

**Return and Reintegration: Women's Participation and Gender-Responsive Interventions
A Participatory Action Research**

**Development Action for Women Network (DAWN)
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EXECUTIVE SUMMARY

For the past several years, the Development Action for Women Network (DAWN) has been involved with issues of Filipino women migrants, especially the returnees and their children. Through all these years, how has DAWN responded to the needs of its members, especially in terms of return and reintegration? How has it applied gender analysis in its programs? How has it utilized gender approaches in identifying and documenting good practices, and in looking at the gains and gaps in its programs and services?

The project will look into the current programs and services of DAWN and assess how gender-responsive they are in ensuring that women migrant workers are empowered to rebuild their lives when they return to their families and communities. It will also identify case studies of reintegration programs to document and analyze good practices, gains, gaps, lessons and emerging challenges for gender-responsive reintegration. The project likewise will develop recommendations and suggest possible strategies in designing and implementing gender-responsive return and reintegration programs and projects based on insights generated through participatory research on current civil society organization (CSO) practices and initiatives.

Filipinos have been migrating for work to other countries for several decades now. Whereas the migration of Filipinos used to be male-dominated, women started migrating at a considerable number by the 1980s. Their number exceeded that of men by the mid-2000. Women are confined mostly to work in the services and care sectors such as domestic work, care giving, and cleaning, as well as in the entertainment industry. These are mostly vulnerable jobs that expose women to abuse and exploitation.

Migrant workers encounter a myriad of challenges in the entire migration process – from pre-departure, on site, and upon return. Before leaving, problems of illegal recruitment, looking for placement fees, and the like plague would be migrant workers. On site, they encounter work-related, culture-related and family related problems. Problems and abuses on-site that have been reported include low pay, contract violations, physical, verbal and emotional abuse, illegal termination, discrimination, family separation, inhuman living and working conditions, among others. Upon return home, overseas Filipino workers (OFWs) likewise encounter problems, such as stigma, traumatic experiences while working abroad and being abandoned by family members. It is also not that easy for returned migrants to make a living in the country due to lack or inadequate support mechanism for reintegration. An observation among many OFWs is their lack of preparation in the event of their return home, including being able to land jobs or employment opportunities back home.

Migration is a complex process that involves many stakeholders. It has become a boon or a bane to many families as well. The issue of migration is the concern not just of government agencies. As Republic Act (RA) 8042 states, civil society organizations, recruitment agencies and other groups are also recognized as partners in the protection of the rights of overseas Filipinos, including the reintegration of returned migrants.

To surface the different policies and approaches in relation to return and reintegration, workshops and focus group discussions were conducted using participatory action exercises

utilizing a combination of gender approach frameworks, such as the Gender and Development Approach (GAD) and Women empowerment approach.

The research utilized the participatory methodology to promote organizational learning at the individual and organizational levels on how to mainstream gender effectively in policies, programs and structures, as well as assess the extent to which policies have been institutionalized. Specifically, these included the use of Participatory Gender Audit (PGA), Gender Impact Assessment (GIA) and Gender Needs Assessment (GNA), among others. The staff and women members of DAWN participated in the different workshop exercises and discussions held.

The Table below outlines the conclusions and recommendations reached in this study in terms of policies and programs, gender competence, partnership and technical cooperation management, and accountabilities in gender responsive return and reintegration.

	Conclusions	Recommendations
Policies and Programs on Return and Reintegration	<ol style="list-style-type: none"> 1. Government and CSOs have existing policies and programs on return and reintegration 2. CSOs are partners of government and also of international development organizations in the implementation of policies and programs on return and reintegration 3. CSOs have existing good practices which can be replicated or at the very least supported by government 	<ol style="list-style-type: none"> 1. There is a need for a better system of information dissemination on existing policies and programs on return and reintegration to reach a wider section of the population so that they may benefit returned migrants 2. Programs or projects of CSOs that have proven to be effective can be replicated by government, or they can at least provide the support to the CSOs to further expand such programs or projects 3. There is a need for periodic review and assessment of policies and programs on return and reintegration in order to gauge if they are still effective or responsive to current needs and situations
Current Gender Competence in Return and Reintegration	<ol style="list-style-type: none"> 1. There is gender competence on return and reintegration but there is always the need to update and upgrade the knowledge of CSO staff on these. At times though, CSOs do not have the funds for the needed capability-building of their staff 2. In the case of DAWN, it 	<ol style="list-style-type: none"> 1. Other agencies, including government and even international organizations like UN Women can perhaps support the capability-building of CSOs by initiating or sponsoring trainings for CSOs 2. For staff who attend trainings made available to them by partners, they should

	<p>starts work with women by addressing their practical gender needs, like shelter and food. It is a strategy being used by the organization in order to address the initial concerns of its clients.</p> <p>However, further responses are provided. Their strategic gender needs are also looked into. Workshops on women's rights, leadership and advocacy, as well as various trainings are also provided to the women.</p> <p>3. CSO staff also get drained in the work that they do in handling cases and implementing projects, thus they should also be appreciated and provided support</p>	<p>also share or echo to the other members of the staff whatever they have learned</p> <p>3. Existing good practices of CSOs can be replicated, or at the very least supported so that many benefit from them.</p>
Partnerships and Technical Cooperation Management in Return and Reintegration	<p>1. Partnerships with different stakeholders are necessary in order to ensure success of projects. These partners can be government agencies, other CSOs, LGUs, individuals, the migrants themselves and members of their families.</p> <p>2. If expertise in a certain issue or project is not available in the organization, resource persons who are experts in certain fields can be tapped. In the case of DAWN, it also utilizes the support of some of the members of its Advisory Council which is composed of eleven experts in human rights issues</p> <p>3. The women and children clients/members of DAWN are important partners of the organization since their experiences and suggestions provide the necessary inputs for the organization to better address issues and concerns</p>	<p>1. Develop and/or strengthen partnerships with different migration stakeholders, esp. those that have gender programs</p> <p>2. Tap the services and existing programs of other stakeholders that may be beneficial to returned migrants and members of their families.</p> <p>3. CSOs who are part of networks or groups can influence their other partners to mainstream gender in their programs and policies</p>
Accountabilities in Gender Responsive Return and	1. While there are existing programs and services for	1. There is a need to share information on gender-specific

Reintegration	<p>return and reintegration, these should be made known to migrant returnees and members of their families as well. If not known to migrants, they are unable to benefit from available services or when they are in need, they can no longer access such programs.</p> <p>2. Government agencies, LGUs and CSOs are all stakeholders in the migration process. As such they should cooperate on certain projects and programs</p> <p>3. For CSOs like DAWN, its responsibility towards its members does not end after a project. It continues to monitor cases to ensure success and eventual sustainability</p>	<p>issues between and among stakeholders.</p> <p>2. Data especially those coming from government should be sex-disaggregated to be able to immediately respond to specific issues.</p> <p>3. Information about existing policies, programs and activities should also be disseminated to the public as much as possible so that many benefit from them.</p> <p>4. A review of the existing programs and services that government and CSOs provide for returnees would help. These can be compiled or made into a directory and made accessible to migrants and their families.</p> <p>5. Migrants desks should be established in LGUs to respond to needs not just of those wanting to work abroad but also the returnees. Gender-specific needs should be looked into.</p>
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ABBREVIATIONS

ALP – Alternative Livelihood Program
CARAM Asia – Coordination of Action Research on AIDS and Mobility in Asia
CATW-AP – Coalition against Trafficking in Women – Asia-Pacific
CEDAW – Convention on the Elimination of Discrimination against Women
CSO – Civil society organization
DAWN – Development Action for Women Network
DFA – Department of Foreign Affairs
DOLE – Department of Labor and Employment
DSWD – Department of Social Welfare and Development
FGD – Focus Group Discussion
GAD – Gender and development
GIA – Gender Impact Assessment
GNA – Gender Needs Assessment
HSW – Household service worker
ILO – International Labor Organization
JFC – Japanese-Filipino children
LGU – Local government unit
NGO – Non-government Organization
NRCO – National Reintegration Center for Overseas Filipino Workers
NSB – National Seamen Board
OEDB – Overseas Employment Development Board
OF – overseas Filipino
OFW – Overseas Filipino worker
OPA – overseas performing artist
OWWA – Overseas Workers Welfare Administration
PESO - Public Employment Services Office
PGA – Participatory Gender Audit
PMRW – Philippine Migrants Rights Watch
POEA – Philippine Overseas Employment Administration
RA – Republic Act
REAP – Research, Education and Advocacy Program
SSP – Social Services Program
TIP – Trafficking in Persons
UAE – United Arab Emirates
UN – United Nations
WAGI – Women and Gender Institute

DEFINITION OF TERMS

Gender and Development (GAD), as defined in the Magna Carta of Women, refers to the development perspective and process that are participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials. It seeks to achieve gender equality as a fundamental value that should be reflected in development choices; seeks to transform society's social, economic, and political structures and questions the validity of the gender roles they ascribed to women and men; contends that women are active agents of development and not just passive recipients of development assistance; and stresses the need of women to organize themselves and participate in political processes to strengthen their legal rights.

Gender Equality refers to the principle asserting the equality of men and women and their right to enjoy equal conditions realizing their full human potentials to contribute to and benefit from the results of development, and with the State recognizing that all human beings are free and equal in dignity and rights.

Gender sensitivity, as defined in Republic Act 8042, shall mean the cognizance of the inequalities and inequities prevalent in society between women and men and a commitment to address issues with concern for the respective interests of the sexes.

Migrant workers refers to Filipinos who are to be engaged, are engaged, or have been engaged in a remunerated activity in a State of which they are not legal residents, whether documented or undocumented (as defined in RA 8042 and RA 9710)

Reintegration means to restore to a condition of integration or unity. Thus, reintegration of OFWs is a process that includes the re-inclusion or re-incorporation of the OFW into his community or the larger Philippine society. It may be in terms of cultural, economic, or social reintegration.

Reintegration Program means the promotion of migrants' return reintegration into the country of origin. The measures classified under the term reintegration programme depend on the target group and the situation in the country of origin. They are very heterogeneous and reach from mine clearance and reconstruction of local infrastructure in former combat areas to allowances to travel- and transport costs to employment services, internships, vocational training and credits for start-ups.

Trafficking in persons is defined in the 2000 United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons as "the recruitment, transportation, transfer, harboring or receipt of persons, by means of threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of a person giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation or the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs."

Women empowerment refers to the provision, availability, and accessibility of opportunities, services and observance of human rights which enable women to actively participate and contribute to the political, economic, social and cultural development of the nation as well as those which shall provide them equal access to ownership, management and control of production, and of material and informational resources and benefits in the family, community and society

BACKGROUND

Purpose and Objective

The project aims to do the following: a) conduct gender needs assessment among the members and beneficiaries of DAWN; b) engage in gender analysis of reintegration issues and interventions; and c) identify and document good practices, gains and gaps in gender capacity development.

The project will also identify case studies of reintegration programs to document and analyze good practices, gains, gaps, lessons and emerging challenges for gender-responsive reintegration. At the same time, the project hopes to develop recommendations and suggest possible strategies in designing and implementing gender-responsive return and reintegration programs and projects based on insights generated through participatory research on current CSO practices and initiatives.

DAWN for the past several years has been involved with the issues of women migrants, including the returnees and their children. The current project is therefore relevant to the organization as it is an opportunity to analyze and assess its current methods and practices in handling cases and issues on return and reintegration, and as such also an opportunity for DAWN to see how it fares in the implementation of its projects and activities. The organization likewise hopes to learn from the sharing of the other partners in this project.

The Context

Filipinos have been migrating for work abroad for many decades now, but it was in the 1970s when the Philippine government signaled its earnest involvement with overseas employment. With the signing of the Philippines' Labor Code in 1974, government participation in overseas employment was institutionalized. The Overseas Employment Development Board (OEDB) and the National Seamen Board (NSB), the precursors of the Philippine Overseas Employment Administration, were created to undertake a systematic program for overseas employment.

Initially, labor export from the Philippines was dominated by male migrants. But by the 1980s, labor demands in the Middle East began to change with an intensifying demand for female service workers. It was also around this time that the liberalization of Asian labor markets started, fueling the demand of countries such as Singapore, Hong Kong, Taiwan and Japan for women in the service and professional sectors.

Because of this spatial shift in labor market demand, the last half of 1980's saw an emerging trend in Philippine overseas migration – its feminization. More women were migrating independently to seek their opportunities abroad.

In 1975, women only comprised 12% of workers who left for abroad.¹ In 1987, this figure increased to 47.2%, climbed to 69% in 2002, to a high of 75% in 2004.² POEA statistics

¹ National Statistics Office, 2004

from 1997 to 2001 indicate a consistent increase in the deployment of women, outnumbering the men by 3 to 1 in 2001. This trend continued until 2006 but by 2007, the men slightly outnumbered the women. By 2009, deployed women again outnumbered the men migrants.

A closer look at the types of work engaged in by the women reveal that they are mostly into reproductive work. Women are migrating to work in traditionally feminized jobs. A large percentage of the women are engaged in domestic work in Hong Kong, Saudi Arabia, Qatar, the United Arab Emirates, Singapore, and Greece to mention a few. From the 1980s until the mid-2000, Filipino women were migrating to Japan in droves as ‘entertainers.’ Many are also in the services sector. These jobs are usually low-paid and shunned by local women. These jobs also make women more vulnerable and put them at risk.

It was also in the late 70s and 1980s when sex tourism was becoming popular in the Southeast Asian region. In the Philippines, bars and establishments catering to men proliferated, not just near the bases in Subic and Clark, but also in Manila. Prostitution was on the rise, especially in tourist areas. “Clients of prostitutes in the late 1970s were largely Japanese, Australians, Americans and Europeans”.³ Close to 29 per cent of tourists coming to Manila were Japanese men.⁴ There were even entertainment establishments that catered specifically to Japanese customers.

This brought about fierce opposition, especially from women’s groups, as well as other religious groups. When sex tourism declined, as a result of criticisms and active campaigns against it, there was a shift in venue from the Philippines to Japan. Instead of the Japanese men coming to the Philippines for rest and recreational purposes, Filipino women were brought to Japan instead. Brokers from Japan and the Philippines established a system to dispatch the women. Thus, the 1980s saw an increase in the number of contract workers deployed to Japan, mostly female workers deployed as entertainers. The Philippine government authorized the deployment of these women as “overseas performing artists (OPA).”

From the traditional demand and supply approach, the situation created a Japanese market for Asian women.⁵ There was an abundant supply of cheap labor from the Philippines to satisfy this demand. This has resulted in the sexual abuse and trafficking of many Filipino women entertainers in Japan.⁶

DAWN was established in 1996 to address the different issues of Filipino women migrants, especially those who were working in Japan. The increasing number of Filipino women working as entertainers in Japan also resulted in the increase of challenges and problems of these women. Many among them were reported to be trafficked during the migration process. To compound their problems, many of these women also had children with Japanese men. While some relationships work, there were also many that turned sour and resulted in separation, abandonment of children, or the non-recognition of many.

² Philippine Overseas Employment Administration, 2004

³ Eviota, 1992

⁴ Ibid., p. 138

⁵ Tsuda, M., 2006

⁶ US TIP Report, 2004

When the women return home, they face a myriad of challenges for themselves and their children. These include not having any savings, lack of employment opportunities back home, having children to bring up single-handedly, as well as discrimination for being a ‘Japayuki’.⁷ There may be some jobs available at home, but these women who worked as entertainers in Japan have become used to earning big money which they share with their family members. Back in the Philippines with no work, they are unable to sustain a lifestyle they have been accustomed to. For many who have not finished college education and without any skill, the women find it hard to make a living in the Philippines. Thus, many still opt to re-migrate for work, should the opportunity arise.

The phenomenon of the Japanese-Filipino children brought about by the massive migration of Filipino women in Japan is also an issue that DAWN addresses. These children who are products of migration carry issues that include discrimination, non-recognition by their Japanese fathers, identity, and nationality, among others.

There are a handful of NGOs that cater specifically to issues and concerns of returned women migrants from Japan and their JFC. These issues however should not be the sole concern of NGOs, such as DAWN. They are also concerns of the Philippine and Japanese governments.

There are many stakeholders in migration. These include government offices such as the Department of Labor and Employment (DOLE), the POEA, Overseas Workers Welfare Administration, the Commission on Filipinos Overseas, and the Department of Foreign Affairs. Civil society organizations, recruitment agencies and other groups are also recognized as partners in the protection of the rights of overseas Filipinos, in all stages of the migration process.

