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Evaluation of the Women Empowerment Program for Filipino Migrant Workers Returning from Japan¹

TAKEDA Joe^{*}

I. Introduction

The Philippines has been sending migrant workers abroad for many decades now. Officially though, labor exporting only became a major revenue-generating industry in mid-70's under the Marcos administration. What started out as a temporary economic measure became a regular fixture in providing the much-needed boost in the country's balance of payments as the consistent top dollar earner. The eighties also saw labor exporting become more and more feminized in terms of numbers, job availability, and sadly, the gross human rights violations committed against the workers. The strong drive to develop and expand markets for the Filipino labor migrants is unfortunately not adequately matched with the push for the protection and promotion of their rights and welfare by the Filipino government.

Japan has been one of the major receiving countries for these Filipino women migrants leaving their country to work as entertainers, and/or as wives of Japanese men. Likewise, it has also been a destination, much like other destinations in the world, where many Filipino women experience maltreatment, exploitation, victimization, torture, and even death. Many returnees from Japan come home distressed and traumatized.

These increasing numbers of distressed women returning home from Japan are the reason for the Batis Center for Women, a non-stock, non-profit, and non-governmental

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* Associate Professor, Ph.D. in Social Work, Kwansei Gakuin University, jotakeda@kwansei.ac.jp.

institution, which was established in June, 1989, to provide assistance and address the plight of distressed Filipino women migrant workers returning from Japan. Through the years of experience helping these women, the Batis Center for Women began to engage in the work of facilitating the empowerment of returned woman migrants and other members of their families through the Women Empowerment Program (WEP) and the Children and Youth Development Program.

A decade had passed since the identification of WEP as the core program of Batis Center for Women, and it is time to revisit its work. Ten years of service have to be assessed to map the experience and identify the lessons to improve the quality and reach of its services. Thus, the main purpose of this study is to conduct a rapid program assessment, 1) to gather data/information on the past record of program work and implementation of Batis WEP; and 2) to assess the strengths and weaknesses, to identify the major problems and obstacles faced, and to draw out recommendations for improving its services.

II. Trends and Problems of Filipino Entertainers

The latest data from the Philippines Overseas Employment Administration (POEA), summarized in Figure 1, show that a total of 981,677 Overseas Filipino Workers (OFWs) were deployed to about 200 destinations in 2005, an increase of 5.2% from the previous years' total of 933,588 (POEA, 2006). Saudi Arabia continued to be the top destination country of land-based OFWs, followed by Hong Kong, Taiwan, the United Arab Emirates, and Japan (see Table 1). Japan had been the third largest destination for many years, but because of a change in immigration laws in Japan in March, 2005, the

