members of labor unions in each country throughout the reion. In particular, I sought to accomplish this task by holding seminars and workshops.

The Asia-Pacific region accounts geographically for some two-thirds of our world and is now home to about 80 percent of the global population. It is all enonrmous region characterized by rich and broad human ethnic and cultural diversity. Despite the many handicaps women of the region face, it should be stressed that their positions in society do vary substantially by country. This variance is attributable to such factors as the local cultural setting, traditions, customs, religious beliefs, social and economic class, age, and generation. I will thus limit myself today to a presentation of the seminar approach that I employed, with reference to the seminars I gave in Thailand while on assignment there.

The seminars I led had as their formal theme "ILO International Labor Standards and Women Workers." They were held under joint ILO-JICA sponsorship in Kanchanaburi, a town located about 170 kilometers northwest of Bangkok, and attended by some 30 participants: 15 women each from the women's committees of two national labor union centers. As lecturers, we invited officials from the ILO, the Japanese Ministry of Labor, and the Japanese Trade Union Confederation to speak.

II. Specific Activities

Of course, it is not enough merely to hold seminars and workshops. Various supporting operations must also be conduted to maxmize their impact and effectiveness.

A. Information-Gathering

Information must, as I see it, be accumulated on six specific areas, the first of those being the circumstances characterizing each country: that is, natural environment, population, political structure, administration system, economic and social conditions, national character and so on.

Second are conditions for workers themselves and the labor environtment affecting them. In particular, data must be obtained on labor laws, the average wage, minimum wage, work hours, educational levels, safety and sanitation in the workplace, and the right of workers to receive social benefits.

Third is the positioning of women workers with respect to their male counterparts.

Fourth are the characteristics or circumctances of labor unions in the country itself: for instance, their social stature, degree of organization, scale of worker representation or membership, organizational structure in specific industries, key policies of action, and activities past, current, or in the planning stages.

Fifth is the position of women workers in labor unions. In particular, data should be sought on the percentage of women in a given union, whether any union activities have been launched for the benefit of women workers per se, and whether the

union has established special offices or councils made up of its women members. In addition, one should strive to identify the percentage of women comprising the union's decision-making apparatus, and develop a grasp of male union member opinions and attitudes toward women.

Finally, sixth are activities in international cooperation — past, current, or in planning stage — by those organizations involved in labor-related issues to improve the lot of women. Information on these activities in particular is essential, I feel, if we are to avoid wasting manpower or financial resources and heighten the efficiency of efforts in international cooperation.

Though information-gathering is perhaps the most important of all supporting activities, it also tends to be the most difficult. Obtaining the information one needs in a developing country is perhaps quite a bit more difficult than most of you might imagine. To further exacerbate matters, should you begin to question the reliability of the information you do manage to get your hands on, your troubles will only multiply. Therefore, for this particular undertaking, you have to set some limit on the amount of trouble you are willing to go through and simply strive to base your work on all the information that you can obtain in keeping with that predefined limit.

In my case, the information-gathering process proved relatively easier in Thailand, where I was stationed, for I did not have to deal with any significant time constraints. In saying so, however, I should note that while much of the information on the country came from international organizations or Japan, little of the information I needed on Thai workers, labor conditions, and labor unions was available in English. In effect, I was given access to papers put out by the labor department of Thailand's Ministry of Interior, but almost all were written in the original Thai. Furthermore, since there was absolutely no material whatsoever available on labor conditions or sexual discrimination, I had to visit other government agencies and nongovernmental organizations devoted to womens' or labor union issues to find the information I needed, As it turned out, since equality of the sexes is guranteed by the Thai constitution, most government agencies were not prepared to accept that sexual discrimination might exist. And, while the women's NGOs had information on general issues of importance to women, they had little or nothing, on workers. Conversely, the labor union-related NGOs had plenty of data on worker topics, but almost nothing, specific to men or women workers.

To obtain information on the roles of women in labor unions, I decided to meet and directly discuss matters with women labor-union activists. But this, too, proved no simple affair. First of all, there are no women activists working full-time in the offices of any of Thailand's major labor unions. By law, one has to be employed in a legitimate workplace to be eligible to serve as a union director. On top of that, financial weakness prevents many unions from employing anyone in their offices on a full-time basis. Under these circumstances, I found it rather difficult to contact any of the women I thought I

might like to talk with. Their homes or the dormitories in which they lived generally were not equipped with telephones. And no one was particularly willing to connect the telephone calls that I made to women at their places of employment during business hours. Messages left with union offices typically did not get through, so I finally ended up allowing for about one week before eventual contact could be made. But even then, I typically had to wait another one to two weeks after setting up appointments before at last having the chance to talk with any of the activists in person.

And then came the most challenging hurdle of all, the language barrier. True, everything would have been just fine had I been fluent in Thai. But I am not even completely comfortable with English, let alone Thai, which has been described as one of the most difficult of languages in Asia. So, even if my Thai secretary finally succeeded in contacting and setting meetings with the people I wanted to talk to, without an interpreter on hand to help, our conversations would no get very far past the initial courteous exchanges of "Hello" and "How are you". After that we had little other than mutual smiles to guide us, which of course was not enough for sharing our thoughts on the topics at hand. Such exchanges usually ended in mutual frustration, to the extent that even the initial smiles ended up as frowns. Still, even when an interpreter was present, the situation could quickly get from bad to worse if his or her language skills were not up to the task. In those cases, our suspicions as to whether the interpreter was accurately communicating our intentions or ideas to each other only deepened as conversation progressed. In the worst of cases, interpreters' slipups proved capable of creating mutual misunderstandings of irreparable harm.

Finally, to get information on activities in international cooperation, I had no other recourse but to wade through the avilable deluge of printed literature on the subject while keeping my ears and eyes open for other sources. That pretty much sums up how difficult it was finding all the data I needed to begin my job.

B. Discussions with Labor Union Leaders and Women Union Activists

Once you have either acquired much of the information you need or have decided what you can do without, the next step of importance is to talk in-depth with labor union leaders and women activists about their work. First you should approach labor union leaders and discuss their activities for women. In some cases, you might make proposals based on the information you have already obtained, or you might have. union chiefs offer their own opinions as to the kinds of activities they feel necessary. Some people may wonder why I stress meeting with labor union leaders before talking direcly with women activists. The reason is that you must go through certain initial formalities, otherwise the union leaders may not readily offer you their assistance later on. In general, perhaps partly because they have little experience working from within the organization, women activists often strive to achieve their aims by sidestepping the formal decision-making apparatus adopted in the union structure. Since that tends,

however, to breed resentment within the union, it is perhaps best to approach the union leadership in a way that helps to dampen internal animosities.

Well, the next step is to sit down with women union activists. The important thing to keep in mind here, however, is that you should not believe absolutely everything they have to say. Instead, you have to decide for yourself how much you can accept, based on your own experience and the information you have on hand, as I have mentioned already. I stress this point because on numerous occasions we have witnessed the debut of proposals that simply do not correspond with reality. This series of discussions with union leadership and women activists will help you reach a general conclusion about the objectives, theme, target audience, scale, date, duration, venue, and other aspecs of the planned seminar.

Many of the Thai activists I talked with strongly urged that I make efforts to ensure "safety and sanitation in the workplace" the key focus of my seminar in Thailand. Ultimately, however, with the information I had obtained on forthcoming projects that would actually address that issue, I persuaded them to let me make the theme of my seminar ILO international labor standards and women workers.

C. Planning, Design, and Implementation

Once you have settled on the general outline of a seminar program, next comes the task of filling in the details. Men have customarily led the planning, design, and implementation stages of worker education programs in Thai unions, while women have played no active role beyond that of seminar participant. As a result, Thai women activists had absolutely no training in the systematic performance of these tasks. Even if they are the intended beneficiaries of a given project, women will not be true participants in the active sense of that word unless they develop and carry out the planning, design, and implementation phases on their own.

Bearing that consideration in mind, one day I called a meeting and suggested that the two women serving as chairpersons of their unions' women's committees create a seminar action committee of their own. This they did by successfully putting together a group chaired by eight union activists. At that point, I then recommended that the group discuss such matters as the seminar's objectives, theme, target audience, scale, timing, duration, and venue, and to consolidate their proposals in writing. Committee members next delegated responsibilities among themselves and then decided who was to do what and by when. In this process, I did my best to avoid making any decisions for them, in effect limiting myself to offering advice only on crucial points.

Perhaps the way I have just described things here makes it sound as if all our discussions went smoothly from start to finish. In fact, however, the process proved extremely tough going. For one thing, each decision demanded far too much time. What is more, the interpreter never provided me with a full rendering of the discussions under way, only bits and pieces. So, I could only infer from facial complexions, expressions,

tones of voice, and demeanor how things were going when discussion reached its more engaging moments. Indeed, I often had no way of knowing what the points of contention were unless I specifically asked for an explanation. But eventually, the gathering succeeded in delegating its responsibilities and deciding on seminar specifics in considerable detail, even up to designating the interpreter for the event. Then, after setting a date and time for the next meeting, the committee called it a day and broke up.

However, believe it or not, the next day our Bangkok office received phone calls from the two union women's committee chairpersons, insisting that I meet with them that evening. When asked why, they became more adamant and stated they would only talk after we had met. Therefore, I arranged to gather at my residence that evening. Once they had arrived, I was told that the action committee members actually wanted to replace the interpreter who had been chosen for the upcoming seminar. I thought this odd, for the woman in question had served diligently as a simultaneous interpreter at past union activities and particularly those concerning women. Not only that, but her English was excellent and she was highly interested in the women's movement. I thus had not the slightest idea what could be the reason behind the desire to replace her. With further discussion, however, I came to realize that the interpreter had been guilty of trying to run the show.

As the intepreter's fluency in English suggested, she was a woman of upper-class background who had undertaken her higher education abroad. The majority of working women in Thailand, however, were common folk with less than six years of formal schooling, on average. A good relationship had been struck up between the interpreter, in her role as seminar interpreter, and the women workers, as participants in the seminar. But differences of opinion and action came to the surface once the women became directly involved in leading the seminar on their own. Disgusted by the absurdity characterizing many of the discussions among the women workers, the interpreter had at last decided to assert a degree of authority.

Thus, we had come face-to-face with an unanticipated problem: the barrier between the social classes. Still, I had already made a deal with the interpreter and was painfully aware that without her skilled interpreting services, the success of the seminar would be placed in jeopardy. I thus had a hard time persuading the chairpersons of the women's committees to let me keep her.

I received an even bigger shock just 10 days before the seminar was to begin. The interpreter who I had worked so hard to secure came in to tell me she would not be able to provide her services. I felt quite deflated. I later received an additional blow when I heard that the reason she had decided to quit was because she had been asked to take on a high-paying interpreting job in Malaysia. This attitude toward the responsibilities of interpreting, toward the agreement we had reached, seemed completely outside our own expected norms of social and professional conduct. On this occasion, I myself suffered some criticism because I had not had the inerpreter sign a formal, written contract. I was

aware, however, that in Thailand some people feel they are not trusted if awkwardly asked to do business on a written, contractual basis. It was then that I forced myself to accept that cultural differences exist.

Another thing that steadily grew more irritating as various deadlines approached was that the committee meetings succeeded in getting very little done despite constant delegation and confirmation of the responsibilities required for the preparations. On those occasions I decided to give instructions as necessary, while silently telling myself to smile, endure, and keep in mind that this wasn't Japan, these were not Japanese individuals I was dealing with, and that I shouldn't measure things here by my own standards or expectations.

Little by little, preparations made headway as we overcome these and other pressing difficulties. And, as things turned out, not a single problem of any consequence marred the seminar through its week-long duration.

D. Attention to Budgeting Issues

Projects undertaken in Japan usually come with a formal budget attached. Obtaining funds for our activities in Thailand, however, required that I expend enormous amounts of my energy and time. Normally, it's considered proper to give some attention to budgeting details before you enter the planning stages for a seminar. For the Thai undertaking, however, work on ideas for the program and efforts to find sponsors were not coordinated until things were well under way. Fortunately, JICA provided us its sponsorship for the event. Nevertheless, I would like to discuss two or three matters of concern here that I became aware of during the course of the seminar itself.

First of all, one can expect a considerable period of time to elapse from the earliest planning stages to the conclusion of a given seminar program. In my case, almost two years transpired from initial conceptualization to presentation of the ideas for my seminar in a report. Next, it is likely that a seminar budget plan will be scrutinized thoroughly once submitted. For instance, it took time to win understanding for my plans to hold a one-week, live-in seminar not in Bangkok, but in an outlying town. For one thing, if I had held the seminar in Bangkok, attendance by working women would have been quite poor. People frequently fail to show up, or arrive late or leave early, and even if they cite a reason it's often something to the effect that their bus was involved in an accident, or there was a traffic jam, or the dog caught a cold, or they had to take the children to school, or their mother-in-law came to visit, and so on ad infinitum. To avoid absenteeism of this sort, my intention was to charter a bus that would shuttle all participants beween Bangkok and the seminar site together. In this way, the participants and their families would be resigned to the routine, and everyone would likely find it easier to settle down and become more enthusiastic seminar participants.

Now, people who are accustomed to the ways of Japanese bureaucrats would not have had so many problems. I, however, am not among the ranks of those so

enlightened. Thus, the problem for me was that no one had prepared a manual detailing precisely how I should carry the project forth. For instance, some of the items in my budget submission were turned down. Had I actually known beforehand what the government of officials wanted to see, I imagine things would have worked out much more smoothly. In addition, I was not aware of the necessary procedural matters and time involved in having seminar lecturers sent from Japan. As a result, I ended up creating extra problems for the Japanese embassy, JICA administrators, and the lecturers themselves.

In short, Japan has its own way of doing everything. Since I didn't have an instruction manual, I had no choice but to submit written requests in Japanese and leave everything up to trial and error. Being Japanese, of course, I was not particularly surprised that I had to go through all this. However, my impression then was that the Japanese approach could be a real barrier for non-Japanese who are trying to obtain funding from Japan.

E. Evaluation

Evaluation of performance are essential for ensuring that one does a better job in future projects. To take stock of the Thai seminar, participants were asked to share their assessments on an evaluation form and in statements at an evaluation meeting. Let me summarize and list the key findings here.