Republic Act 8042 otherwise known as the Migrant Workers Act (later amended by R.A. 9422 and R.A.10002) was enacted in 1995 to promote the protection of overseas Filipinos, including those who have returned home. This Act includes the creation of the office of the Legal Assistant for Migrant Workers Affairs under the DFA (later the Office of the Undersecretary for Migrant Workers Affairs or OUMWA), the establishment of Filipino shelters abroad, and the establishment of the reintegration center, among others. This is one of the legal bases for the provision of support and assistance for migrants at all stages of their migration, including their reintegration back home. There are other laws, policies and local government ordinances that likewise provide mechanisms for the reintegration of returned migrants. These and all other similar programs and services can be tapped by the migrants.

Analytical Framework

In its work with women migrants, DAWN proceeds from the fact that women’s rights are human rights, and that these must be upheld and protected.

⁷ The term ‘japayuki’ literally means Japan-bound. However, its meaning through the years has evolved. Filipina japayukis often work as entertainers in establishments in Japan and they are often identified as prostitutes.

Men and women migrate for many reasons. Foremost among the reasons why people migrate for work is financial in nature. Migration can also provide new opportunities to improve women's lives and for some it is a means to escape from an oppressive relationship. But at times, migration can also entrench traditional roles and inequalities and expose women to new vulnerabilities as a result of her legal status, exclusion or isolation. At the different stages of migration, they face risks of abuse, exploitation and are prone to trafficking.

DAWN for the past seventeen years has been working on the different issues of women migrants, particularly the distressed and trafficked ones who worked in Japan as entertainers. The Philippine government calls them overseas performing artists, while the Japan government calls them entertainers.⁸

Men and women, as well as children, get trafficked, but available evidence and general consensus suggests that women and children are the majority of those trafficked. For instance, in an inventory of cases filed before the Philippines' Department of Justice from 2003-2010, nine hundred seventy six cases were recorded.⁹ Majority (95%) of the cases filed were trafficking for sexual exploitation. Majority of the victims were also women and girls.

Trafficking usually results from structural inequality between developing nations and the industrialized countries, with the weaker counterpart as sources of labor, poorer countries providing the merchandise and industrialized countries as zealous consumers. The wealthier nations are in a position to demand women and children as part of their consumable imports from poorer countries. Women and children are seen as commodities. This "commodification" of women and children is even exacerbated through modern technology, where it has become common to see women and children being advertised in cyber network.

Poverty, gender inequality, women's subordinate position, and gender discrimination within the family and the community are factors that make women more vulnerable and prone to trafficking. Globalization has also impacted in women's vulnerability. It has fuelled changes in the economy, in the international division of labor, and labor market demand. This has likewise created a gendered labor demand in different sectors of the economy. In response to this demand, migration has become more feminized.

Gender discriminatory practices and the weak position of many women in societies are often the causes of their vulnerability in the migration process. Although there are existing laws, policies, bilateral agreements and international instruments, many of these lack gender-specific clauses that would recognize women migrants as more prone to sexual harassment and violence.

DAWN's work focuses on the promotion of the welfare and protection of rights of women migrants and their children, as well as women empowerment. It works on a holistic approach that starts on with addressing the psycho-social needs of the woman, and also working

⁸ The Immigration and Refugee Recognition Act of 1990 of Japan defines entertainers as those occupations that include acting, dancing, singing, professional sports, fashion modelling, directing, choreography, photography, recording technician, and the like. Entertainers are those involved in film, theatre, music, sports and public performances.

⁹ TIP Annex consolidated reports of February 2011

on building women's capacities in order to reduce gender disparities and inequalities. At the same time, it helps change consciousness and behavior through its advocacy programs. In doing so, it utilizes various approaches in achieving these including use of media, going into partnerships, and using existing rights frameworks such as the Convention on the Elimination of Discrimination against Women (CEDAW), Beijing Platform and the Magna Carta of Women. It utilizes the women empowerment approach, as well as GAD approach in its programs and activities.

The Methodology

The research will utilize the participatory methodology to promote organizational learning at the individual and organizational levels on how to mainstream gender effectively in policies, programs and structures, as well as assess the extent to which policies have been institutionalized.

The following tools will be used:

a. Participatory Gender Audit tools and exercises

By utilizing the participatory gender audit (PGA) tools, the research will address the following key elements: current gender issues, debate and relationship to the national gender machineries; Mainstreaming as a cross cutting concern within the institution's objectives, program and budget; Mainstreaming in implementation of programs and technical cooperation activities; Existing gender expertise and competence Information and knowledge management on gender issues; Systems and instruments in use for accountability, evaluating and monitoring on gender equality; Choice of partner organizations; Advocacy products and public image; Decision-making on gender mainstreaming; Staffing and human resources concerning gender balance and gender-friendly policies; Organizational culture and its effects on gender equality; and, Perception of achievement on gender equality.

b. Gender needs assessment (GNA) tools

The concept of gender needs is based on the work of Caroline Moser. She distinguishes between practical and strategic gender needs and develops a gender planning methodology called gender needs assessment. According to Moser, "Gender needs assessment classifies planning interventions in terms of those that meet practical gender needs that is, the needs identified to help women in their existing subordinate position in society and strategic gender needs namely, the needs identified to transform existing subordinate relationships between men and women...."

c. Gender impact assessment (GIA) tools

Gender impact assessment will be carried out to understand the different experiences, needs and interests of men and women in a target population and to assess the negative and positive effects of activities and policies on them. Gender analysis will be used during GIA to gather essential data on gender roles and relations in the given target population, i.e., returned women migrants. Issues such as roles and responsibilities of men and women, assets and resources, power and decision making, needs, priorities and perspectives, and social and cultural context will be looked into.

About DAWN

The Development Action for Women Network is a development migrant NGO established in February 1996 to address the growing number and concerns of distressed Filipino women migrant in Japan as well as the returnees, and the growing number of Japanese-Filipino children (JFC) abandoned by their Japanese fathers. Its aim is to protect and promote the rights and welfare of the Filipino women migrants and the JFC as well as to support them in their reintegration process with their families and the larger Philippine society.

DAWN commits itself to: 1) live hope with the Filipino people, especially with the returning distressed migrant women and Japanese-Filipino children, through programs and services that enable them and their families to regain and strengthen their sense of dignity and reclaim their wholeness, and 2) generate strong public support for the promotion of issues, rights and concerns of Filipino migrants and their families, as well as possible alternatives to their situation.

Having started with 30 women and 42 Japanese-Filipino children (JFC) clients/members, DAWN to date has handled 386 cases of women and 503 JFC. At present, it has an active case load of 70 women and 92 JFC. This number is expected to increase considering the number of calls and inquiries that DAWN receives from women seeking assistance.

DAWN continues to implement the following programs: Social Services (counseling, educational, legal and para-legal assistance, temporary shelter), Alternative Livelihood (skills training, and micro-financing), Research and Advocacy (awareness-raising, publication of advocacy materials and researches, theater program for women and children), Education (seminars, workshops, conferences), Capacity-Building and Networking. Recently, it has formed a Multi-Purpose Cooperative for its women members.

DAWN's day to day operation is done by its four staff members and the Executive Director. It has a seven-member Board of Directors who set the policy of the organization. It has an Advisory Council consisting of eleven (11) human rights experts from different countries.

DAWN is a member of the Philippine Migrants' Rights Watch (PMRW), the OFW Journalism Consortium, Coalition against Trafficking in Women Asia-Pacific (CATW-AP), Coordination of Action Research on AIDS and Mobility in Asia (CARAM-Asia) and the Philippines-Japan NGO Partnership (PJP). DAWN maintains partnership with various agencies and NPOs in Japan such as the Asian Women's Center in Fukuoka, Kalakasan in Yokohama, KAFIN, Help Niigata, the Asian People's Friendship Society, JICHIRO and Peace Boat based in Tokyo, to name a few. It also has a volunteer group in Japan composed of college students and young professionals, called DAWN-Japan. The Executive Director of DAWN is a member of the Global Advisory Council of Vital Voices Global Partnership. DAWN is duly registered with the Securities and Exchange Commission as a non-stock, non-profit organization. It is licensed to operate and is accredited by the Department of Social Welfare and Development (DSWD), and also by the Department of Labor and Employment (DOLE).

MAJOR FINDINGS

I. DAWN Policies and Programmes on Return and Reintegration

For the past seventeen years, DAWN has been involved with Filipino women migrants, particularly the returnees. It was established in 1996 in response to the growing need to address issues and concerns of women migrants. It was during this time that the number of Filipino women migrating to Japan to work as ‘entertainers’ was increasing and problems concerning work and other issues such as exploitation and trafficking in persons were being reported. DAWN found its niche in providing services and assistance to Filipino women migrants working in or returnees from Japan, along with their Japanese-Filipino children (JFC). Since then, DAWN has been providing its clientele with a holistic range of programs and services that would address the immediate and long-term needs of the women and their children. Having started with 30 women and 42 JFC members, DAWN to date has provided assistance to about 386 women and 503 JFC. But with the positive developments in the issues concerning women migrants in Japan and their JFC, DAWN in 2011 expanded its programs to include issues and concerns of Filipino women domestic workers, especially those in the Middle East and North Africa.

The different programs and services of the organization include social services, research and advocacy, alternative livelihood, education, capacity-building and networking.

Social Services Program (SSP)

The social services program of DAWN is the point of entry in reaching out to distressed women migrants and their children. Foremost among DAWN’s direct services is the provision of counseling, case management and para-legal assistance to its members. The most common reason why women come to DAWN is to seek assistance in searching for the Japanese fathers and to get recognition and financial support from them. However, the assistance and support of DAWN do not just focus on the entry needs of its clients. Each case is assessed and based on the assessment, an intervention plan is developed in consultation with the member.

The Social Services Program conducts several workshops for its women and JFC clients. These are mostly therapeutic workshops that help the clients in their healing, or simply in their own personal growth and development. These workshops include the Self-Awareness seminars; Anger Management; Women’s Rights workshops; Creative Arts workshops; Family Dynamics workshops; Solo Parenting seminars; leadership seminars, and, other educational and useful seminars for women. Workshops and trainings for the JFC are also conducted. These include leadership trainings, children’s rights, creative arts workshops, writeshops, and the like. Lessons in Japanese language and culture are also conducted, with the help of DAWN volunteers. Regular counseling and life-coaching are also conducted with the members and at times also with other members of their families. Other assistance that DAWN provides are educational and health assistance, temporary shelter, referrals to experts and to other organizations, and legal and para-legal assistance.

While DAWN is primarily focused on issues relating to women migrants, it recognizes the need to look into and also address the issues and needs of JFC. DAWN realizes that the issues of

the children cannot be separated from that of their mothers. In the first place, most of the mothers came to DAWN seeking assistance for their children – to know the whereabouts of the father in order to ask for financial assistance for the schooling of the child or to seek recognition.

It is mostly the staff of the program who conduct these workshops with the women.

Research, Education and Advocacy Program (REAP)

Aside from direct services to women and children, DAWN also further establishes its role in the society through extensive information campaign, advocacy programs and partnership building. Among the effective means it utilizes are: print and broadcast media, its quarterly newsletter (SINAG), research, conferences, fora and study tours for local and foreign visitors interested on migrant issues, DAWN web site, and lobby work in the Upper and Lower Houses of Congress of both the Philippines and Japan for the passage of bills into laws beneficial to women, children and migrants.

DAWN has likewise utilized the medium of theater arts to promote its advocacy. In 1998, it formed the group “Teatro Akebono.” Initially, DAWN conducted theater workshops for its children members to provide a venue for the expression of their thoughts and feelings as they try to deal with issues such as the separation of their parents, abandonment by their Japanese fathers, discrimination, and the like. Thereafter, the women joined the said workshops. Indeed, theater proved to be an effective venue whereby the children were able to share their stories, including their pains through songs, dances and act-outs. The activities within the workshop became therapeutic for the children.

The plays of the women and the children have proven to be useful advocacy tools for DAWN. Through the stories presented in the plays, the audience are introduced to the realities that women migrants and returnees, particularly those who worked and were trafficked in Japan.

Through REAP, several researches and publications have been made. To date, DAWN has published four books: RA 8042; Pains and Gains: From Pre-Departure to Reintegration; Moving On: Stories of DAWN Women Survivors, and We are Your Children, Too: Creative Journeys of DAWN’s Japanese-Filipino Children Members. Except for the first publication, all the books have been translated into Japanese.

DAWN likewise conducts study tours for groups wanting to know more about the organization. When people come to DAWN, they are given a brief orientation of the organization’s work and they get to see the projects of DAWN, like the sewing and weaving projects and the DAWN Wellness Center. The visitors also get the chance to meet and interact with the clients and in the process get a better understanding of the situation of the women and children. Home visits are also organized for better appreciation. A few Japanese visitors who came to DAWN on study tours have joined DAWN-Japan, the organization’s volunteer arm in Japan.

DAWN likewise actively participates in local and international conferences and forums. This has led to partnerships with different organizations, and sometimes has given DAWN leads

to access funding agencies/partners. It is likewise active in lobbying for the passage of bills and policies beneficial to migrants. In the past, it has successfully lobbied, along with other concerned groups, for the passage of the Anti-Trafficking law and the Overseas Absentee Voting law. It is currently involved in lobbying for the passage of the Anti-Prostitution bill.

Through the lobbying work of DAWN and other NGOs, not just with the Philippine government but also with the Japanese government, there have been changes in policies that affect women migrants. For example, the Japan government in 2005 amended its border and immigration policy with regards to the entry of ‘entertainers’ to Japan. Such action led to the drastic decrease in the entry of ‘entertainers’ to this country, including Filipino women entertainers. Whereas the figure reached a high of about 80,000 in 2004, it dropped to about 37,500 in 2005 and has been on a decline since then. In 2010, just about a thousand were deployed as overseas performing artists (OPAs) to Japan from the Philippines. Even the issue of the nationality of Japanese-Filipino children has been looked into and recently, Japan’s nationality law was amended.

Alternative Livelihood Program (ALP)

DAWN believes that if there is an opportunity to work and earn in the Philippines, women will think twice before deciding to migrate or re-migrate. As a policy, DAWN does not encourage its women to re-migrate and leave their children behind. It set up its Alternative Livelihood Program, otherwise called “Sikap-Buhay” or “Sikhay” in order to provide skills and alternatives to migration. “Sikap-Buhay” literally means striving for a better life or self-empowerment. It aims to give returning women migrants a shot at a dignified and stable life, without the risks connected with working abroad.

On March 2, 1996, DAWN started Sikhay with six women members as the first beneficiaries of the program. It started with borrowed sewing machines and batik cloths for its sewing project. Edging and button-holing were done in a nearby market. A year later, with support from a funding partner now called Cordaid, DAWN acquired its four sewing machines, an edging machine and a button holer. The women were able to produce more items such as dresses, aprons, bags, vests, eyeglasses holder, pouch bags, pen holders and letter holders which were sold to customers. In 1998, the tie-dye project was added and in 2001, with funds from the Grassroots program of Japan, DAWN purchased more sewing machines, tie-dye equipments and hand-looms and started its weaving project. Additional items such as tie-dyed shirts, blouses and dresses, hand-woven scarves, shawls and table runners were produced.

The Alternative Livelihood program has a three-pronged objective – as therapy for the women, as training ground for entrepreneurial development and management, and as a vehicle for advocacy of the continuing plight of women.

While learning new skills in sewing, tie-dye and weaving, the women are provided with therapeutic means to get over their past. Learning a new skill also gives hope to the women. They realized that they can still learn and become productive even as they choose to stay in the Philippines. To date, DAWN has assisted 150 women in skills training in the different training centers and in-house training at DAWN’s Sikap-Buhay (Sikhay). Apart from acquiring the skills,

women are likewise trained to become efficient and responsible in handling tasks relevant to the program to further prepare them in managing their own projects in the future. As a result, some of them have already found work outside the program or have put up their own businesses. Women are also taught entrepreneurial and management skills. Experts from other agencies are tapped to partner with DAWN in providing these skills through seminars and trainings.

In August 2008, as a result of several consultations with the women and partners, DAWN has formed a Multi-Purpose Cooperative for its women members. The cooperative is being run and managed by the women members of DAWN themselves. They provide services such as savings and loan, commodity loan, business opportunity seminars, and other similar activities. The cooperative is registered with the Cooperative Development Authority.

