15th Kitakyushu Conference on Asian Women (KCAW)

Gender and Human Security:
Toward Beijing +10

November 6 &7, 2004

Video Message

Towards a society that secures the human rights and safety of all

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Keynote Address

Towards Beijing + 10

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As we approach ten years after the United Nations Fourth World Conference on Women (FWCW), there is much to reflect and act on. This paper will review the accomplishments of the Beijing Conference. It will then identify the gains over the past ten years as well as the remaining gaps and emerging issues that have to be confronted. It will present highlights of the recent Asia Pacific NGO Forum on Beijing + 10 along with NGO activities at the UNESCAP High Level Meeting. The paper will end with important issues and concerns for the actual Beijing + 10 meeting in New York in March 2005.

Accomplishments of the FWCW

Even before delegates reached Beijing, the FWCW has already achieved one of its main objectives that is, raising the level of awareness and discussion of gender issues globally. The FWCW built on past U.N. conferences and upheld commitments made. It covered familiar ground and reinforced and gave new visibility to old concerns raised during the U.N. Decade on women that remained valid such as the problems of feminization of poverty, economic participation, health, education, political participation and human rights. But more important, the FWCW broke new ground. Among the significant breakthroughs were: 1) It elevated the issue of violence against women to the level of public policy; 2) It acknowledged women's unremunerated work and called for the development of methodologies for measuring this and reflecting it in national accounts; 3) It reaffirmed women's rights as human rights and brought women's sexual rights within the parameters of human rights; 4) It affirmed the rights of the girl child; 5) It recognized women migrant workers as a vulnerable group and ensured their rights.

Perhaps the most special feature of the FWCW was its highly participatory nature. The preparations for the Conference involved a complex consultation process at the national, regional and global levels. The partnership with NGOs throughout the process was unparalleled.

Celebrating Gains

Over the past ten years women's empowerment and gender equality have become accepted parts of the development agenda. In reviews of government implementation of the Beijing Platform for Action in the Asia and Pacific region, some critical areas seem to show the most gains. These areas are institutional mechanisms, violence against women, human rights of women and women and health. We celebrate the addition of some important conventions, resolutions and human rights mechanisms to prevent, eradicate violations of women's human

rights. Examples of these are the Optional Protocol to CEDAW, 1999 and Security Council Resolution 1325 on Women, Peace and Security, 2000.

There has been breakthrough work on gender-sensitive indicators and marked improvement in the quality of data collected. And there has been a noticeable transformation of individual women and their organizations towards greater assertiveness and more effective cooperation and collaboration.

Confronting Persistent and Emerging Issues

But old issues remain and have to be confronted along with new and emerging issues. So much remains to be done in the implementation of the Beijing Platform for Action. Renewed commitment and political will are necessary as interest in the Platform and gender issues wanes. With countries and the whole U.N. system focusing on the Millennium Development Goals (MDGs), there is need to strategically link the Platform with the MDGs with the goal of engendering all eight MDGs. Globalization which despite its often cited benefits of education and jobs, is actually marginalizing women further, has to be confronted. It is time to face squarely favorite strategies for women's empowerment such as micro-credit programs, which over time have begun to reveal their flaws and limitations. Gender-mainstreaming which has been a major post-Beijing strategy is suffering from lack of conceptual clarity and possible misuse and must be reclaimed by the women's movement to ensure it's proper interpretation and use for gender equality and the empowerment of women.

We have to confront major global trends that impact on women's lives: the resurgence of religious and ethnic fundamentalisms that have focused on women as a major area of expression; conservative backlash from governments that were champions of women's empowerment in Beijing and who now have actually been lobbying to weaken the language of the Beijing Platform for Action; and the growing armed conflict and terrorism in the world.

Beijing + 10

These challenges were recognized by the participants at the Asia Pacific NGO Forum on Beijing + 10 held at Mahidol University, Salaya, Thailand in July, 2004 as they "strongly and fully" re-affirmed their commitment to the Beijing Platform for Action. At the UNECAP High Level Intergovernmental Meeting to Review Regional Implementation of the Beijing Platform for Action and its Regional and Global Outcomes held in Bangkok, Thailand in September 2004, the Beijing Declaration and Platform for Action and the Outcome Document of the Beijing + 5 review were re-affirmed by the delegates.

The Asia and Pacific Region will bring this commitment to the global review of the implementation of the Beijing Platform for Action (Beijing + 10) at the 49th session of the U.N. Commission on the Status of Women in New York in March 2005.

Keynote Address

Gender and Human Security:
Gender, Disarmament and Reconciliation

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The 15th Kitakyushu Conference on Asian Women

6-7 November, 2004
Kitakyushu-shi, Japan

Introduction

At the outset, I would like to express my sincere congratulations to the organizers of this Conference. As former Ambassador to the Conference on Disarmament, and Chairperson of the United Nations First Biennial Meeting of States on Small Arms and Light Weapons last year, today I would like to focus my presentation on "Gender, Disarmament and Reconciliation." Gender is an important cross-cutting element in our efforts to enhance human security. Indeed, women can make a difference.

I would like, first of all, to briefly touch upon the role of gender in disarmament. Next, I will address the importance of embedding the concept of "reconciliation" and incorporating a gender perspective in the designing of post-conflict disarmament programmes. Lastly, I will examine some key elements in designing gender-inclusive, community-based and people-oriented small arms disarmament programmes.

The Role of Gender

To date, the international community has paid little attention to the gender dimension of disarmament and peace studies. Gender issues are often overlooked and misunderstood. Without an explicit understanding of gender differences and inequalities, post-conflict dynamics cannot be adequately addressed.

Gender is a cross-cutting element over time and culture, and forms the basis for attitudes and behaviors within the family, the community and the nation as a whole, influencing economics, politics, social interactions and individual needs. During conflicts, community-level violence and its consequences indicate that gender is central to the struggle against insecurity. Women and men often participate in armed conflict in different ways and have different perceptions of 'security'.

Women from Victim to Active Participant

Women and children bear a disproportionate burden from conflicts, often accounting for the vast majority of victims. Of the estimated four million war-related deaths during the 1990's, 90% of those killed were civilians, and 80% of those were women and children, mostly victims of the misuse of small arms and light weapons. Women are often the target of violence. They also bear the brunt of poverty and underdevelopment. This situation is further aggravated by the diversion of resources for arms expenditure from education, health and other initiatives that could improve women's lives.

Nonetheless, rarely are women included in post-conflict initiatives or given a say in decisions on priorities in post conflict situations. They are, to a large extent, underrepresented in many key forums where decisions on disarmament and human security are made, and women's views tend to be less apparent in mainstream discussions.

Greater involvement and empowerment of women could facilitate the development of more effective disarmament strategies, and more women should be encouraged to develop political expertise and skills in order to participate in negotiations and post-conflict programmes. The active role women can play in peace processes should not be underestimated. Women seek to resolve conflict, reject violence, ensure food security, and are the caretakers of ethical and cultural values. They have an important role to play in guarding human security in the home, community, and at a national level.

Post-Conflict Disarmament & Reconciliation

During the post-Cold War period, the characteristics of violent conflicts have changed from a traditional inter-state conflict to a deep-rooted intra-state conflict involving all social strata, including individual community members at a grass-roots level. Unless such deep-rooted divisions in communities are adequately addressed, it is impossible to rule out the recurrence of similar military conflicts.

This shift in the nature of conflicts requires not only political arrangements for peace, but also social reconciliation at a community level. Reconciliation at all politico-social levels, including the grass-roots level within different communities, is the key to ending violent conflicts and reconstructing war-torn societies.

The Small Arms Context

The nature of warfare is influenced by a massive proliferation of small arms and light weapons that fuel and prolong human tragedy and hatred among people. Although the likelihood of large-scale international armed conflict seems to be receding, regional ethnic confrontations and civil war have a horrendous and increased impact on people's security. Therefore, amongst the multi-dimensional sources of human insecurity, the most direct threat is the presence of illegal and excessive armament, and its continued proliferation in post-conflict zones, which sustains conflict, exacerbates violence, prolongs human tragedy and hatred among people, and fuels crime and terrorism.

The implementation of peace must take into account both the future needs of a society and the elimination of its excess weapons, as well as the broader international and regional context in which the society is situated.

Unless demand issues are properly addressed, and alternatives to a military lifestyle are provided, disarmament itself can be a hindrance towards reconstruction and reconciliation.

In societies emerging from deep-rooted conflicts, it is important to design disarmament programmes with a view to facilitating reconciliation. Since disarmament is an indispensable element in the early stage of post-conflict reconstruction, the careful designing of an appropriate small arms disarmament programme, with the concept of "reconciliation" at its core, is of crucial importance.

Key Elements for Disarmament Programmes

The following are some important elements in designing gender-inclusive, community-based and people-oriented small arms disarmament programmes:

- **Participatory approach**

A participatory approach, with the involvement of both genders, is essential. Following conflicts, there is often inequality in the representation of men and women in the peace, reconstruction and reconciliation process. Women's participation and full gender mainstreaming in reconstruction mandates should be ensured. Recognising local women's knowledge of societal needs and conditions aids and enhances assistance programmes. Women are operationally important, with an enormous potential to convert the goals of disarmament and arms control into concrete realities.