1. This was the first seminar in Thailand to have experts give a systematic presentation of ILO conventions and recommendations, particularly as they concern working women. Government agencies and NGOs alike expressed an interest in attending once they had heard about the seminar, with the result that over 10 officials participated with observer status. This underlines the excellent opportunity the seminar provided for educating women's union leaders and authorities alike on the problems working women face.
2. The seminar provided most of its participants with an ideal opportunity to learn about the international labor standards the ILO has put in place to protect the rights of women workers worldwide. In addition, it afforded them chances to methodically consider how Thai law conforms with or deals with this issue, how the standards are enforced, what the standards mean for their own workplaces, how their unions are dealing with the problems such standards address, and how women workers should strive to wield their influence in union activities .
3. For the majority of participants, the seminar provided their first real opportunity to receive the advice and gain from the experiences of a foreign (in this case, Japanese) woman activist. As a result, the seminar contributed to a strengthened sense of international solidarity.
4. Through this seminar, the participating women were for the first time given

the responsibility of planning and holding a major project all on their own. By assuming roles customarily assigned to men, for instance the roles of master of ceremonies, seminar chairperson, subcommittee leader, reporter, and so on, the women were instilled with new levels of confidence in their own abilities. That accomplishment is certain to prove a major asset in future women's union activities.

5. Participants requested that a similar seminar on issues for working women be held again for members of their unions' executive committees, thus underlining their realization that the issues they face would not see resolution unless their unions' male leadership were allowed to get involved. This represents an important step beyond the conventional view that women can solve their own problemls alone, and it should have a crucial impact on future undertakings.
6. One activity requiring thought and reform is our distribution of translated Thai versions of the ILO's international labor standards. Most of the women workers showed no interest in reading this, which suggests the need for materials that are more easily digestible (for instance, comic-style notes for overhead projection, leaflets, or textbooks).
7. At the close of the seminar, the participants urged that JICA continue sponsorinng Thai programs for women worker's education. It is unfortunate that JICA has only been able to cosponsor one such seminar in the past three years.

III. Closing Remarks

My foregoing presentation on the Thai seminar hopefully gives you some idea of the unimaginable degree of time and toil involved in undertaking just one such project. To be sure, when you are working overseas, it takes time to get anything done. In this regard, one surprise seems to lead to the next. However, when you stop and think about it, you realize that differences and misunderstandings often arise even among people from the same national, cultural, religious, and social backgrounds, indeed, people who speak the same language. It thus should come as no surprise to find that it is difficult to get your ideas across to people in a different land, or that it is hard to understand their perspective on things. It is only natural that such differences exist.

Still, at first you are likely to be surprised by these differences as you become aware of them. Eventually, you come to accept them and even respect them as you search for points of agreement or understanding with your local counterparts. After all, the experience is not limited to the donor of aid; the recipient is just as amazed at first. And will also strive to work around the differences in an effort to find and nurture better understanding. You cannot give up simply because you don't understand something, but unless you have affection for the intended recipients, you will find it difficult to carry on.

Having said that, I have to add that no matter how much you like those you are trying to help, understanding each other is going to take a long time anyway. With time, however, you find mutual understanding bit by bit, and the more and more this happens, the more inspiring it becomes perhaps this is the real appeal of becoming involved in international assistance programs.

Needless to say, any past attraction I held toward international cooperation has been refreshed and strengthened anew by the experience of seeing my seminar participants learn and grow. It should be borne in mind, however, that sometimes the ecstasy of that experience does not last. Two years after the seminar, the two women who I thought had particularly learned the most from the program, that is, the two who had then been chairpersons of their unions' women's committees, were no longer holding those positions. It was a shock to learn that women I had helped train as leaders had fallen from positions of influence within their unions. But I suppose another way to look at the matter is to remember that the 28 other women are still actively involved.

Education is, after all, a process that is not always necessarily productive. Indeed, even if the two women in question no longer play an active role in their unions, it is still quite possible they will apply what they learned from their seminar experience to other fields. There was no reason, then, for me to be disappointed. The important thing, was that I applied my own skills and achieved my goals little by little within the constraints of the environment in which I had been placed. That realization was a continual guiding inspiration throughout my three-year assignment in Thailand.

Japanese professionals in the field of international assistance often encourage each other with these words: "Don't lose your cool, don't get impatient, and don't give up." I would like to add one more suggestion, and that is that you be compassionate toward those you intend to help. It is my strong conviction that international cooperation demands time, perseverance, fortitude of spirit, and a limitless compassion for other humans.

Thank you.

Reference Materials for a Case Study Report
Women Workers' Education by ILO

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I. The International Labour Organisation and Female Workers

The International Labour Organisation (ILO) is a specialized United Nations agency. Founded in 1919, it is the only one of 16 specialized UN agencies whose staff come from government, employers' and workers' organizations. Currently, 152 countries are members of the ILO.

The attitude of the ILO toward gender equality is expressed in the Declaration Concerning the Aims and Purposes of the International Labour Organisation, established in Philadelphia in 1944. It sets forth the underlying principles behind overall ILO activities which were later incorporated into the ILO Constitution as follows: "All human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, economic security and equal opportunity."

Ever since it was founded, the ILO has shown an interest in women's labor issues. For instance, the third convention adopted at the first Session of the General Conference of ILO in 1919 dealt with the protection of mothers, while the fourth convention concerned the abolition of night work. Today, there are 172 conventions and 179 recommendations. Twenty-two of the conventions, including the two mentioned above, and twenty of the recommendations are particularly concerned with the rights of female workers. Major conventions for which priority in ratification have been demanded in order to promote the rights of woman workers include the 100th convention, which calls for equal pay for equal work; the 111th convention, which seeks to ban employment discrimination; and the 156th convention, which calls for the creation of working conditions that enable workers (both men and women) with family responsibilities to continue to work.

In 1985, the 71st Session of the General Conference of ILO adopted the Resolution on Equal Opportunities and Equal Treatment for Men and Women in Employment.

In 1987, an ILO action plan was adopted regarding equal opportunities and equal treatment for male and female workers. The plan advanced a step further the systematic efforts being made by the ILO in regard to women's labor issues.

In 1991, the 78th Session of the General Conference of ILO adopted a resolution concerning ILO action to be taken on behalf of female workers. Although most of the

provisions of the 1985 resolution remain valid, their implementation by government, employers and workers in the member states has been inadequate, and, in some instances, nonexistent. As a result, the ILO demanded further action to be taken in order to achieve more effective uniformity in working conditions for female workers. Emphasizing that progress toward equality with men was especially slow with regard to such aspects as working conditions, pay, and access to employment, as well as in the division of family responsibilities, the 1991 resolution also stressed the role of joint action by employers and workers, and group negotiations on measures to eradicate gender discrimination in the workplace.

The resolution also pointed out the need for greater and more effective participation by women in all ILO conferences and activities. Accordingly, it called on government, employers and workers in the member states to adopt a comprehensive strategy to include greater female participation in the delegations to ILO conferences and other major ILO meetings. Moreover, it demanded that member states take sufficient steps to ratify and fully carry out the above-mentioned 100th, 111th, and 156th ILO conventions. It also called on employers and workers, as well as representatives to ILO conferences, to conduct negotiations to promote equal opportunity regarding employment, promotions, and training; to reexamine the work evaluation system to eliminate gender discrimination; to honor the principle of equal pay in the case of part-time employment and overtime work; and to provide adequate childcare facilities and maternity and childcare leave.

II. ILO Technical Assistance Activities

ILO activities can be divided into three general categories: (1) establishment of international labor standards through conventions and recommendations; (2) research and publications on labor-related issues; and (3) technical assistance. Whereas the first two categories have been pursued since the ILO was founded in 1919, activities in the third, and most recent, category are based on the principle enunciated in the aforementioned Declaration of Philadelphia calling for "the eradication of the poverty of a few which threatens the prosperity of all." In the wake of these developments, the ILO began receiving funds for technical assistance activities from the UN's Expanded Programme of Technical Assistance (the precursor of United Nations Development Programme) in 1950. Thus, the ILO began to carry out activities in category 3 as a method of applying more widely the international labor standards established under the first category 1.

ILO technical assistance activities are carried out in the form of ordinary projects. I will now introduce the three types of projects that involve female workers.

A. Women-Specific Projects

Applicable situations:

1. The cultural and religious traditions do not allow men and women to work

together.
2. The social and cultural traditions forbid women from expressing opinions that are different from those of men, or prevent them from even speaking.
3. The migration or exodus of men imposes new roles and responsibilities on women.
4. As autonomous women's groups already exist that can play an effective motivating and organizing role, their cooperation can be enlisted to carry out the project.
5. Women requiring supplementary training to enable them to participate as equal partners with men, as a result of received less formal education than men.

Merits of this type of project:

1. In order to encourage and promote women's participation in these projects and to provide an immediate and flexible response to women's needs, specialized training for women is provided during the project.
2. It enhances the opportunity for women to participate in decision-making and the taking of leadership roles, which in turn enables women to gain more respect in local society and develop a sense of pride and self-esteem.
3. It creates opportunities to display leadership ability, an ability which women are not usually accredited with possessing. The involvement in successful projects positively contributes to the evaluation of women's roles and their abilities in other fields, making economic contributions in other areas possible.
4. It creates the potential for stronger, more permanent women's institutions to be founded. This type of project serves a long-range, catalytic and supportive role in developing women's leadership abilities.

Weaknesses of this type of project:

1. There is a danger that the project will continue to isolate women from mainstream activities.
2. There is a danger that the project will be used simply as a superficial token.
3. This type of project tends to have a strong welfare emphasis rather than helping to increase women's power or to promote practical technical training.

Points to consider at the planning stage:

1. Sufficient attention needs to be paid to the selection of government counterparts in the project. For instance, the selection of a ministry that handles social issues or women's affairs may limit access to skills and training. (This coordination between ministries has to made in advance.)
2. The special realities underlying women's lives need to be taken into account.

For instance, in order to achieve the greater participation of women, it is better to utilize female extension workers. Also, since women already bear responsibility for work in the home and on the farm, they should not be expected to provide unpaid volunteer labor.

Examples:

1. A project currently being carried out in Thailand is one where women in rural regions are trained to earn cash income by weaving and making folkcrafts. The social status of the women who have acquired a cash income as a result of this project has improved quite suddenly, and such women have been selected to act as members of the groups (being equivalent to village councils) that make major decisions regarding village matters.
2. Although numerous factors have affected the progress of this type of project and the ensuing results, the existence of intermediary organizations has played a decisive role. Intermediary women's organizations played a major role during the project carried out in India to develop reclaimed land. The goal of the project was twofold: to give farm women access to land and to improve the environment by planting trees in the region, which had been stripped bare by deforestation. The project was carried out using village women's organizations as intermediaries. The organizations united the village women and served as a catalyst for identifying problems being encountered in the local community. The village women gradually learned skills that linked available resources with economic activities. The intermediary organizations regularly examined the relationship between their own role and the project, and, in the end, the village women were able to take control of the project's operation as they had acquired administrative skills. The intermediary organizations also assisted the women by helping them acquire the suitable skills to transform themselves from mere wage laborers into managers of private businesses. The local women learned to cooperate and conduct their own studies as a result of participating in activities and studies in the project. The intermediary organizations served an advisory role, as well as functioning as an advocate to initiate dialogue between the village women's groups and policy-making institutions on the national and local levels.

B. Women's Component in General Projects

Applicable situations:

1. When cultural and religious traditions do not permit men and women to work together.
2. Instances in which it is desirable for women to receive separate training and perform separate activities to enable them to engage in real decision-making

during the project and administer the fruits of the project.

3. When the goal of the project is to make women aware of their rights and to instill confidence.
4. When the minimal conditions considered necessary for participation in a general project restrict the participation by women. (For instance, the project may require volunteer labor during the harvest and planting seasons or excessive collateral for projects that involve credits.)
5. When women need to receive supplementary training to be able to participate as equal partners because they have received less formal education than men.

Merits of this type of project:

1. Access to project resources (that is, useful personnel and financial resources) is guaranteed.
2. Women are given the same access to major project activities as men with regard to both training and employment. At the same time, special arrangements are steadily made for women who need separate training.
3. Like other parts of the project, the section specifically aimed at women acquires greater visibility, enhancing the possibility of receiving more attention from project planners.
4. The project further expands the opportunities, when appropriate or desirable, for part or all of the activities aimed specifically at women to be integrated with the activities of the project as a whole.

Weaknesses of this type of project:

1. When the project's plan itself is flawed or if mistakes occur in the project's implementation, there is the possibility that women's activities will be removed from the important parts of the project to the periphery.
2. There is a danger that the mere existence of activities aimed specially at women will be used to fulfill the demands of the government, the sponsoring organization, or the development agencies, to use the abilities of women in a limited way in the project, rather than providing women with resources and skills that then can be applied to other projects. The danger also exists that the project staff will ignore the aspect of the project devoted specifically to women, and that the presence of a special women's component will be used to justify not giving women an opportunity to participate in the main parts of the project.

Points to consider at the planning stage:

1. Activities aimed at women should be given the same priority as other parts of the project. Otherwise, there is a danger that women will be relegated to a

peripheral role in the project.

2. In preparing and drawing up the plans for the project, the largest possible quantity of data and indexes concerning gender needs to be included. The absence of such information will make it impossible to assess the usefulness of the project for women and measure its positive and negative effects.

Examples:

The evaluation conducted four years after a labor education project began in Zambia included the point that awareness had increased among labor union leaders about the specific needs of women and the importance of adopting special policies regarding women. One visible result of the project was the establishment of women's advisory committees in twelve labor unions, with committees planned in two additional labor unions. Such committees had existed in only three unions when the project began. The project succeeded in turning many more women into energetic labor union activists. As a result of the project, more women competed for leadership positions. Rank-and-file female labor union members also demanded that more seminars be organized.

C. General Projects

Applicable situations:

1. Many women fulfill the requirements for participation in the project, particularly in regard to educational and income levels and physical ability.
2. Precedents have already been established in which men and women have enjoyed equal participation in a project.
3. The social and cultural tradition encourages men and women to work together.
4. Project administrators are able to mobilize effective public relations tools and other means to inform the public that men and women are both eligible to participate in the project.

Merits of this type of project:

1. The potential exists for women to fully take advantage of the project's resources and the high priority enjoyed by the project.
2. There is an improved latent potential for women to gain access to people in decision-making positions to utilize their influence.
3. Such projects offer an opportunity for men on the national and local levels to work together with women and share responsibility in carrying out the project.

Weaknesses of this type of project:

1. Competition may develop between men and women over scarce project resources.

2. As a result of such factors as women's inexperience, lack of pride and self-esteem, and alienation from informal information networks, women's ability to actively participate in project discussions which include a mixed group of men and women can be limited.
3. If information about the role of women in the project is not made clear at the planning stage of the project, there is a danger that women will be left out of decisions regarding the organization, location, and timing of the project.
4. The potential exists for women to be excluded from employment and training opportunities should male participants express an interest.

