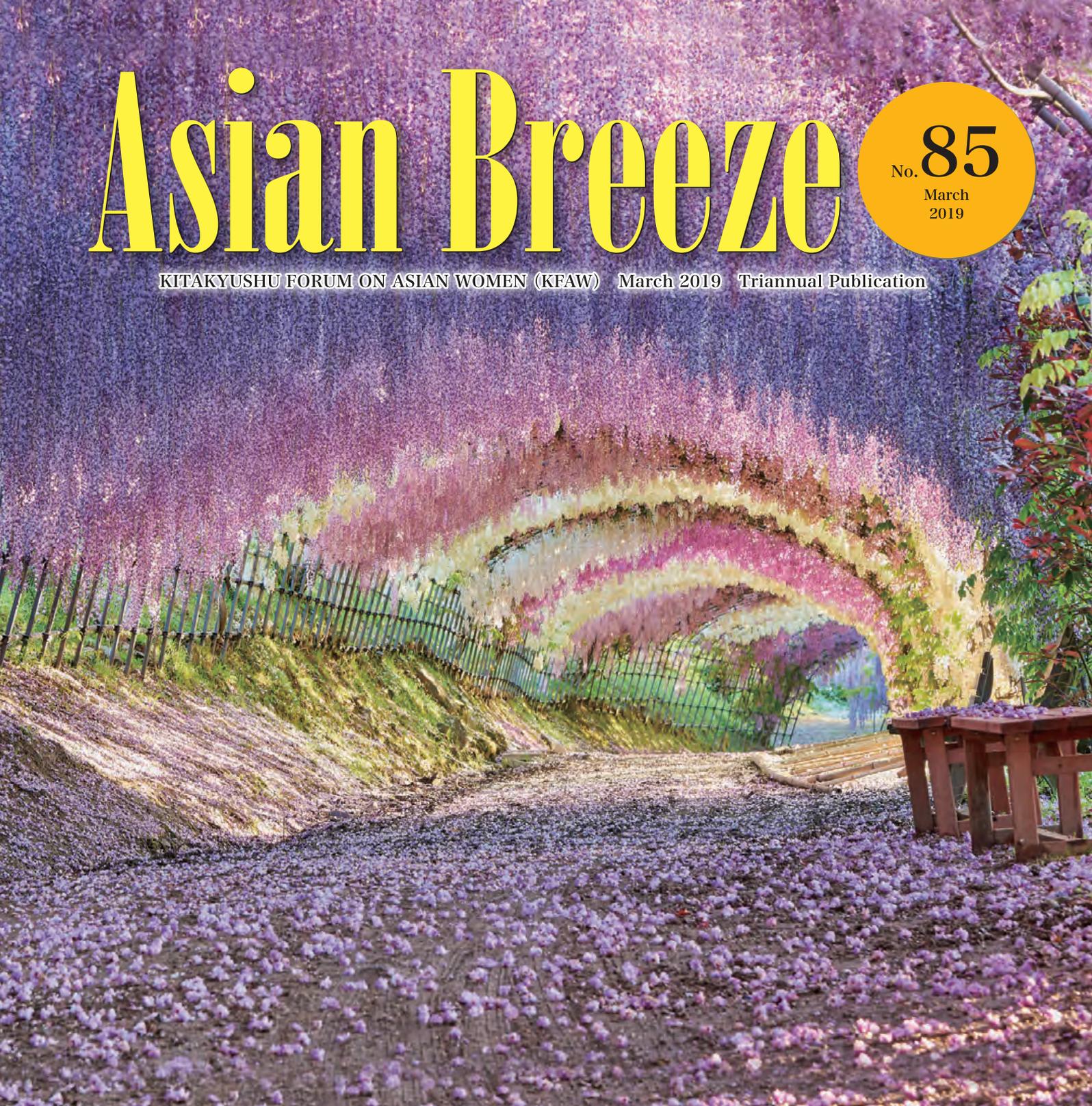


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Reflections on Childhood Words

Nearly three decades after the Earth Summit in 1992, it's amazing to see how the speech a child gave has gotten a life of its own. After the conference, I began to get invited to give speeches to different conferences, to speak out as a youth voice. Years after Rio 1992, the internet became public, and someone uploaded the speech. Others added subtitles in different languages; it has been reborn many times, and still today people are watching it online.