Women should also be given a more equitable role in power and decision-making. Their participation in the decision-making process is essential, and women as mothers can play a significant role in reconciliation.

- **Inclusive programmes, including women and child ex-combatants**

Not all combatants are men and boys. Women and girls have taken up arms in many conflicts, and yet have not always been included in disarmament and reconstruction initiatives. Women and children not directly involved in fighting, or lacking a weapon to surrender, should also be included in the post-conflict reconstruction and reconciliation programmes. Provision for the participation by women and girls, including full access to benefits of reconciliation programmes, is essential for the comprehensive and successful implementation of disarmament and reconstruction programmes. Thus, programmes should be designed to incorporate the needs and priorities of women and girls as ex-combatants, as well as families of ex-combatants. The number of

programmes for child soldiers, fully incorporating the specific situation of girl soldiers, should also be increased.

- **A 'bottom-up' approach**

A bottom-up approach generates momentum for reconciliation. Momentum towards peace building and relinquishing weapons must be initiated by community members themselves so that they target "weapons" as the common enemy of all members of the community, rather than a particular social group or tribe. Through this strategy, the community can generate a consensus to move on from a militarised lifestyle to a peaceful one.

Women can play an important role in this area, and further exploration of their potential to contribute to local disarmament. Women often take the weapons out of the hands of men and boys, while the latter may be more reticent to give up their arms. Women's involvement in all levels of conflict prevention and reconstruction processes shows their determination to work towards and achieve a culture of peace.

- **Community-based, comprehensive approach**

The issue of gender cannot be approached by looking at women as an isolated category. Disarmament and reconciliation must be addressed in a comprehensive manner. Placing the community at the centre of the disarmament process gives community members a sense of ownership in the weapons collection process. Women must be seen as important members of this social group.

A comprehensive approach must focus on the needs of the whole community including children, young adults, elders, teachers, parents, grandparents, village chiefs and the media. Communities should not be treated as homogenous, but rather as being made up of many different groups. When designing disarmament programmes, it is important to understand the perception held by each group, including women and men, of their own situation. Among such groups, one cannot over emphasise the salience of children and young adults, both boys and girls, as the future of a peaceful society. In order to prevent recurrence of violence in the community, the younger generation must receive the utmost attention in disarmament and reconstruction processes.

Conclusion

Only when disarmament and human security is viewed in a multi-dimensional context, with "reconciliation" as its core, can truly comprehensive and sustainable disarmament be achieved. People-centered, community-based programmes are the key to enhancing human security, and the invaluable role of women and their post-conflict

involvement in these programmes should be acknowledged and promoted. NGOs, local governments and community groups are playing an instrumental part in implementing various initiatives, raising awareness, and lobbying for human security causes. It is time to recognize that women can, and given the opportunity will, make a difference.

Thank you.

Workshop 1

Human Security and Conflict Prevention, Conflict Management and Peace Building

Panelists:

Ms Irene M. Santiago	Chair and CEO, Mindanao Commission on Women (Executive Director of the NGO Forum on Women '95 in China)
Dr. Etsuko Kita	Professor, Japanese Red Cross Kyushu International University of Nursing
Dr. Kiyoko Furusawa	Associate Professor, Keisen University

Moderator:

Mr. Yasunobu Sato	Professor, Graduate School of International Development Nagoya University

Workshop

Human Security and Conflict Prevention, Conflict Management and Peace Building

Irene M. Santiago
Chair and Chief Executive Officer,
Mindanao Commission on Women, Philippines

1.	Elise Boulding entitled her book, " Cultures of Peace: The Hidden Side of History" because wars of conquest are usually recorded as the significant events in history. But there is a hidden side of history: the work of building and maintaining peace. Boulding shows examples of how women have had a significant role in the building and maintenance of peaceful societies.

2.	Women have had a tradition of peaceableness. According to Boulding, "Peaceableness is an action concept, involving a constant shaping and reshaping of understandings, situations, and behaviors in a constantly changing lifeworld, to sustain well-being for all"

3.	Viewed in this manner, women have a critical role in conflict prevention, conflict management and peacebuilding. What are the "lifeways, patterns of belief, values, behavior, and accompanying institutional arrangements" that need to be put in place, promoted, nurtured, and legislated if need be?

4.	Peace as process is the dynamic way of looking at peace. It occurs on many levels, undertaken by many actors, using a variety of strategies and tactics.

5.	The issue of identity and diversity has come to the forefront in the wake of the end of the Cold War. In order to create appropriate actions related to this issue, we must understand the minoritization process or the process whereby groups are marginalized from the political, economic and social life of a society. The process starts with stereotyping, goes to slurs, moves to prejudice, and to discrimination, and finally to violence.

6.	How do we make diversity the source of our productivity and happiness not the source of conflict and violence?

7.	The UNDP Human Development Report 2004, entitled "Cultural Liberty in Today's Diverse World" lists the answers to the prevalent MYTHS about diversity, development and political stability.

   7.1	Countries do not have to choose between national unity and cultural diversity.
   7.2	Empirical evidence suggests that cultural differences and clashes over values are rarely the root cause of violent conflict.
   7.3	Cultural freedom means expanding individual choices, not preserving values and practices as an end in itself with blind allegiance to tradition.

7.4   There is no evidence that cultural diversity slows development.

7.5   There is no evidence of a relationship between culture and economic progress or democracy.

8.   The traits of trust and reciprocity are grossly depleted in times of conflict.   There must be a determined effort to build social capital, not just physical and economic, infrastructure and human capital, especially as part of post-conflict rehabilitation and development. For peace and development to be sustainable, the building and strengthening of social capital has to be taken into serious consideration.

9.   Multiculturalism as policy and practice will provide security to individuals and groups as they live out their various and multiple identities for the good of all.

10.   We have also to work so that there is an abundance of associations that bridge social divisions and of institutions of conflict management such as an independent judiciary, an independent media, and a responsive democracy.

Reference (Long version)

15ᵗʰ Kitakyushu Conference on Asian Women
November 6-7, 2004

SPEECH on HUMAN SECURITY AND CONFLICT PREVENTION, MANAGEMENT AND PEACE BUILDING.

By **Irene M. Santiago**
Chair and Chief Executive Officer, Mindanao Commission on Women
Philippines

Elise Boulding, the renowned sociologist, wrote a book entitled, "Cultures of Peace: The Hidden Side of History". She said that wars of conquest are usually recorded as the significant events in history. But there is a hidden side: the work of building and maintaining peace.

Boulding shows examples of how women have had a significant role in the building and maintenance of peaceful societies beginning with teaching children peaceful behaviors. There have also been noteworthy examples such as the Chipko Movement in India where the women hugged trees in order to stop the cutting of trees from which they derived food, medicine, and livelihood; Women's Action for Nuclear Disarmament; the women of Greenham Common in England; and the Greenbelt Movement in Kenya, whose founder, Dr. Wangari Maathai, was recently named Nobel Peace Laureate.

Indeed, Women have had a tradition of peaceableness. According to Boulding, "Peaceableness is an action concept, involving a constant shaping and reshaping of understandings, situations, and behaviors in a constantly changing lifeworld, to sustain well-being for all"

Viewed in this manner, women have a critical role in conflict prevention, conflict management and peacebuilding. What are the "lifeways, patterns of belief, values, behavior, and accompanying institutional arrangements" that need to be put in place, promoted, nurtured, and legislated if need be?

In my work in Mindanao, in southern Philippines, we are being confronted not only with seemingly different values and behavior but also conflicting interpretations of history. As you know the Philippines was colonized by Spain in the 16ᵗʰ century. At that time, there were two robust Sultanates that, for all intents and purposes, were the equivalent of our modern-day states. The Sultanate of Sulu and the Sultanate of Maguindanao were, even then, trading with the Chinese and the Dutch, among others, and were governing themselves quite effectively. The Spanish colonizers met tremendous resistance from the Moros, converts to Islam, who were fiercely independent. The resistance continues to this day and the Moros proclaim that they are not part of the Philippine Republic since they did not give their consent to the annexation of their territory as part of the treaty ceding the so-called Philippine Islands from Spain the America.

In Mindanao today, the Moro Islamic Liberation Front (MILF) continues to wage the struggle that their forebears have undertaken for hundreds of years. Not only the people of Mindanao but also of the entire Philippines are affected by the political violence.

Those of us who are close to the conflict see the complexity of the solution to the Mindanao problem. The national security paradigm that was the foundation for the Marcos authoritarian rule is still intact. Colonialism, overlaid by the national security paradigm, now overlaid again by the menacing threat of terrorism. These various overlays use violence as the enforcer of what is nobly called "the national interest". It is nothing but the extension of militarism as the means to attain national security.

As we said earlier, peaceableness is an action concept, involving a constant shaping and reshaping of understandings, situations, and behaviors in a constantly changing lifeworld, to sustain well-being for all. How do we shape and reshape our understandings of the world we live in?