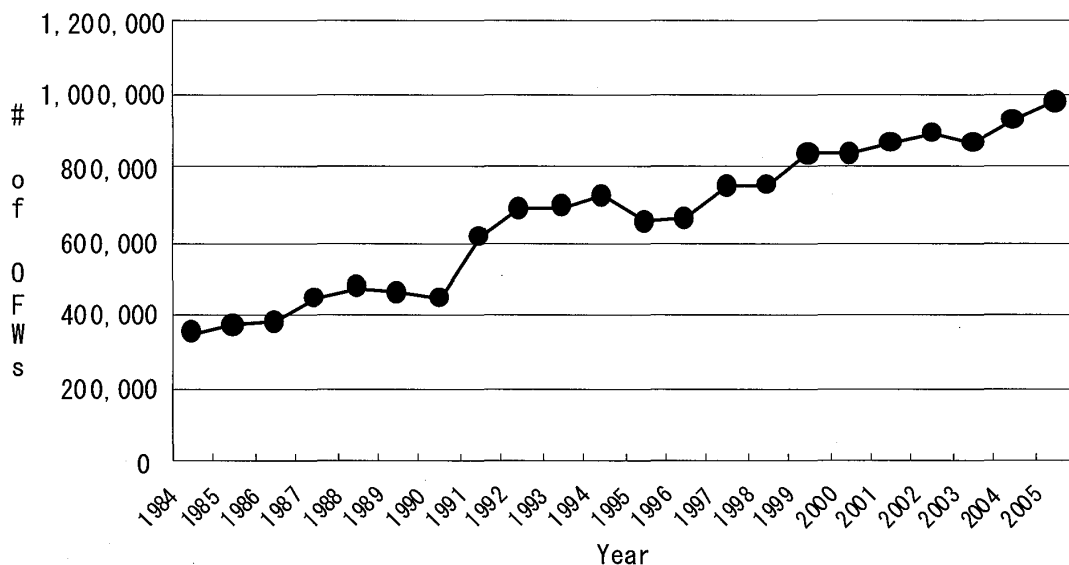


Figure 1. Deployment of Overseas Filipino Workers (OFWs)

Table 1 Top Ten Destinations of OFWs

TOP TEN DESTINATIONS OF OFWs	Deployment		
	2004	2005	% Change
1. Saudi Arabia	188,107	193,991	3.13%
2. Hong Kong	87,254	94,553	8.37%
3. United Arab Emirates	68,386	81,707	19.48%
4. Taiwan	45,059	46,714	3.67%
5. Japan	74,480	42,586	-42.82%
6. Kuwait	36,591	40,248	9.99%
7. Qatar	21,360	31,418	47.09%
8. Singapore	22,198	27,599	24.33%
9. Italy	23,329	21,261	-8.86%
10. United Kingdom	18,347	16,799	-8.44%

number of OFWs to Japan decreased drastically from 74,480 in 2004 to 42,586 in 2005, and now is ranked fifth.

What makes Japan so unique among these top destination countries is the nature of work these Filipino women migrants engage in. While most Filipino woman migrants bound for countries such as Hong Kong, Singapore, Saudi Arabia, United Arab Emirates, Kuwait, and Qatar work as domestic helpers, those in Japan are entertainers.

1. Trends of Filipino Women Entertainers

(i) Number of Filipino Entertainers in Japan

Filipino women working as entertainers at so-called "Philippine Pubs" in Japan can be divided into three groups according to their status (Takeda, 2005). The first group is made up of those coming to Japan with legal entertainer visas. Despite the policy change which restricted the issuing of entertainer visas in 2005, there were still 48,142 registered Filipinos staying in Japan with entertainer visas that year, more than any other nationals. While most entertainers working at Philippine Pubs in Japan are those with legal status, some choose to or are forced to work with illegal status. The number of illegal Filipino workers peaked in the mid-90s and currently is decreasing somewhat. Nevertheless, there are still 30,777 Filipinos overstaying in Japan as of January 1, 2006 (Ministry of Justice, 2006). What makes overstaying Filipinos different from other nationals is that a large number of them are overstaying after the expiration of their entertainer visas.

The third category of Filipino women working at Philippine Pubs is those married to Japanese men and/or with long-term or permanent resident status. Of course, only a fraction of them are in the adult entertainment industry. However, because of increasing numbers of Filipino women with these status, coupled with the recent immigration

policy change, the number of Filipino entertainers in this category is also increasing.

(ii) Factors Pushing and Pulling Filipino Women into Japan

Why are so many Filipino women coming to and working in Japan as entertainers? From the Philippine standpoint, the weak domestic economy and recession can be considered as the main reasons. In the 1970s, the administration of former President Marcos officially adopted the policy of exporting labor as a temporary economic *stop gap* measure to address the twin crises of unemployment and balance of payment deficits plaguing the Philippines at that time due to the import-dependent and export-led nature of its economy. Under this policy, many Filipinos migrated to Saudi Arabia and other Middle Eastern countries for construction work and to Hong Kong as domestic helpers while others, mostly women, started coming to Japan because of its proximity and strong economic growth.