In March 2009, the DAWN Wellness Center was put up for the women members of DAWN who wish to pursue further training and practice the skills they learned, while at the same time earning. The Wellness Center offers services in hair cutting, perming, manicure, pedicure, reflexology, massage, and foot spa among others. DAWN women and children are provided with various services.

Networking and Partnerships

Realizing that the scope of the work is big, DAWN has entered into partnerships with different organizations and joined regional networks that also work on the same issues. In 1998, DAWN helped establish DAWN-Japan, its volunteer arm in Japan composed of young professionals and college students who help DAWN in its programs in Japan. Since its work for the past 17 years was focused on women migrants in Japan, it has established partnerships with different organizations in Japan, both government and non-government entities. DAWN lobbies with members of the Japanese Diet (parliament) and officers at the Ministry of Foreign Affairs (MOFA). It works with NGOs in Japan such as HURights Osaka, Kalakasan in Yokohama, Asian Women's Center in Fukuoka, the National Women's Education Center in Saitama, JICHIRO and Peace Boat in Tokyo and other organizations that are sympathetic to migrants, women and JFC issues.

In the Philippines, DAWN is a member of the Philippine Migrants Rights Watch (PMRW), a network of organizations working on the issues of migration and overseas Filipinos (OFs). Aside from DAWN, the other members of the PMRW have programs for OFWs and members of their families, which range from advocacy to direct services, including financial literacy and other workshops. Lately, the PMRW has also been conducting more gender-specific activities, such as the Gender Mainstreaming in Migration seminar for its members and the forum on violence against women and children. Prof. Aurora Javate De Dios of the Women and Gender Institute (WAGI) of Miriam College, Prof. Thanh Dam Truong of the International Institute of Social Studies in The Hague, and Sr. Mary John Manazan, all known feminists, are members of the Advisory Council of DAWN.

In the region, DAWN is a member of the Coalition against Trafficking in Women – Asia-Pacific (CATW-AP) and the Coordination for Action Research on AIDS and Mobility in Asia (CARAM Asia).

DAWN likewise engages and partners with government agencies. It is also part of the Consultative Council on OFWs (CCOFW). It is in such venues that the organization engages other organizations and government agencies on issues relating to migrants.

Good Practices

As earlier mentioned, DAWN utilizes a holistic approach in handling the cases of its clients. A client may seek the help of the organization for only a specific issue, e.g., recognition of a child by its Japanese father. However, DAWN addresses the other related concerns of the women such as the need for counseling, livelihood or jobs, and trainings.

DAWN recognizes that no two cases are alike, and thus, while there are commonalities in the cases of women, the differences and specific needs of clients are also recognized. In the handling of cases, the women are also consulted on how best to go about their cases.

The phenomenon of Japanese-Filipino children is an issue that DAWN is actively involved with. These children are products of migration and as such, their fate is tied to that of their mothers, and fathers as well. Aside from providing programs and services for the women, there are special activities for JFC that DAWN organizes. It has also actively campaigned for the recognition of the JFC by their fathers, and the Japanese government as well. In 2008, the Japanese Diet amended Japan's nationality law, giving children of Japanese men, including those born outside of marriage to foreign mothers, the opportunity to become Japanese nationals.

An effective program of DAWN that serves both as a therapeutic venue for its members and at the same time advocacy is its theater program under the REAP. Through theater, the women and children are able to creatively share and express themselves. At the same time, they are able to reach out to, inform and educate other people utilizing this medium.

Since it is the policy of the organization not to encourage the remigration of women, it developed its Alternative Livelihood program, which provides opportunities for skills training and livelihood for women returnees. Other workshops and seminars on women's rights and migration issues are also conducted so that they further understand their situations.

Having gender champions among its staff and Advisory Council is an asset and helps in the pursuit and implementation of programs that are beneficial to its members.

Conclusions and Recommendations

Government and CSOs have existing policies on return and reintegration. DAWN, which was founded in 1996, addresses the specific needs of a particular set of women migrants, that of Filipino women migrant returnees from Japan. But having recognized that the situations of the women extend to that of their children as well, DAWN also created programs and services for

their children. While DAWN's work is really towards women empowerment, it recognizes too the existence of men. Thus, DAWN's vision is "A society where women share equal opportunities with men for a just and humane living, creating empowered and self-reliant families in communities where each one cares for one another in the spirit of peace based on justice, and where migration is an option that is respected and protected."

While there are existing programs and policies, not everyone is aware of them. There is a need for better information dissemination so that returned migrants would be better informed and can avail of programs.

CSOs like DAWN have programs that are proven to be beneficial to returned migrants. For instance, it has an alternative livelihood program that has provided skills training to more than a hundred women. This program, although limited to trainings in sewing and weaving, and the conduct of entrepreneurial workshops, has been in existence since DAWN was established. Similar programs of other organizations have ceased or did not thrive. To provide continuous trainings to women migrant returnees, support to the organization by government and other agencies would be a big help.

Good practices of CSOs can be replicated by other organizations, and sometimes even by government. For instance, an organization in Burundi came to visit the office and they wish to replicate the sewing and weaving programs of DAWN. If programs are good, government or other international institutions can perhaps provide support and assistance so that these can continue and others will also benefit from them.

It is good to review an organization's policies and programs on return and reintegration periodically so that they can be assessed if they are still effective or responsive to the current needs and situations of migrants. In the case of government, one policy that can be looked into is the conduct of the Pre-Departure Orientation Seminar (PDOS) being given to outgoing OFWs. The intention of the PDOS is good, but its timing should be looked into. It is given a few days before their departure and during such time, OFWs are not paying much attention to the talk being given, except perhaps on how to remit money. PDOS can also be more country-specific. Family members of OFWs can also benefit by attending PDOS.

II. Current Gender Competence in Return and Reintegration

Migration is a complex issue and as such, the solutions to the problems and challenges posed by migration, especially to women, are varied and complex as well.

A closer look at the types of work engaged in by the women migrants reveal that they are mostly engaged in reproductive work. Women are migrating to work in traditionally feminized jobs. A large percentage of the women are engaged in domestic work in Hong Kong, Saudi Arabia, Qatar, the United Arab Emirates, Singapore, and Greece to mention a few. From the 1980s until the mid-2000, Filipino women were migrating to Japan in droves as ‘entertainers’ or Overseas Performing Artists (OPAs), as the Philippine government likes to call them. Many are also in the services sector. These jobs are usually low-paid and shunned by local women. These jobs also make women more vulnerable and put them at risk.

Aside from entertainment work, domestic work which is considered an unskilled work because women have been traditionally doing this kind of work, is one sector that employs many Filipino women. The entry of women in paid domestic work has allowed them entry into the paid work force and their remittances have contributed to the needs of their families, that include payment for the education of children, payment for housing, other utilities and daily expenses. However, this contribution of women comes at a cost. On site, they encounter work-related, culture-related and family related problems. Other problems and abuses on-site that have been reported include low pay, contract violations, physical, verbal and emotional abuse, illegal termination, discrimination, family separation, inhuman living and working conditions, among others.

While most OFWs renew their contracts for as long as possible, there are those who return home to stay for good, work, or retire and reintegrate with their family, community and society. During this stage of migration, returning migrants likewise encounter problems, such as stigma, traumatic experiences while working abroad and being abandoned by family members. It is also not that easy for returned migrants to make a living in the country due to lack or inadequate support mechanism for reintegration.

An observation among many OFWs is their lack of preparation in the event of their return home. Asked if they were able to save or invest while they were still working abroad, many of the women said yes. Some invested in houses, land or jewelry. Asked what has happened to all these, one woman said her investment in the fish pond she bought for her family went bankrupt. They were not able to recover the amount they spent. The fish pond is idle due to lack of capital. Another woman said she had sold most of the jewelry she bought then, due to lack of money for her family’s needs. Another said that the house she built was on her father’s land. Her parents and other siblings are living in that house. Her eldest brother is also claiming his share of that property, since he is the eldest son. And since her siblings are squabbling over the property, she decided to leave and stay with her friend where she is now more at peace. Many of the women said that they were earning big money then, but they were also giving support and assistance to family members. They were not able to save for their future or strategize in order to have something left for them.

Aside from the challenge of making an investment work or having the skills to run a business, another challenge for some is finding jobs when they return home. Since most returned women entertainers are not college graduates, there are limited job opportunities for them. Most also do not have skills that would allow them to engage in livelihood and other income generating activities.

The growing participation of women in the labor force has likewise brought about changes in the organization of work, as well as changes in family life and structures. Migration through the years has changed the outlook of the Filipinos on the family. It is now common to see members of a family living apart because one or both parents are working abroad to provide for the needs of the family. Other relatives are relied on to take care of these children left behind.¹⁰ In the case of those who went to Japan, the massive migration of Filipino women has produced an abrupt increase in the number of Japanese-Filipino families. Many Japanese-Filipino couples are now living in Japan as whole families. There are also many Filipino women who are now divorced from their Japanese husbands but are still staying in Japan together with their children.

Migration has altered the composition of the Filipino family. It has become more international due to international marriages or relationships formed. For instance, the rise in bi-cultural marriages coincided with the migration of Filipino women entertainers to Japan. And these marriages or relationships resulted in the birth of many Japanese-Filipino children (JFC).

DAWN recognizes all these issues, challenges, and developments in the migration process, especially in the way it deals and addresses the problems of its women members.

Many of the women who come to DAWN are distressed because of the experiences they had as former migrant entertainers in Japan. Having worked as entertainers in clubs, they are subject to stigma. They are called “japayukis” and some people look down on them. This attitude of people towards returned women entertainers are even transferred to their children. They get teased and bullied because their mothers were Japayukis. Thus, DAWN works not just with the mothers, but also with their children.

DAWN has lobbied for changes in policies, including the deployment of OPAs to Japan. In 2005, Japan heeded the call of concerned groups and in March 15, 2005 adopted a new policy limiting the entry of ‘entertainers’ to those who meet their prescribed criteria.¹¹ This resulted in a drastic decrease in the number of Filipino women being deployed to Japan as entertainers. And since the number of women migrants to Japan has decreased, DAWN has decided to include the issues of migrant domestic workers in its programs. There is no doubt that migrant domestic workers are one of the more exploited and abused sectors, considering the nature of their work, e.g., they work in the private confines of their employers’ home, and they are not treated as workers.

¹⁰ In Anonuevo & Anonuevo, 2004; Hearts Apart, 2004.

¹¹ The Immigration and Border control policy of Japan was amended in 2005 limiting the number of entertainers to the country. Only those who finished two-year course in the arts or those who have been artists or performers abroad for the past two years are qualified to get an entertainer visa.

Given these realities, DAWN tries to respond to the needs of the women through its different programs. DAWN notes, too, that even if the women have commonalities, their situations are also different. Thus, in consultation with the women themselves, individual treatment plans are worked out.

The work with the returned migrants starts with an interview to gauge the problems and needs of the women. Specific workshops such as values formation, parenting and family dynamics are given to identify some of their issues and their beliefs, as well. In consultation with the women, their needs and possible interventions are identified. Training needs analysis is also conducted to find out what their specific training needs are.

In its initial encounter with its women clients, DAWN utilizes the Women in Development (WID) approach. It looks into the welfare needs of the clients. However, this is only during the initial stages of the encounter with the women. DAWN recognizes the needs of the women who come to the office for assistance; and basically these are problems that concern their welfare and other practical gender needs. The organization initially addresses these issues and concerns of the women because at times, the women consider these as more urgent. It is only after gaining the confidence and trust of the women client that DAWN starts providing them with seminars and workshops on values, women's rights, leadership and advocacy trainings, and the like. The needs of their children, both males and females, are recognized and acted upon as well.

Therapeutic workshops and other activities are also conducted. These include individual and peer counseling activities, as well as the conduct of workshops on values formation, parenting and family dynamics, women's rights, and gender knowledge and awareness. Most of the time, the staff of DAWN conduct these workshops, but outside facilitators and resource persons are also invited from time to time to conduct these activities.

Women members are also encouraged to participate in different forums on issues affecting migrants and women. Every year, DAWN staff and members take part in the celebration of international women's day, by joining the women's march and by conducting a program for women at the office. The women members of DAWN are encouraged to speak during the march to share their experiences as migrant women.

Theater workshops, which DAWN conducts every year for its women and children members separately, help in the discussion and threshing out of issues about women, migrants and children. Facilitators mostly from theater groups such as the Philippine Educational Theater Association (PETA) are asked to conduct such workshops.

In 1997, DAWN embarked on theater workshops for its children and women members. It partnered with theater artists and facilitators for the activity. The result of the initial workshop is a musical play that tells of the experiences a JFC goes through at school and in the community. The following year, the program continued and DAWN formed its own theater group called Teatro Akebono. Until 2001, the women and children were performing side by side. But realizing the differences in the experiences of the women and the children, separate workshops

and plays were conducted. This resulted in two musical plays being performed by the women and the children every year.

The theater workshops were used as a venue to develop and hone talents of the members. It was also a venue for creative expression of the women and children. Through theater, they were able to share with other people their experiences, which they otherwise find difficult to express verbally or in writing. The workshops therefore served as a therapeutic venue for the members. At the same time, DAWN utilized theater as a means of advocating women's issues and concerns. The stories in the plays of the women and the children are based on their own experiences, which they share with the audiences.

DAWN acknowledges the limitations of the women and its children members in participating in all the activities. Since almost all of the women are single parents, they usually have work on weekdays; the children are in school during weekdays. Thus, DAWN conducts most of its workshops and activities for its members during Saturdays, when they are mostly available.

DAWN does not encourage its women members to re-migrate. That is why it started its alternative livelihood program in order to give women an alternative to working abroad. If they have other skills, they would have other means of earning a living and would probably have second thoughts about leaving their families and children.

Skills training in sewing and weaving have been made available for free to women members of DAWN. After training, some are absorbed in the Sikhay project of DAWN, and they serve as trainers of other women who would like to gain the same skills. Others are also provided with recommendation to work in garments factories. Of course, not all women would want to be engaged in sewing in weaving. DAWN refers them to other agencies, such as the Technical Education and Skills Development Authority (TESDA) for training. It also encourages the women to pursue their interrupted studies. One of the staff of DAWN used to work as an entertainer in Japan. She was encouraged to finish her studies and finally was able to do so. She is now the Alternative Livelihood Coordinator of DAWN. She likewise encourages other women to pursue their studies and their other dreams, and help other women as well.

Aside from the trainings it provides in sewing, weaving, tie-dye and wellness, DAWN also provides entrepreneurial workshops to given women an idea on how to put up a small business, should they wish to. In partnership with the PUP College of Cooperatives, such workshops are given to women. For those who are not interested in the trainings available at DAWN, they are referred to other organizations like TESDA for training.

It is worth noting that the entrepreneurial workshops conducted made the women think of what they can do to augment their incomes. This resulted in the conduct of trainings on cooperativism and in August 2008, the women members of DAWN formed the DAWN Multi-Purpose Cooperative. The cooperative was formally registered with the Cooperative Development Authority and to this date is still thriving. The regular services of the cooperative include savings and loan. The cooperative likewise provides business opportunities for the members. Many of the members are into re-selling of items such as Natasha, Avon, and

Hanabishi products. This has allowed them to earn extra money to provide for their other needs. The women members of DAWN themselves are the ones running the cooperative. DAWN however provides them with support by giving advices.

In partnership with other networks and partners, staff members of DAWN, and the women members as well, are, from time to time, sent to conferences, forums, workshops and trainings to advance their skills and competence. The women participants in the current project reveal that they have availed of trainings in livelihood, attended entrepreneurial seminars, theater workshops, etc. They have attended forums on migration and women issues which have helped widen their knowledge on issues affecting them. During women's marches, women are encouraged to participate and speak before audiences in order to have their voices heard.

Aside from providing programs and services geared towards the needs of its women and children members, the gender competence of an organization is also manifested in the awareness and knowledge of its staff and members of gender issues and concerns, as well as migration issues and concerns. Exercises on gender knowledge and awareness were held, both at the staff and members' levels.

The staff expressed a high level of knowledge and awareness on migration as well as gender issues and concerns, especially when labeled or as concepts. The women participants are also familiar with the situations and conditions, but are not familiar with most gender concepts and terms. There was a need to devise a different exercise tool with the women, using Filipino as the medium, and using pictures, a film and other examples to illustrate gender concepts. There was one participant though who was familiar with the issue of gender equality and women empowerment.

