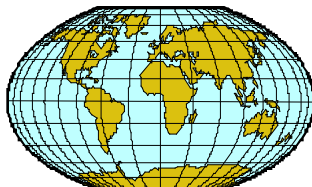

GLOBAL ECONOMY AND CULTURES



REPORT OF THE FIRST MEETING OF JESUITS REPRESENTING THE REGION OF EAST ASIA AND OCEANIA

15 – 19 April 2002

Sponsored and hosted by:

East Asian Pastoral Institute

Co-hosted by:

The Ateneo Center for Social Policy and Public Affairs

**Ateneo de Manila University
Quezon City, Philippines**



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Introduction

Ten Jesuits from the East Asia and Oceania (EAO) region who are participants in the Global Economy and Cultures (GEC) project met from April 15 – 19, 2002 at the East Asian Pastoral Institute (EAPI) in Quezon City, Philippines. This meeting is part of a series of regional meetings that the project participants called for during the second international GEC consultation in October 2000. This is the fourth in a series of six meetings taking place in different regions of the world. GEC participants from the region of Latin America and the Caribbean met from Sept 1-5, 2001 in Brasilia, Brazil; from the South Asia region from Oct 1-7, 2001 in Bangalore, India; and from the USA and Canada region from December 27 – 28, 2001.

Thanks to Fr. Ismael Zuloaga, S.J., Moderator of the Jesuit Conference of East Asia and Oceania, and one of the six international sponsors of the GEC project for allowing the meeting to take place.

Zigmund “Monching” de Guzman, S.J. and Karel San Juan, S.J. took daily notes that made up the bulk of the text of this report. Their notes were backed up by the transcript of the meeting that was done by The Ateneo Center for Social Policy and Public Affairs.

Participants at the five-day Manila meeting took significant steps towards achieving the purpose of the GEC project. This meeting was conceived in a new way from the previous three meetings. The participants spent a day each discussing four selected narratives from Korea, Japan, Taiwan, and Philippines, with complementary reflections each day from authors of the narratives from Australia, Indonesia, Malaysia, and Micronesia. They analyzed each of the four selected narratives according to the same format. Periods of reflection and discernment throughout the meeting reflected the Ignatian character of its methodology.

The participants included:

Name and Country	Center	Narrative
Kim Chong-dae, SJ Seoul, South Korea	The Society of Jesus in Korea	<i>People of the Songsu Industrial District</i>
José Mario C. Francisco, SJ Quezon City, Philippines	East Asian Pastoral Institute	
Jojo Fung, SJ Skudai, Malaysia	Skudai Catholic Centre	<i>Tijah: Global Economy and Cultures of Indigenous People</i>
Francis X. Hezel, SJ Pohnpei, Federated States of Micronesia	Micronesian Seminar	<i>Eugenia Samuel and Her Family</i>
Ando Isamu, SJ Tokyo, Japan	Jesuit Social Center – Tokyo	<i>Globalization Process in Japan: The Construction Business and Migrations: Mr Kato</i>
Gasper F. Lo Biondo, SJ Washington, DC, USA	Woodstock Theological Center	
José Magadia, SJ Quezon City, Philippines	Ateneo Center for Social Policy and Public Affairs	<i>Vilma: The Case of an Overseas Filipino Worker</i>
Yves Nalet, SJ Taipei County, Taiwan ROC	Fujen Catholic University	<i>The Story of Mary and Joseph</i>
Peter Norden, SJ Richmond, Australia	The Ignatius Centre for Social Policy and Research	<i>How the Cookie Crumbled</i>
Budi Susanto, SJ Yogyakarta, Indonesia	Realino Center of Studies	<i>A Story of “Indomie”</i>

The purpose of this meeting was to provide the EAO participants the opportunity to meet one another, present their narratives and collectively explore how the global economy manifests itself in the local communities that the participants serve.

The format of this report will follow the same order as the format of the working documents that were used at the meeting.

Three Steps in Gathering Relevant Data

There are three steps in the process of gathering and understanding the meaning of relevant data. These steps are detailed in the document entitled, "Briefing, Analytical Framework, and Themes." This working document is the basic tool that allows narrators to focus on the events that signal the opening of their national economy to global markets and to respond in an orderly way to questions about changes that occurred after that opening. The document is divided into three parts:

1. Briefing on relevant macro economic information about the opening of the national economy

The first step in gathering all the relevant grass roots data is to locate corresponding economic and social data for the country that puts the narrative data into perspective. This is the "Briefing" section in the working document. It notes significant events in the economic history of the country over the past 20 years. Events that usher in economic globalization: agreements, treaties, laws, contracts, and all decisions that result in the opening of the country's trade in goods and services (exports and imports), foreign investment (capital markets). When did they occur? When were they implemented by the government? When did the government enact fiscal and monetary policies that are market-oriented?

The format followed for each of the four narratives on the first four consecutive days of the meeting was as follows. First, after the narrator provided a sketch of the narrative and of the recent economic history of the country, participants discussed and completed a "macro economic briefing" that had been prepared by a team of experts at the Woodstock Center. They focused on historical events associated with the opening up of the national economy to the global economy.