Why does this speech continue to live on, and touch peoples' hearts? I believe it speaks to the power of the voice of youth. It shows how people are profoundly affected when youth speak truth to power. Youth can impact adults with such an emotional force, for many adults are parents, and parents love their children. It is this power of love that fuels my hope for a transformation for our common future.

Did the speech make a difference? This is a question astute children have asked me; it is a question I have asked myself. Though the Earth Summit set goals to become more sustainable, they did not translate into the change we needed; today our ecological condition is more serious than ever. Climate Change is now coming into full swing, and we have not changed our main energy systems or Capitalist economies. But the voices of youth are much louder today. And I like to believe that the Rio speech was part of that movement. Today youth have the platform of the Internet and social media, and a free and accessible exchange of information that no other generation of humans have had before. It has its costs, but no one can deny these are huge tools of change.

25 years after the Rio conference, I collaborated with the old ECO team members, the Suzuki Foundation, and the Earth Charter International to create a remake of the Rio speech by contemporary 12 year olds. We invited children to personalize the speech and made a video compilation of 25 youth.*¹ It was something many youth got very excited about. We have a YouTube Channel, and have an open invite to others to participate, send us their versions of the speech, and keep these words going. Imagine if the words continued to be amplified until they could no longer be ignored?

Using my voice to speak directly to others has been part of who I am since the Rio Earth Summit in 1992. Speaking publicly about environmental and social issues has brought me to Japan, where I have

Profile Severn Cullis-Suzuki

Severn Cullis-Suzuki, born in November 30, 1979, she is a Canadian environmental activist. As a child, Severn and friends started the Environmental Children's Organization, culminating in a speech to the United Nations at the Rio Earth Summit in 1992 when she was only 12! Severn lives on Haida Gwaii with her family where they are learning the critically endangered Xaayda kil from elders. She is currently a Vanier Scholar pursuing a PhD at the University of British Columbia, conducting research on Indigenous language revitalization. She holds a B.Sc. in Biology from Yale University and an M.Sc. in Ethnoecology from the University of Victoria.



Severn Cullis-Suzuki (the second from the right) with her family

collaborated on many occasions with the wonderful Sloth Club*² and their friends to do speaking tours and raise awareness about the environment in Japan. On my first speaking tour I was lucky enough to visit the beautiful city of Minamata. I was very affected by the activists I met, and the history of this place. After the Fukushima event, I came to Japan and met the Million Mothers movement, an anti-nuclear power movement started by the photographer Nonoko Kameyama with her photography of 100 mothers, and her friends and allies. I was so inspired and moved by the actions of mothers to cut through to the most important things in life. I think that the Million Mothers and others who are asking the difficult questions about energy and the risks and costs to future generations are asking the same kind of questions as are in the Rio Speech. We are part of the same movement for a sustainable way of living.

Women are essential for our society's transformation. As life-givers, we are inextricably invested in the future. Of course men are too, but there is a visceral connection that women have to the future because we physically produce and give life to the future. In this current, unsustainable iteration of society and economy, women have been disempowered; and we are seeing the results of this imbalance today. We need more women to speak out about what is truly important. We need to listen to, trust and uphold the voices of other women, as raise awareness about the imbalance that we are living

through. We need more women in leadership roles, pushing forward the protection of future generations, our children.

For many years I traveled and gave speeches at international conferences, or abroad. I was at Rio in 1992. I was at Rio +10 in Johannesburg, and at Rio +20 back in Rio in 2012 (with my then 5-month old son). Then when I started my family, I focused on the local. My local community. My focus for the past 10 years has been on my own backyard - on Canada, the province of British Columbia, and the island archipelago of Haida Gwaii. As a board member of the David Suzuki Foundation^{※3}, I have been working on issues here in Canada, as we aim to change our Canadian Constitution, our government's policies, and our culture, to preserve and restore our balance with the natural world.

As an individual who cares about the Westcoast of Canada (and stopping the expansion of the Canada's dirty energy) I have stood shoulder to shoulder with others across the province to stop pipeline projects, which would mean increasing the infrastructure and investment into a fossil fuel system that is totally devastating our future options.