Points to consider at the planning stage:

1. The project documents must state clearly and in detail how women will participate, and what benefits women will receive from all of the project's activities.
2. The project has to be planned in such a way as to facilitate the participation of women, bearing in mind their needs and responsibilities.
3. Project plans must be drawn up in such a way that women can readily enjoy the same training and employment opportunities provided to men during the project.
4. Continuous monitoring through progress reports and other means need to be carried out to judge the nature of women's participation in the project and the benefits that are being gained by women.

Examples:

The following recommendations were made as a result of including WID consultants for the first time in the evaluation of a district road improvement project in Botswana. First, special attention has to be paid when nursing mothers serve as temporary laborers. Although there were no complaints made about their level of productivity, standards need to be set regarding working conditions for nursing mothers in order to protect their rights when participating in projects. It is necessary to protect mothers who have family responsibilities and to guarantee the rights of mothers to nurse infants. A recommendation was also made to devise a strategy to allow women to nurse their children during working hours.

A second result of the WID consultant's participation was improved employment guidelines regarding the workers needed for the project. In the early stages of the project, a policy requiring women to comprise at least 20 to 25 percent of the workers at all project sites was followed. It became clear, however, that this policy actually led to discrimination in some districts because far more women than men sought employment. Consequently, it was decided that the percentage of women who were employed should be proportional to the

percentage of all applicants who were women. These two points seeking improvements were adopted when the project was extended.

III. Keys to a Successful Project

A. Planning Projects that Thoroughly Meet the Needs of the Recipient Nation

1. Determining needs

The needs should be ascertained by gathering information (that is, gender-based data, policy priorities, relationship to the nation's development plans, structure and activities of the relevant government ministries and agencies, employers' and workers' organizations), making official trips, and attending seminars and conferences. Needs should also be identified by considering examples of successful projects in other countries.

2. Plans

When the needs are the same in several countries, it is more effective to create regional rather than individual-based projects, from the perspective of exchanging information about actual conditions, exchanging opinions about policies, and providing mutual assistance. Consequently, project planners should consider the possibility of creating projects in regional areas. Moreover, examining the experiences of countries that until very recently were in the same situation regarding specific areas is sometimes more instructive than examining the experiences of advanced industrial nations. We cannot ignore the possibility of implementing projects which promote cooperation between developing nations.

3. When planning a proposal, it is necessary to take into consideration various conditions in the recipient country regarding infrastructure, such as communications and transportation, and other matters that will affect implementation of the project.

B. Limiting the Goals and Targeted Groups

1. The goals should be limited as far as possible. Projects that are too broad in objective lack focus, making it impossible to achieve any of the goals. The number of suitable goals should range between one to three.
2. If possible, the group or groups targeted by the project should be kept to a minimum. It is believed that projects become more effective the fewer the number of groups involved, because planning and implementing the project require an accurate understanding of the social position of the group or groups involved, as well as various economic and religious aspects, traditions and customs, and a precise understanding of the foreseeable factors that could impede carrying out the project.
3. Relying on experts of high quality

a) Experts whose qualifications match the job requirements should be selected.

b) Experts who can adapt to the local living conditions of their work environment should be chosen.

c) Highly broad-minded experts who can carry out the project based on an understanding of local social conditions, including economic considerations, traditions, customs, culture, and religion, should be chosen. The experts should not wrongly impose on local people ideas and behavior patterns that pertain in industrialized nations in general or in their own country. Imposing values and ethics that strongly reflect the social conditions of the host country is a frequent cause of friction and has a critical effect on the success or failure of the project.

4. Ensuring constant human support and material assistance from recipient governments and organizations

a) Problems are encountered by staff members and job trainers who leave their posts to work in projects after being dispatched by the government and public organizations in the recipient countries. It is important that top-level officials in the government and public organizations guarantee their support to staff and trainees as long as the project continues. The same is true for providing guarantees for material assistance.

b) Since resignations sometimes suddenly occur for personal rather than organizational reasons, a strict undertaking needs to be also given by staff and trainees.

c) Moreover, a major problem, even in the case of outstanding projects, concerns the question of whether the results of the project can be maintained and its effects actively utilized after its completion. Sometimes any good effects achieved can suddenly disappear after the project ends.

d) To avoid such problems, explanations provided by counterparts should not be swallowed whole. Instead, it is indispensable that as detailed a study as possible is independently made on the project regarding the counterpart's organization, human resources, state of activity, financial situation, the status of other projects that are currently underway, and the situation regarding follow-ups on previous projects.

e) Sometimes when one's counterparts belong to a bureau of the nation's government, smooth management of the project is impeded by bureaucraticism. Also, as government ministries and agencies are usually overloaded with work, the addition of further work is not always welcomed. Consequently, having a nongovernment organization as a counterpart offers more maneuverability and may often prove to be more

efficient due to the lack of personnel changes.

5. Constant monitoring and evaluations
   a) Continuous monitoring of a project that is underway means determining whether the efforts being made on the project, work schedule, goals, and other important activities, are concretely being carried out according to the plan.
   b) When problems are discovered as a result of this monitoring, the specific action needed to solve the problems and the time limit for doing so should be made clear, and the person responsible for making the changes should be specified.
   c) Evaluations are designed to assess the validity, usefulness, and effectiveness of the action in light of the project's goals. The degree to which targets and goals are achieved and the efficiency with which the project is implemented are also examined. Three types of evaluations – interim, final, and follow-up – are conducted. In each case, the evaluation must be conducted by experts who had no direct role in planning, approving, carrying out, or administering the project. The most advisable approach is to call in an outside expert.
   d) The refusal or reluctance of the parties involved in a project to admit mistakes makes it difficult to evaluate the success of a project. As a result, all projects tend to be judged "successful" or "very successful." That is why UN projects are said never to fail. Human beings often learn a great deal from mistakes. The creation of conditions that enable mistakes to be frankly admitted seems to be an urgent task.

IV. Institutional Reforms in ILO Involving Female Workers

On January 1, 1989, the Office for Female Workers' Questions of the ILO was abolished. This measure was taken as part of an effort to carry out institutional reforms based on the idea, known as "mainstreaming," that a woman's perspective needed to be incorporated into all ILO agencies rather than treating female labor issues as segregated issues handled only by a bureau that dealt exclusively with women's issues. The ILO took the following steps to make this mainstreaming more rapid and effective.

1. On April 1, 1989, the deputy director-general at ILO Headquarters was appointed as a special adviser on women's labor issues.
2. In the Technical Assistance Department at ILO Headquarters, the head of department was appointed as a special adviser to ensure that a women's perspective was included in all projects carried out by the ILO.
3. A request was made to appoint a person in all bureaus at the ILO Headquarters handling technical assistance to act as a focal point with special responsibility for issues concerning female workers.

4. Regional advisers to look at issues relating to women workers were appointed to each regional ILO office in Latin America, Africa, and the Asia-Pacific region.

A. The Job of the Special Adviser on Women's Labor Issues

The duties of the special adviser, the focal position in these institutional reforms, are as follows:

1. At ILO Headquarters and in the field, the adviser will direct and promote ILO policies, programs, and activities regarding female labor.
2. The adviser will maintain close contact with the ILO Program Bureau and coordinate all activities and programs connected with female workers to enable comprehensive strategic programs to be executed.
3. The adviser will gather information and provide advice on women's labor issues for the organizations comprising ILO (governments, employers' and workers' groups).
4. The adviser will attend conferences on women's labor issues as a ILO representative or make certain that another woman attends in her place. She will also maintain close contact with the organizations that comprise the ILO.
5. The adviser will perform secretariat duties at interdepartmental conferences that concern the execution of ILO action plans.
6. In conjunction with the Department for Equality, the adviser will prepare reports for the Board of Directors' commission relating to any issues of discrimination arising in the execution of ILO action plans that involve equal employment opportunities and equal treatment for men and women.
7. At the ILO Headquarters level, the adviser will direct and monitor the activities of the regional advisers for women's labor issues. (In the field, the regional advisers on women's labor issues will report to the head of their respective regional offices.)
8. The adviser will pursue her duties while maintaining close contact with the individuals who serve as a focal point for women's labor issues in the departments and agencies and in cooperation with the specialist on women and development in the Technical Assistance Department.

B. Success or Failure of the Reorganization

Was the reorganization a success? It is difficult to answer this question. I will refrain from doing so at this juncture. Judging from the present situation, however, it seems a little early to tell. For instance, since the special adviser does not have a separate department or office she lacks both a budget and staff. There are many conferences and meetings to which the ILO has to send a representative, and the adviser, lacking assistance, is kept constantly busy by attending them herself. When wanting to conduct

some form of activity, she is impelled to run around trying to obtain funds. She is also the only one qualified to respond to inquiries from inside and outside the ILO. The lack of a woman's bureau makes it particularly difficult for people outside the organization to obtain necessary information. As not all individuals assigned to serve as a focal point are interested in women's labor issues, the level and quality of action vary from department to department. Resolving these problems and clearly representing the women's point of view in all aspects of ILO development efforts are important tasks facing the ILO. For the immediate future, it would be a good idea to restore the women's bureau while mainstreaming in order to find the appropriate solution.

V. Conclusion

The question of development and women involves many problems including women and economic participation, education, and health. Much effort to deal with those problems has been expended in numerous fields by various governments, international organizations, and non-governmental organizations. The creation of appropriate conditions that will enable women to participate properly in all stages of the development process is now regarded as an urgent issue in enhancing the effectiveness of these efforts. Whether it be projects, gender training, or institutional reforms, the present situation cannot be changed with the one fell swoop. Everybody must determine what they can do best as an individual. The important thing is to decide whether this be money, time, technology, or labor, and to then provide it, once the individual decides that the time is right for them. This is the most crucial and efficient way. The accumulation of daily efforts made by individuals is enough to eventually move mountains. We must always bear in mind that there is no way to promote true participation by women unless we each slowly and steadily continue to contribute in our own way. It is also necessary to create an environment that can promote an awareness by men of the importance of recognizing women as equal partners in society and of the need to work together to build a better society. Ways must be found to involve men in this effort.

CASE STUDY (4)

Experiences in the Bangladesh WID Project – Product Development and Marketing Efforts for Local Industry

Akira Namae
Independent Development Consultant

I. Introduction

From 1985 to 1991, I was engaged in development cooperation activities in Bangladesh. My efforts there largely had to do with such issues as women in development and the task of heightening standards of living or household income. Lest anyone wonder why I, a male, would be involved in fields that generally concern women, I should note that I happened to work in a cottage industry myself for almost 20 years. The early postwar period in Japan was an age of poverty and social upheaval. At that time, as the head of a household with young children to look after, my mother decided to launch her own business. That background largely established the basis for my interest in this field.

Cottage industries abound here in Kanagawa Prefecture. Yokohama, by the way, happens to be the locus of Japan's own "silk road"(or *kinu kaido* in Japanese). Through the Edo and Meiji eras, when Japan was gradually opening up to the outside world, the *kinu kaido* served as the main transport network for shipments of the country's leading export, silk fabric and other silk products, from the Kanto Koushuu and Shinshuu districts to Yokohama port. Even today, Yokohama is home to an industry that produces over half the nation's output of scarfs and handkerchiefs. As a consequence, many Yokohama people work at home operating looms and deftly sewing scarfs and other silk items. The region served by the *kinu kaido* network was home to many farming households engaged in raising silk worms or loom-weaving for their livelihood. In addition, one could find businesses in spinning, textiles, dyeing, embroidery, print work, and other fabric – processing trades, not to mention people serving as distributors or purchasers of their wares.

In effect, the majority of people engaged in producing and consuming silk products in Japan have been women. Yokohama, as a hub of the domestic silk trade, thus seems a rather appropriate venue for this gathering, particularly in light of today's theme, "Women in Development." Indeed, given the changes that have accompanied the flourishing silk industry and the coincident rise in commerce along the kinu kaido, Yokohama seems to be a vivid case study in developments with an important bearing on that theme.

There are many historical facts of interest that accompanied the development of

the silk industry and its market acitivities in the region. For example, the extensive and rapid clearing of forest tracts to create mulberry orchards, for instance, apparently contributed to a higher incidence of flooding in the area in the late nineteenth century. At the same time, however, the emerging silk industry highlighted women as important producers, and contributed to the industrialization of Yokohama and the spread of cottage industries run by married women. Aside from its rising stature as a key supplier of silk, the region also grew into a major market. And in the process, the social, economic, and political roles of women underwent a major transformation.

II. Hidden Potential, Visible Potential, and Strategies for Realizing Potential

Today I intend to discuss some of the conditions women face in Bangladesh. To be sure, the situation for them is quite different than it is for women in Yokohama. While active in Bangladesh, I worked together with village women in the area of what might be called product development. That role afforded me an experience that I feel is highly relevant to the theme we are concerned with today. It has to do with the potential of women. Human potential, of course, is by definition something hidden, something we generally don't see. Therefore, anyone can be said to possess potential. Or, conversely, to lack it. The first thing I want to focus on in my address today is, how we go about identifying or bringing human potential to the surface.

One day, my work carried me to the village of Katera in Barishal Province. I was to conduct a training session in embroidery design, the goal of which was to help women in the local women's industrial cooperative there to develop new products as a means of boosting their cash income. Training, however, did not rely on any manuals or text materials. Instead, everyone used their imagination to design and try new embroidery patterns, and then offered their views on those they liked best.

The day before this training session, I visited the homes of each of the participants to get some idea of the embroidery patterns they had actually chosen for their own use. As it turned out, most everyone had developed a degree of expertise in a variety of skills for designing and sewing a range of interesting patterns. "This looks promising," I thought. However, one thing bothered me and dimmed my expectations: everyone in the village seemed to share the same pattern of color coordination, one based on only five or six colors.

So, on the first day of training, when I asked why this was the case, anxious facial expressions were the only response I got. That evening, when I went shopping for some goods in the village bazaar, I visited the local yarn merchant to find his shelves piled high with braiding yarn of nothing but the same five or six colors that I had noticed in the homes of these women the day before. When I inquired why the color selection was so limited, the shopkeeper made everything quite clear: "The women in this village have no money, and therefore I have no money!" In other words, the scarcity of colors in his shop symbolized the village's level of poverty. There was my answer.

