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Trip Report

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**GENDER AND WOMEN IN  
DEVELOPMENT:  
Relevant in the Philippines?**  
(Volumes I & II)

By:  
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**VOLUME I**

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**GENESYS**

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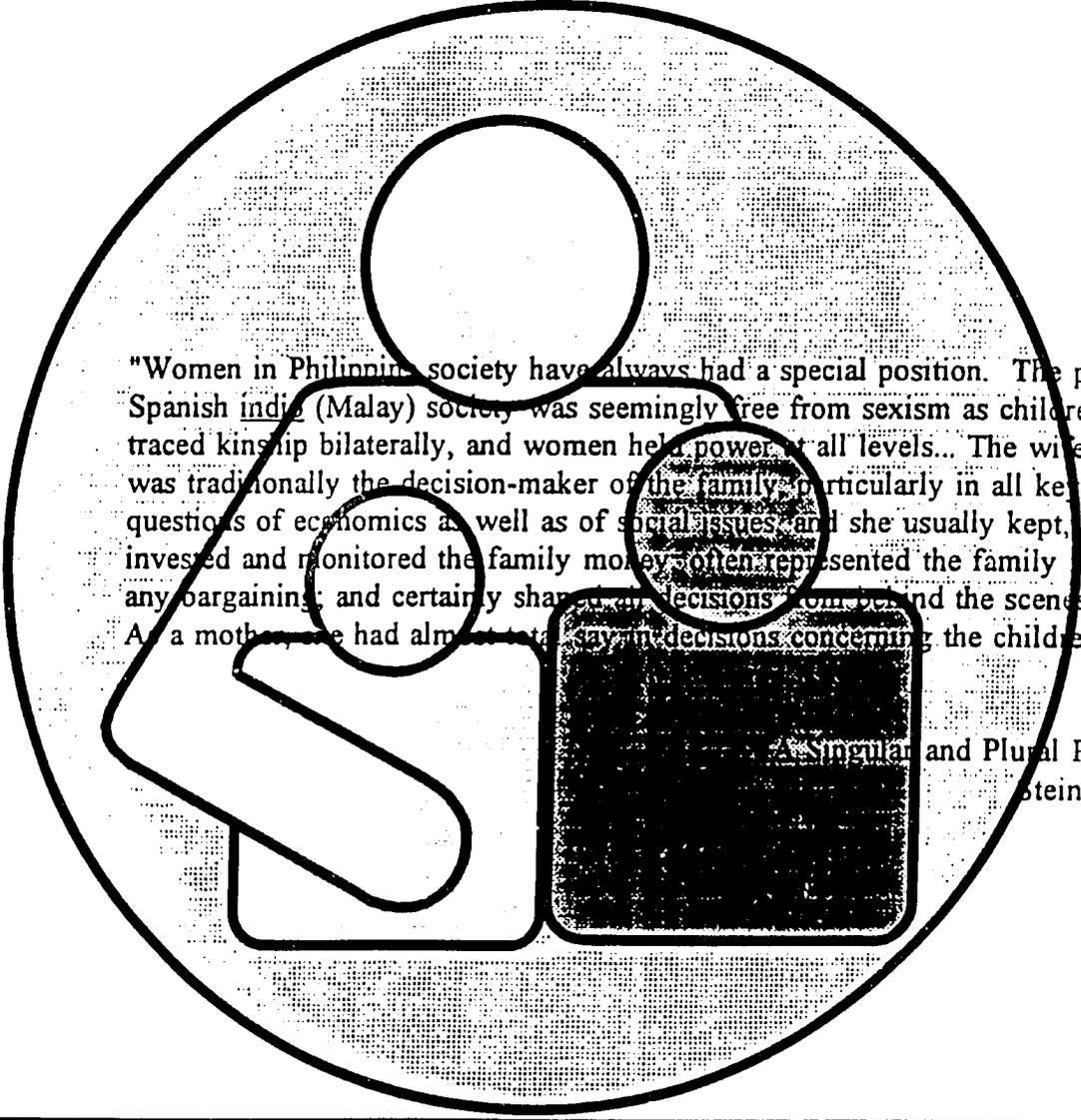
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"Women in Philippine society have always had a special position. The pre-Spanish indio (Malay) society was seemingly free from sexism as children traced kinship bilaterally, and women held power at all levels... The wife was traditionally the decision-maker of the family, particularly in all key questions of economics as well as of social issues, and she usually kept, invested and monitored the family money, often represented the family in any bargaining, and certainly shared in decisions from behind the scenes. As a mother, she had almost total say in decisions concerning the children."

▲ Singular and Plural Place  
Steinberg

## Preface

As the USAID Gender/WID Advisor for the Asia Bureau, I was invited to visit the USAID Mission in Manila to review the Mission's portfolio from a WID perspective and to assist Mission officers with design issues involving gender. As an orientation to the prevailing situation for women, I was asked to participate in the annual USAID-sponsored PVO/NGO conference for USAID grantees. It was the WID Officer's intention to give me a "quick and dirty" full dose of Philippine reality vis à vis women.

My task during the TDY was a challenging one: to discern whether or not the Philippines still deserves gender interventions or whether, as a country, it can be considered as having "graduated" if viewed through gender lenses.

This report will reflect my strong views that, while the Philippines offers a model for other development assistance countries in terms of the status of and opportunities for women, it should not be considered devoid of constraints frequently faced by women, especially at the poverty level. As long as USAID continues to give assistance to the Philippines, USAID projects and programs should be designed to be gender-sensitive to assist women in their continued quest for equity and to ensure that scarce aid resources are used in the most effective manner. In fact, the Philippines can serve as a role model for women in other countries. ★

It will be the Mission's challenge, through this process, to document the successes made by women in the Philippines and to develop an analytical data base to support the contention that the country is a "WID graduate."

Gretchen Bloom  
Asia/DR/TR/DAPVC

October 1992

★ *Please see Mission response in Annex 2.c of Volume I.*

## **I. Gender and Women in Development: A "Hot Topic" in the Philippines!**

### Introduction

According to many observers, WID is not needed in the Philippines but MID (men in development) is! The Philippines is a society where "women have always had a special position."

Indeed, women in the Philippines appear to be in control and very liberated. The 1987 Constitution "recognizes the role of women in nation-building" and requires the State to "ensure the fundamental equality before the law of women and men." (See Volume II, Annex 1.c) Yet, the women who have access to power and wealth are largely middle and upper class women. Poor women in the Philippines suffer many of the same disadvantages as other poor women around the world.

The relevance of gender / women in development is a "hot topic" in the Philippines, among women leaders, local development professionals, and donors. Are women so equal that no proactive efforts are needed on their behalf? Is it a waste of scarce development resources to conduct "gender analyses" and "gender-responsive planning sessions"? Is it an artificial and wasteful requirement by the donors to insist on collection of sex-disaggregated data? Is it an insult to the women of the Philippines to suggest that they need "special attention"? What should USAID's position be in light of these conflicting views?

