in every aspect of society. Guided by an intersectional feminist approach, Girl Up as a global initiative, adopts an inclusive approach that acknowledges the multifaceted struggles faced by girls, women, and marginalized communities with varying identities. This study seeks to elucidate the role of Girl Up in Southeast Asia, specifically in Indonesia, the Philippines, and Vietnam, in disseminating gender equality values through an intersectional feminist approach. The research draws upon the concepts of New Social Movement, Intersectional Feminism, and the "Girl Effect" and "Girl Power" discourses within International Development to uncover how Girl Up employs intersectional approaches in Southeast Asia to promote gender equality values within its domain. Using a qualitative descriptive methodology, the researcher combines literature analysis and interviews for data collection. The study reveals that Girl Up's feminist activism in Southeast Asia still concentrates predominantly on addressing local and national requisites and has yet to forge a robust regional network. Nonetheless, Girl Up effectively embraces an intersectional approach, thereby endorsing global frameworks and Sustainable Development Goals (SDGs) in its pursuit of gender equality.

Abstrak: Gerakan feminis yang dipimpin oleh remaja perempuan merupakan jenis gerakan sosial baru yang berjuang untuk revolusi masyarakat anti-patriarki. Jenis gerakan sosial baru ini berpusat pada penanaman nilai kesetaraan gender di tingkat akar rumput dengan mempromosikan pengarusutamaan gender di setiap aspek masyarakat dan dicontohkan oleh inisiatif global Girl Up di berbagai negara sekitar. Menggunakan pendekatan feminis interseksional, Girl Up sebagai inisiatif global, mengadopsi pendekatan inklusif yang mengakui perjuangan multifaset yang dihadapi oleh anak perempuan, perempuan, dan komunitas terpinggirkan dengan berbagai identitas. Studi ini berusaha untuk menjelaskan peran Girl Up di Asia Tenggara, khususnya di Indonesia, Filipina, dan Vietnam, dalam mensosialisasikan nilai-nilai kesetaraan gender melalui pendekatan feminis interseksional. Penelitian ini mengacu pada konsep Gerakan Sosial Baru, Feminisme Interseksional, dan wacana "Girl Effect" dan "Girl Power" dalam Pembangunan Internasional untuk mengungkap bagaimana Girl Up menggunakan pendekatan interseksional di Asia Tenggara untuk mempromosikan nilai-nilai kesetaraan gender dalam domainnya. Menggunakan metodologi deskriptif kualitatif, peneliti menggabungkan analisis literatur dan wawancara untuk pengumpulan data. Studi ini mengungkapkan bahwa aktivisme feminis Girl Up di Asia Tenggara masih berkonsentrasi terutama pada pemenuhan kebutuhan lokal dan nasional dan belum membentuk jaringan regional yang kuat. Meskipun demikian, Girl Up secara efektif merangkul



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pendekatan titik-temu, dengan demikian mendukung kerangka kerja global dan Tujuan Pembangunan Berkelanjutan (SDGs) dalam mengejar kesetaraan gender.

INTRODUCTION

Feminist organizations continue to adapt globally to form more innovative, sustainable, and efficient friendly communication practices to increase the spread of gender equality values in order to achieve the goals of feminist ideology. This adjustment is reflected in the scope of feminist studies as part of the political process that arises from the efforts of the feminist movement to transform the prevailing traditional values of the movement, particularly within the context of gender and sexuality studies. One form of adaptation proposed is to involve more young activists and broaden the scope of the movement by incorporating non-discriminatory social and cultural aspects, through an intersectional approach that considers the intersection of various identity categories. Involving young women politically means challenging the world's patriarchal political status quo. Recognizing the importance and influence of the role of young women is the same as recognizing gender equality in the form of political participation (Walters, 2018). While understanding feminism as an intersectional movement means considering all the factors that intersect with it, for example, sociocultural constructions such as race, ethnicity, sexuality, age, disorder, nationality, and so on (Lykke, 2010, pp. 50-51).