Making embroidery (Bangladesh)

After returning to the capital of Dacca, I visited a local yarn merchant and found a wide assortment of black-market items, either smuggled in from India or diverted from normal factory distribution channels. Nevertheless, the abundance still seemed concentrated in certain colors, none of which I felt an interest in using. So, I then headed to a local dyeing factory, where I obtained dyed yarns in 32 different hues.

At the next training session in Katera, I asked the village women to choose freely among the dyed yarns I had brought. Given this new opportunity, they began contemplating the color coordination possible with 32 different braiding yarns. For instance, which green would go well with this pink, or which rose blended nicely with this gray? Whereas some of the participants exhibited preferences for somewhat wild or flashy combinations, others revealed rather fashionable tastes. And some preferred a color coordination that blended several gradations of but one basic color.

Once everyone sat down and began sewing the embroidery patterns they had earlier outlined on paper, their work began to reveal a certain charm altogether unseen in the original patterns. Enthusiastically drawing on the wider choice of colors now at their disposal, some of the women were capable of designs that seemed much more alive and appealing than the crude and amateurish models they had initially etched out.

In fact, the color coordination evident in their saris and blouses strongly suggested to me that these women possessed rather diverse color preferences coupled with a substantially developed sense of fashionable design. Given the opportunity to express themselves, they proved this to be the case far beyond my wildest expectations.

Witnessing their impressive creations take form right before my very eyes, I suddenly realized how severely I had underestimated their true potential.

People are increasingly capable of expressing their own individuality as their range of choice widens. Yet for some reason, I seemed to have overlooked this simple fact. After all, the average handicraft shop in Japan typically offers yarns in some 300 different color variations. But how could anyone in Bangladesh be expected to express themselves with only the five or six colors that most yarn merchants there tend to have on hand? Noting this disparity, I then realized that women in Bangladesh are handicapped from the start. For that reason, finding and cultivating avenues or strategies that help women to develop their true potential in a socially repressive environment is, I think, a fundamental challenge that must be addressed as we contemplate the larger role of women in national development. Which is to say, what are needed are tools that can help women see their own potential for themselves.

The embroidery techniques familiar to women in Katera had been handed down to them at an early age from their mothers, or learned through instruction from others who were proficient. The skills were part of the Bengali tradition, and predated Britain's colonization of India. By contrast, cross stitching and other embroidery patterns in Japan reveal an entirely western origin. This applies in particular to the handicraft traditions that developed in Japan from the Meiji Restoration on. But in Bangladesh, the traditions are older.

In Bangladesh, one is apt to see what are called shika, a type of macrame — style mesh woven of jute cord and used for hanging baskets. Macrame (a French term) techniques are considered to have originated in the Arab world. Nuns in Catholic convents used macrame, and as a result, it became widespread in the predominantly Catholic Philippines, where it is used to weave hanging planters for flowers and ornamental shrubs. Shika, however, have an entirely non-western origin.

Looking back at the situation in Bangladesh, one might expect the variety of handicraft items there to reflect the individualistic expressiveness of the women who produce them. In reality, however, this is not the case, for as with colors, one also finds a similar uniformity in design. What then, is the basis for product competition or differentiation in the market? That is, what is the defining sales point for most products? Is it function or quality? Competitive pricing? The poverty of the producers? Or the appeal of the designs that producers themselves create?

No doubt, the target shifts, depending on whether the market is local, regional, national, or overseas, or whether it is the general market or the charity market. Whatever the case, it is worth emphasizing that the key element in play is marketability, that is, stimulating the interest of buyers, and not marketing per se, or the effort to find prospective customers. Given that understanding, then, to what extent do the redeeming features of these products reflect or draw on the potential of the women who make them? This, I think, provides an appropriate basis for assessing the degree of accomplishment of

WID projects.

There seems to be a major social barrier preventing women from building confidence in their own individual strengths as potential contributors to the productivity of society. The underlying question is, are women to have power as indispensable elements of regional society, or, are they merely to fill an largely subordinate, supplementary role?

III. Social Factors, Hidden and Manifest

As a rule, WID projects almost always incorporate a focus on handicraft production. One reason is that for women, handicraft work is something that can generally be undertaken with skills they have learned at home, demands little if any significant capital investment, and provides an immediate source of cash income. But then, what of the underlying product costs involved?

The accompanying tables provide a breakdown of the input costs for two different handicraft items, each of which was chosen by a separate nongovernmental organization as part of a project to boost the cash income primarily of women in farming villages.

This shopping handbag was designed by a U.S. nongovernmental organization and is made by women's groups participating in its assistance programs. The handbag's intended markets are Japan, Europe, and North America. Labor costs are in this case the only source of income for the women. Only 12.5 percent of the product's cost reverts to the local district, inclusive of the reserve fee received by the women's groups.

Table 1. FOB Product Cost of a Vinyl-Coated Jute Handbag

Item	Cost (in takas)	Share	Local	Outside
Materials	37.15	75.8%	*	n/a
Labor	3.88	7.9%	n/a	*
Shipping	0.20	0.4%	*	n/a
Storage	0.25	0.5%	*	n/a
Incidental	1.26	2.6%	*	n/a
Reserve Fee	2.27	4.6%	n/a	*
Export Fee	3.67	7.5%	*	n/a
Intermediary Handling Fee	0.34	0.7%	*	n/a
	49.02	100.00%	12.5%	87.5%

Note: An asterisk (*) indicates that the item applies.

Table 2. FOB Product Cost of a Handmade Cotton Fabric T-Shirt

Item	Cost (in takas)	Share	Local	Outside
Materials	71.10	55.1%	n/a	*
Labor	15.00	11.6%	n/a	*
Dyeing	12.00	9.3%	*	n/a
Final Processing	5.00	3.9%	*	n/a
Incidenta	6.21	4.8%	*	n/a
Export Fee	9.00	7.0%	*	n/a
Organization Handling Fee	10.69	8.3%	*	n/a
	129.00	100.0%	66.7%	33.3%

Note: An asterisk (*) indicates that the item applies.

All materials are supplied by a factory located near Dacca. For the producing district, fees for processing labor are the only income that this item provides.

The T-shirt was designed by a British nongovernmental organization, which contracts its production to women's groups under its wing. The production labor cost of 15 taka per shirt is not the only source of income for the women in this case, however. Most of the material costs also revert to the women's groups, which produce the cotton fabric and spin the cotton thread. If one also takes into account the charge that must be paid to local suppliers of raw cotton, the local cost content of this product climbs to nearly 70 percent.

Comparisons of these two examples point up several factors. The first is that the composition of production costs illustrates social forces in play. By that, I mean they serve as indicators of the wider societal importance of the work roles women fill. Second, it is possible to uncover the local content of total costs, that is, the amount that the local producing region enjoys as income. And, in another sense, such comparisons provide a glimpse of the relationships between the local cottage industry and the larger regional society; in other words, one can gauge the level of regional cooperation. These are the factors I perceive.

Aside from the question of whether improving the incomes not only of men but of women alike will ultimately fulfill basic needs per household, product cost tables help illustrate how certain types of work fit within the regional economic fabric, and how they draw on shared expertise and resources. If the materials for the T-shirts analyzed in Table 2 had been imported, the contribution to the regional trade balance by the women involved in making those T-shirts would shrink significantly.

Earlier I mentioned the need for tools that can help women realize their own potential. But assuming that individuals demand different tools for this purpose, what I mean to say now is that the tools women need are social tools that help them exercise their potential to its fullest. The lack of an adequately developed dyeing or materials industry should be seen as a societal waste of precious human resources. This is especially the case if it leaves untapped the hidden potential of individuals, and particularly of women, who would otherwise be given an opportunity to exhibit their refined sensitivities in the expressive use of color. What seems needed are assistance programs that incorporate strategies for the pursuit and creation of jobs for women that will generate other, mutually supportive jobs for all, men and women alike.

As I noted in section 1 above, one key objective of WID programs should be to heighten the potential of women. In the process, however, it is also essential that special attention be given to ensuring that the activities of women in regional society become a definitive force for regional social advancement. My basis for these assertions stems from the lesson of my experiences in Japan and Bangladesh: that the most worthy goal for the WID should be to foster enterprises that encourage cooperation between men and women, cooperative occupations that will also serve to heighten the respect of children for their mothers and fathers.

A women's group making embriodery (Bangladesh)

DISCUSSION

JAPANESE EXPERIENCE IN DEVELOPING COUNTRIES

Panelists: Ms. Yôko Suzuki
Mr. Akira Namae
Ms. Makiko Arima (Moderator)
Ms. Hiroko Hara
Ms. Yoshiko Taniguchi
Ms. Margaret Shields

Moderator: Now, following the two reports, I would like to invite our two commentators to make comments.

I would like to ask Professor Hara to address the seminar first.

Hiroko Hara: Both presenters' talks were so moving that it's hard for me to find words to add. Lots of things are going on in my head, and although my thoughts are not yet well organized, let me start.

Mr. Akamatsu talked about his own experiences after the first two presentations by Ms. Rikken and Ms. Menya this morning. As his talk suggested, there are a lot of things going on behind the scenes, so to speak. However, a very important point of which we must be aware is the fact that project reports tend to report only the successes. In particular, when a project is funded by a government or some funding organization, failures or the difficulties that caused some failure in the project are seldom mentioned in the report. This is because the writer or writers fear that such negative reports could put a stop to their funding. The Ministry of Education issues reports on scientific research funded by the Ministry, and we find that every research project achieves fantastic results according to the reports written.

This problem needs to be addressed as part of the process of evaluation, which Professor Meguro talked about. We have to stop and ask ourselves, what is the purpose of evaluation. As Mr. Namae mentioned, it is extremely important to use objective presentations, that is, presentations of statistics of the type we have just seen in Tables 1 and 2. This is one skill we should all have. However, it is also important to talk about past failures and the difficulties that caused those failures, without pointing a finger at any one person. Through such exercises, we can identify the mistakes that everyone tends to make, so that we can predict the likelihood of such mistakes later on in other projects. Building this shared fund of knowledge is, I think, very important. When people from different stations in life get together, even sharing the same cultural background doesn't mean that they will all understand each other. Even in the same country — in Japan, for example — there are numerous cases where men and women think they understand each other, but they don't really.

Shugoro Yamamoto is a well-known Japanese writer. As you will find in his short stories, he shows us how little even married couples understand each other. One or the other — the husband or the wife — dies after many years of married life. The couple believed that they'd understood each other and loved each other all those years. But the one left behind then discovers what sort of a person the other really was. The husband thinks, "So, this is what my wife was really like." Or, the wife is shocked to find that there was another side to her dead husband that she'd never really woken up to. As Yamamoto's stories

suggest, this may be the understanding that such people have of each other. Nonetheless, I think it is very important to share past failures and build shared knowledge, particularly when we apply WID for the purpose of extending relationships between people. As Mr. Namae said before, we do not want the sort of WID in which men, women, and NGOs in affluent countries like Japan extend a helping hand to "poor" developing countries.

In this sense, Ms. Suzuki's story, particularly the story about what happened through the interpreter, was very interesting. Not everybody involved in development aid can speak the language of the respective country fluently. Mind you, many young Japanese do have a good command of foreign languages these days. Not only in Japan, but in many countries, there are lots of people who speak more than just one language. They are global people, or a new type of international person; they are different from the people Somerset Maugham described as "cosmopolitan". And they are growing in number all over the world. I'm sure there are many of them in Kenya and the Philippines. There may be more in New Zealand, India, and Sweden. And I feel that Japan is becoming one such country.

One very important aspect of WID is the relationship between men and women, which was mentioned in the two presentations we've just heard. This has been a very popular subject among feminists of late. I guess the relationship between male and female may be likened to Einstein's theory of relativity. It's not limited to what is a vertical relationship, that is, the relationship between who's at the top and who's at the bottom. There are many forms of relationship. For example, under the Meiji Constitution, Japan's old constitution, the relationship between a husband and his wife and children was, at first glance, vertical — the husband above and the wife and children below. But in reality, there were families where the wife "wore the pants". In other words, human relationships are not something you can generalize about, even under special circumstances. To be more precise within the context of WID, it is necessary to adjust and utilize the relationship between men and women when we deal with the problems of a particular project.

For example, Ms. Suzuki has told us that most of the senior members of labor unions in Thailand are men, and each union has its official decision-making system; this reality must not be ignored outright. I see many former activists of the Zen-Kyou-Tou, or National Students' movement in the audience today, but I think this point is precisely the reason why the movement failed. When there is something already established and a minority starts something new, the important thing is the way in which the minority organizes and publicizes its intentions. Today, Mr. Akamatsu and Mr. Namae reported on their work in Bangladesh, and there are female members of the Japan Overseas

Cooperation Volunteers (JOCV) who have been doing a great job there. I hope their activities are documented some day — but this is a very good example of the problems the Women in Development movement has in Japan. There are many Japanese women who worked in various parts of the world as JOCV members, accumulating experience and knowledge. However, few women speak about their experiences in front of other people, or try to pass on such knowledge to others. Although women may deny it, grace of character may be preventing them from doing so. This is because we are all brought up to keep our opinions to ourselves. You might ask me, "Why are you speaking so much then?" But women are brought up like this, which I believe, influences our so-called information literacy. This is very important indeed. Information literacy, particularly the ability to glean information, is always an issue in WID activities. We also have to think about how we can disseminate information. We heard a presentation about Kenya this morning, so let's take Kenya as an example. Awards are presented at the Nairobi Conference. However, the work done by the award winners needs to be publicized. There are lots of other people doing similar work all over the world, and depending on how the information is disseminated, they come to learn that work similar to theirs has been officially recognized. This reassures them that they are doing significant or useful work.

Today, we have heard over and over that Women in Development is not well publicized, and therefore not well understood in Japan. I think we should deal with this problem by applying our skills, the mass media, and so forth. At the same time, we should understand Women in Development at the grass-roots level, or as a part of our daily lives. This will result not only in helping developing countries, but also in actually feeling that Women in Development is part of our daily existence, something very close, and something that grows with us. Although many of us still regard WID as something we do for other countries, I think this will change in two or three years.

There is one thing I found particularly interesting today. It is a theme that ran through today's talks, both in the morning and the afternoon. Ms. Rikken mentioned POs (people's organizations), NGOs, and GOs (government organizations), and there are also international organizations, or IOs. I am particularly interested in how these organizations are related and how they relate to each other. At the same time, what each of us can do as a Japanese citizen or NGO member is a matter of great interest to everyone in this audience. So, I would like to ask Mr. Namae, Ms. Suzuki, and other panelists to tell us later what can be done by ordinary citizens who are not members of a labor union or a particular organization.