### Historical Perspective on Women in the Philippines

"The Filipino culture, for all the increasing signs and protests to the contrary, still has a large hangover from its ego-ideal for women of many bygone years. The ideal is the...image of a woman who is shy, demure, modest, self-effacing and loyal to the end..."  
(See Volume II, Annex 1.e)

Prior to the Spanish conquest, in traditional Filipino society, women were treated as equals by their husbands. They could retain their maiden names and dispose freely of the property they brought into marriage. A woman was consulted by her husband about his affairs; and a husband could not enter into contracts or agreements without his wife's knowledge or approval. A wife could divorce her husband for non-support or maltreatment; and women could assume headship roles of "barangays" (villages).

The Spanish conquest and the American colonization led to class division in Filipino society with the introduction of feudalism and capitalism, and to the sexual division of labor with the resultant gender subordination of women in the home and the workplace.

Monogamous marriage and chastity were inculcated alongside the institutionalization of private property. The Filipina was subordinated first to her father and then to her husband. Motherhood became expected, within marriage and without access to contraception, per the strong church. Until enactment of the new Family Code in 1987, the husband was the primary authority.

With the awakening of nationalism, women began to contribute again to the development of the country. Middle class women began to organize as early as the 1890's. In 1893, a masonic lodge of Filipino women was formed. In 1899, the Women's Red Cross Association was formed to coordinate the humanitarian services of women during the Filipino American War. After the American conquest, the Philippine Women's League for Peace was organized and the first national magazine for women was founded, called Filipinas.

The American occupation offered new opportunities for women including scholarship opportunities to study in the U.S., entrance to the University of the Philippines, and the opening of the public school system to girls. During this early 20th century, also the influence of American consumerism began to be felt as well as the repercussions from the first migrations of Filipino workers to the U.S. These influences continued to be felt throughout the Second World War. While the Philippines formally gained independence from the U.S. after the Second World War, its economy and politics remained heavily American in its influence. The Marcos regime, although initially perceived as supportive of development and modernization actually increased the level of poverty for many Filipinos, especially women.

The Women's Movement has taken bold compensatory action since the collapse of the Marcos regime. In 1987, the Family Code was rewritten to require "shared responsibility" by men and women for family obligations. The Philippine Development Plan for Women was written in 1989 by the National Commission for the Role of Filipino Women (NCRFW), with updates and reassessments annually. A ten-point Women's Agenda has also been prepared. (See Volume II, Annex 1.b)

The Women in Development and National Building Act\* was enacted into law in September 1992 as Republic Act No. 7192, to "ensure the fundamental equality before the law of women and men" and "provide women rights and opportunities equal to those of men." One of the accomplishments of the bill is that women no longer need to get their husband's signature to get credit or enter into other contractual arrangements. A woman may also retain her maiden name whereas earlier she needed to assume her husband's name to qualify for maternity benefits. Men and women are now equally responsible for their marital holdings. And, while divorce is still not permitted, a legal separation may be obtained by either party. (See Volume II, Annex I.c)

(\*This legislation was introduced by Senator Raul Roco, the brother of WID Officer Cho Roco. Senator Roco is known as an "honorary" woman in recognition of his efforts. As only 4 of 24 Senators are women, it is important to have his support.)

## Current Situation of Women in the Philippines

"Most Filipinos consider the status of Filipino women as a non-issue. Observing the highly visible women in Philippine society...both women and men sincerely believe that Filipino women enjoy a status equal to that of men...(However) the status of women in the Philippines is a valid and important issue...despite the veneer of equality, formal and informal discrimination against women does exist...These disadvantages for women exist on all levels, but are greatest among the poor, among whom the poor woman suffers most." (See Volume II, Annex 1.d)

Women in the rural areas suffer from a "double burden", expected to fulfill multiple roles, both reproducing and producing while caring for their families. This burden is a hindrance to the growth of women as nation builders. Among the poorer segment of society, women are still mainly considered as caretakers, responsible for household work. Many of them are held back from out-of-home employment and in general from visible participation in the public sphere. Women at the "barangay" level are not allowed to make many decisions. Many women agricultural workers have been displaced by mechanization with limited access to appropriate skills training.

Women in the urban areas often perform contract work for factories on an insecure basis while managing their households at the same time. Women are perceived as better at details. Thus, they are given support tasks. Men retain management control in most cases. In factories women who get married are forced to resign because they will miss work when they get pregnant. When employed, they earn lower average pay.

In the education sector, a son is sent to school rather than a daughter if a choice must be made. However, more girls graduate, due to their diligence, according to common belief. More boys drop out of school. Yet, traditional career patterns limit women's opportunities to engage in more professionally rewarding jobs. Traditional sex-role stereotyping is still pervasive in textbooks.

Women have been commodified, exposed to sexual and physical abuse. They are expected to "suffer in silence with a smile" because they can "handle it."

One of the greatest hindrances to women's fulfillment is poverty. Without financial resources a woman cannot fully support her family. She cannot further her own development. She cannot contribute to nation-building. Even though women in the Philippines handle the family finances, they are considered treasurers whereas men are the administrators, making decisions about income dispersal.

Poverty is not being eliminated in the Philippines -- women's energies need to be harnessed!

## Women in Development Movement

"Gender consciousness raising in the Philippines as a component of government development programs is made imperative by the Philippine Development Plan for Women as adopted and approved for implementation by Executive Order No. 348 and recently, by Republic Act 7192, the Women in Development and National Building Act." (See Volume II, Annex 1.c)

The National Commission for the Role of Filipino Women is a governmental agency under the Office of the President with responsibility for "formulating policies and implementing programs for the full integration and mobilization of women in national development." Its major programs are: establishment of institutional mechanisms for WID concerns; training in gender and development; conducting research and policy studies; and developing a data base for women in the Philippines. (See Volume II, Annex 1.a)

The Philippine Development Plan for Women addresses the concerns of women for equality and development in six major spheres:

1. To alter the traditional concept of a woman's individual self-worth as being subordinate to man;
2. To encourage the formation of families that are characterized by a sharing of responsibilities, from parenting and domestic work to bread-winning and public affairs;
3. To bring about significant changes in the socio-cultural milieu that perpetuates discrimination against women;
4. To influence and change the economic system to ensure equal access of men and women to productive opportunities;
5. To empower women to fully participate in political structures and processes; and
6. To incorporate the concern for women's equality and development into the legal system.

It is also true that the GOP has itself determined a need for promoting an improved status of women, as indicated clearly in the recent Women in Nation Building Act (7192):

Sec. 2 (1) - A substantial portion of official development assistance funds received from foreign governments and multilateral agencies and organizations shall be set aside and utilized by the agencies concerned to support programs and activities for women;

Sec. 2 (2) - All government departments shall ensure that women benefit equally and

participate directly in the development programs and projects of said department, specifically those funded under official foreign development assistance, to ensure the full participation and involvement of women in the development process.

Sec. 4 (3) - Ensure the active participation of women and women's organizations in the development programs and/or projects including their involvement in the planning, design, implementation, management, monitoring and evaluation thereof.

Sec. 4 (4) - Collect sex disaggregated data and include such data in its program/project paper, proposal or strategy.