For instance, the women were made to watch the short film "Impossible Dream,"¹² to introduce to them gender concepts such as multiple burdens, gender equality, equal pay for equal work, gender roles, and women empowerment, among others. After viewing the film, the women expressed disgust over the character of the man in the film who worked but did not help his wife in the household chores. The women commented that they do find some men who are like him in their own communities. They also note that the woman in the film has taught her daughter household chores, but not the son. The women expressed that in their families, this happens. One participant said that she and her sisters were taught housework and had to help their mother but their brother had to go with their father and do some income earning activities. For those who grew up in the provinces, they said their brothers had to cut firewood and fetch water while the girls do the housework. Today, as single mothers, the women said they do household chores at home and at the same time work to earn for their families. Thus, they try to teach their children how to do household work, to lessen their burden of work. Many of the women said that the woman in the film should have been more assertive and complained. They put importance in the value of communication between couples, so that women can also express how they feel.

When asked about their needs as women, they were able to identify practical needs such as housing, food, water, health. They also expressed women's needs to be provided with work or employment, the need for knowledge and information, as well as to enjoy or have pleasure.

¹² A 1983 animated film co-produced by UN with Dagmar Doubkova

In terms of migration issues, the women are very aware of many of the issues involved, having been migrants themselves. They are aware of the differences in the work of women and men overseas and the salary differences, as well. They also noted that there are more and more women leaving for abroad because of the unavailability of decent jobs in the country.

The Time Use exercise made the women realize their multiple burdens, the many hours they spend at home doing different tasks. Women usually take it for granted that they have to do all the housework, even if they come home tired from work. One participant commented that she never really realized the many hours of work she spends doing household chores. And she also does not get paid for doing all those household work. Another participant said she wakes up at 4:00 am to help a relative in her store. She would fetch water for them, tend to the small eatery and clean the place. She does not get paid but is just given free breakfast every morning. She does not see anything wrong with such an arrangement because she feels that she is helping her relative who used to help her when she was still a student. During weekends, she would earn additional income by giving massage to her neighbors. She keeps half the payment while her mother gets the other half. She says that she feels she also deserves to rest.

Given that the participants are all single parents, it looked as if it would be difficult to compare women's daily tasks to that of men's. But one participant shared that she is living with her brother and sister, along with their spouses and children in one house. She noted that her brother is not working and it is his wife who is earning for them. His brother is not even actively looking for a job and is content on staying at home. However, at home, he does not even help do the household chores. He expects the other people living in the house to do them. Other women added to this based on their experiences with their fathers, brothers and former husbands and noted the gender roles that men and women perform.

In any group or organization, it is difficult to address an issue, hold a discussion, conduct a workshop or training, or implement a project, if there is nobody competent to do the work. It pays to invest in the capability-building of staff to improve their knowledge and competence. Partnership with other networks and organizations help, in as much as often, NGOs do not have the funds to send their staff for training. Those who are sent for training, at the same time, should also share or echo with their co-workers whatever they learned. In some instances, it is also necessary to hire facilitators or resource persons who are experts in certain fields, especially on gender issues, who can shed more light and help improve the work that an organization does.

Good Practices

DAWN's work for many years has been specific on the issues and concerns of women returnees from Japan and their JFC. Thus it is a recognized expert in this field.

The many years of work and dealings with women migrants have helped DAWN in crafting programs and services to address the concerns of the women. It continuously conducts workshops and dialogues with women and children as well, to learn from them and be more responsive to their needs. For example, DAWN recognizes that its women members have work

on weekdays, and that the children have classes also on weekdays. Thus, activities with them are conducted on Saturdays.

In terms of gender competence, DAWN has an advisory council consisting of human rights and gender experts which the organization is able to tap to help in its programs for the women and the children. One of the staff is a former migrant worker in Japan who was encouraged to study and is now head of the Alternative Livelihood Program. Another staff is currently pursuing graduate studies in women and development which is important to the organization as it deals mostly with women issues.

Conclusions and Recommendations

DAWN has competent staff in charge of the different programs of the organization. The organization has limited staff but each is flexible and able to provide support to the needs of other staff, should it be necessary. However, DAWN also recognizes the need to update and improve the competence of its staff in order to better respond to the needs of the clients. While its work with the women is learning in itself, it is still necessary to provide other trainings to its staff. Without the necessary funds, it takes advantage of trainings and seminars given by its partner organizations. It would be good if other agencies like UN Women can provide gender trainings to CSOs, like the Participatory Gender Audit training so that the staff can do their own organization's audit and that of other partner organizations.

Currently the skills trainings available at DAWN are those that are traditionally associated with women. This does not mean though that it encourages only skills and work traditionally associated with women. It likewise encourages other types of training and work. Some women are referred to organizations like TESDA for training. DAWN also encourages its women members to pursue further studies should they want to so that they have wider options in choosing their work.

It is also important for organizations to recognize the work that the staff do. They are the frontliners and the ones implementing the programs and policies of the organization, thus they often get tired and drained with the work that they do. As such, they should also be appreciated and from time to time, some rest and recreational activities for them can be provided by the organization. Funding partners should look into considering supporting such activities.

III. Partnerships and Technical Cooperation Management in Return and Reintegration

DAWN recognizes the importance of partnering with other groups and organizations in order to continue and strengthen its work on return and reintegration. At the national level, it is a member of the OFW Journalism Consortium and the Philippines-Japan NGO Partnership network. DAWN is also part of the Consultative Council for Overseas Filipino Workers (CCOFW), which is composed of several local CSOs and different government agencies involved in the issue of migration. It is also a member of the PMRW, a network of various organizations involved in migration issues. Regionally, DAWN is a member of the Coalition against Trafficking in Women – Asia-Pacific (CATW-AP) and the CARAM Asia. Both regional networks conduct capability workshops and other activities for its members to strengthen the group's knowledge and capabilities on issues they are involved with. The Women and Gender Institute (WAGI) of Miriam College also provide support to DAWN, by making available to the organization some of its books, and by inviting the organization to activities such as conferences and forums that deal with women issues. The head of WAGI, Prof. de Dios is also a member of DAWN's Advisory Council.

In 2011, DAWN became the Secretariat of the PMRW. As the only member-organization with a gender leaning, DAWN has been trying to influence the other member organizations to include gender in their programs. It started through the conduct of a workshop on Gender Mainstreaming in migration for the staff of PMRW member-organizations.

Overseas, DAWN links with Vital Voices for Global Partnership, a women's group based in the United States that works with different women's organizations worldwide, and with private companies. DAWN's Executive Director is one of the global advisers of Vital Voices.

Since it works on issues of women migrants in Japan, DAWN has an extensive list of partners in Japan that it is able to tap whenever there are programs and activities there. These include the Asian Women's Center in Fukuoka, Hurights Osaka, Kalakasan in Yokohama, and other NGOs. DAWN also works with the National Women's Education Center based in Saitama on some projects and researches.

For many years now, DAWN has been recognized as an expert on issues relating to women migrants in Japan and JFC. Many groups in Japan, including government agencies such as the Ministry of Foreign Affairs (MOFA), Ministry of Justice, and other agencies including the Japan Embassy know of the work that the organization does. On the one hand, it is an advantage to be recognized as an expert. On the other hand, it can be a disadvantage in terms of funding, since some funding agencies will not fund DAWN projects that are specific on women returnees from Japan and their Japanese-Filipino children.

DAWN works with government agencies that are involved in women and migration issues. In terms of training for returned women migrants, DAWN has worked with the DOLE-NCR. It has received funding from this agency in 2009 for the training of women in sewing and weaving. DAWN works with the Philippine Textile Research Institute (PTRI) in the training for weaving and for making designs. In the conduct of some of its workshops, such as the entrepreneurial trainings and the establishment of the DAWN Multi-Purpose Cooperative, it worked with the Polytechnic University of the Philippines (PUP) College of Cooperatives.

DAWN clients are also treated as partners of the organization. They are trained to share in the responsibility of doing work, such as advocacy and training of other women. They are consulted in matters affecting them.

In 2004, DAWN submitted a proposal to the Japanese government for a holistic project on return and reintegration of trafficked Filipino women to Japan. The proposal became the basis of the project of Japan's Human Security Fund with the International Labor Organization (ILO) in 2006 titled "Economic and Social Empowerment of returned victims of trafficking." This project expanded in scope to include different NGOs and government agencies dealing with the issue of trafficking in persons, in the Philippines and in Thailand. As one of the implementing partners in the project, DAWN conducted an 18-month project that benefitted its women and JFC members, especially in terms of psycho-social and economic reintegration. Two of the outputs of this project with the ILO are the training of the women in cosmetology which led to the establishment of the DAWN Wellness Center, and the creation of the DAWN Multi-Purpose Cooperative. The DAWN Wellness Center is still operational. DAWN has facilitated the training of other women in cosmetology with the Splash Foundation and has partnered with the Manila Manpower Development Center for the training of women in therapeutic massage and reflexology. The cooperative is thriving as well. It was recognized by the ILO in May 2008 as an emerging good practice, since it is an idea thought of by the returnees for themselves. The cooperative has been registered with the Cooperative Development Authority (CDA) as a separate legal entity from DAWN. It is being run by the women themselves and slowly, in partnership with the CDA and the PUP College of Cooperatives, has been making inroads by providing services and income opportunities to returned women migrants, who are members of DAWN.

Through the Japan Embassy's grassroots project, DAWN in 2010 was able to secure funds for the replacement of its sewing machines and handlooms, as well as for the training of women migrant returnees. The Asia Community Trust (ACT) of Japan will also be providing some support this year for the training of women in livelihood and the conduct of entrepreneurial seminars.

Having partners whether at the local or international level contribute to the development and improvement of programs and services that the organization provides to its members or clientele. It therefore pays to establish and/or strengthen such partnerships.

DAWN works with government agencies, on certain programs. For the initial training of its women members in sewing skills, a few were sent to the DSWD. For weaving and tie-dye, women were trained at the Philippine Textile Research Institute. After training though, DAWN women members are able to train other women in these skills. In 2009, DAWN received some funds for the training of returned women migrants from DOLE-NCR. In 2010, it requested for a similar support from the National Reintegration Center for OFWs (NRCO), in order to expand its training program. The proposal was approved by the OWWA Administrator, who supervises NRCO but was later rescinded by DOLE.

Although it works with government, DAWN is also critical of some of government's programs and policies on migration. It engages government in dialogues and discussions through forums, including the Consultative Council on OFWs (CCOFW).

Government needs other partners in the implementation of policies and laws. They have to rely on partnership with the private sector, the unions, CSOs, and media in the area of information dissemination and education of the public on issues relating to migration, including return and reintegration. The partnership works both ways for all the organizations, since all will benefit through such partnerships.

Good Practices

DAWN has an extensive network of partners and alliances, both at the national and regional levels.¹³ Such network is an advantage to any organization, as it paves the way for meeting other organizations, including funding partners. Its membership in the PMRW is important. As a women's organization, it is able to influence the group in mainstreaming gender issues in the work of the group.

Conclusions and Recommendations

Partnerships with different stakeholders are necessary in order to ensure success of projects. These partners can be government agencies, other CSOs, LGUs, individuals, the migrants themselves and members of their families. The women and children clients/members of DAWN are important partners of the organization since their experiences and suggestions provide the necessary inputs for the organization to better address issues and concerns. It is important therefore to develop and/or strengthen partnerships with different migration stakeholders, especially those that have gender programs.

If expertise in a certain issue or project is not available in the organization, resource persons who are experts in certain fields can be tapped. In the case of DAWN, it also utilizes the support of some of the members of its Advisory Council which is composed of eleven experts in human rights issues.

CSOs that are part of networks or groups can influence their other partners to mainstream gender in their programs and policies

¹³ See Annex on Venn Diagram of Partners

IV. Accountabilities in Gender Responsive Return and Reintegration

Overseas work is temporary. Most often, OFWs after several years of labor abroad return home for good, whether as a result of the OFW's own decision or as a result of incidents and situations beyond their control, such as the Arab spring, or as a result of deportation. This is an eventuality that has to be considered and therefore programs and policies should be in place.

Art. 17 of RA 8042 specifically provides for the establishment of a re-placement and monitoring center under the DOLE to provide a mechanism for the OFWs reintegration into Philippine society, to serve as a promotion house for their local employment, and tap their skills and potentials for national development.” Under RA 10022, this section was amended to become the National Reintegration Center for Overseas Filipino Workers. In March 2007, the NRCO was established. Its management functions have since been transferred to OWWA.

According to OWWA, they conduct reintegration in two phases. The first is the reintegration preparedness phase which is conducted on site. Trainings on value formation, financial literacy, entrepreneurial development training, techno-skills and capacity building trainings are supposed to be conducted. However, these are not available in all places where there are Philippine posts.

In-country reintegration is implemented under the auspices of the NRCO. The services they provide include local and overseas job referral, business counseling, community organizing, financial literacy seminar, networking with support institutions and social preparation programs. In May 2011, a 2 billion-peso reintegration fund for enterprise development¹⁴ was launched to provide OFWs or their dependents with loans.¹⁵ Under this program, an OFW can loan the amount of P300,000 or as high as P2 million with an annual interest of 7.5%, for projects in agribusiness, tourism, education and healthcare, among others. It still remains to be seen how effective this program has been and if it is gender-responsive.

OWWA likewise has the Tulay program, a partnership with Microsoft, which trains OFWs and members of their families in computer usage and programming. A *groceria* project was also launched in 2007 for OFW Family Circles, composed of OFW families organized by the OWWA's Family welfare officers, NGOs, Philippine Council for OFW Reintegration members, faith-based organizations, OFW returnees and displaced OFWs, OFW federations, organizations, associations and cooperatives.

A specific OWWA program package for women is the *Balik Pinay, Balik Hanapbuhay* program, launched in 2011. The program aims to address the unemployment of returning women OFWs and to encourage them to manage their finances, start their own business, and stay in the country rather than work abroad. It was initially developed for distressed returning OFWs, but has since been available to returning male OFWs. Under the program, beneficiaries receive a

¹⁴ This special loan facility is a program of the OWWA in partnership with the Development Bank of the Philippines (DBP) and the Land Bank of the Philippines (LBP).

¹⁵ Only PhP1 billion is up for loans. The other PhP1 billion has been reserved as guarantee fund to be distributed to DBP and LBP.

package of entrepreneurial assistance in the form of built-in training provided either by the Technological Education and Skills Development Administration (TESDA) or the Department of Trade and Industry (DTI) and a P10,000 capital to start a home-based business. Starter kits in reflexology, cosmetology, production of bath soap, scented oils, herbal medication and skin health treatment, manicure/pedicure, fashion accessories repair and food processing are also provided to enhance the skills acquired after the training. The program is being implemented nationwide, through the regional offices of OWWA. Again, an evaluation of the project is necessary to gauge its effectiveness.

Even prior to the establishment of the NRCO, NGOs such as DAWN have been providing many reintegration services, including skills training. In fact, some government agencies refer cases to NGOs for reintegration programs, including the provision of skills training.

There is a need though for better information and dissemination campaign on the programs and services of OWWA so that OFWs and their families become aware of the existence of programs that they can avail of. More so, these packages are available only to recently returned migrants and no longer available to ex-migrants. The women complain that they can no longer avail of these programs, since they have been back in the Philippines for the past five or more years. They question what has happened to their contributions and if they can still avail of current government services and programs. At the same time, it has to be noted that many newly returned migrants do not immediately seek government assistance. In the case of the women interviewed by DAWN, they said that they still had some money to tide them up after their return. After a few years, however, their non-remigration, lack of employment, and at times lavish lifestyles have led to the depletion of their savings. This is the time when they start seeking the assistance of government and other agencies to help them in their situations.

For some who do not see how they can avail of assistance from government, they instead seek the assistance of civil society organizations like NGOs. There are many NGOs that address the needs of returned migrants and members of their families.

The Japanese Embassy and some other Philippine government agencies refer cases of returned women from Japan to DAWN and NGOs doing the same work. This is such because they consider the cases of these women as personal in nature and not within the consular and diplomatic work of the Embassy. A former cabinet official of the Philippines, asked what the government can do for the returned women and JFC once said that what happens in the bedroom between couples is a private matter and therefore not a concern of either government. However, DAWN contends that the issues and concerns of the women and their JFC should also be looked into by the Philippine and Japanese governments because both governments encouraged the migration of Filipino women to Japan as entertainers.

