

Research and Travel Sabbatical Leave Report
Spring Semester, 1993

*Girlhoods in Southeast Asia: The Philippines, Thailand and
Vietnam*

Submitted to the Board of Trustees of Mt. San Antonio College
by Norma Fain Pratt, Ph. D.
September, 1993

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**SABBATICAL
APPLICATION DOCUMENTS**

PURPOSE AND GOALS OF THE TRAVEL/RESEARCH SABBATICAL

1. To gain new information on the life conditions and status of female children in The Philippines, Thailand and Vietnam. To investigate the extend of gender awareness by Southeast Asian public and private agencies in regard to the educational, health, and other human rights of girl children.

2. To collect research materials including photographs, interviews, periodicals and other primary documents in order to give public lectures and to write a book on female childhoods in the above Southeast Asian countries.

3. To organize research materials so that it can be used for teaching in Mt. San Antonio College World Civilization and Women's History courses.

4. To offer to share the new information and my interpretations with educators, students and human rights activists.

Norma Fain Pratt, Ph. D.
History Department
Mt. San Antonio College

APPLICATION FOR SABBATICAL LEAVE
PROJECT PROPOSAL

A. Description of the Nature of the Activities
Research and Travel Project: "Female Childhood in Southeast Asia"

During the summers for the last three years, I have been traveling to Southeast Asia where I have begun a study of female childhood, social environments and education. My work has been primarily in Indonesia and in Thailand. In those two countries I have initiated academic relationships with college teachers and community health and educational professionals. For my Sabbatical Project I wish to return to Indonesia and Thailand; to continue research there - through the Gandhian Ashram in Bali, Indonesia and through the Women and Youth Studies Programme at Thommasat University in Bangkok and the Institute of Public Health at Khon Khaen University, Khon Khaen.

B. Proposed research design/methods:

My research includes consulting experts in the field of women's health and education; using local libraries; interviewing children and observing the daily programs in their actual setting. I intend to spend the last month of the sabbatical organizing the research materials from this trip and beginning to write a book or

extended paper.

Included please find a paper I presented at York University in Toronto, Canada on "Perspectives On Thai Childhood: The Social and Economic Environment and the Quality of Life" in October 1991, sponsored by the MSAC staff development program. This outline develops briefly the direction of my work on women in Southeast Asia.

C. Time Line and Itinerary

I am requesting a Sabbatical for Spring semester, from January 1993 to May 1993. I intend to spend:

- I. January and February in Indonesia at Candi Dasa Bali and at the University of Gadjah Mahda in Yogyakarta, Java.
- II. March and April in Thailand at Thommasat University in Bangkok and University of Khon Khaen in the city of Khon Khaen in northeastern Thailand.
- III. May in Los Angeles

D. The Value and Benefit of the Sabbatical:

My research in Southeast Asia serves the MSAC History Department's program and myself in several ways. First, as a teacher of women's history I am expanding and deepening my knowledege of women's lives in order to understand the condition of women from a comparative point of view.

Secondly, as a teacher of Western Civilization, I am developing

a more global perspective which I can impart to my students. I am also interested in drawing up a course on World History, which is in keeping with our college's concern with cultural diversity. By spending time in Southeast Asia and learning the culture from the inside, I am able to enrich my course and be a resource to the college when they decide to develop a World History course.

Lastly, we, at MSAC, have a growing number of Asian students at our campus. It is important that our faculty understand their cultures in order to meet the needs of the student body.

From : Dr. Norma Fain Pratt

To: Dean Steve Runnebohm, Humanities and Social Sciences
Mt. San Antonio College, Sabbatical Committee

Date: February 1993

Re: Revisions in N. F. Pratt's Sabbatical Research/Travel Itinerary
"Female Childhoods in Southeast Asia"

When I designed my sabbatical project for the Fall semester 1993 last Spring 1992 I had only the outlines of what I wanted to do and where I wanted to go. By the end of December 1992, as I was concretizing my plans, I realized I would have to revise my stated schedule in keeping with the way the project is actually evolving.

(a) I need more time to do research in U.S. libraries and have consultations with scholars, journalists and institutions in the United States than I had anticipated.

(b) I need more time to arrange for field work in Southeast Asia. I have added the Philippines to my research project. It has taken longer than anticipated for me to arrange for research trips to Vietnam, Thailand and the Philippines with educational groups.

(c) Special opportunities to connect with groups and institutions in the United States who are working on female childhood problems have arisen for the months of January and February. I have been meeting with the Thai-American Foundation; the L.A. Times; American Friends Service Committee

and World Vision.

The new Research Itinerary is as follows:

January-February	Research in United States
March	Philippines
April	Thailand
May	Vietnam

Included is a new statement of my research proposal--*Inside Out: Girlhoods in Southeast Asia*. I will be using the above sabbatical time as well as my 1993 summer vacation on the research and travel aspect of the book. I plan to write the book when I am back in the United States 1993-1995.

Inside Out: Girlhoods In Southeast Asia

Sabbatical *Project Proposal January-May 1993*

Mt. San Antonio College

In 1991 UNICEF published a pamphlet, "The Girl Child: Investment In The Future" detailing the ideas proposed at the World Summit for Children, held in September 1990. The Summit singled out with urgency the situation of the girl child and called for support for her full and equitable development. This, they said, "is an indispensable step toward achieving equality for women."

My research-writing project, *Inside Out: Girlhoods in Southeast Asia* is one response to this urgent situation. Since 1988 I have visited Southeast Asia three times. Now with a sabbatical leave from Mt. San Antonio College, I plan to re-visit four Southeast Asian countries between March and July 1993: The Philippines (for the first time), Thailand, and Vietnam. From these travels, I intend to write a book, that is, create a place where Southeast Asian girls can tell their stories about growing up and encountering the domestic society and the world outside their homes.

While in each of these countries, the book constructs a general

sense of the issues and problems of female childhood, primarily, I want to focus attention on girls who find themselves in the status of the "outsider." In the Philippines, for instance, we meet with girls who are "internal refugees," living in special camps because of political terror; in Thailand the subjects are female child prostitutes; in Vietnam they are children with health problems and in Indonesia I seek to understand girls whose lives are uprooted because their families are in transition from village to urban life, moving from an ancient culture into a modern one. Under all these so-called abnormal circumstances, family relations, personal identity, health, education, legal status, poverty, labor and exploitation take on special meanings for these girls.

I hope that the information gathered in *Inside Out* and the experiences to be described here will suggest to international women's rights activists, educators, and community/health workers new ways to deal with Southeast Asian girlhood.

**SABBATICAL
REPORT**

SABBATICAL REPORT

My Sabbatical in The Philippines, Thailand and Vietnam, focused on following aspects of girlhood:

(1) what Southeast Asian scholars are doing in the research field of girlhood

(2) collection of social scientific data on girlhood

(3) observing the extent to which Southeast Asian countries have become aware of girl-related issues--government agencies, non-government organizations and women's organizations

(4) to discover special crisis areas that is, special problems in girlhood in particular countries .

(5) wherever possible to speak with girls about their own experiences.

I did not travel to Southeast Asia as a representative of a so-called Developed Nation to teach the Developing World about proper gender roles or how to solve social un-ease. I did share with people I met the fact that in the United States we have many problems related to the treatment of girls. For instance, ideologically there is still controversy over what the

proper role of women ought to be and therefore the values taught in our schools does not always incorporate gender awareness. Economically, we have thousands of female streetchildren due to the depression and homelessness. There is child abuse in nursery schools and at home including sexual abuse. Teen-age pregnancy and school drop-outs are prevalent and there is racial minority discrimination which has a strong impact on growing up female.

In a positive way, I shared with Southeast Asians the fact that in the United States we do have a growing body of research on the realities of girlhood in the United States and there is also a lively theoretical debate on questions of the socialization of the sexes in youth.

THE PHILIPPINES

During my sabbatical in The Philippines (Manila, the Cordilleras and the island of Negros), under the direction of Gabriela, a feminist organization, I made the following investigations and observations.

The Philippines is a country with a Roman Catholic majority and a Muslim minority. It was colonized by the Spanish and then by the United States. In a significant sense, there is little evidence of an indigenous culture; there is a loss of "traditional" Philippine culture observable in

their architecture, food and the mass media. Urban Manila is a city of twelve million people where "brown outs" occur every day. The urban squalor is horrendous. I explored Manila under the tutelage of *Gabriela*, a strong, active grass roots women's coalition organization.

What is the impact of urban poverty on girls? In Manila there is a increasing number of homeless, street children child prostitutes and child laborers. AIDS casualties among children is rising despite the fact that the United States has begun dismantling its naval bases.

In the rural areas I visited Negros Occidental and The Cordillera mountains. In the countryside there is intense poverty, poor educational and medical facilities; a displaced peasantry living as tenants or squatters on the land; violence in the countryside--so, called *low intensity warfare*.

What is the impact of these factors on girls in the countryside? There is military violence--rape and seduction which is random and unpredictable. There is fear and psychological trauma. Organizations like the Crisis Rehabilitation Center attempt to help victims deal with psychological problems.

In the Philippines, women's organizations play a significant role in attempts to ameliorate the enormous difficulties. The most vocal and

active is Gabriela, an umbrella coalition which grew out of the anti-Marcos struggles, legalized during Aquino's time. Gabriela adopted a role of educational advocate for women and children. Originally composed of educated middle class women, Gabriela moved toward a working class orientation in the recent past. The organization has the following programs (and more):

1. A research center which has just begun to gather materials on Philippine girls.
2. Women's Crisis center where cases of incest have been investigated.
3. A legal office from which lobbying for new laws in the Parliament are a major concern. For example, Gabriela advocates "choice" in this Catholic country.
4. They publish a feminist journal, Layla. The director/editor of the magazine is Sister Maryjohn, also the President of Gabriela and Dean of an exclusive women's college in Manila. Under her supervision several theoretical feminist books have been published; international conferences have been held and she has encouraged the creation of a new history of the Philippines which introduces Philippine women into the public school curriculum.

Gabriela has pioneered an interest in the rights of indigenous

women. The first International Conference of Asian Indigenous Women was held this Spring 1993 at Baguio. There was a sharing of concerns about preserving "traditional" ways of life as well as of empowering women. Philippine women are taking the lead on an international scale.

Also, there is a growing Children's Rights movement in The Philippines. Salilahi, a coalition of children's rights groups, is the major organization. It is directed by educated women and has a high awareness of girl's issues. They do legal lobbying and have developed a children's involvement through child rights classes; parades; children's lobbying in front of Parliament.

My estimation of the situation for girls in the Philippines includes the following (1) There is a growing consciousness of girl's in society on the part of the non-government agencies (NGOs). (2) The government is presenting a "feminist face" even on television where female college professors contradict talk show hosts on questions of gender equity. (3) There is an increasing vocal women's participation in education and in governmental affairs. (4) When I interviewed a twelve year old streetgirl at the Streetchild Center in Quezon City, she told me she is participating in classes on children's rights. When I asked her if she wanted to marry, she said: "Only if I am equal to my husband." I asked her what she dreams

about. She said: "I don't dream. I am a realist and I plan to become a lawyer in order to bring about just laws."

THAILAND

Unlike the poor economic situation in The Philippines, Thailand is considered one of the "New Industrial Countries" of Southeast Asia. It does have observable great new wealth as well as observable serious social problems. To begin with, peasants are selling their rural farms to land speculators and are moving into the cities, particularly Bangkok, in droves. The ensuing social problems are dealt with by a highly complex system of social agencies (who do not always work well together). The private NGOs believe that the government agencies exclude them from real decision making. But the two camps are now in the process of building community.

All kinds of laws are passed by the Thai government dealing with protecting children against prostitution, child labor, child abuse etc. The major criticism is that the government is duplicitous and does not enforce the laws it promulgates. In fact it is believed that exploitation of girl children is part and parcel of government "development," especially the Tourist Trade which encourages child prostitution and exploitation of child labor in the export industries.

Furthermore, there is criticism that Thai Buddhist society supports the de-valuation of females. That, in fact, Buddhist monasteries are funded by prostitution indirectly. When girls are sold, their parents give offerings to the pagoda.

I worked with several NGOs in Thailand: The Foundation For Children; The Center For Child Development; ECPAT (End Child Prostitution in Asian Tourism). The crisis issue in Thailand is girl (and boy) child prostitution. Eight hundred thousand girls under sixteen are prostituted (of an estimated two million prostituted population). Some of the factors contributing to this severe problem include:

(1) Fathers (although mothers are always blamed in the media) sell their daughters. This happens mainly in the Northeast Provinces: the ethnic hilltribe girls from the Akha, the Lau and the Hmong. In Northeastern Chiang Mai, a study in elementary school (published in the Bangkok Post) quoted twelve year old girls as "wanting to go into prostitution rather than go on to high school." Individuals working with these girls blame their ambitions on "the crisis of consumerism and live todayism." Everyone desires material things.

Girls are coming on their own or taken by procurers from neighboring countries into Thailand for purposes of prostitution--from Burma or

China. I interviewed a nineteen year old girl prostitute from Yunnan Province (China) who related a hair raising tale of being kidnapped and forced into prostitution and slavery.

Because of prostitution there is a precipitous rise in the incidences of HIV positive and AIDs. I interviewed a seventeen year old ex-prostitute who had been a prostitute since the age of twelve. She lived in a small fishing village. The Thais use young prostitutes, not only for the tourist or foreign sex trade from the U.S., Japan, and Germany but for local consumption.

There is also a significant child labor problem. Girls from the provinces come into Bangkok where they are met at the railroad station by job agents. The girls sign contracts which virtually enslave them to employers of small Bangkok factories where they live in secluded situations and are forced sometime to work fifteen hours a day, seven days a week.

The Thai social analyst have a highly sophisticated research impulse. Samphasit Koonphrakorn, the Director of The Foundation for Children, makes these two trenchant points:

(1) The Thai government and big business view children as resources, to be used as yet poorly, and not as human beings. (2) There is a real lack of

understanding about the dynamics of child development even among Thai educators.

Yet, there is a growing middle class in Thailand, typified by the two daughters of my Thai friend Amporn from Ayuddayah. Bee and Bo, are pre-teens who are going to private school, study foreign languages, have a T.V., love Western music and are aware of feminist issues of female equality.

VIETNAM

What is the situation in Vietnam for the girl child?

In 1991 I travelled to Vietnam for the first time. At that time I learned about the long history of women in Vietnam--their struggle against the French and then the war with the United States. I was taken to the Women's Museum; learned about the eleven million member Women's Union and the forty five year old women's newspaper. It was brought home to me that, at least ideologically, women in Vietnam possessed a tradition of equality. While I was in Vietnam I could also observe the extreme poverty; the hard work women did and when I asked people about the benefits of "renovation" for women, no concrete answers were forthcoming.

On my present sabbatical research travels, looking at questions

related to the girl child in Vietnam, I began to come into touch with problem areas. Professor Tuyet, an anthropologist and Director of the Research Centre For Gender, Family and Environment in Development, arranged an ambitious program of research for me. In Ho Chi Minh City, under the supervision of Dr. Vo Hung I visited a school and workshop for streetchildren. Also I visited the director of a children's hospital and the University Medical School. In Hanoi, I worked with Professor Le Thi Nham Tuyet. She arranged for me to have a series of meetings with academics and media people. I met with: Sociologists, Hoang Ba Thinh, on the topic "The Situation of Girls in Vietnam"; Humanities Lecturer at the Hanoi Pedagogical University, La Nham Thin, on the subject of "On Government Policy on Girls"; Dr. Tran Thi Bien, St. Paul's Pediatric Hospital, on the subject of children's health; Dr. Le Thi Quy, Center For Women's Studies, on the subject of streetchildren, and Nguyen Vo Le Ha, the editor of a woman's newspaper. I also visited the Dong Do School, the first private high school in Hanoi and I went on a field trip to Ha Tay Province where I discussed girls and rural health issues with representatives from the Women's Union. We visited the Rehabilitation Center for Disabled Children.

Scholars in Vietnam are well on their way toward understanding the

understanding about the dynamics of child development even among Thai educators.

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domestic work often makes mothers unwilling to train their daughters in domestic skills (which are fading out). (g) Migrating to the city is an alternative for a girl but it is likely to be dangerous. There is an increasing number of female streetchildren, seasonal or professional, alone or with their families. Girls are hired as maids or shop workers at very low wages and long hours. Girls in cities receive no formal education which means they cannot find gainful employment. And, now, there is the growing lure of prostitution.

The plight of the Girl Child is entering into the awareness of Vietnam. For example, Vietnam was the first Asian country to sign the UN Convention on the Rights of the Child. Also, the government has promulgated its own two children's rights laws, "On the Protection, Care and Education of Children." There is a wide range of media coverage on the problems of girl children which run articles on such topics as prostitution and streetchildren and there has been much international communication between the Vietnamese government agencies and Vietnamese NGOs and international NGOs like Redd Barn, ECPAT, UNICEF and the American Friends Service Committee.

Vietnam is at a crossroads. How will Vietnamese reconcile traditions of female equality with deeply embedded ideas of female

inferiority? I was told by one of my lecturers that Vietnam needs to move away from the ideals of the West back to Confucianism where girls are taught female behavioral standards centered in the family---household domestic work in the kitchen; needlework; how to make herself more beautiful for her husband; politeness and virtue. Yet, the underpinnings of Confucianism is patriarchal....a place where girls were meant to be invisible and held to be inferior. Perhaps the new Confucianism will select the best qualities from that system and discard the rest.

A girl in the Dong Do private high school asked me if I thought girls ought not to stop wearing the traditional Vietnamese long dresses to school as a uniform. The sound of her voice told me she thought these uniforms were terribly old fashioned. I said Vietnam was one of the few countries in Asia where girls had a chance to wear traditional clothes. This response did not please her.

Vietnam is at a crossroads in its economic development. Rural development should mean helping women and girls improve their conditions in the countryside. It should mean protection for working girls and education for them in a realistic market situation. How long can girls embroider while computers and telecommunication systems become the jobs which pay a living wage?

CONCLUSION

In the process of over four months of research and travel to investigate the subject of girlhoods in Southeast Asia I realized several significant aspects of my subject:

1. Although girlhood is an area that has not been thoroughly investigated in these countries, there is a new sensibility at work on the issue of gender, gender differences and gender oriented projects. International networks and organizations are in the process of being formed to deal with these issues on the international level.
2. Patterns of social development and ways of looking at girlhood are integrally related to family organization, religious belief, cultural ideals and economic development. Girlhood is part of this complex fabric.
3. While it is necessary to examine girlhood in its specific national, class and cultural context and it is important not to superimpose one's own belief system on what is being observed, however it is equally valid to develop a set of human rights ideals which can be applied to girls in all circumstances.

Research Schedule in the Philippines March 11-29, 1993

This research has been arranged and guided by Gabriela: A national women's coalition of organizations.

March 11-17 Manila. Visits to:

Street Children and Child Worker's Center in Quezon City

Women's Crisis Center

Salinlahi, Children's Rights coalition

Children's Rehabilitation Center

March 17-21 Baguio, in The Cordillera under the auspices of the Cordillera Women's Research and Education Center. Exposure tour

March 23-March 26 Bacolod, Negros under the auspices of the Negros Women's organizations. Exposure Tour

March 27 Return to Manila

Interview with American Friends Service Committee representative, Dr. Tess Burgos

RESEARCH SCHEDULE IN THAILAND March 29-May 27, 1993

Bangkok

Monday March 29-Thursday, April 8

Monday, March 29

Evening:

Conversation at the M.P. Villa Hotel with Indai Sajor, Gabriela representative to the NGO Regional Conference-Preparatory meeting to the Asian governments preparatory meeting to the Second World Conference on Human Rights. About inclusion of women's rights and children's rights into the statements of the NGO and the Asian government Human Rights platforms.

Tuesday, March 30

Reading press releases and reports about the Conferences (see clippings in Sabbatical Logbook)

Wednesday, March 31

Morning:

Visit to Chulalongkorn University library and bookstore. Collecting materials on women and children in development in Thailand.

Afternoon:

At M. P. Villa Hotel Conversation with Tita Lubi, Gabriela, about the exposure/research trip in the Philippines; Tita's experiences working with women and children in the Philippines; her experiences in prison; and discussion of the activities of NGOs in the Philippines.

Thursday, April 1

Morning:

At Foundation For Children. Conversation and interview with Samphasit Koompraphant, Director of Child Rights Programs

Friday, April 2

Evening:

Meeting with American Friends Service Committee, Quaker International Affairs Program Asia Director David Elder and Asia staff Barbara Bird and Donna Anderton at the AFSC Office on Sukhumvit. Discussion of plans for a Children's Rights Conference in Los Angeles next year.

Saturday, April 3

Morning:

Visit to the Center For the Protection of Children's Rights planned with Nalana. Trip to interview child prostitutes in a rehabilitation home.

Sunday, April 4

Morning:

Visit to the Meditation Center at Wat Mahathat (A very old monastery, Wat Mahathat is a national centre for the Mahanikai monastic sect and houses one of Bangkok's two Buddhist universities, Mahathat Rajavidyalaya. It is right across the street from Wat Phra Kaew, on the west side of Sanam Luang).

Monday, April 5

Morning:

Visit to the office of the magazine, *Child Workers in Asia*. Interviewed the editor, Panudda Boonpala. Collected data on child workers and on the child workers's movement in Thailand, the Philippines, and Indonesia.

Tuesday, April 6

National Holiday--Chakri Day--commemorating the present dynasty

Evening: 6 p.m.-9 p.m. - Theravadian meditation practise with a teacher. Questions on the girl-child. At Wat Mahathat.

Wednesday, April 7

Morning:

World Vision (Suppanimit Foundation, 381-0944, Colleen Harbison)
Bunsit picks me up at Guest House at 8:30 a.m. to go to their Emergency Home One and then to the Railroad Station. Program on girl-child

Afternoon:

1:30 p.m. Interview with Somchai Kusalacitto, Dean of the Humanities, Mahachula Buddhist University at Wat Mahathat (cancel)

Evening: Foreign Correspondents of Thailand, AFSC lecture on conditions in Laos. Dusit Thani Hotel

Thursday, April 8-Wednesday April 14

Visit to Chiang Mai : Songkran Festival, at Riverview Lodge Guest House
Trip to Karen villages with Nippon and Yeruhem Rotstein and to Lamphun

and Lampang (met Amporn at Center for Traditional Medicine-invited to Ayutthaya)

Thursday April 15-Sunday April 19

Visit Chiang Rai

Far East North Tour-Mr. Song to Akha village and to Yeo village

Population and Community Development Association

620/25 Thanalai Rd., Chiangmai 57000

Tel. 713410, 711475

Hilltribe Museum and Handicrafts-Norwegian volunteer curator:

Geir Andreassen, Baggerodot 37, 3100 Horten, Norway

[Two contacts:

Child Workers in Asia project on girls in textile factories

Telephone Tat Chai, project coordinator at home # (053) 339-403

and *Empower*, Jackie Pollack

136/3 Soi Butsarakam

Rachamanka Road, Chiang Mai]

Tuesday April 20

AFSC meeting with Barbara Bird and Donna Anderton at the Landmark at six thirty

Wednesday, April 21

Christine Fugate, film director, at Dusit Thani Hotel

Thursday, April 22

Ayutthaya, at the Sri Smai Hotel and then at the home of

Chomsurang Upathum High School English Teacher Amporn Nuangrit

20/6 Moo 4, U Thong Road

T.Pratoochai

Ayutthaya 13000

Phone: 035-241974

Tour of the Wats in Ayutthaya includes an interview with *mai chii* at Wat Yai.

Monday April 26 Bangkok

Morning:

Foundation For Children-interpretor, Tom, to Second Home For Child Labor,

at Kemporn's office (Center For Concern For Child Labor) 433-6292

Afternoon: 2 pm

Child Workers in Asia. Research (cancelled)

Tuesday April 27

Foundation For Children- Director Sanphasit

Wednesday April 28

Morning:

9 a.m. Naiyana at Center For The Protection of Children, near Wat DeeDua

Afternoon:

1 pm. Chulalongkorn University, Faculty of Law, Vistit Muntarbkorn, law professor on children's rights.

Thursday April 29-Friday April 30

Conference on Child Labor, sponsored by Child Labor in Thailand
Find an interpretor. Perhaps Thai Development Support Committee, a
British volunteer, Tele. 211-0906
FAX 211-7584

Monday, May 3-Saturday May 22

Trip to Vietnam

Sunday May 23-Wednesday May 26

Remaining days in Thailand

Thursday May 27

To Denpasar, Bali, Indonesia

Vietnam Itinerary: May 3-May 19, 1993

Research project in Vietnam sponsored by **Le Thi Nham Tuyet**, Professor of Socio-Anthropology, Director of the Research Centre For Gender, Family and Environment in Development. 32A Dien Bien Phu, Hanoi.

Ho Chi Minh City (Saigon) May 3-May 8, 1993

under the auspices of

Dr. Vo Hung, Professor of Human Ecology, Institute of Labor Protection, Occupational and Environmental Health, Ho Chi Minh City (Tel. 396998)

Tuesday, May 4, 1993:

The 15th May Training School
Public school for orphans and street children

Wednesday, May 5

Morning:

Lectures and discussion at the Institute of Labor Protection about the work and health status of girls in Ho Chi Minh City area

Afternoon:

Nguyen Quang Quyen, M.D., Head of Anatomy Department, Faculty of Medicine, Ho Chi Minh City

Thursday, May 6

Nguyen Thi Ngoc Phuong, M.D. at the Tu Du Obstetrical and Gynaecological Hospital

Friday, May 7

Norma Fain Pratt, lecture on "The Girl Child in Southeast Asia" at the Institute of Labor Protection, Ho Chi Minh City

Saturday May 8-Monday May 10

Trip to Central Vietnam:

Da Nang and Hoi An

Arrive in **Hanoi**

Residence: Communist Party Guest House

Schedule and budget planning meeting with Professor Tuyet and Prof. La Nham Thin, Research Centre for Gender, Family and the Environment In Development

Tuesday, May 11

Interview with Professor Tuyet on The Condition of Women's Studies in Vietnam and The Girl Child.