The issue of identity and diversity has come to the forefront in the wake of the end of the Cold War. In order to create appropriate actions related to this issue, we must understand the minoritization process or the process whereby groups are marginalized from the political, economic and social life of a society. In Mindanao, the Moros do not wish to be called a minority. They insist that they have been minoritized. Indeed, the use of words is critical in understanding the crux of the problem. For indeed, if the Moros have been minoritized, largely because of their religion, what should be done if society is to function without violence?

First, it is important to understand how the prejudice process works. The process starts with stereotyping, goes to slurs, moves on to prejudice, then to discrimination, and finally it results in violence. If we know that the violence we experience began with stereotyping, then we know we have to stop it there!

My Muslim friends relate to me how it means to be Muslim in a society that sees them as the enemy. They have a difficult time getting jobs because of their name. They have resorted to changing their religion in employment application forms. They go through the indignity of meticulous searches in airports. Taxis won't stop for my Muslim women friends because they wear a headscarf, and so on and so forth.

That is on a personal level. On the political level, they are either invisible to policy makers or taken for granted. This has resulted in the deepest and widest poverty in the areas where Muslims constitute the majority of the population. Of the 79 provinces in the entire Philippines, the poorest five are all in the Muslim areas. Child mortality is highest, literacy is lowest, incidence of hunger is widest, the ratio of doctor to hospital is lowest, and so on and so forth. This is official neglect not only now but through hundreds of years.

As women confronted by these complex issues, how do we respond?

We know and we feel that the traits of trust and reciprocity are grossly depleted in times of conflict. There must be a determined effort to build social capital, not just physical and economic, infrastructure and human capital, especially as part of post-conflict rehabilitation and development. For peace and development to be sustainable, the building and strengthening of social capital has to be taken into serious consideration.

Peace as process is the dynamic way of looking at peace. It occurs on many levels, undertaken by many actors, using a variety of strategies and tactics.

Last year after another military assault that left 800,000 people homeless, women of Mindanao from various ethnic, religious, age and regional groups decided to respond at many levels. We launched the Mothers for Peace Campaign as a national campaign for peace in Mindanao. We reached out to mothers in Luzon and the Visayas to make them understand that our yearning for peace must also be theirs.

We embarked on a road show to bring the stories of women to a national audience. We tried to make other mothers understand what the war meant to women who lost husbands, brothers and sisters, sons and daughters in senseless violence.

We enlisted national media so that we could reach a wide national audience.   We knew we had to sway national public opinion so that the government and the MILF would declare a ceasefire. Even without any money, we managed to air TV, radio spots and several ads in our leading newspapers with the cooperation of many groups.   Allow me now to show you the 45-second TV ad we made for the campaign.

(SHOW THE TV AD)

In our meetings with thousands of mothers in other parts of the country, it became clear to us that in order to stop the conflict and to prevent any more conflicts from happening, it was important for healing and reconciliation to occur.

There was a particularly moving incident at a hall jampacked with a thousand women who had come to hear three mothers from Mindanao speak about their pain. No anger, no recriminations. Just pain at being uprooted, at being continuously discriminated against, at being so poor, at being so insecure because of war.

After the speeches were over, groups of women from the audience rushed to the speakers and embraced them. With tears in their eyes, they said: "Please forgive us. We did not know that we had hurt you."   When I heard that, I knew that we were on our way to making peace, for repentance is the first step to reconciliation.

We felt the power of mothers reaching out to other mothers. We have now made a decision to convert the Mothers for Peace Campaign into the Mothers for Peace Movement to ensure that we unite all our actions politically, economically, and culturally toward peace.

The Philippine government and the MILF are now discussing the resumption of the formal peace negotiations which we hope will occur after Ramadhan. In order to make sure that gender issues are taken into serious consideration in the post conflict reconstruction and rehabilitation, we are organizing on December 9-10, 2004 a conference where we will invite the peace panels, policy-makers and donors to discuss the top priority gender issues in the post-conflict period. We have invited speakers from Cambodia, Afghanistan, Timor Leste, Solomon Islands and Sri Lanka to relate their experiences with us so we can learn from them.

We will assert that the pursuit of peace, reconstruction and rehabilitation needs to go along with gender equality to avoid compounding old problems, such as discrimination against women, social exclusion and the feminization of poverty.

In addition, we are launching our campaign to make multiculturalism national policy. It is not a coincidence that the UNDP Human Development Report for 2004 is entitled "Cultural Liberty in Today's Diverse World". Indeed, the issues of multiculturalism are at the forefront of our concerns in the world today. How do we make diversity the source of our productivity and happiness not the source of conflict and violence?

The Report lists the answers to the prevalent myths about diversity, development and political stability.

- Countries do not have to choose between national unity and cultural diversity.

- Empirical evidence suggests that cultural differences and clashes over values are rarely the root cause of violent conflict.

- Cultural freedom means expanding individual choices, not preserving values and practices as an end in itself with blind allegiance to tradition.

- There is no evidence that cultural diversity slows development.

- There is no evidence of a relationship between culture and economic progress or democracy.

The Human Development Report deals with boxes in which we put people: young, old, Filipino, Japanese, Muslim, Catholic, indigenous, professional, laborer, man, woman.

Women know about being categorized. Women are often called weak, subservient, primarily meant for the home although oftentimes we are also called the power behind the throne, etc..

In fact, not just women. Everybody is in one box or in many boxes for we all have multiple identities.

Elise Boulding says that nature never makes the exact same thing twice. So diversity is a fact of life.

Managing these identities in our societies therefore is the key to peace and even to prosperity. If a society does not manage the diversity of identities, conflict and violence may result. And without peace, it is difficult to grow economically.

Two years ago on a trip to Australia under the auspices of the Australian government, I learned about the state's policy to manage diversity. It is called multiculturalism. At that time it seemed to me that multiculturalism could hold the key to the long-standing problem not only in Mindanao but in the rest of the country. Prejudice was not just a problem in Mindanao. It was a problem in the entire country. Multiculturalism seemed an attractive concept as a way to manage these various identities for peace and prosperity

As I have already pointed out, the Philippine government and the MILF have been negotiating a peace agreement for the past seven years, through three administrations. I believe that the peace agreement, and I hope we will get one soon, will only silence the guns of war not the guns of prejudice. If prejudice and discrimination continue, we will never know genuine and lasting peace.

So it is imperative that if Mindanao – and in fact the rest of the country – is to know peace we have to become multiculturalist. But using our diversity as our asset will, in fact, not just bring peace but also prosperity. We will put value to our asset: the diversity and multiplicity of our cultures, lifestyles, talents and abilities.

Multiculturalism as policy and practice will provide security to individuals and groups as they live out their various and multiple identities for the good of all.

Simultaneously with our work on multiculturalism, we have also to work so that there is an abundance of associations that bridge social divisions and of institutions of conflict management such as an independent judiciary, an independent media, and a responsive democracy.

We envision the Mothers for Peace Movement as a grassroots women's movement linked to a network of women's and peace groups at various levels to undertake effective advocacy on ensuring the independence of the judiciary and media and making our democracy work for the interests of all people, and not just of a powerful few.

For as Elise Boulding has said: "…underneath the layers of violence, each society, without exception, has its peace behaviors, previous resources that can be available to help bring about new and gentler forms of governance locally and on a larger scale in the next century."

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Workshop 1

Who destroys peace and who builds peace?

Dr. Etsuko Kita

Professor, The Japanese Red Cross Kyushu International College of Nursing

In 1994, in central Africa, what was to be called the largest humanitarian crisis since Hiroshima, Nagasaki and Okinawa, in other words since the Second World War occurred. In only around 100 days, numbers in the order of 800,000 or 1,000,000 people were slain and an even larger number were made refugees in the neighboring country of Zaire (now known as the Democratic Republic of the Congo). In the Refugee camp in Goma where diarrheal diseases such as cholera were rampant, Japan's Self-Defense Forces were dispatched to assist humanitarian international relief operations for the first time under the International Peace Co-operation Law, at the request of the Office of the United Nations High Commissioner for Refugees (UNHCR).

It happened in one of the countries in the Great Lakes Region of the central Africa. Rwanda has been known as the country of a thousand hills, with its many high plains, making it a comparatively comfortable climate, although many other African counties are under harsh tropical climate,. This beautiful small country is also known as Africa's pearl. Unfortunately, its name became known to the world due to an atrocious event. However, with the passing of a decade, it seems that it has slipped from many people's minds.

In the 1990s, after the end of the East - West Cold War structure, particularly, in the developing nations, 'Complex Humanitarian Emergency (CHE)' which is a kind of internal or regional armed conflicts, broke out and are continuing to persist. Amongst the more than 50 countries on the African continent, more than two thirds countries have experienced conflict in the past 15 years.

In addition to this, worldwide, there have been a number of CHEs such as the first Gulf War, the Balkans Crisis, conflict in the Central Asian region such as Afghanistan, Tajikistan and Caucasians, as well as in Central and Latin America and the Asian region inclusive of the Pacific Island nations.

There is also terrorism which is symbolized in the events of the 11th September 2001. There is really a flood of too many conflicts and instances of violence, which are also too diverse in nature.