RA 9710 or the Magna Carta of Women also recognizes the temporary nature of migration and as such sees the roles of government agencies, local government units (LGU), and civil society in addressing local employment and other economic opportunities for women. Under this Act, the DOLE, POEA and OWWA are tasked “to develop and implement programs for returning women migrant workers and their families that will include employment opportunities that will match their skills and qualifications, skills and entrepreneurship development, financial literacy, and access to credit, capital and markets.” Government agencies are also enjoined to mainstream entrepreneurship and GAD in skills training, counselling and other support services for the families of migrant workers.

LGUs, through RA 8759 or the Public Employment Services Office (PESO) Act are tasked to help sustain labor market programs to create employment and alternative livelihood to prevent or mitigate the effects of sudden loss of income. The law likewise mandates the PESO to assist returning OFWs in their reintegration into their hometowns. RA 10022 also mandates the local government to establish OFW desks or kiosks in their localities with the task of pre-employment orientation and information dissemination. There are still many LGUs though that do not have migrant desks. However, DAWN is critical of the fact that some migrants desks, as well as the NRCO encourage the migration of Filipinos. In fact, during job fairs, there are more overseas jobs available than local ones.

During the Service Map exercise¹⁶ conducted with the women, they acknowledged that within their communities there are many services available. These are available to all, whether returned migrants or not.

The women participants are all aware of the existence of barangay health centers in their own communities. These centers offer medical check-ups and sometimes even free medicines. Some of the women commented however that the medicines available are almost always about to expire, or have expired already. They also said they have availed of these services for themselves, and also for some family members.

While most of the community services are available for men and women, there are specific ones that cater only to men or to women. At health centers, there are times when free PAP smear for women is given, or free circumcision and vasectomy for men are given.

Livelihood trainings are also available for those interested. The women mentioned accessories making, soap making, liquid detergent making as some of the trainings available in their barangays.¹⁷ One participant said she attended the accessories making project using beads. However, she was unable to practice what she learned and concentrated instead on her small convenience store. Asked why they do not attend these livelihood training opportunities or why they do not practice what they learned, the women said that they do not have the capital to start the business at home. It is not part of the training package. They also mentioned that they lack space in their houses where they can put up the business.

¹⁶ See Annex on Service Map

¹⁷ See Annexes on Service Map and Skills and Opportunities

When it comes to cultural activities, such as fiestas, the women are more involved in the preparations for the activity that include cooking. The men are involved in the heavier work that includes carrying objects, making make-shift stages, and the like.¹⁸

In sports, it is only the men who take part in the activities. Most community sports fests are in their field of basketball and women are not allowed to play. Thus they only get to watch the games but not play.

A notable comment of the women is that there are more services available when it is near election period. They were advised to take advantage of these services being given by politicians, as they are also beneficial to them.

Another comment raised by the women is that when there are services or goods given for free in the community, more women queue. They attribute this to women being more patient. They said some men are proud and do not want to be seen queuing in lines. One participant said she or her mother would line up and when they are near, her father would arrive to take their place.

The women were also asked what services they are able to access from DAWN. They mentioned the following: medical and health assistance, for check-ups and referrals; educational assistance for their children; counseling; skills training; entrepreneurial training; livelihood opportunity and support; participation in workshops and activities such as Women's day, family day, and mother's day. These are available as well to their children. At times though, some of these services are limited due to lack of funds.

Women members of DAWN are also encouraged to go back to school and earn their degrees so that they have better chances of landing better jobs. For those wanting to train in other skills, aside from those available at DAWN, they are referred to other agencies, like TESDA. With the proliferation of business processing operations (BPOs) in the country, the women are also encouraged to improve their Japanese language skills so that they can be employed in call centers specializing in Japanese clients.

The services mentioned by the women form part of the different projects of DAWN which are available to its members. The organization likewise monitors the development of cases to check how effective they have been. Consultations with members are also held annually and also after projects are held.

It is often NGOs, like DAWN, and not the LGUs which provide workshops and activities to further the knowledge of women on issues affecting them. It is also such NGOs that encourage more their participation and development as individuals and as women.

Good Practices

DAWN for many years has established itself as an expert when it comes to issues on women migrant returnees from Japan and their JFC. It has taken up the cudgels for the different

¹⁸ The same was mentioned by Rosemary Sato in her story (Case No. 2)

issues of women migrants (e.g., deployment of women entertainers to Japan, many of whom end up being victims of trafficking) as well as their JFC (e.g., identity and nationality issues) by lobbying for the amendment of laws and policies.

For CSO like DAWN, its responsibility towards its members does not end after the project. It continues to monitor cases and activities of its members to ensure their success and eventual sustainability.

Conclusions and Recommendations

Indeed, there are existing programs and services on return and reintegration. However, it seems that not all are aware that these exist. On the part of government, it would do well if they can provide more information on what these services, are, and where and when the OFWs and their families can avail of them. The same is true with LGU programs and services. At the LGU level, these programs should be available at all times and should not be available only during election period. CSOs have programs and services on return and reintegration, but are available on a limited scale to the particular CSO's clientele. We have to understand that CSOs rely mostly on support of funding organizations/partners and therefore their programs may be limited, too. Coordination and cooperation among the different stakeholders is therefore important to ensure that services not available in one group may be referred to another group.

Government can also encourage OFWs and members of their families to invest strategically in small and medium enterprises and likewise empower them professionally, thus enabling them to acquire new information, skills and technology useful for their integration. Government services for OFWs can also be more gender-specific to meet actual needs.

There is a need to share information on gender-specific issues between and among stakeholders. Data especially those coming from government should be sex-disaggregated to be able to immediately respond to specific issues.

A review of the existing programs and services that government and CSOs provide for returnees would help. These can be compiled or made into a directory and made accessible to migrants and their families.

Migrants' desks should be established in LGUs to respond to needs not just of those wanting to work abroad but also the returnees. Gender-specific needs should be looked into.

CONCLUSIONS

There are existing programs and services on return and reintegration. At the level of government, certain offices such as the DOLE, DFA, POEA, OWWA, and CFO have programs that address different migration issues. The NRCO was specifically created to look into the reintegration needs of OFWs, whether they would want to retire home for good or would want to re-migrate. Specific NGOs that deal with migration issues and specific migrant sectors, such as DAWN, also have their programs on return and reintegration. At DAWN, these are services being addressed by their social services, research and advocacy, alternative livelihood, and networking programs.

Knowledge of the existence of such programs and services would help the women in accessing them. While most of the programs and services, especially at the community and society levels are available for both men and women, it would seem that men have more time to avail of these because they are not tied up to the household. The different exercises conducted with the women would show that at the household level, they are tied to performing gender roles ascribed to women, e.g., cleaning the house, doing laundry, cooking, and other household chores. This at times limits their time to access and avail of opportunities. At the same time, women are still inclined to pursue financial activities that would help their families meet their daily needs.

Programs and policies would only be successful if they are properly implemented. Thus, at DAWN, the competence of the staff is crucial. As much as possible, if there are available opportunities for capacity building and training, the staff of DAWN participate and attend them because these help them in their functions in relation to the implementation the programs for the clients. The services of resource persons have also been obtained to help the staff, especially if the staff are busy or not well equipped to handle some activities. DAWN also consults, from time to time, with some of the members of its Advisory Council on matters that would help the policies and programs of the organization. The capacity building of any organization's staff is important to the improvement of an organization's functioning and competency. For those who have attended trainings, they should also share and echo whatever they have learned with the other staff members of the organization. Aside from these, organizations should also consider the well-being and morale of the staff for their better functioning, since it is the staff that directly deals with the problems and concerns of its clients.

Having partners whether at the local or international levels, contribute to the development and improvement of programs and services that the organization provides to its members or clientele. It therefore pays to establish and/or strengthen such partnerships. DAWN has an extensive list of partners and networks, in the Philippines and overseas, that can be tapped in the implementation of some of its programs for returned women migrants and their children. These include government agencies, non-government organizations and individuals. However, DAWN does not have gender transactions with all these groups and individuals. It would serve the organization better to find out which of these organizations have gender programs and policies.

Government needs other partners in the implementation of policies and laws. They have to rely on partnership with the private sector, the unions, CSOs, and media in the area of

information dissemination and education of the public on issues relating to migration, including return and reintegration. The partnership works both ways for all the organizations, since all will benefit through such partnerships.

Government agencies, local government units and civil society organizations are all stakeholders in the migration process. There are specific government agencies that are mainly involved in issues relating to overseas Filipinos. Coordination among stakeholders is important for the success of any undertaking. In the case of migration issues, there is a need to share information on gender-specific issues between and among stakeholders. Data especially those coming from government should be sex-disaggregated to be able to immediately respond to specific issues. Information about existing policies, programs and activities should also be disseminated to the public as much as possible so that many benefit from them.

RECOMMENDATIONS

Government, LGUs and CSOs each have existing programs and policies that can benefit other people. The Philippines has often been cited as having good models in terms of migration practices. There exist several laws, as well as policies and ordinances for the protection of our OFWs. However, these have to be disseminated, known to people, explained, and implemented properly by the concerned agencies. For instance, the policy of having GAD focal point in government offices to mainstream gender issues is notable. The law likewise mandates having a gender focal point in Philippine embassies and consulates to handle concerns of women migrant workers. It is not clear however, if these are being put into practice. Another example is the law providing for the creation of migrants' desks in LGUs, which is not yet a practice in many LGUs.

In handling gender issues, including those for return and reintegration, there is a need to have able and competent staff. This would ensure that specific gender needs are addressed. It is notable that NGOs, despite their limited capacity in terms of the number of staff have competent staff. There are gender champions in government organizations, and in CSOs. However, as the number of and needs of the clientele of CSOs grow, the staff need to upgrade their skills. Training is important to capacitate the staff. At times though, lack of funds hinders some organizations to send their staff for further training. In such cases, networking and partnerships work to help raise the necessary funds for the training. Those who have trained can then share or echo whatever learning they acquired. Other organizations, like UN Women, can perhaps provide gender capacity-building trainings for the staff of partner CSOs so that these CSOs are able to improve their knowledge and services to their clients.

Aside from staff that are competent in handling gender-related issues and concerns, the services of resource persons who are experts in the field of gender may be tapped from time to time to provide workshops and other activities for organizations.

Forging partnerships is a key to the success of any undertaking. Partnerships with networks and groups that have gender programs and advocacies should be cultivated and/or strengthened.

The migrant sector should be tapped as partners of government, of LGUs and CSOs in the crafting of policies and in the implementation of programs. They can also be tapped to help in advocacy work. DAWN consults its women members on how to further improve on-going programs and activities. The women are likewise encouraged to speak about themselves, and their issues, to share their experiences so that others may learn from them.

Information dissemination, education and knowledge sharing are necessary for people to know about existing policies and programs. There may be existing good programs, but if people are not aware of them, then its benefits are not maximized. Guidelines of existing programs should also be made clear. Government, civil society and other migration stakeholders can help each other by providing information necessary to inform and educate the people.

Participation of the migrant sector and civil society in governance is needed. Government cannot do it alone. Government's partnership with the private sector, the unions, the NGOs/civil

society, and the media in the area of information dissemination and education of the public should also be recognized.

Coordination and data sharing among stakeholders is likewise important. Data coming from government, LGUs and CSOs should be sex-disaggregated to be able to immediately respond to specific issues. Such data would help in defining specific gender programs and policies.

It would also help to review existing policies and programs to see how effective they are in responding to specific gender needs.

It is the policy of government not to pursue overseas employment as a development strategy. However, programs seem to point otherwise as government continues to initiate moves that encourage its people to seek employment overseas. While there are benefits to migration, its social costs should not be ignored. The development of the country should not be anchored on the blood, sweat and tears of our OFWs. The country's economic development should be vigorously pursued so that people are not forced to work overseas. Local employment should be given importance. Alternatives such as livelihood projects, training, counseling should also be made available. Overseas migration cannot be a substitute tool for national development. The social costs of migration are painful reminders that overseas migration has its limitations.

CASE STUDIES

CASE STUDY No. 1
DAISY CASTRO¹⁹

Daisy is the second child of the Castros in a brood of five. Born in Sto. Cristo, Tabaco, Albay, she grew up in Quezon City.

Daisy recalls being quiet but jolly as a child. Her father doted on her and she thinks that she is his favorite child. She also recalls that their family would frequently go to Bolinao, Pangasinan where her maternal grandmother lived, for short vacations. When she was four years old, their family moved from Albay to Pangasinan. It was in Pangasinan where her sister was born. When Daisy was six years old, the family moved to Quezon City. Her father was then working as a laborer while her mother stayed home to take care of the family.

When she turned seven, Daisy entered in Eulogio Amang Rodriguez Elementary School in Cubao, Quezon City. Her daily school allowance at that time was only twenty-five centavos. From their house, Daisy would walk every day to school without any complaints.

It was also at this time when her mother started to teach her how to do household chores such as sweeping the floor, washing the dishes and clothes. During weekends, she would take care of their neighbor's small children. For this, she received from fifty centavos to one peso. She would use the money for her school projects. After her class, she would spend her remaining hours in studying, doing household chores and taking care of the neighbor's baby. Thus at a young age, Daisy learned how to work and earn some money for her needs. Her parents were proud of her as she was able to help her parents. Daisy confirmed that her childhood years were very productive. Her parents are proud of her because at her young age, she was able to help them financially.

High school was a memorable time for Daisy. She started taking notice of boys and developed crushes. They were her inspirations. Thus, in her senior year she looked forward to attending her prom night. She was so excited about it. However, her mother did not allow her to attend the said event due to lack of finances. Daisy felt bad because her friends and classmates were all attending. She cried the whole night of her prom.

After high school, Daisy enrolled in college for a medical secretarial degree. Later on she shifted to AB Psychology. She was in her third year in college when her father met a vehicular accident. They incurred so much bills for her father's hospitalization and thus, Daisy had to stop schooling when she was in her third year. Because of their situation, Daisy decided to work as a typist. Later on, she applied as a saleslady in one of the department stores in Makati. For almost seven years, Daisy worked as a saleslady. Most of her earnings were given to her parents.

When she was 25 years old, Daisy fell in love with a guy who eventually became the father of her eldest child. Unfortunately, her parents are not in favor of their relationship. Her boyfriend brought Daisy somewhere in the Visayas until she gave birth to their daughter. They stayed together for several months in the Visayas until they decided to return to Quezon City. Daisy's family has not yet accepted her boyfriend, thus they parted ways and lost contact.

¹⁹ Not her real name

With a child to care for and feed, Daisy started working again. She worked as a saleslady and as a factory worker. But her income was not sufficient to meet the needs of her daughter. Thus, Daisy decided to try her luck in Japan.

Timely enough, her cousin was looking for a talent to work in Japan. Daisy talked to her parents about her plans to go to Japan and the rearing of her daughter. They agreed and so she started training at a promotions agency in Pasay City. Every week, she would rehearse several dance steps and do other chores. She also studied basic Japanese language so she can understand and speak few words in Japanese. Daisy was 29 years old when her travel documents were released. But instead of leaving through the Manila airport, the agency brought her to Cebu where she took the flight to Japan. On August 25, 1994 Daisy left the Philippines with mixed emotions and arrived in Japan safely.

Immediately upon arrival in Japan, her travel documents were confiscated by her promoter at the airport. The promoter said he will keep it so she cannot run away from them. That same night, she started to work at the night club. She expected that she will dance together with her group. However, it was not just a dance show. The club where she worked imposed other rules and regulations. She had no choice but to comply. She was forced to work even when she was not feeling well. She would start work at six in the evening until four o'clock in the morning. Daisy only had her day-off after three months.

Daisy says she never danced on-stage unless requested by her customers. She entertained the customers by preparing cold drinks and sitting beside them. Daisy at that time did not care whether she was mistreated or not at the club. She told herself that she would do everything for her daughter as well as for her family. Whenever her customers would mess up the toilet, she had to clean it by herself. She would clean the toilet bowl while wearing a dress. She was working in the club like a domestic helper. She also did cooking and other chores when the person in-charge left. Aside from paid dates (dohan), she would often call her customers and encourage them to visit the club where she worked.

Since Daisy did not get her salary every month, she was after her customers' tips. She would also sell tampered calling cards and ready-to-wear clothes and apparels in order to have additional income and have something to send to her family in the Philippines. Like most entertainers, Daisy received her salary only after she finished her contract.