2. Analytical Questions about changes that occur after the opening of the national economy

The second step in gathering local data is to interview local actors who can help us find the responses to the questions under each of the two sections of analytical questions. The first section explores data about changes experienced by the actors in four main spheres of decision-making: 1) in civil society, 2) in private business, 3) in government, and 4) in international agencies. The second section explores data about changes experienced by the actors as carriers of cultural meanings and values in the following ten areas of their lives: 1) of religious observances, 2) of family relations, 3) of social relations, 4) of access/use of information and knowledge, 5) of political relations, 6) of participation as women, 7) as indigenous people, 8) in relation to communications media, 9) in relation to crime and public morality, 10) in relation to treatment of the environment.

At the meeting, after summarizing the narrative and carrying out the briefing on globalization dates, each narrator responded to questions related to a set of these fourteen variables, each of which isolates one aspect of the local changes that people experience in relation to economic globalization.

3. Analytical Themes

The third step in gathering and interpreting local information is to provide focus for responses to the questions in section two (analytical framework) of the working document in terms of five analytical themes. Information from the responses to those analytical questions about changes in the lives of the actors will be organized with reference to the particular analytical theme to which it corresponds.

For the purposes of the GEC project, the term “analytical themes” refers to a set of concepts around which they can “hang” our insights about which changes are particularly significant in the context of globalization. The five analytical themes are changes in: 1) political opening, 2) production patterns, 3) migration patterns, 4) consumption patterns, and 5) social relations.

These themes do not simply give a superficial description of the situation. They are intended to be explanatory, to help us understand the meaning of what is happening. We will put them to work as conceptual tools that are meant to help us to understand the meaning of the narratives. This kind of understanding requires reflection on the economic, cultural, and moral aspects of the decisions that the local actors are making. It will help participants meet the need for 1) pastoral social, and educational strategies, 2) educational tools for the rural and urban poor, and 3) a contextual basis for dialogue among actors.

These analytical themes provide a way to conceptualize the most salient ways in which changes are occurring in local cultures. Five of them have emerged from a preliminary consideration of the twenty selected narratives. These five are not exhaustive. While they cover a great deal of ground they provide a way of focusing changes in the local cultures in terms of the dynamic economic operations and the institutional forms they take. Each of the twenty selected narratives from around the world provides illustrative information that corresponds to many or all of these themes.

Each theme will eventually become the topic of an essay in which examples from a variety of narratives are used to explain some of the unique features of what is happening locally in different parts of the world. The section below gives us a sense of how the first draft of each essay will take shape.

On the final day of the meeting, after an in-depth analysis of each of the four narratives, participants looked for emerging analytical themes that might allow them to explain the meaning of changes in the local cultures. Essays on each of these themes will explore the cultural and ethical moral dimensions of issues arising out of reflection on local changes.

Day 1: Monday 15 April

On the culture question: In this project, we connect theological reflection and sociocultural analysis (ref. *New Catholicity: Theology Between the Global and the Local*, by Robert J. Schreiter); using narratives, relating personally to protagonists, from a cultural perspective; asking: is my cultural identity normative or pluralist? Are we expressing Catholicism from one single cultural norm?

People of the Songsu Industrial District (Korea), presented by Kim Chong-dae, SJ

Main character: Yumi

Briefing on economic globalization

The Globalization of the Korean economy began in the 1950's and 1960's, but the more rapid opening to the global economy occurred from the middle to the late 80s, facilitated by both cultural (Asian and Olympic games) and political events. For purposes of the GEC project, the current form of globalization can be said to have begun in the late 1980's, and to have become more pronounced after the financial crisis of 1997.

Since the narrative was written in 1998, and the Asian financial crisis hit Korea in 1997, to what extent do we attribute the story to globalization or to the financial crisis? What were the conditions after the financial crisis was resolved? Who paid the price (negative impacts)? We have a need for more macro economic and social data after the crisis to discuss what was happening at Sungsu district.

Chong-dae agreed to go back to the small factory workers and to find out what happened after the financial crisis of 1997 was over. Everyone agreed that this information would help us understand what changes in the narrative were due to the crisis itself, and which were related to globalization.

Analytical questions

Chong-dae addressed what the situation of the actors was like before the late 1980's, and how their situation changed after the late 1980's. He responded to questions posed in the working document.

There was some discussion on the new thinking on labor that influenced Yumi one of the small factory workers in the narrative. One of the interesting outcomes of the research might be a better sense of how to contribute to the kind of historical support that made working Koreans more sensitive about social issues. Dynamics between labor federations with government support and those without that support seemed to be an important part of the context of changes related to globalization.

Discussion about changes related to globalization focused on the lives of the actors as members of churches, religious believers and participants in religious movements. Some of the unanswered questions had to do with changes in the influence of Confucianism, changes in the role of religion and religious movements in the culture of the people. Changes in church support and involvement in the social sector was considered a relevant variable.

Further research is needed to establish the linkage of ceremonies and rituals --- many of which are influenced by Confucianism --- with the globalization trend and on the role of Christian churches in social analysis.