Sec. 4 (5) - Ensure that programs and/or projects are designed so that the percentage of women who receive assistance is approximately proportional to either their traditional participation in the targeted activities or their proportion of the population, whichever is higher.

#### Role of USAID: Gender Considerations in USAID/Manila

It is clear, on a comparative basis, that women in the Philippines have more opportunities than many of their sisters in other Asian countries. Thus, if USAID is considering utilizing scarce resources regionally where there is the greatest need to improve the status of women from an equity standpoint, it is not in the Philippines. However, when analyzing the situation for women within the Philippines, it is clear that opportunities are not equal for all women.

Laws exist but perceptions have not changed to match the constitutional and legal framework for women. In selected cases perceptions have changed, often due to the reality of poverty and the need for two incomes.

There is no strong cultural bias against change. The Filipino culture has allowed growth and can revert to an earlier positive status for women if encouraged. Yet, how much change would take place without protagonists for change?

Women need to be "pushed into orbit," according to the National Commission. They perceive themselves as stagnating. Women are eager to move toward transformation through empowerment.

USAID can play an important catalytic role in this process.

## **II. Gender and Philippine NGOs/PVOs: Reflections from the Annual Workshop Bacolod City, September 19-23, 1992**

### Introduction

The USAID Mission in the Philippines funds 80 NGOs/PVOs working in a variety of sectors. Each year USAID/Manila sponsors an annual workshop to bring together these groups to discuss common issues. The 1992 event was held in Bacolod City in September. As the Asia Bureau Gender/WID Advisor, I was invited to attend the workshop to address the participants on USAID's gender-sensitivity requirements and to meet NGO/PVO leaders from throughout the country. 80% of these leaders are women.

The first Co-Fi grant was established in the 1980s, with a focus on basic human needs, largely through the American PVOs. By 1983, with Co-Fi II, the Philippines program had become a model for the rest of the world. In 1987, PVO Co-Fi III was launched with a focus on intermediate institutions which could have a multiplier effect. Under the Cory Aquino regime, there was an explosive growth of PVOs, growing from 8,000 in the 1980's to an estimated 60,000 in 1992. PVO Co-Fi IV is just being launched, in 1993. It will concentrate on advocacy, policy dialogue, and capacity-building for participation.

Another innovative program in the Philippines is the Enterprise and Community Development (ECD) Program, a 50-50 matching grant program with the corporate sector matching USAID funds. ECD II is just being launched. It is strongly supported by the PBSP (Philippine Business for Social Progress).

### Observations

My initial conclusions, after interacting with many PVO leaders informally, witnessing the strong leadership roles held by many women, making a presentation on gender-sensitivity requirements in USAID, and facilitating a workshop on gender issues, are the following:

1. The PVO community in the Philippines is extraordinarily active and dynamic, now numbering between 50,000 and 60,000. Most of these obviously are indigenous.
2. NGOs/PVOs at the true grassroots level, as service providers, are known as POs (People's Organizations). NGOs/PVOs at the next level are Intermediate Institutions (IIs) which provide subgrant funding and support to smaller indigenous organizations. The NGO/PVO program funded by USAID will now concentrate on enhancing the groups' abilities to become advocacy organizations at the policy level (e.g., Philippine Federation of Peoples' Economic Councils).

3. NGO/PVO leaders are very able to articulate the issues confronting them, e.g., how to undertake policy dialogue as advocacy networks, the mandate and the pitfalls of the intermediate institution model, and moving beyond foreign aid to independent sustainable development.

### Recommendations

1. The NGO/PVO program in the Philippines should consider hosting a workshop for other NGO/PVO leaders in Asia to provide a role model. This might be built into next year's annual workshop. (This would provide an impetus to both the democracy initiative and to WID opportunities.)
2. Under Co-Fi IV, USAID should consider funding a workshop on gender-based planning to respond to the NGO/PVO community's expressed desire to enhance its capabilities by drawing on the best models already in use in the Philippines. The "lessons learned" and/or the manual produced could provide a major focus for the 1993 NGO/PVO workshop.

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### Democracy Program

The Democracy Program planned by USAID/Manila has apparently not become a funded project for a number of reasons. First, there has not been sufficient funding in a "focus and concentrate" era. Second, there is a great sensitivity to having the U.S. manage a "democracy" program in a country which was able to take the initiative itself to throw off a dictator.

However, there are discrete activities which can still be funded through the active NGO/PVO community which will promote democracy. These activities fall into two areas. One relates to the 1991 Local Government Code which is promoting decentralization of government authority. Republic Act 7160 provides for six primary venues for people's participation. At the local government level, three representatives will soon be elected, one to represent women, another from labor and the third from other base sectors.

The role of NGOs and POs is an active partnership with the government. An LGU may enter into joint undertakings with POs and NGOs; POs and NGOs may provide assistance to an LGU. As the decentralization process goes into effect, both men and women at the local level will need skill enhancement. As the PVO program focuses more on advocacy, the tools of public policy dialogue will need to be shared.

The other relates specifically to legal redress for women in areas where the laws are unclear, unequal and/or poorly implemented. Amongst the major concerns are those of violence in the home and sexual harassment in the workplace. Also women, especially at the poverty level, can still benefit from esteem building. Due to traditional societal expectations, women suffer from the dominance of and often violent abuse from men.

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### Profiles of Selected Philippine NGOs/PVOs

#### AAFLI (Asian-American Free Labor Institute)

A major problem for women in the Philippines revolves around their low status and exploited situation as industrial workers, whether in factories or home-based. Women, because they are good at detail work, and because of their second-class status, have the lowest paying jobs, work the longest hours, and reap the fewest benefits in the industrial sector.

The resident representative of AAFLI is concerned about the lack of legislation protecting women involved in homework as subcontractors. AAFLI is promoting a study which would examine pay differences, sexual harassment, and so on.

"There is virtually no legislation covering workers in the "informal" sector, most of whom are women. The formal sector (particularly garment/accessories industries) takes advantage (exploits) this by subcontracting work to women as "homework", which is not covered by the labor code. A study to establish the parameters of the problem with recommended solutions plus proposed legislation is needed. Those involved should include the Senate and House Labor Committee, and employer groups, if possible."  
(Harry Kamberis)

#### Agdao Development Association, Inc. (ADAI)

ADAI began as a People's Organization under the Development of People's Foundation in the 1970's when DPF was organizing urban slum community members in Davao City around health issues. It was then helped by UNICEF. It now has its own sub-grant and is becoming self-sufficient through a revolving credit fund which has doubled the value of its assets. The National Housing Authority has even been enticed into the community with urban infrastructure investments due to the work of ADAI.

### Alliance of Women for Action towards Reform (AWARE)

Under the Marcos regime, this group of women attracted attention when it had the courage to write a public letter about women's roles under Marcos. When the letter was published in the newspaper, these high profile women achieved their objective of bringing issues to the public. Amongst other concerns were those of violence against women in the home and sexual harassment in the workplace.