Because of frequent dating with customers, Daisy met and had an affair with Mr. Sakura, a Japanese national and a manager at large Japanese company, who frequented their club. Daisy was aware that her boyfriend has a Japanese family.

When Daisy returned to the Philippines in February 1995, Mr. Sakura promised to help her financially because he doesn't want her to work in the club. In May of the same year, Daisy was surprised because Mr. Sakura arrived in the Philippines. He called Daisy to fetch him at the hotel where he was staying and they went to Daisy's house to meet her family. Their relationship progressed and soon Daisy found herself pregnant. Upon learning of her pregnancy, Mr. Sakura started to visit her in the Philippines every month. He also gave her money to have their house repaired.

Daisy gave birth to her second child in September 1996. Mr. Sakura was very supportive of Daisy and their son. He would often visit them in the Philippines and provide financial assistance. However, in 1999, Mr. Sakura admitted to Daisy that he has another Filipina girlfriend. But he promised that he will never neglect his responsibilities to their son. A year later however, all communication with Mr. Sakura stopped. He changed his number and Daisy could not get in touch with him.

In 2004, Daisy was surprised when Mr. Sakura called to inform that he is in the Philippines and wanted to see their son. She and her son proceeded to a restaurant to meet Mr. Sakura but was surprised to meet instead his girlfriend. She said that Mr. Sakura could no longer provide financial support. Daisy's son was then eight years old.

Working abroad helped Daisy provide for the needs of her family. But during her employment in Japan, the family became dependent on her. She was able to provide everything for her family and forgotten her own needs. She took risks in order to survive and do certain things for the welfare and interest of her family. Her life in Japan was not an easy one. She mingled with drunk men and endured the sexual harassment and exploitation at the club.

When she returned in the Philippines, Daisy still had some money. She was also receiving financial support from Mr. Sakura and she shared that with her family. But when the support stopped, she found out that she could not rely on her family to give her the kind of support she gave them when she still had money. Her parents were still supportive of her and helped. But her other siblings did not help. She spent for the repair of their house in Cubao, but now her eldest brother is claiming ownership of the said property. To support the needs of her two children, Daisy worked as a baby sitter and has been into buy and sell of beauty products.

In 2004, Daisy got in touch with the Japanese Embassy to seek help for possible support for her son from his Japanese father. The Embassy referred her to DAWN, a non-government organization assisting distressed Filipina migrants from Japan and their Japanese-Filipino children (JFC) in the promotion and protection of their rights and welfare. The Embassy said that cases such as Daisy's are personal and therefore they can only refer them to NGOs like DAWN.

At DAWN, Daisy attended several life-enhancement workshops as well as a series of entrepreneurial and livelihood trainings under the alternative livelihood program. Daisy became an active member of DAWN's Teatro Akebono, and is a regular performer in the play "iba't-Ibang Mukha ni Misty." She is one of DAWN's women-member advocates who can talk about and share her experiences, as a former migrant woman, to other people. At times, she would speak during women's rallies to represent the voices of returned women migrants. Her son also comes to DAWN to participate in the different programs and activities of the organization.

Daisy says that the counseling and other activities she participated in at DAWN, have helped her understand herself better. She realized that she had to accept her present situation and work hard to support her two children. Together with other women members of DAWN, she attended the entrepreneurial workshops of DAWN and tried her hand in selling other goods apart from beauty products.

Today, Daisy and her son are active members of DAWN. She is also a member of the DAWN Multi-Purpose Cooperative. Her entrepreneurial training at DAWN has helped her in finding ways and means to earn a living. She now sells balut and fish crackers. She is also into the direct selling of appliances, clothes, and other accessories.

CASE STUDY No. 2
ROSEMARY SATO²⁰

Rosemary is a native of Kiblawan, Davao del Sur in Mindanao. She is the ninth among the twelve children of Fernando and Corazon Angeles.²¹ She grew up in a broken family. Her parents separated when she was young. Together with her father and one sister, they left and lived with their grandmother.

Rosemary remembered that her grandmother was very strict. She had to follow all her rules or else she will be punished by being given a heavy task. Rosemary's tasks included feeding the chickens of her grandmother. This task used to be assigned to a male cousin but since they were living for free, Rosemary took over the task. When her grandmother died, Rosemary went back to her mother in Davao. She was then 14 years old.

In Davao, life for Rosemary and her family was difficult. All of them had to work and help her mother. Rosemary had to wake up early to do household chores and then proceeded to farm to help her mother. They had a farm that is planted with rice, corn, coffee, cocoa, and bananas. Most of the farm produce are just enough for the consumption of the family. If ever there are extras, they are sold in the market by her eldest sister. The women in the household do all the work at home and they also do the laundry. The boys do more of the work in the farm. They could not rely on their father, as he did not have enough to give them on a regular basis. She also had to quit school after finishing her third year in high school.

In the province, people look forward to town fiestas and other festivities. Rosemary's family took active part in such activities. At times, her brothers would volunteer their services in constructing or setting up platforms while her sisters would help in the preparation of food. Being pretty, Rosemary would often join contests for young ladies. Whatever she gets from these contests would go to her mother to help in taking care of their other needs.

While such festivities are fun, Rosemary and her family are also careful. It is common to see men get drunk on such occasions and they often cause commotions.

When she was 15 years old, Rosemary stayed with a relative in another town in order to lessen the expenses of her family. In return for staying at her cousin's place, she would help do household chores and take care of the smaller children. From time to time, her relative would give her some money and buy her clothes. She stayed with her relatives for two years, after which she again returned home to her mother.

Once, while she was visiting a relative in another town, she was asked to attend a group meeting. Not realizing what this group was, she joined and helped in preparing the food for the group. Later on, this group moved to the mountains and took her along with them. It was only then when she realized that it is a group working against the government. She found life in the mountains difficult, since they had to move to different locations. She left the group when an opportunity arose, and returned to her family.

²⁰ Not her real name

²¹ The names were changed to ensure the couple's privacy.

Fearing for her life and also because she dreamed of better things for herself and her family, Rosemary agreed when a relative asked if she wanted to work abroad. A brother-in-law told her that there was a recruiter from Manila looking for women who are interested in working in Japan. In a span of a few days, Rosemary found herself in Manila. She was brought to a promotions agency and trained as a dancer. Rosemary was 18 years old then.

Before one is allowed to leave for Japan as an entertainer, one had to pass the academic and skills tests. Only after passing these tests would one be given a blue card (later changed to the yellow, white, artist record book and later into the artist accreditation card). The academic test requires one to take a written examination in Japanese language and culture. The skills test requires the talents to perform before a group of experts who will certify their skill. However, passing these tests does not mean that they will automatically be given an entertainer visa to Japan. They still have to pass auditions before the Japanese promoters. During auditions, talents in the promotions agency had to dress up well and their faces had to be made up as well. It took Rosemary a year doing auditions before she was finally chosen by a promoter in Japan.

Rosemary was nineteen years old when she finally flew to Japan. Her first work place was in Hiroshima for a six-month contract followed by Yamaguchi for another six months. Her work was in a club where she had to report at six in the evening and work until twelve midnight. Although she signed a contract saying that her work is to perform dance numbers with a group, she only performed a dance number once every night. Instead, she and the other talents had to sit with customers, Japanese men who drink to relax in the club. When asked to sing by customers, Rosemary would sing on stage alone, or with a customer. When the club closes at twelve midnight, the talents would transfer to a smaller club where they would sit and drink with customers until two in the morning. Working after twelve midnight allows the talents to earn extra income that is why, even if it is no longer part of their job, they still work. The women talents had to do this since they do not get paid their salaries every month. Instead, their salaries are paid to them only after they finish their contract, i.e., after six months.

The club where Rosemary worked also practiced the system of 'dohan' or paid afternoon dates. In such a practice, Japanese men invite the talents on a date. The men pay a certain fee to the club manager before a talent is allowed to go out on a date with the talent. According to Rosemary, when she goes on dates with customers, they usually take her for shopping or a stroll in parks. Talents receive a certain commission every time they go out on dohan. Whatever amount Rosemary receives is sent to her family in Davao.

From her earnings in Japan, Rosemary was able to invest a small lot and fish pond for her family. However, when a typhoon hit their place the fish pond was destroyed. The family was unable to recoup the amount that Rosemary invested. Since then, the fish pond has not been operational.

Rosemary's work in Japan paved the way for her to meet her Japanese husband. He was a customer who frequented the club where she worked. Eventually, they became lovers and Rosemary found herself pregnant. When she got pregnant, Rosemary returned to the Philippines. Her Japanese boyfriend continued to support her. Just before she gave birth to her daughter, she married her Japanese husband here in the Philippines. Her husband processed all their papers and in a few months, she and her daughter were brought to Japan to live there.

Initially, Rosemary and her husband stayed with her in-laws in Chiba. Rosemary stayed at home and looked after their daughter. She helped her mother-in-law do the household chores, while her

husband worked. She was dependent on her husband and thus was unable to send any financial support to her family. After about two years, the couple moved to a different place. Initially, Rosemary stayed home and took care of their daughter, but in the long run, her husband allowed her to work part-time. Rosemary went back to the club, but this time, it was a part-time job for her. Her decision to return to the club was influenced by her desire to send money to her family in the Philippines. In the morning, Rosemary would bring her daughter to a day care center in order to work in the club. Her husband would pick up their daughter from his work.

In 1996, Rosemary decided to return to the Philippines for a vacation. She brought her daughter with her. She promised her husband that it will only be a short vacation, but Rosemary did not notice the time. Meanwhile, the money she had with her had ran out and she thought of going back to Japan. However, her visa has expired. She sought the assistance of her husband to process her visa but her husband did not process her papers. Eventually, she lost contact with her husband.

Rosemary had no means to support herself in the Philippines, with a daughter to take care of. She could not turn to her family in Davao as they also are not doing well. She then decided to stay with a cousin in Cavite, where she had to work as a housemaid just to have food and a roof over their heads. From time to time, she would accept laundry jobs from neighbors just to earn some money. Meanwhile, all these were taking toll on Rosemary and she was getting irritable and miserable. She started to hate her Japanese husband and when she is in a foul mood, she would at times get mad at her daughter and shout at her. At a young age, too, she started teaching her daughter how to do household chores so she can help her.

When there seemed little hope that her husband would communicate with her again, Rosemary sought the assistance of the Japan Embassy in Manila. The Embassy then referred her case to DAWN. It was in the year 2000.

Rosemary's case was taken by DAWN and she and her daughter started participating in the different programs and activities of the organization. She was provided with counseling and she trained in the weaving project of DAWN, under its alternative livelihood program. She and her daughter relocated to Manila and initially lived in a shelter provided by DAWN for its women members who have nowhere to go to. As she learned how to weave, she was absorbed by the project and started producing hand-woven materials, which DAWN sells at bazaars in the Philippines and in Japan. As she started to earn, Rosemary and her daughter moved to an apartment they shared with another DAWN member. Through her earnings, she was able to provide for their daily needs, pay for the house rental, and send her daughter to school.

DAWN was able to contact her husband, but the couple was not reconciled. Through the intercession of DAWN, Rosemary's husband started sending them financial assistance. However, this stopped as her husband did not have a regular job. Rosemary was bitter about it but she had to accept the fact that she is now a solo parent and the sole provider of her daughter. At the same time, she was grateful because her daughter saw her father again. She saw how happy her daughter was when she met her father in Japan, when she became part of DAWN's theater tour. Rosemary's daughter met her father three more times in Japan, and then communication between them stopped again.

Rosemary is still with the Sikhay project of DAWN. This time around, she is now the trainer of women who wish to learn hand-weaving. From someone who taught she had no means of supporting herself and her daughter, she was able to make a turn-around. She was able to send her daughter to

school and after many years of hard work and sacrifice, her daughter finally graduated in college and is now working.

Being a solo parent did not hinder Rosemary to achieve her dream of a better life for her daughter. Of course, there were many trials along the way, but her determination and perseverance won. There were times when she almost gave up but she had her daughter to think about. There was also DAWN that helped and stood by her for many years. Their partnership worked and today, Rosemary is the proud mother of a certified public accountant.

CASE STUDY No. 3
MARY JOY BARCELONA

Joy is a native of Santiago, Isabela. She is the second child from a family of six children.

Joy recalls having a happy childhood. They lived in a compound, together with their other cousins and relatives. Her paternal grandmother was into the production and selling of cornick, or snacks made from corn. When the vat used to wash the corn is empty, they fill it with water and she and her cousins would have their own swimming pool.

Her father used to travel a lot because of his work. He would go to different provinces to purchase mangoes and other fruits which he then sells. Her mother is left at home to care for her and her siblings. But whenever he is around, Joy's father would cook for them. Her other siblings are closer to her father but Joy grew up closer to her mother.

Joy had always dreamed of becoming a teacher. She was thus very excited upon finishing high school in 1991, as she is just a few years closer to achieving her dream. However, things did not go as she thought they would. Just before she graduated from high school, her parents separated. Her father left them for another woman. It would seem that her father always had girlfriends in the places he frequent although he always came home to his family. Joy found it difficult to accept that her father has left them for another woman. While she grew up knowing and accepting her grandfather's other children with other women, she found it difficult to accept that her father left them for another woman. Without her father around, her mother worked hard to support them. She also tried her best to help her mother.

Her dream of pursuing college education had to be shelved. There were other things that had to be done first. Her mother also did not have the means to send them all to school. Still holding on to her dreams, Joy left for Manila to try her luck. She planned to work in the morning as a nanny for the child of a cousin and study in the evening. This cousin of hers was then working in Japan as an entertainer.

Joy was earning enough for herself and was also able to send some money to her mother. When school was about to begin, other family concerns came up which again delayed her plan to enroll in college. Her youngest brother had to go to school and needed money. Her eldest sister got married and her mother was having a hard time working. All these factors contributed to her decision to work abroad.

Her cousin convinced her to try her luck in Japan. She told Joy how easy it is to earn money in Japan. Thus, she accepted the offer to train as a dancer in a promotions agency. Her cousin stood as her talent manager. She negotiated and signed deals with the recruitment agency on Joy's behalf. When she auditioned, she was immediately chosen and soon her travel documents were being processed. There was a problem though. She was only 21 years old and there was a requirement then for all entertainers to be at least 23 years old. To circumvent the policy requirement, her promotion agency secured her fake documents for Joy. Her cousin who was also her manager assisted her. She told Joy that they can use the documents of her eldest sister.

Thus, Joy went to Japan in June 1995 using her sister's name and other documents. These same documents were confiscated by the Japanese promoter when she got to the airport in Japan. Immediately, they brought her to a certain club somewhere in Gunma and not in a hotel in Tokyo as was

stipulated in the contract that she signed in the Philippines. On the same night that she arrived, she had to report for work at the club.

All her trainings in dancing did not prepare Joy for the club work that she had to do. In the club, Joy prepared wine, sat beside customers and went out on paid dates. Mostly they were dealing with Japanese men customers. Sexual harassment towards the entertainers is usual in the club. The men, especially when they got drunk would say obscene things to them and try to touch the women in their private parts. Joy herself experienced being touched on her private parts. When she complained to the club manager, she was instead reprimanded and told that it was the nature of their work. Joy had no choice but accept the club rules and her demeaning situation. While there were times when she thought of going home, her desire to earn money and pursue her dream of studying weighed more.

She would often write letters to her mother and siblings. All her letters were happy. She never thought of revealing the difficulties she had at work because she did not want her family to worry about her. She was also able to send money for her younger brother's enrollment and for the other needs of her other siblings. From time to time, she would buy presents for them.

Joy endured her situation at the club until her six months contract was over. She went back to the Philippines in December 1995. She thought that after six months, she would finally receive her salary. She never thought that almost all her salary would only go to the promotions agency as payment for her debts. She had to pay her training period as well her travel documents. Almost nothing was left for Joy. She went home to Isabela to move on and spend time with her family.

Her Japanese boyfriend whom she met at her workplace in Japan would often visit her in the Philippines. He was helping Joy financially but their three year relationship suddenly stopped. Joy experienced being the subject of rumors of their community. Instead of moping, she focused on the small store that she put up and purchased a tricycle to earn money. She also went back to school to earn a degree. She allowed her parents to manage her small investment. However, these did not prosper and her father sold her tricycle. Joy then decided to leave home and live on her own. To manage her finances, she decided to be a working student. She was a student assistant in their school. However, her Japan experience continued to haunt her. It was like a stigma attached to her. Just the same, she ignored them all and continued with her studies. However, her mother fell ill and died in August 1999. Joy was devastated. She didn't know how to live life without her mother.