Trends in family relations were discussed. Gender discrimination is now changing toward greater equality; both are affected by the movement of individuals to the city (Seoul) for job opportunities.

How did the small businesses in the Sungsu district change after globalization and after the Asian financial crisis? There is a need for more information about the types of factories before and after the opening up of the economy.

The Korean chaebol strategy for economic development and its impact on small businesses: was there a process of marginalization of small businesses?

There is whole area of structural reform that we need to understand at the macro level and determine its impact on local development like that in the small factory district of Seoul. However, we need to distinguish which questions are relevant to the project and to the narrative.

Contribution to the analysis of variables from the narratives of Australia, Indonesia, Malaysia, and Micronesia

Indonesia: The strong role of government, particularly in providing cheap rice to people

Australia: By contrast, Australia has a 150 year history of union membership being a legitimate right of workers. There is also a strong link between the labor party and political movement on one hand and union membership on the other. Globalization contributed to the deterioration of union membership in recent years. There is also the movement of young adults from the countryside to the city in search of better economic opportunities, despite the greater local network of support in the country.

Micronesia: The relationship of the “country mouse and the city mouse”: there is a strong sense of exchange, flow of goods and services in the islands. There is reciprocity, even if distantly related that serves as a local safety net; though it is breaking down slowly.

Malaysia: Monetization of indigenous societies: there is more dependence on money in contrast to traditional reciprocity. Factory labor work is desired in order to earn more, to consume and buy more, and therefore to get ahead of everyone and climb the ladder of success. This is how globalization has spurred a whole mentality of competitiveness. Modern medicine is now considered better than traditional health care practices. The way to go forward is to be educated. However, there is simultaneously a localization process: people are valuing their own stories and legends, and retrieving what is more egalitarian among themselves, e.g. coop organization.

At the end of the first day participants agreed that they need to enhance the narratives through supplements, appendices, while retaining the original narrative.

Day 2: Tuesday 16 April

Globalization Process in Japan: The Construction Business and Migrations – Mr. Kato (Japan), presented by Isamu Ando, SJ

Main character: Mr. Kato

Briefing on Economic Globalization

Historical milestones:

Post-war period:	War destruction – nuclear weapons; reconstruction: main forces behind
1945 – 1950:	Total restructuring
1950s – 1960s:	5 year government plans – full employment – no to ideology
1970s:	Oil crisis and Japan's natural resources; big economic resurgence – deepening Asian markets
1980s:	Bubble economy – lavish spending and lending – land prices – foreign workers
1990s:	Depression – bad loans – high unemployment
1999 onwards:	Restructuring programs

The globalization of the Japanese economy began in the 1950's and 1960's, but the more rapid opening to the global economy occurred from the middle to the late 1980's. For purposes of the GEC project, the current form of globalization can be said to have begun in the late 1980's, and to have climaxed with the announcement of the "Big Bang" in 1997.

Note: There is a Japanese word for modernization, industrialization and internationalization; none for globalization. This indicates a possible reluctance in naming the word in local terms, in spite of Japan being one of the "motors" in globalization. There are Japanese expressions like *wakon yoosai* ("Japanese spirit with western learning"), and "one country spirit," which emphasizes the Japanese soul, and a certain uneasiness of Japan on political pressures from American government. A "triangular system," composed of politicians, technocrats, and businessmen, is powerful in Japan. This is the socio-political context of economic globalization in the Japanese culture.

The long run impact of the opening up of the Japanese economy on the construction industry is linked with changes in the restructuring of its financing, as well as with changes in technology, consumption patterns (the kind of houses people buy).

The relatively high salary of the construction worker may be due to the absence of benefits like pension, etc., and also because of fewer people going into this type of work.

Did Kato and others like him lose their jobs to foreigners or migrant workers?

Can we attribute the decrease in demand for workers on globalization and/or modernization and/or industrialization?

We need new data since the Big Bang of 1997.

The drastic decrease in daily wage may be due to: non-legislated daily wage, the supply and demand situation in the labor market (e.g. less hours of work required in terms of days), and/or the dependence on business climate.

The aging process of Kato is a major factor in the narrative.

Many Asian economies are connected with Japan's economy. What happens in Japan affects many countries, like those who benefit from Japan's Overseas Development Assistance (ODA) (the largest in the world), including Indonesia, Thailand, and China. Japan's ODA is largely construction/infrastructure based, which helps the highly protected construction industry.

Other factors affecting the construction industry: decline of quantity of workforce in the industry; the industry's strong linkage with banks, which are in bad shape; the need for special workers for wooden houses; and the preference for Japanese construction companies, in view of frequency of strong earthquakes.

Analytical questions

NGO programs for the homeless are a significant development. An example is the Asian Coalition for Housing Rights, an international church NGO that builds solidarity networks among slum dwellers across the region.

There are changes in the way of life of civil society actors that signal the beginnings of cultural change (e.g. shift in cultural values like deviating from social status and consumerism).