Now, let me move on to the subject of evaluation or assessment. I noticed

that a number of people used the expression "spill-over effect" or "effect". There are many different types of spill-over effect. In this so-called age of "lifetime education", I just wish I could live to one hundred and fifty to see how my teaching has affected my ex-students who'd then be one hundred. Of course, I can't wait that long, so I have to consider how to evaluate the issues at hand. And I find Mr. Namae's method of using statistics, as in Tables 1 and 2, extremely valuable. I found the statistics on the amount of aid money spent in the local community versus overseas very interesting. If JICA prepares a list of such statistics covering, say, the last 20 years, as part of the ODA evaluation process and publishes the list, it will be very informative for us as tax payers.

Moderator: Thank you very much. Now, Professor Taniguchi, would you like to add your comments?

Yoshiko Taniguchi: I really found today's talks very interesting. They could only have been delivered by people who have actually worked in the field, contributing towards international cooperation. To be honest, both talks have made me feel quite humble; I'm not sure if I can add anything. So, let me talk about my impressions, personal as they are. Both talks were very interesting indeed. Ms. Suzuki's talk about language problems and the episode with an interpreter was particularly interesting. As for Mr. Namae's report, he touched on future subjects for WID. He told us how important it is to visualize the potential in a situation, not only for oneself but for the people around one as well. Mr. Namae also talked about the importance of women's activities within a community, which steadily serve to develop that community. These points have left a strong impression on me. So, let me talk about my thoughts a little, but not in any particular order.

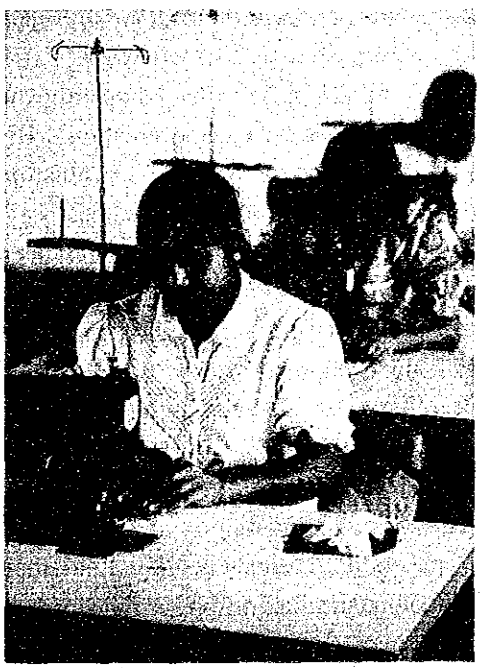
These days, when we talk about the direction development is going to take in the 1990s, a lot of emphasis is placed not only on WID but also on the importance of participatory development and so-called alternative development (which is based on self-relience). Donors and organizations for international cooperation like JICA have worked and continue to work on such developments in a number of ways. Yet, for a person like myself who is a kind of outsider, the definitions of those different types of development seem rather unclear. I've often wondered why this is called a WID project, or why that is called a participatory community development. In other words, I've often felt that definitions of these different types of development vary from person to person, even among people directly involved in aid programs.

For example, let's look at a project that aims to increase income and create job opportunities. We have already heard a few such examples in the reports delivered today. In the project I'm thinking of, you might use an existing organization, a women's organization that is, as a mediator. You might provide

technical training, which would gradually secure new sources of income for women. This is one way of doing it. I know a little about Sri Lanka, so let me use a project in Sri lanka to illustrate this point. In a farming village in Sri Lanka, there is an official women's group called a rural development society. This group acts as mediator in a project for providing technical training in batik-making for the village women. With this project, an instructor was sent out to the community to give technical training. All the necessary materials were given to the group, and after the instructor had finished and departed, the mediator group was commissioned to take over the various administrative tasks. So this was one method.

There was another project implemented in the same village a little while after that. Another method was used this time. The story I heard from a project manager who'd been involved in projects to create and improve income in various communities in the field. First, they organized groups. The number of group members varied from a few to 10 or more. The people involved in establishing this project worked very hard because the local women initially could not see the need for organizing groups. Anyway, the first group was set up, and it took the group from six months to a year to find income-producing activities. Once started, the rest was easy; a number of other groups were organized.

These groups have different activities. One group buys a huge slab of



Vocational and technical training for women (Sri Lanka)

stone. The members then manually break it up into small pieces and sell it as construction material. Another group gets used cement bags from a nearby cement factory. They then undo each one, flatten them out into sheets, and make envelopes to sell. Yet, another group gets old sweaters and things like that, and unpicks them to make hats and gloves. Through such activities, women earn a little bit of money for things they need like socks for their children to wear to school. So there are projects that help women make a profit, albeit rather small. With the latter, the project manager, or the aid group, simply helped out with a little funding or by teaching the various steps involved in securing a small credit loan. The two projects I mentioned can both be referred to as participatory community projects or WID projects, but they may in fact differ from each other in terms of the quality of community participation or the significance to the local people. That's how I felt when I spent time in the Sri Lankan village. Of course, you can't make a clear-cut decision as to which is better, mainly because of the differences in conditions in the village, and regional characteristics, etc. However, the first type of project is easier than the second type when it comes to outsiders visiting a local community to provide technical assistance or international cooperation. Most of the Japanese ODA in the past belong to the first category, where the givers of aid took a rather top-down approach, although the approach is not as top-down as the word normally suggests. On the other hand, there are far fewer projects in the second category. So, having listened to the reports from Mr. Namae and Ms. Suzuki, I really hope that there will be more of the second category of project that place importance on local people's participation.

Mr. Namae showed us how he had evaluated projects by comparing the funds spent in the field. It was a new approach to project evaluation. His speech made me think how necessary it is to develop new evaluation methodologies, such as Mr. Namae's, that are different from existing ones.

One more thing. I have a question for Ms. Suzuki since you have been working with labor unions, particularly with female members, for a long time. You have also visited many countries throughout Asia. Many reports on female workers such as factory workers in Asia deal with the problem of women in EPZs, export processing zones. These reports highlight the exploitation of female workers. In the new trend of what could be called global industry specialization, many reports about industrialized nations often focus on labor market segmentation by sex or race, whereas reports about the third world often focus on low-wage earners – young female workers and their exploitation, which is a result of the off-shore production happening in third world countries.

However, people who disagree with them claim that women working in

export industries are definitely more fortunate than most other women workers, as far as wages are concerned. In many cases, even highly educated women have to do menial work to some extent, and so this clearly leads to problems like psychological oppression and so forth. Nonetheless, as far as things such as purchase power, supporting their families, and wages are concerned, young, unmarried women working in the export industries don't suffer oppression as much as women working in other industries. You often hear such things, and people are entitled to their own opinions. Ms. Suzuki has long been associated with women in labor unions. I would like to ask her opinion on this matter.

Moderator: Thank you very much. Before asking Ms. Suzuki to respond, I would like to take up the point of making "invisible" women "visible". As Ms. Shields is with us for this afternoon's session, and this subject is related to the talk she presented this morning, I would like to ask Ms. Shields to make some comments on our discussions so far.

Margaret Shields: I'll keep my comments brief because many very important questions have been raised and I hope as many questions as possible can be answered. Also, I'm sure there are many questions from the audience.

Today has been very useful for me. I thought I'd be coming here to work, but in fact, I'm really enjoying myself. It's been a very fruitful day.

We are gathered here to talk about Women in Development, but I'm wondering if this discussion of Women in Development automatically implies the discussion of independence. I'm not sure if we can find an answer to this – I hope we can, but at any rate, Professor Hara suggested that JICA should evaluate its spending and itself as an organization. I'd very much like to volunteer for that job.

Having listened to today's talks and discussions, I have noticed that many people emphasized the importance of communication. Yes, communication is extremely important at all levels and in all areas of development. We all learned from today's field reports that communication plays a very significant role in organizing people.

For example, Mr. Namae told us a story about his mother. She must be a truly wonderful mother. It'd be nice to meet her. The story reminded me of a man who influenced my life. I met him in 1966 – I even remember the date. His mother was a widow, too. He asked the women in front of him in the audience, "How many of you pick up your sons' dirty shirts and socks, and then go and train your daughters to help with the household work?" This question stunned all of us, and we just looked at each other. He pointed out that none of us were training our children properly.

Ms. Suzuki recounted an episode with an interpreter. She showed us how people, women in particular, were manipulated. I thought that was very

interesting too. Although this subject was not discussed very much in the previous discussion, it is closely related to the role that women play in the decision-making process. Perhaps it is also related to the problem whether it is proper to have women's quota. What Ms. Suzuki said was that sometimes, the person chosen as leader doesn't necessarily work in the best interests of women.

Also, as everyone mentioned, you must respect people. Very importantly, you must respect the people you work with. You can ask them questions out of respect; and so you learn. If you don't learn, you can't achieve anything.

We have an expression "South Pacific hospitality". People in South Pacific countries can't say "No" to someone who's teaching them something they already know or when that person suggests something quite preposterous. They just smile and treat them to a wonderful meal, and then nothing else happens. They can't say "No", and that's why they smile. So, a smile can in fact mean "No". If you're arrogant enough to think that you could solve their problems for them in the name of good will, you often encounter such reactions. Their smile signals "No", but you just don't see that. So, you have to be sensitive to such signals when you're engaged in a development work.

People like us who are doing work related to this problem come from very affluent countries. When we go to poorer countries, we realize just how affluent a country we live in. At the same time, we realize that we're also part of the problem. When we talk about, say, the solution to environmental problems in developing countries and the promotion of renewable energy, how convincing can we be when we come from countries where a family owns two or three cars. We must know where we stand and how they see us, and we must know these things not only from the point of view of sexual equality, but also according to the scale of what is fair as well.

There are two types of information: official and unofficial. We should think about the difference between the two. When I visit a foreign country, I look at that country's official statistics first. That's because I want to see what is there and what is not there. Official statistics are figures that authorities in a particular country want us to see. If you look at past statistics, you can see what society regarded as most important at the time.

Let me take my country, New Zealand, as an example. The statistical yearbooks from the early days of New Zealand's history show us many different things. That is, we see that only the statistics that were significant to its suzerain, England, are remaining now. For example, the trade statistics in the early days still remain, but there are absolutely no statistics about social matters, other than the number of people in prison in those days. This still holds true. What I mean is that official statistics clearly indicate which

direction the government of a country is taking. Official statistics are like detective stories; they don't accurately reflect reality, but you can read between the lines guess in which direction the people in power are heading.

The next thing is, when we go to a developing country, we're not going there as missionaries. Instead, we have to share and learn from the experience of that country. To me, Women in Development does not mean that women do the same things as men, rather, that WID is there to reform society in a direction that is meaningful to both women and men. We should help social reform in that country; we should share the values of the country. Ms. Suzuki said that such work is extremely rewarding. I totally agree with her – it is truly rewarding to be able to see people grow.

In New Zealand, we have a word "Aloha". This word also means love between brothers and sisters throughout the world. I think not only the music, but today's talks also included a lot of "Aloha".

Moderator: Thank you very much.

Now I'd like to go back to the questions that Professors Hara and Taniguchi raised a while ago. May I first ask Ms. Suzuki to respond to Professor Taniguchi's question?

Yôko Suzuki: Would you mind repeating it?

Y. Taniguchi: I'm sorry I wasn't very clear.

There are two differing opinions or views of female workers in the export processing zones of the third world. Put simply, on the one hand, there are reports that focus on the exploitation of young, unmarried female workers by multinational corporations from industrialized nations. The main focus of such reports is on the very worrying condition of these female workers.

On the other hand, there are reports that criticize these arguments are based on a particular ideology such as the "new global industry specialization theory". In other words, female workers in export processing zones earn much higher wages, and their working conditions are also far better than non-EPZ female workers. These reports are based on the view that female workers in the export processing zones are, by comparison, a small number of elite workers. Of course, the two types of report present different views – I know that you can't generalize about which is right and which is wrong, but I was wondering what Ms. Suzuki's view was on this subject.

Y. Suzuki: Thank you.

When multinational corporations move into so-called export processing zones, as Professor Taniguchi pointed out, you often hear that female workers in these zones earn higher wages than other women. Their working conditions are better, and so are other things like fringe benefits. I don't know if this is totally correct because I haven't studied all export processing zones, but it is

often the subject of much discussion. However, I have also heard that the reverse is often the case. That is, initially a corporation attracts female workers with very good conditions, but those working conditions don't improve, while wages and working conditions elsewhere do show gradual improvement. So, in a few years, the women outside the export processing zones are better off than their counterparts within.

Why does this happen? My personal view is that a government trying to entice multinational corporations tends to use words like, "If you invest in this export processing zone, we'll make sure that you can operate free of the worry of labor unions. We welcome you all on this basis." As a result, the working conditions of newly hired female workers are initially good, but they don't show any improvement and end up being worse than those of other female workers. As the Professor said, the women can be exploited. So, in my opinion, a government trying to entice multinationals with the promise of banning labor unions is totally outrageous.

I take every opportunity to assert that every worker has the right to join a labor union, wherever he or she may be. A government trying to attract business by denying workers this right is totally outrageous. Every government must recognize the right of people working in EPZs to form labor unions. There is an international organization of labor unions, and they all agree.

Moderator: Thank you very much.

At the start, Professor Hara had a question of Mr. Namae. I'm sure it's a question of great interest to everyone. Namely, Mr. Namae, when you were in the field as an NGO representative — Shapla Neer wasn't it — what do you think NGO members can best achieve there? Can you enlighten us a little?

Akira Namae: Ah, now you've touched on a very difficult problem. I think it best for me to start by telling you what an NGO is. An NGO is not commissioned by anyone; it acts on its own initiative. NGO members go to the field to assist local groups of people who've decided that they want to do this or want to change that. NGO members support the efforts of these people to become self-reliant. From the point of view of supporting self-reliance, an NGO is no different from JICA and its policies.

Adding to this definition, let me say that the basic difference between an ODA and an NGO lies in the relationship between governments. In the case of Japan in particular, it is the way one country shows respect for another by using administrative channels to send aid to the country in need. Of course you can't generalize these days, and the situation does vary from country to country, but NGOs tend not to use official government channels. Instead, they tend to approach the local people in a more direct manner.

If a Japanese government body were to completely dismiss the

government of another country by saying "Huh! Their government's no good, so we'll go and help those people ourselves!", then it would probably turn into a diplomatic outrage. But, an NGO can go and do just that by virtue of its being so small. According to my own experience though, what I find daunting is the fact that what are trifling sums of money to the Japanese, are actually extremely significant amounts in the field. For us to not realize what part these small amounts of money play – they can either be a help or a hindrance – is more dangerous than any diplomatic upset.

