The falling cost of transport together with an increasingly interconnected and globalised world has led to a ‘migration boom’ in the last decade which has been characterised by a jump in short-term temporary migration, an increase in migration in the service industries and a sharp increase in women migrants, so that women are now the majority of short-term migrants in Asia. This rise, in what some call the ‘feminisation’ of migration, leads to a set of gender concerns to do with the vulnerability and social isolation that migration can bring for women. This panel will explore these through a series of case studies from India, Japan, Ethiopia, and the US to show that the gendered effects of the isolation of migration leads to a denial of rights, and exploitation, but there are also examples of ways of dealing with these issues in a positive way.

One author, in her paper *A Study of Migrant Women in Goa* looks at the role of women migrants who come to Goa in India, specifically those in the fishing industry and domestic work. The income of the women is vital for the family survival, but there are clear differences from the situation of women in other migration circumstances. In Goa the demand for domestic help outstrips supply, so the women are in strong bargaining position with respect to their rights. On the other hand fisher women may earn more than domestic workers, but suffer severely from discrimination. This paper points to positive cases where the fisher women have been able to work together in informal unions to deal with issues.

Another author, in his paper *Ethiopian Women Migrating to the Middle East* looks at the plight of Ethiopian domestic workers in the Middle East, where ‘domestic servitude’ is seen as the norm and exploitation is rife. In this context Sisay explores the role of civil society organisations in Ethiopia in preventing trafficking, and advocacy on the issues of migration and supporting repatriated and deported women from Middle Eastern countries.

Yet another paper *Reflection on Gender, Migration and Care in Japan* explores the change in migrant workers in Japan with a greater increase in the ‘care industries’ (the Global Care Chain) of nursing and aged care, where there are shortages of labour. The paper looks at how migration practices in service industries have changed over time, and how care in Japan, being gendered in its nature, has moved over time from mother to daughter as carers, and now to the (female) migrant worker. This reflects broader gender change in society, where women are moving into the workforce as carers becomes a service industry role for lower paid migrants from neighbouring countries such as the Philippines. As care givers come from the poorer communities in developing countries, this paradoxically leads to care crisis in those communities with fewer people to look after the very young and old in those communities.

Another author in her paper *Moving Beyond the Model Minority: the realities of gender issues in Asian immigrant populations in America* examines issues of Asian Migration in the US (e.g. Indian and Koreans). Caught under the pressures of immigration trauma and coming to terms with their trans-national identity surrounded by an alien dominant culture, some of the unseen casualties are gender relations, causing increased and unacknowledged family violence, mental health concerns and psychosocial tensions that negatively affect traditional family systems. This paper focuses on domestic violence and the resulting impact on the family and how over the last few decades social agencies have risen to address challenges of cross-cultural adaptation. These culturally sensitive interventions at times go beyond the norms set by the host communities, creating a new paradigm that could meet the needs of the new immigrants.

This panel addresses the theme of ‘the challenges and opportunities are the third sector and civil society facing at the end of the first decade of the new millennium?’ as migration, and the gendered impacts of rapid migration, are an increasing challenge for the third sector as
it engages with the human social effects of migration both at source and destination.
Gender, Migration and Development: A Study of Migrant Women in Goa

Abstract:

The present paper tries to have a gender perspective towards the causes and effects of migration and analyze the participation of migrant women by way of economic contribution to their households. It aims to study the socio-economic status of migrants and their family members. The paper also attempts to examine the problems faced by these women and the role of their associations to strengthen their position.

The work of Connell et. al (1976), the earliest of the studies on migration contains a detailed discussion on women's migration. Fernandez-Kelly (1983) and Khoo (1984) emphasized on women and work both migrant and non-migrant in the world's labour force. Hugo (2000) pointed out that an enhancement of women's active agency can in many circumstances contribute substantially to the lives of all people, men as well as women, children as well as adults.

In latest literature female migration is linked to gender specific prototypes of labour demand in cities. In both South East Asian and Latin American cities the abundance of opportunities offered to women in the services and industrial sectors specially with the increase of export processing in these regions. (Fernandez –Kelly: 1983, Hayzer:1982, Khoo:1984 ). It has been recognized that women are no longer the mere flaccid movers who followed the household head (Fawcett et al:1984, Rao :1986).Among the economically backward communities there is a growing trend of sending daughters to cities to work as domestic servants (Arizpe :1981, Gaonkar et.al: 1998 ). At young age (ranging from 12-14 years) girls turn out to be economically independent, living on their own in the cities and sending remittances home. This kind of process has been described by Veena Thadani and Michael Todaro (1984) as 'autonomous female migration'.