I think that these events, rather than stirring up our desire for peace, have made us less susceptible to conflicts and/or violence.

A few years after the Rwandan crisis, I went there on a few occasions as a staff of the Emergency Humanitarian Assistance Division of the World Health Organization (WHO) to make research and discuss with local authority health issue, the health of the people and measure towards recovery on the ground.

A lady from a local NGO strongly recommended me to visit a place where genocide had taken place. It was a church in a pine forest.

The inside of the church have been left as it was. There were rags of clothes and only one foot of a pair of shoes, as well as some human remains. Amongst these, there was some smaller skulls what appeared as children. Outside of the church, there was humble hutch where hundreds of skulls and many hundreds, thousands of bones of limbs lined up on shelving that had a simple cover.

It may trace back to the 1960's for the root of such crisis or a case of genocide. After one or 2 generation, again, it became a political and humanitarian crisis. It was easy for me the outsider to interpret the Rwandan humanitarian crisis as an ethnic conflict between Hutu and Tutsi people. However, the reality is that until the crisis happened, many people lived together, and there was no Hutu and Tutsi divide. More, there were cross marriages between both ethnic group.

One day, one of neighbors were compelled to be enemies each other. They placed themselves in the situation where they had to kill each other. In such conflicts, the common people may become militant to mass murderers. Many people were forced into this situation.

In one of small village, I was informed that 80% of the children had forced to be at the sight of slaughter of their own families. I also heard that cases where the children have had to see a friendly neighbor raping and then killind their mother or sisters.

The lady took me, then, to the Nelson Mandela Peace Village, not far from the church. Excluding a few elderly men, the village residents were all women and children. They were the bereaved families of the victim of the genocide. In a room about the size of ten tatami mats, there was one bed, one oil stove and one saucepan.

According to the women, before the genocide, the men had been called to the church in order to avoid a fight. The women had nowhere to run and so consigned themselves to hiding in the swamp area. However, the men who did not have weapons and had all being brought to one place were all killed by the spray of shots from the church's entrance. Those who did not suffer lethal injuries were taken to with machetes.

The women said that although there is no fighting here anymore, but hope had not returned.

To us,
What is peace?
Peace, is what kind of situation?
For what reasons, do we need peace?
Also for what reasons, is peace threatened or destroyed?
Who destroys peace, and for what reasons?
How can we prevent the destruction of peace?
Also, how do we rebuild peace that has been destroyed?

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Workshop 1

Why can't women's security be guaranteed? From East Timor's experience

Dr. Kiyoko Furusawa
Associate Professor, Keisen University

It has been 20 years since I first became involved with the East Timor issue. This territory occupying the eastern half of Timor Island, and located between Southeast Asia and the Pacific Ocean, is as large as Shikoku. Unlike Shikoku, however, East Timor had been under foreign control for about 4 centuries before it finally became independent in May 2002. It has been occupied by Portugal (twice), Japan and Indonesia. The Portuguese occupied from 16th century onwards until 1942 when ousted by a Japanese invading force, who stayed until World War II ended in 1945. The Portuguese then returned until 1975 after which Indonesia was the occupier from 1975 to 1999. What I would first like you to understand is that this long period of foreign control has left East Timor with a negative legacy.

Foreign occupation and governance not only divided the people into friends and enemies, depending on whether or not they showed allegiance to the occupiers but it also left indelible scars in the hearts of the people, which impacted on their relationships. Women sexually assaulted by the occupiers were exposed to a lack of understanding and discrimination, which caused them unimaginable suffering. Furthermore, the inhabitants, who had been subjected to long term "colonialization," lost the wisdom that it ought to be not "power" but "law" that governs whether things are right or wrong. They were not allowed to develop skills that would help them to resolve conflicts about the use of land or water within the local community.

Now "the East Timor issue" is generally taken to mean the situation that has been prevailing in East Timor over these last 24 years. In other words, the period beginning with the domestic political conflicts that occurred during the process of gaining their independence from Portuguese in 1975. Then East Timor failed in exercising its right of self-determination because of Indonesia's invasion backed by military threat. Under the subsequent Indonesian occupation and governance the human rights of those opposing occupation were also chronically suppressed. In view of the earlier damage inflicted on the region by previous occupiers, Indonesia's illegal occupation should have been nipped in the bud, but the reverse was the case.

Why was all this allowed to happen? In the case of East Timor as in other cases, the interests of major powers dramatically distorted the process of conflict resolution. Although a resolution of the U.N. General Assembly supported the residents' right of self-determination and demanded an immediate withdrawal of Indonesian troops, the Indonesian government took no notice. Moreover, counties that had extended economic and military assistance or arms sales to Indonesia, such as Japan, the United States of America, Australia and some European countries, continued to support Indonesia. This was because they gave priority to Indonesia's resources and maintaining relations with the Soeharto administration. From the invasion until 1989, Indonesian troops closed off the whole of the island, making East Timor an island prison, and putting the

security of the people in severe jeopardy. However, Japan, the United States of America, Australia and the European countries did nothing even during this humanitarian crisis. During this period of time (from the mid 80's) the Indonesian government implemented a Family Planning Project supported by the World Bank. However, since there was lack of explanations and compulsion in its process, the original significance was not conveyed to the East Timorese. In fact it only resulted in threatening women's human rights, jeopardizing their health and increasing peoples' mistrust of hospitals and health care centers.

Therefore, moving into the 1990's, world solidarity groups and human-rights groups inevitably began to address these issues. One initiative was to ensure measures to protect human rights even if only in a small way. Specifically, they attempted to stop military assistance and arms sales to Indonesia, which was partially achieved; dispatch the Special Rapporteur from U.N. Commission on Human Rights, which has been achieved by slow degrees; and permanently station a U.N. agency, international human-rights/humanitarian groups, which has failed. The other aim was to achieve a cease-fire and start peace negotiations between the Indonesian government and the East Timor resistance forces. However, the peace negotiations were not realized despite the resistance forces putting forward their own peace proposals, for which they were awarded the Nobel Peace Prize. This was because Japan, the United States of America, Australia and the European countries who accepted the annexation of East Timor as a fait accompli, did not preach the importance of peace to Indonesia. Therefore, women could not participate in the negotiations and agreements reached in talks included neither punishing the sexual violence towards women nor defending the human rights of women. I think the fact that Indonesia did not properly experience a "peace process" at this stage cast a large shadow on its future democratization and the civilian control of its national military.

In 1998, when the Soeharto administration collapsed, a U.N. referendum on East Timor's independence was held. However, Indonesia refused either to withdraw their national military, to reduce their military presence or to accept the U.N. Peacekeeping Forces. After the referendum, their national military and anti-independence militiamen encouraged terrorist activities against pro-independence forces. They also took approximately 250 thousand residents to a refugee camp in the Indonesian territory of West Timor and barricaded themselves in the refugee camp. During this process, rapes and sexual enslavement of women occurred. Soldiers of the national military and militiamen obstructed the liberation of women making it very difficult to carry out (as well as hindering refugee repatriation).

Today, East Timor is at a stage of post-conflict peace building but what problems are there from the perspective of gender?

The first problem is domestic violence. Some criminals involved in the 1999 events still live in the refugee camps but they behave violently towards their wives as they do not see any future prospects ahead of them. Some discharged soldiers also behave violently towards their wives because of their dissatisfaction that comes from their failure to find a job. Although domestic violence occurs frequently at any sectional levels of society there is a strong emphasis on domestic violence being dealt with by a traditional way of mediation, rather than depending on official protection or judicial proceedings. Defamation has also been added to the criminal law, so the risk of lawsuits against perpetrators of rapes and domestic violence has increased.

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Secondly, as regards the punishment of crimes against humanity occurring in 1999, the investigation is difficult and only a small number of cases have resulted in prosecutions. This is because those who committed the sexual violence have mostly run away into the Indonesian territories. There has also been no case of sexual violence being raised at a human rights court which Indonesia set up. A village head who offered women to the Indonesian military has not expressed his regret and the liberation army who committed retaliatory rapes has also not apologized. Finally, although women hold 24 per cent of Constituent Assembly seats, women's status remains low in farming villages. Women are likely to be excluded from stages of training or decision-making groups (such as irrigation groups, or farmer groups).

The experience of East Timor tells us two things. In order to guarantee women's human security, it is essential for the international community (especially the major powers), as well as for the countries directly involved in the conflict, to make a consistent commitment (with avoiding the application of double standard based on their own political, economical, and military interests), to proceed demilitarization and protection of human rights in the countries involved in the conflict. In order to overcome the culture of violence, it is indispensable that women's human rights should be respected both at home and in society.