Conversely, Japanese society heaps praise on those of us who've been overseas and experienced what life's like in the field. And they do it with the same enthusiasm they would once have shown to people fresh from boat trips abroad to Europe and America during the Meiji and Taisho eras, and at the beginning of the Showa era. Undeserved praise could be, of itself, quite a trap for unwary NGO members returning to Japan.

To explain what I mean by that – and this is my frank opinion, there are places both overseas and in Japan, in fact everywhere, where you find families of three or five or whatever, existing in their own given environment and trying to make the most of their lot. I guess this is the end result of ventures and experiments rooted deep in their history. Japanese people should have more confidence in their own way of life, without falling back on history as a crutch. If you can explain to people in places such as developing countries that "I'm actually earning a living by doing this", then it will normally produce a very good cooperative relationship. In short, for someone who leads a life in Japan devoid of any reality, then I can't help but feel that no matter where he or she goes, they will always fail to see the reality in what lies in front of them. That is a very important point. To lead a realistic life in Japan, to experience life realistically, is not a question of skill or ability. When young people, green behind the ears as they are, go overseas, they end up thinking "So this is what the real world is like, here in this developing country." And that's a big mistake. I feel that you have to know your own environment and do your best within that framework – it's the same here and the same overseas in developing countries.

And this is not specific to just ODAs or NGOs. NGOs have problems because of their size, but they still have great potential. By ODA standards, for example, a small amount of money like two or three thousand yen probably wouldn't constitute a project. By ODA standards, two or three thousand yen is too small an amount, but there are cases where budgets in excess of that amount can cause problems. Local people just can't cope if you give them too much money too quickly; throwing money at them willy-nilly is like knowingly and deliberately ruining them. This is probably the most difficult thing that people

offering aid are up against. And I expect ODAs also come up against the same problem.

Moderator: Thank you very much.

I would have liked to have put this same question to this morning's panelists, however as we are running out of time, I'll leave it to later, and turn now to questions and opinions from the audience.

Please put up your hand if you have a question or would like to express an opinion on a particular matter.

Mr. Hayashi: About 10 years ago now I used to teach science and maths in a country called Malawi in Africa. I was a Japan Overseas Cooperation Volunteer – JOCV – at the time. I'm now involved in electric power development, doing economic analysis in a consulting firm.

All the field reports delivered today gave examples of how projects focus on involving women in development, in an attempt to have them become self-relient. The reports told of people who live on the poverty line amid conditions of so-called economic development, or underdevelopment. Women are seized on as the ones who must bear the financial brunt of underdevelopment.

Another focal point for WID is the fact that large-scale development projects like hydroelectric power generation and the building of roads have a greater social impact and social cost on people, especially women, at the bottom end of the social scale. A good example is the problems of relocation caused by the construction hydroelectric power generation sites. If you accept that what has been discussed today relates to the WID method of tackling problems, to technique, and to case studies, then what I am also saying is that development causes conflict. This conflict is imposed on minority groups, which in turn affects WID because they have to find ways of dealing with – that is, protecting minority groups from, such conflict. So, my question is, where does this issue fit within the whole WID framework?

If a country is modernized by development – and Japan is a typical example – then you have a situation where the men work outdoors and the women look after the home. I found through my research on South-east Asia that the farming societies of the region tend to be fairly equal in terms of the division of labor between men and women. The reason for this is that farmwork itself is pretty much the same for both men and women, and fosters the same type of human relations. For instance, if agricultural development brings advances in mechanization and you have a tractor, the male ends up managing the machinery. This scenario is likely to lead to the sort of economic development, like Japan's, that dictates a male-female relationship whereby the male works outdoors and the female indoors. I therefore believe there's a need

Housing Project in Nairobi (Kenya)

Traditional house in a semi-arid region (Kenya)

to look at WID within the framework of assessing the social impact of economic projects. I would appreciate your opinion on this subject.

Ms. Ishio: My question is directed to Professor Hara. This afternoon I watched the

film "For Our Tomorrow", which depicted the situation in Kenya. The film looks at the lives of two people, Brenda and Monica. Brenda lives in a farming village, eking out an existence by pounding grain in a traditional shanty hut, bringing up six children, and raising livestock. Her husband works in the city, and she writes letters to him to keep in touch. The second woman, Monica, is 24 and works in the city making bricks. In the film, she said that she would eventually be involved in housing construction through a sort of cooperative association. The dwellings she, refers to are definitely not traditional tin shanties, but small houses modeled on Western style dwellings. They probably wouldn't regard them as home until they went out and bought a sofa, a television, and so on. In short, I'm concerned that development means that if these people seek all the trappings of the Western way of life, then won't some of their more valuable traditions be destroyed and lost forever?

Moderator: Thank you very much.

The audience has raised some very important questions and comments. Would there be any more questions by any chance?

Ms. Kuninobu: You have explained the connection between POs, NGOs, and GOs. I'd always thought of them as one and lumped them in together with NGOs, but I must say I'm glad they've been separated out, and you have the concept of a PO. The problem as I see it, though, is — well, I think someone has already asked what we, as ordinary citizens, can do to help. The response is usually "You can go and work in the field!" If you respond in this way to people at a local community meeting or some such, they'd say, "The number of people that can suddenly take off like that is very limited." Be that as it may, people currently living in local communities like me normally decide to donate money and things. And the local women have actually started doing that.

However, I have seen most of their activities last no more than five years or so. It seems that it's the sheer willpower of one individual that keeps volunteer work going. They're all like that. I honestly find it very tiring to see this happening, and once suggested that local government should be involved. At which, the particular local government said "OK, let's give it a go." What did they propose, you ask? Well, they proposed to invite many people from developing countries to Japan, and give them some computer training. They also proposed to send engineers to the developing countries. To allocate the budget, the local government needed an agenda that was good enough for the municipal and prefectural assemblies.

And so I really understand what people mean when they say you have to go to the field and see for yourself. But then again, you can't always be travelling back and forth all the time. Still, there are a lot of ambitious and

motivated women. They initiate and continue various activities for three to five years, but then burn out. Or there are individuals who try to grit their teeth and bear it, but I can't help feeling that such effort would be better expended on other activities.

As two people who have actually worked in the field, I'd very much like Mr. Namae and Ms. Suzuki to tell us how to establish the channels that can properly link highly motivated but poorly focused housewives in Japan to POs, NGOs, GOs, and international organizations.

Moderator: Thank you very much. And so, another very important issue for us to think about ...

Time is running away, so I'll have to bring Session 2 to a close at this point, and move on to the part of the program where we sum up today's proceedings.

It might be best if we use this session to have as many people as possible respond to the questions raised in the seminar so far. If this morning's panelists could all approach the podium, we'll start rounding off today's discussions by addressing the various questions raised.

CONCLUDING DISCUSSION

Ms. Makiko Arima
Ms. Margaret Shields
Ms. Martha Menya
Ms. Remedios Rikken
Mr. Shiro Akamatsu
Ms. Yôko Suzuki
Ms. Yumiko Tanaka
Ms. Yoshiko Taniguchi
Mr. Akira Namae
Ms. Hiroko Hara
Ms. Yoriko Meguro

Chairperson (Mr. Suzuki, Deputy Managing Director of JICA Institute for International Cooperation): Let us now move on to today's concluding discussion.

Would you please welcome Ms. Makiko Arima, Director of the Yokohama Women's Forum, to the chair.

Moderator (Ms. Makiko Arima): Well, we're drawing to the end of a very long day. We have one hour left for the final part of our program.

People have raised quite a number of questions, and pointed to various issues. We have our 10 panelists here to address those, so with one hour left, that means three or four minutes per speaker. I would ask our speakers to kindly observe the time limit and keep their comments brief.

Now, the way we'll proceed is I'd like our panelists to simply address any of the questions or comments from the audience, or any of the issues raised in today's keynote speeches, reports and discussions. In no particular order, so would someone like to start the ball rolling?

Martha Menya: Yes, I'd like to comment on the question regarding the concrete blocks for housing raised just now. Please cast your mind back to the film earlier on. From memory, the question, or perhaps comment, related to the use of concrete blocks for housing. The important thing to remember here is that society doesn't remain static, does it. Just as people grow and develop, so must society. Human beings continually seek a better way of life — that's the way we are. The basic philosophy behind the manufacturing of those concrete blocks for the project was to provide work that would earn people more money. Learning how to pruduce concrete blocks meant earning more money, possibly by signing a subcontract with a private manufacturer in Nairobi. That project allowed them to increase their income, as well as build a two-room house each. They lived in one room and rented out the other. That's how they managed to earn some money — not a bad idea. What is important in all such projects is to incorporate good traditional design into the homes that you build.

Margaret Shields: Let me just add a brief comment to what Martha has just said.

Whenever we deal with such issues, there are always people who think it absolutely necessary to preserve traditional culture during the modernization process. If you look at where I live in Saint Domingo in the Dominican Republic, there are hardly any homes made of traditional materials left. This is because there was a hurricane about 40 or 50 years ago. Around 80% of the buildings made of traditional materials were destroyed. So they decided not to use those materials any more, and chose modern materials instead. Such materials could withstand natural disasters. So you see, the picturesque scenes of old may have been lost, but it's equally important to have homes that can stand up to natural disasters.

As I mentioned earlier, you have to take care not to be too sentimental.

Culture is something that is always changing. You must remain aware that society changes too, like language and customs. When all is said and done, it isn't the industrialized nations who decide things have to be this way; it's the people in developing countries who have to determine how their society evolves. And they have various options. Which to choose is up to society in developing countries; it is not the prerogative of outsiders. Naturally, if there aren't many options, then their choice is necessarily limited ...

There was another question I'd like to address — the one about social impact studies. When I was talking about analyzing social impact, I apologize if I only addressed the economic aspect. Evaluation or assessment doesn't just stop at things economic; in reality, the economic side of assessment is only a small part. As someone said this morning, social assessment is also just as important.

Take, for example, the story about the loan project. I don't think it's appropriate to use whether or not a loan is repaid as the main barometer of success. You also have to take into account social factors and their impact on a family, as well as the suitability of the system itself. The reason for this is that if you set the repayment rate only as the barometer of success, then you could quite well be eliminating the poorest class of people — those who really need your support — from the system. In short, if being able to repay the loan is the key to the project, then ultimately, the program will only target those who can repay loans — and that's not the right way to go about it. You need to have those who need loans the most, the poorest people, involved in the program. In this sense, results just short of 100% become a true barometer.

Remedios Rikken: I would like to respond to the last question. It involved the comment that women are the hope of the future, and the building of the dam and its impact on women.

The concept that women are the hope of the future is overmystified in WID. To think that this concept is the answer to all our problems is a fallacy. Women are not omnipotent; rather, I believe that men and women should join forces — that's where the issue of gender comes about and that's where we should be focusing.

Infrastructure currently means women and water. There are projects that aim to teach a woman how to work a water pump, but the subject of water shouldn't be limited to women. In Asia, for instance, it is said that both men and women participate in farming. But are these circumstances really understood by planners in the ministry of agriculture? Simple research is essential to (a) find what roles women play in the production of staple crops in each area, and then (b) analyze the division of labor across men and women involved in farming. This is gender analysis. Where the policy of a project is

Women pumping up water (Bangladesh)

to light up the lives of women, then gender analysis accompanied by the help of agricultural experts becomes a matter of paramount importance.

As regards the subject of housing that came out in an earlier talk, there is a project in the Philippines where women employed by the government as architects and women in the slums are collaborating on designing houses from a woman's point of view. The project takes account of needs like bigger windows, so that mums can see their children playing outside.

Moving on to the discussion about NGOs, POs and GOs, Philippinos use various words like 'gringo' (Government Initiated NGO), and 'bingo' (Big NGO) in relation to organizations that operate through the help of volunteers. A lot of governments throughout the world collaborate directly with NGOs — because ordinary people trust many of the NGO members. I myself worked as an NGO member, receiving funding directly from the Philippine government. There are even politicians who establish NGOs with their own interests at heart. We should therefore always remember who we are, and try not to reduce ourselves to mere impostors.

If you're in the field for a year, for example, you must be fully aware of exactly who is initiating proceedings in your group. At the same time, ah yes, there was a question earlier about what women can do or should do in Japan. I think they should act as a group, rather than as individuals. The fabric of society is in constant flux. In order to change society, we and our sons, we and our fathers, our daughters — there are certain things about society that we

must change through our relationships with other people. So you shouldn't think as individual women, but as a group. I believe communication is very important when you're mixing with other people. At a local level, the activities of women's groups are particularly important. It stands to reason that then and only then, can you place yourself in the middle of a problem and see it for what it is, rather than relating the problem as one of gender or the relationship between men and women.

Akira Namae: Briefly, on ...

A lot of women want to be involved. How can this be achieved? In my opinion, first of all you need to give such groups funding support. They may succeed or fail; they may go well occasionally, or they may leave a trail of tragic results. However, in the long run, a simple mistake, or something that one might regard as a waste of money, might eventually be the harbinger of some great achievement. In other words, I'd say,"strength lies in being able to carry on."

If you can't become directly involved in such activities, I'd suggest that you play the role of observer, a good observer, that is. Not everyone can be directly involved. And when those directly involved have done something they're really proud of, you the observer should be able to share in their sense of pleasure at a job well done. This will encourage society as a whole to recognize and take pride in the hardwork of those people, which in turn reinforces the feelings of pride held by those directly involved. If people are involved in projects that they are genuinely proud of, without always being told what to do, then they eventually come to 'own' those projects. This is a most important point.

Moderator: Thank you very much.

Mr. Namae, I would like to ask you just one question. Is there any particular reason you're continuing development work — what is your driving force, do you think?

A. Namae: It's probably out of regret that I am from a single-parent family. I was fascinated by the work, of women in developing world, too; I liked it immensely.

In Bangladesh, our group practises very strict quality control. Anything that fails quality control we reject. We do not hesitate to throw it out — just like that. There is some value in so doing. However, one NGO people handled products that have finally passed NGO's strict quality control quite roughly. It was a terrible insult to the women who'd tried so hard to excel — they felt quite downtrodden. Moreover, when these women happened to see their products being sold by someone who was saying "Won't you buy these goods — they're made by poor women," they wanted them back. You see, their pride

had been hurt. Doubtless, their pride, the pride of someone who creates something, wouldn't allow this to happen.