To cope up with her depression, Joy decided to return to Manila and pursue her membership with DAWN. A few months before her mother's death, she already went to DAWN and this time around, she wanted to immerse herself in a new life. DAWN gave her the support that she was looking for. She felt accepted for what she is and not looked down upon. With the staff, she was able to share her experiences and she started training in sewing. All these activities were therapeutic for her.

DAWN also brought out her talents and other skills. She joined the theater workshop for women and was soon acting alongside other women. Together with other women, they worked with facilitators to come up with a musical play that is reflective of their stories as former migrant workers in Japan. The play is called *Iba't-ibang Mukha Ni Misty*. She was also sent to various skills trainings like how to use the computer, sewing, hand-weaving and tie-dye which helped her to acquire more skills. She became a regular staff of DAWN and was later named as its Alternative Livelihood program coordinator. She was also encouraged to return to school. She enrolled at the Open University program of the PUP and in 2006 finally finished her degree in Entrepreneurial Management.

It has been a long journey for Joy. She had to endure so many hardships and trials. But she persisted and helped herself rise up above the challenges that came her way. Joy is still in charge of the Alternative Livelihood program of DAWN. She did not become a teacher, but her present work allows her to impart her knowledge to other women. She is able to inspire other women like her by sharing what she went through. In 2008, Joy won the Making a Difference in Women Award by the Soroptimist International Manila and in 2009, the Soroptimist again recognized her contributions to other women and named her one of the unsung heroes of the year.

Indeed, one's past traumatic experiences can have a bearing on one's future. It takes courage and determination to rise above challenges and succeed. Joy succeeded because she accepted her situation and was determined to change. There were opportunities open to her and she grabbed them. Joy says she is most thankful to DAWN for believing in her and for helping her become the person that she is today. "If I can do it, I don't see why others cannot. We have to have faith in God, and in ourselves that we can change," quips Joy.

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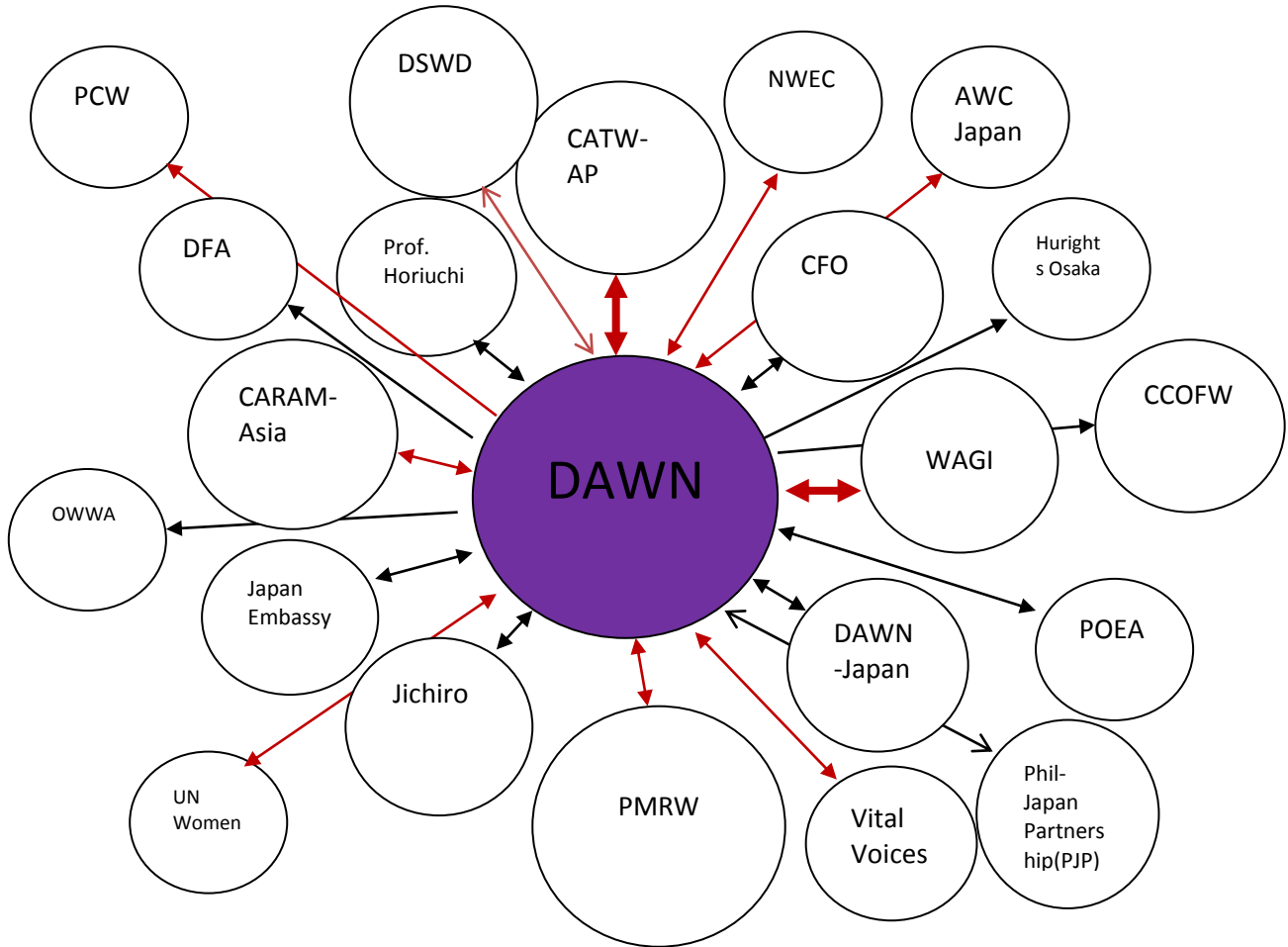
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ANNEXES

Venn Diagram of Partners



Gender Equality Timeline

	2000s	1990s	1980s	1970s
GLOBAL	100 th Anniversary of International Women's day	Beijing conference on Women	Nairobi Conference on Women	International year of Women
	ILO 189 - Domestic Worker's Convention		1976-85 – International Decade of Women	First Int'l Women's Conference
COUNTRY	Adoption of the Magna Carta of Women	1997- anti rape law	RA 8042 - Migrant Workers' Act	Declaration of Martial law in 1972
	RA 9262 – Anti-violence against Women and children	Anti-sexual harassment act	Election of first woman president	Establishment of the National Commission on the Role of Fil. Women (later PCW)
	RA 9208 – Anti-trafficking in Persons Act			Women's movements
	Women in Nation-building Act			Labor Code
	Japan implemented revised Immigration and border control policy limiting entry of entertainers in Japan	Maricris Sioson died of mysterious circumstances in Japan	More women are migrating to other countries to work	Start of massive migration of Filipinos
	Solo Parents Welfare Act			
ORGANIZATION	DAWN cooperative for women was formed in 2008	DAWN was founded in 1996		
	DAWN wellness center was formed in 2009	Alternative livelihood program in sewing and weaving were put up		

	Women's theatre separated from that of children in 2001	Founding of teatro akebono for women and children		
	DAWN membership in CARAM Asia	DAWN membership in PMRW		
		DAWN membership in CATW-AP		
INDIVIDUAL	DAWN Exec. Director given award by Soroptimist Manila	Participation of staff in various conferences on women and migration issues		
	DAWN staff M. Barcelona given award by Soroptimist Manila			
	DAWN staff M. Barcelona cited as one of 12 Unsung Heroes of 2009 by Soroptimist Phils.			
	Participation of staff in various conferences on women and migration issues			

Classification of Projects and Activities

Table One. Project/Activity Classification		
	Direct support to beneficiaries	Institution building for partner organizations and implementing partners
A. Alternative Livelihood program	<ul style="list-style-type: none"> - Use of machines and handlooms - Materials - Allowances 	<ul style="list-style-type: none"> - Skills training in sewing - Skills training in weaving - Women empowerment
B. Teatro Akebono project	<ul style="list-style-type: none"> - Props - Costumes - Snacks - Transportation allowances 	<ul style="list-style-type: none"> - Theatre workshops - Advocacy - Empowerment of women - Empowerment of children

Table Two A. Classification of Beneficiaries			
	Predominantly targets women	Predominantly targets men	Target mixed groups
A. Alternative Livelihood program	women		
B. Teatro Akebono project			Women and children

Table Two B. Classification of Beneficiaries			
	Predominantly targets women	Predominantly targets men	Target mixed groups
A. Alternative Livelihood program	women		
B. Teatro Akebono project			Women and children

Table Three. Classification of project/activity				
	Gender-blind	Gender-specific		Mainstreaming
		Empowering women and girls	Focusing on men and boys	
A. Alternative Livelihood program		Women only		Women empowerment
B. Teatro Akebono				Women and children (both boys and girls) Empowerment of women Empowerment of children

SERVICE MAP

SERVICES	COMMUNITY, LGU	NGO	IF WOMEN WERE ABLE TO AVAIL OF SERVICE/S	RECOMMENDATIONS ON HOW TO IMPROVE SERVICES
Health	<p>Manila – vitamins, medicines, dental, vaccines, check-up, family planning, health center, feeding program, medical mission</p> <p>QC – medical mission, dental, papsmear, ent, medicine, vaccine, aerobics, feeding program</p>	<p>Manila –check-up, medicines, dental counselling, eye check-up, papsmear</p> <p>QC – check up medical, dental</p>	<ul style="list-style-type: none"> ➤ Medicines given depending on availability ➤ Dental ➤ Family planning services were availed by family members. They provide condoms for men and pills for women ➤ Family planning seminar mostly about reproductive health ➤ At DAWN, health assistance is given if women are unable to get them from the community or other sources 	<ul style="list-style-type: none"> ➤ Do not give medicine near expiration ➤
Economic	<p>QC – livelihood program</p> <ul style="list-style-type: none"> ➤ Beads, rosary and soap making <p>Manila – groceries, water, 4Ps, food processing, sewing, massage and therapy, hair-cutting</p>	<p>Manila - Livelihood program “sikhay”, Coop,</p>	<ul style="list-style-type: none"> ➤ They only availed training ➤ Dolly – unable to make use of what was learned in the community due to lack of materials and/or start-up capital ➤ Rosie – exposure only no facilitation ➤ Rosalie – there are trainings but available only on Saturdays that is why cannot attend ➤ DAWN trainings in sewing, weaving, cosmetology, therapeutic massage; entrepreneurial seminars ➤ Start up capital and sewing machine given by DAWN for home-based project on slippers, fan-making, and clothes repair 	<ul style="list-style-type: none"> ➤ Provide starting capital, materials ➤ Trainings are useful, however if one has no capital, it is not put to use ➤ Vangie – if availed, possible to sometimes practice what was taught ➤ Rosalie – not to politicize the delivery of services ➤ As single mothers, we have many chores at home that is why we do not have the time to avail of the services
Education	<p>Manila – school supplies</p> <p>QC – school supplies / scholarship</p>	<p>Manila - educational assistance, team building</p> <p>QC – educational assistance</p>	<ul style="list-style-type: none"> ➤ Vangie – scholarship program for college students ➤ DAWN provided their children with educational assistance 	<ul style="list-style-type: none"> ➤ Public school are required to pay some amount such as PTA, graduation day, etc.
Political	Manila – patubig sa	Manila – Women’s	➤ In the community, during	Issuance of documents

	<p>barangay, brgy. Clearance, t-shirts, bags, shoes, socks, health services</p> <p>QC – burial, birthday, baptismal, graduation, kasalang bahay</p>	Day, Migrants’s Day	<p>birthdays, women are given cake and males are given wine or alcohol</p> <p>➤ At DAWN, women given chance to participate in rallies for their voices to be heard, and also forums</p>	like brgy.clearance is now source of income
Cultural	<p>Manila – bingo, fiesta, Christmas party, liga, haloween party</p> <p>QC – fiesta, fun run, paliga, bingo,</p>	<p>Manila Teatro Akebono “Misty”</p> <p>QC – teatro akebono, family day</p>	<p>➤ Participated in theater workshops and presentations at DAWN</p>	
Others		Manila – counselling, teatro workshop, seminar	<p>➤ Availd of various services such as counselling, workshops, trainings, etc. at DAWN</p> <p>➤ Participation in forums, events at DAWN and with other orgs.</p>	

SKILLS AND OPPORTUNITIES

SKILLS	OPPORTUNITIES AVAILABLE		IF SKILLS MATCH AVAILABLE OPPORTUNITIES
	MEN	WOMEN	
Hair cutting		X	None of the women does this although some have trained
Massage		X	Anna does this on the side, after her work or during weekends
Sewing		X	Training given by DAWN
Weaving		X	Training given by DAWN
Soap making		X	Women said due to limited space at home, they are unable to do this.
Beads making		X	Dolly and Jemina does this to teach other women but not to earn for themselves
Selling			Through DAWN-Cooperative, women are able to sell various products, also given seminars on how to do business and earn money
Slippers making		X	
Acting			
Dancing		X	Dolly can teach aerobic/physical fitness. Possible to earn 500 per session. (3 sessions/day)
Singing			



INSTITUTIONAL CONTRACT

Contract No.: IC-PHL-2012-001

Amendment No.: _____

Country: Philippines

Organizational Unit: UN Women Philippines

BAC: Project 79122 Activity DRF63

Contract entered into between the **United Nations Entity for Gender Equality and the Empowerment of Women** (Hereinafter referred to as UN Women) and **Development Action for Women Network, Inc. (DAWN)** (Hereinafter referred to as the Contractor).

Address: Rm. 514 Don Santiago Bldg. 1344, Taft Avenue, Manila, Philippines

Telephone No: +632 -5269098 **Fax No:** +632 5269101 **Email:** dawnphil@pdttdsl.net

1. **Work Assignment:** Development Action for Women Network, Inc. will conduct case studies on the Return and Reintegration: Women's Participation and Gender-Responsive Interventions, A Participatory Action Research for Metro Manila. Tasks details are in the attached Terms of Reference.

This Contract shall commence on **22 March 2012**, and shall expire on the satisfactory completion of the services described above, but not later than **30 April 2012**, unless sooner terminated under the Terms of this Contract. This Contract is subject to the General Terms and conditions attached.

2. **Consideration:** As full consideration for the services performed by the Contractor under the terms of this Agreement the UN Women shall pay the Contractor upon certification that the services have been satisfactorily performed:
 - (a) A fee up to **230,000 Philippine Peso (approximately USD 5,377.60¹)**: Payment will be disbursed upon satisfactory completion of the deliverables in the attached TOR
 - (b) Where two currencies are involved, the rate of exchange shall be the official rate applied by the UN Women on the day the UN Women instruct its Bankers to effect the payment(s);
 - (c) The fee may be payable in installments upon submission and acceptance of deliverables at each phase.

¹ UN Exchange Rate as of March 2012: USD 1 = Php 42.77

Deliverables	Target Date	Amount
Submission of workplan agreed upon research methodology and tools, list of participants (staff and beneficiaries), identified case study, and workshop design for on-site workshops	27 March 2012	Php 69,000
Submission and presentation of first draft of documentation of interviews and FGDs, and identified cases	10 April 2012	Php 92,000
Submission of documentation of workshop proceedings with case study and list of attendance to Workshop, onsite, and debriefing sessions with certificate of satisfactory completion of activities by Philippines National Coordinator	30 April 2012	Php 69,000

The total payment will be based on actual expenditures reported by the institutional contractor and certified and accepted by UN Women. UN WOMEN will not be responsible for budget deficits unless pre-approved by UN WOMEN."

3. Security

- 3.1 The responsibility for the safety and security of the Contractor and its personnel and property, and of UN Women 's property in the Contractor's custody, rests with the Contractor.
- 3.2 The Contractor shall:
 - (a) put in place an appropriate security plan and maintain the security plan, taking into account the security situation in the country where the services are being provided;
 - (b) assume all risks and liabilities related to the Contractor's security, and the full implementation of the security plan.
- 3.3 UN Women reserves the right to verify whether such a plan is in place, and to suggest modifications to the plan when necessary. Failure to maintain and implement an appropriate security plan as required hereunder shall be deemed a breach of this contract. Notwithstanding the foregoing, the Contractor shall remain solely responsible for the security of its personnel and for UN Women 's property in its custody as set forth in paragraph 3.1 above.