Reluctance of migrants to return home to their villages due to shame over failure to make it in the cities; this builds solidarity among such workers. Japan is a shame-based culture; hence there is an acceptance of the practice of suicide in Japanese society.

There is a possible link between the ODA to Indonesia and the construction business: a possible "conspiracy" between funding agencies like JICA and OECD and these construction companies, leading increase in cheaper Indonesian labor in Japan, resulting in loss of jobs of the likes of Kato.

The proliferation of Catholic migrant workers (400th vis. 420-430th total Catholics) is affecting the Church in Japan. Many of these are illegal workers yet provide generous funding.

Migration around the world is a continuing major phenomenon, with indirect links with globalization. Migration is changing the face of the Church.

The government's efforts to save the banks by using taxpayers' money affects lending, especially to small customers like the small and medium businesses. The Liberal Democratic Party in government has stressed keeping banks strong, which is crucial in globalization.

Japan as oil import-dependent (90% of its oil) affects foreign policy: it will never fight China, or Indonesia even on human rights issues and it will stay neutral in Middle East crisis. Japan has a need to be "beautiful in all sides."

Day workers like Kato are not reported and registered, hence they have no right to vote and no access to social security. Accessing social welfare is a complicated process and requires a permanent residence.

Where does Kato's family get its support? In crises like Kato's, the absence of family safety net and caring may be due to the shame-based, male-dominated culture.

Discussion

On the shifts and changes in cultural values and attributing these to globalization; the problem of establishing causal relations in the analysis

A possible shift in cultural values from globalization is: filial piety could not hold on, possible emergence of new values like solidarity with homeless people (through a local movement or association of homeless people).

Changes in cultural values may not be due to globalization but to modernization. We need to be careful in attributing changes to globalization phenomenon.

The cultural shift may be in terms of Kato's personal identification. Identification with family may have shifted to identification with other homeless men, providing a new sense of belonging. The shift in understanding his own identity was made possible because of the changed situation caused by globalization.

There are therefore interlocking factors and domino effects that need to be considered, making it difficult to make attributions to just one cause like globalization.

There is wariness in attributing things to a big term like globalization. Perhaps this is why Japan has seemingly hesitated to translate the term. The use of the term has been ideologically determined in a way, carrying weight, influencing policy, becoming a self-fulfilling prophecy as its effects take place because of one's belief in it.

There is a big gap between macro policy and the lives of people like Kato. There are other spurious variables that connect changes in his life and those at the macro level. It looks like we are coming with a phenomenology, bringing together various data that may or may not connect with a particular change.

A "roadmap" can just be provided, like that in Frank's book, without definite causal explanations. This can help identify Christian social issues, and become bases for community education program, and blueprints for working on social issues.

The process we are following in this project should ultimately lead to asking ourselves as Jesuits the question of: How can we respond best to the lives of these people affected by opening up of markets? The project is not about making attributions to WTO, etc. but more about: What to do now, as we listen to the lives of these people?

Globalization is therefore still investigative. There is difficulty in arriving at conclusions. Thus, more investigation and research need to be done about the way the economy influences the culture of peoples. We should be careful in using globalization as a scapegoat. There are some indicators that lead us to believe that what we are witnessing are not only results of globalization. We need more macro data and time.

The question of whether we can establish causal relations in social science is a whole field in itself. We need to see the experiences in context. The macro data gives us the composition of place within which we view the lives of Kato, et al.

Many if not most Jesuit social centers fall into these traps we are describing, particularly the difficulty of even proposing to consider the question of how we can live with open markets or free trade, which are seen as evil a priori (a still dominant thematic view from the 70s).

The impact on less developed countries, those with no industrial base to begin with (e.g. Cambodia) are worse. These countries are the least prepared to handle the complex process we are discovering in globalization.

Contribution to the analysis of variables from the narratives of Australia, Indonesia, Malaysia, and Micronesia

Micronesia: Massive migration out of Micronesia, because of arrangement with US (free association), is taking care of surplus population and finding jobs for them.

Australia: Decrease in population growth generated a lack in trained and skilled workforce, a policy of opening doors more to foreigners, higher investment in education, especially technical education. This has avoided long-term unemployment.

Malaysia: Despite migration to urban areas (to earn more money), safety nets in the villages remain strong and there is a tendency to fall back on village support network. Movement from workforce to homelessness is not seen in Malaysia.

Indonesia: Budi Susanto presented his research on Indomie factory (“globally owned”: Nissin, Sorros, Singapore and Philippine investors) producing noodles (100M consumption in China, Indonesia, Japan). He argued that there is a “conspiracy” of business rather than a strategy of business. His research aims to conscientize activists and students through monographs and newsletters.

Day 3: Wednesday 17 April

Message of Fr. Ismael Zuloaga, SJ

President of the Jesuit Conference of East Asia and Oceania (JCEAO)

Fr. Zuloaga and Fr. Priyono (Moderator and Socius of the EAO Assistancy) joined the participants for a brief session. Fr. Zuloaga said that he was very happy about this meeting, and that the Woodstock Center GEC project is moving along.