Girl Up is a global campaign founded in 2010 that was sponsored by the United Nations Foundations with a global network of regional affiliates in 152 countries in the world (Girl Up, 2023). The Girl Up campaign started with the exclusive initial goal of empowering young girls through clubs and raising funds to support girls' education in the Global South region only. The Girl Up campaign finally made adjustments to its movement through the formation of Girl Up clubs which were carried out regionally with objectives and activities tailored to the needs of each club. These clubs then carry out their activities by carrying intersectional values on each issue

raised by the movement to consider overlapping factors or factors that become obstacles or supports for clubs to be able to adjust themselves in achieving the target of developing gender equality within their own group, in its region, and globally. In addition, the expansion of the movement is also carried out through digital media.

Through the Declaration on the Elimination of Violence Against Women in the ASEAN Region, Indonesia, the Philippines, and Vietnam as ASEAN member countries stated that they would make full efforts to implement the goals and commitments that had been made regarding the elimination of violence against women and unite their progress, by not only involving state actors in regional and bilateral cooperation, but also support initiatives undertaken by women's and non-governmental organizations to build and/or strengthen networks and collaborative relationships with these organizations, and with public and private sector institutions (ASEAN, 2004). Even though the SGI (Social Institutions and Gender Index) states that Southeast Asia has shown significant progress toward gender equality, Southeast Asia still needs to invest more in gender equality issues, one of which is by increasing communication and awareness regarding gender-based triggering in Southeast Asia through cooperation various stakeholders in the national territory of its member countries and regionally. In addition, SGI 2021 also advises countries in Southeast Asia to adopt a holistic and intersectional approach by integrating an intersectional approach in their public policies, namely including other identity categories such as ethnicity, age, and religion (OECD, 2021).

To achieve this goal of gender equality, intersectional feminism movements are needed in the Asian region because their approach is more critical and embraces the universalism of women's rights, social realities, and certain cultures or religions which make the movement more effective and inclusive (Khan & Goelnitz,

2020). In addition, an inclusive movement is also needed to reclaim the public feminism space which is still dominated by English-speaking Western feminist ideas for collaboration with criticism of inclusivity which better reflects the social and cultural conditions of Southeast Asian women by involving young women to participate in gender peace. in all areas of life while demanding the elimination of inequality, threats, and violence that targets marginalized groups, including but not limited to women, LGBTQIA groups, immigrants, indigenous peoples, individuals with disabilities, etc. (UN Women, 2020).

Through the use of the theory of New Social Movements, Intersectional Feminism, and the "Girl Effect" and "Girl Power" Discourses in International Development. On the other hand, this article is intended to examine the roles and strategies carried out by Girl Up's young feminist activism in spreading the values of gender equality in the Southeast Asian region through its intersectional approach.

LITERATURE REVIEW

New Social Movement

New social movements refer to social movements that organize themes of self-definition in a progressive perspective that are not centered on labor issues like previous industrial-era social movements. New practice in the struggle requires new concepts, broadening the field of theory, and broadening the point of view (Heilmann, 1984, p. 144). This opinion is also in line with Mouffe's opinion which defines new social movements as expressions of antagonism that arise as a consequence of new hegemonic formations in the form of transformations in social organization in society. This hegemonic formation emerges and creates conditions of subordination, for example in this case the subordination of women by the patriarchal system, which supports the emergence of struggles against these forms of hegemony (Mouffe, 1984, pp. 140-141). In contrast to the social movements of the industrial era which focused on the issue of instrumental industrialism, the new social movement has shifted its demands from quantitative or materialist demands to qualitative ones,

namely in the form of issues of quality of life postmaterialism, for example through the urban social struggle movement, environmental movement, movement peace, or the women and gender movement (Pichardo, 1997, pp. 411-414).

Revolutionary movements built on the basis of group solidarity in the world community prioritize norms and values that have been agreed upon between people compared to the state system in which they exist. Even though their values are above the state system, the revolutionary movement does not rule out the potential for cooperation and negotiation with elite actors such as state actors or international institutions such as the United Nations. The revolutionary components of social movements are also more likely to be oriented towards the transnational and interpersonal domains and seek to change or replace the existing social order with an alternative social order that it brings through changes in fundamental social identities, norms, and institutionalized patterns of interaction (Davies & Pena, 2021 , p. 8). In promoting this alternative social order, transnational reformist cooperation and advocacy networks are needed that involve collaboration between government and non-government actors, international organizations, and international and local NGOs (Price, 2003).