Workshop 2

Human Security and Poverty in Globalization

Panelists:

Ms Momina Yari	Program Manager, Afghanistan Independent Human Rights Commission (AIHRC)
Ms Yoko Kitazawa	Commentator on International Issues
Mr. Michiya Kumaoka	Representative, Japan International Volunteer Center (JVC)

Moderator:

Ms Yukiko Oda	Chief Researcher, KFAW

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Workshop 2

The Situation of Women in Afghanistan

Ms Momina Yari
Program Manager, Afghanistan Independent Human Rights Commission (AIHRC)

> "There is no time to lose if we are to reach the Millennium Development Goals by the target date of 2015. Only by investing in the world's women can we expect to get there."
> - Kofi Annan, Secretary General of the United Nations

The Millennium Declaration, signed in September 2000 at the UN Millennium Summit, commits countries to 8 Goals, known as the Millennium Development Goals or MDGs, which focus on combating poverty, hunger and disease and stimulating development that is truly sustainable. Goal 3 specifically aims to provide an effective way in which "to promote gender equality and the empowerment of women."

The goals of the Millennium Declaration are not new; they are intended to advance progress of the 12 critical areas identified by the Beijing Platform for Action. They also support the goals of CEDAW and other international instruments that guarantee the rights of women and girls.

What is new about the MDGs is that they involve concrete, time-bound, quantitative targets for action.

Gender issues are highly relevant to achieving all the MDGs towards

sustainable development, be it protecting the environment or enabling universal access to health care. Because the MDGs are mutually reinforcing, progress towards one goal affects progress towards the others: success in the Goals will have positive impacts on gender equality and toward gender equality will help further other goals.

Unlike the other goals of the MDGs, Goal 3 is not specific to any particular sector or issue, since gender equality and women's rights underpin all the other goals. Attempting to achieve the MDGs without promoting gender equality will decrease the likelihood of achieving the other goals.

> Box 1
> This hard-won recognition that "development, if not engendered, is endangered" is the culmination of years of advocacy and action by women's groups around the world.

Progress in implementing the PFA and CEDAW shows some of the complexities in achieving Goal 3 and fulfilling all the commitments made to women.

Beijing + 5 showed us that the road to progress has been bumpy at best. The uneven implementation of the PFA results from a complex set of conditions that are at the heart of women's inequality. The structures that perpetuate gender inequality and discrimination pervade economic, social, political, cultural, legal and civic institutions, norms and standards around the world, including Afghanistan.

While sustainable development cannot be achieved without gender equality, the same is also true for achieving true peace and security. Nowhere is this more true than Afghanistan.

Security Council Resolution 1325 on women, peace and security recognizes this fact. 1325, adopted in October 2000 is an historic landmark, marking the first time that the Security Council addressed specifically the role and experience of women in the context of armed conflict. The resolution builds on concepts developed in various international standards.

Although not legally binding, the power of the principles codified in Resolution 1325 gives the women of Afghanistan an authoritative resource to draw on as we struggle to rebuild our war-torn country after 23 years of conflict and become powerful participants in the reconstruction and development of the country rather than powerless victims.

As an Afghan woman I would like to say a few words about the situation of women in Afghanistan. Historically, the deeply-rooted conservative traditions and customs in our country prevented women and girls from having any meaningful participation in, or access to, public life, including education, health and employment.

In the 1970s and 1980s, this situation changed somewhat and there was a brief opening in society. Women's participation in the social, political and economical sectors increased, but this period was followed by the war and has been shown in many studies and reports, conflict is especially destructive to the lives of women and girls.

Since the start of the war, millions of people including women and children were killed, millions of others were displaced, thousands of women were kidnapped and sexually violated and forced into situations of unspeakable horror. Despite these challenges and difficulties, women persisted in struggling for their rights, especially in the dark era of Taliban, when women were forcibly banned from everything, including school and employment. As such, they became prisoners in their own homes, not even allowed to go outside unless accompanied by a male relative and forced to wear a burqa which became an international symbol of the discriminative and oppressive attitudes of the Taliban towards women, During this period, women lost their skills, knowledge and capabilities, from which we are just beginning to attempt to recover from.

After the fall of the Taliban regime in December 2001, and as result of the Bonn Agreement in the same month, an interim government came to power and the Afghan people especially women, started moving towards a renormalization of life.

Now I would like to bring to your attention situation in Afghanistan during last three years with regard to women:

Since the fall of the Taliban regime, there has been considerable attention focused on the plight of Afghan women and girls. Despite many obstacles, women are now playing a crucial role in building a new Afghanistan both politically and economically.

A major step in ensuring women's enjoyment of their rights was taken by the Afghan government on 5 March 2003 when it ratified CEDAW. The challenge now will be to implement its provisions fully and put in place the legal and judicial systems that will protect women's human rights in the country.

In spite of this progress, the fact that women continue to face gross violations of their rights is a matter of urgent concern for the Afghan Independent Human Rights Commission as well as women's groups. Continued factional fighting, increasing crime related to drug trafficking and the slow progress in meeting reconstruction goals owing to instability and terrorist activities hamper the participation of women in social, economic and political life. As well, the years in which Afghanistan remained under the cloud of war reduced women's social, economic and political sphere considerably and completely reversed any gains women made in the previous decades also continues to create strong restrictions for women currently.

Politics:

The holding of Presidential elections last month was a major test for Afghanistan. While there was a remarkably high number of women who registered to vote throughout the country, reaching an overall 41.4% of total registered voters, the registration rate of women remained low in several regions - mainly in the south and south-east of the country? which suffers from both traditional barriers to women's participation in public life and unstable security.

In addition, there were heinous attacks targeted at women's participation in the political process: vehicles carrying female electoral staff were attacked several times resulting in several deaths and serious injuries.

Equally, threats against women's participation issued, in particular in the south of the country, have further curtailed women's freedom of movement.

For the 500 seats of the Constitutional Loya Jirga held in December 2003 to approve the new Constitution, women held approximately 100, or 20 percent, of the seats. This helped greatly, with substantial lobbying and advocacy efforts of Afghan civil society and the Afghan Independent Human Rights Commission, to ensure that the equality of women and men was enshrined in the Constitution, (Article 22). This compares favourably to the 1964 and the 1977 Constitutional Loya Jirgas, for example, only 4 and 12 women participated, respectively.

In another positive development for Afghan women, a Ministry for Women's Affairs, known as MOWA, was established by the Bonn Agreement. MOWA's mandate is to support the government in responding to the needs and issues affecting women in all aspects of life to attain gender equality and full enjoyment of women's human rights and to ensure that Afghanistan women's legal, economic, social, political, and civic rights including their right to be free from all forms of violence and discrimination are respected, promoted and fulfilled.

MOWA's core strategy is not to be an implementing agency but a policy influencing body, working with various government ministries and other partners and ensuring that policies, plans, resource allocation and monitoring done by government agencies are with a gender perspective. MOWA currently has over 1200 staff including in Kabul and its Department of Women's Affairs offices which are now set up in 28 of Afghanistan's 34 provinces.

Finally, in order to ensure women's participation in political life, Articles 83 and 84 of the new Constitution guarantees at least 25 percent of seats for women in both the Parliament and the Senate.

Health:

The health situation of women and girls in Afghanistan continues to reflect the consequences of the conflict. There remains a shortage of female health personnel and difficult as well as limited access to health-care services in many communities in Afghanistan.

As well, Afghanistan has the second highest maternal mortality rate in the world, with a maternal mortality ratio of 1,600 per 100,000 live births at the national level and 6,500 per 100,000 live births in certain deprived areas of the country.

Currently, across Afghanistan, only 15 percent of deliveries are attended by trained health personnel. Utilization of health services in facilities where only male health personnel are available is very low; the few female health personnel there are need retraining in basic health-care provision.

Traditions in Afghanistan make treatment of women by male nurses or doctors difficult and serve as a constraint for women seeking health care.

Increasing female representation in the health-care sector is a priority in order to address this constraint. An increase in civic awareness concerning the issues of women's health would also greatly facilitate improved maternal and infant health. Maternal mortality would be alleviated with increased access to essential obstetric care and increased training of female health personnel.

Violence Against Women:

Violence against women remains one of the most pervasive barriers to women achieving gender equality in Afghanistan. There are many forms this violence takes, including forced marriage, domestic violence, the trafficking of women and girls, the exchange of girls for debt or feud, the forced seclusion of women and girls from the time they start menstruating until they are past their child-bearing years.

It will be one of the biggest challenges for Afghanistan to effectively address the issue of violence against women as the country moves into its post-conflict reconstruction and development phase, especially given that many of the forms that the violence takes are based on deeply held cultural beliefs about women's place in society.

Education:

After the Bonn Agreement, a new era of education for women and girls

started, beginning with the reconstruction of schools and universities. A Back-to-School Campaign launched by the Afghan Ministry of Education and UNICEF has been a major success and 4.2 million children are now enrolled in school.

There was a net increase of 37 percent in girls' enrolment from 2002 to 2003. Even the southern provinces show an average net increase of about 30 percent in spite of higher levels of insecurity and conflict. The ratio of boys to girls in school has now reached the same levels as in pre-Taliban days. However, there are still many girls out of school. Safety and security, distance from home, and inadequate school facilities are the main reasons cited by families for not sending children, both girls and boys, to school. In the case of girls, a shortage of female teachers continues to be another obstacle to girls going to school.

In 2003, UNESCO estimated that 51.9 per cent of men and only 21.9 per cent of women over the age of 15 know how to read and write. It will take a concerted effort by both the Afghan government and the international community to increase these numbers, particularly for females, in order to ensure their rightful access to political and economic life.