He spoke of the meeting of moderators in Rome recognizing the importance of globalization. This will come up in the next meeting in September. Fr. General is establishing priorities, e.g. Roman houses, migrants, intellectual apostolate, and China --- many of which are related to globalization. If this group can come up with some clarity in possible courses of action, it will be much desired by the leadership.

He also spoke of the meeting in Bangkok of South Asian and Southeast Asian superiors (JCEAO-JCSA) that came up with an action statement; and the matter of globalization came out again.

The Story of Mary and Joseph (Taiwan), presented by Yves Nalet, SJ

Main characters: Mary and Joseph

Briefing on economic globalization

Taiwan was a Japanese colony from 1895-1945. Relations with mainland China changed in 1952 (? – this needs to be checked).

Taiwan government-controlled investment in mainland China (through Hong Kong) began with the opening of China in 1979. After 1984 the Taiwanese economy changed. Political opening occurred in 1987 and life changed in civil society. Today, with the opening of mainland China, Taiwan factories are relocating in China.

The year 1984 seems to reflect a time when the economy of Taiwan showed signs of greater opening, with changes in the model of industrialization within the country. The turning point of economic globalization for Taiwan occurred in 1987. Finally, after the Asian crisis of 1997 was over it can be said that 2001 represents another “moment” of globalization. The entrance of Taiwan into the WTO did not cause much upheaval because changes had already been in place in Taiwan.

The negative effect of global economy is seen in Taiwan’s interdependence (imports and exports) with the economies of the US and Japan.

Analytical questions

On the situation of the aborigine population

According to a China Quarterly article, aboriginal workers shifted from being included (before 1989) to being excluded due to the importation of cheaper, more reliable foreign labor. Aboriginal men have more difficulty settling in factory work since they favor day wage, which businessmen and contractors find unreliable, irregular and difficult.

To what extent have there been changes in cultural identity among the aborigines in their shift from village to factory? Some observations are the following: loss of some roots like language and the village as a place of rest on weekends, but also, conversion to Christianity for most. At least half of the 300,000 Christians in Taiwan are aborigines, although the church will not recognize them as such.

Are aborigines asserting themselves as different or is government designating them as such? Are there local players who build solidarity with them?

The changing in the names of the aborigine people is a politically correct measure for the tribes to be assimilated, while retaining the aborigine status. This has advantages in terms of ownership of land and for education (additional points in entrance exams). The relevant laws have been there for a long time before globalization. The 1996 Council for Aboriginal Affairs resulted from more voices calling for protecting their rights, e.g. the Presbyterian movement and even the DPP party.

On the bamboo industry in the global economy

The bamboo industry is not an organized industry. There are no organized unions, no big factories, and so it is difficult to get data. Most enterprises in Taiwan are small and medium-sized. The bamboo industry must therefore be inefficient. Globalization on one hand forces local industries to compete and be more efficient. On the other hand, to protect the lives of Joseph and Mary there is the need to put up barriers. Regarding protectionism, one of the biggest protectionists in the world is the US, which protects its local industries. The question thus is: Which countries can afford to protect its industries in a global economy?

In this project, we must later on bring in policy analysts to understand policy implications in the process of opening up the economy and creating barriers that will create problems for the people. If opening up is not bad in itself, what alternative policies are needed that will recognize those who will bear the costs and pay the price.

We need a fuller description of property arrangements: Who own the lands? How are lands distributed? In this context, how viable is the bamboo industry? Are there researchers aiding those who will suffer from a possibly bleak future for this industry?

We enter a whole area of intellectual input into decision-making both on the side of government (technocrats) and on the side of people's groups, which some NGOs may already be providing. We need to question whether the industry is efficient enough to live in an open economy: questions related to property rights, intellectual backing, feasibility, etc.

Opening the economy can also create an imposition toward a particular direction of consumption, like how the local Indonesian bamboo and rattan industries are being taken over by the plastic furniture industry, which is dependent on imports of polyvinyl resins from Japan. This shows again the "conspiracy" of the Indonesian government with Japanese businessmen.

Other issues and concerns

We also need to look into the dynamics of big shops like supermarkets and the smaller, more traditional ones. What can also be seen now is a transition from small neighborhood stores to big stores to e-commerce, like how amazon.com has driven small bookstores to the brink of bankruptcy.

Mary's inability to get a job may also be due to the absence of local safety nets that could have provided supplementary income and processes for "recycling" people. NGOs and the Church have entered this area of pushing projects like ecotourism.

There has been a major increase in foreign workers in Taiwan from 150,000 in 1994 to 304,000 in 2001, excluding illegal workers. Filipinos comprise 30-34%.

As far as human rights are concerned, the most basic is the right to land, its preservation and protection.

Day 4: Thursday 18 April

Vilma: The Case of an Overseas Filipino Worker (Philippines), presented by José Magadia, SJ

Main character: Vilma

Introduction to narrative and Philippine context

Vilma returned home at the time when there was a threat of the Gulf War, although she did not want to come back home because she was earning money and sending it home. When she got back, her husband did not get to work abroad. They used their savings and Vilma had difficulty re-integrating with the family. She longs to return and if she were offered to work abroad, she would do so, even as a domestic helper again.