The past studies on Filipino entertainers (Anderson, 1999; Samonte, 1995; Takeda, 2005) have confirmed that most entertainers mentioned emergency financial needs of their families, difficulty of finding a job in the Philippines, and obtaining economic stability in Japan as their main reasons for coming to Japan. At the same time, these Filipino women passionately expressed their sense of duty to their families, to whom they sent their earning.

On the other hand, from the standpoint of Japan, so-called “sex tours” to Asian countries, which had been very popular among Japanese men during the 1970’s, was criticized by Asian women and forced to regulate (Yamagishi, 1998). In response, many women were imported from these Asian countries to Japan for its adult entertainment industry. This reflects the fact that Japan historically has been open-minded to prostitution as well as the facts that Japan used to send Japanese women abroad as “karayuki” and forced Asian women to serve as “comfort women” during the wars (Matsui, 1998; Suzuki & Tamaki, 1997). Filipino women started coming to Japan as migrant workers during the early-80’s, followed by Thai women in the mid-80’s. Since then, the foreign entertainer industry has become one of the biggest entertainment industries in Japan. According to Zengeiren (2003), the total sales of the whole foreign entertainers industry in Japan was more than six hundred thirty billion yen in 2003, and this industry employs more than 110,000 people. As long as this industry makes such a huge amount of money, it is difficult to prevent Asian women’s influx into the adult entertainment industry in Japan even if the law restricts it.

2. Problems Regarding Their Employment

Although the working conditions of legal entertainers working at Philippine pubs in Japan are not as severe as those working illegally, they still face various problems. This section examines the problems faced by entertainers during their stay in Japan.

(i) Working Conditions Contrary to a Contract

Even if entertainers make a legal contract with Japanese promoters and work legally in Japan, the working conditions of these entertainers are usually different from those which the contract states. Although legal entertainers are contacted to perform as either a singer or a dancer on stage, most of them are forced to serve the customers by sitting next to them, chatting, and having a drink with them. In some nightclubs, entertainers have to make preparations for opening the clubs by setting up chairs and tables, to make cocktails for the customers, and/or to clean up the clubs after they close.

Daily working hours are usually 6 hours in the contract, but the nightclubs does not close until the last customer goes home. As a result, in some cases, they have to work more than 12 hours (Kobayashi, 1992). In addition to these harsh working conditions, some entertainers are forced to live under very poor conditions. POEI (2003) reported a case in which entertainers were forced to live in a house full of mold, where the walls are severely cracked, and the walls are partly bare. In June, 2003, the POEI also reported a case in which entertainers were not given money for food by the club owner for two weeks because they did not fulfill the business goal he set.

(ii) Prostitution, Striptease, and Sexual Violence

According to a past study, among 100 Filipino women who worked in Japan before 1997, about 80% were forced to be in prostitution while about a half were physically and/or sexually abused (Mainichi, 2003.12.14). More recent studies (Anderson, 1999; Suzuki, 2000), however, contend that this is not true, at least for those coming more recently to Japan as legal entertainers. Nevertheless, there are still some cases in which some legal entertainers are forced to perform a strip show or to provide sexual services to the customers (Morimoto, 1996; Suzuki & Tamaki, 1997). Furthermore, the Philippine Star reported on June 21, 2003, that 22-year-old Filipino woman coming to Nagasaki with legal entertainer visa was physically abused by the club owner every day and almost raped. As a result, she had to return to the Philippines one month after her arrival in Japan.

In case of the overstaying or illegal entertainers, many are still forced to work with very low wages, to engage in prostitution, and to live under very poor conditions (Ball & Piper, 2002; Murashita, 1994). For example, Sankei Newspaper reported on February 19, 2003, that 4 overstaying Filipino women working at a strip theater were arrested while another one was arrested for prostitution and overstaying in Mie Prefecture according to Mainichi Newspaper on November 20, 2003.