Employment:

One of the major priorities for many Afghan women, including an estimated one million destitute widows country-wide, is to earn an income to support their families and raise their standard of living. Many women have now returned to their former jobs in the civil service, health and education sectors. Precise data on the numbers of women entering the formal workforce are not known, but greater attention will be paid to this area as more data become available. As well, a great many Afghan women derive their income from the informal sector so official numbers are hard to come by regarding their situation.

Conclusion:

This is the current situation of women and girls in Afghanistan. What is needed to keep these modest gains? First, provisions to protect women and girls from forced and early marriages,

incarceration and all forms of gender-based violence, including domestic violence, should be enshrined in law. Women's explicit role and participation in the new Government should also be delineated, especially in the Supreme Court and in other decision-making bodies and in government ministries. In addition, women should be guaranteed positions in provincial assemblies and local councils.

What can be done to increase women's political participation? For the Parliamentary elections, now tentatively scheduled for the spring of 2005, along with the right to vote, women's participation as possible candidates for elected office needs to be strongly supported by the Afghan government and the international community. The capacity of potential women candidates needs to be strengthened and intensive voter education and awareness programs implemented to dispel negative stereotypes of women as leaders.

Special measures in support of women as candidates, and election processes that do not discriminate against or exclude women, and support to media campaigns that offer time for women's voices to be heard, should be supported and monitored closely.

Most important, however, is that traditional attitudes and long-entrenched customs completely undervalue the contribution of women to society and create a barrier for the advancement of women's rights. Yet, with the implementation of the new Constitution and the newly democratically elected government, Afghanistan is now in a position to ensure that women can begin the fulfillment of their rights, if not fully now, at least partially.

What is needed now for women to fully achieve their rights for large numbers of women to take their place in high positions in government, and in senior positions in public and economic life.

Workshop 2

How can the safety of people be guarantied through development?

Michiya Kumaoka
Representative, Japan International Volunteer Center (JVC)

1) " Globalization" that centers on economics and finance produces a concentration of wealth and an extreme gap between the rich and the poor.
　　The structuring of the enlargement of the gap between the rich and the poor in the world in every country and region. Domination progresses based on huge multinational corporations gtoups rather than on specific countries. (The impoverishment of women and the feminization of poverty among them) With respect to this globalization that centers on economics and finance the creation of an alternative alliance, politically, socially, economically, and based on each region, is called for.

2) In particular, "developing countries", and the examples of the eastern European former socialist countries and Cambodia, are embedded in the world market late and, necessarily, are positioned at the tip of that pyramid, moreover, the people positioned at the bottom of those countries live in distress that is nothing other than "selling a body".

　　* "The Paradox of case of Cambodia"
　　In the peace process of Cambodia the peace treaty of 1991 has an important meaning, but the hasty introduction of a market economy and (with respect to the capability for acceptance and assimilation, excessive) "flood of aid" led to the concentration of power and wealth in specific political leaders/families and shows an example in which, if good governance does not proceed in parallel, democratization is delayed and the gap between the rich and the poor is worsened.

　　Compared to the poor 1980s in which even households in which women were the family head could continue to survive, after the establishment of the peace treaty (1991), rather extreme poverty came into existence symbolized by negative social phenomena like an increase of "landless farmers", the break-up of families and "selling daughters /children".

3) Attempts to create an opposition axis
　　First of all, centering on the participation of girls/women, basic education and basic health are the fundamental social development infrastructure in order to conquer poverty and realize a fairer society. Furthermore, it has become important that education and various kinds of training (from various kinds of technical skills to management, operation and accounting capabilities etc.) can be provided not just by public schools, but also by the community, an NGO and a CBO (community-based organization).

1.　　Agriculture that lets small farming exist, Agriculture that allows people to eat

Diverse, domprehensive agriculture is aimed at that does not specialize in a single cash crop while also having regional characteristics. The diffusion of organic agriculture that can get along for a long time with the natural environment, such as the land, water and forest, is also the key. (Agriculture that is not tossed about and destroyed by a crash in agricultural prices.)

* When a single product is specialized in, there are times when the income of a farm household increases temporarily, but instantly competitors appear, prices drop to a level that does not offset the invested labor and capital (such as agricultural machinery, fertilizer and chemicals), debts accumulate, and the risk that the situation will become that the house and land are disposed of and the family scattered is great. Furthermore, the power to set the prices is not on the side of the producer, (price setting) is controlled by large agribusiness and grain companies, and if seen from the side of companies such as food majors, if low price products can be acquired it is acceptable if they come from anywhere in the world, and the need for a specific region and continuing transactions for the long-term is not felt.

2.   The importance of mutual support and helping each other
      At the time of an emergency when a small farmer (such as households headed
      by a woman especially) or even a village unit suffers great damage in farm production and income, including also the times of natural disasters such as drought and flood, and when an accident and sickness has occurred in a family, a regional mutual support arrangement becomes the essential key to survival.

      a.   "Rice bank": Normally, the loan of rice and grains and the like at low and no interest at the time of an emergency (emergency year), even if not stored in the form of "money" for emergency use, becomes a mutual safety-net preventing a setback to "landless farmers". For rice and grains, a part for eating until the next year and a part for use as seed rice are necessary. (In any country and region the fact is that a setback begins from borrowing at a high interest from middleman.)

      b.   "Cow bank", "pig bank", "chicken bank" and the like (a cyclical and far-reaching type of support system in which a farm family borrows and breeds parent cattle and returns them after an offspring is born) also is an important method that supports a path to increase the income of farm families that have few assets, and is one mechanism of mutual support that is gradually becoming widespread in regions with farming villages.

      c.   Creating a saving and lending group, particularly, one created by women, that aims for small business support in a farm village, such as vegetable sales and handicraft production and sales to towns, is also an important movement. The initial basic (seed) funding may also be provided from the outside, such as an NGO, but one's own saving is the basis and, rather, shifting to lending (within the group) can strongly have the ownership of one's own capital and program, and there are many examples of success. There are also times when an emergency lending system for cases of sickness, funerals and festivals is setup at the same time.

      * In the expansion of these mutual support mechanisms and the promotion of saving and lending groups and small-scale businesses, the results due to the activity of women is steady and forms an axis of agricultural village development.

3.   Review of regional autonomous economy and society

The possibility of increasing income and decreasing expenditure increases to the extent that products are exchanged in a place as near as possible, even if it is in an agricultural area. Furthermore, the creation of a close relationship in which "producer – consumer" can meet face-to-face builds the stability of "production – living" including the safety of food. The expansion of local markets, regional currencies and producer – consumer cooperation also heightens the autonomy and independence of communities.

Workshop 2

What globalization has brought about

Yoko Kitazawa
Commentator on International Issues

'What globalization has brought about'
1. Globalization led by transnational enterprises (TNCs)
1980s:
  In developed countries: Reagan and Thatcher's neoliberalism
  ➢ Against the Soviet Union it was the nuclear arms race that brought budget deficits
  ➢ Control of inflation, fiscal restraint, lower taxes for the rich, privatization of public services, running down of welfare
  In developing countries:
  ➢ Introduction of the IMF and World Bank's Structural Adjustment Programs (SAPs)
  ➢ Especially in Latin America, the Developing countries were experiencing debt crises
  ➢ An era of fiscal restraint including the reduction in pay and dismissal of public servants, slashing of welfare budgets and abolition of subsidies
  ➢ High interest rates, currency devaluation, privatization of government enterprises and public services
  ➢ The deregulation of trade, investment of foreign capital, financial markets
 1990s:
  ➢ Following the end of the Cold War: globalization through market economies and Information Technology innovation

2. What globalization has brought about
  Increased poverty, environmental destruction, human rights violations
   - The increased size of enterprises, takeover, mergers and diversification of enterprises
       There are 52 enterprises within the top 100 of nations and enterprises.
   - Disparity increase
       The assets of the world's 3 richest men including Bill Gates, are greater than the GNP of 49 Least Developed Countries (LDCs).
   - Poverty increase
       1.5 billion people in absolute poverty, with women in the ratio of 70%
       Debt crisis of African countries
       Spread of AIDS
   - Intensification of regional conflicts
       150 million refugees, mostly women and children
   - Casino economy
       $2 trillion per day speculation in currency transaction markets

'Towards resolution of global issues'
  At United Nations level (1990s)

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Holding of the summit level world meetings focusing on global issues, such as children, environment and development, human rights, population, social development, women, human settlement, racial discrimination, financing for development and sustainable development

Not only were the agendas for action adopted at summits not implemented, but also the situation is worsening

Developed countries: Decreased provision of funds such as ODA

Developing countries: Government functions decline as a result of Structural Adjustment Programs (SAPs)

International institutions such as IMF, World Bank and WTO that are dominated by the G7, highjack the functions of the United Nations

What is required to assure the necessary food, shelter, clothing, education, healthcare and freedom/ human rights

'Millennium Development Goals' in 2000

How the developed countries in the OECD, United Nations, World Bank etcetera are going to go about achieving the 'Millennium Development Goal' that was to 'halve poverty by 2015'.