Meeting with Linda and David Blair, American Friends Service Committee
26 Lien Tri Street, Hanoi

Hanoi Water Puppets - Cultural event in the evening.

Wednesday, May 12

Interview with Sociologist Hoang Ba Thinh, Hanoi National University on
The Situation of Girls in Vietnam

Interview with La Nham Thin, Humanities, C.G.F.E.D., on Government Policy
Toward Children.

Evening: Visit to a Traditional Medicine Healer with Linda Blair

Thursday, May 13

Official visit to the Dong Do Private school

Afternoon interview with Tran Thi Bien, M.D. pediatrician at St. Paul
Hospital in Hanoi

Friday, May 14

Interview with Dr. Le Thi Quy, Director of the Women's Studies Center on
Social Problems and Girls in Vietnam

Saturday, May 15

Interview with Ms. Ha of the Women's Journal, newspaper

Sunday, May 16

All day trip to Ha Tay Province--girls in the rural areas

Monday, May 17

Norma Fain Pratt morning lecture on "Girlhoods in Southeast Asia" at the Center For Child Development under the auspices of C.G.F.E.D.

Afternoon visit to the Youth Union. Interview Chu Thi Xuyen, Director of the Center for Environment, Population, Education and Health

Tuesday, May 18

Evaluation and discussion of future plans with Professor Tuyet

Wednesday, May 19

Return from Hanoi to Bangkok

Sabbatical Research Design:

My research design in the Philippines, Thailand and Vietnam is divided into two section.

SECTION I:

All three countries share the research questions in Section I where I am interested in gathering statistical, social and cultural information on gender specific data about girls including:

- (a) education-female school enrollment, literacy, secondary schooling, programs
- (b) economic differentiations
- (c) death rates
- (d) attitudes toward girl children related to folk culture and religious ideas and religious education
- (e) legal status
- (f) female child labor in the home and outside-in rural and urban environments
- (g) street children and delinquency rates
- (h) sexuality-incest, abuses, child prostitution
- (i) early marriage
- (k) Amerasian girls
- (l) what kind of social services are there in which deal with the female

child? What kind of special centers exist and what are their programs?

(m) Are there libraries or archives where I can do research on this kind of information?

Section II

In Section II I focus on Special Problems for Girls in each individual country.

A. The Philippines

The special focus is to investigate female children as "internal refugees" in the Philippines. I plan visitations and interviews to tell the story of girls lives through their own eyes. Although the information is "academic," the real life experiences need to be closely connected to the authentic experiences of the individuals who have lived them. This means that in my research design I plan to:

(a) visit centers where girls live with or without their families

(b) meet girls in order to hear the story of their lives

(c) spend time with government workers, NGOs and other individuals involved in working with internal refugees.

(d) collection of statistical information on

(i) background information about the origins and development of centers and camps for internal refugees

- (2) information on the life circumstances of displaced persons
- (3) information on the actual programs of the Centers
- (4) information on special problems -- physical or psychological--
encountered by girls.

B. Thailand

The special focus is to investigate girl children as prostitutes in Thailand. My research design in this special area includes:

I. What are the general social and economic conditions in Thailand which permit maintain and encourage child prostitution?

(a) description of child prostitution -- What is a "child" prostitute?
Pre-puberty, puberty; incest; child labor.

(b) Who are the children?: statistics on gender; numbers;
age; ethnic distribution

(c) Where? rural and urban?

(d) Types: village prostitution; the street; bars; and International
sex tourism

(e) Who are the clients?

II. What are the the Home, the Workplace, the School, the Local and
National Government, the Court, and The Wat conditions which maintain

child prostitution?

- (1) general childhood patterns in Thailand:
- (2) the status of women and children in the family
- (3) impact of rural and urban poverty on children and impact of "modern" industrialization
- (4) social attitudes toward sexuality
- (5) AIDS and other medical problems
- (6) Thai government policy and legislation on prostitution
- (7) police and crime
- (8) religious attitudes: Buddhist policies and Christian policies

III. What are the Thai Solutions?

1. Government programs
2. Thai NGO programs: Agencies dealing with child protection
3. The Thai Press
4. University programs-Academic research
5. Buddhist programs

III. What are the International Efforts

1. United Nations

2. United States, Western European and ASEAN countries

3. International NGOs

IV. ANALYSIS

1. Interpretation of the causes of child prostitution and its persistence.

2. Evaluation of past strategies and methods to irradicate child prostitution.

3. Suggestions of new strategies and methods.

C. VIETNAM

The special focus in Vietnam is on the Female child and health

My research design is to:

I.

(a) to identify girl's health problems in Vietnam from infancy through adolescence

(b) to visit hospitals and other health centers where girls are being treated.

(c) to study programs designed to teach preventative medicine for girls.

(d) to study traditional Vietnamese medicine as it relates to female childhood and adolescence.

II.

Visits and interviews:

In order to tell the story of girl's lives through their own eyes. I plan to:

(a) meet girls in order to hear the story of their lives- both in rural and in urban areas

(b) spend time with doctors, government workers, and NGOs involved in working with female children

SABBATICAL VALUE TO MT. SAN ANTONIO COLLEGE

My sabbatical has value to Mt. San Antonio College for the following reasons:

My knowledge of the historical and sociological aspects of the Philippines, Thailand and Vietnam is shared with my students in my World Civilization courses and in my Women's History course. I have introduced units on Southeast Asian history in these courses. In my Women's History course, I have lectured on gender in Asia from a comparative point of view. With the growing numbers of Asian immigrant students, my knowledge of this aspect of society has made my courses more relevant to all the students.

For faculty enrichment, I am sharing my experiences, data, and photographs with other faculty members during Flex days as well as offering special lectures at the college, when invited.

As an historian and MSAC social science professor, I am involved in voluntary community service. The expertise I have gained during my sabbatical is at the service of the following educational non-profit

community organizations: Southwest Region, American Friends Service Committee; the Los Angeles Chapter of the United Nations Association; the United Nation's Women's organization, UNIFEM and the American Association of University Women.

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NATIONAL UNIVERSITY OF SINGAPORE

DEPARTMENT OF SOCIOLOGY

Telephone : 7756666
Telex : UNISPO RS 33943
Telefax : 65-7779579
DID : 7723821/22



10 Kent Ridge Crescent
Singapore 0511

Ref:

21 January 1993

Professor Norma Fain Pratt
395 East Palm Street
Altadena
California 91001
USA

Dear Professor Pratt

The library in the University has a very good specialist collection on Southeast Asia. I would think that it will have quite some holdings dealing with the topic of your research.

We do not have any one in the department who specialises on the topic of female childhood. However, two of our staff Dr Nirmala PuruShotum and Dr Vivienne Wee do conduct research and teach the course on the Sociology of Gender. They might be helpful.

Yours sincerely

A handwritten signature in black ink, appearing to read 'Ong Jin Hui'.

Ong Jin Hui
Head of Department

OJH/el

BERKELEY : WOMEN'S STUDIES DEPARTMENT
355 Campbell Hall

Berkeley, CA 94720

22 January 1993

MEMO TO: Norma Fain Pratt

FROM: Irene Tinker



Your research work on child labor in Thailand sounds very interesting. Have you been in touch with UNICEF that has been running a worldwide research study on children. Also I noticed that the recent World Resources data book has a section on child labor.

I am flattered that you would want to come up here to meet with me, but I really do not know much more than the above on your topic. If you would like to call me around 8:00 pm some evening at home, I should be happy to talk with you on the phone if you have further questions you think I might answer: 510-849-2223.

ASIA
RESOURCE CENTER



February 9, 1993

Norma Pratt
395 E. Palm St.
Altadena CA 91001

Dear Norma:

Don Luce reminded me that we never responded to your fax last year. I apologize not getting back to you.

Your project on Girlhood in S.E. Asia sounds interesting and valuable. We are pleased to be able to sponsor it. Let us know what links we can make with you in distributing the information and encouraging people to act on this issue. We would like to keep up-to-date with your work on this issue and let others know of your research. We often get inquiries on specific issues related to Asia and could direct people to you if that is suitable.

In case you are not aware of it Ngo Vinh Long did a piece on prostitution in Vietnam. And Robin Herr in our office is working on Thailand and with Thai groups in the USA like.

Best regards,

A handwritten signature in black ink, appearing to read "Roger Rumpf". The signature is fluid and cursive, with a large initial "R" and a long, sweeping underline.

Roger Rumpf

cc Don Luce

มูลนิธิผู้หญิง

๓๔/๒๖๗ จรัสสินทวงศ์ ๖๒ กรุงเทพฯ ๑๐๗๐๐
ดี ป.ณ. ๔๗ ปทจ. บางกอกน้อย กรุงเทพฯ ๑๐๗๐๐
๔๓๓๔๑๔ โทรสาร (๐๒) ๔๓๔-๖๓๗๔



FOUNDATION FOR WOMAN

P.O.BOX 47 BANGKOKNOI
BANGKOK 10700 THAILAND
TEL. (662) 433-5149 FAX. (662) 434-6774

FFW SS 006/1992
February 15, 1993

Dr. Norma Fain Pratt
395 East Palm Street
Altadena, California 91001
U.S.A.

Dear Dr. Norma Fain Pratt,

Regard to your letter I would like to let you know that we are willing to meet you. Please confirm the meeting when you are in Bangkok. Further I would like to clarify that our organization is called Foundation for Women. The group mentioned in your letter is another group which has different address from ours. Coincidentally you used the postal address, thereby your letter reached our organization. If you want to contact the Friends of Women, please write to the address which you already have. The contact person for the group is Ms.Niramol Pruethathorn.

Look forward to seeing you in Bangkok and here I remain with best wishes

Sincerely,

Siriporn Skrobanek
Board member and
Secretary-General

Foundation for Women

[7] From: Inbound Queue 2/23/93 7:21AM (1249 bytes: 38 ln)
To: Andy Anderson, John Key
Subject: fwd:

----- Forwarded -----

From: ADMINIST.bmail at THETA 2/23/93 1:21AM (1091 bytes: 38 ln)
To: Inbound Queue at wvi
Subject: fwd:

----- Message Contents -----

Form: Forward
Use OEM Field: true
Originated by: 62031730 AT EASYLINK
Original text: (31 lines follow)
From 62031730 AT EASYLINK, on 2-23-93 1:19 AM:
WORLD VISION INTERNATIONAL

DATE : FEB 18, 1993
TO : A. ANDERSON/WVI FINANCE
FROM : KAJORN L/WVFT
RE : FUNDING TELEX

RE YOUR EASYLINK DATED 10 FEB 93 SAID "C.S. WILL SEND 173,000 U.S.D.
FOR 02/15/93" AS OF TODAY NO FUND WAS TRANSFERED TO OUR BANK A/C.
PLEASE INVESTIGATE. RGDS KAJORN L.

DATE:23 FEB 1993
T: JOHN KEY
FROM: CHUSAK WUTHIWAROPAS
RE: DR. NORMA PRATT

V WULD B PLEASED 2 HAVE DR. PRATT VISIT PROJS IN THAILAND
SOMETIME N MAR OR APR 1993. PLS HAVE HER CONTACT DIRECTLY
2 COLLEEN HARBISON, MY EXECUTIVE ASSISTANT RESPONSIBLE 4
GUEST VISITS.

V WLL NEED 2 HAVE HER TENATIVE VIST DATES ASAP, SO PLS HAVE
HER CONTACT MY OFFICE SOON.

BLESSINGS 2 U ND WRM RGRDS.

Original to: ,ADMINISTRATOR AT ~SORTER
Forwarded: true
From Agent: true

GABRIELA

A national women's coalition of organizations

March 3, 1993

Dear Ms. Pratt,

We have received Ninotchka's and Neng's endorsements of your visit. I'm attaching proposed itineraries for both of you and Mr. Pratt's.

However, we are receiving mixed signals as to when exactly you are arriving. Please inform us immediately. Please mention specifically whether you'd like us to pick you up from the airport. Thus, we need your flight number etc...

I am looking forward to meeting you.

Sincerely,



Rina Anastacio

P. S.

By the way, our Fax # is 632-9229567 or you can call overseas at 998034. It would be best to send messages at night, Philippine time. Could you also please inform Neng and Ninotchka of the itinerary. They don't have Fax machine.

Dr Pratt



67 Paseo de Roxas
Urdaneta Village, Makati
Metro Manila, Philippines
Tel.: 810-64-19 / 812-72-84
Mailing: P.O. Box 1234 Main Post Office
Makati, Metro Manila, Philippines

WORLD VISION INTERNATIONAL

ASIA REGIONAL OFFICE

TO : JOHN KEY *[Signature]*
FROM : ELNORA AVARIANTOS
DATE : 8 March 1993
SUBJECT : VISIT OF DR. NORMA PRATT

Warm Greetings !

March and April are very busy months for us because we are on the process of preparing our FY'94 Plans but we can still accommodate Dr. Norma Pratt's visit. We can accommodate her visit within March or April except April 12 - 16 because this will be the schedule of area team FY'94 plan presentation to the management team.

Contact person is EVITA A. PEREZ or REMEDIOS GERALDES
World Vision International
Asia Regional Office
#67 Paseo de Roxas Street
Makati, Metro Manila

Tel. Nos. 810-64-19
812-72-84 / 85

Fax No. 812-72-83

Please inform us of the date of the visit.

Thank you and regards.

EBA/EAP/smb

3/10/93

I hope this is not too late for your visit to Philippines.
John

135

Philippine Sabbatical Journal

March 11, 1993 Manila, Hotel Metropolitan

Arrived at about two p.m. from Tokyo to Manila. Incredibly busy airport. Met by Veronica Silva, the international rep. from Gabriela. Driven to the Gabriela headquarters by Sherwin along the crowded roads from Manila to Querzon City, which is a more middle class-government center. At Gabriela headquarters we were greeted by Rina A. with whom I have a meeting to develop a schedule for research tomorrow morning at 9 o'clock. At ten, there will be an orientation session.

Gabriela housed in a ramshackle building that also includes an infant day nursery, mainly for women who work for Gabriela. The colorful bourgainvilla, the banana trees, the watermelons and other fruits are in session because, they say, it's summer here now.

Talk of "brown outs" in Manila everyday. The wealthier people and businesses have their own generators. The Metropolitan is brightly lit and our room is deliciously refrigerated. But when I plugged in the Mac, the serge attachment burnt to a crisp which means I'll have to charge my battery rather than use the wall plug.

We had dinner at the hotel restaurant--vegetable curry and San

Miguel beer. Then a brief walk around the neighborhood, in the Asian dark. Lots of construction going on even at night across the street. A big Heart Institute right behind this hotel.

Friday March 12 Manila

Picked up by Sherwin at nine a.m. and taken to the national Gabriela headquarters. There Veronica Silva and Rina Anastacio, the Public Relations and U.S. Education Co-ordinator discussed the revised schedule for the next two weeks. I will be going to the Cordillera as well as Negros. Then spent two hours with the national Coordinating Committee National Council member Tita Lubi in what was called an "orientation" meeting. She lectured on the structure, strategies and goals of Gabriel.

I taped the lecture. As for their program on children--especially the girl child, they have yet to make that distinction but they have several programs related to children:

1. Parents Alternative- a day care center for workers in Gabriela.
2. campaign for the Rights of the child
3. Working with Salinlahi and Defense of children, International.

(a) street children

(b) child labor

(c) child prostitution

4. At Women's crisis center- story of incest emerge

Saturday March 13, 1993

Visit to Street Children and Child Workers Center in Quezon City

90-B Araneta Avenue

Cr. E. Rodriguiz Avenue

Quezon City, Philippines

Met with Arnold Beroya, Advocacy and Publications staff--man in his late twenties who had quit the University to work with children (his wife is completing her degree in Economics). Taped an interview with him dealing with the program at Street Children....

Interviewed on tape, one of the children, Arlene Arbis, a twelve year old rug seller, while Arnold translated. Later I found a picture of Arlene and a recent interview with her in the Centers *Strit*newsletter.

Met with Martha Daguno, the Research and Publication staff, at the Women's Crisis Center (P.O. Box 3153, Manila 2800). Discussed rape and incest issues. She noted that the Center comes into contact with young girls who have had incest relationships. Recently a nine year old pregnant

girl brought to the Center by her mother--her father had made her pregnant. He had been put into jail but the girl repeatedly said her father should be released because her other brothers and sisters need him.

Martha sensitive to the need to change not only the legal system but cultural attitudes. However, she said she had noticed that "...urban poor women are more ready to pursue rape cases in court than are middle class women."

Sunday, March 14 spent the day with Veron Silva and her six year old son Mark O'Neill Silva. We went to the Intramuros area of Manila, the St. Augustin church where a Chinese wedding was in progress, and then to the Manila harbor to watch the boats and the tourists.

Monday, March 15

Spent the morning at Salinlahi, a Philippine NGO coalition of children's rights organizations interviewing on tape Amihan Abueva, the Executive Director. An articulate woman who had been the one staff member of this organization in 1989 and developed it so that now eleven people work in the office. She is the daughter of an eminent sculpture and the neice of the President of the University of the Philippines.

S. has been active in political lobbying for children's rights, in creating special events like the Children's Solidarity Festival, in networking with international groups. In her interview with me, Amihan gave the most sophisticated description of the origins of the children's rights movement in the Philippines as well as the present governmental structure of child welfare services.

Afternoon at the Children's Rehabilitation Center where I interviewed a researcher, Marie S. Guerrero on her general observations about the impact of internal armed conflict on children. When I asked about gender differences in children's experiences she said she was only beginning to correlate that kind of information.

Not even the feminists have examined the girl-child in any depth. However, girl related issues are seen as incest, rape during internal armed conflict, child prostitution, preferential treatment given to boys' education, less worth.

Yesterday, at the Defense For Children, International office I met Agnes Gollardo, their sector staff co-ordinator. When I asked her about the origins of the DFCl she explained how the organization was started in Geneva, through the United Nations, legally to advocate the human rights of children. Each nation has its own office, she said. Here in Manila, this is our country's office. But, with passion in her voice, she added, don't be mistaken. We are not merely an institution. We are a movement. We are a children's rights movement.

A children's rights movement is what I sense is building over the last few years in the Philippines. It is a unique phenomena, with its own style, born out of some very special circumstances. In time, it may generate sufficient political power and create enough political visibility to implement sorely needed changes for the children of this Southeast Asian nation.

What characterizes it? The proliferation of organizations dealing with children's rights; the increase in the number of staff within the organizations; the assuming responsibility for more and more issues related to childhood problems; the political thrust of the ideology of childhood reform which includes the concept that society, economics, democracy must change along with the child; the absence of an abortion

(and anti abortion) movement which taps the so much of the energies of the women's rights movement in the United States; the cross class alliances of feminist-women's rights activists and programs; the international ties with Europe and Asia; the relationships between the NGOs and the official Philippine social welfare structure.

Some further observations on the children's rights movement in the Philippines i.e. The Origin of the Children's Rights Movement in The Philippines

Why in the middle of the 1980s did a complex network of children's rights NGO groups evolve in the Philippines?

First, there was a significant change in the climate of Philippine politics. The fall of the Marcos regime in the mid 1980s and the ensuing Corazon Aquino presidency promised to address the serious political, economic and social problems which plagued the Philippines for generation. The first years of Aquino was a time of high expectations. Many formerly clandestine and marginalized leftwing political groups as well as individuals participating in left causes began to reconsider their strategies. The seeming triumph of Aquino democratic liberalism discouraged revolutionary politics which no longer seemed necessary.

Marxism and socialism seemed a style of the past. Now that the left "opposition" could act out in the open, they extended their fields of vision to include democratic aspirations, as well as humanitarian reform. The dwindling left, being coopted by these expectations of real change, began to join the reformers. They extended their agenda to include wider societal issues.

Notes--a dwindling Left because of democratic reform

- the bankruptcy of communism in Eastern Europe

- Acquino promises

- the women's movement--middle class and left

- the United NATIONS - World Summits etc.

- growing social problems and continuance of economic hardship

- internal refugees, AIDS, malnutrition

- changes in the structure of social welfare--becoming less national and more local.

- the growing international network of NGOs in Asia

The left and middle class reformers joined hearts if not hands. The women's movement - composed of members of the left and middle class

feminists -

The problems relating to children's legal rights, health, education and work has taken a prominent public place as one among many necessary economic and social reforms urged by liberal and radical thinkers in the Philippines.

The proliferation of the number of groups as well as the increasing size of organizations like Salinlahi does not mean, however, that Philippine society is actually bringing about the amelioration of dangerous and deadly conditions to which millions of Philippine children are exposed.

Wednesday March 17

Interview with Petit Perado, founding member of Gabriela. On the trends in prostitution after the closing of the U.S. bases at Olongagoo. (see notes in Sab. Journal)

RESEARCH TRIP TO THE CORDILLERA, MARCH 17-MARCH 21

The Cordillera Women's Education and Research Center is located in Baguio, a city in North Luzon. The Executive Director of the Center is Victoria Corpuz who has been working on the Gabriela affiliate program for over three years. The Center has a day care program for the children of the staff; an outreach program for internal refugees; a squatters

organizing program along with a functional literacy program for the urban poor in Baguio.

Vicki arranged that I speak with two of the staff on women and girl issues relating to internal refugees. The following are notes from an interview with .

Jane Delias, Counsellor at the Cordillera Women's Crisis Center, affiliated with CWERC--the founders. When founded last December 9, 1992 but started last June 1992. From Baguio; BS in Psychology; started working with women after graduation. No women's studies courses offered at Baguio Colleges Foundation.

Jane emphasized the fact that no psychological tools are being used to either evaluate children's psychological problem or aid in overcoming traumatic family circumstances.

Family of 8, six children, three girls and three boys, father is an alcoholic, unemployed, seasonal work in construction. Mother, early thirty, is a laundry woman, she is providing the food for the family. Father uses most of his money for liquor. Children - eldest daughter is 16 (Felly); incest by father's neighbor, and when father was drunk he raped the child. The

father won't accept it. Daughter accused father. Mother doesn't value herself nor does she take care of herself. Everything is for the father. She prefers the children at the shelter and the father stays with her.

Offering counselling with the mother. Wants to separate from her husband. Recently they are together again. The children are in shelter. The three female children will be referred to Manila. The CWW can only provide shelter.

If you are not involved in the work, you are not aware. I worked at a children center--Lingap Center, Baguio which is a project of the DSWD.

Few in the Philippines accept victimization in incest. Doesn't have the focus of attention. Centers focus on a specific case and then the media takes it up.

The counselling report--the Social Workers are very moralistic. Teach girls not to show body to anyone except her husband; not do aggressive things. Girls are blame for enticing the men. The Social Worker is in her forties. At the Lingap Center, they feed them but they are not sensitive to the children's psychologically. They use old fashioned punishment, moralistic argument.

TRIP TO DAGUPAN--SQUATTER'S CAMP

On Saturday March 20 I was taken to the squatter's district, Dagupan, in the hills above Bagulo with Natl Gabriela interpretor Veron Silva, Lucille Lumas, Cordillera organizer and Marie Khayog, teacher, functional literacy program.

Lucille Lumas, 25, Mountain Prov. K-A. B.C. since 1987, worked with the urban poor in 1992 with the women's center. Why are you an organizer. Studied in Medical technology, difficult to find work. Enjoy and love to work in the women's program. Feminist. Since the program in Cord. became a feminist. awakened. Thought of emigrating to U.S. Organizer - research the situation

need for women to be organized: 1. work-peddlers-help them put up a junk
2. women are the blocking forces for the demolishing teams. The teams have done human rights violations to these women. Better to organize and have their voices in local government. 3. the UPAC org. the land issue-- Lucille assist by going with the UPAC organizer. Mobilize the women to attend and bring out their issues. 3. Livelihood projects-rice buying club and also a consumers buying cooperative - Women's program encourages.

Functional literacy intergrated into the economic work.

4. Is your work dangerous? Yes. Especially this protest. I also live in an urban poor area in kias and they are also making a protest about human rights. the government agencies enter homes and take out wood which they say has been obtained illegally. During this protest, I was there. I am being identified as a organizer/leftist. Not been threatened. Asked why are you there?

5. How does your family feel about your working? My sister was a activist in Task Force Detainees of the Philippines. Stay away from our house.

6. Perhaps is the work of God, to make me wait to marry.

Marie Khayog, 23, Bontoc, capital city of Mountain Province. Grew up in rural area. Farming rice. Family still there. Came to urban area when I wanted a college degree in 1986. Studied education. License for high school in history. Taught after graduation already teaching in summer. I applied for a day care center. Jobs are difficult. Like to remain. Brought to the Cord. Center by job for day care center. Needed Functional Literacy in the area and I taught there. Feminist. Since the Center I was given orientation meeting. Working with the urban gives me a challenging job because it is different teaching adult women—helping people from your own

province. Different outside the four walls.

What will happen: 1. know how to spell and read two sentences. 2. Gives orientation on how to deal with life, face trials and problems, a little bit of women's orientation.

How women are raised in terms of their strength. 1. good housewife, provider, problems solver and trials. 2. In our culture we are really fighters--Chico dam--were the first to protest against the dams. My mother was involved in the Chico dam protest, 1970s. The women faced up. The men were arrested but they were ashamed to arrest the women.

My grandmother was one of the fighters. Cord. People's Alliances (dealing with land issues)

What can be accomplished- F.L. little bit educated also the other women in the Cord.--extend it into the whole part of the Cord.