### Asia Foundation (TAF)

TAF is working on legal reform issues, amongst others, with USAID funding. It goes beyond gender sensitivity and works with local groups in a consultant capacity to propose bills and provide seminars on women-related issues.

### Ayala Foundation

The Ayala Foundation is based in Makati where it is a leader in the NGO network. 150 NGOs form this network.

### Balikatan

This group was originally founded by wives of civil servants as an NGO arm of the government. It is based in urban Manila and formerly had a strong welfare orientation. This has now shifted to a focus on producer cooperatives. Balikatan is now an independent NGO, though still affiliated with and managed by upper class women leaders.

### Development of People's Foundation (Davao City)

The DPF, based in Davao City in Mindinao, began its outreach in 1967 with free health clinics for the poor. In 1969, DPF began to cost-share with beneficiaries. In 1972, the first health volunteers were fielded. And in the 1980's livelihood components were added to the training. Now it is an Intermediate Institution which works with Peoples' Organizations and helps them to become self-sufficient. Its goals are to combat poverty, isolation, vulnerability, physical weakness and powerlessness in a sustainable manner.

The DPF currently manages several major donor-funded projects, including CHILD (Community Health through Integrated Local Development), SHIELD (Sustaining Health Improvement through Expanded Local Development) and ARDP (Accelerated Rural Development Program). The CHILD program began in 1986, working with "barangay" health workers. A major theme was capacity-building through micro projects. Through empowerment of individuals and communities in small ways, people learned to have the confidence to change their situations. SHIELD works on health care financing in 100 villages with a WID component. The program is funded by

CIDA.

Under the Accelerated Rural Development Program, funded by USAID, DPF has worked with 69 subgrantees on 80 projects in 106 "barangays"! The foci of the ARDP have been credit, basic services, and livelihood activities, through creation of Rural Improvement Clubs. In all three programs, the majority (80%) of the participants are women.

### Filipina

This group was one of the first advocacy groups formed in the Philippines to lobby for women's rights. It remains a strong feminist group today, arguing, for example, that USAID should change its structures and funding procedures to better match those created and utilized by women!

### Gabriela

Gabriela is well-known as an old and strong feminist group.

### Gerry Roxas Foundation

This group, based in Ilo Ilo, works in five areas: health, environment, enterprise development, self esteem building, and the spiritual realm. 2600 women participate in 47 villages at the grassroots level, in the 25-45 year age group. This project is funded under a three-year grant from USAID and centers its activities at a sustainable training center initially funded by USAID. Prior to the training most women's family income was 1000-1500 pesos/month. Their husbands are largely farmers, fisherfolk or laborers. After training, the women are able to contribute to the family income through handicraft production, home gardens, livestock and marketing.

Because the traditional attitudes in the Philippines encourage women to remain at home, this program works with women on self-esteem building before attempting other training. The husbands are included in this process, asked to join in particularly in the responsible parenting session, to keep them from becoming alienated from their wives.

The training sessions last two weeks, with half day sessions. Once the training is completed, each village selects officers. These village officers, all women, meet together in clusters. They develop a Community Action Plan. Follow-up trainings for presidents are conducted by the Foundation monthly.

A federation of NGOS functioning in the province has been founded.

### Ka Ba Pa

Ka Ba Pa was one of the Philippines' original rural groups for women. Founded in 1975, this organization consisted mostly of wives of agricultural workers who did home-based work. The goal was agrarian reform with men. Through dissemination of experiences, KBP hoped to document and share home management skills, market strategies and production ideas.

### Kapwa Upliftment Foundation

The Kapwa Upliftment Foundation works primarily with tribal groups in Mindanao. Its leaders are sensitive to gender issues and are eager to enhance women's status, yet to preserve local culture.

### National Council of Women in the Philippines (NCWP)

The NCWP is an umbrella organization of 83 organizations, including such groups as Zonta, the Girl Scouts, and so on. These organizations are all national in scope and comprise 80% of the national women's organizations. The NCWP is affiliated with the International Council of Women (ICW).

The NCWP was the first national women's umbrella organization, founded in 1946. Recently it was recognized by the ICW with a grant of \$2500 for designing the most innovative project called the "Documentation of Women NGOs in the Philippines." It has also produced a "handguide series" for broad dissemination of a variety of women's issues.

The NCWP strongly supports the concept of partnership, between NGOs and GOs and between men and women.

### Philippine Development Institute for Women

This institute is only in the proposal stage (Marietta Goco) to be a repository of knowledge on women's development in the Philippines. It would have a museum, perform studies, conduct training and maintain a database on the women's movement.

### Philippine Federation of Peoples Economic Councils

Founded in 1986, 900 municipalities of the 1500 in the Philippines quickly became members of the federation. The largest is in Makati, with the largest municipal budget, the largest corporations and the richest families.

## PINOI

This is the network of all USAID-funded NGOs and PVOs. Its current president is Marietta Goco, who ran unsuccessfully for the Senate on the Ramos ticket in the last election.

## Women's Media Circle

The priorities of this group are: women's health (maternal mortality, teenage pregnancy); empowerment against domestic violence; and environmental degradation.

"Women's Watch" is the only regular television program broadcast weekly to women. A comparable radio program broadcasts daily.

Public service announcements have been produced on family planning and violence against women, and female role models. A popular video was produced, called "From Priestess to President."

## Women Municipal Counselors' League

This newly formed group, in response to the Local Government Code and the prospect of election of sectoral representatives for women at the local level, has already protested about how the upcoming elections are being handled.

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## Other NGOs/PVOs

Alliance of Women in Politics

Appropriate Technology International (ATI)

Association of Social Development Associations in the Region (ASDAR, Davao City)

Muslim Women's Association of the Philippines

Philippine Center for Population and Development

Pilipina Legal Resource Network

Women in Academe

Women in Nationbuilding (WIN)

Women in Politics

### III. Gender/Women in Development: Relevant in the Philippines?

#### CONCLUSIONS

##### 1. Gender/WID: Hot Topic!

Discussions of gender and/or women in development are greeted with considerable controversy in the Philippines. Many USAID staff members, viewing the world around them, conclude that "all is O.K. for women" in the Philippines. After all, over half of their GOP counterparts are women. A majority of the USAID project staff is female. And the Philippines has four women Senators and had a woman President! So why worry about "women in development" or gender considerations in development projects? More than one person has been heard to comment: "The Philippines needs a 'men in development' program." !

Certainly, in comparison to other countries in South Asia, the situation for women in the Philippines is far better. Legal reforms have set the stage for greater equality. WID focal points exist in all the GOP ministries. There is a Philippine National Development Plan for Women written by the National Commission on the Role of Filipino Women (NCRFW) (See Volume II, Annex 1.b). NGO leadership is dominated by women and gender-based planning is routine.