The anti-institutional characteristics of new social movements also extend to the way they replicate their own type of government and organizational style. The new social movement uses an organizational style that is less rigid and more fluid in order to avoid the oligarchic system and the rigid and difficult character of the bureaucracy. The solidarist group's conception is rooted in thoughts related to concern for individual rights that are necessary for the international community. Solidarity envisions the potential scope for the international community to embrace common norms (Buzan, 2004, p. 67). This shared norm then becomes the basis for solidarist groups to build a common institution. Through its emancipatory movement, the new social movement can still operate as a normative change agent that contributes symbolically to revolt and

reject opposition. New social movements are also progressively contributing in providing alternative models to replace the norms they reject in order to build a more democratic society.

A social movement can be evaluated based on its ability to be able to mobilize resources, create a collective identity, and influence political, social and cultural changes in a society.

Intersectional Feminism

Intersectional feminism was born in the fourth wave of the feminist phase which moved from the academic realm and returned to the realm of inclusive public discourse. Fourth-wave feminism no longer only refers to women's struggles, but rather broadens the issues they raise in terms of intersectionality which brings the struggle for gender equality within the context of a larger awareness of oppression along with racism, ageism, classism, belief, sexual orientation, and other "isms" (Rampton, 2015). Although intersecting systems of oppression are commonplace in feminist theory, the intersectional insight provides the view that this oppression is not a single process, but is shaped by many systems (Carastathis, 2014, p. 304).

Intersectionality refers to the interaction between gender, race, and other categories of differences in individual lives, social practices, institutional arrangements, cultural ideologies, and the results of the interaction of each of these aspects in the practice of power (Davis, 2008, p. 68). The concept of intersectionality was introduced into feminist theory by a US-based feminist law professor, namely Kimberlé Crenshaw in 1989. Crenshaw describes intersectionalism as an overlapping system of oppression that creates different experiences for individuals who have different identity categories. Crenshaw's concept of structural intersectionality aims not to divide the phenomenological experience faced by women with various backgrounds and forms of oppression through categorical exclusion (Carastathis, 2014, p. 307). Crenshaw sees the legal bias that occurs due to the subordination of common ground which exacerbates the vulnerability experienced by women before and creates another

dimension of powerlessness (Crenshaw, 1991, p. 1249). Differences in identity owned by a woman are often marginalized by discourses of power. Using the metaphor of a crossroads or meeting point, Crenshaw wants to make it clear that existing anti-discrimination policies must be changed in order to take into account situations that occur when gender and racial discrimination intersect (Lykke, 2010, p. 71).

The "Girl Effect" and "Girl Power" Discourses in International Development

The new wave of feminism, especially the fourth wave in the United States, was seen when young feminists began to publicize and proclaim themselves to be a "new generation" celebrating diversity and "women's power" or "girl power" in publications, personal testimonials, and general cultural criticism. which he published (Molyneux, Dey, Gatto, & Rowden, 2021, p. 2). The activism discourse that makes young women the main agent is a resistance to the discourse of feminism which tends to make young women passive victims in a patriarchal society. The placement of young women as victims shows that they are not allowed to have rights, are unable to appear as moral and political agents, and are unable to analyze problems and propose solutions to these problems (Walters R. C., 2019, pp. 37-38).

Adolescent girls are in a marginalized position and their participation in formal political structures is neglected due to age and gender discourse which historically built politics as a masculine arena. The involvement of young women as agents in dealing with this dominant discourse needs to be done in order to be able to show a representation of young women to get their rights and appear as agents of development. In addition, activism carried out by young feminists tends to be more exploratory towards new forms of activism outside of mainstream activism. Activism carried out by young women outside the formal political structure in their own political activity space is carried out not only as an effort to political training in the future but is focused as an effort to achieve their political rights and participation at the present time, namely

through political education, development of participation and the creation of alternative spaces, institutions, and communities respectively (Walters R. C., 2019, pp. 47-48).