'Revitalization by region'

Large scale demonstrations against globalization: Demonstrations against WTO ministerial meetings, annual meetings of the IMF & World Bank, G7 summit meetings, etcetera

January 2001   World Social Forum (WSF) in Porto Alegre
January 2004   World Social Forum (WSF) in Mumbai (110,000 participants)

'Towards economic solidarity'

Market economy control

1. International level
   - Debt cancellation, education, medical services and especially measures to combat AIDS
   - Make ODA 0.7% of GDP
   - Introduction of currency transaction tax, carbon tax, arms trade
   - Introduction of a Code of conduct and a legally binding international regime for TNCs (the probability of this has increased following the adoption of the 'Plan of implementation' at the 2002 Johannesburg World Summit on Sustainable Development (WSSD))

2. Regional level
   Promotion and quantitative expansion of a Social economy which pursues human solidarity over profit
   - Various types of cooperatives such as production, service and consumption
   - Various mutual assistance organizations
   - NPOs
   - Workers collectives
   - Micro credit
   - Social currencies
   - Fair trade

Workshop 3

Human Security and marginalized People, Especially Women

Panelists:
Ms Nooria Haqnegar   Director, Department of Training and Preaching, Ministry of Women's Affairs of Islamic Traditional State of Afghanistan
Dr. Ruri Ito   Professor, Institute for Gender Studies, Ochanomizu University
Ms Mariko Sato   Human Settlements Officer, UN-HABITAT Fukuoka Office

Moderator:
Ms Masami Shinozaki   Professor, Kumamoto Gakuen University, Chief Researcher, KFAW

Workshop 3

Ministry of Women's Affairs of Afghanistan

Ms Nooria Haqnegar

Director, Department of Training and Preaching,
Ministry of Women's Affairs of Islamic Traditional State of Afghanistan

Ministry of women's affairs after the bon Conference in 2001 was started to the work and now it is three years that the ministry is working and now Ministry of women's affairs working in the situation that the afghan women's had taken part in the election.

Mandate:
Support government in responding to the needs and issues affecting women in all aspects of live to attain gender equality and full enjoyment of women's human rights.

Vision:
Afghanistan will be a peaceful and prosperous country in which women and men enjoy security, equal rights and opportunities in all aspects of life.

Mission:
To ensure that Afghanistan women's legal, economic, social, political, and civic rights are respected, promoted and fulfilled, including their right to be forms of violence and discrimination.

Structure:
Minister
Deputy Minister for technical and policy concerns
Deputy Minister for administration and finance
Advisers unit

Departments:
Departments of planning
Departments of Training and Advocacy
Departments of women's Economic Empowerment
Departments of Health
Departments Education
Departments of legal protection
Departments of provincial relation
Departments of Administration and finance
29 Provincial Branches

Strategy:
1. Gender mainstreaming:

Process of assessing different implications for women and men of development efforts. Away of revealing the concerns of women and men in design, implementation, monitoring of benefits and outcomes of policies and programmers to achieve equality between women and men.

2. Inter-ministerial collaboration:

Full participation of and collaboration with ministries, including capacity building of the staff of various ministries, joint research, training , policy development and outreach it recognizes that the promotion of women's empowerment and gender equality is a policy of the Government and is there fore every one's responsibility.

The third core strategy recognizes that Afghanistan women are beset by historical disadvantages that prevent them from fully benefiting from development. Thus, MoWA works for measures that would enable women to "catch up". Called positive or affirmative measures, these are policies or programs that give advantage to women under that concept of equity.

3. Positive Measures:

Measures that specifically promote the advancement of women and girls in order to achieve rapid progress where existing disparities threaten overall national development.

Collaboration has taken place with the following ministries:
1.   Ministry of Rural rehabilitation and development
2.   Ministry of religious affairs
3.   Ministry of information and culture
4.   Ministry of foreign affairs
5.   Ministry of justice
6.   Ministry of planning
7.   Ministry of health
8.   Ministry of education
9.   Ministry of trade
10.   Ministry of Interior affairs

Roles:
Advocate: a voice, which systematically and predictably audience, including the highest levels of government, private sector, media, NGOs,etc.at the local, national and international levels.

Enabler/facilitator: facilitates processes and links resources with needs to enable government agencies, partners and women to plan and implement actions on women's empowerment and gender equality.

Initiator/innovator: a source of new ideas in the area of women's policies and programs, introducing new areas of programs/policies or new dimensions or approaches to existing programs of government.

Coordinator: serves as a coordinator of new and continuing initiatives, bringing together, when necessary or appropriate, the different groups working group greater synergy and impact.

Technical Resource: helps provide various groups such as other government agencies and NGOs with the technical expertise and support on women and gender perspectives and on methodologies necessary to run programs for women and men.

Oversight: serves as overseer and monitor, ensuring that all groups fulfill their mandates for women. MOWA keeps sight of the big picture, identifying gaps, points of intervention and areas for synergy between and among groups.

Achievements:

Reorientation of focus from direct implementation to policy adviser and advocate

More efficient organizational mechanism

Capacities started to be built on management, gender mainstreaming, policy making, and advocacy, inter- ministerial collaboratin.etc.

Influencing national planning, budgeting and some key policies

Expansion of support base---NGOs, government, international community, civil society.

Challenges:

➢ Low budget
➢ High expectations, enormous demands
➢ Lack of public understanding of MOWA's functions
➢ Low capacity of staff
➢ Low capacity of partners for gender mainstreaming
➢ Low status of women and the various factors that affect them.

The 15th Kitakyushu Conference on Asian Women (KCAW)
Outline of Speech
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Workshop 3

"Feminization of International Migration" and Human Security

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Since the 1980's, women account for an increasing proportion of those migrating across borders in Asia ("feminization of international migration"). For those who cross borders to work or live abroad, how may their rights and well-being, and in particular those of female migrants, be assured? After a brief overview of the situation in Asia, I will focus my discussion on the situation in Japan.

1. State security and migrants' security

- State security and the foundation of nation-states: people's will to institute a State in order to secure their rights and welfare as citizens (e.g. French "Declaration of Human Rights" in 1789)
  (* Note, however, that women have long been excluded from this modern citizenship)
- State security and globalization: State's decreasing control over the security of its nationals (both domestically and internationally) and the simultaneous rise of xenophobic ultra-nationalistic sentiments.

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Basic assumption that the beneficiaries of State security be limited to its "citizens" or nationals (≠ foreigners).

In reality, there has been a rapid increase of international migrants (175 million people live outside of where they were born, with 50 million of those in Asia[1]). There is a need therefore to consider migrants' security, particularly that of female migrants, from the perspective of "human security".

2. "Feminization of International Migration" in Asia and the "International Commodification" of Reproductive Labor

- Migration for work purpose: An increase of women working abroad since the 1980's (see graph) concomitant to the "international commodification" of reproductive labor, such as housekeeping, child-rearing, care and nursing, etc.

  a) Skilled labor, "professional and technical workers"
     ➢ Nurses (Philippines).
        Work destinations: North America, Europe… → aggravated domestic shortage of nursing staff in the Philippines
     ➢ Performing artists / entertainers (Philippines).

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[1] UN Population Division, International Migration Report 2002. The figure includes refugees, but not undocumented migrants.

          Work destinations: Japan ("entertainment"), China... → includes cases of trafficking in women

b) "Service workers"
   - Domestic workers, "care givers" (Philippines, Indonesia, Sri Lanka).
     Work destinations: Hong Kong, Singapore, Malaysia, Taiwan, Province of China, Saudi Arabia...
     → mainly live-in type household labor, with conspicuous cases of human rights violations

●   Trafficking in persons, particularly women, girls and boys
●   Refugees / Displaced persons

3. How to Secure the Rights and Welfare of Female Migrants? Multiple Ways of Assuring and Producing Security

●   Multiple and Possible Ways of Assuring and Producing Security
a) State security: sending countries' government policies / receiving countries' government policies / bilateral agreements
b) Security produced by citizens' activities: NGOs and trade unions based in sending countries / NGOs and trade unions based in receiving countries / transnational networking to safeguard migrants' rights
c) Security produced through insititutions within civil society: schools, corporations, media, neighborhood associations, local society…
d) Security produced through mutual aid among female migrants themselves, self-empowerment activities such as capacity building and skill training programs
e) Security potentially provided by the international community: International Convention on the Protection of All Migrant Workers and Members of Their Families (1990), CEDAW (1979), the Beijing Platform for Action (1995, paragraphs 22, 36, 46), Convention on the Rights of the Child (1989), International Convention on the Elimination of All Forms of Racial Discrimination (1965)…

●   Issues of security with regard to female migrants and the members of their families living in Japan
   - Entertainers (performing artists) / trafficking in women (shelter activities, campaigns by Japan Network Against Trafficking in Persons [JNATIP]…)
   - Female migrants and domestic violence (NGOs such as "Kalakasan")
   - Security for undocumented migrants and their families with expired visa
     (Movement seeking a "special resident permit"
     cf. Ministry of Justice's campaign "Information pertaining to illegal aliens"[2] …)
   - Education for migrants' children
     cf. Efforts by the "Council of Cities with High Concentration of Foreigners"[3].