But feminists will quickly point out that not all women have benefitted from these changes. Women in rural and urban communities living at poverty income levels are still bound largely by a traditional culture which expects them to remain in the home or, if they seek and find other livelihood opportunities, to fulfill multiple roles, giving them a "double" or "triple" burden. Women are expected to accept low level jobs; and they are paid less than their male colleagues for equal work. They are often subjected to abusive treatment by insensitive husbands. They continue to live in poverty, uninformed about their new legal rights and the change in the Family Code. So feminists argue that advocacy for women's status and rights needs to continue (See Volume II, Annexes 1.d, 1.e, 1.f)

The development approach, concerned primarily with poverty alleviation, reinforces the feminist view, that women are not treated equally, but argues that the issue is not equality but effective development, contending that poverty will not be alleviated until women are fully involved in the development process. For this to happen, men and women both need to be fully aware of their gender-based roles. This can be accomplished through gender-sensitivity sessions, and gender-based planning. A focus on WID for development professionals, thus, is less about equality for women than about more effective development for the Philippines (See Volume II, Annex 2.a)

##### 2. Felt Need for Gender Analysis

The level of sophistication among the development community in the Philippines has fostered a demand for the skills and tools needed to respond to development problems gender sensitively.

There is a felt need for a knowledge of how to go about performing gender analysis.

Those who are particularly conversant on women's issues or deeply involved in development issues, particularly at the grassroots level, realize the need for more gender sensitivity in communities and in the nation. When challenged with the existing accomplishments already made for women, such as the legal reforms, the Development Plan for Women, and a former female President, they retort that these are only the means to an end not yet reached, one in which women are full participants in their society in conjunction with men, to the benefit of the entire society.

The NGOs want more gender awareness-raising sessions at the community level. The National Commission worries about how to spread the message of gender fairness from upper levels of the government through to all government cadres who reach out to the communities, such as the teachers, social workers, and extension agents. And feminists tackle the issue from a national level, targeting the media, labor unions, and the political system. True empowerment for women will not be achieved, in their view, until mainstream institutions accept women as equal citizens with men and accord them equal opportunities. This will only happen when there is a cultural transformation.

### 3. Gender Analysis Skills

Fortunately for the development process in the Philippines, there is a high level of gender analysis skills available in country. The NGO community has been using WID consciousness-raising techniques to raise awareness amongst women for long enough to have experimented with gender-sensitivity sessions for men and women separately and together. Women's Studies Centers continue to study the situation for women in the Philippines. And the National Commission for the Role of Filipino Women (NCRFW) has developed a variety of strategies, techniques and workshops to train and inform the staff of all line agencies in the Government of the Philippines (GOP). (Currently the GOP has WID focal points in all nineteen line agencies. UNIFEM has funded two consultants for each of six agencies to work with these focal points for one year.)

With its mandate from Congress to proactively involve women in all of its development assistance and with a history of being the leader in gender awareness, USAID can continue to provide skills and/or funding to the Filipino development community for state-of-the-art approaches to gender and the integration of women in the development process. (CIDA has already invested \$5 million on gender responsive planning in the Philippines, \$3.5 million in the NGO sector and \$1.5 million in the Government. The Harvard Case Study Methodology has been utilized and adopted by the Asian Institute of Management in Manila.)

#### 4. USAID Mandate: WID and/or Gender Analysis?

Given the USAID mandate for resources to be spent equally on women in the development process, but the prevailing notion amongst USAID development practitioners in the Philippines that women do not need special attention, what should USAID's stance be in the Philippines? Should it be to ignore the Congressional mandate? Should it invest its resources only in gender analysis and gender-based planning and assume that WID will be taken care of? Or is even that a waste of scarce resources?

The three themes of WID theorizing can provide guidance here. If Congress and USAID/Manila are concerned about equity for women, the Philippines has indeed made great strides. The groundwork has been laid for an equitable society for women and men. This is not the case in other countries in Asia where women are sorely disadvantaged and severely mistreated. Should USAID decide, through the Asia Bureau, to utilize its limited resources to meet the most critical needs in Asia, the Philippines should certainly not receive priority assistance.

However, within the context of Mission funding, USAID/Manila can certainly meet the Congressional mandate by seeking out "targets of opportunity." For example, not all women are aware of their rights: USAID could help with dissemination of this information. Violence against women is a serious problem. Support for women's groups contending with this issue would be welcome. The political process is opening up for women through the Local Government Code. In its interest in democracy, USAID could assist local groups to ensure that women are full participants in the process of devolution of power.

With regard to efficiency of the development process, women comprise 50% of the targeted community. Without involving women in an appropriate gender-based manner, the current poverty level in the Philippines will not be improved. To enhance poverty alleviation, USAID can ensure that its own projects and programs are gender-sensitive throughout the design, implementation, and evaluation process. USAID can also help local NGOs and the GOP become more skilled at gender-responsive planning and implementation by funding training workshops.

Finally, with the Philippines at a level of sophistication about both WID and gender in development, empowerment of women to take their full place in Filipino society is a realistic goal. Through equity interventions and gender-based activities, Filipino society may be able to achieve cultural transformation to this end. USAID/Manila is in the fortunate situation, therefore, to be able to participate in a uniquely conducive environment for women's empowerment and can take advantage of this setting to respond even more effectively to the Congressional mandate.

With these three aspects of WID in place, unique in Asia to the Philippines, one might begin to hope for sustainable development.

## 5. Graduation to Issue-Based Sustainable Development?

The goal of the WID movement is to work itself out of a job. Development activities should be gender-responsive naturally and discussions about development, held with communities or among development practitioners, should be able to be issue-based. In the Philippines there is hope that this ideal may actually be reached some day.

Signs of this already exist. Some NGOs, for example, have moved from conducting awareness-raising sessions with women to holding sensitivity sessions with men about gender roles to working on values education with couples. The revised Family Code legalizes shared responsibility for the household. And the NCRFW will be assisting with the election of women sectoral representatives for local government under the Local Government Code. There is some hope that the Philippines may actually "graduate" from being a "WID" country and that the development process will become sustainable!

### *RECOMMENDATIONS*

How should USAID respond to this unusual environment? In part, by adopting the standard techniques recommended in the Asia Bureau WID Action Plan cable, although modified to meet the Philippines' unusual situation. These include suggestions for institutionalizing a concern for gender issues, for developing an analytical capability in the Mission on the status of women in the Philippines, and for focusing programmatically on gender-sensitive areas within the private sector, local governance and natural resource management. In addition, USAID can explore taking gender concerns to a new level and helping the Philippines make unique progress toward transforming its society to reduce constraints and enhance opportunities for women.

The following recommendations are more specific iterations of these general concepts:

#### 1. Collect Information on the Status of Women

There are several reasons for USAID to collect more specific data on the status of women in the Philippines. First, if the Mission still seriously believes that women have equal status with men in the Philippines and that USAID does not therefore need to invest any resources in WID activities, then it should be able to document this equality. Secondly, until USAID can be assured that its projects are being designed and implemented in a gender-sensitive manner, gender analyses should be conducted as part of the social soundness analyses during project design. Thirdly, the Mission should be collecting information on its current projects which highlight the gender/WID interventions already being made and the progress achieved. The Mission sells itself

short by implying that WID is not needed in the Philippines, rather than bragging about how well it is supporting a process already well underway in a conducive environment.