The "girl effect" discourse created by the multinational company Nike Foundation was adapted by various governmental and non-governmental organizations in the Global North region and used as a development discourse by using "the power of teenage girls" to solve poverty problems in developing countries (Koffman & Gill, 2013). The discourse on the "girl effect" seeks to remove the cumulative cultural effect that arises from actions that limit girls in the Global South from obtaining education and other public space rights due to the burden of household chores given by their families.

The discourse on "girl effect" was poured into various initiatives by major international actors through the formation of the "UN Interagency Task Force on Adolescent Girls" by UNICEF, UNIFEM, and WHO in 2007; Adolescent Girls Initiative by the World Bank in 2008, Girl Hub by the UK Department for International Development (DdID) in collaboration with the Nike Foundation in 2010, Girl Up Campaign released by the UN Foundation in 2010, and the establishment of World Girl Child Day by the United Nations in 2012. Massive public support was followed by a wave of 'girl-powering' development policies that included Women in Development (WID), Women and Development (WAD), and Gender and Development (GAD) (Koffman & Gill, 2013).

Girl Up is typical of the "girl power" campaign as well as a form of "girl effect" initiative that was originally run by the feminist young women community in the United States. The Girl Up campaign is carried out through the official website and social media of each club in the region. The authority possessed by each of these clubs allows Girl Up clubs to adjust their activism to suit the empowerment goals in their respective areas.

METHODS

The research method used by the author in researching this issue is a descriptive qualitative research method

with attention to aspects such as qualitative research design, data collection techniques, research instruments, data analysis techniques, data validity, as well as location and time of research. These aspects are crucial factors for researchers to be able to guarantee the relativity of data and research results. In defining qualitative research, Creswell views qualitative research as beginning with assumptions, worldviews, the use of a theoretical lens, and research problem formulation studies, which are used to examine the meaning of social or humanitarian problems faced by an individual or group (Creswell, 2007).

Qualitative research design in the form of a literature review is used in order to find and summarize studies on the topics discussed by authors using conceptual articles systematically and interview sources as additional sources for researchers to strengthen the research conducted. The authors collect primary data through interviews with sources directly related to the Girl Up club in the Southeast Asian region. While collecting through research instruments in the form of secondary data, researchers collect data through literature reviews in the form of books, research journals, official internet sites, news, and other relevant sources. In the data analysis process, the researcher made a descriptive interpretation of the collected data. The procedural triangulation perspective is used in checking the validity of the data through examining evidence and sources, interviews, observations, and document analysis used to build a coherent justification regarding the issue under study.

RESULTS AND DISCUSSION

Girl Up Approach in Indonesia, the Philippines, and Vietnam

Girl Up has established the Girl Up Regions network, consisting of clubs, coalitions, and young activists across their respective geographical areas. The regional divisions are governed by the UN Foundation and Girl Up HQ in Washington DC. As of 2021, 7 regions exist: East Asia & Pacific, Europe & Central Asia, Latin America & Caribbean, Middle East & North Africa, North America, South Asia, and Sub-Saharan Africa (Girl Up, 2021).

By 2023, Girl Up Southeast Asia managed clubs in Indonesia, Philippines, Singapore, Malaysia, Myanmar, Thailand, Vietnam, and Laos, totaling 56 officially registered clubs. Girl Up Southeast Asia is committed to supporting women, adolescent girls, and gender non-conforming individuals in areas like gender equality, gender-based violence and online gender-based violence, education and STEAM (Science, Technology, Engineering, Arts, and Mathematics), sexual and reproductive health services (SRHS), menstrual poverty, political participation, as well as issues related to marginalized communities approached with attention to intersectional aspects.