(iii) Homesickness and Mental Health Problems

Because many Filipino entertainers are forced to work and live in severe conditions, and some are even forced to engage in prostitution and/or are sexually and

psychologically abused, many Filipino women face mental health problems (Ballescas, 1994). Even if they do not have serious mental health problems, especially those coming to Japan for the first time often suffer from homesickness because of differences in language, culture, and climate. Furthermore, some entertainers suffer from the complicated relationships with other entertainers, staff members of nightclubs, or customers. Because of homesickness and loneliness, coupled with discrimination and stereotypes in Japanese society, some Filipino women fall into the use of alcohol and illegal drugs.

III. Batis Center for Women

Because of harsh working and living conditions mentioned in the previous section, many Filipino women return to the Philippines with various problems. To assist and help these distressed Filipino women returning from Japan, Batis Center for Women was established in 1989 as a joint project between the Division of Family Ministry of the National Council of Churches in the Philippines and the House in the Emergency of Love and Peace (HELP) Asian Women's Shelter of the Japan Women's Christian Temperance Union. Since then, Batis has been helping victims and survivors of trafficking, domestic violence, unjust working conditions, and family abandonment. Most of their clients are returnees from Japan with young children who have been abandoned or are separated from their Japanese husbands or partners. Initially, it provided direct welfare services such as airport assistance, temporary shelter, counseling, group work sessions, case management, and legal and medical assistance through its then core program, the Social Case Management Program.

In response to the growing needs of the women and children, however, the Batis Center gradually began engaging in the work of facilitating the empowerment of returned women and their children through the Women Empowerment Program (WEP) and the Children and Youth Development Program in 1996, which eventually resulted in the creation of self-support organizations in Batis-AWARE (Association of Women in Action for Rights and Empowerment) and Batis-YOGHI (Youth Organization Gives Hope and Inspiration). With these two sister organizations, the Batis now uses the framework of "Self-Help, Help Others, Help Community/Society" (see Figure 2) to facilitate the empowerment of returned Filipino women and their children.

The main objectives of Batis WEP are as follows:

- raising the level of awareness of women migrant returnees on the issues of migration, human rights, gender, and empowerment through seminars, workshops, and exposure activities;
- facilitating the development of social enterprises for the women returnees'