TRIP TO NEGROS OCCIDENTAL

Tuesday March 23- Friday March 26

I took the hour flight from Manila to Bacolod, the capital city of Negros Occidental on Tuesday March 23 where I was met by Gabriela, Negros rep. Edna Araneta and Salome. They put me up at the SeaBreeze hotel and they arranged my research project trip. The following are notes from the three

days I spent with them.

Tuesday, March 23

1. Veronica Mondejar, Sec.-General, Gabriela gave me an orientation-situationer about the social and political conditions in Negros. I taped the interview and I have a xerox copy of the statistical materials on Negros.
2. By jeepney, we first went to Kalsahan, Urban Poor Federation in Negros (founded in 1982) and discussed the plight of the urban poor in Bacolod as well as their program for improvement and development. Their agenda proposal includes (a) urban land reform (b) national industrialization (c) housing (d) social services including education (e) democratic rights (f) participation in decision making in government.

My impression of this office--poorly financed grass roots NGO, staffed by unemployed professionals. Doing an enormous job with very meager resources.

3. Visit to what is called "The sixth street urban poor community" where Gina Nabor, former Sec. General of Gabriela and member of SAMAKANA greeted us. A squatter's slum in the alleyway somewhere in Bacolod. Swarms of children; extreme poverty, filth, tiny huts housing extended family. Always threat of demolition. Tacked on the wall was a list of community officers. A community center in an open thatched hut.

Children sang songs. A bustling community life. Much humor and friendliness.

4. Visit to WYCO, a drop in center for streetchildren. Includes kitchen, sleeping rooms, a library, and upstairs are meeting rooms, and on the upstairs terrace women's knitting classes. After learning to knit the women are employed at a local factory, as cottage workers. This is viewed as local economic development.

Funds to sustain this organization come from Japan.

I was taken around by a male administrator who at first was not happy to see me. Edna said we'd just dropped in and the place is usually quite dirty.

Friday, Manila, March 26, 1993

Meeting with Dr. Tess Burgos AFSC at Little Quiapo, Quezon City. She is an AFSC medical consultant in the Philippines.

Discussion: (a) The role of the NGOs in Philippine development. Tess said there were few NGOs who were financing grassroot projects or really working productively. The whole system of NGOs proliferated during the early Aquino era--as a show of her liberality. But, instead of helpful work, the landowners and business people formed NGOs, received money

from Europe and pocketed the funds. The rhetoric of "Third World" issues is utilized but not concretized.

(b) Women's development has become popular in the Philippines. Many new organizations among academe and in the NGOs. The AFSC has encouraged indigenous women's organization building. There was a recent conference of indigenous women healers that Tess attended and the AFSC backed.

(c) is working on a pamphlet for Disaster emergencies.

Saturday, March 27

Meeting with Duke Duque, Sec. - General of the Gabriela Women's Commission on Children and the Family.

Discussed (1) Amerasian children: sociology, legal class suit in the United States (2) Definition of what is a child and non sexist educational methodology.

Meeting with Sister Maryjohn, Chair of Gabriela at St. Scholastica and Dean of St. Scholastica and author, editor of feminist scholarship. Tai Chi and Zen. Knows Ho'iopo in Hawaii, AFSC. Extraordinarily intellectually vital woman. Singlehanded founded NURSIA--a women's studies center which is affiliated with St. Scholastica.

Tuesday March 30, 1993

Our hotel, M.P. Villa, is on a tiny street. It is adjacent to the famous Jim Thompson House that I never visited because it seemed so out of the way. The hotel is one of the places that attendees of the Asia Human Rights Conference being held at Chulalongkorn University are staying. Including the Philippine Gabriela contingent. I am here to contact Tita Lubi who I met in Manila and others working on the NGO input into the UN conference to be held in Vienna in June, 1993. Observe how they are dealing with the girl child issue. Possibly attend some sessions of the conference tomorrow.

I have several contact people and organizations to get in touch with to start my research on girl children in Thailand. The AFSC Barbara and Donna; Samphasit, Foundation For Children; Siriporn Skrobanek, Foundation for Women; World Vision contact person Coleen Harbison and the Dean of the Humanities at Mahachula Buddhist University.

Wednesday March 31, 1993 M.P. Villa Hotel

I've come just in time to hear about the recent NGO Asia Pacific Regional Meeting which is preparatory to the Second World Conference on Human Rights at Chulalongkorn University. Followed at the UN Building by the Asian Governments' Preparatory Meeting -- United Nations Economic and Social Commission for Asia and the Pacific (ESCAP). This evening I am meeting with Tita Lubi, Gabriela, who has materials on the platform proposed by Asian women and/Philippine women.

Barbara and Donna, AFSC, do not answer their phone and their FAX machine is disconnected. Siriporn at the Foundation for Women has yet to call me back and this is also so for Coleen Harbison.

At nine p.m. I interviewed Tita Lubi, on Gabriela's National Council who has been attending the NGO Preparatory meetings to the UN World Conference on Human Rights as part of the Philippine delegation. We sat in the crowded lobby of the M.P. Villa Hotel where delegates from various Asia and Pacific countries relaxed, dined, chatted after a long day at the UN Building. They were mainly delegates from NGOs attending the Plenary Session dominated by their country's official delegates. They were trying to get a word in edgewise on issues related to those human rights significant to their group.

Tita Lubi was especially concerned that the list of demands

proposed by the NGO sector at the official Government Preparatory Meeting include more than just mention of women and children. She brought me a written statement of a presentation that was made today on Children's Right coming from the "the 240 participants belonging to 110 NGOs who attended the Bangkok Conference on Human Rights."

Document: Children's Rights: Joint Statement on the Rights of Children in the Asia Pacific.

Mr. Chairperson,

On behalf of the millions, perhaps billions, of voiceless children in the Asia Pacific region who are ill fed, in ill health, weak and are either ignored or exploited, I would like to express my appreciation to governments in the region who have already acceded to the UN Convention on the Rights of the Child. The genuine commitment to protect the rights of children lie in the actual implementation of this Convention. This, however, remains weak, with much lip-service rather than effective action to protect children themselves and to assist their families. As children constitute more than half the population of any country, we cannot talk of human rights without addressing the rights of children.

CHILDREN HAVE THE RIGHT TO THEIR CHILDHOOD

Mr. Chairperson,

Various forms of extreme abuse and exploitation of children remain in the region. These include child labour, children in bondage, sexual exploitation of children, children working and children in armed conflict situations, children in prison, refugee children, child marriages, child victims of communal violence, children in extreme poverty situations and the abuse of children within the family situation. The advent of AIDS has increased the plight of children; discrimination is increasing both against children with AIDS and orphans of AIDS affected families.

We call on all governments to support and strengthen the role of the family, particularly the poor families, as a prime instrument to ensure the right of the children to their childhood and their security and future.

We call on all governments to accede to and effectively implement international human rights standards contained in the Convention on the Rights of the Child to ensure the protection of the rights of the children. We also call for specific improvements in the United Nations' capacity to establish new mechanisms to effectively promote and protect the rights of the child by ensuring periodic evaluations of the effectiveness of UN monitoring, reporting and complaints procedures and its advisory services and training programs in addressing violations of children's rights.

We recommend the establishment of mechanisms to ensure that the concerns, experiences and struggles of the children be represented in all UN structures and its ongoing activities, in particular by way of recognizing their representatives to speak at the meetings.

CHILDREN HAVE THE RIGHT TO GROW UP IN PEACE AND SECURITY

Mr. Chairperson,

Children's rights and children's lives are endangered in a wide variety of situations. At a very early age, they are exposed to war and violence, poverty, malnutrition, disease and lack of education which stultify their growth and deprive them of their childhood. The scenario is much linked with discrimination against the girl child (my underline), militarization and the distorted development process. Militarization harms not only the bodies, but also the minds and souls, especially of children. Their traumatic experiences create a culture of fear and violence that do not make for genuine democracy which we all aspire for.

We call on all governments to ensure an effective response to the particular vulnerabilities of children as a group in especially difficult circumstances.

CHILDREN HAVE BASIC NEEDS THAT REQUIRE IMMEDIATE AND UNCONDITIONAL RESPONSES

Mr. Chairperson,

Basic needs such as physical and mental health, nutrition, education, shelter are often not guaranteed by the State. At all times, but specially in times of war and disaster, children should be given primary attention.

We urge all governments to reduce arms purchases and reallocate arms expenditure to development needs, the improvement of preventative mechanisms and the promotion and protection of human rights to initiate and pursue consultative processes, social services and peaceful settlement of disputes bearing in mind the special concerns of children and other disadvantaged groups.

CHILDREN HAVE A RIGHT TO A FUTURE

Mr. Chairperson,

Most countries employ development strategies such as the promotion of tourism and export-oriented industries. The physical signs of growth of the infrastructure leads to prostitution even of children. The high rises in export processing zones lead to alienation of people, specially of the children. The massive exploitation of limited natural resources for the production of armaments depletes resources which could be used constructively now and in the future.

Progress per se is not undesirable but it should not be at the expense of the degradation of human resources.

We urge governments to take measures to immediately bring an end to the exploitation of children. The situation of child labour and bonded child labor in carpet production in the region must be immediately abolished. We urge all governments to pay special attention to the impact of liberalization of the market economy on the exploitation of children for economic purposes.

We demand that implementation of the rights of children to survival, protection, development and participation as embodied in the UN Convention on the Rights of the Child be a paramount concern of every state regardless of consideration of national capacity and security.

I assure you Mr. Chairperson, that the 240 participants belonging to 110 NGOs who attended the Bangkok Conference on Human Rights fully support this statement. Thank you for listening to the voice representing the voiceless. We are confident that with our effort in this Conference, the future generation, our children, will finally have found a strong voice of their own.

Once again thank you Mr. Chairperson for giving me this opportunity to speak before the distinguished representatives of the governments in Asia Pacific region."

Tita Lubi spent periods of time in prison. In 1972, in 1976 and again in 1983. A serious looking women, she laughed and said her friends say "you will never learn." She was tortured and raped in prison. I asked to talk about this--how it felt, what were her reactions. She said she did not expect to be tortured in prison and so she was not afraid. Also, she had been interviewed by a journalist while in prison and so she was confident that the government would not have her "disappeared." But, once, she was blind folded and taken in a car somewhere. At first she thought she was only being interrogated but when they tied her hands behind her back she realized they were about to torture her.

"I felt them doing things to my body, but there was another Self, separate, that observed myself and them. She was instructing me and making strategies. Like when I was being raped. I thought, should I be passive or should I resist. Do they want me to resist. Will that help me survive. When I did survive this torture I felt elated. It was as if I had conquered them. They hadn't gotten what they were after--my betrayal of friends and colleagues. I even felt cleansed of all my petty sins, as if I had gone to confession and had been absolved. I had suffered enough."

We talked about Gabriela and about the role of NGOs in the Philippines. She was concerned that G. develop further in the provinces and among peasant women (with whom she had worked--especially in Negros). As for Philippine NGOs, she agreed with Dr. Burgos that in the Cory period they had proliferated but she thought originally most NGOs were sincere in their efforts to aid development. Only occasionally did an NGO siphon off funds. She personally remembered that the Canadian CEDA had sponsored a landlord NGO in Negros in 1986-87. They were criticized by Gabriela who would not access their funds and they stopped doing that.

When I asked her what could be done abroad she suggested: adopting a program like the Negros Child Labor Center; writing; and developing an exposure trip.

Thursday, April 1, 1993

Spent the whole morning interviewing Samphasit Koompraphant, the Director of Child Rights Programs, Foundation For Children, Bangkok. I had met him two years ago and had interviewed him then but never transcribed my recording although I remembered some of the things he said and put it into my paper on Thai childhood. He did not remember our first meeting but since I am a researcher with the Thai-American Foundation, Santa Monica, which contributes funds to the FFC and an "academic" rather than a journalist, he was pleased to brief me and to arrange for me to work with the Center For The Protection of Children as well as to visit workplaces with an interpreter.

Here are my notes from the interview. Poverty and Childhood:

1. Pregnant mothers must work during pregnancy and are not protected by Thai law. There is one month maternity leave after the child is born but this is not nearly enough and a new law is before the Thai parliament asking for an extension of from three to six months maternity leave.
2. Many babies are abandoned at birth. They are abandoned by mothers who are (a) **prostitutes**--compose the largest group of abandoners (b) **construction work mothers**--they do not want babies with them because they have to move around from one site to the next and often their husbands are at a different site than the wife. The mothers do not want to bring up the babies alone, at a construction site. (c) **teenagers** unemployed in urban areas. Many people will not employ streetwise teens from the city because they are considered too cunning. Employers prefer adolescents from rural areas. (d) **poor mothers** --there are constant reports of infanticide. Nursery care is virtually non-existent for poor families. Mostly neighbors look after babies. But this kind of non-familial baby care is highly unreliable. Recently, the police were prosecuting a neighbor woman from the slum (Klong Toey?) who made her living selling Chinese pancakes and accepting as many children as she could. The babies, though, were abandoned in her care. She could not take care of them--perhaps four. They were neglected--the youngest was about a year old and was chained to the wall. A neighbor reported it to the police.
3. In the three to six age range-- Young children are often left home alone

by their working parents. Samphasit said that the National Development Plan by the Thai government has proposed care for this age group but he is afraid the government will not be able to solve the problem. According to S. "Families do not have concern for their own children." He thinks this is the result of (1) exhaustingly long hours of work (2) spending three to four hours each day in traffic to and from work (3) there is no time to share with the children--when working couple comes home they want food, TV and bed. "Every family is like this," he said, "even mine."

In rural areas children at this age are sometimes left for eight months at a time while the parents go to the city. The parents are only at home during harvesting time.

S. thinks the Governments Child Development Plan addresses only the issues of physical health; nutrition; and schooling. It does not address the deeper issue of parental poverty--he repeated "Parents have no concern for their children. And, consumerism has increased the problem of family relations. Parents demand children not only pay back emotional support but also money and goods.

I asked why the parents as he described them have such a short sighted view of their children's value. He said that that is what has been happening in Thai society. Everywhere people are taking short term view of "getting rich quick." As an example, he told me about the export of tapioca which has been diluted with white soy and sold abroad. It is a One Time Only fraud but the tapioca producers were willing to risk their trade on the one killing. That's how it is with everything. People don't think about the future.

Who is profiting from Thailand's economic development? He said
1. Bankers 2. Middle class: easy money speculators on the stock market and on land speculation 3. High tech workers who have no real knowledge but earn money with the new technology.

Nobody speaks about the distribution of wealth. Last year the government spent one hundred thousand million baht to support the stock market--on junk bonds--on stabilizing the market. But nothing was spent on developing a water supply for the people. Fifteen thousand villages lack drinking water. Forty thousand lack a water supply. People in Bangkok rob the water supply from villages. The villagers have to move out of the village. The water is subverted for city life. "Who," asks S. , will support the villagers? They try to protect themselves but national resources are robbed. In Thailand the government and land speculators use

the law to dispossess the people. Villagers end up going to the city where they live as landless "farmers." All this is done without planning. This pattern-rural to city-has been accelerating in the past seven or eight years. It began in 1985-1986.

S. did not talk about female childhood in general in discussing poverty. He has a prepared lecture on child prostitution--with overhead projection tables. He shared that with me.

Prostitution- Rama V promulgated a law to limit sexually transmitted disease. He created a prostitution zone. In the 1950s the law was amended and new laws were passed.

How does one account for the "excessive demand" for prostitutes in Thailand? Why has it increased? The supply can not catch up with the demand. Prostitutes are being imported into Thailand from abroad: Burma, China, Laos and Cambodia.

Four main factors:

(1) Military--U.S. base in the 1960s and 1970s created new forms of prostitution (a) for rent wives (b) go-go bar (c) beer bar (d) escort (e) massage

These forms existed in Bangkok, in the North (Chiang Mai....), Central Thailand and Northeast, and southern beach areas.

(2) Migration in the 1960s--increase of rural to urban migration as farming turned into "cash crop" -farmers stop subsistence farming of rice, vegetables and fishing and begin to grow sugar cane, cotton, and tapioca for export. Lose their land; rivers pollute. There is an increase in industrialization-(1) on the Central Plains--plantations (2) along the coast (3) along the highways (4) in the south--mining and rubber plantations

Gives rise to brothels, tea rooms, ramwong bars, food shops

Prostitution linked with what S. calls the "consumerism effect"

All classes of men in Thai society use prostitutes. From upper class and wealthy businessmen to workers. There are magazine which advertise glamorous sexually available women. Example, *Matichon*. S. showed me a magazine with Miss Thailand looking poses in very decorated rooms.

He then made a point***that it is young girls who have more AIDS because

they are used by working class clients. The wealthy businessmen prefer girls in the 11-22 age range who are beautiful as well as accomplished in conversation etc. "People who can protect themselves go to older than 15 year old girls," he said.

Variety of prostitution--for example, there is a traffic in Burmese girls, in Ranong in the South because Burmese miners are used in the mines there.

The racism involved in prostitution--- white American and European men prefer darker color girls while in the south, the Melasian men prefer whiter girls.

S. decries the moral corruption of rural families who sell their children. He says "Rural people want easy money."

The way out

1. Laws--elimination of traffickers

Guardianship

2. Zoning areas

Social work

Community development

3. Long term restructuring campaign for migration back to the village and change in the taxation system. Change in the land price. Much farmland has been bought by land speculators and is simply sitting fallow. More money of the government budget should be spent on social services.

April 2, 1993 Bangkok

Yesterday, moved over to the Bangkok Christian Guest House, 123 Saladaeng, Soi 2. Invited to spend the evening with David Elder the Asian director of the American Friends Service Committee International Program at the home of Barbara Bird and Donna Anderton, at 33 Sukhumvit. Barbara and Donna are the AFSC's Asia field representatives living and working out of Bangkok. Last time I visited them--in July 1992--tools from an adjacent high rise building construction project had fallen on to their guest house and smashed through the roof. They were living in a hotel. Last night, their elegant Thai house, with the garden and spirit house looked tended and at ease although overshadowed by the construction still in process next door. Not being able to find an air-con

cab on Silom last night, we took a three wheel Tuk-Tuk for 150 baht which took over an hour to get to Sukhumvit. The Tuk-Tuk experiences are now beyond belief since one either is careening around corners or accelerating at what seems to be ninety miles an hour from one light to another and then stalled for half an hour behind some gigantic Japanese van which belches forth black gaseousnesses. The drivers are antcy and bored--and must keep their motors revved up in order not to be stalled when the traffic starts up again. I feel covered with soot, jerked up and down and around by the time I've reached my destination. What is most surrealistic is watching the city go by in this open car--the incredible number of new high rise buildings with their elegant and grotesque forms; the gigantic advertisements for luxury items in vivid colors and often in English. And, interwoven is the "old" city of tiny food stands and shops and pedestrians shopping or crossing the street. Every once in a while, the river becomes visible, seeming so peaceful with small boats moving slowly along the shimmering water.

David Elder and religion in Vietnam.

Donna gives me the address of the children rights lawyer

Saturday, April 3

Appointment to meet Naiana of Center For the Protection of Children and go interview child prostitutes at rehabilitation center cancelled. Rescheduled for April 26.

Monday, April 5

Went to the offices of *Child Workers in Asia* to interview Panudda Boompala, the editor. They have a file of newspaper clippings from the *Bangkok Post* and *The Nation* on child prostitution, child labor and education that I will return to after I come back from the North.

Tuesday, April 6

National Holiday--Chakti Day. In the evening attended a meditation session at Wat Mahathat.

Wednesday, April 7

Picked up by World Vision and taken by their expensive new van to

Emergency Home for Distressed Women and Children which is under the patronage of Her Royal Highness Princess Soamsawali and the Association For The Promotion Of The Status Of Women. Called Emergency Home I. My guide from World Vision was a Thai man in his late twenties, Mr. Bunsit Tatong, 582/18-22 Soi Ekami, Sukhumvit 63, Bangkok 10110. He'd worked at Site 8 and lived in Aranyapretet for three years before joining World Vision.

At the home, a large multiroom structure with a spacious garden, I interviewed the Director, a social worker who had graduate with a B.A. in psychology from Ramkhamshang University in Bangkok--a government run, open, university. She had been trained at the Emergency Home I and worked there for six years now. A beautiful woman in her late twenties or early thirties. Bunsit acted as interpreter.

Interviewed a seventeen year old girl from the Yaow hilltribe in the North who had recently tested HIV positive. Illiterate, no school education, she had been raped by her step-father since she was seven years old; ran away with three other teenagers and was sold into a brothel that catered mainly to fisherman.

In the evening attended a lecture at the Dusit Thani Hotel at the Foreign Correspondents Club in Thailand on the changing situation in Laos given by a field worker for the American Friends Service Committee in Laos. Bruce Shoemaker and his Thai wife (whose name escapes me). It was at the invitation of Barbara and Donna, AFSC.

Thursday, April 8-Wednesday April 14

Visit to Chiang Mai : Songkran Festival, at Riverview Lodge Guest House
Trip to Karen villages with Nippon and Yeruhem Rotstein and to Lamphun and Lampang (met Amporn at Center for Traditional Medicine-invited to Ayutthaya)

April 8 Bangkok Airport

We are taking a noon flight to Chiang Mai. It is overcast for the time since we been in Thailand; maybe even rain. The trip to the airport is quick--no traffic on our side of the road. It's incredible. On the other side, the traffic is totally stalled. The domestic airport is comfy. Easy to sit around. Monks in saffron robes; blond children; satisfied looking Thais

eating sandwiches. CNN news in English show the war in Bosnia and the world reaction at the UN, in Canada. The financial news. Soft, sentimental Musak. There are newspapers on wooden racks placed around the waiting rooms. White buses with the Thai airline fleur de lys in purple and pink wait patiently for passengers. The airconditioning makes the rooms almost too cool to the skin. I don't mind. Drank tea and bought orange-mint candies; Ken bought a chocolate bar and drank espresso. He warned me he might be wired.

Friday April 9 Chiang Mai

Before I left for Southeast Asia I was reading the book *Women Who Run With the Wolves*. The weaving of Jungian therapy, folklore and feminism in this book impressed me. I've been on the look-out for folktales which might help illuminate the meaning of girlhood in Southeast Asia but until today I hadn't come across any stories at all. Even though I have asked different people. Today browsing through a tourist magazine, *Welcome to Chiangmai and Chiangrai March 1993* I came across this folkstory, "Siam's Likeable Rogue-Si Thanonchai."

According to the editorial comment, Si Thanonchai is a popular Siamese folk hero and the tales about him always place him in the reign of a mythical king of Ayutthaya, which dates him somewhere between 1350-1767 A.D. The stories about him appear on temple murals as well as in twentieth century comic books, movies, and novels. The first written versions of his stories were published around the turn of the century in the reign of King Chulalongkorn.

The editorial comments characterize and delineate the folkhero like this: *"The stories follow his life from beginning to end. The stories are alway amusing but there is no doubt that he is a "bad man"; and so, to preserve a moral attitude to life, he must come to a nasty end. But in the meantime he is delightfully evil. He is mean, avaricious and ambitious, frequently cruel, and shows no mercy or regret for his victims. To balance this, he has a delightful love of life, and derives great fun from the tricks he plays on his victims. He has a lovely, if twisted, sense of humor. He was an example to the average Thai, who was likely to be a downtrodden peasant, subject to the whims and foibles of bureaucrats and the rich and powerful. One message is that by intelligence, bluff, and deception, these people can be bested. Nothing amuses the listener more than the humiliation of the pompous. The impudence of Si Thanonchai demonstrates the Thai love of independence and freedom. The foreigners who appear in several stories, are always out thought and outmaneuvered. Violence is*

rare -- to win by bluff makes bloodshed unnecessary. Many stories hinge on word play --still a major source of amusement for Thai's today. The literal translation of instructions, and their often absurd and ridiculous implications, is the basis of several stories.

In Ayutthaya's society, slavish obedience to one's master was essential to prevent personal or physical abuse -- how nice, then, to obey slavishly when instructions were so imprecise as to allow the peasant to commit malicious acts which could not be punished!

Si Thanonchai epitomized the alert, intelligent individual who could always turn the tables on his would be vanquishers. For that alone, he was to be admired. If his exploits often appear excessive, he was, although larger than life, very, very human."

The story told in this March issue is entitled "The Youngest Bride, The Sultriest Daughter" and it makes not bones about being a story of female child selling. Since the selling of girls is still so prevalent in Northern Thailand among peasant families, it appears to encourage the trade while smuggly laughing at it as part of the story. Tourists reading this story, have a sense that they are part of the customs and history of Thailand--when they "rent" young girls.

Having survived banishment, execution and numerous other sins, the incorrigible rogue has enjoyed enormous good fortune. His deceit and trickery now extends even into his own family. After a few years of happy marriage to the lovely Srinuan, a baby daughter was born to the loving couple. When she was only a few weeks old, Si Thanonchai had an idea for making a vast profit out of the infant.

He assembled his servants, and instructed them to let out the "secret" that Si Thanonchai had a beautiful, modest and charming daughter. He knew that a neighboring millionaire by the name of Saen was looking for a suitable bride for his young son. By this time, Si Thanonchai was a favorite of the King of Ayudhuay, and so any daughter of his would be a worthy bride. Saen soon overheard his servants talking of this daughter of Si Thanonchai's -- praising her modesty, beauty, wit, and charm. He wondered that he had not heard of her before, but it was quite usual for young ladies to be secreted within the house of their parents, and not exposed to public scrutiny. In fact, his ignorance of her spoke well of her modesty, at least. Si Thanonchai's daughter would be a more than adequate match for his high born son. He sent an emissary to Si Thanonchai. After the correct formalities had been observed, the emissary stated:

"My Lord Saen begs a favour of you Si Thanonchai".