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[2] A Campaign launched on 16 February 2004 by the Ministry of Justice through Immigration Bureau of Japan's website, urging citizens to denounce undocumented foreign residents. Strong protests have been expressed by NGOs, as well as some municipalities, such as the city of Kobe.

[3] Established on 7 May 2001, by cities such as Hamamatsu City, Toyohashi City, Toyota City, and Oizumi-machi in Gunma Prefecture, amongst others. The Council was "organized by the municipalities and local international exchange associations in cities with significant numbers of foreign residents, in order to work proactively on the

> Efforts needed to accept a greater number of asylum seekers and refugees
> It is important not only to support "peace building" and "reconstruction", but also to increase the acceptance of asylum seekers within its territory. (cf. Workshop 1)
> Need to gender mainstream Japanese immigration policy and measures regarding foreign citizens at large.

4. Conclusion: A Multi-layered Approach to Human Security and Some Remaining Issues

1) A need to devise a multi-layered system of human security, including state security, that meets the conditions of globalizing world.
2) A need to go beyond the binary of migrants' rights vs. citizens' or nationals' rights (i.e. nationalism), and to conceive a comprehensive human security that would include both parties. Consequently, it is also important to make sure that gender equality policies are open to non-national residents, including women migrants.
3) A need to conceive an approach of development assistance that would incorporate some of the structural contradictions brought about through migration, and reformulate it based on the concept of human security. (cf. Workshop 2)

Extraction of commodified reproductive labor from developing countries by developed countries, and the problem of its generational reproduction.
- Shortage of nurses, degrading quality of medicare: a new North-South problem?
- "Care Chain" (Rhacel Parreñas)
  Who will raise domestic migrant workers' children?
  Will the children of domestic migrant workers be also domestic migrant workers?

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emerging local issues through the exchange of information regarding policy and activities relating to foreign citizens."

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Workshop 3

Activities for Human Security by UN-HABITAT

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UN-HABITAT Fukuoka Office (Regional Office for Asia and the Pacific)

Introduction of UN-HABITAT and its Activities – The Only UN Agency in Kyushu

    1978   Establishment of United Nations Centre for Human Settlements (UN-HABITAT); status upgraded to United Nations Human Settlements Programme (UN-HABITAT) in 2002

    Belongs to UN ECOSOC   Secretariat of UN Human Settlements Programme Governing Council (58 countries)

    Headquarters in Kenya, Nairobi

    3 Regional Offices (Fukuoka   Rio de Janeiro,Nairobi)

    Agency of the United Nations system responsible for coordinating issues on Human Settlements Development, known as the "City Agency"

    Staff at Habitat Fukuoka Office   18

    Project Personnel in the Region   over 1,000

    Countries Covered   28 countries

    Active Projects (as of September 2004)   40 in 14 countries

    UN-HABITAT Fukuoka Office Main Projects (see the chart)

    Habitat Agenda and Global Campaigns;

            Adequate Shelter for All   Secure Tenure

           Sustainable Human Settlements Development

              Good Urban Governance

UN HABITAT Major Activities 2002-2004
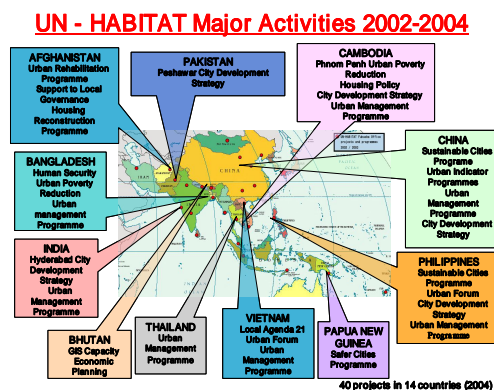
Global Campaign for Secure Tenure

Campaign for Secure Tenure is an advocacy instrument to promote secure forms of tenure for the poorest populations, especially those living in informal settlements and slums in cities. The Campaign encourages negotiation as an alternative to forced eviction, and the establishment of systems of tenure that minimise bureaucratic lags and the displacement of the urban poor by market forces by promoting dialogue between organisations of slum dwellers and support NGOs and governments at all levels. Security of tenure is also one of the most important catalysts for attracting corporate and individual investment in order to improve the living conditions of the urban poor.

Global Campaign on Urban Governance

The Campaign on Urban Governance aims to contribute to the eradication of poverty which promotes growth with equity, with a realisation of an Inclusive City, where everyone, regardless of their economic means, gender, race, ethnicity or religion, is enabled and empowered to fully participate in the social, economic and political opportunities that cities have to offer. Participatory planning and decision-making are the strategic means for realizing this vision. It also promotes Women-friendly Cities.

UN-HABITAT Approach

The following approaches, UN-HABITAT promotes comprehensive community development that contributes to acting inclusive cities, post-conflict peace building, as well as nation building.

Self-Reliance
Sustainability
Replication
Participation/Partnership
Learning-by-Doing
Institutionalisation
Upstream-Downstream Continuum

2. Projects supported under United Nations Trust Fund for Human Security

Support for Urban Youth at Risk Project : KnK: "House for Youth" (Battambang, Cambodia: Ho Chi Minh City, Vietnam)

Cambodia: Phnom Penh – Partnership for Urban Poverty Reduction

– Phase I / II – Slum Upgrading

[Under consideration by the UN]

Sri Lanka: Rehabilitation of Community Infrastructure in Northeast Sri Lanka

Afghanistan: Rebuilding Urban Communities in Afghanistan

3. What is Human "Insecurity" in the context of slums?

From a perspective of Poverty in Slums;

People living in slums easily impair their health through overwork and malnutrition. They are not able to buy medicines for their sickness or afford to go to the hospitals. When they are faced with disaster and severe disease, they fall in debt hell and their poor houses are confiscated, hence, a "vicious circle of poverty" never ends. In order to restore human dignity, the poor should be protected from such serious conditions.

What causes poverty is not only the "low-income" but also various barriers preventing the poor from accessing various services and empowering tools. Addressing Human "Insecurity" means removing

Human "In" security
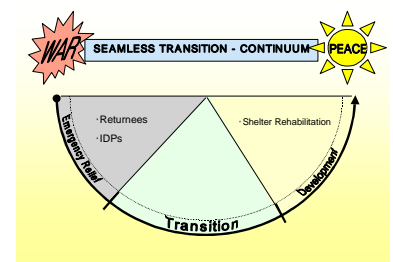
these barriers in order to enable the accessibility by the poor and the marginalized.

4. Seamless transition from emergency relief to development

In the process of moving from the emergency relief and recovery for the victims by war, conflicts, the natural disasters, towards peace building, rehabilitation, and nation building, the transition period when refugees and IDPs (Internally Displaced People) are repatriated or return and resettle in new settlements is critical. In this transition period, the refugees and IDPs resettle in temporal shelters and slum and squatter areas. Extreme poverty including lack of access to clean water and sanitation and basic infrastructure and housing shortage put them in the most vulnerable position. When compared this "transition" with "a plant", returnees who have lost everything are planned in a desert where no water and fertilizers could be provided while spreading roots around in such an unstable condition. It is therefore critical to address the seamless transition from humanitarian aid to rehabilitation and development, with a long-term development vision by providing timely and appropriate support.

5. Governance Sandwich for human security

In order to realize human security, governance mechanism will need to be in place: Protection/Support from Governments/ Municipalities and Empowerment for Communities in particular vulnerable groups such as returnees and IDPs.

  5.1 Capacity building for local governments
  -      Enabling   /   Inclusive   Policy
  5.2 Empowerment of Communities – Bottom-Up –
  -Involve communities in the entire development processes - identification, prioritization, designing, implementation and monitoring of community based activities - a process which empower communities as a whole, thereby addresses the issues of gender and marginalized people.
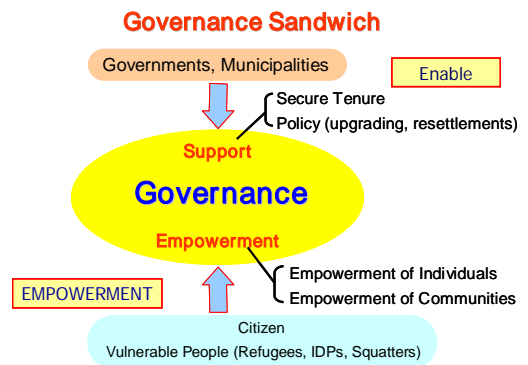
6. Danger of misunderstanding the concept of human security

- The importance of using physical infrastructures, the "hardware" as an entry point for building people's capacity, institutions building, and community rebuilding the "software." This approach will lead to sustaining human security concept. Hence an integrated approach is required. Followings are some of the examples of ineffective assistance.

  6.1 De-mining operations without the security of tenure   People have been evicted after de-mining

  6.2 Building schools without proper curriculum   Schools unused

  6.3 Water wells that do not meet the needs of the people   Water wells not used, maintained or repaired

  6.4 Top-down provision of aids or "Dependency" created for instance in Refugee-camps Making it difficult in nurturing self-reliance