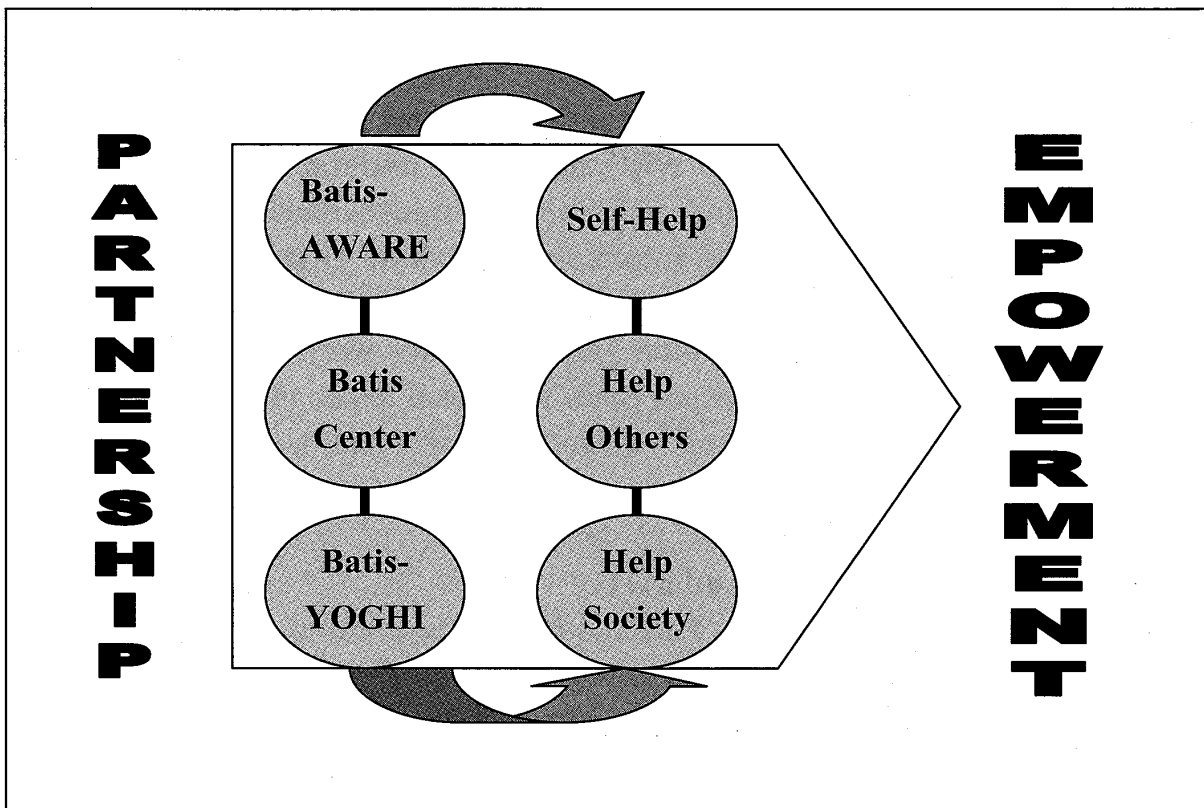


Figure 2. Framework of the Partnership among Batis Organizations for Empowerment

economic empowerment such as candle shop, sewing shop, burger stand, and micro-enterprise development;

- strengthening the organization of women by building their individual and collective capacity through Batis-AWARE by conducting leadership trainings, organizational development and management seminars, and mentoring; and
- conducting advocacy at the local and international levels utilizing the creative arts such as theater and music.

Ten years have passed since the creation of the WEP. In addition, the conditions surrounding Filipino women coming to and returning from Japan are drastically changing because of the change in Japanese immigration law in 2005 which restricted the issuance of entertainer visas, as well as the recently signed Free Trade Agreement between the Japanese and Filipino government which opens the gate for Filipinos coming to Japan as nurses and care workers. Thus, in order to improve the assistance and services necessary for the returning Filipino migrant workers of the future, it is essential to look back what Batis WEP has done for the distressed Filipino women in the last ten years.

IV. Method

The main purpose of this study is to conduct a rapid program assessment, 1) to review the past experience of Batis WEP; and 2) to understand the strengths and weaknesses and to draw out recommendations for improvement of its services. To implement this rapid evaluation, Key Informant Interviews (KIIs) and a Focus Group Interview (FGI) were conducted. Five past presidents of Batis-AWARE, two former WEP coordinators, and one Batis Center board member were interviewed by one of three interviewers of the research team. Each KII lasted about one hour. On the other hand, the FGI lasted for two hours, and involved the participation of seven respondents, all former and current clients of WEP.

1. Questions Asked in the KIIs and FGI

Some of the questions asked in the KIIs and FGI are as follows:

- What do you think is the relationship between Batis Center and Batis AWARE?
- What activities of WEP would you consider as “empowering” ?
- Have Batis and WEP helped in your “empowerment”?
- What do you think are the strengths (perceived) of WEP?
- What do you think are the weaknesses (perceived) of WEP?
- What were the problems faced by WEP (personally and organizationally)?
- What services do you need, that Batis WEP still has not provided?
- What were/are our recommendations for the improvement of WEP?

2. Data Analyses

After the KIIs and FGI recordings were transcribed, responses to specific questions were collected from these transcripts, and placed in a prepared matrix. These raw data were then skimmed through to weed out immaterial entries (long pauses, giggles, repeating the question as part of their thinking out loud process, etc.) and then used for analyses by employing the KJ method.