The gender distribution among migrants at present is convincingly reasonable, with nearly 50 percent of the world migrant population today being female, although the increase has been large in the developed world. Research studies on migration often end up utilizing models of migration based on the experience of men. Women even if considered are treated as dependents and their contributions are ignored (U.N.2005). Internal migration is a mechanism which redistributes the population of a country, area or place. Effects of such population redistribution are beneficial as well as harmful depending on the nature of redistribution. This paper focuses on the causes and consequences of female migration, problems faced by migrant female workers and the strength of their unions to fight their work related problems.

The paper is based on both primary and secondary data. Primary data is collected from extensive field work in the state of Goa with the help of structured interview schedules. Migrant women are employed in almost all types of jobs in Goa comprising both the formal and informal sectors. This study covers two types of migrant women workers in the informal sector, namely domestic maids and fisherwomen. In the North Goa district Panjim and Mapusa towns are covered while in the south Goa district Vasco-da-Gama and Margao are selected for collecting the primary data. In each of these towns 25 domestic maids and 25 fisherwomen have been interviewed to obtain the required data. In all 200 samples have been selected for the purpose of this study. The schedules cover questions about causes and effects of women migration, their position, adjustment problems, problem solving mechanisms and other needed aspects of women migrants. The secondary data has been gathered through information from books, journals, magazines, newspapers and internet documents. Data Analysis is undertaken by using the SPSS package.

The research found that migrants have come to Goa in search of employment from backward talukas of neighbouring states like Karnataka, Maharastra, Andhra Pradesh etc. and also from other relatively backward states such as Bihar,Orissa, etc. The migrants have mainly come from the relatively backward states to earn their livelihood. Nearly 60 percent women migrated after getting married along with their spouses who had shifted to Goa in search of Jobs as they were either casual workers or were paid low in their native places.

The migrant sample women are the primary or equal earners, male employment often being irregular and uncertain. Their earnings may be low but crucial for family survival. The
domestic workers get paid in ‘kind’ as well, which helps to combat malnutrition. As the supply of domestic workers is less than the demand for them, the domestic workers enjoy a strong bargaining power. Fisherwomen seem to be better off when compared with the domestic workers in terms of income earning. However, they face a lot of adjustment problems such as housing, insecurity of tenancy, hatredness and abuses from the local residents etc. The migrant workers form their unions informally whenever some common problem comes their way. Once the problem is solved the union ceases to exist.

There is a strong need for specific channels to achieve socio-economic and political empowerment of migrant women. There is also a need for a policy aiming at empowering migrants which would reduce their socio-economic and legal insecurities through an institutional set-up that is based upon a comprehensive rights-based approach. It is vital to link rights-based with development approaches, to highlight that migrant in general and migrant women in specific have rights as individuals and agents of development.
Ethiopian Women Migrating to the Middle East

As the result of globalization and other complicated economic, political and social factors (which are described by some as pulling and pushing factors) millions of women have been migrating from Asia countries to rich countries in the Middle East and Europe in the last two decades mainly in search of jobs. Migration of women to these countries continue to be a critical issue as the number is likely to stay high since labour market demand for women migrants in these labour-importing countries is often more stable than that for men. The issue is becoming pressing since international demand is increasing for childcare and care for the sick and the elderly, and most often the demand is not being satisfied through nationals. Besides, with the oil boom and the increase of wealth, it became possible for nearly all families to hire a domestic helper. Employing domestic workers became a status symbol, a means to acquire a higher social status and prestige. Furthermore, the demand for foreign employees is compounded by the recent social phenomena that places household work within a so-called "culture of shame", whereby people in these countries are not willing to perform such work.

Various reports on human rights called the plight of the domestic worker in these countries equivalent to indentured servitude. These reports stated that women suffer from lack of minimum wages, failure in enforcement of the Labour Law, and customs or traditions, which contribute to discrimination against women and migrant workers. There has also been continuing reports of domestic workers being sexually abused by male employers and male co-workers. In another instance migrant domestic workers are not just "victims of globalization" but that the power dynamics involved in paid domestic labour are complex and multidimensional. Instead of only pointing to oppression and inequality, many studies underline that women working as domestics also have agency and may employ various strategies to deal with the power inequalities inherent to paid domestic labour. Unfortunately, a more nuanced perspective has not yet been employed to the study of migrant domestic workers in the Middle East.

Ethiopia that is located in Northeastern part of Africa, is one of the most populated country in Africa with the population of 74 million inhabitants of which women and girls account about 49.5% of the total population (Population and Housing Censes 2007). The dramatic events that characterize Ethiopia’s modern history, with tremendous social and political turmoil, recurrent famines, economic crises, warfare and repression have had a large impact on people’s migration movements. Hence, the country is challenged by different migration patterns and dynamics, which have significant political and socio-economic ramifications for the country. In another hand Ethiopia has one of the highest African Diaspora populations, which undoubtedly affects the government’s sustainable development and poverty reduction programs.