We know at this point that many Filipinos working abroad at the time was due to Marcos. With the rising population growth, has the number of OFWs increased? Deployment rate every year is erratic. There were ups and downs in the trend. An indicator would be remittances from abroad. Like in 2001, remitted amount was \$6.2B which is 3.5% up from the previous year. It was reported that there were 1 million OFWs deployed around this time but this does not include those who did not remit funds or are illegal. Remittances are transferred mostly through the banks; local agencies and offices; door-to-door remittances; money not physically transported. There is need to clarify this data regarding remittances.

Are there statistics as to the ratio of men and women becoming OFWs? Marital status? Services industry? The nature of jobs?

Based on NSO figures, in 1999, more than half of the OFWs were males (52.4%). The dominant age bracket is 25-34, and most were in Asia. The highest numbers are in Saudi Arabia, followed by Hong Kong, then Taiwan, and finally Europe. Hong Kong has the most number of female workers. Saudi Arabia, Japan, and the USA have more male workers. Saudi Arabia has all types of occupation in the service group.

There are two levels of migrant workers: the professionals and the grassroots workers. Unfortunately there are no data available as to how many are in the professional versus grassroots groupings. Why are jobs like housemaids only in Hong Kong and Singapore?

Is the OFW phenomenon related to globalization or to another reason?

Briefing on economic globalization

It is important to note the oil crisis in the early 1970s, since it was an economic phenomenon bringing about economic opening. We must look up the consequences of this economic opening. How does the government deal with the opening?

It would be important to consider the country's relationship with the USA because even before 1992 there is already a strong relationship with both countries. The relationship can be factored in as background. The opening in 1992 was basically in trade and finance. But there might have been finance openings prior to 1992. We are distinguishing what we mean with globalization. We cannot limit the openings to only one period. Different openings can occur at several intervals.

If we accept 1992 as the period of the opening, we will have to ask: Why Vilma is unable to find a job after 1992? It appears that the opening does not favor Vilma. If we accept 1992, there is more to the story of Vilma. We can build that as a supplement to the narrative. What happened to the flow of OFWs abroad after 1992? How are they affected? What is harmful or beneficial? What happens between 1992-2002?

Comments on the narrative

There is need to clarify whether the narrative is about OFWs or whether it is about changes after 1992 in the life of an OFW. There is ambiguity in the narrative that needs to be clarified by means of a supplement. By taking 1992 as the turning point for recent globalization, then the story can be taken as a representative of what is happening more and more, not as an instance that will show cause and effect, but it may be taken as a model, pattern, a mold, of what happens when you open markets, particularly labor markets.

Analytical Questions

Civil Society

On individuals: an issue surfaces regarding gender roles – whether men and women go to countries determined by the job availability. Men who leave the country are workers with skills. Women tend to be both, but if skilled, their work does not match their skills, like teachers work as domestic helpers. Filipino men tend to be more immature psychologically; women are more resilient and able to deal with more adverse situations.

On Churches: What is the situation in the places where they go before and after 1992? In Saudi Arabia there are not many Christian Churches. In the analysis we are doing now, the local churches have a role. What are the changes in the local church when they return to the country? How do we take the issue of El Shaddai?

In many ways it is the faith that bonds Filipinos. When they go abroad as workers, their identity is manifested strongly in religious expressions like mass that at least provides a venue for coming together. Filipinos have given life to local Church where they work. When they come home, they revert to their old ways except for a little more sophistication, and sensitivity to other people.

On the issue of Unions: We will need more data on this. But on the case of domestic helpers in Hong Kong, there was a plan to lower the rates and to employ women from Mainland China but the domestic helpers organized themselves and went to the street and started to make noise. It was not only Filipinas who were making noise, but the employers as well, because they prefer Filipinas to the Chinese.

On NGOs: other groups that extend help to the migrant workers: Miogrante; Kakampi.

On informal economy: In the Philippines it is as high as 30% of the economy. In fact, very often the remittances of the foreign workers allow their families to open Sari Sari Stores (small retail stores), which largely remain unregulated.

Private Business

Place of recruitment and placement agencies: An agency that has developed in the Philippines and is part of the Philippine economy. What is the role of government in recruitment agencies? Government regulates them to protect migrant workers but still many are fooled. Is there enough policy, directly or indirectly, involving human trafficking?

An industry has developed because of these recruitment agencies. They work with remittances, like in London, where there are establishments to remit money. Who are the actors? Is there a way to find out? What happened since 1992 to these agencies? What will provide us with information?

Government Regulations

What role does government play? What actions and laws or events does the government trigger? We need to know something about this and generate questions to shed light on this situation.

Quotas: The number of migrant workers is decided by the government of the receiving country. In Indonesia, quotas are decided by contractors of the workers. There is no active policy – although the government of the Philippines always fights to have the quota increased.

In the Philippines, migrant workers are considered the new heroes in the contemporary period. However, underneath the OFW phenomenon, there are deep social questions. Recent government language gives hope for the time when our people will not have to go abroad to work. At present there is no active policy regarding this.