"I am sorry sir, but you have the better of me... Who is this "Saen"?" said Si Thanonchai, innocently.

"Lord Saen is a great Lord, sire -- perhaps as great as yourself" said the smooth tongued emissary."

"Ah, yes -- I do remember the name. What can I do for you".

"My lord enquires as to whether you would be interested in a match between your lovely daughter and the son of Lord Saen".

"Oh, but that cannot be -- my daughter is too innocent yet for marriage. Nothing more than a baby".

The emissary smiled indulgently. All doting fathers thought of their daughters as babies, even when they were mature women in their twenties.

"I understand, sire. Might I be honoured with meeting the young lady."

"I am sorry," said Si Thanonchai. "She is being bathed by her maids at the moment. I would not like to expose her to scrutiny needlessly. I hope you understand."

The emissary nodded. Such modesty was wholly commendable.

"Perhaps, sire, we could agree on a dowry...?"

"That sire is for you to decide."

"Ah, yes. It will be a sad loss to me and her mother. But, for her future...Perhaps 500 grammes of silver would recompense us for her loss."

The emissary decided that it was a fair, if somewhat large figure, and when he heard of the offer, Saen was delighted. Arrangements went smoothly, and Saen's household turned up on the appointed day to escort the new bride home. Unfortunately, the beautiful young girl was overcome with shyness, and Si Thanon had to regretfully inform the marriage party that the bride would be delivered, by boat, that evening. Such modesty in the young lady was widely admired by all, who tactfully, respectfully withdrew.

The baby was carried in an ornate crib into the bridal chamber by a lovely young nurse, who tended the infant before retiring discreetly. The moment had come for Saen's excited young son to lie with his new bride. He was deliriously happy, having lapped up all the servants stories of her beauty and innocence. He tiptoed into the room, which was lit by a single candle.

"Hello darling," he whispered "your husband awaits you."

There was no answer. He tiptoed expectantly to the bed, which was

empty. "Don't be afraid, darling. I will be gentle," he cooed, looking under the bed, in the wardrobe, even peering into the roof beams.

Finally, he parted the mosquito net over the crib, to find the tiny baby, asleep, sucking its thumb.

Confounded, he went out to his father.

"That was a bit quick," said Saen. "How was she I hope you weren't too rough."

The boy, distinctly worried by now, said: There is no-one there."

Oh, of course there is -- look again. She is probably frightened, or playing games. You know I cannot enter the bridal chamber."

The son determinedly took his father by the hand. No-one, except a sleeping baby. The beautiful nurse appeared. The son, immediately smitten, ran to her to embrace her.

My darling, where have you been hiding"

"Unhand me sir," said the nurse. "I am not your bride. Here is your wife." So saying, she drew the netting, the baby woke up and began to cry. Saen looked as if he would have apoplexy. The son began to weep. A court case ensued. Of course, several witnesses, including the emissary, confirmed that Si Thanonchai had told Saen that the girl was 'just a baby.' The court had no choice but to award the case to Si Thanonchai.

There is a happy ending to this story. The baby grew up into a girl of exceptional beauty. The nurse proved a good and willing companion to Saen's son, and sixteen years later, the boy now a middle aged man was very proud of his lovely bride!

April 11, 1993 Chiang Mai

In today's *International Herald Tribune*, April 10-12 on page two there's an article by Marlise Simons (New York Times Service) "Child Prostitution Spreads, Partly Because Of AIDS Fears." The dateline is Brussels and the article reported on an UNESCO conference on "the sex trade and human rights." The reasons given for the increasing number of children used in the sex trade include (1) Dr. Duong Quynh Hoa, director of a pediatric hospital in Ho Chi Minh City quoted "The customers are afraid of AIDS, So there is a high price on virginity. The procurers are going after children 10 or 11 or 12 years old." (2) Pornography, peep shows, "sex tours" and other products of the multi billion dollar sex industry normalize the open buying and selling of sex and "erode taboos against sexual exploitation of children." (3) child abuse and sadomasochism increasing prevalent.

In regard to Thailand, the article noted "One Unesco study estimated that 2 million Thai females work as prostitutes and that 800,000 are adolescents and children. Demand for sex with young girls comes mainly from Asian tourists, the study said, demand for young boys from Westerners."

The article concludes by saying "Child prostitution is emerging as a crucial issue for human rights and women's groups and has recently led to debates in the European Parliament. At the Brussels conference delegates from human rights groups circulated a draft for a new convention against sexual exploitation, written to replace a 1949 UN convention against trafficking in prostitution that many countries had never ratified.

April 11, 1993 Chiang Mai

It's the beginning of the Thai New Years celebration, *Songkran*. Since yesterday people along the roads with colored plastic buckets or hoses have been throwing water at anyone walking the street, or on a motorcycle or in one of those red *songthaew* (*sawng thaew*, literally 'two rows'), a small pick-up truck with two rows of bench seats down the sides, very similar to an Indonesian *bemo* and akin to a Filipino *jeepney*. This morning on the way to the National Museum, Ken and I were doused with water. Everyone laughs. Half my body and half my dress was soaking wet. It was about eleven thirty and it was already quite hot so the cool water actually felt good. Mainly, kids and teenagers are doing the dousing. I saw two Western tourist girls attacked by the waterers. It's great fun.

I made an appointment to meet an Australian woman who I thought was living as a nun at Wat UThong, on the other side of the lake. At two p.m. we rendezvous'd at the Library in front of the lotus pond where the torso and head of an armless and exquisite Thai or Khmer Buddha rising from a stone lotus pedestal. The dreamy sensualness of this Buddha, the lithe curve of his torso and the softness of his belly, enchanted me. We sat on the cool porch watching the early afternoon light change the shadows on the Buddha's face and body.

Her name is Justine Bonney, an Australian social worker who has taken off a year to travel in Asia. She lives near Sydney and studied a little bit about Buddhism before she went abroad. Her background is Roma

Catholic with the twist of Liberation Theology. But, not a practising one. Wanted to travel in Asia with more than a tourist perspective. Began her trip on February 22, flew to Melyasia and from Penang went to southern Thailand--at Surithani. Stayed at Wat Suan Mokkhabalarama where she met the controversial and well known monk Buddha Dasa. He is radical because he has been writing and saying that "when you look at Buddhism, Hinduism and Christianity, they are really the same thing." She went especially to hear him because he was teaching an "alternative, reformist Buddhism. She had planned to stay at Wat SM for a long retreat but was only there for four days when she discovered there was to be a conference sponsored by the International Conference of Engaged Buddhists on March 17. One of the monks at Wat SM Santiharo Bhikkin was planning to attend. Justine went to the Conference. There were over 100 people attending including monks, sthree mai chis, people involved in some kind of social justice and environmental work, peace activists, conflict resolutionists, people from the U.S., U.K., Australia, New Zealand, Italy, Germany, S.E. Asian countries Thai, Malaysia, Cambodia, Nepal, Burma, Sri Lanka. Some were refugees--grassroots people affected by upheavals like Burmese living in liberated areas.

April 12-15 Songkran New Year's National Holiday, Chiang Mai, Thailand

Visited two villages of two different hilltribe village people. The Lisu and the Karen (Thai:Yang or Kariang). The Lisu village was near Fang, about 40 kms from Chiang Mai. The Karen village was in Lampang Province, about 85 km from Chiang Mai. Both places were isolated from Thai culture; poor; rural; maintained by handicrafts or farming. There is so much in the newspapers about hilltribe girls being sold into prostitution. I wanted to observe them in their natural environment.

[Two contacts: did not connect with:

Child Workers in Asia project on girls in textile factories

Telephone Tat Chai, project coordinator at home # (053) 339-403

and *Empower*, Jackie Pollack

136/3 Soi Butsarakam

Rachamanka Road, Chieng Mai]

Friday, April 16

Flew to Chiang Rai from Chiang Mai this morning. It took twenty five

minutes. Then at the airport, there weren't any taxis and the limousine people wanted an enormous sum to take us to our hotel. The Golden Triangle International YMCA. When we arrived at the Y we realized it was four km from the city and again there was very little transportation. No tuk-tuks pass on this main road and the songthaews come every fifteen minutes. We did catch one into town--and got wet again because it's still Songkran--maybe through the weekend.

Great numbers of Hilltribe peoples live in this Northern region. Tourists go trekking to their remote villages. The prostitution problem--which includes a serious AIDS epidemic--is part of the local scene. The *Bangkok Post* today Friday April 16 ran an article on the second page: "AIDS spreading fast in North" in which they wrote

"AIDS is spreading fast among prostitutes in Chiang Rai Province, according to a survey that has revealed that seventy percent, or seven out of every ten prostitutes, have the HIV virus, the precursor of AIDS.

Medical tests conducted by researchers from the Ratchapat Institute of Chiang Rai and the provincial public health authority on prostitutes in this province indicated that 70 percent of all sex workers are HIV-positive.

The survey also found that young village girls who finish the compulsory education level of Pathom Suksa 6 prefer to become prostitutes than pursue low paying but respectable jobs.

Between 70-80 percent of village girls leave school after completing their compulsory education. The rate is as high as 100 percent in some villages.

The practice of becoming a sex worker has long become a local social value because young girls do not like to work hard and have been taught for generations that prostitution can help them make big money and save their family from the hardships of poverty.

The survey was conducted under the Project for Promotion of the Quality of Life for Rural Girls in Chiang Mai Province by a team headed by Assistant Professor Sutheo Pongsnirwat and Ancharn Wittaya Wannasirni.

Prof. Suthep who is Rector of Ratchapat Institutes of Chiang Rai, formerly known as the Chiang Rai Teachers' College, said a project will be financed by the Red Barn-Thailand group to stop the spread of HIV/AIDS, prevent rural girls in Chiang Rai from becoming prostitutes and persuade provincial residents to refrain from using the services of sex workers.

The rector said the project would cover a period of three years, and would be implemented within the next two years.

The survey was conducted last year and revealed that prostitution is flourishing in Chiang Rai Province, he said.

More brothels were set up to support the rural girls who earn a living by selling themselves. More brokers were also campaigning with the rural girls' parents to persuade their daughters to enter the flesh trade.

Families of schoolgirls who are studying at grade 4 level of compulsory education are offered up to 200,000 baht each to encourage parents to send their daughters to brothels after they graduate.

The girls, after schooling, will be taken to Bangkok and other parts of the country to work as prostitutes....

Tomorrow we have rented a car and driver, who said he will take us to Ratchapat Institute of Chiang Rai. Also will have an opportunity to see the hilltribe environments from which the girls are prostituted.

Saturday, April 17 Chiang Rai

Drove up to the Burmese border this morning with Mr. Song of Far East North Tours. He is a knowledgeable guide and we spoke about the economic conditions for hilltribe peoples, the Acca and the Yeo and the changes that have taken place in Thailand as far as agricultural life is concerned. He isolated several significant factors--all quite well known: 1. land is gotten very expensive 2. hilltribe people have been selling land (which in theory they do not own) to city folk who use it for speculation or golfcourses or hotels, driving the prices even higher 3. hilltribe people have traditionally grown subsistence rice crops with a little taro, or fruits, or corn and their cash crop has been opium. The Gvt and NGOs have been teaching them to grow soybeans as a cash crop...that stops slash and burning farming techniques which is bad ecology, gets them off opium selling and also makes them less nomadic since they don't have to leave depleted lands, the soybeans replenishes the land.

But, Thai and Western temptations have seriously crept into hilltribe life in the form of money for their daughters. Girls are sold into prostitution and it is a well recognized and even encouraged practice.

At lunch, at a beautiful restaurant near Mae Sai on the Thai-Burmese border, our guide Mr. Song confided in us. "I'm divorced," he said, "my wife left me to go into prostitution in Japan. Her mother encouraged her. So they could get wealthy and buy a house. I couldn't afford to give her the T.V. and the house she wanted." Mr. Song's father is a farmer and a local medical shaman, well respected in the community.

We visited two villages--the first the Acca tribe and the second the Yeo. This is what I saw and what Mr. Song told me about the life in these two villages.

a. At the Acca village--he said that many tourists do not come to this particular village but as soon as we arrived, older women crowded around us trying to sell us their beaded hats, embroidered pillow cases, opium pipes that are made by them. Song said that women had children at home, by themselves with the help of a midwife. That when the infant cries three times, it is accepted as alive and picked up by the midwife. If twins

are born, one is killed; the girl is it is a girl-boy twin. The women and children work in the fields--starting at age three--very communal in spirit, sharing the chores of domestic and farming life. He seemed to think the men were quite lazy. They had several wives, the wealthier men, and hung around smoking opium.

When a girl is thirteen, she goes through a puberty ceremony, having to do with a large swing that stands in the middle of the compound. After she completes the swing test, she is free to "date" boys. Pre marital sex is permitted. Marriage is polygamous. Sometimes girls go to the special hilltribes school in Chiang Rai. It is a boarding school. Parents do not like their daughters going to this school since they tend not to return to the village.

Village life appears technologically primitive. Thatched roof houses; animistic religious practises--spirit houses, spirit arches--homes with fences; the inside of raised houses--mostly one room and the cooking is done outside--pigs, chickens live under the house. Toilets outdoors. But there are motorcycles and pick up trucks around.

Little girls and boys beg for money from the tourists. Ask for five baht for taking their photograph. Older girls stare at tourists, one girl lying around on a veranda in a sexually suggestive pose. Tourists invited to smoke opium.

b. At the Yeo village-- the Yeos are from Laos--a line on both sides of the road of tourists stores.

Village of thatched huts, toilet had not water. Topless older woman with child sitting at one door playing in the sunshine. Inside a house with several rooms, a ceiling fan, and electrical wiring. Mr. Song pointed out the spirit house in one of the rooms and an unopened door--the ritual door through which one goes only at special times like marriage or death. Saw little girl of seven or eight taking care of a baby sister/brother.

Sunday, April 18 Chiang Rai

Meet Norweigan volunteer Geir A., twenty, at the Hilltribe Museum and the Thai NGO Population and Development Institute. They have an AIDS program.

Population and Community Development Association
620/25 Thanalai Rd., Chiangmai 57000
Tel. 713410, 711475

Hilltribe Museum and Handicrafts-Norwegian volunteer curator:
Geir Andreassen, Baggerodot 37, 3100 Horten, Norway

Had spent three weeks with a Hmong tribe, teaching them English. So much English is being taught--as well as Central Thai--turning the hilltribes into Thai citizens.

Monday, April 19

Return to Bangkok by air from Chiang Rai early in the morning. Mr. Song drives us to the airport and wishes us a tearful farewell after I give him 2 thousand baht to buy me a transparent Buddha from Burma.

Tuesday, April 20 Bangkok

Evening meeting with Donna Anderton and Barbara Bird at the Landmark on Sukhumvit. They approved of my saying that the more I learn about the Thais, the fewer stereotypes I have. They are planning to come to Los Angeles in November with a delegation of Chinese. They want to show them the AFSC program in L.A.

April 21 Wednesday Bangkok

Lunch with film director Christine Fugate at the Dusit Thani; 28; southerner; unmarried. Finds Los Angeles lonely. In Thailand one is rarely lonely.

She was making generalizations about the Thais--saying they are not individualists but are very social and like to work in groups. If you want a Thai to do a good job, put two of them on that job. Their idea of privacy is different than Americans. They think nothing of sharing a room with strangers or staying in a crowded dormitory. The Thais think she is an old maid and feel sorry for her that she doesn't have a husband. At one time Christine thought of doing a dissertation of Thai prostitution but was told it was an oversubscribed field. She did write a Master's Thesis on the image of women in Thai films. Her analysis. Very few roles--mother, wife, "other woman" and teen-ager. The "other woman" tends to be a highly melodramatic part with lots of unhappiness and even tragedy. This reflects Thai society where men are unfaithful, have minor wives and other women. Thai men are aware that American career women do not like this double standard and she told me a story of a male colleague who was embarrassed when she learned that he had a minor wife.

April 22 Thursday Ayutthaya

Took the third class train from Bangkok for one and a half hours to Ayuthaya, the old capital of Thailand. We were invited to stay with a high school English teacher Amporn , her husband and their two daughters, 11 and 9. Amporn picked us up at the rail station. Since we hardly knew her we decided to stay at a hotel for two nights and if we get along to move over to her house. She is very generous and is taking us around sightseeing in Ayuthaya by car, Toyota Corolla. She's a career woman, who loves American culture. She has many of the psychological and sociological characteristics of a forty-year old American wife with two children. She wants to improve her career; she is ambitious for her daughters who she hopes will go on for their Ph. D.s; she complains that her husband doesn't care enough for making money and that he is too much of a homebody. He is quiet and loves to cook and play with the children. She wants to travel to the U.S.A. but thinks, for now, the cost is prohibitive. When I asked her about her involvement in feminism or the Thai women's movement she hardly understood me. Then she said that Thailand is like the U.S.A. There have been many positive changes in Thailand for women. Especially, she emphasized that women could own property in their own name--even if they were married. The first day we visited her house; in the pouring rain; she served us take out Thai soup and told us she adores sweets. For dessert we had canned Rambatan fruit wrapped around pineapple in a syrup. It is a two story house; open; with many windows in the Thai style. In front, there is a long lawn which leads to the river. Amporn doesn't swim. She's afraid of the water and has never gone on a boat-by herself-around the town which is really an island. Being with her is a strain because she talks a great deal and doesn't listen very much. Partly, it's that her English is not so great on the listening side of things; partly she is the sort of person who likes to be in control and tends toward a self absorption, bordering on narcissism. But the more time we spend with her, as she relaxes with us, she is becoming less bossy; more honest; maybe more playful.

Chomsurang Upathum High School English Teacher Amporn Nuangrit
20/6 Moo 4, U Thong Road
T.Pratoochai
Ayutthaya 13000
Phone: 035-241974

This afternoon, we went to Wat Yai Chai Mongkharn (meaning the big, wonderful Wat). I wanted to go to this particular Wat because the guidebook described it as "It's a quiet old place tht was once a famous meditation wat, built in 1357 by King U Thong. The compound contains a very large chedi from which the wat takes its popular name (yai means big), and there is a community of *mae chii*, or Buddhist nuns, residing here."

I asked Amporn to act as interpretor for a conversation with *mae chiis*. We were directed to an elderly *mae chi* dressed in the usual white robes, shaven head who was standing by an open door. The three of us sat dow on bridge chairs. I asked Amporn the questions and she relayed them to the woman whose name is Kaew

Where were you born?

In Cambodia, in Betepong.

When did you come to this Wat?

I came twenty years ago soon after I arrived from Cambodia. I was sick when I came here and spent a long time in a Bangkok hospital. My country was broken. I did not want to return there although I had a husband in Cambodia. I had no children.

Why did you become a Mae Chi?

I was sick for a long time. I was fifty two then and the doctor, also a Cambodian in Bangkok told me I must have my back operated on--if I get an operation I will have five years to live; if I don't get an operation, I have only three years to live. I decided against an operation. Instead I came here to Wat Yai and became a *mae chi*. I intended to stay as a mae chi for only two or three months. Now I am seventy two and have been a mae chi for twenty years. Living as a mae chi I have become healthy and my back sickness disappeared. It is meditation which has been the way to become healthy and happier because I have learned not to worry about the "outside."

Why do other women become mai chi?

There are many reasons. Mainly because they are lonely and have no families or their husbands or children have become separated from them.

While we were talking a woman was sitting on a motorcycle, a Honda Nova

R and she began to participate in the conversation. Her name is Aron and she works in the Wat as a secretary. She's thirty two years old and married for nine years. She said there were about sixty nuns at the Wat; between the ages 15-75. Most of them want to be nuns because they want to be "by themselves" that is, outside the family. But, there is a turn over. Nuns leave quite often and generally its because they find it hard to fit into the "pattern" of nun's society. She rode off on here motorcycle. The oler nun had to leave; Amporn seemed restless.

We wandered off to the portico with rows of seated Buddhas; the one I'd bee looking for all day. And the reclining Buddha. I'd found the place that had enchanted me since I first came to Ayuthaya in 1989 and vowed to return. I learned something about the plumeria tree which is grown on the grounds of the Wat. The white plumeria is called *Dock Luntom*-sad flower in Thai. Dock means flower. It is not grown in people's back yards since it is considered bad luck. Unlike at Candi dasa where it is used for the evening prayers every night. I must ask Ibu.

Also I noted two aphorism tacked on the trees as is customary in Thai Wats: "The wise tame themselves."

"When you've silenced yourself like a broken gong;
You have reached Nibbana."

Sabbatical Journal: Thailand April 26-May 2, 1993

Monday April 26 Bangkok

Foundation For Children-interpretor, Tom, to Second Home For Child Labor, at Kemporn's office (Center For Concern For Child Labor) 433-6292

Ken left for the River Kwai this morning at eight thirty. At nine, the Foreign Officer for the Foundation of Children, Thitipong Geenupong, called Tom, arrived. He apologized for being a little late. He's had insomnia for about two years, he said. He looked sleepy for a handsome twenty five year old man. He told me his background: he completed the University and went to work in hotel management. But, he found the job of controlling people his age or older very hard. They let him go. He found this job through the newspaper. He has to be able to speak, write and translate English. There is something in his eyes that is confused.

We took a taxi (and everyone takes the new air con Taxi-Meter instead of tuk-tuk which are often more expensive and more smoggy) to the Foundation for Child Development whose offices are near the bus station Hualamphong Railway Station, the Northern Station, where people from the North and Northeast arrive into Bangkok. Where young prostitutes are recruited, where job agents seek out child laborers, where World Vision has a special desk and the Department of Labor also has a job desk. After my interview with Kemporn, Tom and another social worker, a young man, who himself had once been a child laborer, walked around the station neighborhood. I was to see the job agencies, dark, dirty, hot little offices with benches lining the sides where parents and children sat talking to "agents." We also went into the station--where Ken and I had left only a few days ago to travel to Ayutthaya. More crowded on a Monday morning, people sleeping on the ground like the homeless in Grand Central Station, New York City. The station has that kind of majestic height-as a structure modelled probably on a Parisian train station. The impoverished humanity, sitting, lying, crouching, surrounded by bags of every shape and color, also had a nineteenth century touch.

The Foundation For Child Development is a building with a courtyard where it seems people live--there is a kitchen, and laundry and people sitting at a table talking. Tom led me upstairs to the offices and introduced me to a woman of about thirty two, Kemporn Wirroonrapun, the "Manager" of the FCD for ten years. She understood some of my

English; but for the most part Tom did the translating. She gave me background information on the problems of child labor in Thailand and materials from the organization and its program.

About Kemporn herself: She is a graduate of the prestigious Thommasat University. Ten years ago. In political science. In college she was a member of PEN. Her favorite writer in college was Jit Pumisak, an intellectual who had studied at Chulalongkorn University, had been critical of the government, became a member of the communist party, and was killed in the forest. She admired him for several reasons: that he wrote about the origins of the Thai language; that he thought to develop and improve society. "Unfortunately, he was against our government." His new ideas were against the old culture." But Kemporn was inspired by his dissent. She also belonged to a Woman's Club in college. I asked her how that had influenced her life or her thinking. At first, she said shyly, "it is not clear." Then, she warmed up to the subject and said that feminism had encouraged her in a personal way to work for self-fulfillment. When I asked her if feminism had given her any kind of perspective on the question of inequality between boys and girls she said: "...I feel sad for girls who work in the factories because most girls are sexually abused." She knows this from speaking to the girls but, in most cases, the girls do not confide this kind of information. "This problem is the responsibility of the father in Thai society. In Thai society, when there is a child labor issue, the father is not blamed but the mother. The Fathers always leave the mothers and the children to be alone. They do not take responsibility."

How are children referred to the FCH?

1. referral from other NGOs
2. By parents, by themselves, by the police

Most of the children come from the Northeast

What kind of work do they do? plastic flowers, paper cups, balloons, candy, textile factory, automotive shops--at home they did agricultural work like sugar cane cutting.

What is the situation of girl children?

The process of entering factory work for girls and boys is the same. But most girls are needed to do domestic work and so there are more boys sent out to work in factories. The "Agents" will give more commission for

girls because on the labor market they are considered more rare.

Job placement agencies--are both licensed and illegal. In Thailand, the law allows children over thirteen to work. From 13-18 they can legally work at certain kinds of jobs--in the commercial field--selling goods in shops. Between the ages of 15-18 they can legally work in factories but not at dangerous machines.

The present government has passed laws regulating child labor. The last comprehensive laws were passed in 1992. "Constantly improving the laws."

What about the enforcement of the law?

The laws are good but in practise they are impossible to enforce. The number of child workers are high. Government officers and police are not interested in enforcement. They are not attentive to these problems except when the issue is visible on T.V. or in the newspaper.

Does the *Bangkok Post* or the *Nation* cover the problem well enough?

The presentations are good but the newspapers lack understanding of the problems--in detail--their understanding is not complete. **Sanphasit said that the press only exposes the sensational aspects and does not go into more deep analysis.

What kinds of solutions are offered to the problem of child labor?

-The rich say the solution is to take the children out of the factory or prevent children from entering industry. But the deeper problem are:
(a) poverty in the rural areas
(b) problem of education since there are so few public high schools and only a few children enter H.S. "Most parents do not think education is important and do not encourage their children to go to High School. Girls have less of a chance than boys."
(see notebook for further notes)

Interviewed a fourteen year old girl, Watchala Nari (Nari means woman), from the Northeast province of Yasothorn--worked in a dressmaking factory in Bangkok. Story of going back and forth to provinces. Her place of work raided by police. Her case is under investigation by the Department of Labor. (for details, see notes)

Sabbatical Journal Thailand 1993

Tuesday April 27

The Foundation for Children--Interview with Samphasit (see notes)

Wednesday April 28

Morning

Naiyana Yooprot, The Center For the Protection of Children's Rights is funded by the Belgian NGO Medicin sans frontiers and the Association Francois-Xavier Bagnoud.