The KJ method is a data processing technique developed by a Japanese social scientist named Jiro Kawakita (Kawakita, 1970). It is best used for managing qualitative data drawn-out from data-collection methodologies like interviews, focus groups and other group processes.

In this study, responses from the transcripts were placed in a prepared matrix under the corresponding numbered question or subtopic. Each data response was then transferred to an index card. After all transcriptions had been sorted and coded, a research team member facilitated the calling out process. In this process, the person who wrote the response on the index card reads out loud what is written on it. Then the facilitator posted it on a manila paper or whiteboard. All cards for each question were

called out, and posted and lined up together on the manila paper. Once this was done, the group tried to see if they all agree with the grouping of the cards. Anyone from the team could raise a question as to the content of the card or its placement. Clarification or explaining contexts of the card is also important here. Any card position could also be changed, depending on the discussion.

After all the coded responses for that sub-topic or research question had been called out and lined up on the manila paper, with approval from the body, the team formulated a label or heading for each of the clusters of responses formed. Lastly, after the labels for each cluster were made, the panel then prepared an outline mapping out the relationship of the clusters created. After the entire topic was mapped out, summarized results were then validated in a validation meeting with the concerned parties.

V. Results

This section summarizes the main findings on the strengths and weaknesses of WEP as well as problems faced by WEP.

1. Strengths of WEP

All the responses regarding strengths of WEP pointed out in KIIs and FGI are grouped into one of the following six clusters during the KJ method analysis.

(i) Advocacy Work

One respondent said, “the main strength of the Batis WEP is in implementing projects, particularly in its advocacy work”. Another added that “the use of theater advocacy is good in building confidence,” while yet another one pointed out, “WEP is also good in participating in other networks’ advocacies, as this widens the exposure of the staff and women to different issues and see the interrelationships of issues”. There are also other opinions such as “advocacy is where the women get empowered”.

(ii) Education and Training Work

Another strength of WEP is in the seminars and training sessions they conducted. One respondent said, “they were *maganda* (good). The resource persons in these training seminars were helpful”. Another respondent also liked that the resource persons are outsiders or training consultants. She said, “because the consultants do not know training participants personally, and the training participants do not know the consultants, so maybe the training would be more fruitful. This way, the staff of BATIS can also join the training so the women and the staff may learn side by side”. These sentiments were echoed by four other respondents. There are also opinions such as, “these trainings teach us to fight for our rights and clarify women’s issues” and “*tanggap*

na tanggap ko lahat ng mga proyekto at program ng WEP, at sa pamamaraan na itinuro ng mga seminar, para sa akin, kalakasan yun" (I really like all the projects and programs of WEP, and the way the seminars are conducted, for me, that's strength).

(iii) Providing Livelihood Support

One respondent said, "WEP is also good at providing livelihood opportunities for the women".

(iv) Organizing and Organizing-Support

One respondent said, "WEP strength is in organizing" while the other added, "especially in helping Batis-AWARE with venue and organizing them".

(v) Counseling

One respondent from the FGI said, "Counseling is a strong point of WEP, because I can share with them (other women) what I feel".

(vi) Staff Strengths

There is also opinion about strengths of the staff. One said, "Batis-WEP staff members are very committed" while another mentioned that the Batis Center accepted the women as they are.

2. Weaknesses of WEP

Responses on weaknesses of WEP were grouped into the following four clusters.

(i) Directly Related to the Concept of Empowerment

According to one of the respondents, the Batis Center's concept of empowerment puts emphasis on empowerment from the outside, such as issues, rights, and livelihood, and these do not touch on the person herself. She said, "...empowerment has to be holistic. It has to come from within and they (the migrant women) have to grow as persons. It should not be an outside. It should not only be outside and I think it is where, it is missing in Batis. I think it's more of issues, it's more of rights. It's more of livelihood, these stuff, and programs, but not really touching on the persons themselves. How they grow as persons and how they transcend a survival instinct in the sense that it always have to compete for opportunities, earning opportunities particularly".