Collecting the data should not be too difficult. Numerous Women's Studies Centers have been researching the status of women in the Philippines on a regular basis. The NCRFW has recently completed a statistical combing exercise of all line agencies seeking already existing sex-disaggregated data. This document will be published shortly. Furthermore, the NSCB (National Statistics Coordinating Board) under the guidance of the NCRFW will be undertaking establishment of a gender-disaggregated data base to inform all GOP planning (funded by the ADB). USAID will be able to avail itself of this resource. (The NCRFW will be looking for an additional \$13 million over the next ten years to complete this process.)

Some of USAID's projects have already completed thorough gender analyses. ASAP (Agribusiness Systems Assistance Project) is a case in point. Until sufficient genderized data has been collected, these analyses should be conducted on a regular basis. Consultants are readily available locally with the appropriate skills. Should the Mission not wish to invest in a full separate gender analysis for a project, a gender-sensitive social soundness analysis is usually sufficient. However, the messages about constraints and opportunities for women need to be shared in the main bodies of project papers and RFPs, rather than being relegated solely to annexes. (The Mission Contracts Officer can be recruited as a gatekeeper since he is willing.)

Then, as projects are conducted, monitoring data should be collected which is sex disaggregated (e.g. ASAP), when appropriate. As projects are completed, follow-up studies should be conducted for gender lessons to be learned. The PVO Co-Fi grants, for example, may well illuminate the reality for women at the grassroots level, especially if the sub-grants to the people's organizations are reviewed. All project evaluations should require a review of gender issues (e.g., Capital Markets PP).

## 2. Build Gender Framework into Mission Programming Process

Rather than regarding gender as a superfluous Washington-driven requirement, the Mission should begin to integrate a concern for gender into its regular programming processes for more effective development. Once this has been achieved, the WID Congressional Mandate will be routinized, no longer a burden, and development impact should be greater.

This implies beginning with the Mission's strategic framework and reviewing its gender sensitivity, particularly during the upcoming PRISM exercise (February 1993). Given the nature of the country, it is difficult to avoid including women. But an informed discussion about gender roles in society during the planning process will ensure Mission staff that they have not overlooked areas of special concern for women.

As projects and programs are designed, a true sensitivity to gender concerns should be built into the design process. This does not mean adding a perfunctory paragraph at the end of the design document. It does mean having a gender-sensitive social soundness analysis conducted in sufficient time to inform the process. These concerns, strategies and suggested interventions should be illuminated throughout the planning document rather than being relegated to a rarely reviewed annex.

In order to ensure that implementation of the program/project continues to include both men and women appropriately, the RFP for the activity should require proposers to demonstrate their qualifications to respond to a requirement to ensure inclusion of both men and women in the activity. By so doing, USAID has spread the responsibility from designer to implementor.

If the project is designed to be gender-responsive and if contractors are forewarned, then workplans and quarterly reports can also be required to address gender-related concerns. Furthermore, the project can be evaluated with an eye to inclusion of both women and men.

### 3. Organize Nation-wide Workshops on Gender-Based Methodologies

The Philippines has developed a wide range of strategies and methodologies for treating gender issues. Workshops for men and women separately and together have been developed, pre-tested and administered by NGOs and GOs. Yet, no one has convened theorists and practitioners nationwide to discuss what works and what does not. There is a felt need certainly among the NGOs to have access to the best available techniques and to come to closure on the most effective strategies for striving to reach a situation in which both men and women are involved in a partnership for their community's development. Women's studies and government organizations should also be included in such a convention. The product might be a report or a manual to reflect the state of the "gender in development" art in the Philippines.

### 4. Conduct Sensitization Sessions in the Mission

Because WID/gender is controversial in the Mission, it would be enlightening to conduct some discussions and sensitization sessions with the Mission on the status of women in the Philippines. Ima Verzosa, in DRM/DI, is currently pursuing a women's studies course at USAID expense. She is eager to take on the responsibility for organizing informal discussion sessions, using her own new-found knowledge and inviting guest speakers to join. For example, she has learned that women and men in the Philippines prior to the Spanish invasion were basically equal in their traditional culture; and she has been alerted to the proposed unfair legislation which allows men to batter their wives twice before being held liable.

She has proposed beginning the process at the Mission retreat planned for December. (It has also been recommended that she be appointed Assistant WID Officer to work with Cho Roco, WID

Officer, to bring different views and experiences to the role.)

5. Fund Interventions on Special Problem Areas

As the Mission is alerted to special problem areas for women, it may wish to allocate some resources to them in response to the Congressional WID mandate. These may include dissemination of information to a wider community on legal reforms already enacted since many women are not aware of their rights. It may include policy-based studies in such areas as land titling, violence against women, and inequalities for women in the urban areas.

The Mission WID Officer, Sulpico Roco, should remain vigilant to areas where USAID assistance could have a demonstrable impact in advancing the gender/WID agenda in the Philippines. (The NCRFW has already requested specific assistance with helping to transmit a gender sensitivity framework to its community-based staff, e.g., teachers, social workers, and extension agents, perhaps through media kits, and to help fund the institutionalization of its gender-disaggregated data collection system.)

6. Include Asian PVO Leaders in 1993 PVO Workshop

It became abundantly clear during the recent USAID/Manila Annual NGO/PVO Workshop that the NGOs/PVOs in the Philippines have advanced to a level unknown anywhere else in Asia. It has therefore already been proposed to PVO Chief John Heard and to Richard Whitaker, Asia/DR/TR/DAPVC, that next year's workshop be opened to NGO/PVO leaders from USAID beneficiary countries throughout Asia.

The purpose of the joint workshop would be two-fold: to expose NGO/PVO leaders from other countries to the accomplishments of the Philippine groups; and to provide role models of female leadership to both men and women from throughout Asia. Gender-based strategies would feature on the workshop agenda, as well as sustainability, the roles of intermediate institutions, creation of networks, advocacy, and other generic issues.

Asia Mission WID Officers could also be included in the workshop. Funding would be requested from the WID Office and the Democracy Office of the Asia Bureau.

(If feasible, the leaders could be brought to the Philippines 7-10 days prior to the workshop to participate in special preparatory sessions and field visits to NGO/PVOs. One NGO has already submitted a preliminary proposal to manage this activity.)

7. Share Successes!

USAID/Manila should be pleased with its accomplishments to date for women in the Philippines. Of course, it may feel that none of the visible progress can be attributed to USAID's

interventions. Nonetheless, the outside world should hear of these successes, however they have been achieved, and USAID/Manila can certainly facilitate that process.

To start with, the Mission might wish to brag a bit about what it has done and does on a regular basis. For example, it has produced one of the best gender analyses available in the USAID world, that prepared for the ASAP. Furthermore, the ASAP project hired one of the few female (and local) COPs in USAID. Granted, she was not hired because of her gender but her gender was not considered an impediment, particularly in the agribusiness sector with its large number of women entrepreneurs. To complete the project, ASAP will be monitoring and evaluating accomplishments on a gender-disaggregated basis throughout the life of the project, using a full-time M&E staff members. He will be supported by out-station project staff who will document beneficiary involvement on a case study basis. These procedures and findings will be invaluable to other agribusiness projects worldwide which are endeavoring to respond accurately to their beneficiary communities. (Some of this information has already been shared with USAID/Jakarta.)