Yoshiko Taniguchi: Just a while ago, Ms. Hara said — she's my professor, so it's a bit hard to address her without "Sensei" or the title of honor. In relation to something she touched on when she talked about the issue of Women in Development in Japan, Mr. Namae talked about things like being a good observer and about learning. It seems that there's a common thread in what they both have to say, so I thought I'd just add one thing, something very personal.

Compared to the panelists gathered here, I'm really only a novice when it comes to Women in Development. I guess you think I've got a real cheek sitting here, having not been interested in the subject till about one and a half years ago, and I came to the very poignant realization that I, who had absolutely no idea of my potential, am actually sitting slap bang in the middle of the process by which I can realize that potential. I wanted to tell you all how much I appreciate this learning opportunity.

In her talk about Bangladesh, Ms. Hara mentioned the JOCV women who were having a wonderful time doing first-rate work in Bangladesh. She said it's Japanese women's modesty that causes them to suppress the desire to speak frankly about their work. I see myself as having broken loose from such restraints; in other words, I'm learning to articulate. I initially despaired of going out and finding work, but when I reached 35, I started working part-time, and when I was about 40, I started studying about working within an organization. And now, having studied Women in Development for the last one or two years, let me tell you that I am deriving such pleasure from learning, or to borrow Ms. Suzuki's words, it adds real zest to my life.

Hiroko Hara: Ms. Menya and Ms. Shields happened to have already answered a question addressed to me, so we'll treat that one as taken care of, and I'll touch on the wider issue at hand, in its more macro sense, for just a few moments.

I agree with Mr. Namae in that we as observers should share the enjoyment experienced by people doing field work, but that on its own is not enough. I feel strongly about the need to be able to discern what is happening in Japan, rather than overseas.

Let me elaborate on this a little. Many social changes have taken place since the war — agrarian reform and female suffrage, to name a few. With every reform, the Japanese people sensed their increasing potential. Many people, both men and women, internalized each social change and formed personal opinions on how society would evolve from that point on. The entire Japanese population, including former landlords, debt-ridden petty farmers, landed and tenant farmers, people affected by the dissolution of the big

financial combines or zaibatsu, people living in rental property, people whose houses were burned to ashes during the war, people who lost most of their family during the war — all sorts of people like that reacted very sensitively to every announcement by national or local government about money matters, taxes, and so on.

However, after a period of rapid economic growth, a number of law reforms, including those related to pensions, taxes and so on, were enacted. Indeed, some of the changes were for the good of the people, yet a certain minority — weak people — were ignored. You talk about welfare, but really, how well-intentioned is it? Now, we've been talking about gender — when all is said and done, what price the changes in the relationship between male and female? If you look at those changes over the last 20 years, you suddenly realize that various government policies have probably caused an ever-increasing gap between the sexes — between male and female, between female and female, and between male and male.

As far as I know, there haven't been the right methodology of social policy assessment, or people with the ability, to properly perform assessments. It's not just a matter of economic theory, and it's not just a matter of law or policy or politics. Assessment necessitates the ability to combine them all. You also have to be able to read global trends. Doubtless, people working for international organizations already understand this. However, we as tax payers shouldn't simply say that it's too difficult for us to understand. We should sit up and take more notice. In so doing, we'll be able to discern what citizens and women's groups can do on and for ODA. So, I hope this kind of forum will provide further opportunities for networking and exchanging information.

Moderator: Thank you.

Ms. Shields and Professor Meguro have signaled that they have something to say, so let's start with Ms. Shields.

M. Shields: There is one thing I would really like to talk about.

I'd like to mention just one thing about Japanese housewives: it's obviously very important that you join together with other women. And it is one way of getting solidarity. I'm definitely not saying that donating money to some organizations that is active in the field is out of the question. There are lots of good groups who need money. There are many excellent groups that are working in the best interests of women, including the one that I work for, and so it's essential to give them money. Women are more powerful than they think are. Some people may not be aware of it, but women are much stronger than you think.

New Zealand was the first country in the world to give women the vote, and it wasn't accidental. Truly admirable women and men stood up for female

suffrage, and won. However, what I find heartening is that there was a woman called Mary Müller and she was a housewife. Her husband, a judge, argued that suffrage should not be extended to women under any circumstances, but Mary Müller continued to write letters memberes of parliament and newspapers for over 20 years. Of course, she used a pen-name, but her letters produced a very powerful effect. Not only did she convince politicians, but she managed to sway the public by writing to newspapers that were very widely read. She conveyed her opinion to other women and men, persuading people far and wide that it was imperative that women's political rights be recognized.

Next year is the 100th anniversary of women's suffrage in New Zealand. The statue to her husband in their hometown of Nelson will be joined by a statue to Mary Müller. So, one woman, on her own can do as much as she believe so, or as little. And I think it is very important that we feel free to choose from the variety of a actions, choose something that we feel as right, because there isn't a right way or a wrong way. There is a way that is appropriate.

Yoriko Meguro: My comments may relate to many points raised so far. I am rather concerned about the issue of the destruction or preservation of tradition. As Ms. Shields pointed out, we should avoid being too nostalgic or sentimental. Cultural traditions become very big problems when they involve relationships between men and women — that is, the issue of gender (which has frequently been mentioned).

As I explained in my talk this morning, I think the patriarchal system is a global problem — not only in the West or the East, or in the North or the South, but everywhere.

We frequently tend to think that we know what we've gained or lost in the process of social and economic development, but such gains and losses have not really been properly reviewed. Take Japan, for example. People say that Japan has changed so much, but what we call 'tradition' still remains in various forms. Evaluation, or assessment, of such changes varies. On the one hand, some new things have improved our quality of life, but then again, other things have presented new problems. Therefore, in spite of the fact that different people assess things in different ways, I'm sure we can compartmentalize what we have gained and lost. To my way of thinking, our future task is to do this across different environments.

Immediately after the Second World War there were various types of so-called life improvement movements. For example, there was a campaign which encouraged people to improve up dark earth-floored kitchens. Women in my generation actually experienced social reform activities such as reducing workload and improving the health of housewives through such campaigns and

activities. I believe such changes can be seen in any society.

The next point is related to what Professor Hara mentioned earlier. Having listened to many case studies today, I'm feeling somewhat confused. We heard that more and more women are organizing groups; their aim is to increase their income, if only a little, through combined effort. Women's activities are becoming gradually more focused. This is a really good thing. The fact that women have money they themselves can manage, no matter how small the amount, greatly improves their independence as individuals and as women. Such independence allows women to lead more dignified lives. There's absolutely no doubt about it.

But I'm concerned about how all these positive factors will affect society as a whole. When women who organize themselves to look for ways of earning money, we must needs ask ourselves how significant is that organization in relation to the fabric of society — that is, as it existed at a time when various restrictions were placed on women. Hence, women started joining forces in an effort to gain independence. But did those efforts really lead to any change in the structure of society? In other words, could it have been possible that such effort not only failed to change the fabric of society, but conversely, reinforced a structure which allowed big business to continue to reap more and more profit? Then again, does it really matter, as long as each individual's living standard improves? This is a point for future discussion.

If you take a look at Japan, where the circumstances are totally different from developing countries, this point becomes quite relevant because we have many housewives doing part-time work. Part-time jobs have become very popular among housewives because they provide a small amount of extra income without ruining their status as housewives. Some people argue that this trend fails to encourage fundamental changes in Japanese society. Not only that, it reinforces the status quo. So, each one of us needs to take this issue by the horns and decide whether it's good or bad. Allowing the status quo to remain may actually mean that Japanese women are satisfied with the current social structure. The reason such a situation exists is that Japanese society revolves around men and that men are the breadwinners. With the husband's income, the family can afford to maintain a certain living standard. If the family seeks a better quality of life, one income is not enough and the wife then has to go out and work. This subject of part-time work therefore presents us with the need to examine our system more closely.

I couldn't help thinking about this point today. I feel we need to debate it further in the future in the context of WID.

Of course, as I said at the beginning, anything that improves the status of women is commendable....

Yôko Suzuki: Well, I should have said something before this, and I feel very awkward about bringing up a specific point, particularly after Professor Meguro has already brought the subject to a conclusion. But I would like to take this opportunity to ask a favor of JICA. I hope no-one minds.

When I was in Thailand, female members of a labor union came to me for advice. They had devised a plan whereby the union would build a childcare center for female workers, so that they could work safe in the knowledge that their children were being taken care of. The union members asked me if I could find someone in Japan who'd support this plan. (Of course, this is not the first time I've had such a request.) Their plan was this: they were of the opinion that the Japanese childcare system was extremely good, so they wanted to send someone to Japan for childcare training. However, because the center would not be able to pay its way initially, they wanted to find someone who could cover their operating expenses, including wages, for the first one, two, or three years.

I'm sure that the JICA members of the audience are already ruminating over the various difficulties this project could present. In Japan, female workers in labor unions come under the Ministry of Labor, while childcare comes under the Ministry of Health and Welfare. So, you already have one difficulty that JICA could face if they proceeded with this kind of project.

Another difficulty I can see JICA facing is the Japanese government's aid policy. The government has many programs for building facilities, but very few for education or training. So, it may be difficult for JICA to accept their request for training as well as their other expenses — wages and so on, for two or three years. And so another obstacle presents itself: The present system in JICA would seem to present difficulties when it comes to covering recurrent costs like people's wages for the short time that it would take the childcare center to establish itself. Given that there are a number of obstacles in the way of such a project, I would ask JICA's assistance in the matter. With a little of such supplementary JICA's assistance will produce significant benefits for women in developing countries.

Hiroko Hara: Here, here! (Laugh)

Yumiko Tanaka: Modesty always prevents me from standing up and being more vocal. It would've been easier if I'd been more forthright and spoken first today, but now I'm faced with the fact that all the experienced professors have rounded off the discussion. So, I'll leave the audience to draw their own conclusions. Similarly, I'm not really in a position to respond to Ms. Suzuki's request for assistance; I'd rather leave it to Mr. Akamatsu.

However, there are two points I would like to talk about. I'll keep it brief. The first point is the subject of social impact analysis or social impact

assessment. This is a very important issue. This is the first issue we have to deal with when discussing how WID is to be implemented as part of JICA's activities. We in JICA are still in the process of discussing how to establish standards for determining whether or not any of JICA's projects are WID-related. JICA has no system for performing such assessment as yet. So far, JICA has paid more attention to environmental assessment than to WID-related issues, mainly because environmental issues have come to the fore of late.

It is sometimes difficult to tell how WID-related projects are in fact related to WID, or which projects have immediate impact on women. Women are seldom directly involved in large projects like building dams and roads. Nonetheless, these projects have a certain impact on the lives of women. It's very difficult to assess the impact; it costs money. It is also necessary to send specialists to the field to properly assess that impact. JICA still faces such organizational problems.

Viewed from another angle, I believe the process of setting up projects can lead to social problems. If the local inhabitants are the ones who've devised a project, then they'll be the ones who can work out its impact. They'll know what effects that project will have — they'll have done a fair amount of assessment themselves. However, where projects are agreed between governments — and I mean the sort of large project that is decided at the top and gradually filters down — impact studies tend to be brushed to one side. I feel there's a problem here. Since we have some people from JICA head office here today, it would be interesting to hear whether they've come up against this problem, and what their ideas are.

Having dealt with the problems of developing countries, and with the problems of women in developing countries in JICA, I have recently come to feel that Japanese women need to try to put a new construction on their own experience thus far. The term 'mainstreaming' came out again and again in today's discussions, so I've been giving some thought to how the idea of 'mainstreamaing' could be reinterpreted as a Japanese concept.

In her speech just now, Professor Meguro mentioned the"life improvement groups" that formed in farming villages during the 1940s after the war. The women in these villages initiated various home improvements, taking steps to improve the ovens in their kitchens, enrich their miso (or soybean paste), etcetera. Such groups also sprang up in Japan during the 40s and 50s after the war. The women in these groups set aside an egg each a day, but it was hardly enough to make ends meet. The most pressing need for was a proper water supply, so they started lobbying the villagers and local authorities. This met with great success, such that the villagers and local authorities started to change

the system, little by little. Events like this produced gradual changes in the fabric of society and in the mechanisms that drove society. As I see it, this was a main stream activity in Japan at the time, but I doubt whether the activities of these groups have been throughly assessed as yet in Japan. Would their activity have been followed up by other activities? How would their activity have changed society as a whole? So, such subjects are ideal themes for further research. By reexamining our own experience, I expect we can more keenly appreciate the problems faced by women in developing countries.

Moderator: Thank you.

Now, I wonder if JICA would like to respond in any way at this juncture...

Takanori Kazuhara (Vice President, JICA): We at JICA organized this seminar, and I notice that the topic of conversation is gradually moving around to our activities. This makes me feel a little uneasy, so I'd best intervene at this stage with two points about some of the issues raised so far.

My first point relates to the issue of social impact analysis. Ms. Tanaka also touched on the subject a short while ago. The person who raised this question happens to be a former JOCV member. Being the former managing director of JOCV myself, I find it most reassuring that JOCV members can still see things from the point of view of minority groups, at the grass roots level. Social impact analysis should be based on the viewpoint of minority groups. In fact, it wouldn't be wrong to say that social impact analysis should be based on the viewpoint of women, and this, as Ms. Tanaka said, is becoming more and more apparent in JICA.

We all know that we often just don't see things, even if they're staring us right in the face. There are things that are clearly visible, and things that are not. A lot of good things come out of development, like bridges and dams. And it is true that development brings a lot of useful changes — but you need to be able to appreciate those changes from the point of view of the minority. You shouldn't go overboard, though, trying to see all development from the minority's viewpoint, and then having to abandon a development project for some reason. Bridges and dams are essential types of development. You need someone who can assess the impact of such development from the minority's point of view, or from the point of view of women in society. This type of project assessment is only new in JICA, but I'd like you to understand that women in JICA are at least starting to view projects from the point of view of how they will affect the minority. Time will tell how we go; we need your patient support in order to grow.

My second point is about the childcare center Ms. Suzuki asked about just now and Professor Hara applauded. I agree that it's very important to do various things for women and children in developing countries, and we'd like

to do as much as we can. It is, of course, important to build childcare centers and, in some cases, fund them for the first few years. It may be necessary to provide staff training for such centers. So, yes, I agree that it is very important to provide not only buildings, but also the right kind of support that will produce good results overall.