And finally, on the community level, islands of the Haida Nation, I am working every day on Indigenous language preservation. The Haida people are an Indigenous nation who have lived on Haida Gwaii for the past 13 000 years. They have survived Smallpox, the maritime fur trade, colonization, Residential schools, and other insults, and today are an empowered

nation working for the protection of their islands and ways of life. 10 years ago I married into the Haida Nation, and my husband and children are proud to be Haida. The Haida language has survived to today, but it is endangered – only 19 speakers live today. For 12 years I have been working with elders to learn the language, and with mothers and children in the community, to revitalize and keep the language aloud. The connection between identity, health, resilience, and language is strong. I believe that the language embodies relationship to the land, and by preserving language, we are preserving a way of relating to the land.

We live in a defining moment in humanity's history. Humanity must transform our energy systems to avert the worst-case options of climate change, and we must do it now. We need to stop using unsustainable energy right now. We need to make these changes in our own personal lives, and advocate for our governments and institutions to make it easier for us individuals to make the transition. Now is an important time to be alive, because our actions (or inactions) today are determining the future of our children, and grandchildren, in an unprecedented way. And how we chose to use our voices today is important. I believed this as a child, speaking to the world delegates at Rio in 1992, and now, as an adult, an ecologist and a mother, I believe this today.

※1 <https://www.youtube.com/watch?v=Hpu-PP-8YP8>

※2 <http://www.sloth.gr.jp/E-index.htm>

※3 <https://davidsuzuki.org/>



An Excerpt from Plenary session address by Severn Cullis-Suzuki, age 12, to the United Nations Conference on Environment and Development, Rio de Janeiro in June 1992

The book "The Day You Will Change the World" with Severn's speech published in Japan in 2003

You don't know how to fix the holes in our ozone layer. You don't know how to bring the salmon back up a dead stream. You don't know how to bring back an animal now extinct. And you can't bring back forests that once grew where there is now desert.

If you don't know how to fix it, please stop breaking it!

I'm only a child yet I know we are all part of a family, five billion strong, in fact, 30 million species strong, and borders and governments will never change that.

In my anger, I am not blind, and in my fear, I am not afraid to tell the world how I feel.

I'm only a child yet I know if all the money spent on war was spent on ending poverty, and finding environmental answers, what a wonderful place this earth would be!

My father always says "You are what you do, not what you say." You grownups say you love us. I challenge you, please make your actions reflect your words.



“Developing a Better Understanding of the Convention on the Elimination of All Forms of Discrimination Against Women”

Japan ratified the Convention on the Elimination of All Forms of Discrimination Against Women in 1985, following the revision of various laws in the country, including the Nationality Act and the establishment of Equal Employment Opportunity Law between Men and Women. However, the Japanese legal system still maintains several issues that prevent women from fully enjoying basic human rights on even ground with their male counterparts. KFAW organized a seminar to spark ideas on women’s human rights from a global perspective on the theme of “Developing a Better Understanding of the Convention on the Elimination of All Forms of Discrimination Against Women”.

In her keynote speech during the first part of the seminar, Ms. Patricia Schulz, member of the Committee on the Elimination of Discrimination Against Women, came from Switzerland to deliver a lecture on the ratification of the Optional Protocol that is essential for Japan to eliminate gender-based discrimination. She was joined by Ms. Yoko Hayashi, a lawyer, member and former chairperson of the Committee on the Elimination of Discrimination against Women, in the Q&A session in the second half of the seminar. Participants from not only Kitakyushu City, but also from other areas in western Japan posed a number of questions to the two women and had the opportunity once again to think about the current situation in Japan regarding the protection of women’s rights.