Interview with Pai (not real name) a 19 year old girl from Yunnan, China (see notes)

Afternoon

Chulalongkorn University-

Interview Vittit Muntarbhorn, Special reporter for the United Nations Commission on Human Rights--going to Stuttgart with Sanphasit in early May, for consultation on children's rights. (see notes)

Thursday April 29

Morning:

Conference on Child Labor at Chulalongkorn University, planned by Panudda Boompala, *Child Workers in Asia*. (see notes on Conference)

Met and held conversations with--Katie Quan, ILGWU, San Francisco
John V. Osolnick, Asian-American Free Labor Institute, AFI-CIO
Dr. Walter Skrobanek, Terre Des Hommes

Lunch with

Prof. Wimolsiri Jamnarnwej, Pres. of the Women Lawyers Association of Thailand and retired Prof. of Law, Chulalongkorn University. She is going to a UN meeting in Vietnam on juvenile law

Interview with Dr. Amara Pongsapit, Vice President, Chulalongkorn University to discuss Women's studies and work on the girl child. (see list of Women's Studies Programme Publications from the Social Research Institute. (in notes)

Sabbatical Journal Thailand 1993

Saturday

May 1 Interview with Lonnie Turnipseed, ECPAT USA

Sunday

May 2 Interview with Prakai Nontawsee, ECPAT (see notes)

Date Friday, May 14, 1993

PAGE

day Hanai

Le Thi Quy

Center For Women's Studies - 1st in Vietnam -
1987 - Quy began in 1989

Projects: Research

- (a) Role and Life of Working Women
- (b) Women in the Family
- (c) Gender Problems

Quy's subject is ^{social} diseases of women + children or
social problems of women and children:

- 1. prostitution
- 2. violence against women
- 3. Sexual abuse
- 4. criminals

publishes ^{one} quarterly
We ~~have~~ ^{have} magazine and a library in her office.

"Sciences Women"

She is a member of the managing board of the
magazine. This year they will publish an issue
in English.

- Institute of the Social Sciences also publishes magazine
in English on topic of Women.

Projects on Prostitution -

Research - publishes her books on it. Vietnamese
publishing house from the Social Science Publishing
House.

She is a member of the American Association:

Women in Development Association - WIDA
Washington D.C. Maybe in October this year -
invited two years ago.

Stages of Vietnamese History 1. Traditional 2. Colonial
3. Socialist 4. Renovation - What changes in
social problems for girls & young women.

Pre-revolutionary period: Confucianism -

- impact on women in the family
 - two kinds of people in family (a) authoritative - the father, the brother, & the son (b) the underclass - women are the dominated and children and younger brothers & sisters, including the mother
- After the Revolution:

• very big change in woman's life - because new government declared women have equality with men. Traditional underclass Confucianism was almost abolished constitutionally. In practice, there remained some of the traditional values.

Recently, we have many conferences about rehabilitation of Confucianism - the positive qualities of Confucianism: (1) The Family

The good values of C. = (1) good female behavior of women = (a) ^{household} domestic work in the kitchen; needlework
(b) how to make women more beautiful, cosmetics

(c) politeness - good words in talking

(d) Virtues and dignity

C. demands mankind to be generous & to
be kind to others.

When C. was abolished - we did not develop a good culture for the family.

• A conference held a week ago between the Scientists - already revealed. We would like to restore the positive aspects of C. These C. values does not affect the liberation of women (Rev. Tradition). It has been accepted in Vietnam & suitable for Vietnamese.

i.e (1) respect elder people (2) men must have human feelings - truthful, sincere (3) good, respect for our people (4) have a strong will, knowledge & wisdom (5) justice.

We can take out good statements - for men & for women

~~organizational work~~

Now we try to encourage men to

Ⓐ listen the burden of women in the family

Ⓑ But, we are encouraging women to do work in the house - "for they are suitable for housework."

Now, many young women don't know good behavior with parent-in-law; quarrels bet. husband and wife happens every day.

We have to eliminate

Ⓒ Many men complain that their wives do not know how to keep house or care for children.

day _____

~~There is~~ There is no knowledge - "Westernized"
 daughters of poor - take care of children; } behavior
 - young generation } daughter -
 - older generation - } do. on bed
 wife - husband

know many things - dishes, sewing,
 mother was shellfish - because we are busy -
 we work like men in factory & offices.

Many women ~~was~~ live far from the
 family since they were young.

"Clumsy hand" - prepare a meal -
 prepare only a few dishes

- Use T.V. programs and cook books -

Not good to have similarity in the family.

It's good to have difference -

Femininity is important.

100% of men want to their wives to know
 to be a good housekeeper. But they will help
 them. The wife the main person to do household
 work. In our magazines, discussion about it
 "What Is a Man?" "What Is A Woman -
 in Science & Women? Debates in gender!

Every year we have statistics we have about
 • 20,000 cases of divorce. (1) many women didn't
 want divorce - all the
 victims of divorce -
 Many becomes prostitute
 after divorce.

→ Men want to change their wives. Many men have more than three families. When we opened the economy the social problems became bigger.

Before that there were social problems - high -
 (A) violence (B) prostitution (C) divorce (D) criminal
 Under socialism they wanted to divorce but we had "disciplines" serious; also the attitude was severe. Also the attitude of the community was so critical. Now some see that as a problem - strict, punitive.

Economic, social, cultural reasons and very different if we immediately conclude that one is good & the other is bad. We need to learn, experience, in other countries - when we opened the economic door it is very new for us. We are from another regime & another socio-system.

(Quick research on prostitution:

1. Hard to find the number of prostitutes in Vietnam. Illegal. Not wants to prevent prostitution.

Estimates now in Vietnam about 20,000 over.

~~and young girls~~ about 10% are young girls 10 years old - 11 - 12 - They are the victims of kidnap, deceived situations & rape.

Child prostitutes are boys. But only a few. In Hanoi now we have a few. In Hai Phong, in HCM City.

If we don't have a solution - to prevent the Thailand

Survey: Met old women prostitutes 56-60 prostitutes. Became pros when they were young; some recently; broken family; Met one in HCM City, she is grandmother + practices prost. and her children rejected her and that is why she became a prostitute. When she went from Cha Chang Province to HCM City - haven't got anything. No shelter. Became prostitute. What do you make prost. for old man by hand - only 2000

A few days ago I met a woman, she is 56 became prost. when she is 26 - practiced for 30 years.

We had 3 period increase prostitution

① ^{under} Colonialism ② under neo-colonialism
French 1950-1960s
20,000 under France

③ in No. Vietnam after 1954 - socialism - had no prostitution at that time. Some girls + did not show - secretly.

④ Contemporary

There has been rehab. centers for Prost. under French colonialism. After the new built rehab. centers + teach work for women + teach them the dignity of women + they return to normal life; marry. After 1975 in No. Vietnam began an increase of prost. Influence of the South. But ^{since} 1989 began to quickly, alarmingly increased.

Very important - The conception ^{people} here about this -
 ① change in the awareness - Compare

After Revolution

1954-1975 (North) - People look down at prostitutes. try to prevent children not to become prostitutes.

Since 1989 } - united with market economy:
 } - prostitution is perceived as normal

Even high gut state officials - those in charge of tourism + guest houses - let loose on prostitution - that's to develop prostitution.

Month ago, I participate in International Conference in The Philippines - "The Fight Against Exploitation of Women" - Coalition against Trafficking - ECPAT;

National Report on Government Policy + Restriction

Recently, but issued directive

Indonesia - friendly regional
UNESCO - reports - Jakarta 1992 -
Conference on "Women in the Informal ^{Economic} Sector
Ume Nibi

• Prostitution

• P.P. 21

December 1992

People Plain

Domestic violence -

~~20~~ Twenty First Century

Int'l

Street children in Hanoi ^{funded by} UNICEF sponsored -
3 month - From ~~March to April~~ Small - \$1,000

March, Apr. & May 1993 - only evening work -

• Interview street children -

Met very young prostitutes in my interview

(a) Very difficult to get statistics -

(b) Since 1981 - 1990 the police collected
about 6,000 street children. In fact, the
figure is much higher.

(c) They are from rural areas - go to towns -

What is bringing them?

(1) difference bet rich & poor is big

(2) before people have equal salaries -
now changes -

(3) many people become rich quickly.

Some poor - women + children very hard in difficult conditions - they living very difficult.

(4) Some come by themselves - to earn a living more easily

with family - they from house to house
Two kinds of street children -

① Professional

② Seasonal - only go to Hanoi when the harvest time is over. In pre harvest time + of the harvest. Return home after 1, 2, 3 months

Hanoi:

Girl - Child Labor

The street girls are ~~usually~~ hired by families - by shops - esp. at the shops - they tend - particularly of restaurants do washing up; fetch the water; look after the children - The owner just give them food - about 60,000 month * salary.

When I interviewed the young girls - 60,000 average - asked them - some earn this amount. Work early - dusk. Twelve hours a day. Distribute ^{down} newspaper girls & boys. Become prostitutes.

day _____

Police reports

1981 - 1990
 Homeless - in Hanoi -
 Parks, bus station,
 under bridge, cheap house

26, 100 children affected
 homeless people from
 rural areas

1990 - 1993

enormous increase

Police policy to return country people
 to rural area.

Last week in Hanoi r.s. station - 35 people
 homeless were returned. Some of them go to
 rehab. in BA VI CENTRE, about 60 km
 from Hanoi -

NGO organization - collect homeless +
 street children

Mr. Vo Trin org. one organization

"Far From Mother" - children in this org.

Contribute

Food, acc. in a house, clothes -

Earn their living by selling newspapers;

go to classes; learn English

~~SA~~ ME

- he + his wife are

SA

supported by others

Supportless children are sent to Centers
 by "The Govt"

Beccide UNICEF helps create 5 SOS villages -

SOS in Hanoi

care for handicapped + homeless children.

Many foreign organization helping us with handicapped and orphaned children.

The number of orphans are high = ① both parents dead

② abandoned children

③ ^{children of} divorced parents -

Because of economic issues - uncles, aunts are poor also.

I met one child of 12. His parents divorced. Nobody look after him + he began living with grand-parents - for one yr - because G.P. still have another child to support - Grandparents wanted grand son to earn his living + he goes to Hanoi.

He is a shoe polisher. Lives by self on the street.

The Grandparents have no son/da to help them care for child + they are very poor.

Ques:

- Sociology in Vietnam is very new as a subject because of the teaching conditions for sociology have not been perfected.

After 1975 in Ho Chi Minh City, studied sociology.

Modern history + sociology - Institute of Social Science in HCM City.

We are now learning Prof. of Sociology from the Philippines + Sweden gave lectures and taught it.

us strategies. We learned methods of interviews;
the processing of data + I am still learning that.
My husband is a Dr. + Prof. of Sociology - he teaches
in Bulgaria - & we working together."

We are trying to apply the modern methods of
sociology to solve problems -

Australia, Sweden + other countries - Carrying
out research problems. Learn from different
sources. So far, little experience.

Private agencies:

Charities, humanitarian groups being set up.

Qing lectures on sociology at University -

Subject Sociology of The Family - teach students
from the work of MAX WEBER - Collect material
Abstract principles - - Has not had a chance to
study Western University - Has done great of
reading. We have no college -

Dept of Sociology + Psychology - At Hanoi University,
Curriculum has not been developed.

Directions Qing will take: ① publish a book on
prostitution in Vietnam

② next year, new research
on social problems of women + children -
want to continue

③

- Center for Women's Studies - under the
Institute Social Science of Vietnam - State run
~~gov~~ government

- NFO Dr Tuyet

- ~~At~~ By Universities - Center for Women Studies -

Quy is Vice Director Hanoi University -

Center for Women in Development - only int. policy
has been establish but not yet operating -

This year or next.

The task of this organization - to study & teach
about women's issues in the University.

Prof. DANG BICH HA (not funded)

~~Preparation~~ trying to get funds -

Will women's issues be funded?

Feminism

Before 1989: People regard women's issue - they
understand equality bet. women & men;
looked at as a Social Issue

- Not as a Science - Scientific -

Need to study women's reality -

look at issues in more scientific way -

Study why it is so?

Before I did projects on women's issue, my
awareness was just like others. When I
started to study, I discovered many
problems.

Let have to do in depth study.

✓ The government attention to women issue -
think it is very important. Help me to study +
to collect materials + cooperate with other
organization over the world.

We want to have fememoria University +
other colleges in Vietnam. Haven't + research women +
studies.

Vietnam is one of the few countries which
has practiced equality for a long time.

But to study in depth is new -

Exchange materials - see how other
countries, see women's issues. We shall -
The common voice.

Sender

LÊ THỊ QUÝ

Dr. of History and Sociology
Center for Women's Studies

Office :
6 Bình Công Tráng Str.
Hanoi - Vietnam
Tel : 252372 - 263088
Fax : 84259071

Residence :
26 Lý Thường Kiệt Str.
Hanoi - Vietnam
Tel : 257780

Date May 15, 1993

PAGE

day Hanai

Vietnamese Women's Newspaper

Nguyen Vo Le Ha - Journalist and
researcher on Women + The Family. Writes in
the newspapers - different newspaper - columns.

A. The Role of Vietnam women in raising children:

1. Vietnamese women in society -

- Studies of women in family is very important:
- Developing country → women have double burden of outside work + domestic home work. Many women are breadwinners. In the countryside the majority of breadwinners are women.
- The women's function besides income earning; reproduction and childraising. The conditions in our country are not enough to liberate women.
- A. V. women have many children
- B. Asian men want boys - lead to having many children
- C. Lack of day care facilities - nursery - system of services are not good in V.
- D. Intellectual women have to do house work at home because of the lack of services.

B. Training of girls?

1- To become mothers - for the future -

C. At school girls receive a general education -

They learn most from their mother.

Household of several generations -

Lack of communication - no newspapers - no T.V.

We never see any magazines on women in the rural areas - Only present in the city. We have received many letters from Readers: family disputes; relationships. They want us to write to them personally because they do not get the magazine in the countryside. In many cases, we do answer their questions; there are radio programs for women - 15 minutes - Personal questions - Mother-in-laws; husband-wife.

At home the mother & grandmo. teach girls. There are more girls in the rural areas. Attention is not paid adequately - boys sent to school - girls stay at home - Busy in the fields; lack of knowledge

In urban areas - mothers know more about raising girls.

- * There is a resurgence of illiteracy in Vietnam -
- * esp. recently there have been new illiterates - esp. girls. Rely on the mother & grandmother - sometimes mother pays more attention to the boys.
- Tradition V. family hand down their shells - but they do not do much traditional education for their girls.

In my newspaper, we are one of the center to educate women & children. They cannot write to us.

What about the growing jobless - reemployed girls? If one applies for a job, child bearing girls are not attractive to employers - Men get jobs in city.

For instance;

Girls: Language, computer, driving, but the ~~family~~ ^{family} can not afford to educate girls in this way.

Alternatives: To get married

Rural & mt areas there are many cases of early marriage. They are hired as maids in the family; governesses; prepare meals; shopping. ~~There~~ There are good jobs - there are now street children (girls)

The Society has not ~~been~~ ^{prepared} its young girls with adequate training.

Issue of concern (headache issue) -

Who finances the newspaper? advertisement & selling newspaper - UNICEF (Hanoi) provide papers for printing. The cover of

April 5, 1993 PHU NU VIETNAM
Women of Vietnam

* The paper has been published for 45 years.

Content 1 + 2 pages: Activities, news throughout country

- An article on airline hostesses
- " " actress - Vietnamese actresses
- " " let's protect the green environment
- N " " Saigon Tainist - a ^{state} company "Saigon Tainist"
- against the use of prostitution.
- Other articles on prostitution
- + street children

- An article urging the mothers to take children for vaccination
- Dispute of argument on mother-father -
- Education of girls
- Story for children
- Encourage children to be more creative
- How to love the children
- The right to teach girls beauty
- " The right to be beautiful "

• Marriage + family PAGE Dear Ms.

* - Column - Letter "Dear Abby" ~~From~~ THANH TAM
 the column is for by five years.
 there is a book of collected Thanh Tam, 1989 and
 near future 4 more books.

The Voice From The Heart
 TIENG NOI TU TRAI TIM

Those who reply to the letters are scientists,
 sociologist, obstetrician,

On sex change - we have to ask experts -

What Husband Like their Wife to Do -

- Short Story - translated from France
- Fate Pregnant Girls who are Not Married
- Or Handicapped girls
- Acts, Poems
- Good feature of Vietnamese Women in Poetry
- Last page - Facts + Life

① Contraceptive Pills - how to take it

② Common diseases of children - summer diseases & prevent them

- Freelance journalists

- Prof. Thin one of the writers for the newspaper - an article on illiteracy, early marriage & prostitution.

Twenty years ago: Differences

① Presentation - now improved - good presentation to attract readers

② Now many young journalist & correspondents who are university trained & qualified - many have been sent abroad to study journalism.

③ We deal with the issues that are rising

④ The new thing is the content of columns. More suitable.

⑤ i.e. Dear Abby - husband-wife - always encourage no broken family - tendency not to divorce; hard different.

it depends on each case. Sometimes, we encourage divorce (no love) - In the past, persuaded to live together. The younger generation attitudes much different. How to deal with the present generation.

✓ Prostitutes - warned about AIDS - say they must live now.

VIETNAMESE WOMAN'S Newspaper

NGUYEN VO LE HA

HA HUY ANH

Journalist

Office : 47 Hang Chui Str.
Ha Noi - Vietnam

Tel. : 257178
253500

Marag Mission

(October 7-9, 1992)

by Gerry Atkinson

Ten bags of clothes, 20 cavans of rice, sacks of salt, beans, oil, noodles, sardines, and dried fish were loaded onto the bus in Tuguegarao, en route for Marag Valley. Thin faces peering out from Pamplona Church hall watched the arrival of supplies and mission participants from various non-government and church organizations. Fifty-nine families, making a total of 220 refugees left Marag Valley in August, and are temporarily living in the evacuation center. Since their homeland was declared a "no man's land" by the government in 1985 they have witnessed three major military offensives; family and friends dying from bombs and bullets, houses and crops burnt, and disease and starvation ravaging the war-torn valley. The mission was organized to answer requests for food and medicines from remaining Marag residents and to help bring out pigs, bananas, and other produce to Pamplona.

The following morning, relief goods, pots, pans, luggage, returning refugees, and mission participants were organized into four wooden boats and set off for Marag. Heavy rains started and continued for the next 6 hours, soaking everyone along the way. But even under gray skies, the natural beauty of Marag Valley is obvious. Passing through one swollen creek, a group of swallows flew overhead. Father Raul pointed to a grassy covered mountain which many folk tales are woven around and what people believe, is an enchanted paradise. It's easy to see why loggers and developers want to get their hands on Marag's resources. Local people believe military operations first started in the valley to protect big business interests.

After eating handfuls of guavas from overhanging bushes, we finally arrived in Kalabigan. Mooring the boat on a river bend, we walked along slippery muddy banks to an abandoned house, which was to be the mission base for the next three days. Apart from a broken bench and old wooden chest, the place was deserted. Rice and beans were cooked over an open fire, plastic sheets and sleeping bags were spread out on the upper floor, although nighttime drips of rain



Medical and relief supplies

through the thatched roof meant sleeping was fitful.

Breakfast with dawn rising gave the first real view of green fields and hills in Marag Valley. At 10 o'clock, thin women and children in tattered clothes, started trickling to see the medical team. Men in straw hats, wearing palm tree leaves as waterproofing, brought gifts of bananas and fruits. Babies were weighed on hanging scales and their body measurements taken to work out the extent of malnourishment. Sacha, a dutch volunteer with a nursing background, took down case histories and personal details, assisting Bong and Elizabeth, two doctors from Manila.

Rosa Emilio from CWERC documented women's situation in Marag and found that many women and their families have no permanent places to live but are forced to move everytime a military operation happens, or they need food. Between January and October 1992, 10 women gave birth in makeshift huts or while in hiding from soldiers. Jhona Battlong, 29, was forced to give birth to her fifth child in the mountains and three days later had to move on, crossing a river on the way, which caused swelling to her body. Carmen Gonzales, 48, has shrapnel wounds in her stomach, head and legs, from a military bombing operation last



Carmen Gonzales. She survived a military bombing operation in January 1992 but she is now suffering with pains, numbness in her body and headaches because of the shrapnel that penetrated her body.

January. She was collecting cassava in the fields with her 16-year-old daughter, Levita, when a bomb exploded, killing her daughter and wounding her. She is suffering with pains, numbness in her body, and headaches as well as having recurring nightmares. Lagrimas Antonio, 25, is showing signs of psychotic behavior which started in 1990 during the military operation "Oplan Salidummay". She stares, smiles, and laughs inappropriately and is unable to cope with caring for her two small children.

Other cases of human rights violations were reported to the group. Romulo Trumpo, 25; Benjamen Pedrona, 35; and Remedios Alejandro, 13; went to buy rice in Pamplona on March 13, and on their way back to Marag were fired on by members of the 41st IB. Romulo and Benjamen were killed by bullets and Remedios drowned while she was trying to escape from a rifle grenade. On April 4, Clarita Maribong, 30; Aquinaldo Dagwat, 37; and Brando Lima, 29; were resting by the river bank at midday when they were sprayed with bullets and killed by the 50th IB. Kaklong Dagwat, 33, survived the massacre. Primo Agpoldo, 45, his wife Emma, 38, and their 3-year-old child died in July in Kagandungan from starvation; they could not search for food because of military operations.

As rain eased off, more people in need of medical help arrived at the mission base. One young boy shyly showed dry scaly skin all over his body, and another had a badly cut hand that needed stitching. Military statements have been made saying no people or animals are living in Marag Valley. But families with

their children and animals are still trying to survive in the valley. An afternoon walk around Kalabigan showed sloping pineapple plantations and ricefields ready for harvesting. People are saying they cannot harvest crops because when they are in the fields, they are shot or harassed by the military.

At the community meeting and solidarity activity on the last night of the mission, the barangay captain talked about how the community was self-sufficient before the military's arrival. Harvesting crops was no problem, and people didn't need any outside help. One man whose three sons died in different military operations said, he just wanted

peace in the valley. Etang Trumpa, Martha Paligad, Erita Daridao, Lubigay Balongaya, and Louie Paligad said they wanted money for damages suffered during military operations, and for the military to leave the area. Others told of women and children who are still traumatized from their experiences. One woman suffering from shock puts rice on to boil with no water in the pot, and leaves washing in a bowl for days, just forgetting about it.

A 3-YEAR-OLD CHILD AND ITS PARENTS DIED FROM STARVATION IN JULY IN KAGANDUNGAN. THEY COULD NOT SEARCH FOR FOOD BECAUSE OF MILITARY OPERATIONS.

Discussions about whether the military deliberately poisoned a fishpond was raised. Liloc Aguinaldo testified that he saw 2 empty bottles of Thiordan Insecticide by the river, tracks of military combat shoes next to them and floating dead fish. Two others confirmed his story, that military men poisoned the communal fishpond in August. People were nervous about speaking out, but all shared the same demand: they wanted the military to leave them alone, and stop the burning of houses and killing of people. One woman said her brother was killed recently and his body burned by the

military. Another resident said, "they want our gold and manganese and to log our forests, but our land is our life, and we're not leaving." The issue of logging was raised, trucks have recently been seen, but people were too afraid to go nearer the site. The operation in Bukaw, Luna, Kalinga Apayao, now has a 16-km road with 21 switch roads leading into the forest. The logging company had a legal permit to log 120 hectares up until April 1992 but as their quota wasn't reached they got an extension until December, to log an additional 5.326 cubic meters.

A proposal of turning Marag Valley into a tourist area was raised but the response was, "we don't want to be a showcase, we just want to be left alone to get on with our lives."

The subject of resettlement was also discussed. Colonel Villanueva of the 503rd IB told evacuees in Pamplona that they could resettle in Bukaw in the center of Marag Valley — with compensation being offered if families agree to move. A school has been built in the area but the military said they would have to live with the people in order to "protect" them from NPAs. The community responded by saying they don't want to leave their homes, and don't want military protection. Land, money, and tractors had been promised for deaths and losses during military operations but no one had received any compensation. The general feeling expressed by the people was the military often lie to them and are not to be trusted.

Mission participants bought a pig for the last night celebrations, as the farmer wanted to sell it (during military operations, when the family had to flee, they carried the



pig, fearing it would get stolen if left behind). After eating dinner there were sudden screams and shouting. Doctor Bong rushed downstairs to find a man appearing to have had a fit. His eyes were wide open but no movement seemed to be registering. His wife and daughter were screaming hysterically. After his medical history was taken, it appeared to be some sort of Hypoglycemia or epileptic fit. His blood sugar level had dropped, maybe from lack of food. He was later put to sleep. Later discussions of the incident and the family's hysteria seemed to be explained by the fact that people in Marag are constantly facing shocks and deaths, so any incident triggers a traumatic response.

After another rainy night, the boats were loaded again with sick refugees and supplies for the return trip to Pamplona Parish Church. Soldiers stopped and briefly examined the boats before letting them continue.

What struck me most of all about the mission was how, despite all the fear, deaths, and terror that the people in Marag Valley have experienced, they remain strong in their determination to fight for their right to live on the lands of their ancestors. ♀

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From Files: Children

2-26-89 *Philippine Daily Inquirer* Shay Cullen, "Child prostitution ring catering to GIs bared. Olongapo City

American naval intelligence agents at the US facility i Subic have uncovered a child prostitution syndicate which caters to US servicemen's need for perverted sex....youth, from 11 to 14 years old, are being offered by an organized group to pedophile servicemen.