(ii) Terms of Program Conduct/Implementation

According to one respondent, Batis-WEP has a weakness in resource generation, specifically finance-generation, as most NGOs do. This shortcoming limits the number

of people that may be involved in WEP activities. Some respondents pointed out weaknesses in some program processes, like monitoring and evaluation, self-assessments, and performance evaluation while others mentioned a lack of follow-up activities with the training sessions. There is also an opinion of WEP's weakness in conflict management and problem resolution, as in the bankruptcy problems faced in their candle shop in the past.

According to the same respondent, the WEP staff also has a weakness in handling of criticisms, as they isolate those who criticize them and reward those who feed their egos. The Batis Center staff does not accept or give attention to the negative criticisms. Another said, "Batis is disempowering the women. Pero (But) I will not allow them to disempower me. They disempower some of the women.... I know where I stand. Some women, they don't know how to help themselves".

Some would also criticize WEP staff's lack of consistency in policy implementation, like during the theater rehearsals of the theater advocacy group, where there was an agreed call time, and anybody not complying would be "penalized". But respondents said that sometimes the policy would be implemented, while at other times, it would not be enforced when it comes to some women.

There is also the weakness in the interpersonal relating skills of some staff members, specifically in relating with and the manner of talking to the women. But this respondent adds that "for her, these weaknesses are normal, as the staff is human too". And she thinks that if one is empowered, those things could be set aside.

(iii) Some Effects of the Weaknesses

One respondent pointed out that these weaknesses sometimes result in tension or gaps, and poor interpersonal relating between the staff and some women in Batis-AWARE. Sometimes, there is competition between Batis-AWARE and the Center.

Another observation pointed out that the number of women active in Batis-AWARE and Batis Center activities are not increasing. And these active women are the ones who rely on Batis Center for income and their well-being. Though they are dedicated and committed, they are also competitive and distrustful.

(iv) Some Recommendations

One respondent proposed the drafting of a Memorandum of Agreement as a guide on the specific role of Batis Center in Batis-AWARE affairs. One participant in the FGI also suggested that Batis Center understands the needs of women who experienced distress. She said, "*Di ba nagdi-deal ang Batis Center for Women sa mga babaeng naging biktima? Kapag nakanti mo ang isang portion ng kababaihan na nagkaroon ng interpersonal ano, parang yung nga nadi-distress. Nagkakaroon ng disappointment.... Kung minsan nga dahil sa interpersonal na relation,*

nawawala. Parang nagdi-disappear. Tapos pag nawala na ang gap, medyo a-appear siya. Kaya nga dahil sa sensitivity ng tao, parang... yung being sensitive ng women" (Doesn't Batis Center for Women deal with women who were victims? If you hurt them, even just a bit, that portion in them that had to do with interpersonal something, they seem to be distressed. They get disappointed.... Then sometimes, because of the [problems with] interpersonal relation, they lie-low. And when the gap is gone, they surface again. This is because of their sensitivity... like women who are sensitive).

3. Problems Faced by WEP

There had been many gains and strong points of WEP cited by respondents, but at the same time, they cited several problems they had encountered along the way.

(i) On Implementation and Some Organizational Processes

Some of the respondents shared their observations regarding problems with WEP activity implementation. One said that some activities frustrated them, disappointed them, and failed to meet their expectation. The example given to substantiate this was the situation related to advance announcement for the hiring of a theater coordinator, which had raised her expectations. So when it did not manipulate, she got frustrated and disappointed.

One respondent shared that for her the gap between Batis Center services and the women's home situation is a problem. She explained that the grasping and coping of some women are slow because the environment which Batis Center provided and the women's family or home situation is starkly different. There is little support from their family or home base, and this makes organizing them difficult. She said that there has to be some kind of re-entry program for the home and community, like empowering other women in the family and improving human relationship skills that can truly reflect their situations, so that they can be sensitive about others as well.