Date & Time: Thursday, October 4, 2018 14:00-16:00

Venue: Large Seminar Room, 4F Kitakyushu Municipal Gender Equality Center, MOVE

Program:

[Part 1] Keynote Speech “Developing a Better Understanding of the Convention on the Elimination of All Forms of Discrimination Against Women”

Speaker: Ms. Patricia SHULZ (Member of the Committee on the Elimination of Discrimination Against Women)

[Part 2] Q&A

Panelist: Ms. Patricia SHULZ

Commentator: Ms. Yoko HAYASHI (Lawyer, member and former Chairperson of the Committee on the Elimination of Discrimination Against Women)

Coordinator: Mitsuko HORIUCHI (President of KFAW)



Participants: 68



**Summary of Keynote
Speech by
Ms. Patricia SHULZ**

The Convention on the Elimination of All Forms of Discrimination Against Women protects the rights and equality of women from discrimination on the basis of sex in all areas. Countries must abolish discrimination, ensure sexual and gender equality and the advancement of women, and guarantee women’s civic, political, economic, social and cultural rights. However, the Convention does not provide women and NGOs the explicit right to file claims on violations of these rights.

In 1999, twenty years after the adoption of the Convention, the UN General Assembly adopted an Optional Protocol, which came into effect in 2000, adding an individual communications and inquiry system to international implementation measures. Currently, 109 countries have ratified this Optional Protocol. However, Japan is one of 75 countries that have not, and of all OECD countries, it is only one of two that have not ratified the protocol, together with the United States (which haven’t yet ratified the Convention).

The Committee on the Elimination of Discrimination Against Women has advised Japan to ratify the Optional Protocol three times. In a 2002 report, Japan’s response that

was that ratifying the Optional Protocol “may give rise to problems with regard to its judicial system, including the independence of its judiciary”. However, if this were a reasonable concern, it would destroy various individual communications and inquiry systems established by States in the UN human rights systems.

Approval of individual communications and inquiry procedures as specified in the Optional Protocol is part of the evolution we have seen under international human rights law. Japan’s ratification of the Optional Protocol is extremely important not only for Japanese women and men, but also for women and men throughout the Asian region and is a testament to the government’s assurance of its own commitment to human rights. The inclusion of considerations on gender in the judiciary will protect the rights of women, who make up half of all humankind, from discrimination.

Eighteen years have passed since the Optional Protocol came into effect. The basic role of the judiciary in the protection of human rights will be strengthened with the acceptance of international reviews. It is my hope that the Japanese government, as a sovereign state, will accept a review by a committee composed of experts selected by all the countries that have signed the Convention.





Summary of Remarks by Ms. Yoko HAYASHI

It is the duty of the government to protect human rights, but it is impossible for civil servants alone to protect the rights of all citizens. In order to become aware of the areas where violations of human rights exist, a system must be in place that allows victims to file claims and an environment to support this. I believe that advice from UN human rights

mechanisms is needed if relief is not available from the Japanese judicial system. Currently, 109 countries are engaged in individual communications, but in reality, claims have only been filed in only about 30 of those countries. These countries are not necessarily states with serious human rights violations. The countries with the most claims are those viewed as developed countries in terms of human rights, such as Denmark and Canada. People who live in these countries have a high level of education, as well as freedom in distributing information and expression. The ability to do anything freely is the foundation for putting the individual communications procedures into motion. I believe it would be meaningful for a country like Japan to join the individual communication mechanism, so that it may demonstrate the world that Japan is a democratic country which allows a system such as individual communications.

Report on FY2018 KFAW Asian Researchers Network Seminar

Impact of Human Relationships on the Issue of Women's Employment



Date & Time: Saturday, December 8, 2018, 14:00-16:00

Venue: Small Seminar Room, 5F Kitakyushu Municipal Gender Equality Center, MOVE

Speaker: Kamiyo KITA (Professor, Faculty of Education, Fukuoka University of Education)

Several issues can be found in the issue of women's employment: (1) employment of women with children, (2) career development, career changes, reemployment, (3) employment of younger generations of women (and unstable demographics, in particular). Social support systems, such as daycares, as well as support from relatives (parents, other) is a significant help to women with children who continue to work. In fact, the results of basic surveys on childbirth trends show that a large number of women continue to work using both support from their mothers, childcare leave and other systems. Results from research also indicate that the decision to continue with employment, including re-employment, is dependent on whether a woman can rely on relatives, and especially the women's own mother and provokes thought on the issues of parenting and employment.