4. Audit and Investigations-

- 4.1 Each invoice paid by UN Women shall be subject to a post-payment audit by auditors, whether internal or external, of UN Women or the authorized agents of the UN Women at any time during the term of the Contract and for a period of three (3) years following the expiration or prior termination of the Contract. The UN Women shall be entitled to a refund from the Contractor for any amounts shown by such audits to have been paid by the UN Women other than in accordance with the terms and conditions of the Contract. Should the audit determine that any funds paid by UN Women have not been used as per contract clauses, the company shall reimburse such funds forthwith. Where the company fails to reimburse such funds, UN Women reserves the right to seek recovery and/or to take any other action as it deems necessary.




4.2 The Contractor acknowledges and agrees that, at anytime, UN Women may conduct investigations relating to any aspect of the Contract, the obligations performed under the Contract, and the operations of the Contractor generally. The right of UN Women to conduct an investigation and the Contractor's obligation to comply with such an investigation shall not lapse upon expiration or prior termination of the Contract. The Contractor shall provide its full and timely cooperation with any such inspections, post-payment audits or investigations. Such cooperation shall include, but shall not be limited to, the Contractor's obligation to make available its personnel and any documentation for such purposes and to grant to UN Women access to the Contractor's premises. The Contractor shall require its agents, including, but not limited to, the Contractor's attorneys, accountants or other advisers, to reasonably cooperate with any inspections, post-payment audits or investigations carried out by UN Women hereunder.

5. Anti-terrorism

The Contractor agrees to undertake all reasonable efforts to ensure that none of the UN Women funds received under this Contract are used to provide support to individuals or entities associated with terrorism and that the recipients of any amounts provided by UN Women hereunder do not appear on the list maintained by the Security Council Committee established pursuant to resolution 1267 (1999). The list can be accessed via <http://www.un.org/Docs/sc/committees/1267/1267ListEng.htm>. This provision must be included in all sub-contracts or sub-agreements entered into under this Contract.

I acknowledge that I have read and accept the conditions on reverse.

Signature:


Shoko Ishikawa
Officer-in-Charge
UN Women East and South-East Asia Regional Office

Date:



Signature:

Carmelita Nuqui
Executive Director
Development Action for Women Network, Inc.

Date:

Expense Distribution

GL Unit	Account	Oper Unit	Fund	Dept	PC Bus Unit	Project	Activity	Impl Agency	Donor
UNFEM	72145	PHL	W0001	92235	UNFEM	79122	DRF63	002001	00032



General Conditions for Institutional Contract

1. LEGAL STATUS

The Contractor shall be considered as having the legal status of an independent contractor vis-à-vis UN Women. The Contractor's personnel and sub-contractors shall not be considered in any respect as being the employees or agents of UN Women or the United Nations.

2. OBLIGATIONS

The contractor shall neither seek nor accept instructions from any authority external to the UN Women in connection with the performance of its services under this Contract. The contractor shall refrain from any action, which may adversely affect the UN Women and shall fulfil its commitments with fullest regard for the interest of the United Nations. The contractor shall not advertise or otherwise make public the fact that it is a contractor with the UN Women. Also the contractor shall, in no other manner whatsoever use the name, emblem or official seal of the UN Women or any abbreviation of the name of the United Nations in connection with its business or otherwise. Contractors may not communicate at any time to any other person, Government or authority external to the United Nations or any information known to them by reason of their association with the United Nations which has not been made public, except in the course of their duties or by authorization of the Secretary-General or his designate; nor shall contractors at any time use such information to private advantage. These obligations do not lapse upon termination of their agreement with the UN Women.

3. TITLE RIGHTS

- (a) The United Nations shall be entitled to all property rights including but not limited to patents, copyrights and trademarks, with regard to material which bears a direct relation to or is made in consequence of, the services provided to the Organization by the contractor. At the request of the United Nations, the contractor shall assist in securing such property rights and transferring them to the Organization in compliance with the requirements of the applicable law. At the request of the United Nations, the contractor shall take all necessary steps, execute all necessary documents and generally assist in securing such property rights and transferring them to the Organization in compliance with the requirements of the applicable law.
- (b) Title to any equipment and supplies which may be furnished by the United Nations shall rest with the United Nations and any such equipment shall be returned to the United Nations at the conclusion of this Contract or when no longer needed by the contractor. Such equipment when returned to the United Nations, shall be in the same condition as when delivered to the Contractor, subject to normal wear and tear.

4. SUB-CONTRACTING

In the event the Contractor requires the services of sub-contractors, the Contractor shall obtain the prior written approval and clearance of UN Women for all sub-contractors. The approval of UN Women of a sub-contractor shall not relieve the Contractor of any of its obligations under this Contract. The terms of any sub-contract shall be subject to and conform with the provisions of this Contract.

5. INDEMNIFICATION AND INSURANCE

The contractor shall indemnify, hold and save harmless and defend, at its own expense, the UN, its officers, agents, servants and employees from and against all suits, claims, demands and liability of any

nature or kind, including costs and expenses arising out of acts or omissions of the contractor or his employees or sub-contractors in the performance of this Contract. This clause shall extend to claims and liability in the nature of workmen's compensation claims or liability or those arising out of the use of patented inventions or devices.

In compliance with this clause, the contractor shall obtain and maintain adequate liability and property damage insurance in respect of any tort action or tort claim arising out of contractor's acts or omissions related to this Contract. The contractor shall, upon request, provide proof of such insurance.

The Contractor shall not permit any lien, attachment or other encumbrance by any person to remain on file in any public office or on file with the UN against any monies due or to become due for any work done or materials furnished under this Contract, or by reason of any other claim or demand against the contractor.

6. TERMINATION

This Contract may be terminated by either party before the expiry date of the Contract by giving notice in writing to the other party. The period of notice shall be five days in the case of contracts for a total period of less than two months and fourteen days in the case of contracts for a longer period.

In the event of the Contract being terminated prior to its due expiry date in this way, the contractor shall be compensated on a *pro rata* basis for no more than the actual amount of work performed to the satisfaction of the United Nations. Additional costs incurred by the United Nations resulting from the termination of the Contract by the contractor may be withheld from any amount otherwise due to the contractor from the United Nations.

7. SETTLEMENT OF DISPUTES

Any controversy or claim arising out of, or in accordance with this Contract or any breach thereof, shall, unless it is settled by direct negotiation, be settled in accordance with the UNCITRAL Arbitration Rules as at present in force. The parties shall be bound by any arbitration award rendered as a result of such arbitration as the final adjudication of any such controversy or claim.

8. PRIVILEGES AND IMMUNITIES

Nothing in or relating to this Contract shall be deemed a waiver, express or implied, of any of the privileges and immunities of the United Nations, including its subsidiary organs.

9. OBSERVANCE OF THE LAW

The Contractor shall comply with all laws, ordinances, rules, and regulations bearing upon the performance of its obligations under the terms of this Contract.

10. AUTHORITY TO MODIFY

No modification or change in this Contract, no waiver of any of its provisions or any additional contractual relationship of any kind with the Contractor shall be valid and enforceable against UN Women unless provided by an amendment to this Contract signed by the authorized official of UN Women.

A large, stylized handwritten signature is written in blue ink. To its right, there are smaller handwritten initials or a mark, also in blue ink.



Terms of Reference

Project Title	Return and Reintegration: Women's Participation and Gender-Responsive Interventions - A Participatory Action Research
Duty Station	Metro Manila
Contract Duration	22 March to 30 April 2012
Budget	Php230,000
Contract Supervision	National Coordinator and UN Women Consultant on Migration

I. Background

The United Nations Entity for Gender Equality and the Empowerment of Women (UN Women) is currently implementing Phase III of the project on *Empowering Women Migrant Workers in Asia*. This is a continuation of previous initiatives of UN Women's precursor, the United Nations Fund for Women (UNIFEM), which had supported advocacy and research projects that seek to empower women migrant workers (WMW) in Asia. The project has the following objectives: (i) increase numbers of legal mechanisms and instruments to empower WMW at different stages of migration; (ii) build capacity of duty bearers and stakeholders on gender responsive governance of migration with a rights-based approach; (iii) address political uncertainties by building capacities and partnerships with and among government and civil society; (iv) engender policies, national development plans; (v) work with other UN agencies and including migration initiatives in development assistance frameworks; (vi) incorporate gender sensitive rights based migration governance; and, (vii) empower women migrant workers to be able to participate in decision making.

In pursuit of these objectives, a roundtable discussion seeking to assess the needs of Filipino women migrant workers affected by the recent Arab Spring uprising and resulting political crisis in the Middle East and North Africa (MENA) was organized last August 1, 2011. It was attended by key stakeholders in labor out-migration from the government, civil society and the private sector. The result of the roundtable discussion is a plan of action that outlines recommendations on policy development and intervention programs addressing the needs of women migrant workers affected by the crisis and other related or attendant gender issues.

A key finding identified by the multi-stakeholder participants during the RTD was the absence of clear and sustainable gender-responsive targeted interventions from the various stakeholders, specifically some civil society groups. Moreover, there is currently little knowledge as to what extent current civil society initiatives on return and reintegration are gender-sensitive and gender-responsive. Specifically, the RTD was able to surface two critical issues: (i) that there is little attention devoted to gender analysis even from some key civil society organizations (CSOs) themselves; and, (ii) there is a need for capacity development on gender analysis that will assist CSOs in formulating gender-responsive return and reintegration programs.

Gender-responsive return and reintegration programs are essential in ensuring that women migrant workers are empowered to rebuild their lives when they come home to their families and communities. Clarity and sustainability of programs in terms of addressing gender issues that surface in the range of women's migration experience, is vital in making a lasting difference in the lives of migrant women. In this regard, CSOs that have pioneered reintegration programs would be important actors in building the constituency and the discourse of gender-responsive return and reintegration.

As such, there is a need to assist civil society organizations in laying the groundwork and setting the parameters for gender-responsive programs. Moreover, **there is a need to study reintegration programs conducted by a civil society organization in the National Capital Region (specifically Metro Manila, as this is where the third largest bulk (13.8%) of overseas Filipinos come from, according to the 2010 Survey of Overseas Filipinos conducted by the National Statistics Office.**

Objectives

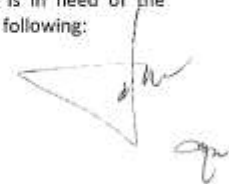
1. Support the conduct of :a) gender needs assessment among their members and beneficiaries; b) gender analysis of reintegration issues and interventions; and, c) identification and documentation of good practices, gains and gaps in gender capacity development in reintegration programs in the National Capital Region;
2. Identify a case study of a migrant woman returnee in the National Capital Region so as to document and analyze good practices, gains, gaps, lessons and emerging challenges for gender-responsive reintegration.
3. Develop recommendations and suggest possible strategies in designing and implementing gender-responsive return and reintegration programs and projects based on insights generated through participatory research on current CSO practices and initiatives.

Project Design and Methodology

The general design of the project is informed by the following tools: (i) Participatory Gender Audit (PGA), (ii) Gender Needs Assessment (GNA), and (iii) Gender Impact Assessment (GIA). Briefly, the PGA is a tool developed by the International Labor Organization (ILO) which provides a framework methodology in which to assess gaps and challenges and document good practices in organizations in terms of its capacity to integrate gender in its operations. It draws conceptual inspiration from Sarah Longwe's 'women's empowerment' approach and other analytical tools for mainstreaming gender in development. The GNA is designed to determine the practical and strategic gender needs of women which could help design gender-responsive interventions. The GIA assists organizations in determining to what extent their projects have succeeded in addressing gender inequality both at the individual and household levels.

II. Scope of Work and Specific Tasks

To facilitate the implementation of the above activities, UN Women Philippines is in need of the professional services of a civil society organization that will provide assistance for the following:

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Gender-responsive return and reintegration programs are essential in ensuring that women migrant workers are empowered to rebuild their lives when they come home to their families and communities. Clarity and sustainability of programs in terms of addressing gender issues that surface in the range of women's migration experience, is vital in making a lasting difference in the lives of migrant women. In this regard, CSOs that have pioneered reintegration programs would be important actors in building the constituency and the discourse of gender-responsive return and reintegration.

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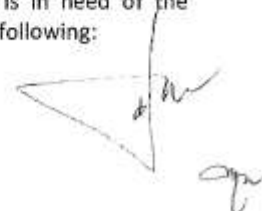
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- Conduct and documentation of case study in the National Capital Region (including desk review and interviews)
- Facilitation and documentation of on-site participatory gender audit workshops and gender analysis
- Participation, of up to three (3) members and/or staff of the organization in a 2-day orientation and training session on participatory gender audit methodology and a one-day debriefing session
- Recommendations/action plan on strengthening the gender-responsiveness of their programs and projects
- Coordination with UN Women and the Facilitator on project activities
- Writing up of final report

III. Expected deliverables:

Deliverables	Target Date	Payment Milestone
Submission of workplan agreed upon research methodology and tools, list of participants (staff and beneficiaries), identified case study, and workshop design for on-site workshops	27 March 2012	30%
Submission and presentation of first draft of documentation of interviews and FGDs, and identified cases	10 April 2012	40%
Submission of documentation of workshop proceedings with case study and list of attendance to Workshop, onsite, and debriefing sessions with certificate of satisfactory completion of activities by UN Women Philippines National Coordinator	30 April 2012	30%

IV. Qualifications:

- Familiarity with migrant reintegration and labor-out migration issues in the Philippines and especially women's perspectives
- Work experience and track record in implementing migrant reintegration in the National Capital Region area
- Track record in facilitating and implementing activities on migrant issues
- Ability to communicate and network with different stakeholders in government and civil society

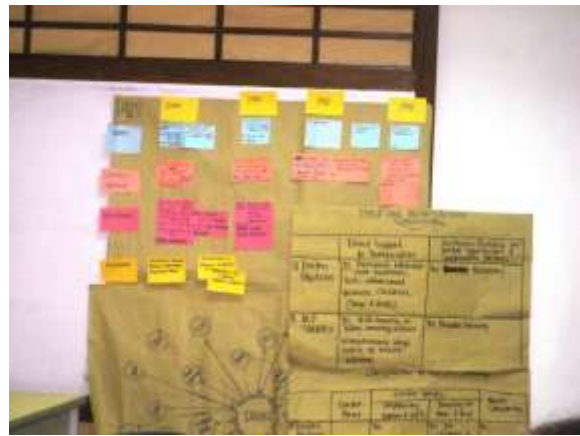


PHOTOGRAPHS

Participatory Gender Audit



Facilitator Jaime “Bong” Antonio, Jr.



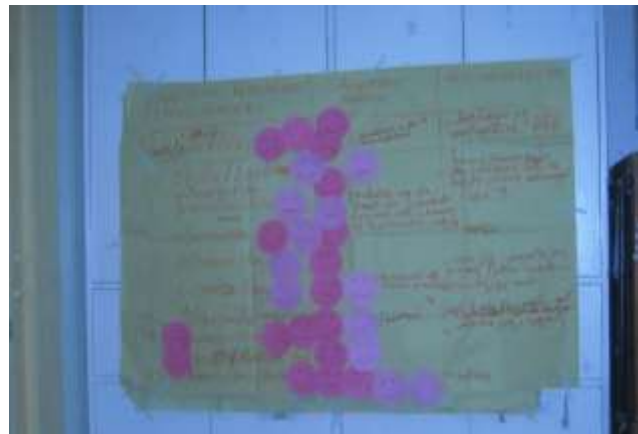
DAWN workshop outputs



DAWN Executive Director Carmelita Nuqui and Social Worker Christina Lopez listening intently to Bong Antonio



Lisa Garcia conducting Gender Knowledge and Awareness with DAWN women members



Organizational Rating exercise



DAWN women participants

Gender Needs Assessment and Gender Impact Assessment Workshops



Discussion with the workshop participants



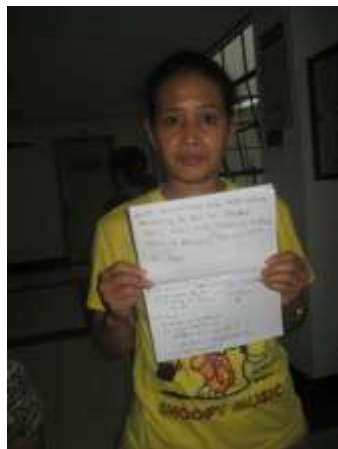
With Ms. Jean Franco of UN Women



The Mandala template on biographical sketch



The women writing their biographical sketches



Participant Rosie Verano showing off her bio sketch

Time Use Exercise