During the period from 2020 to 2022, Girl Up in Indonesia had the largest national network of clubs, totaling 24 Girl Up clubs in cities and universities across Indonesia. Meanwhile, despite the official website indicating the presence of 7 clubs in the Philippines, only Girl Up Philippines is actively recorded through its social media. Lastly, in the Vietnam region, there are also 7 clubs recorded, but only Girl Up in Hanoi has significant observable activities, both through its social media and in-field activities. Girl Up clubs in Indonesia and the Philippines share and showcase their club activities on Instagram. Furthermore, both clubs are predominantly composed of university-level female teenagers. In contrast, Girl Up in Vietnam actively carries out and posts its activities on Facebook, and its members are mainly high school or secondary school students.

Girl Up in Indonesia and the Philippines focus on gender-based violence annually. In Indonesia, they run campaigns like the 16 Days of Activism against Gender-Based Violence and support legislation against sexual violence by joining national forums and coalitions advocating for the passage of the Sexual Violence Eradication Law (UU TPKS) and Minister of Education, Culture, Research, and Technology Regulation (Permendikbud Riset) No. 30/2021 concerning the Prevention and Handling of Sexual Violence in Higher Education. Girl Up Unpad and Girl Up ITS also providing reporting services or hotlines in collaboration with the Sexual Violence

Prevention and Handling Task Force (Satgas PPKS) on campus. Meanwhile, Girl Up Philippines annually raises the issue of Gender-Based Violence through fundraising events like Pledge Week, targeting both local and international donations. Locally, the program supports organizations such as Yayasan Sta. Luisa, Yayasan PREDA, CRIBS Foundation Inc., and CAMELEON Association Inc., which provide rehabilitation services for female victims of violence and sexual abuse in the Philippines. Internationally, Girl Up Philippines donates to support adolescent girls in Liberia through partnerships with UNHCR, UNFPA, and UNICEF.

Girl Up in Hanoi uniquely focused on education and STEAM during a one-year period in 2020. Their major project, STEAM UP, involved fundraising and donating computers to establish an information hub in a secondary school in Tuyen Quang, a Northern Mountainous region of Vietnam with a large minority ethnic group. They also organized office skills classes, covering basic drafting skills in Microsoft Word and Microsoft Excel, as well as Scratch coding for 10-15 female students representing their school. In contrast, Girl Up in Indonesia and the Philippines pursued diverse education and STEAM campaigns. They conducted scholarship webinars, fundraised for marginalized areas, and even raised international funds for UNHCR to sponsor education programs for adolescent refugee girls in Uganda, as done by Girl Up Philippines.

Girl Up in Indonesia and the Philippines also exhibit strong commitment to Sexual and Reproductive Health and Rights (SRHR) through diverse initiatives. For instance, Girl Up Indonesia collaborates with UNIQLO for the #RealSupport campaign, donating 1,500 innerwear pieces to safe houses. They also drive the #MenstruasiBebasStigma campaign with Unicef and the OKY app. The branch clubs also host various workshops and education programs about SRHR. In parallel, during 2017-2019, Girl Up Philippines emphasized SRHR through their virtual discussion program "Let's Talk About Sex!" addressing various aspects of sexuality. Their efforts

extend to taboo topics like sex, SOGIE, and female sexuality.

In addressing the issue of marginalized communities, Girl Up in Indonesia and the Philippines take a quite different approach. With a focus on gender diversity, Girl Up Indonesia is seen to be carrying out more internal education programs to be able to apply an intersectional approach, including through "Feminist Leadership: How to Implement Intersectionality into Leading an Inclusive Community and Equal Rights to Love: Perspective from LGBTQIA+ Youth" together community organizations Arus Pelangi, Humane Magazine and PLUSH. This internal education is also carried out by its branch clubs independently, such as that carried out by Girl Up Unpad in its internal education entitled Level Up with the topic "Zero Tolerance to Discrimination: How to be a Better Ally" and internal education by Girl Up UGM with topic "ABC Basic Feminism: Intersectionality". Meanwhile, Girl Up Philippines looks more progressive in raising issues of gender diversity. In 2020, Girl Up Philippines is celebrating Pride Month, by releasing various content related to the celebration of this big day for the LGBTQIA+ community. Girl Up Philippines also runs an internal event in the form of "LGBTQties Chat: Learning to Love Your True Colors". In 2021, Girl Up Philippines only released one content related to LGBTQIA+, namely "What is the SOGIE Equality Bill?", which explains the draft Anti-Gender Discrimination Law in the Philippines. While in its final year in 2022, Girl Up Philippines released 4 infographics with the titles "On Empowerment and Equality: Championing the Rights of All", "Your Guide to Understanding SOGIE", "The History of Pride", and "Debunking Stereotypes" which also be the last content they release on social media.