In contrast, there are many women who leave the workforce after the birth of their first child. Limited work, opportunities, positions and wages cause many women to give up on chances for career development and increased wages and they quit, resulting in a vicious circle where some view childbirth to be a good opportunity to leave the workforce.

According to a basic survey on employment structures in 2012 regarding the current status of reemployment and career changes for women, the percentage of women between their mid-30s to mid-50s continuing with their first job was about 25% versus 50% for men. In a 2014 survey of women in Tokyo, Fukuoka and Nagasaki, the percentage of women leaving their first job was 93.8% for

married women with children and 84.3% for unmarried women. Regular employment rates, wages and job satisfaction levels tend to be relatively higher for reemployment or job transfers when a woman takes advantage of personal relationships, such as those from previous workplaces, rather than job applications through employment agencies or those submitted directly. It has been pointed out that, compared with men, women tend to lack these types of human relationships that would provide an advantage in finding employment and find it difficult to utilize them.

It is often pointed out that irregular employment is on the rise for younger people. Although there are advantages for the younger generation, which is struggling financially and with unstable employment, such as the reliance on the local community and presence of relatives providing support in both daily life and emotionally, there are also disadvantages in that this support may reproduce and embed unstable employment, such as "freeters" (permanent part-timers). Even among the younger generation, the percentage of irregular employment for women is higher than that for men.

In this way, while there are areas where human relationships provide support to women looking employment and developing their careers and offer emotional support and stability in daily life, they are also capable of causing inequality and disparity and any relationship with the same person can work both positively or negatively. It will be necessary to consider what support is needed and conduct structural and institutional reviews to develop relationships without overestimating the current human relationships that are being used as stopgap measures.

Women in Governance: Empowerment from Within

Chayku (Bhutan)

A small country, which is about the size of Kyushu in Japan, Bhutan has been able to maintain its uniqueness over the centuries in the face of the world, relatively because of its isolation.

Even though the Constitution of the Kingdom of Bhutan treats men and women equally, and they enjoy more freedom and equality in all spheres of life than in many other developing countries, Kuensel¹ of 16th December 2015 edition reports that 'Bhutan is one of the worst in South Asia in terms of gender disparity.'

The Royal Decree in 1998 underlined the importance of women's participation in politics, but their leadership position and participation in decision making remained significantly low in Bhutan.

The first parliamentary election in 2008 saw that only 14 percent of those elected were women, and very dismal number of just 8 percent of those elected in the second parliamentary election were women with the first female minister.

Starting with the first female Gup² elected in the first local government election, there's a steady rise in the women's representation in the second LG election with two Gups and 24 Mangmis³ being elected. This is attributed to the immense contribution made by Non-Formal Education (NFE) Program because NFE literate became the qualifying educational criteria to stand for LG elections.

BNEW⁴ also contributed immensely to motivating and building the capacity of women at the grassroots level across the country.

The trend has been almost the same for National Council with only six women contestants in 2008, four in 2013, and eight in 2018. But only two were elected in the recent election. Sonam Pelzom from Mongar, one of the six eastern districts, won a landslide win after beating 12 male contestant

The downward trend in women's participation is predominantly based on the societal, cultural and traditional beliefs which are bound by stereotypical notions of the people. Even though discriminatory beliefs such as 'Ke-Rub-Gu'⁵ diminishes with people's understanding and education, women in Bhutan are still believed to be less capable of assuming a leadership role or participating in politics.

But for Sonam Pelzom, the beliefs didn't deter her from fighting for the right.



Women representation in the parliament

Profile

Graduated from Sherubtse College in 2012. I have bachelor's degrees in English and Dzongkha (national language). After graduation, I served as an English teacher in Thailand. Then I joined Bhutan Broadcasting Service (BBS), the national radio and television broadcast station, and now work as a radio anchor and producer. I also blog and post stories on 'women and gender' in particular.



"My concern over the equality of women and men as a matter of human rights and a condition for social justice gave me enough confidence to come forward to represent people," she said.

People's considerations are still deeply rooted in the beliefs, and Sonam was quite skeptical about convincing them. It was even harder for her to undertake the journey during the campaign and common forums since it demanded unimaginable physical strength to walk from place to place. Mongar dzongkhag (district) consists of the largest number of gewogs⁶, mostly unreachable by pliable road.