As described above quite a number of studies and researches were undertaken regarding the migration of women and it has been getting greater attention. However, not much is known about the large flux of women migrating from Ethiopia to Middle East countries, especially to Lebanon, Saudi Arabia and to other Gulf States in search of better future and to work as domestics in the last one decade. But even a poor country such as Yemen attracts many female Ethiopian migrants who take up paid domestic work.

This paper tries to explore the gender dimensions of the migration of Ethiopian women to the Middle East and it will make brief assessment on the role of Civil Society organizations in Ethiopia - in preventing trafficking in human beings to the Middle East; raising public awareness on legal issues related to traveling and overseas employment, supporting repatriated and deported women from the Middle East; capacity building of concerned government organization to involve in the prevention of trafficking; etc.

Methodology

§ Desktop research: Desktop literature review on gender and migration focusing on women migrating to the Middle East countries in general
and those of women who are migrating from Ethiopia in particular. Various books, research papers, documents, etc. will be referred to understand the gender perspective of this migration;

§ **Case studies**: The case of some 20 women who used to work in one of the Middle East countries will be considered. Structured interview questions will be prepared for interview and their response will be summarized.

§ **Visiting some NGOs**: Representative sample CSOs will be identified and their cases will be considered. At least the case of 5 CSOs who are working in the area of gender and migration will be studied. Information are collected through personal observation; reviewing reports/other documents and interviews with concerned staff of sample CSOs;

- **Interview and Discussion**: with researchers, heads of CSOs, program/project staff of Northern NGOs; representatives of Government organizations which have good knowledge of gender and migration or work in the area.

Even though the paper will consider the case of Ethiopians migrating to the Middle East, it will be relevant to an international audience, as their case have a number of similarities with other migrants in the South. Gender and migration has been a greater concern to the general public.
Reflection on Gender, Migration and Care in Japan

The research aims to address the issue of influx of Southeast Asian care workers to Japan under the Economic Partnership Agreement (EPA) and position this new flow within the historical context of women migrants in Japan. It aims to address how the migrant care workers will be/should be incorporated into the care regime and problematize the ways in which the concept of ‘care’ has been constructed within the discursive space through the interplay of ethnicity and gender.

Recent discussion on gender and migration has been underpinned by two dynamics: feminization of migration and globalization of reproductive labor (Erenreich & Hochschild, 2002). Migrant women share significant portion of the labor force in Europe and USA, undertaking domestic work, care work and service work. In the Asian region, Southeast Asian women are employed as domestic helpers and caregivers in large numbers in countries like Singapore, Taiwan or Hong Kong thus allowing the local women to participate in the labor force (Constable, 2007, Cheng, 2006, Anggraeni, 2006). Interestingly, Korea and Japan seems to be an exception in not admitting migrant women to undertake domestic work and care work until very recently. The conventional models of migration tend to look for universal patterns and general theories rather than revealing localizing processes that explain greater variations in migration patterns (Douglass, 2000). While the migration streams are both the reflections of structural conditions in the capitalist economy and individual decision of migrants, it is equally important to recognize that gender differences in migration are the outcome of different gender roles that has been constructed in determining which occupations male and female are likely to enter (Douglass, ibid).

The entering of migrant women who work in Japanese sex and entertainment industry started in late 1970s. Douglass points out that “Japan appears to be the only country in the world for which the vast majority of women have been legally and illegally recruited for a single purpose: sexual service” (Douglass, ibid: 92). While it is wrong to consider all the migrant women who are working as ‘entertainers’ to be equivalent to ‘prostitutes’, the ways in which migrant women in Japan have been constructed renders particular stereotype to see them in the racialized and sexualized gaze that hinder their accommodation and integration as full citizens (Piper, 2002). The civil society has been actively responding to the legal, economic and socio-cultural issues that the migrants are facing, trying to strengthen democracy and promoting social inclusion and respect towards diversity (Shipper, 2008, Roberts, 2000). However, Japan has yet to achieve global human rights standards that includes the migrants (Piper, ibid).

While the state failed to provide protective measures to the migrant women who are often in a vulnerable position, the recent establishment of Economic Partnership Agreement (EPA) allowed the entering of Southeast Asian care workers to Japan as part of the bilateral negotiations. Unlike many other developed countries, this is the first time for most of the Japanese hospitals and nursing homes to employ migrant care workers. The first batch of Indonesian care workers arrived in August 2008 and the first batch of Filipino care workers arrived in May 2009. After six months language training, they are placed in hospitals and nursing homes and conditioned to pass the national exam within a limited period of time.

Although the migration of care workers did not take place as an outcome of an immigration policy, the drastic demographic change with low fertility rate and super aging society made it plausible to imagine the future of the Japanese elderly to be cared by the Southeast Asian care workers. However, in a country which desires to believe in its ‘homogeneity’ the question of accommodation and integration of migrant workers particularly migrant women from Southeast Asia with a negative connotation from the past remains a big challenge (Ogawa, 2009).