Finally, on the issue of marginalized communities, Girl Up in Indonesia highlights issues that also relate to indigenous women, disabled groups and workers in Indonesia. Regarding the focus on discussing indigenous women, many clubs in Indonesia have released infographics regarding the problems faced by indigenous women in Indonesia, for example regarding the

practice of abducted marriage culture in NTT which was discussed by Girl Up Diponegoro and discussions related to the struggle of indigenous women in the study of intersectional feminism which discussed by Girl Up UGM. Apart from going through infographics, the Girl Up Brawijaya branch club is also running a fundraising program #Pendirianku to help women in rural East Nusa Tenggara in 2021.

Then another marginal group is a group of people with disabilities. Girl Up in Indonesia also shows its concern for persons with disabilities, for example as was done by Girl Up Unpad which released a podcast in the "Society of The Month: Education for Women with Disabilities" program which discusses the Themis Feminist community, namely the deaf feminist community in Indonesia. Apart from that, another branch club, namely Girl Up UGM, also released the contest #UNMUTE, Time for Disabilities to Tell Stories, which was compiled together with UKM Caring for Disabilities UGM, Community of Friends of Disabilities Semarang, and Community of Disabilities Rising. Meanwhile, support through a donation program is carried out by Girl Up Diponegoro through the "Give for Hopes With Funday" event targeting recipients of donations, Roemah Disabled Semarang.

Girl Up in Indonesia is also active in voicing the issue of women workers in Indonesia, especially regarding the fulfillment of rights regulated by law. Girl Up Diponegoro criticized the maternity leave policy in the Rancangan Undang-Undang Kesejahteraan Ibu dan Anak (RUU KIA) in an infographic entitled "Maternity Leave: Answers to Equality or Issues of Inequality". Girl Up Unpad, Girl Up UI, and Girl Up UGM are involved in statements of rejection regarding the Job Creation Law through the national movement #MosiTidakPercaya and criticizing the losses that will be felt by female workers in Indonesia as a result of the ratification of the Law.

Analysis of Girl Up's Intersectional Feminism Approach in Spreading the Value of Gender Equality in Southeast Asia

Girl Up, a social movement, empowers teens to engage politically and

socially. It starts from their families, communities, to influencing local and national policies. Regionally, it fosters networks for young women activists to tailor their advocacy to cultural nuances. In Indonesia, the Philippines, and Vietnam, Girl Up mobilizes resources through recruitment, networking, collective action, and shared identity based on social, psychological, emotional, and cultural factors. Their recruitment methods vary, reflecting flexibility. The movement's professional yet informal ethos shapes its image as a trendy, youth-centric feminist force.

Girl Up in Southeast Asia grapples with resource mobilization hurdles. With numerous clubs and diverse members across continents, regional coordination is constrained by limited capacity. This affects the regional club's outreach and the challenges are amplified by cultural and linguistic disparities. Declining participation and inactive clubs stem from inadequate regional support, hindering sustainability. Lack of centralized management hampers branch clubs' growth and continuity.

In establishing its activism network, since its inception until now, Girl Up has proven its credibility through the movement's positive reputation. Girl Up's reputation as a global campaign in the field of gender equality has attracted other actors to collaborate and become involved in Girl Up collaborations and partnerships. The external partnership relationship established by Girl Up also has a positive impact on increasing the trust and views of the world community towards Girl Up as a global campaign.