File: Prostitution

PRAKSIS, MARSO 87 Prostitution: *The Philippine Experience* (Reprinted by the League of Filipino Students) typescript

"Prostitution in contemporary Philippine society has taken on new forms. For as long as the economy remains heavily addicted to foreign capital, nothing is held sacred in the face of the mighty dollars: the compromise of a nations sovereignty to foreign creditors, specifically the IMF-WB; the sell-out of one's economy to foreign investors; the commercialization of one's culture to dollar-bearing tourists."

On child prostitution:

"Child prostitution was just recently due to the high pedophilic demands from abroad. Child prostitutes are children who render sexual services to anyone in exchange for financial or material reward. Most studies on child prostitution report that their ages usually range from 7 to 15 years old. In an article published in Dilliman Review it was even reported that five year old child prostitutes exist in Tondo. However, child prostitutes who enter the trade early are also deemed old and "used up" quite early.

Unlike their adult counterparts, child prostiutes are not in the business as a full-time "professional." For aside from this, they also sell cigarettes and other commodities in the streets."

As for child prostitutes, their customers are pedophiles. both locals and foreigners and of both sexes. A pedophile is someone who derives sexual gratification from children. Psychologists say pedophilia results from an inability to relate sexually to other adults. It is a form of sexual

immaturity with violent overtones. Although pedophiles claim that they do not harm the children, there have been a lot of cases where child after being abused by pedophiles suffered from serious external physical damage such as swollen sexual organs and heavy bleeding of the rectum."

"In child prostitution the most common mode of operation is the pickup system. The encounter starts with the child prostitute approaching the tourist in the streets and asking him if he wants company or with the tourist asking the child directly or through a pimp, if he/she can keep him company for the night. A more discreet method involves the child prostitute initially sizing up the potential client using eye contact. A wink or stare follows. A response from the client using the same gesture indicates a concluded negotiation (fees are discussed later during the services). They then proceed to a hotel or motel, depending on what the client can afford. Short-time service is rendered by the child in one or two hours so the child is out in the streets again to hook the next customer. In one night, child prostitutes serve on an average of three to four clients, but it can also be as few as three clients a week. If the client opts for an all-night service, the child commands a higher fee."

3. Child Prostitution (from Draft: Paper on Prostitution) typescript

The problem of child prostitution is likewise growing because tourists, particularly the pedophiles, have singled out the Philippines as a source of cheap, young prostitutes. Investigations by concerned civic groups have identified seven provinces where child prostitution operates: Metro Manila, La Union, Mindoro, Bicol, Bacolod, Laguna and Zambales. All of these provinces have a concentration of tourists because of their location (in the case of Metro Manila), a US military base (for Zamboanga) and their scenic spots (for the other provinces).

It is however, in Metro Manila where the practice is most widespread with Pagsanjan, Laguna, a close second.

Thus the Agence France Press release in the Sept. 13, 1981 issue of the Times Journal stated. "Have sex problems to have notes." Like female prostitution, child prostitution is a product of western capitalist decadence their sexual problems and perversion are passed on their colonies, semicolonies and underdeveloped or still developing countries.

With everything reduced to consumption patterns, western consumers soon turn to new products, new tastes and new experiences. Based on demands. The capitalist then supplies the needed commodity with an eye for amusing profits (in line with the economic principles of supply and

demand). Thusm tthey turn to children because being young and helpless, they are easily maneuvered as sex objects.

Children usually Asian or African are patronized because of the exotic connotation of multi-colored copulation, the physical differences from other races which supposedly lighten their guilt because there is not come from unwanted pregnancies. (sic)....

Child prostitution is a profitable business due to the high rates for services rendered. Studies show that the children ear P. 500P300 per client for two-three hour work.... "Blowjobs" or other forms of masturbation command the highest fee. For acts where the client plays an active role, as in anal sex, the pay is less.

First timers or virgins earn more with the rates reaching as high as P 3000 per customer, sadistic sex acts, command up to P 2000 while a nude photo session usually a homosexual show, up to P 20. However, child prostitutes in areas where local low income gays are the regular patrons receive only up to P 10 for services. Earning of ch. p. also include gifts like jewelry, clothes and shoes, support for education and household needs, treat to movies and snacks or even vacations. Pedophiles in Pagsanjan, Laguna are reported to be classified into categories based on how they pay for services procured. In the top strata are markedly affluent individuals. The procure constant supply of children by keeping entire families. This is done by providing the family with a new house, appliances, furnitures and a source of income. The family then becomes totally dependent to what? on the pedophile, economically secure but unable to raise any moral objections.

The second class are the less affluent patrons who, although cannot afford tobuy the family a new house. But they providethe Family with a surce of livelihood such as a taxi or small business; thereby making the family equally dependent on them.

The third class of p. does not seek any long-term link with his victims but simply "pays as he plays" casual encounter for an average of P 20 to P 200 per night through the many pimps who operate i town. There best known hang-outs are the tourist hotels that are meant to cater to visitors to the famous Pagsanjan alls; the most notorious of which is the Pagsanjan Lodge.

The earning of these child prostitutes usually go to their family. For those working with sex gangs or rings and have a pimp outside of the family, 50% of the income goes to the pimp."

Interview with Rosa Emilio, Cordillera Women's Education and Resource Center, Human Rights staff person (March 19, 1993).

From Kalinga Apayao and parents are from the mountain province. Her tribe is Kankana-ay. She is twenty six.

Education finished BSC-commerce from in Baguio. This is her first job.

Was referred from a friend. Participated in some activities of the women's movement--in student organizations.

Cordillera--Internal refugees--5 provinces in the C.- Emra, Benguet, Kalinga-Apayao, Mountain Province and Ifugao. All have refugees but Kalinga-Apayao has more than the others.

There are two kinds in the C. (1) the mobile, they continue to move, stay with family, friends, in the mountains, wherever they can (2) settled-go to one place for a time but then they also move.

Most of the internal ref. are victims of militarization. For example, in Conner, in Paco Valley and Marag valley, people displaced due to militarization. Choose to stay in their place even though their houses were burned and they were hounded by the military. They moved around in the area. Visited Paco Valley in Sept. 1992, only 98 individuals, 21 families have remained when there had once been thousands of people before. The others went to municipalities to relatives. Settled people. They move from relatives to relatives.

Same with the Marag people. Last Aug. 5 1992, Marag valley people evacuated to Pamplona, four hours by motor boats--the only means to enter into the valley (Marag Valley has been militarized since early 1980s and the population made traps, holes, in the ground to prevent the military

from marching through their land-sharpened bamboo) In 1990 the military intensified their operation through air and ground attacks against the people and during that time 100 children died because of measles epidemic. In the Second Mercy Mission organized last October 1990 to enter into the valley in response to this problem but the military says there are no civilians in the valley and it is a no man's land. But the Mission insisted. Entered last Oct. 1990 and they documented that hundreds of children died of this epidemic. Since then the operations never stopped up to the present.

Last time Rosa was there was in October 1992, Relief and Medical Mission. There are people, civilians, most women and children. Most children are suffering from first and second degree malnourishment, scaling; no more formal education. Six hundred plus people met her from the Mission. One hundred plus people are in the evacuation center at Pamplona (part of K. valley)

1992, 19 January--First evacuation -Mass arrests in Marag Valley brought them to evacuation center in Banjan Sanchez Mira in Kagayan which border Marag Valley- contained the people in evacuation camp. 87 people arrested. Previously they had shot people in their area now they were taking them out. .

Missions were permitted into the evacuation center but not into the valley

Feb. 8: At the evacuation center when a new group of refugees arrived with fully armed military. Eye witness. Rosa with co-participants in the Mission. 70 plus individuals. Mainly women and children.

August 5 About? Voluntary evacuee from Marag Valley came to P. to prove to the military that their are civilians in the Valley.

Contact between relief workers (is a sanctuary for relief workers and it belongs to the Pamplon Parrish Church, a Catholic church, the priest is in charge) and the internal refugees--messages were sent; they were not allowed; asking for help, saying their situation.

Marag issues are well projected in the media. Negotiations with the military and they offered a place in Marag Valley for internal refugees to settle; but was rejected by the internal refugees; because the military is staying with them and they just offer special place; CAFGU (Civilian Armed Forces, Geographical Unit)

Kalinga -Apayao Province-in Coner, a municipality or town are three villages or *barangay* people were displaced. The military intensified in 1991 --houses were burned from November 1991 to January 1992 by the military. People were forced to evacuate. Two types of refugees--mobile and settled.

Last April 1992 a mission was conducted to the several places to which they had evacuated. In Karikiten, Buluan, Catabogen, Coner (except Katabugan, (is a village of Pinukpuk). Also went into sites of the burned houses and documented the burnt houses. There are pictures. Especially in Tapa district in Daga village in Coner municipality --the whole houses were burned in Nov. 1991. But some of the people were evacuated along the road, and some evacuated on the side of the mountains, mountainside people were able to reach Tawang Balbalan, another municipality of Kalinga (south of their village). Up to the present the people are still there.

Internal refugees have been moving from one village to the next; sometimes returning to their own village and leaving off and on.

If they return to their old home, the military will question them, harrass them and the people move again. The C. people are attached to their land, their land is their life. Most C. are living a hand to mouth existance so there are no means.

Why has the govt militarized this particular area? Area are rich with natural resources and covered with forests, minerals (gold etc.) and in some areas because they want to construct dams.

Who owns the land? The land is not held in deed. Areas are held in common. "We consider this land, this life, is owned by the Cordillerans."

The gvt. says--passed a bill 705--that all the slopes, 18 degrees and above are owned by the state. C. is a mountainous area.

The allegation of the State of radicalism because they cannot come to C. to put up their own projects (like Chico dam--but the people resisted because their houses and other places will be submerged; in Agra, the big business wants to cut trees but he people are resistant)

Cord. not all are Christians, own culture, indigenous peoples.

Impact on the lives of girls and their family.

(1) young children are being raped by the military--especially girls are being sexually harrassed. Two cases of gang rape and the others is rape of individuals by military.

(2) disruption from school.

(3) strafing, bombings, other physical assault causing psychological traumas--children's story: being chased; hospitalized needing blood; attitudes includes fear of questioning, wanting to be alone. Children just urinate without thinking, who cry.

(4) Some children died of fright.

What do you hope? Best scenario. If there were no longer State violence; people should not be oppressed; equal treatment -for poor, indigenous Presently the work for them: (1) teach them their rights through advocacy so the people can participate in the social transformation-we must include the people in the rural areas-to consolidate. We know the people in the villages, have not exposure to the media, they work from sundown to sundown and have not ideas of what is happening or why. In some areas they don't know why this is happening to them. The need to educate them about these things.

Most of the Elected leaders in the municipalities do not talk for the people. the mayor of Pinokpok is a member of a paramilitary organization and against the people's organizations. We cannot avoid the fact that the NPA has some influence. But we have the right to our belief and need not be labeled "Subversive."

Government troops--three infantry brigades composed of 20,000 including PMP-P Philippine National Police; Special Field Force (Cordillera Regional Field Force. These people are organizing the paramilitary groups CAFGU and then there is the Cordillera People's Liberation Army, organized by Balwey (the renegade leader, formerly of the NPA) and have been patronized by the military.

FILIPINO AMERASIAN CHILDREN OF UNITED STATES
MILITARY PERSONNEL
Basic Facts

Who are the Amerasian Children?

For nearly 50 years, the largest US military bases outside US territory were to be found in the Philippines. The eruption of Mt. Pinatubo led to the closing of Clark Air Base in 1991. The rejection by the Philippine Senate in September 1991 of a new Bases Treaty led to the closure of Subic Naval Base in November 1992.

Countless children were born of the contact between US servicemen and the women of the local communities. The servicemen were from the bases, those in transit and the countless others - particularly during the Vietnam and Gulf wars - who had R and R shore leaves.

These children sired and then abandoned by US military personnel are the Amerasian children. In a majority of cases they are being raised by their mothers, in others, extended family members are the care-givers.

Under what conditions are the Amerasian children living?

These are children living under conditions of extreme poverty which result in poor housing conditions, inadequate nutrition, interrupted schooling and lack of medical care. As children of sexually exploited and marginalized Filipina mothers, the children themselves bear discrimination and the risk of exploitation.

Why is the issue coming up now?

With the closing of the bases, the women have lost even the meager livelihood that working in the bars provided.

The Philippine government's economic plans for conversion of the former bases include the possible creation of commercial and industrial complexes. Nowhere has provision been made for the training of women, their employment or their participation in economic development. The "entertainment" business was the main economic activity of Olongapo which generated enough annual income for Olongapo to gain city status in 1966. The women's contribution to the economic life of the city was considerable, yet these very women are being totally overlooked and not being offered the alternative livelihood that they desperately need. Worse, the "Go tourism first" policy of the city government exposes women to continued sexual exploitation.

With no current sources of income and no employment prospects, the mothers are extremely concerned about the situation of their children.

Is US citizenship for Amerasian children the answer?

There are moves to press for an amendment to include the Philippines in the 1982 US law granting immigrant status and then citizenship to Amerasian children from South Korea, Vietnam, Laos, Cambodia and Thailand.

The mothers of Amerasian children feel that the citizenship option should be open to their children, particularly when they reach young adulthood. But for now, the concerned population feels that:

1. As only few children have documentary evidence of US paternity, the majority would not qualify for citizenship and would continue to be raised in the Philippines.
2. For the few mothers who were able to obtain the required documents, their low educational level, lack of marketable skills and lack of family or community support network in the US would make integration into the US extremely difficult.
3. In many cases, the mothers have other children by Filipino husbands or partners. The mothers are apprehensive about leaving behind Filipino children or of the difficulties of trying to raise a larger family in the US.

What is the class action suit?

In November 1992, a San Francisco law firm, Cotchett, Illston Pitre, approached Philippine organizations to propose filing a class action suit in behalf of Filipino Amerasian children.

The suit seeks to obtain medical and educational benefits averaging \$8000 per child until 18 years of age, based on the implied contract between the US Navy and the women of Olongapo: while the US Navy promoted and regulated the availability of sexual services for US servicemen, particularly during R and R shores leaves, but also for bases personnel, and servicemen in transit, it provided the women with health and information services, setting up the Social Hygiene Clinic, for example. The suit seeks to extend those benefits to the children born of the sexual contact between the two populations.

What do the children and their mothers need?

Medical and educational funds are needed and will be welcome. However, the extreme poverty of this population makes limiting assistance for the children to these two components very inadequate. It may mean, for example, trying to ensure the children's education while their nutritional needs continue to be unprovided for.

The children's basic needs include: food, clothing, shelter, schooling, medical care, recreation, and such special needs as counselling and day-care, where needed.

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The mothers therefore ask for a child support package that would answer the children's basic needs and ask for efforts to be made towards US legislation in this direction.

The US government, as the employers of the children's fathers in the Philippines on official duty, has the moral responsibility to ensure the rights and welfare of these children.

What are support groups doing?

While supporting the class action suit particularly for its public information and political pressure potential, support groups are pressing for US legislators to initiate, support or promote legislative action that will provide child support for Filipino Amerasian children.

San Francisco
March 1993

Coalition for the Rights and Welfare of
Filipino Amerasian Children of US Military Personnel

- a) Sheltered and Enlightened Parenting Education and Democratic Family Relations Building
- b) Case Documentation, Monitoring and Counselling on Domestic/Sexual Violence Problems
- c) Education on the Rights of Women and Children
- d) Gender Fair Socialization

D. General Services for the Community

- 1. Consultation and Counselling
- 2. First Aid
 - a) Dressing of Minor Wounds
 - b) Home Service for Emergency Cases
- 3. Mini-Drug Store and the Rational Use of Drugs
- 4. Dental Care



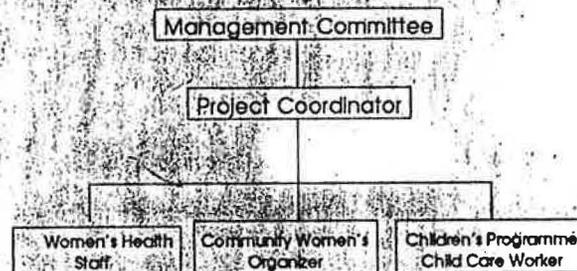
PROJECT MANAGEMENT

As a pilot project of GABRIELA, the Negros Women and Children's Health Home aims to achieve a pioneering breakthrough experience in grassroots-based health work that is both women (feminist) and child-centered. It has, therefore, the participation of the following organizations:

- GABRIELA-Negros for the regional level
- KASAMAKA for the community level
- FESFIN for the fishing sector
- GABRIELA Commission on Women's Health (GCWH) and Commission on Children and Family (GCCF) for the national level
- Individual founding members of the project

These organizations comprise the Management Committee. Nella Sancho, former secretary-general of GABRIELA-National, initiated the project and is convener of the management committee along with FESFIN's executive director. Each organization has its own contribution to the implementation and development of the programme.

ORGANIZATIONAL SET-UP



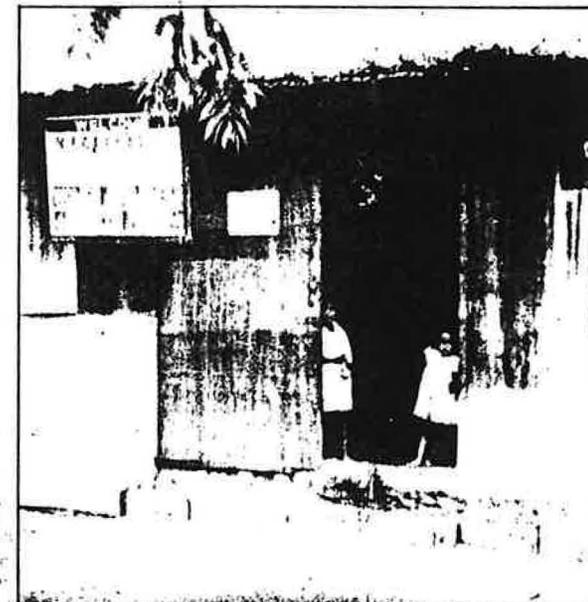
YOU CAN SUPPORT THE NEGROS HEALTH HOME PROJECT BY:

- Giving financial and material support (toys, clothes, medicines, medical and educational materials, etc.)
- Sharing your experiences
- Volunteering in special areas of operation

Please send donations or inquiries to:

Negros Women and Children's Health Home
 c/o GABRIELA-Negros
 Room 2 Divinagrada Bldg.
 53 Rosario Gatuslao St.
 Bacolod City, Negros Occidental
 Philippines

Towards an Alternative Health Care and Support System for Women and Children



Negros Women and Children's Health Home

Purok Sigay, Bacolod City
 Negros Occidental
 Philippines

A Project of GABRIELA - Negros and KASAMAKA Women Fisherfolks

Children Suggest Ways to End Child Prostitution

On the occasion of the Thai Children's Rights Day, November 20, 1992, The Task Force to End Child Sexploitation in Thailand (TECST) organised a seminar on Children's Rights and Child Sexual Exploitation. The seminar was attended by 150 students from Bangkok and other provinces. The children shared ideas and opinions and came with petitions to be presented to the Thai government. After the sharing session, they met Prime Minister Chuan Leekpai at the Prime Minister's Office in order to present their petitions.

The seminar started off with a folk band and a people's theater group, then was followed by a panel discussion on the theme of "What are Children's Rights" by two social development workers, a TV moderator on children's documentary films and a policeman. Then the children had their own discussion on how to protect themselves from sexploitation. They also shared their attitudes toward society nowadays.

Conclusions of the seminar were as follows. The children should protect themselves by not believing the words of any strangers and not travelling alone. In the event of their parents' negotiations in the sale of their children, the children should do their best to escape from such violations on their rights.

The children appealed to the government to look at education for rural children by providing them with a free 6 year education system. Job opportunities and job alternatives for children should also be provided.

The government should close down any seductive entertainment centers, introduce leg-

The children appealed to the government to look at education for rural children by providing them with a free 6 year education system. Job opportunities and job alternatives for children should also be provided.

islation to protect children's rights and punish severely those who produce or sell sex media. The children, besides that, called on the adult world to minimize the temporary sexual desire so that the number of prostitutes may be brought under control. Police, they said, should also shoulder more responsibility and concerned agencies should provide more public parks for the people's healthy recreation.

Mam, a 14 year old girl, almost became a victim in the sex trade. She ran away from an unhappy situation of drunkard and quarreling parents and, when she first arrived in Bangkok, worked as a helper in a food market. After that, Mam went on to other jobs, until she found herself in Patpong, a red-light district in Bangkok, where she was offered work in a discotheque. "The person told me that if I took off my blouse, I'd get 4,500 baht (25 baht = \$US1) and if I took off all clothes, I'd get 5,000 baht. But I immediately knew that it was not good for sure, so I said no." Mam was no longer tempted by such offers after she met a street educator from the Foundation for the Better Life of Children in Patpong.

Report on Sale and Trafficking of Children

The sale of children, child prostitution and child pornography as worldwide problems were highlighted recently at the United Nations Human Rights Commission in Geneva. Resulting from this, a report, "Rights of the Child : Sale of Children" has been compiled by Assoc. Prof. Vitit Muntarbhorn of Chulalongkorn University's Law Faculty, Bangkok.

The report underlines the growing concern surrounding the increasing transnationalisation of abuse and exploitation of children: the sale of children from one country to another for prostitution, pornography and adoption, in many cases involving abduction. Also highlighted is the impact of technology, particularly the commercialization of surrogacy and in vitro- fertilization, and the potential use of children's organs and tissues. The advent of computer communications also invites child abuse in pornography and prostitution through various sexual services offered via the computerized system.

Meanwhile there are growing fears of children being used in warfare, whether as soldiers or porters and the victimization of children in many ethnic conflicts worldwide. Criminal elements, both small and large scale networks worldwide, were also found exploiting children and some have been made to commit crimes on behalf of adults.

Law enforcement to protect children from harm remains weak in many parts of the world and there is a lack of coordination between federal and state authorities. The situation is worse for girl children because of sexual discrimination, sexual stereotypes and traditional taboos. These girls are being sold and sexually



exploited. The report states that Eastern Europe has emerged as a new region where children's rights are being violated in areas such as inter-country adoption and child prostitution.

Newly industrialized countries in East Asia, meanwhile, are witnessing the phenomenon of rural children involved in the urban 'pull factor'. Many countries in Southeast Asia are witnessing the increasing numbers of child labourers and children in prostitution and an alarming growth of AIDS in the region. Paedophiles from a variety of developed countries are creating havoc among children in some of these developing countries.

The report calls for :

- More protection, based upon improved implementation of laws and policies; incentives for good law enforcement personnel and penalization of corrupt officials; incrimination of customers of child prostitutes and possessors of child pornography; increased geographical scope of nationals where the latter abuse children in other countries as a kind of "ex-

traterritorial jurisdiction", more community and neighborhood watch programmes to protect children; and more bilateral and other information exchange and extradition of criminals.

- Improved rehabilitation, particularly to provide community services to help abused children return to the family and the community, and measures against discrimination such as discrimination against those with HIV or AIDS.

More specifically, on the question of intercountry adoption, the report advocates the need for development assistance to be given to biological parents so they can retain their children instead of giving

them up because of poverty.

With regard to children in prostitution, the report calls for the following :

- Sex tourism should be discouraged and the service sector, including tourist agencies, should act more responsibly on this issue. "The World Tourist Organization's role has yet to be maximized in this regard; it should promote a code of ethics among tour agencies to prevent child exploitation". To curb the transnational trafficking of children 'bilateral and other forms of cross-frontier co-operation, with the help of INTERPOL, are desirable in order to apprehend the culprits'.

An interview with Sanpasit Khumprapan



Mr Sanpasit Khumprapan has been involved with child labour issues, in his role as an NGO staff member, for at least a decade. CWA felt that his opinions and observations concerning the child labour issue in Thailand were of some considerable value and therefore we share these with others in the CWA network.

of the National Committee on Children. I am responsible for one of its main tasks, to make a comparative study on Thai legislation and the UN Convention on the Rights of the Child. This is now underway.

How would you compare the current situation of child labour to that of a few years ago?

It is not possible to answer that question because it cannot clearly be seen whether it has become more severe or not, due to a few obstacles preventing such an observation. For instance, labour inspectors can enter factories only during working hours according to Civil law. It is well known that the factories employing child labour, work beyond normal hours and the difficulty is that labour inspectors require a special warrant to enter factories during those hours, according to Criminal Law. Thus, labour

What is your current involvement in the area of children development?

Aside from being a full time staff member of Foundation for Children, I am also a member

inspectors are unwilling to seek warrants, for a number of reasons but particularly in the case of tricky and influential employers of child labour. The situation of child labour today, therefore, could be more accurately assessed if labour inspectors were given full authority to investigate factories suspected of employing child labour at any time of the day or night.

Further difficulties exist, however, when we look at the location and surroundings of these factories. Usually, they are illegal and the doors are locked to outsiders. Access can only be gained from the front or the rear since they are located in rows of adjoining shop-houses, often three or four storeys high. There were a number of recent successful factory raids which involved police officers scaling the outside of the building to some upper floor, in order to find the children. If we are to overcome these difficulties, the law should be amended to control registration of factories and thus police would be aware of locations and take the necessary action.

No one can quote accurate figures of working children in this country, nor is it possible to find out where many of these children are working. Job placement agencies send the children out to factories but they do not report to the Labour Department where the children have been placed. In many cases, even the parents do not know anything about the location of their children in the city. How then, would it be possible to assess the current situation of child labour in Thailand?

How should the Labour law, relating to the employment of children, be reformed?