The research examines the historical context of inclusion and exclusion of migrant women by the state and civil society and look into the ways in which the migrant care workers will be/should be incorporated into the Japanese care regime. Secondly, it address how the concept of care has been constructed as a gendered notion relegating the responsibility from daughter, daughter-in-law, wife and its possible shift to a migrant women.
Although, the migration of care workers may look different from the previous forms of migration of entertainers in terms of 1) state involvement, 2) Japanese language training, and 3) continuous support from the hospitals and nursing homes, it is based on the same gender roles within the society defining the role of men and women. In our quantitative research, among the Filipino nurses and caregivers who arrived in Japan in May 2009, 88.9% are women, 41.5% are married and 44.8% have child(ren). This implies that Japan has been incorporated as part of the Global Care Chain (GCC) which can be defined as ‘a series of personal links between people across the globe based on the paid or unpaid work of caring’ (Hochschild, 2000:131). It implies the transfer of care work which takes place when the women from the South migrate to take up the reproductive work for women in the North, while leaving the care in the South to more disadvantaged women often from the rural area finally resulting in care crisis at the bottom of the ladder. Among the migrants who came to Japan to work as nurses and caregivers, there are more women than men implying the gender construction of care work. By applying the GCC, the research will use both quantitative and qualitative method to examine how the work of care has been constructed through the interplay of gender and ethnicity in Japan.

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Moving Beyond the Model Minority: the realities of gender issues in Asian immigrant populations in America

Since the sixties with decolonization in Asia and Africa a very different group of immigrants have been coming to the West. The new color demographics have created the myth of the Model Minority. Caught under the pressures of immigration trauma and coming to terms with their trans-national identity surrounded by a very alien dominant culture these immigrants are finding that some of the unseen casualties are gender relations, causing increased and unacknowledged family violence, mental health concerns and psychosocial tensions that negatively affect traditional family systems.

This paper focuses on domestic violence and the resulting impact on the family and how over the last few decades social agencies have risen to address these challenges of cross-cultural adaptation particularly in the United States. The dramatic changes in accepted social roles as well as other factors that contribute to these upheavals have been addressed differently in various communities. To ascertain the extent of these concerns, New Visions, a broad based initiative from the School of Social Work at University of Michigan was launched. It is the first study with very wide parameters to understand and examine as well as help plan educational and training needs within these communities to address gender violence through culturally sensitive means.

Women from different backgrounds, homemakers, activists, entrepreneurs as well as professional social workers and psychologists; many of them trans-nationals have been involved in administering the biggest research project of its kind so far. Currently the study includes families from Korea as well as the Indian sub-continent to help develop programs that would be suitable for their respective groups with the intention of expanding it to cover other Asian immigrant communities.

By using resources within the community but also engaging avenues available in the land of adoption these trans-national women have joined together to build cross-cultural approaches to combat the social problem of gender violence. Asian immigrant communities are often collectively labeled “model minority” and deprived of adequate social resources, thus not only do these communities create their own mythology but the misconceptions are further reinforced by the pervasive denial that persists in the dominant culture.

This paper looks at the work done by New Visions in the Korean and Indian sub-continental communities, where stereotypes like 'False Belief' that Koreans have a propensity towards violence or that in Indian families such tensions are non-existent. The extensive survey has identified that amongst these recent immigrants—the stress of this traumatic experience makes these women even more vulnerable. Often their social contact to the mainstream community is limited, The Model, successful Minority Myth creates its own stigma, the small family owned businesses—long working hours, resulting in great stress create further pressures. Amongst the Barriers that women face are:

i. Expectation that pain will be tolerated

ii. Fear

iii. Children—protecting them paramount

iv. Economic stability

v. Community censure

vi. Divorce stigma

vii. Community alienation

viii. Ethnocentrism

ix. Language limitations
x. Immigration status

xi. Mistrust of law

xii. Humiliation

xiii. Lack of community/social resources

Some of the findings of New Visions are: a) Need for culturally sensitive services  
b) Education and outreach c) Research d) Bilingual staff

New Visions may have been the pioneer in formally organizing this data but it is not alone. In doing this significant work of identifying and clarifying needs there have been smaller, more service oriented organizations that have arisen in different parts of the United States. This paper also reviews the work of nearly twenty-five agencies across the country that have been created to meet the needs of their particular communities by engaging the intra-community resources but also building liaisons with main-stream, dominant groups.

Many of their methods are groundbreaking psycho-social interventions that may go against the boundaries set by the dominant culture. But these organizations have taken the challenge to build bridges that remove the barriers and build bridges that help these new residents to create a home away from home. In one more way these community based programs draw on the strengths of the model minority myth to demonstrate that new paradigms can be invented.