In the realm of collective identity, Girl Up in these three countries effectively portrays itself as a youthful feminist social movement. This is evident through its focus on young women's needs and its predominantly female membership. Each club builds on Girl Up's collective identity with an intersectional feminist approach, tailored to local social and cultural contexts. This adaptation reflects their issue. However, in forging this collective identity, Girl Up Southeast Asia faces challenges in harmonizing intersectional perspectives due to diverse cultural backgrounds and

differing comprehension levels. Overcoming this, clubs initiate internal educational programs and cross-club discussions to foster mutual understanding of Girl Up's intersectional ethos.

Social and cultural factors prompt adjustments in approach, particularly regarding LGBTQIA+ issues in Southeast Asia. As a reformist and emancipatory feminist movement, Girl Up often encounters resistance due to its rejection of oppressive practices and patriarchy, which contrasts the prevailing mainstream in the region. This divergence is evident in rejections, notably concerning LGBTQIA+ discussions. This rejection stems from deeply ingrained cultural and religious influences, discriminatory legal and political frameworks against homosexuality, limited awareness about LGBTQIA+ concerns, insufficient LGBTQIA+ representation in mainstream media and public spheres, and apprehension toward challenging established norms. These heteronormative factors frequently lead to dismissals of LGBTQIA+ rights advocacy within political and social movements.

CONCLUSION

Girl Up is a manifestation of the New Social Movement, arising from the intersectional feminism awareness and "Girl Effect" and "Girl Power" discourse in international development. Empowering young women as agents of change, it spreads gender equality values through outreach and campaigns. This new social movement is underpinned by ideological unity and collective concern for gender issues. The movement in Southeast Asia, specifically Indonesia, the Philippines, and Vietnam, aligns with this trend. During 2019-2022, these clubs focus on mainstreaming gender through region-specific work programs. They strive to strengthen gender discourse, influence government policies, and counter the patriarchal culture still prevalent in the region. Their shared ideological core is an intersectional feminism approach, shaping their activities. This strategy allows them to comprehend regional needs comprehensively, create internal cohesion, and foster public understanding of gender equality.

As a new social movement, Girl Up takes a revolutionary stance, seeking to replace dominant patriarchal discourses in Southeast Asian societies. This is facilitated through transnational collaborations with governmental and non-governmental actors, international organizations, and NGOs, enabling multifaceted changes for sustained gender equality progress. While maintaining its global scope within the United Nations framework and adhering to CEDAW and SDGs, the autonomous nature of each Girl Up club in Southeast Asia offers distinct advantages. However, the absence of collaborative activities and support mechanisms between clubs has led to challenges in managing resources and sustaining club movements, hindering balanced progress and generating club deactivation.

Furthermore, the lack of a formal communication forum among Southeast Asian clubs has resulted in insufficient support and attention for regional social and political issues. This hampers international backing, which could elevate the strength of reform movements through enhanced social and political pressure.

SUGGESTION

The implementation of the intersectional feminism approach is a pivotal element in Girl Up's movement. However, there is a lack of specific research on this topic, both in Southeast Asia and other regions. This approach presents a valuable reference for future research, spanning local, regional, and global levels of the Girl Up movement. Considering the rapid growth of Girl Up in Southeast Asia, researchers are encouraged to delve into the international political implications of Girl Up's progress in forthcoming periods. This could shed light on the movement's evolving influence on a global scale.

Based on the conducted research, the youth feminism movement in Southeast Asia has experienced significant growth due to heightened awareness of gender equality. With this in mind, the researcher encourages broader societal support, particularly from major stakeholders and institutions in Southeast Asia. This backing can facilitate the movement's expansion and active

engagement in policy making and gender-related initiatives. Moreover, the researcher anticipates that local and regional governments in Southeast Asia will uphold alignment between their national legal frameworks and the international conventions they've ratified concerning gender equality. Governments should adopt an intersectional approach that encompasses all aspects of women's identities, enabling the creation and application of comprehensive policies.

Furthermore, the researcher envisions continuous advancement and expansion of Girl Up's practices in Southeast Asia. This involves enlarging their activist network and addressing an array of issues to reach diverse strata of society through an intersectional lens. Throughout this progression, it is crucial to remain attentive to social and cultural dynamics, fostering a forward-moving movement while ensuring the safety of the young activists participating in it.

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