International Organizations

There are whole industries going out of business when GATT takes effect.

Reference was made to the 1998 movie “ Globalization” search for cheap labor sponsored by Open Society Institute funded by George Soros.

Political Relations

Vilma’s reaction to People Power when she was in Saudi Arabia: She was out of the country then, so no idea how she felt. During the Estrada period, she supported Estrada very much. Many people from the urban areas were not as active on the macro-political involvement. For many urban poor, it is just another government.

Report on a conversation with a taxi driver who claimed that the situation was better during the Marcos time because at least there was order.

Other concerns

On Media: There are television programs and soap operas related to the OFW phenomenon. Movies tell stories of people going abroad. Educated articles, features stories and newspapers cover different aspects of the lives of overseas workers. There are internet sites and homepages targeted to overseas Filipino workers.

Creating politically correct language: NGOs are trying to promote politically correct terms for OFWs.

Day 5: Friday 19 April

Assessment of briefings

On the morning of the last day of the meeting, each narrator commented on how the briefing relates to his narrative.

More opening after mid 80s. Open the economy for our survival (like in Korea)

How globalization affects our Jesuit Ministry in our Province. New demand in our province: restructuring of all our ministries: education, pastoral, etc.,

In terms of further work, what is needed is to try to see a little more in terms of what is happening. Try to see the concrete situation, the interviews and insights.

The power of the project is based on your expertise in keeping in touch with the people themselves. People are the actors in the narrative.

Opening in the labor market helps in the opening of the economy itself, which further feeds back and opens the labor market further.

Narratives show how the actors are being alienated from the notion of family and cannot fulfill the traditional household responsibilities.

Indigenous people are joining more and more the labor force. Due to globalization of transport, some of them attend conferences abroad which back in the early 60s never happens.

Cultural change: When people come across the country there is a cultural change. Cultural change occurs when the locals work abroad and stay. A sense of global solidarity takes place when actors meet together outside their respective countries.

Globalization of solidarity: what does it really mean? What does it constitute?

Look at the narratives, one can see a generalization: that people seek monetary gain even if that gain does not match the human, social, cultural value... because people need money therefore people go where cash is available. If a job would mean fixed job with fixed salary then you have a job.

There has to be some kind of ethical dimension to keep us from being relativists. Try to see what other values on which to base our judgments. There is a need for reflection by ethicists and policy analysts --- what are the options that those who are affected by the changes have? What is the basis for making the judgment?

How are all these issues related to the options open to our Jesuit Ministry? We may in our final document have options for Jesuit Ministries.

When can we have a narrative from China? Is it workable to come up with a narrative from Thailand?

Prioritizing Analytical Themes

On the final day, the participants took time to reflect on the themes to which the data in their narratives correspond. Each participant prioritized the themes that he considered most relevant to the data in his narrative. After each participant reported his conclusions, the following chart was compiled.

	Korea	Japan	Taiwan	Philippines	Australia	Indonesia	Malaysia	Micronesia
Political							1	
Production/work		1	1		1			
Consumption/Lifestyle	3			2	3	1	2	2
Migration		2	2	1				1
Gender			3			3		
Environment								
Health, Education, Social Security	2			3	2			
Communication / Media						2		
Finances (savings, investment, borrowing)		3	4					
Development Model	1						3	

Group reflections after considering the results on the chart:

The main analytical themes chosen for the EAO narratives were: **production, migration, and consumption**. However, attention should be given to others that are not weighed as much. For example, 'political opening' is important: there are still communist countries in the Asian political landscape. Also, 'social relations' is important: while gender was not ranked high, all the narratives had gender issues. Finally, 'language and communications' also merits consideration.

The analytical themes present in all of the narratives are as follows:

- Production patterns
- Migration patterns
- Consumption patterns
- Political opening in civil society: changing patterns of political power
- Structures of social relations (gender, etc.)
- Patterns of language and communications among island cultures and mentalities

Added notes:

- Significance of China in East Asia: A suggestion was made that there should be a narrative from Mainland China. Yves Nalet will take responsibility for locating a narrator.
- ASEAN is important as a regional block
- Cultures change from monarchy to democracy; from traditional to global culture

Overall comments on the meeting

Before closing, participants offered their reflections on the work of the five days.

I still don't know what globalization is. But that is the nature of the project – to begin understanding it.

My awareness has increased. Learning experience in everyday living.

The process was very well controlled.

Clarifies what research-based approach to the social apostolate is.

Realized the complexity of the local and global situation.

Grappling with economic terms.

We tend to see the negatives of globalization.

It is a whole process that I am not particularly good at. I am a bit more of the social activist side.

For as long as I am conscious of the Asian culture I can do something even though I have limited experience.

I looked forward to this meeting due the urgency of the issue of globalization.

I am fulfilled by the importance of the issue, new stories and information from Philippines and other countries.

I do hope that our international network of colleagues will provide us assistance in our own work.

The work of globalization is also a creative way of putting together our efforts.