As the NCRFW develops its gender-responsive impact indicators, other Missions/countries may be able to benefit. PRISM staff likewise would undoubtedly find the identified indicators instructive.

Gender-sensitized Mission staff and Filipino consultants could be fielded Asia-wide to share their skills with other USAID Missions engaged in design, implementation, monitoring and evaluation of projects.

USAID/Manila has been asked to offer videotapes on important issues for broadcasting through Sky TV out of Hong Kong. This would be a perfect opportunity to air ready-made gender-sensitive videos or to prepare something particular to the Philippines situation for broad viewing, co-funded with the WID Office.

Finally, if a gender strategies workshop is held, the outcomes (e.g. a report or a manual) could be shared by inviting gender scholars and practitioners from throughout Asia to the Philippines for a combined workshop. There have already been requests for such a workshop from women in Thailand, Cambodia and Mongolia, based on a successful preliminary presentation by the NCRFW to 18 Indonesian women. The USAID-funded GENESYS project, responsible for gender training in the agency, should participate both as co-facilitator and observer to enhance its own knowledge of techniques and strategies. All Asia Mission WID Officers would be invited as well, for a regional training workshop. (This activity could be partially or fully funded by the WID Office and the Asia Bureau.)

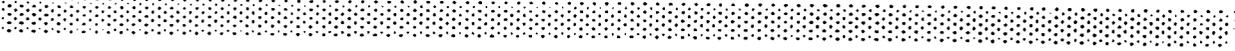
There is even a proposal by the Asia Bureau WID Committee that this workshop be expanded into a full conference with the theme of "shared responsibilities," drawing on the very impressive role model of the Philippines in which the Development Plan for Women "encourages the formation of families that are characterized by a sharing of responsibilities, from parenting and

home management to bread-winning and public affairs." Three possible themes would be women in democracy, shared obligations in the home, and user rights in the environment, under the general theme of "Equal Partnership."

## GLOSSARY OF ACRONYMS

AAFLI	Asian American Free Labor Institute
ADAI	Agdao Development Association, Inc.
ADB	Asian Development Bank
ARDP	Accelerated Rural Development Program
ASAP	Agriculture Support Assistance Program
ASDAR	Association of Social Development Associations in the Region (Davao City)
ATI	Appropriate Technology Institute
AWARE	Alliance of Women for Action Towards Reform
CHILD	Community Health through Integrated Local Development
CIDA	Canadian International Development Agency
CO-FI	Co-Financing
COP	Chief of Party
DI	Democratic Initiatives
DPF	Development of People's Foundation
DRM	Development Resources Management
ECD	Enterprise and Community Development
GO	Government Organization
GOP	Government of the Philippines
ICW	International Council of Women
II	Intermediate Institution
KBP	Ka Ba Pa
LDAP	Local Development Assistance Program
LGU	Local Government Unit
M&E	Monitoring and Evaluation
MID	Men in Development
NCRFW	National Commission for the Role of Filipino Women
NCWP	National Council of Women in the Philippines
NGO	Non-Governmental Organization
NSCB	National Statistics Coordinating Board
PBSP	Philippine Business for Social Progress
PCPD	Philippine Center for Population and Development
PDPW	Philippine Development Plan for Women
PINOI	Philippine Institution for NGOs
PO	People's Organization
PP	Project Paper
PRISM	Project Performance Indicators for Strategic Management
PVO	Private Voluntary Organization
RFP	Request for Proposal
SHIELD	Sustaining Health Improvement through Expanded Local Development

TAF	The Asia Foundation
UNICEF	United Nations International Children's Education Fund
UNIFEM	United Nations Development Fund for Women
USAID	United States Agency for International Development
WID	Women in Development
WIN	Women in Nationbuilding



# ANNEXES



United States Agency for International  
Development

PHILIPPINES

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**BRIEFING BOOK**

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for  
**GRETCHEN BLOOM**  
**GENDER ADVISOR, AID/ASIA/PRE**  
**SEPT. 18-23, 1992**



**SCHEDULE FOR GRETCHEN BLOOM, GENDER ADVISOR, AID/ASIA/PRE**  
**September 18 - 23, 1992**

Control Officer: Cho Roco  
Telephone Nos.: (Office) 521-5230  
Fax No.: (Office) 521-5241  
Pocketbell: 817-8221 (Pager # 1016866)

Quarter: 15 San Carlos St.,  
Magallanes Vil., Makati, M.M.  
Telephone No.: 833-7909

Friday, September 18, 1992

2225 Arrive at NAIA via NW 3. Transport to 15 San Carlos  
St., Magallanes Village, Makati, M.M.  
Met by: Nomer Bautista, EO/TRV

Saturday, September 19, 1992

1030 Depart for Domestic Airport  
Picked up by: Cho Roco, DRM/PT

1215 Depart for Bacolod

1315 Arrive Bacolod; Check-in at L'Fisher Hotel

- CONFERENCE SCHEDULES TAKE OVER -

Wednesday, September 23, 1992

0715 Depart for Manila

0815 Arrive Manila; Transport to 15 San Carlos St.,  
Magallanes Village, Makati, M.M.

\_\_\_\_\_ Depart for NAIA

\_\_\_\_\_ Depart for Bangkok via \_\_\_\_\_

FINAL DRAFT  
9/14/92

USAID/Philippines

ANNUAL MEETING

USAID-ASSISTED PVO/ECD  
GRANTEES and PEOPLE'S  
ORGANIZATIONS

THEME: SELF-SUSTAINABILITY  
AND PEOPLE'S ORGANIZATIONS:  
"RESPONDING TO THE CHALLENGE"

L' FISHER HOTEL  
Lacson Street  
BACOLOD CITY

SEPTEMBER 19 (SAT.. DINNER TIME) -  
23 (WED.. LUNCH TIME)

Contacts for Persons  
while at Hotel

Tel. No. : (034) 827-31 to 39  
Fax No. : (034) 227-85

## INTRODUCTION

Each year, USAID/Philippines brings together persons from People's Organizations all over the Philippines. Together we share ideas on development and other matters of common concern.

We are grateful to all the people who have volunteered their time to make this meeting a success, by helping to plan it, and by coming to the meeting and giving it leadership.

We particularly appreciate Dr. Conrado Lorenzo, Jr., President, and Mrs. Marissa Reyes, Vice-President of the Philippine Center for Population and Development, Inc. (PCPD), for helping to make this Annual Meeting possible.

USAID  
Annual Meeting of PVO/ECD/POs  
1992

People's Organizations (POs) have always been faced with the problem of self-sustainability: their own self-sustainability, the self-sustainability of their projects, and the self-sustainability of the beneficiary organizations that they empower. The creation and evolution of self-sufficient projects and organizations is a major challenge and remains a critical concern of everyone in the development arena. Responsibility for self-sustainability begins with the POs who devise projects and organize communities, and extend to the beneficiaries themselves. Understanding the mechanics of a self-sufficient project has become essential, not only for the achievement of self-sustainability at the beneficiary level, but also to ensure the continued existence and operation of the PO itself.