"Taking along my seven-month-old infant throughout the campaign tour was the hardest, but I took it as a strength. And even if I had lost the election, it would have impacted on the enhancement of women's visibility."

The NC member-elect said that she had to work hard as people were initially not so forthcoming; but through the election race, people were convinced that women can be as capable as men. And her strategy to run her own race in the service of the King, country and the people let them believe her.

If women's participation in the policy and decision making as well as in the leadership positions improves now, the credit goes to their male counterparts, too.

Sonam's father had been very supportive in her venture. He accompanied her during her familiarization tour until his demise after a couple of weeks. Tshering Dorji, her husband said that he had always wanted her to do something that would impact the society at large.

"I didn't feel right about keeping a capable woman with so much potential at home, so I decided to support in every way possible in the election race," he said.

Today, women make up half the population of the country, and Sonam believes that bringing their perspective into the political arena will ensure a more representative democracy.

Representing people in the highest decision-making body, the NC member-elect aims to give importance to the promotion and review of agricultural policies, looking into substance abuse, youth unemployment issues, and



Sonam's first visit to the constituency women's under-representation in politics, among others.

Bhutan is among 73 countries in the world with less than 15 per cent of women in the parliament, but women in Bhutan are relatively in a better position compared to many other developing countries in the region. Sonam Pelzom, who will be serving the country for the next five years, inspires lots of Bhutanese women, urging them to come forward to make important decisions and act on them.

1 Kuensel – national Newspaper

2 Gup - Elected Executive of Gewog Administration Office

3 Mangmi - Elected Deputy Executive of Gewog Administration Office

4 BNEW – Bhutan Network for Empowering Women

5 Ke-Rub-Gu – Men being considered nine generations superior

6 Gewog - Lowest administrative unit in Bhutan's three-tiered governance system

Nobody Cares to Pay Women for Care Work in Pakistan

Jawaria KASHIF (Pakistan)

Though it is essential for advancing human capabilities, care work is often taken for granted and undervalued because it is non-paid. It also contributes to economic living standards and social well-being, thus enabling individuals to engage in paid work. However, unlike paid work, care work is not assigned a monetary value in the national economy of Pakistan. In the Human Development Report 2016 of the United Nations Development Programme (UNDP), the ranking of Pakistan on the Human Development Index (HDI) is 147th in the world.

Pakistan Bureau of Statistics conducted a national large-scale time-use survey using a time diary in 2007. This survey was the 1st survey of its kind. It gathered data about unpaid child rearing, nursing care and other household labor comparing differences between women and men. In March 2018, Data2X released a new report *Invisible* ("Invisible No More? A Methodology and Policy Review of How Time Use Surveys Measure Unpaid Work"). According to the report, unpaid household and care work performed by women has risen in prominence as a major challenge in official statistics.



I have no time for myself. Family care is my responsibility

The first words a Pakistani husband says to his wife on his return home after work are often as follows: "What did you do the whole day except for resting?" Similarly, a question which is repeatedly asked about a woman is like this: "Does she work, or is she simply a housewife?" From these two examples, the collective mindset of Pakistani society is exposed. The irony lies in the fact that society at large and policymakers in particular do not recognize the value of care work.

If a woman or housewife does not complete everyday unappreciated chores such as cooking, cleaning, caring for children, the ill, or the elderly, and many more other tasks with responsibility, then someone must be hired instead of her to perform such household tasks, while she does it totally free of charge. This fact is also gloomy in that people are ready to pay a servant but not to their mother, wife, sister or daughter for the same household chores.

In Pakistan, women who stay at home to complete household chores are not considered as working women. People only value work which gets remuneration in return.

Profile

I am a lawyer, human rights activist, researcher, and article writer from Lahore, Pakistan. I am currently practicing law in civil and family cases. I am also spreading legal awareness among women and children.



However, looking after the home and family is the toughest work ever. If Pakistani mothers, wives, sisters, daughters, and daughters-in-law were paid for the care work, just imagine what their bank balances would be like.

The lives of Pakistani rural women are more problematic than those of urban women because rural women milk cows, clean barns, bring firewood, fetch water, cook, wash clothes, care for family, among other household duties.