We have to look at the whole situation. Child labour can be broadly divided in 3 categories. The first group consists of those who are exploited and abused, as we found in the case of



the paper cup factory raid last year. (See CWA vol. 7 no. 4). The second group consists of those who exist in bad working conditions; long working hours, very low wages, no welfare provided, etc. These children, though they are not forced to stay, need to go on working. They have no alternative. The third group consists of those who have better working conditions than the first two groups. They work 8 hours a day with public holidays stated by law.

The solution to the problem, concerning the first category, is direct action. Legislation should be enacted in order that factories may be investigated or raided. In the process of carrying out factory raids we can also draw support and create public awareness, because this kind of problem is very alarming and sensational. In this way, we encourage citizens to report any suspicions of child labour abuse in the local neighbourhood. There is a possibility we may solve this problem in the medium long term.

Regarding the second category, solutions are not so easily found. Society in general does not see it as a problem and the weak point in the

Labour Law is that it allows the employment of children. Then there are problems with the children themselves; neither have they had the opportunity to develop themselves properly, nor have they had proper schooling. These children have little awareness of the injustice of their plight. NGOs should be allowed to represent the children in order to negotiate with their employers and to protect them from any serious hardship.

The third group have better opportunities and some leisure time, therefore, it would be possible for government agencies to take part in

They have to function as independent young people and do not have a chance to experience the process of family life which they would otherwise have had through guidance from their own parents. Consequently, when they grow up and have a family of their own, they are unable to maintain family bonds.

the implementation of development programs for these children.

In all cases we should be aware that the family unit is breaking down because of children leaving home at an early age to go to work. They have to function as independent young people and do not have a chance to experience the process of family life which they would otherwise have had through guidance from their own parents. Consequently, when they grow up and have a family of their own, they are unable to maintain family bonds.

How could a nine-year compulsory education system help decrease the child labour problem?

I feel that an expanded compulsory education program will not solve the problem because the root cause of the child labour issue is poverty. And if we look at the Seventh National Socio-economic Development Plan, which focuses more on urban development, we can see the widening gap between the rich and the rural poor. As a result, there will be more and more drop-out children in the rural area who will look for work in the city.

What should be done to make the employers respect the rights of working children?

This point is related to investment policy. We can see that the BOI (Board of Investment) mainly encourages and supports large scale industry while investors in small scale industries have to struggle with very high interest rates etc. The result is that, in order to keep their costs as low as possible, cheap labour is necessary for small scale businesses and in many cases this means child labour. In another words, the investment policy itself is encouraging the exploitation of working children. If the BOI were to support small scale investment and employers received fair investment conditions from the government, they would perhaps be less harsh on children.

In addition, there should be training projects implemented for employers concerning the welfare of child workers and, of course, it is absolutely necessary to have a more effective investigation process, in order to prevent abuse of the children.

How should the private sector, NGOs and GOs co-operate to eliminate the exploitation of child labour?

There is a differing approach here but if we look at the attitude of the government, some guidelines appear. How do government agencies view the issue of child labour - the child as a labourer or the labourer as a child? If the child is seen as a labourer, provision should be such as to bring the child into the same protective realm that is given to adult workers. If, on the

other hand, the situation is viewed as the labourer who is a child, provision should be aimed at allowing normal child development. This entry point leads to the development of work plans of each of the concerned agencies.

Regarding governmental agencies, my feeling is that it should not only be the concern of the Labour Department, The Social Welfare Department should play a role, in collaboration with NGOs, in supporting children who have to work.

New ILO Publications



1. INTRODUCTION

Child labour in agrarian Thailand, in which children help their parents work on farms, is decreasing with the rapidly growing industrial, commercial and service sectors in Thailand.

Many children, particularly from rural families, are forced to enter the labour market in big cities. These children, still of school age and not prepared for work, are exploited in many ways and their rights are violated. It is a commitment of society to protect their rights.

A solution to the child labour problem is required as long as the basic problems exist, i.e. unequal income distribution, unbalanced development, and irrelevant educational system. However, society cannot neglect responsibilities for the protection of children and their support in relation to employment.

2. PRINCIPLES ON THE PROTECTION, SUPPORT, AND DEVELOPMENT OF CHILD LABOUR

Considering the Articles in the Convention on the Rights of the Child and the directions of child development as indicated in "Manual of Basic Minimum Needs and Services for Children", the principles required for the protection, support and development of child labour should be as follows:

2.1 Children should be protected from a working environment that is hazardous or bars them from physical, intellectual and emotional development.

2.2 Children should receive appropriate remuneration.

2.3 Children should have adequate accommodation, food, health welfare, and a healthy environment.

2.4 Children should get support and understanding when they are away from home, and should not be cut off from their parents, relatives and friends.

2.5 Children should have education and training to improve their employment capabilities.

There are a number of other factors that contribute to achieving these objectives, including laws and measures appropriate to the ever-changing child labour circumstances. The active participation of the private sector, non-governmental organizations, mass media, and the public is required; however, the most important factors are parental responsibility and the responsibility of employers.

3. DEVELOPMENT OF GOVERNMENT POLICIES TOWARD THE CHILD LABOUR PROBLEM:

Since 1979 there have been many reports concerning child labour exploitation disclosed to the public. The report of the working group on child development planning stated that there were many children aged 12-15 years who had little or no education and no professional training. In the Fifth Economic and Social Development Plan, it was stated that those children had to work as low-income, unskilled labour. The only measure, to control child labour, was by means of the Department of Labour, Police Department and Ministry of Industry.

From 1982, NGOs working with children, with the cooperation of the mass media, have reported many cases of child labour exploitation and torture. In some cases, the police was called to rescue such children from factories. In 1984, the Cabinet established the Counter Child Labour Exploitation Commission to coordinate the public and private sectors in dealing with this problem. Subsequently, the commission was changed to the Child Labour Protection Commission. In 1986, the National Youth Bureau released a report on Welfare and Development of Child Labour in Manufacturing Industries. This report was taken into account in drafting the Human Resource Development Plan in the Sixth National Development Plan. It was also taken into account by the Ministry of Interior through the Committee for Child Labour Protection which later led to two important results:

1) In the Labour Development and Service Plan in the Sixth National Development Plan, measures were established to promote labour protection by

i) increasing labour protection through the revision of laws and regulations regarding the protection of labour, child labour, female labour, and safety in the workplace;

ii) improving the monitoring system of labour protection and law enforcement;

iii) applying medical knowledge and experience to the protection of workers' health and the improvement of the working environment. A public campaign was proposed to make people aware of the problems and solutions, as well as laws and regulations concerning work safety.

Another measure to address the child labour problem was to give all children compulsory education up to grade 6; to increase the minimum age of child labour; to increase the categories of job in which children could not be employed; to improve the welfare and conditions of work, and to educate and train children in employment.

2) In 1988, the Cabinet approved the proposal of the Ministry of Interior concerning policies and measures to address the child labour problem both in the short and long terms. One important measure raised the minimum age of child labour from 12-13 years. The Department of Labour was assigned to be a focal point in coordinating the various departments concerned.

In conclusion, present policies reflect the Government's recognition of the importance of the child labour problem. However continuous monitoring and follow-up are necessary.

4. SOME FACTS ON THE EXTENT OF CHILD LABOUR

4.1 According to the 1987 National Survey on Children and Youth, there were 805,330 employed children aged between 13 and 15 years and 3,539,050 employed children aged 15-19 years.

4.2 According to the 1987 National Survey on Labour, there were 134,800 children employed aged 11-12 years, 832,700 aged 13-14 years and 3,544,700 aged 15-19 years.

Therefore, it may be assumed that in 1987 there were approximately 900,000 employed children aged between 11-15 years, nearly 20 percent of the population in the same age group. For those aged between 15-19 years, there were approximately 3.5 million or 57 percent of the population in the same age group.

5. CAUSES OF CHILD LABOUR PROBLEMS

5.1 Overview

5.1.1 The national development process has increased the disparity of economic status between population groups. One survey of economic and social conditions states that "...20 percent of the richest population have increased their income from 49.3 percent in the years 1975-1976 to 55.6 percent in 1986, whereas the income of 20 percent of the poorest population has decreased from 6.1 percent to 4.6 percent during the same period. It is anticipated that inequality of income distribution will reach a high point by the middle of the Seventh Development Plan, and farmers in the North-East will be the poorest group...". This is consistent with the fact that child labourers are mostly from this region because of the poverty in the poorest areas such as Buriram, Srisaket, Sufin, Ubon, Udon, Nongkai and Roi-Et.

5.1.2 Even with free compulsory education provided by the Government, many children do not attend school. According to the National Education Council, 549,502 or 7.27 percent of children ranging from 4-11 years of age were out-of-school in 1988. Throughout the country 2,477,517 or 66.99 percent of children 12-14 years of age were also out-of-school. Most of those children will be driven into the labour market as unskilled labourers. Many children who complete compulsory education but who have no further educational opportunity will migrate or unavoidably to the cities for employment opportunities.

5.1.3 With some limited conditions, Thai labour laws do not allow children younger than 13 years old to be employed without licensed permission but government control is not effectively enforced. Society has not yet demonstrated concern with the direct effects which such employment has on children or the population of the country as a whole. Child labour problems, therefore, cannot be prevented or solved effectively despite the many policies and strategies proposed.

5.2 Family and Children

5.2.1 To increase agricultural production, farmers invest more on technology introduced by the Government. When suffering from natural disasters such as drought, they will be in debt, and children have to help their families by finding employment in the cities.

5.2.2 In addition to the pressure of poverty, these farmers are likely to be searching for new experiences and entertainment due to the influence of "consumerism", for which money is needed.

5.3 Employers

5.3.1 Children are easy to control and/or teach, and do not know of or demand their rights.

5.3.2 Children are a source of cheap labour.

5.3.3 Some jobs need child labour.

5.3.4 Children go with their parents to work and have nothing constructive to do.

5.4 Production and Service Process

5.4.1 The growth of the industrial sector has created imbalances in the production process, especially in export industries such as ready made clothes, shoes, leather goods, artificial flowers and gems polishing. At the same time, there are many small tasks which do not require special skills which children can undertake, such as packing, sewing on buttons, folding clothes, polishing leather and wrapping artificial flower stems.

5.4.2 Child labour is preferred by small-scale production and service units around with low operating costs because children can also do house work.

5.4.3 An increasing number of children are being employed in the agricultural sector such as the fishing industry, rubber and sugar-cane plantations, and animal husbandry.

5.5 Labour Employment Process

5.5.1 Job placement agencies also contribute to the rapid increase in child labour due to the profit motive. At present, the average service charge ranges from Baht 2,500-2,500 with a three months' guarantee and Baht 4,800-6,000 for a six-months' guarantee. In some cases, with no guarantee or only a one-week guarantee, the service charge is Baht 1,500 per child, thus increasing the level of their labour.

5.5.2 In practice, local agents take children from villages to job placement agencies. These local agents establish trust among the children and then convince them to enter the child labour market.

5.5.3 In addition to local agents, some former child labourers also undertake the role of job placement agents, taking child labourers directly to factories. In some cases, the children's parents or relatives are the agents.

5.5.4 The latest phenomenon in labour employment which requires attention is the distribution of leaflets and advertisements by some agents, offering jobs with good pay. These advertisements publicize that the factories are in need of workers, but in fact, it is a promotional strategy by the job brokers. In general, child workers are recruited through agents and are charged high premiums in exchange for better paid and secure jobs. This issue should not be overlooked to prevent the problem from becoming insoluble in the future.

6. Problems of Child Labour

6.1 Overview

6.1.1 An increasing number of children are being forced into the labour market, including children 10-12 years of age. Children 14-15 years of age constitute the largest group in the child labour market. Most child labourers have completed compulsory education. However, local agents often persuade young school children to leave school for employment.

6.1.2 The growth and complexity of the production and service section has led to an increase in the number of employed children. The transfer rate from one factory to another is high, especially among young children during the first 1-2 months, because the children are unskilled and have to adjust to new working conditions. Moreover, children involved in the temporary labour market such as housework, street vending or the agricultural sector are not protected by labour laws.

6.1.3 Most child workers are subjected to abusive conditions and unfair treatment. In general, child labourers work 10-12 hours a day with no days off. Especially in export industries, unskilled children get very low wages, for example, only two baht for wrapping 100 artificial flower stems or one baht for sewing on 100 buttons. Children with more skills will be hired as

day workers and receive Baht 30-70 per day. The lowest wage for monthly workers is Baht 400 while the average wage ranges from Baht 600-800. This rate excludes the cost of room and board. Yearly payments still exist for very young children who cannot protect themselves in situations from which they cannot escape. Although legislation exists to provide welfare for child workers, it is not enforced.

6.1.4 Recently, some employers have raised wages to Baht 1,100-1,500 excluding room and board. However, this is still too little to afford good quality food required by young, growing children. Besides low wages, children are required to sleep in unhealthy and unsanitary conditions.

6.2 The Reality of Child Labour Development In Comparison with BNC.

6.2.1 Child workers are mainly underprivileged children who are important to society in two respects. First, they are neglected by society and are not yet provided with the level of education as stipulated by BNC. Second, they contribute to society by working in the production and service sectors from an extremely young age.

6.2.2 Like other children, child workers from 12 to 15 years and 15-18 years still need love and care from their families. Migrating to the towns, the children encounter many kinds of problems with strangers. Some are successful in adjusting to their new environment, while others face many different problems and escape from one factory to another, sometimes facing more serious problems and, in some instances, disappearing.

6.2.3 In addition to being deprived of development education, many child workers are not allowed to make contact with their parents, and are physically and mentally abused. In some cases, girl workers are lured into prostitution or raped. These are examples of very serious violations of child rights. Such instances should not be overlooked by society but all sectors should cooperate and work together to arrive at solutions.

6.3 Obstacles in Solving Child Labour Problems

6.3.1 Children

- Young children are not aware of labour laws and do not demand their rights.
- Young children do not know which organizations can assist them or whom to contact when facing problems.

6.3.2 Parents - Guardians

- Generally, parents do not know the reality of the working conditions faced by children.
- Parents are not aware of the relevant laws concerning child labour.
- Parents lose contact with their children.
- Some parents know and accept the reality of the working conditions, but do not have other alternatives.
- Whenever there is legal dispute between a child labourer and an employer, the parents are usually threatened or forced to take a bribe in order to drop the cases against the employer.

6.3.3 Employers

- Employers merely care for their profits and are not concerned about child development problems.
- Some employers are not aware of the existence of labour laws, while others knowingly break them.

- Considering that cooperation with the Government and NGOs wastes time and reduces profit, employers rarely cooperate with government agencies or NGOs.

6.3.4 Job Placement Agency

- Most agencies are interested in their business and do not take into account the issue whether work conditions are appropriate to child labour.
- Some try to conceal the factory's location from parents in order to cut their connection.
- Some ignore the 1985 Job Placement and Worker Protection Act by asking for higher service charges, pushing workers to sign the annual contract, and giving false information.

6.3.5 Agencies Concerned

- With some limited exceptions, labour protection laws have not been effectively enforced. NGOs concerned with child labour problems are not supported by laws and regulations, thus limiting NGOs policies and activities.
- Effective cooperation channels between the government and NGOs have been established only recently.

6.3.6 Government Policy

The most serious problem is the failure of the government sector to translate policy into action. The government sector also fails to study the current child labour situation. In addition, the Child Labour Protection Committee is appointed by Cabinet resolution. Thus it is not a permanent body and could be subject to change by a future Government.

6.3.7 Socially Acceptable Values

Believing it is better for children to earn some money than to play and waste time in poor villages, society has not been seriously concerned with child labour problems.

7. RECOMMENDATIONS

7.1 The only way to solve child labour problems is to eradicate poverty in rural areas through policies and measures to promote equitable distribution of services, income and benefits to the poorest farmers. Rural farmers are the producers of food for human beings and not the producers of extravagant consumer goods which are not essential to life.

7.2 Another solution to the problem of child labour is to provide children with flexible non-formal education according to their capacities. For instance, they should be permitted to study along with their work under conditions relevant to their situation.

7.3 There is a need to speed up the permanent establishment of the child Protection Committee through the issuance of a Ministerial Announcement instead of the current appointment by Cabinet resolution.

7.4 The role of the Committee on Labour Protection should be increased especially in following-up the short-term and long term policies that were approved by the Cabinet on June 19, 1988. Furthermore, the Committee's role should be more active in decision-making.

7.5 The situation of child labour should be assessed annually and presented to the meeting of the National Assembly on Child Development, which will also be held annually.

7.6 Working conditions, both appropriate and dangerous, should be monitored closely. Since the patterns of child labour have been changing and expanding rapidly, the enforcement of laws

to protect child workers must be followed closely. In this connection, the Department of Labour must cooperate with other agencies and the public in order to create channels through which people can report incidents of child worker abuse. The Department of Labour currently has insufficient personnel to cover all aspects of child labour exploitation.

7.7 A campaign to promote the awareness and participation of all parties concerned to abide by the child labour laws should be conducted periodically.

7.8 Officials of agencies concerned should be provided with ongoing training so that new officials will have a better understanding of the problem and can perform their function more effectively.

7.9 While the basic causes of child labour are difficult to prevent, it is necessary to have programs to protect and develop child labourers. These can be adapted from existing institutions to cover the needs of the target groups in a more appropriate and practical way.



Child Rights Asianet



REGIONAL NETWORK FOR CHILD RIGHTS CONVENTION : CHILD RIGHTS ASIANET

Bangkok, Thailand, November 17, 1992 :
An agreement was signed between the Faculty of Law, Chulalongkorn University, the International Law Association of Thailand and the United Nations Children's Fund East Asia and Pacific Regional Office to establish a network to promote children's rights in the region : Child Rights ASIANET.

This network aims at empowering Asia-Pacific nations with knowledge of child rights which will result in the ratification and implementation of the Convention on the Rights of the Child. It will meet the information requirements of the region, foster a regional alliance by bringing Asia-Pacific countries together in the advocacy and mobilization for the protection of child rights, form linkages with government and non-government sectors and other existing country and inter-country networks.

The Child Rights ASIANET will be dynamic and will play a catalytic role in promoting child rights in the region.

PRINCIPAL ACTIVITIES

As the network will become action-oriented, several activities have been planned, the major ones are :

- ~ Publications concerning children's rights in Asia-Pacific and related information.
- ~ Organization of seminars and forums to promote dialogue and inter-change on children's rights in the region.
- ~ Arrangement of training programs to assist State Parties to the Convention on the Rights of the Child and other interested parties in monitoring implementation of the Convention and in fulfilling obligations under the Convention.
- ~ Social mobilization concerning children's rights in

the region.

- ~ Interaction with the government and non-government sectors, and children, in the dissemination of children's rights information.
- ~ Enhancement of research, monitoring and evaluation relating to children's rights.

At operational level, the network will encourage and promote contact with the media and private sector. Partners will be identified and assistance will be provided for the monitoring of the Convention's implementation, the mobilizing of the participation of children in local communities, and the strengthening of knowledge of the Convention through formal and non-formal training and education.

Being multi-disciplinary, Child Rights ASIANET will be multi-lingual in order that the transfer of local experiences to international level and the adaptation of international experiences at local levels can be encouraged. And finally, it will also be an essential link in the chain of efforts to monitor progress of compliance to the Convention.

INSTITUTIONAL ARRANGEMENTS

The Child Rights ASIANET is operated from two Bangkok-based offices : one at the Faculty of Law, Chulalongkorn University, the other is the Liaison Office situated in the UNICEF main building . It is jointly administered by the Faculty of Law, Chulalongkorn University and the International Law Association of Thailand with support from the UNICEF East Asia and Pacific Regional Office.

The Regional Advisory Council of eminent persons from the region will determine policy guidelines and approve the annual programs and budget. The Management Team comprising of two Co-chairpersons, the Executive Director and Director who are responsible for the operation of the Child Rights ASIANET.



Molo Sangololo - South Africa

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We are committed to the poor...

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We value people...

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We are stewards...

The resources at our disposal are not our own.



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*If I can stop
one heart from breaking,
I shall not live in vain.*

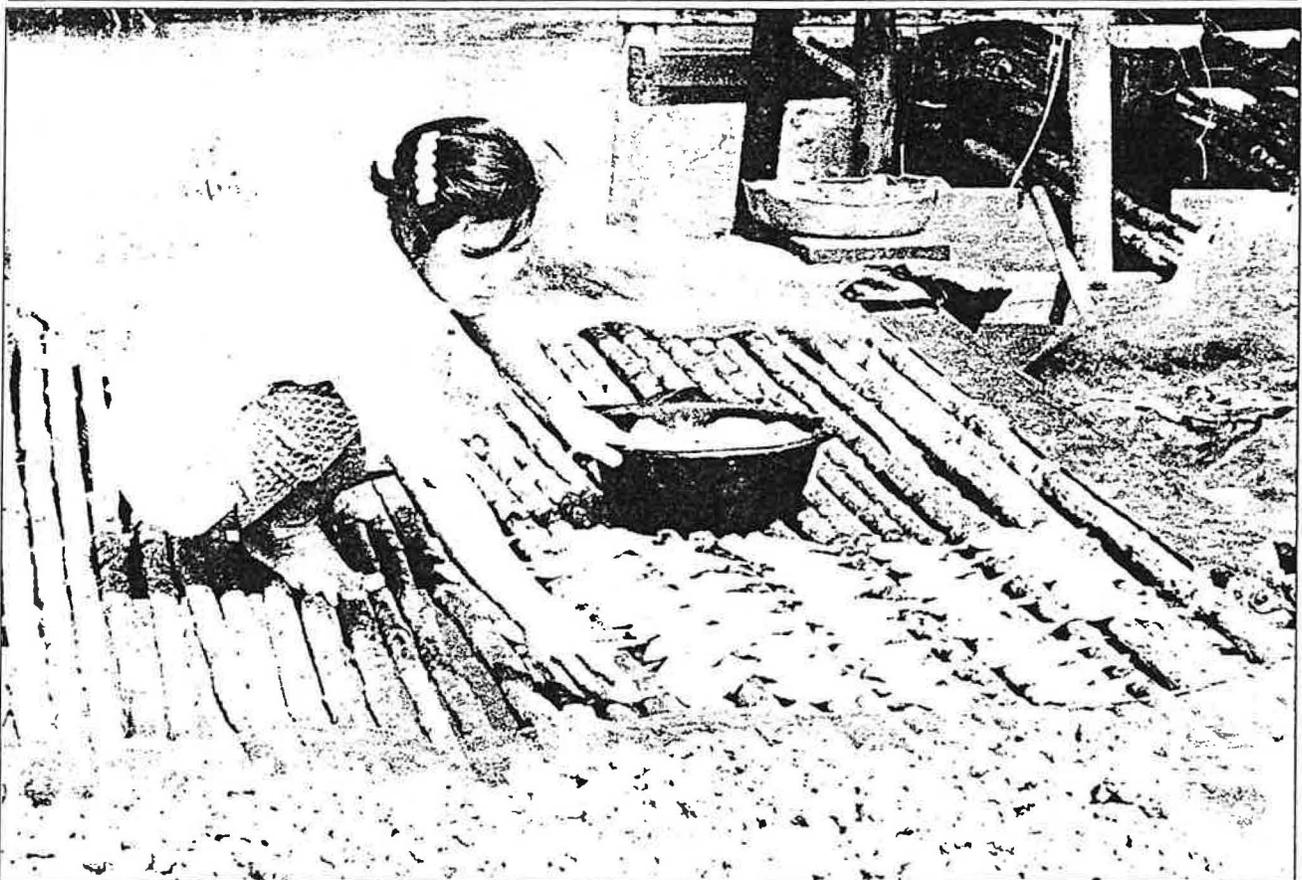
Emily Dickinson

TDRI

Quarterly Review

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A young woman sets out fish to dry in the sun. Such scenes are becoming "pictures from the past," as more and more Thai women move into industry and services. See related article on page 19.

ABOUT WOMEN IN EXCEPTIONAL
DIFFICULT SITUATIONS IN INFORMAL ECONOMIC
SECTOR IN HANOI

Associate Doctor Le Thi Quy

I. INTRODUCTION

In late 1986, the Vietnamese State issued a number of policies of renewal, starting up a change of a land-mark character in socio-economic development. However, the country has not yet come out of the prolonged socio-economic crisis. A number of questions remain to be solved in addition to newly arising ones. One of the most critical questions confronting Vietnam at present is the question of employment.

Vietnam now has about 1.7 million jobless people, living chiefly in cities and industrial zones. To help them, the State has promulgated a number of policies to generate jobs while readjustment has been made to allow the creation of a growing number of non-State economic sectors and informal economic sectors.

In Vietnam, the informal economic sector took shape long ago together with the formation of urban areas. However, its concept as an economic sector in its own right has been accepted only recently. The existence of this economic sector helps generate more jobs for the urban population in urban areas in addition to the personnel of the administrative offices and production and business establishments owned by the State, collectives

and private citizens. The activities of this economic sector vary greatly from itinerant traders, street vendors, small traders in markets, cyclo drivers, baby sitters, typists, matchmakers, dish washers, porters to photographers in parks. Generally speaking, they are simple, mobile jobs requiring little or no capital, and are subject to little or no taxes but sometimes quite lucrative. Small as the income may be, these jobs can sustain whole families. Production cost spendings and service charges in this sector are generally low which suit the living standards of customers. It can be said that this production, business and service sector mostly comprises poor people. The composition of the informal economic sector is very diversified. They include retired workers and government employees, redundant workforce from State-owned enterprises and offices who are pensioned off as a result of the policy to reorganize the production and labour force. They also include guest workers returning from the former Soviet Union, eastern European countries and Middleast countries, demobilized soldiers, students and young people of working age but still waiting to land a job (they number nearly one million annually). They are mostly young rural folks coming to the towns following crop failures, natural disasters or other mishaps. Among them, women account for the largest part. According to incomplete statistics, of the 1,297,900 people in the informal economic sector in 1983, 826,000 were women(1). Women are engaged mostly in trading, handicrafts, restaurant services, hair

(1) Data on Vietnamese women, 1975-1989, Information and Scientific Research on Women magazine and Statistics Bureau Publishing House.

dressings, linen washing, baby sitting or other petty jobs. Women numbered 166,000 among the total of 237,300 street vendors in 1989, and 42,000 among 59,300 waiters and waitresses (1). (The number of those working in this sector has increased markedly recently).