(ii) Problems of the Staff

As mentioned earlier, one of the problems regarding the staff is the weak interpersonal relating problems between some Batis Center staff members and some of the women, which according to a FGI participant, caused these women to lie-low from WEP and even Batis-AWARE activities.

Another staff-related problem is the fact that staff size is too small to meet the demands of the work. One respondent said that to dream of helping women, one cannot do that with just a few staff members and a few volunteers who come and go.

(iii) Problems with Some of the Batis-AWARE Women Themselves

The respondents also noted and raised some problems, not of the Batis Center, but of the women of Batis-AWARE. One commented on the victim syndrome, where even in a situation where they are not clients anymore, some women still have a feeling that this client-provider relation still exists. She said that *“marami, ang kababaihan kasi diskuntento pa rin, kahit marami ka nang ginagawa para sa kanila. Kahit na nadun ka sa kanya para pakinggan sya; diskuntento ka pa rin, meron ka pa ring mga puna. Dahil Center ang nagkupkop dahil kliyente sila, daladala pa rin yun na kahit hindi na sila kliyente. Kliyente pa rin sya. Hindi napuputol yung ganung relasyon. Ganun yung ugali. Empowered na sila, pero pag tumingin sa iba ang WEP, selos ka agad, tampo ka. Ang problem kasi, parang pag hindi na sila napapansin, magtatampo ako”* (many of the women are still discontented, even if you do a lot for them. Even if you are there to listen to her, she is still not satisfied, you will still be criticized. Because the Center took them in because they are clients, they still behave as if they are clients. That relationship is not severed. That’s how they behave. They are already empowered, but when WEP looks at others, they get jealous, they get offended. The problem is, when they are not given attention, they take offense).

Another comment in support of that perspective is that some women are also too sensitive, and too touchy. According to one FGI participant, a small problem is perceived to be bigger than it is, simply because of their being too sensitive, while another pointed out that women sometimes go back to feeling like victims when they have problems.

IV. Recommendations

In a little over one month, the rapid program assessment was conducted, and its results were presented to and validated by a majority of the stakeholders of the greater Batis Center, specifically, WEP. This study gathered data and information on the past experience of the program work and implementation of Batis WEP; assessed the strengths and weaknesses; and identified the major problems and obstacles. The following are the recommendations for improving WEP projects, activities, staff relations and conduct of work based on the findings in this study.

1. For WEP

- (i) To continue the work that it has started, and take the criticisms in stride;
- (ii) To generate more funds so there will be more WEP programs and activities;
- (iii) To conduct more training seminars on financial management, stress management, decorative candle making, Japanese language lessons, and on

micro-enterprise development;

- (iv) To continue with and expand the theater advocacy work of WEP;
- (v) To study and learn more about the sensitivities of women migrants, especially those who have experienced trauma or distress;
- (vi) To publish the WEP-experience report and discussion on empowerment in a popular, easy-to-read version; and
- (vii) To expand possibilities of involvement for the women migrants, as well as for other members of the Batis Center family, in WEP activities.

2. For the Batis Center

- (i) To invest in staff development, specifically in conflict management, monitoring and evaluation, documentation, performance evaluations, and program development;
- (ii) To draft a Memorandum of Agreement as a guide to the specific role of Batis Center and its relationship with Batis-AWARE;
- (iii) To ensure availability of correct information at embassies, libraries and cultural agencies of these embassies with institutional brochures, posters, comics, etc. The guard and other embassy staff are also a good source of information on Batis Center, so look into equipping them with ready materials on Batis Center as well;
- (iv) To tap media for information-dissemination, especially TV shows on migration, websites related to migration, Japan, women, etc.; and
- (v) To request help from NGOs for assistance in information-dissemination regarding the Center.

3. For Batis-AWARE

- (i) To contract the services of “specialists” to help in the quality control of the products of Batis-AWARE; and
- (ii) To set-up a marketing arm, to take care of sales, handle the marketing of the product and focus on quality control.

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