The methodical way of the Americans is a lot different from the Asians, we are more easygoing which leads to more interpersonal relations. There is a need for a meeting like this to be run this way.

I appreciate the spirit of wanting to move forward. I liked the discussion on the Assistancy matters because it was not cynical and skeptical but focused on moving forward and finding ways of revitalizing Assistancy activities in the social apostolate.

Language difficulty and accent. Also tough schedule.

Thanks to Jojo Magadia, Mario Francisco, and the staffs who helped in the meeting.

Prayerful Ignatian reflection

- *Consoled with his meeting with the general. He found it enjoyable to be with the GEC project. He thanks the usual good hospitality and care from EAPI. Desolation: that I was given a week to complete my response to questions in the working document. Sometimes, it was not clear to me where the conversation was going. I still don't know what globalization is but I am understanding it better.*
- *Consolation: clarifies for me what a research methodology to the apostolate ought to be. I realize the complexity of the local and global situation. I find this one helpful in terms of methodology. Some economic terms I have to grapple with since I do have the background of an economist. Consolation: that I learnt the methodology by doing it together is a tremendous experience.*
- *Increased his awareness. I felt a little bit more sophisticated understanding of some issues like global economy and cultures. Our discussion looks at globalization from the marginalized perspective. We tend to be negative. There are positive aspects like the decrease in infant mortality and other such indicators. Appreciated the time and energy WTC put into this. I am a social activist and apologized for the limitation in the involvement in the detail process of the meeting. Consoled by linkages with other social centers. Desolation with changes in the last minute agenda.*
- *A kind of learning experience. This is my first Assistancy meeting and one of the chosen from each country. Even if the meaning of globalization is vague, I do know how much people's lives are affected by globalization. Through this meeting I felt a strong companionship among us, quiet comfortable with the group. Consolation: my image of this is the image of creation, the power of God. I get angry when I see the effects of globalization, but with God's creative power, I feel I can do something.*
- *I looked forward to this meeting with urgency regarding issues on globalization. This meeting has not fulfilled my expectation. I feel happy and fulfilled with the importance of the issues, with stories from Korea and Philippines. I can tell my friends how important the Jesuit network is. Thanks the CSPA and EAPI.*
- *Thanks to Gap, Jojo and the staff at EAPI for all the effort. The globalization creates and links new issues in a creative for social ministries and other ministries. When you put a methodology, disagreement is possible but is not personal. The analytical way is very American but in Asia we are very easygoing which leads to more interpersonal relations. There is a need for a meeting like this to be run this way. The end result of the globalization will be proposed to outside group. However, it could also change the direction of our Jesuit ministry from the point of view of the poor and how they view things. It will challenge Jesuits to restructure our ministry.*
- *Consolation: the first time in attending an Assistancy meeting. It feels good to be one in the Assistancy. Here in Manila there has been a lot of Assistancy activities. The feeling is good being part of the movement forward. A reaffirmation of an important topic and the task we have to engage in though difficult at time in terms of disciplining ourselves with regard to methodology. I*

also appreciate the spirit of moving forward, especially in discussing Assistancy matters where people seem to be at least not cynical and skeptical about moving forward and finding new ways in revitalizing social ministry and social apostolate. Desolation: at times not knowing where we are, partly due to language problem, of trying to understand things. Sometimes I felt that it's a tough schedule. It is a desolation for me because I am in Manila where I am being bothered by other things, surrounded by other things that I have to do. Thanks to Gap for directing the flow of the meeting and for coming all the way here. Thanks to staff from CSP, Karel San Juan and Munch (Sigmund B. de Guzman).

- *Consolation: a pattern in my life and yet a surprise to relate to Jesuits whom I have not met before. There is a bonding that is there. If the Society is renewed, it is because we return to the companionship style that the first fathers had. Desolation: my feelings were: – Is this going to move? How will it move? I trusted that I could push and I pushed and I feel that it was not hurtful to anybody. I appreciate the staff and Jojo as our local host – in terms of the preparation of the emails. I am most grateful to God and to Jojo's patience. Jojo has been the quiet force behind this meeting. Without his commitment and care, I would never be able to come up with the meeting. Credit must be given where credit is due - to Jojo and to Amihan Perez of the CSPPA, and to Lilian and Wadel, and everyone at the EAPI, and to Mario, thanks as well, and finally, to the Assistancy for making this meeting possible.*

APPENDIX

“Globalization” in different languages:

Korean	mondialisation
Chinese	“total globe”, quan qiu hua
Japanese	<i>no proper translation</i> – modernization, industrialization, internationalization
Indonesian	globalisasi
Filipino	globalisasyon

The use of this report

- Circulate the East Asia report for reflection and discussion. But not circulated in public. Can be circulated among Jesuits informally. The narratives are not to be used until after the GEC project is completed.
- Give a copy to the delegate for the social apostolate; give it to the provincial.
- Use material as educational resource. Use narratives for reflection
- Make reports and translate into Japanese and other languages
- Methodology is important. Consider use of this methodology for further EAO reflection
- GEC project is not yet ready for use in the context of advocacy

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