JICA, and agencies outside JICA, are gradually providing funding for such support. For example, we have just allocated a budget to 'Follow-up'. This budget is used for reviewing projects completed some years earlier; we review such projects, see how they're going, and if need be, allocate further money for things like spare parts, or for activities that will help a project last longer. Not JICA, but Ministry of Foreign Affairs started a new scheme called "Small-scale grant aid" a few years ago. It's still only a small amount, a few million dollars or so a year, but it all goes to help the NGO working overseas on small-scale projects that each require some tens of thousands of dollars.

It's important to do these things for people in developing countries, but at the same time, I think it's equally important for us to have perspective of self-help. Everyone has referred to self-reliance or independence quite a lot today, and this aspect of the way we encourage people in developing countries is very important. If we were to do everything for people in developing countries and things went well, and lasted, it'd be excellent — well, it would be at the start anyway, but the most important thing is for them to be able to carry on from there themselves. It is best if the people themselves can take over their projects as much as possible. This aspect of aid projects is very important. I feel that we need to set the balance between the giving of aid and encouraging the people in developing countries to manage as much as possible under their own steam.

Thank you for your time.

Moderator: Thank you. Please join me in thanking Mr. Kazuhara, the Vice President of JICA, for an extremely positive address.

Now, there is one more speaker, Mr. Akamatsu, whose modesty demanded he be left till last! Would you like to add something, Mr. Akamatsu?

Shiro Akamatsu: Ah, I finally understand why I was moved around a while ago to sit in this seat! Our Vice President has already responded on the issue I would have addressed, so let me add a few final points.

For example, if you take a look at the aid strategy announced by the OECD for the 1990s, it places value on decentralization, and lays more emphasis on participatory development. The OECD suggests that community participation be stressed as a critical part of community development. From memory, it was around September last year that the South Commission, consisting of third world members advised the OECD that that was their

development strategy. The South Commission and WID deviate slightly, however by shifing to such directions the South Commission strategy does, WID will soon start to become more visible. WID has been somewhat invisible so far, but I expect this will change with time, to the extent that it gradually turns into a particularly viable movement.

If you take 'community development' as an example, women's perspective is definitely visible. As I put to you this morning, I am a male and obviously lack the ability to see things from a woman's point of view. And yet, when we think about development, for example community development, the woman's point of view is always there to be addressed as a crucial factor. Looking at it from this more general perspective, WID is in the process of becoming a 'stream' in its own right. So, the first point here is the necessity to take a very broad view of WID in development context.

The next point, which has already been raised by my colleagues, relates to the matter of issues that are very closely linked to one's values and cultural background. These issues did not simply happen yesterday, or last week. They could have been hundreds of years in the making, so it therefore stands to reason that it may take as long as this, or longer, to solve them. I'd feel uncomfortable without such leeway. I think you need to make such allowances, and, in fact, I allow this sort of leeway when I'm concentrating on development issues. Moreover, although I would prefer to be able to deal with immediate issues — micro issues — in a more constructive manner, I find that I generally have trouble. So that's about all I have to say, except that I am very happy to have had this opportunity to address you and, in a way, refresh my thoughts.

Moderator: Thank you very much.

I expect there are still people in the audience who would like to have their say, however unfortunately, time has run away with us.

As Ms. Shields mentioned at the outset, WID is really starting to become more visible. A great many issues have been raised today. Being visible means embracing these issues. As someone said earlier on, it is essential that we take these issues away with us, think about them, and then translate our thoughts into action.

Thank you all for your attendance and cooperation over what has been a very long day.

My thanks to our interpreters as well. It has been a very long day for them, too, and a very difficult assignment. Thank you for having bridged the communication gap between us.

(Applause)

Well then, this brings us to the end of the concluding discussion.

(Applause)

Chairperson (Mr. Suzuki, Deputy Managing Director of JICA Institute for International Cooperation): Thank you all for your attention over a very long day.

PROFILES OF PANELISTS

Margaret Shields

Director of the United Nations International Research and Training Institute for the Advancement of Women (INSTRAW), Santo Domingo, Dominican Republic. Ms.Shields worked as Research Officer with Consumers' Institute (1966 - 71) before graduating from Victoria University in 1973 with a bachelor's degree in sociology. From 1973 - 81 she worked for the Department of Statistics of New Zealand. From 1981 - 84 she was Member of Parliament and from 1984 to 1990 she was Member of Parliament & Cabinet Minister holding various portfolios, including those for Consumer Affairs (1984 - 90), Women's Affairs (1987 - 90), Statistics (1987 - 90) and Customs (1984 - 87 & 1988 - 89). Since January 1991 she has been Director of INSTRAW.

Ms. Shields co-founded the Society for Research on Women in New Zealand in 1966 and has served as National Secretary (1966 - 67) and National President (1967 - 71). She was also President of the Labour Party's Women's Council (1973 - 74) and Member of the Executive of the New Zealand Labour Party (1975 - 78). She represented the New Zealand Government at the United Nations International Women's Year Conference held in Mexico in 1975. She also participated as keynote speaker at the conference on Women and Advertising held in Australia in 1988, and at the Inter-Parliamentary Union (I.P.U.) Conference held in Geneva in 1989. She has published many publications on women's issue and social indicators.

Yoriko Meguro

Professor, Sophia University, Tokyo, Japan. Chairperson of the Study Group on Development Assistance for Women in Development organized by the Japan International Cooperation Agency (JICA).

As high school student, she was a Japanese delegate to the World Youth Forum held in New York. This turned out to be an opportunity for her to begin her studies at a University in the United States. After returning to Japan, Ms.Meguro obtained a M.A. in sociology from the graduate school of the University of Tokyo, and later acquired a Ph.D. in sociology from the graduate school of Case Western Reserve University in the United States.

Since the 1970s she has given numerous lectures on Japanese culture and society at many locales including the Japan Society in the United States, the Japan Caravan held by the Ministry of Foreign Affairs of Japan and the Japan Week held by diplomatic establishments abroad. Ms. Meguro was one of the featured panelists at the Women in Development seminar held by the Yokohama Women's Forum in 1990.

Major publications: Housewife Blues, (Chikuma Shobo); Gender Roles, (Kakiuchi Shuppan); Individualization of the Family (Keiso Shobo)

Makiko Arima

Journalist. Japan's Representative to the U.N. Commission on the Status of Women. Director of Yokohama Women's Association for Communication and Networking.

After working as a journalist for the Asahi Shinbun, Ms. Arima became a newscaster for the Fuji Television Network. Her specialties are women's issues and women's employment. She has participated in various public activities including acting as a member of the Advisory Council to the Prime Minister on Women's Affairs. As a member of the Council to the Mayor of Yokohama City on Women's Issues, Ms.Arima compiled the "2nd Yokohama Women's Program 1990 - 1994". She is the author of "Women Open the Door to the World of Work", among other publications.

Remedios Rikken

Executive Director of National Commission on the Role of Filipino Women (NCRFW).

Ms.Rikken received a Master of Arts in economics and sociology from the Asian Social Institute, the Philippines, and carried out social & economic research at the same institute. In 1968, she served as operations director at the Social Action Center in Davao, a grassroots organization of cooperatives and health programs. In 1972 she became the chairperson of the Institute of Social Order, which is active in rural development and organization of cooperative activities. She became Administrative Director of the Philippines Education Theater Association, which is an organization for grassroots community theater and workshops in 1977.

Since 1986 she has been Executive Director of NCRFW and worked for the implementation of "the National Plan of Action for Women (1989 - 92)". As a result of her experience, she is quite familiar with the activities of government and NGOs, and has given extensive advice on the training and re-orientation of government line ministries, politicians and civil servants for implementation of the Plan. Ms. Rikken is a specialist on women from cultural, social and personal aspects, women's movements and women's organizations.

Martha Menya

Managing Director of ALLUMS LTD.; a consultant/adviser to the Japan international Cooperation Agency (JICA).

Born in Louisiana, U.S.A., Ms.Menya received a bachelor's degree in social administration and social work from San Francisco State University in 1964.

In 1980 she received a master of arts in sociology from the University of Nairobi and has recently submitted a Ph.D. proposal to the same University.

Ms. Menya worked as principal social welfare officer for the Kenya Ministry of Culture and Social Services (1970 - 77), engaging in planning and directing government services and projects in the social welfare field. She was chief executive officer at the Kenya National Council of Social Services (1977 - 85),

which co-ordinates all Non-Governmental Organizations on behalf of the Kenya Government for Relief and Development Work. As also an assistant Secretary General at the International Council of Social Welfare (1978 - 1979), she coordinated the National Council of Social Services in Africa.
Ms. Menya was project management specialist at the United States Agency for International Development (USAID) from 1985 - 87 and managing director of Women's Enterprises Development from 1987 - 91. She works now on freelance basis for the Kenyan Government, United Nations, and many other agencies in women's needs assessment, project evaluation and training of women groups and leaders.

Yumiko Tanaka

Ms. Tanaka received her master's degreee in economics in development studies from the University of Manchester in the United Kingdom. She joined the United Nations Industrial Development Organization (UNIDO), Thailand, as Junior Programme Officer for two years and, from 1983 – 90, worked at the United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) as Social Affairs Officer for the WID section of the Social Development Division. During that period, she travelled extensively in more than twenty countries in Asia and the Pacific, providing advisory services to the governments and NGOs in the developing countries on such issues as policy formulation and development planning. She also organized many international seminars and expert group meetings on crucial issues of WID, conducted research projects on women's economic and social participation and established Women's Information Network for Asia and the Pacific (WINAP). Since joining JICA in April 1990 as a Human Resources Development Expert, she has headed JICA's Study Group on Women in Development task force, participated in WID project identification missions, established new WID training courses and developed WID guidelines and checklists to integrate women's concerns into Japan's ODA activities in cooperation with JICA's recently established WID unit.

Shiro Akamatsu

Specialist in rural development at Japan International Cooperation Agency (JICA).
A graduate from the faculty of agriculture, Meiji University. Mr.Akamatsu joined the "SHAPLA NEER – Citizen's Committee in Japan for overseas support", one of the pioneer NGOs in development cooperation as an undergraduate student. He engaged in operation of rural development projects in Bangladesh as a local office representative of the group for more than four years. During that period, he also carried out extensive research on development activities of NGOs in the Philippines, Nepal and western Europe.
Mr.Akamatsu was a research associate of Japan International Cooperation Agency (JICA) from October 1990, and has been a Development Specialist at JICA since April 1991.

At JICA he has participated in a number of task force studies ,including studies on poverty alleviation, on Development Assistance to Bangladesh and Sri Lanka, and on Education. He also joined study groups on International Co-operation by local governments.
He has published articles mainly on poverty alleviation and rural development. A recent member of JICA's fact-finding and project formulation teams in Bangladesh and in the Philippines, Mr.Akamatsu is to join the "Research Project in Rural Development" in Bangladesh from March 1992.


MS. SUZUKI

Yôko Suzuki

Section Chief, International Affairs Department of Japanese Trade Union Confederation (JTUC – RENGO).
A graduate from The Department of Political Science, Faculty of Law, of Keio University in 1967, Ms.Suzuki worked at Japan International Cooperation Agency (JICA) as a training coordinator from 1977 to 1978. After working at the Japanese Confederation of Labor (1978 – 87), she worked at the Office for Asian Pacific Region of International Labor Organization (ILO) as a specialist on workers' education, focusing on female workers. Ms. Suzuki took up her present post in 1991.

Akira Namae

Mr. Namae graduated from the Department of politics and economics of Waseda University in 1972. At the graduate school of the same university, he researched the modernization process of a rural village in Fukusima prefecture from the 1890's to 1960's, focusing on the young men's group that was the main reformer of the village. He obtained a Master of Arts in Political Science in 1978 from Waseda University.
Since he was an undergraduate, he had worked for his family business, which was home-based production and marketing of handcrafts. In 1985, he joined the "SHAPLA NEER – Citizen's Committee in Japan for overseas support" as a volunteer staff member and was engaged in the importation and sales of the handcrafts produced by women's groups of rural villages in Bangladesh until 1987. From 1987 – 89, he lived in Bangladesh as a freelance consultant, engaging in guidance of various NGOs and local women's groups on product development, marketing and technical training.
From 1989 – 91, he was a full-time staff member of the SHAPLA NEER and served as a member of the Market Promotion Department, and the deputy director in charge of finance. From October 1991, he has been an independent consultant and is active in rural development, development of local industry by women's cooperatives, and development education.

Hiroko Hara

Professor of Institute of Women Studies, Ochanomizu University

After obtaining a Master of Arts in anthropology from Tokyo University, Ms. Hara studied in the United States on Fulbright scholarship in 1959 and obtained a Ph.D in Anthropology from Bryn Mawr Colloge in 1964. While student in the U.S., she did a field study on Hare Indians in the Arctic Circle, Canada. She has been a lecturer at Bryn Mawr College and at the Department of Japanese Studies, University of Indonesia. In 1989 she was the president of Japanese Association for Ethnology. Ms. Hara has been in her present post since 1987.

She is also a member of an advisory committee to the president of JICA on the Japan Overseas Cooperation Volunteer (JOCV) Program.

Publications: "Can Human Beings Understand Each Other?"(PHP Shuppan), "Age of Working Women"(ed., Nihon Housou Shuppan Kyoukai), "Families in Cultures"(Koubundo), "Hare Indian and their World"(Heibonsha), and others.

Articles: "Problems of Human Resources in Indonesia","Perspective on Women's Studies from the stand point of a Cultural Anthropologist" etc.

Yoshiko Taniguchi

Professor of Kyoei Gakuen junior college (Cultural Anthropology, Comparative Culture)

Ms. Taniguchi obtained a master of arts in sociology from the University of Tokyo in 1972 and a master of arts & sciences in anthropology from Harvard University.

She was a researcher at the Institute for Japanese Religion and Ethnology at the University of Paris in France, and an assistant professor of Kyoei Gakuen junior college. Since April 1990 she has been in current post.

In 1981, Ms. Taniguchi, conducted a comparative study on attitudes and human relations of women workers at rural factories in Sri-Lanka, and she was a member of the study group on development assistance for Sri-Lanka organized by the Japan International Cooperation Agency (JICA) in 1990. She was also a member of the study group on Evaluation of Development Assistance for Ghana organized by the Japanese Ministry of Foreign Affairs in 1991.

Publications: "Law and Culture in Sri Lanka - A Research Report on Asian Indigenous Law", "Sri Lanka: We want to understand more"(Kobundo), "Multiple Legal System in Sri Lanka" (Seibundo), "Order and trouble" (Nisidashoten), "Marinovsky's Diary" (Translation, Heibonsha), and others.