For reason of space, we cannot describe all spheres of activity nor the role of women in the informal economic sector but confine ourselves to those women in exceptionally difficult situations (especially homeless and street women in Hanoi).

II. HOMELESS AND STREET WOMEN, A SECTION IN INFORMAL ECONOMIC SECTOR IN HANOI

1. Exodus of rural women to Hanoi

The exodus from the countryside to Hanoi is not a new phenomenon but it has increased alarmingly in recent years. From 1981 to 1990, the number of homeless people picked up by the police was 22,868, including 10,349 women, or nearly 45 percent. The exodus varied from year to year. From 1988 to 1990, the number totalled 6,277 including 3,874 women. In the last two years they accounted for about 30 percent of the total recorded in the past ten years.

Most of homeless women in Hanoi came from cities or provinces in the North, a number from Central and South Vietnam, and none is of the ethnic minorities. Women born in Hanoi or suburban areas make up a large

(1) Data on Vietnamese Women, 1975-1989, published by Information and Scientific Research on Women magazine and Statistics Bureau Publishing House.

proportion (over 25 percent), followed by those coming from Ha Nam Ninh, Hai Hung, Ha Son Binh and Thanh Hoa provinces. Homeless people in Hanoi belong to all age groups : from newborns to 80-year-olds. People of working age (18 to 45 years old) make up the largest proportion. They came to Hanoi alone or with their relatives or neighbours. Wanderers are divided into two kinds : professional and temporary. Professional wanderers are those who have lived in the streets for a long time and no longer want to return to their native villages. The temporary wanderers come to Hanoi several times a year mostly during pre-harvest days or following floods and storms, crop failures, or the slack season and would return home when they need to. They consider coming to Hanoi to be a sideline job to increase their incomes. Their number is never constant, but pose a complicated social problem for the capital city.

We once conducted a social survey by distributing at random questionnaires to 376 beggars and interviewed nearly 60 wanderers doing a variety of jobs in Hanoi (women accounted for more than 45 percent of the interviewed). The survey showed that 64.2 percent of women wanderers were professional beggars. 72.2 percent of the rest came to Hanoi because of hardships in their native villages or unemployment. A field trip to Thanh Hoa province, one of the provinces with a large migrant population showed that migration resulted mainly from unsurmountable difficulties in daily life and the decrease in agricultural production. This densely-populated province has not enough land to till and very few sideline occupations. Carpets made in Quang Xuong district used to b

exported to East European countries but they can no longer be exported. Animal husbandary has become stagnant due to inadequate investment. Fisheries have also dwindled due to the lack of fund. The majority of the population in the province live in stark poverty. Up to 60-70 percent of the inhabitants in Quang Thai commune have gone to Hanoi to seek a living one way or another.

Family disputes and unhappy marriages have also forced many women in rural areas to move to Hanoi (27 percent of the number of permanent women wanderers and 8 percent of seasonal women migrants), most of them in the 16-50 age bracket (53.5 percent).

A number of women went to Hanoi attracted by the glamorous life there, or enticed by friends. Others went because of loneliness, diseases or religious motives. Almost all of the latter category ended up begging in Hanoi because they believe they are descents of a tutelary genie who was a beggar himself. This belief can be best seen among the population in Chau Giang district, Hai Hung province, and Quang Xuong district, Thanh Hoa province.

2. Life and activities of homeless migrant women in informal economic sector in Hanoi

In Hanoi, homeless women are regarded as the lowest rung in the social ladder. To survive, they had to accept any jobs. In the informal economic sector, they form the most variable workforce and the lowest-paid segment of the urban population.

To increase their income, 53.6 percent of beggars in Hanoi are also collecting re-usable waste in the garbage dumps. The number of people working as hired labour makes up of 63.1 percent and small traders, 7.1 percent, of the homeless in Hanoi. Worthy of particular note is that 4.5 percent of the interviewed wandering women are prostitutes and 7.1 percent are pickpockets.

Wanderers, men and women alike, live in groups, each in a specific place and have their own rules. They never trespass on the "operational area" of another group. Each group has its own head, who takes into his hands the responsibility to resolve disputes and organise relief to those in special hardships. This can be seen most clearly among the groups of hired labourers and prostitutes.

Hired workers each earn from 2,000-10,000 dong per day. Some sometimes may get 20,000-30,000 dong. Prostitutes find customers by themselves or with help of owners of tea shops, cafeterias or beer shops. Some prostitutes are owners of tea shops and sellers of fruits in public places, who would readily respond to the call of a customer. Some prostitutes are married women. Their husbands would take them to the rendezvous with their customers and would come to take them home at the agreed time. Their family bonds are very loose and when they decide to break in most cases the wives take upon the responsibility to bring up the child or children.

A number of women wanderers buy re-usable waste materials going from one street to another with a pair of baskets hung to a shoulder pole. A number of

others go picking up still usable in garbage dumps. They live mostly in O Cho Dua ward. Their incomes are very instable.

Children account for a large number of wanderers. Among 9,340 children taken along with their wandering parents 1,793 are under 10 years old, of whom about 400 live in O Cho Dua ward. Their main occupations are foraging among garbage dumps, acting as pimps for prostitutes, dish washers, newspaper distributors, beggars, etc. Many of them become pickpockets and engage in other criminal activities and have been for several times taken into custody by the police. Not a small number of them have been brutally maltreated at the hands of elder people in the guise of their adoptive parents or guardians.

A very few wanderers are lucky enough to live with their relatives who have their homes in the town. But most women wanderers live on the streets, market places, railway and bus stations, parks or under porches. They spread mats, make tents, cook their meals, eat and bathe right on these places and dry their clothes on trees and benches along streets or in parks. They go to 'work' during daytime and come back to their shelters at night. They lead such a life day in day out and month in month out for years. Not a few even give birth to their babies or die in such places.

33.4 percent of the women interviewed said that they are occasionally short of food. 2.8 percent replied that they had no food for several months in a year. 63 percent said they had a reasonably stable life. 71.5 percent of the interviewees said they had no one to look to when

falling sick. Only 1.9 percent could afford to see a doctor. 11.1 percent said they could not predict or plan anything and were confiding themselves to fate.

On the other hand, wanderers have made some small contributions to the informal economic sector. However, they cause big problems to social order and security. Social evils like prostitution, gambling, theft and robbery are mostly committed by this segment of the city population.

Moreover, their unhygienic way of life has caused diseases to proliferate, such as skin diseases, diarrhoea and V.D., the latter affecting 60 percent of women wanderers.

Another matter of concern is the uncontrollable birth rate among the wanderers. Due to their cultural standard and the lack of contraceptive methods, legal and illegal couples have as many children as they wish in disregard of the Government programme of family planning. Some men live with several wives at a time and have more than 10 children. In one particular case, one man has as many as 20 children. They carry their babies with them when going to beg and when their children grow up, they let their children go begging, too. Those dirty and sickly children without schooling grow up like wild weeds without the least care from their parents.

III. PROPOSALS AND PROJECTION

Vietnam is embarking on the market economy under State management and readjustment. Competition among

organizations and individuals in production and business will certainly increase social problems including the differentiation between rich and poor and the relative number of poor people will certainly continue to grow. They cannot afford a decent life or develop their household economy without positive social assistance. The number of women wanderers will increase rapidly if no adequate solution is worked out.

In the past, Hanoi has conducted several surveys on this question and took measures to check the flow of migrant into Hanoi. The Hanoi Security Force has picked up and classified nearly 1,000 migrants. A number of them have been concentrated for security purpose but the majority were helped to return to their home villages or sent to charity homes.

A number of prostitutes were sent to re-education centres where they are taught culture and crafts. The city has found jobs for a number of wanderers, and provided them with living space and loans for production activities. A number of newly-founded homes for the elderly, the sick, the handicapped and orphans are operating effectively. In addition, the city authorities have called for humanitarian aid from charity organizations and individuals inside and outside the country. These are the first measures toward solving the problem, but the results so far have been very modest. Therefore, the problem of wanderers, including women, should enjoy more attention from the State and the entire society. Comprehensive integrated policies should be issued by the central and local governments, in urban as well as rural areas. Women wanderers should be given more attention

because they are the most underprivileged. Unstable jobs and a homeless life badly affect the mothers and younger generation.

Solving the problem of women in exceptionally difficult situations in the informal economic sector takes much time, money and joint efforts. Therefore, exchanges of experiences in this field between Vietnam and other countries are very important and necessary. This will help us find the most suitable measures to solve the problem in a way that could ensure both economic benefits and humanitarian interests./.

FAMILY LIFE AND POPULATION EDUCATION IN VIETNAM

Prof Le Thi Nham Tuyet
Center for Research and Teaching on Women
Hanoi Pedagogic University

Some common traits in family life education in Vietnamese culture and society

Education on population and family life in Vietnam, although different in levels and methods, has certain common problems and characteristics:

1. Traditions of large families and boy preference

In traditional Vietnamese society, large families were highly valued as security in old age. Small families were considered "unhappy families" and families without children were considered very lonely and "punished by God". A husband was entitled to leave his wife if she did not bear any children. A large, extended family in a village was economically and socially dominant. The most important families were those who could count many generations back (in Vietnamese called "dai doi" - long generations)

During the period of collectivisation, the ideological importance of the kinship was de-emphasised. During the last few years of economic liberisation and development of family economy, the importance of the family and the kinship is meeting a revival, especially in rural areas. We should know that during the long era of patriarchy in Vietnam, the lineage was maintained through the male line. The wish for large families, together with the higher value and respect paid to men over women, has brought a situation where many families have a lot of daughters, even up to 9 or 10, but still wish to have a son (in Vietnamese we call such a family "khat nuoc", meaning "thirsty"). They accept all difficulties to reach their goal.

In Vietnam today we have a serious population problem and according to the Government policy, families should have one or two children only. In family life and population education we stress that one should accept to have one or two children even if they are of the same sex, girls having the same value as boys. Sociological surveys in Vietnam have shown that people's attitudes are quite favourable to the idea of having a small family - one survey showed that almost 90% of both parents and pupils said that they would accept a family with only one or two children. Another survey made in 1986 showed 60 to 80% acceptance of equal value to boys and girls. However, in real life the situation is different. The average number of children per woman is almost 4 (for women who have completed their reproductive life) and many families, who have only girls, keep on having children in the hope of

getting a boy. This shows that education alone is not enough but it needs to be supported by social policies.

2. Sexual behaviour and responsibility

There is a saying in Vietnamese: "If God created the elephants, he also created the grass" (for the elephants to eat). None of the young people questioned in surveys accept this view, but they hold that sexual relations and the birth of a child is the responsibility of the couple, the family and the society.

The problem of abortions is today an issue of serious consideration in the Vietnamese society. Abortions are legal, and the number has sharply increased during the last years. There are many reasons for this. One reason is the inadequate education on the biology and psychology of reproduction and sexuality. Many courses have been held for young people on these topics, but they seem to be made in a mechanical way and have little results. At the same time, erotic culture is over-flowing cities and even rural areas, threatening to destroy traditional sexual morals and practices.

3. The custom of early marriages and to have a child soon after marriage

The traditional custom of early marriages was almost wiped out during the war times, in cities as well as in rural areas. In 1989 the average age at marriage for Vietnamese men was 24,5 and for women 23,2 - these figures are typical for the situation in many other South-East Asian countries. We find however a tendency among many women, especially in rural areas, to marry at a very early age and have children soon after marriage. In a survey in 1992 in Thai Binh province, for example, we found that one fifth of the women had their second child before 22 years of age. There is a deeply rooted concept that a woman must prove her fertility as soon as possible - if she is not pregnant one year after marriage, the couple will look for some medicines or go to pagodas or temples to pray for a child.

4. Lonely women and unmarried mothers

One of the consequences of the long years of war is the social problem of many lonely women and unmarried mothers, which is deeply affecting society and culture. The Government has done quite a lot to assist these women through legislation and social policies, e.g. to help them in getting a flat or own a house, to give the same support to children of unmarried mothers as to other children, etc. However, public opinion does not easily accept unmarried mothers, and both the mother and the child may suffer from this and of the difficulties to educate the child without a father. There is also the problem that many unmarried mothers with only one girl may wish to get a second child, hoping to have a boy.

In short, we believe that family life and population education has a positive and meaningful role to play in the Vietnamese society today. However, there are social and cultural problems, which require a sensitive approach and a unity of ethics, psychology and legislation.

Methods and forms of education

Already in 1980, population and family life education was introduced on a small scale among pre-school children in day care centers and among school children up to the age of 18, using pictures and books and in talks with the children. Out-of school youth, university students, vocational school students, young peasants and young workers are reached through newspapers and booklets, dealing with topics on love, marriage, family life but only little sex education. We hold meetings in youth clubs to discuss family life problems, but such meetings rarely reach beyond the cities and towns, and they don't leave much room for more intimate talks person to person or in small groups. Public education through mass media - radio, TV, communal loudspeakers, newspapers, posters, etc - is very much used and reaches all ages. However, it is difficult to know how effective this form of education really is.

We have a special form of education for all ages in villages, carried out by mobile education teams. They perform shows with songs and pieces of theatre, they show posters and pictures. This is an attractive form of education, but difficult to perform regularly and widely.

The authorities try to promote family life education through all mass organisations at grass root level, but in fact it is only the Vietnamese Women's Union at province, district and commune level that is actively implementing this programme. And of course they reach mainly the women, and not the men. During recent years, even the work of the Women's Union in family life education seems to go down and be taken over by administrative levels, reducing the "education" to commands and economic fines.

To raise the consciousness and knowledge of each man and woman and to improve the quality of family life in a voluntary spirit, remains an urgent task for family life and population education in Vietnam.

Note: The figures in this speech are taken from the document from the Conference on Population and Family Planning, Hanoi 1990, and surveys from Thai Binh
1990

Linda and David Blair, co-directors of AFSC programs in Vietnam, write about AFSC's support for Vietnamese development projects in that country's northern provinces of Thanh Hoa and Son La.

Linda writes: My recent trip to Thanh Hoa was during the harvest season. The hardtop road was strewn with rice straw, with folk threshing and winnowing an arm's length from the car windows. Farmers, wading chest-deep in the fields, were towing small "basket boats" to load with rice.

We have been involved in many new activities. Another pumping station is underway at Hai Linh, to benefit about 1,000 poor farming



The dike in Thanh Hoa Province was broadened and new stone work laid at sides, a project that made use of revolving loan funds. AFSC photo: Lady Borton

families by enabling them to irrigate their second crop of paddy rice.

We have arranged for Vietnamese project holders to get training in designing and operating revolving loan funds. Families repay their loans into a fund held by the Women's Union or commune which then lends the sum out to other families. We have organized more of our donations along this line so that benefits accrue to the community year after year. We are doing two saltpan repair projects with revolving funds (repairing dikes that let in sea water for evaporation into salt), and financing 50 fishing families who want to buy nylon, looms and weights to make fishnets to sell.

Another revolving loan fund project which we will begin this fall is shrimp raising

Letter from Vietnam



Sea water is evaporated to provide salt in Thanh Hoa Province. AFSC photo: Roger Rumpf

One of our new projects in the town of Cam Thuy is an irrigation pumping station to improve the water supply to the rice paddies for a better yield. Construction of the station is moving along smoothly. Meanwhile Dr. Ke, our veterinarian, is going to Cam Thuy to collect data on our pig vaccination projects.

Our best to you.

David Blair writes about his visit to a village in northwest Vietnam:

...This trip began yesterday, nine hours in a jeep to Son La town. Three hours more this morning, and now this four-hour trip up the Da River to reach the village where last year we helped to rebuild a dam washed away by floods. The dam supplies water to irrigate the paddy rice, and we've also built a drinking water system that supplies clean water through pipes and cement storage tanks.

As I sit on the porch of our host's house I look out over the thatch roofs below to the green of the paddies. Full of seedlings, they promise food in abundance. But last year the rice was higher at this time. The farmers tried a new, high yield variety of paddy. The seedlings died in the cold of January. They've replanted, and no one knows what to expect.

In any case the hungry season, the time before the harvest, has come again, as it does every year. A little girl grates cassava on the porch of the house below. Cassava has become the staple food. Perhaps next month her parents will have to go to the forest to dig roots

as they did last year, or the family may eat the inside of the banana trunk.

Last year we gave rice to try to help people over the hungry season. This year we're experimenting with an agroforestry project, planting some tree species (tung, coffee, longan) that will one day yield a good cash income along with the cassava, corn, and upland rice that people must eat this year.... This may prove a way for farmers to use

their land more productively, to shorten the time of the hungry season.

The scene from the porch is idyllic, but I am learning to look behind appearance and to know better. The promise is there. However, the next few months will be hand-to-mouth at best.

Vietnam is still at war. The U.S. trade embargo on aid to Vietnam, which denies Vietnam access to the World Bank and the International Monetary Fund, is a form of economic warfare. A favorite question to an American, "When will the embargo end? When will relations be normalized?"

The Vietnamese keep going, hoping for the end of the embargo, and yet changing and growing in spite of it. I have admired the grace of the Vietnamese, their sense of balance, the way they ride so effortlessly on the back of a bike, perched sidesaddle, holding on to nothing. I have the feeling they're going to keep their balance through these hard times, too.



Three Hmong girls enrolled at the new school AFSC has built.

PILOT PROJECT

ON

COMMUNICATION SUPPORT FOR IMPROVEMENT OF HEALTH CARE AND SKILLS FOR PRE-MARITAL FEMALE YOUTHS IN VIETNAM.

I. BACKGROUND AND JUSTIFICATIONS

1. According to results of the 1989 National Census, female youths of Vietnam (aged 14 to 28) totalled to 10,307,000 who account for 50.13% of the total number of youths of these age groups. Female youths are divided into two main target categories, namely, the pre-marital (aged 14 to 18) and the post-marital group. Currently, there are 3,500,000 female youths at pre-marital age, and approximately 50,000 young couples, or 25,000 female youths, enter their family life every year. This constitutes a very important audience group which bears a strategic significance in the formulation of new generations for the nation. This is the sector that possesses rather high educational attainment, physical strength and a rapid apprehension of new ideas for being in the vanguard in all social activities in the community. On the other hand, with their congenital function, female youths will become wives and mothers of future children whose dignity mainly depends on knowledge and educational methods applied by the mothers.

However, due to a number of both objective and subjective causes, a proportion of female youths, especially those of pre-marital age (from 14 to 28 years old) have shown the following worrisome signs:

a) On health status: The overwhelming majority of adolescent girls has inadequate education on human body and gender development, and sex education nor awareness on protection of their health and beauty. Generally, the average height of Vietnamese women does not exceed 1.53 m, and the average for their weight is under 45 kg. Among them, 70% do not have adequate knowledge on woman menstrual sanitation. The problem of school drop-out is particularly serious with ever increasing number of girls leaving their schools in rural and mountainous areas.

b) The ways of life and habits followed by a proportion of female youths are also worrisome. The number of pregnancy terminations among pre-marital youths has further increased. According to figures recorded at the Hanoi Health Center alone, there were up to 35,289 pregnancy terminations in the first half of 1992, among these cases, 50% were for adolescent girls, and 40% of the latter cases were girls who had the first abortion at their school age (14 to 18 years old). It's noticeable that this

increasing number of pregnancy termination cases has resulted in serious consequences to the health of female youths and the educational work for some 3.5 million pre-marital adolescents.

c) A segment of grown-up girls, due to lack of adequate knowledge as a result of inadequate education, have resorted to a careless and reckless life which has led them to increasing drug abuse, injected drug addiction and prostitution. This constitutes a threat to the health, drug abuse and AIDS control education efforts currently carried out by the nation.

2. Vietnam Youth Union is the largest organization of Vietnamese youth which possesses a well-coordinated operational system from central down to grass-roots level with the responsibility of educating over 20 million youths from 14 to 28 years of age. Among these, some 3.5 million female youths are at marriage age (14 to 18 years old).

The Population-Health-Environment Education Center is a unit of Vietnam Youth Union responsible for being a standing member of the National Council of Female Youths which is entirely devoted to researches, counselling and development of experimental models for solutions to issues relating to education and rights of Vietnamese female youths.

At present, Vietnam Youth Union is considered as a prestigious organization for having conducted for the various youth audience groups appropriate activities such as the Movement for Achievement of the three Population-Health-Environment Objectives, and particularly, education for female youths as a means to provide them knowledge on friendship, love, marriage and family life, family planning, healthy and safe sex and AIDS control, initiatives in leading family life and child care.

In spite of its initial efforts, Vietnam Youth Union still does not have adequate necessary conditions to meet with the needs and expectations of female youths in upgrading their knowledge on gender and health care. The main obstacle to this problem might be lack of experience and necessary material basis for IEC activities, particularly, the setting up of an appropriate intervention model for every specific group of audience. Therefore, Vietnam Youth Union would like to ask external donors for a pilot project on "Communication Support for Improvement of Health Care Knowledge and Skills for Females Adolescents in Vietnam" exclusively for female adolescents.

II. PROJECT OBJECTIVES

1. Long-term Objectives:

To have improved knowledge on gender and health care capacities for female youths at pre-marital age (14 to 18 years old).

2. Short-term Objectives:

- To have gained relevant and reliable data on actual knowledge and needs of pre-marital female youths on gender and health care.

- To have identified appropriate IEC messages based on survey results to meet with audience's needs and distributed communication materials for improvement of knowledge on gender and health care for pre-marital female youths.

- To have set up three (3) Clubs of Young Girls, one in Hai Phong, one in Hai Hung province and the third one in Ho Chi Minh City as a pilot model for female youths in the whole country at a later stage, in order to disseminate educational messages to the young girls.

III. PROJECT ACTIVITIES

1. Conducting of a survey and a workshop for data reflecting the status and actual needs of pre-marital female youths with regards to knowledge on gender, sex education and health care. The survey will be conducted in Hai Phong, Ho Chi Minh City and Hai Hung province with 600 questionnaires which will be processed and analyzed as basis for an overall report.

2. Development of appropriate educational communication messages for the target audience groups based on survey results. The messages will be compiled into "a manual" for female youths.

3. Development of an instruction manual for activities to be conducted at Clubs of Young Girls and the manual will be provided to Youth Union cadres at different levels for actions.

4. Setting up of three (3) Clubs of Young Girls, in Hai Phong, Ho Chi Minh City and Hai Hung province, as a means for dissemination of gender, sex, health care education messages and household work skills to young girls. After project termination, this model is hoped to be replicated in the whole country (a Club of Young Girls to be set up in every district in Vietnam).

IV. SUMMARY OF PROJECT BUDGET

Activity No. 1: Conducting of survey and workshop

1.1	Development of survey questionnaires	US\$ 500
1.2	Workshop on questionnaire utilization and survey skills for interviewers	1,000
1.3	Actual survey conducted in Hai Phong, Ho Chi Minh City and Hai Hung province.	1,800
1.4	Workshop on survey results	700
1.5	Preparation and distribution of survey overall report	500
		<hr/> US\$ 4,500

Activity No. 2: Development of gender and health care education messages, printing and distribution of materials to female youths

2.1	Development of communication materials on gender, sex and health care education, household work performance skills	US\$ 1,500
2.2	Workshop on material contents	1,000
2.3	Translation of communication materials to English for submission to SIDA	1,000
2.3	Pilot production of 5,000 manuals (US\$ 0.5 x 5,000 copies)	2,500
		<hr/> US\$ 6,000

Activity No. 3: Development of instruction manual for Club's activities.

3.1	Material development and conducting of workshop for approval of manual contents	US\$ 500
3.2	Pilot production of 2,000 copies (US\$ 0.5 x 2,000 copies)	1,000
		<hr/> US\$ 1,500

Activity No. 4: Setting up of three (3) Clubs of Young Girls (in Hai Phong, Ho Chi Minh City and ~~Hai Hung~~ province)

4.1 A 4-day training for 30 key cadres of Ha Phong, Ho Chi Minh City and ~~Hai Hung~~ province on planning, organization and management of Clubs of Young Girls
(US\$ 10 x 30 x 4 days) US\$ 1,600

4.2 Three 4-day workshops for 150 participants each at the three selected sites on gender, sex and health care topics; and household work performance skills
(US\$ 5 x 50 x 4 days) 1,000

Total for three workshops

US\$ 1,000 x 3 workshops = US\$ 3,000

4.3 Provision of communication facilities for three pilot clubs (video, audio cassette recorder, communication materials...)
Estimated expenditure per club: US\$ 1,000

Total expenditure for three clubs: 3,000

4.4 Financial support per club for a social marketing shop and also a counselling center providing means for safe sex in order to avoid getting AIDS. This helps to enhance communication effectiveness within club members in the community.
Estimated expenditure per club: US\$ 1,000

Total expenditure for three clubs: 3,000

Activity No. 5: Travel and subsistence for staff involved in regular monitoring and assessment missions, and project termination evaluation.
Estimated cost: US\$ 3,000.

5.1 Regular field trips: US\$ 500

5.2 Project Evaluation Meeting: 500

5.3 Preparation of evaluation report: 500

5.4 Stationery and printing costs: 1,000

5.5 Miscellaneous:

500

US\$ 3,000

GRAND TOTAL FOR 5 ACTIVITIES:

US\$ 25,600

(US Dollar twenty five thousand and six hundred)