Another dilemma of Pakistani society is discourteous attitudes towards working women. Family members including in-laws and a husband of a working woman expect her to perform household chores along with her job. They consider her as a super woman. Pakistani men do not share the load of household chores with their women. They think that their work is done by providing financial support to the family and they put other work burden on their women.

One drawback of men's not sharing household responsibilities with their women is that most of highly educated women in Pakistan waste their talent by staying at home due to the housework burden. If men shared their work burden, the women might be able to build their careers.

The working hours of paid jobs in Pakistan are mostly from 9 am to 5 pm with 1 or 2 holidays. Whereas, the women who are carrying out household tasks can't enjoy holidays. They work for 24 hours. There is no difference between day and night for them. For example, a mother cares and nurtures her child the whole day. She attends the child even at night and cannot sleep if the child is crying. Meanwhile, the father sleeps the whole night because he is the breadwinner and has to go to work in the morning, and therefore his rest is mandatory and no one is allowed to disturb him.

It is high time to break the gender stereotypes in Pakistani society. Mechanisms must be made by policymakers to educate men to share household chores with women, in order to lessen the burden of women and to provide them a comfortable environment and suitable place in the society. Women are the axis around which the whole society revolves, and thus their work must be recognized and their contribution to the survival of a family must not be forgotten.



Life of rural women is much harder than that of urban women in Pakistan.

KFAW Career Development Program for High School Students ①

“Interactive Problem Solving?! Learning about Communication through Games”

Date & Time Sunday, August 26, 2018 15:00-17:00
Venue Kitakyushu Youth Station
Lecturer Mr. Kazuhiro MANABE (Professor, The University of Kitakyushu)
Organizer Yahatanishi Lifelong Learning Center/KFAW

Planning & Management Prof. MANABE's Seminar in the School of Regional Development, The University of Kitakyushu
Cooperation Kitakyushu Youth Station
Participants 37 high school students (open application)

Contents In this year's Career Development Program, a seminar was held to encourage high school students to think together with university students about what they will need in the future through an interactive problem-solving game.

First, the students enhanced their understanding of the SDGs (Sustainable Development Goals) through a lecture. This was followed by a hands-on activity to help the students acquire thinking, judgement, and expressive skills through an interactive problem-solving game that required the students to communicate with one another. Then, the students worked in groups to deepen their understanding of themselves and others.

Compared with other countries around the world, Japan's progress in Goal 5 (gender equality) of the SDGs is remarkably behind schedule, especially in the political and economic sectors. High school students will be the ones to change this. To this end, we hope that students will acquire the skills needed to collect information on issues around them on a daily basis, identify problems and communicate them to others.



KFAW Career Development Program for High School Students ②

FY 2018 Jiyugaoka High School Career Development Program: “Working in Kitakyushu City”

Date & Time Saturday, September 29, 2018 8:55-10:45
Lecturer Mr. Koichi MATSUMOTO (Associate Professor, Kyushu International University),
 Mr. Naosuke YAMAWAKI (Representative, NPO Kyoto Institute of Urban Renaissance),
 Staff from the KFAW

Participants About 400 second-year students at Jiyugaoka High School

Contents This year's Jiyugaoka Career Development Program featured a workshop on the theme of the “Kitakyushu SDGs”.

In the lecture, the students confirmed the need to create a gender-equality society in order to find solutions to various social issues, while looking at trends in wage profiles by sex and age and working styles by household. The lecturers commented that “In the past, men worked to feed their families, while most women became housewives. However, in future generations, society will not survive unless everyone works equally to solve social issues.”

At the workshop, students were divided into small groups

and carefully read data on Kitakyushu, such as its population, results of surveys on awareness of the city's image of its industrial structure, aging rates, and other information. The students also analyzed problems by brainstorming and using methods such as the KJ method (or affinity diagrams) and examined what they needed to solve the problems, finally concluding with a presentation by each group.

Although work may seem to be in the far-off future for these high school students, they were able to understand the issues in the city where they live through this Kitakyushu SDGs workshop. Perhaps it may become an opportunity for them to think about what needs to be done to solve these challenges.