Many POs derive funding assistance from donor agencies. Although local donor agencies are making contributions, a significant proportion of these funds come from foreign donor agencies. Usually funds received are only enough to support direct project activities, while a minimal percentage or none at all is earmarked for institutional or administrative costs.

This USAID ANNUAL MEETING will focus on finding solutions to this problem.

USAID/PHILIPPINES ANNUAL PVO/ECD MEETING  
L' FISHER HOTEL  
LACSON STREET, BACOLOD CITY  
SEPTEMBER 19 - 23, 1992

This meeting is organized around the theme of  
Self-Sustainability and People's  
Organizations: Responding to the Challenge.

- (a) policy dialogue; particularly in  
decentralization, agrarian reform, PVO  
coordination with LGUs;
- (b) intermediate institutions;
- (c) low-income housing;
- (d) utilization of the three  
USAID-supported training centers;
- (e) networking;
- (f) fiscal accountability;
- (g) health projects;
- (h) POs and environmental responsibility;
- (i) POs and disaster relief

**USAID/PHILIPPINES ANNUAL  
PVO/ECD MEETING  
L'FISHER HOTEL  
LACSON STREET, BACOLOD CITY  
SEPTEMBER 19 - 23, 1992**

**SELF-SUSTAINABILITY AND PEOPLE'S  
ORGANIZATIONS:  
RESPONDING TO THE CHALLENGE**

**SEPTEMBER 19, SATURDAY**

**1:00 - 5:45 PM REGISTRATION with Philippine  
Center for Population and  
Development (PCPD), Inc. Officials  
in Lobby of L'Fisher Hotel:**

**Room Assignments**

**Note: The meeting will formally  
open at dinner time Saturday,  
September 19. Those who come  
early are responsible for their own  
meals and other costs until that  
meal.**

**For those who are in Bacolod at  
3:00 PM, we will have a field trip to  
see how local people's groups and  
limited resource enterprises have  
maximized use of their resources  
by developing a cutflower  
business.**

**Buses will be provided free for the  
field trip to the location of the  
farms/display centers.**

**6:00 PM DINNER**

**A. INTRODUCTION OF THE  
ANNUAL MEETING:**

**Leader: Lisa Magno  
PVO Sr. Project  
Officer**

**PVO & ECD PROGRAMS  
ASSOCIATED WITH  
USAID: The purpose of  
this seminar: what we  
hope to accomplish and a  
summary of the week's  
events.**

**B. KEYNOTE ADDRESS**

**Speaker: John Heard  
Chief, OFFPVC  
USAID/Philippines**

**A Vision for People's  
Organizations for the 1990s**

C. Post Dinner Meeting: PVO/ECD Round Table

In this session, each individual will introduce himself/herself and the PVO/ECD they represent. The total amount of time per individual is 2 minutes. We have plenty of time informally for people who are interested in you or your group, so do not feel that you must make your major speech or contribution at this time.

Introductions will continue during each meal until all persons have introduced themselves.

Introduction of new USAID staff.

**SEPTEMBER 20, SUNDAY**

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**6:30 AM OPEN OPTIONS: RELIGIOUS SERVICES**

Mass will be offered by Msgr. Francisco Tantoco, CEO, CARITAS, Manila; Protestant Services will be offered/led by Rev. Bernard Ged-ang, President, Mountain Trail Assistance Center, Inc.; and Muslim Prayers, jointly led, will take place at the prescribed times. We will have a room set aside for Muslim prayers.

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Chair, all day Sunday -  
John Heard

**7:30 AM BREAKFAST**

**8:00- 9:15 AM A GLOBAL PERSPECTIVE**

Reflections on First and Third World PVO Experiences: how funding entities think; how grant recipients think; how we can come together in our thinking.

A presentation by Hon. Bienvenido Tan, member of PBSP's Board of Trustees, former Ambassador to Germany, BIR Commissioner.

**9:15-10:15 AM NATIONAL PERSPECTIVE**

How People's Organizations can work best in Development of the Philippines

**Leader:** Daniel Lacson,  
Presidential Advisor  
on Rural Affairs

**10:15-11:30 AM Open Forum**

**11:30- 1:30 PM LUNCH BREAK**

**1:30- 2:30 PM POLICY DIALOGUE:** which, how, and why POs should enter into Policy Dialogue with the Government at all levels, and with the Private Sector. In this session we will also discuss networking for resource generation and mobilization.

**Leader:** Vikki Garchitorena  
Executive Director  
Ayala Foundation, Inc.

**2:30- 3:30 PM SMALL GROUP DISCUSSIONS**

- (i) Dole/Garzon/Idquival
- (ii) ACO/Vathani/Porta
- (iii) TSPI/PBSP/Magno
- (iv) SLU/DPF/Nano
- (v) NEDF/PShell/Pridmore

No USAID person should lead these groups: PVO, ECD or PO representative should lead.

**3:30- 4:30 PM**     **Intermediate Institutions: What they are: How to Build Them: What They Should Do**

**Presenter:** Ma. Aurora Tolentino  
Senior Vice-President,  
PBSP

**Respondents:**

**Rene Lawenko-Phinma; Jose Cam,  
Kauswagan**

The Philippines is Disaster Prone; it has about four earthquakes a day somewhere in the archipelago, 23 typhoons on average each year and it stands on the "Ring of Fire" of volcanoes circling the Pacific. Three of the Philippine volcanoes on this ring have erupted with deadly force in recent memory. All have to be viewed as destructive to development. The Government cannot remedy this situation on its own. People's Organizations, PVOs and ECD people have to pitch in and help. One of the purposes of this kind of meeting is to determine what is the most efficient and productive use of the time and resources of these groups in responding to natural and man-made disasters.

**4:30- 5:30 PM**     **Shared Experiences/Learnings from Disasters Past**

Small Group Discussions

**Chair:**  
Jose Garzon

- (i) Vathani/JVOFI/RAFI
- (ii) Idquival/VMC
- (iii) Magno/PBSP/MRMF
- (iv) Pridmore/NEDF/MAP
- (v) Porta/ANSCOR

**6:00 PM**     **DINNER**

**Disaster Relief as a Task of People's Organizations**

Carlos Soriano, Andres Soriano  
Foundation

**Respondents:**

Jonathan Joson, PBSP; Emily Pimentel, JVOFI; Carlos Baltazar, CARE; Domi Chua, RAFI; Lourdes Masing, PNRC

**SEPTEMBER 21, MONDAY**

**Chair:** John Heard

7.00 AM BREAKFAST

8.00- 9.00 AM **Lessons from the PINOI study:  
"Self-Sufficiency for People's  
Organizations"**

**Presentors:**

Benjie Montemayor, TSPI and  
Marietta Goco, PINOI

9.00-10.00 AM **Conceptual Framework for Self  
Sufficiency: From Policy To Action**

**Chair:** Alma A. dela Paz  
Executive Director  
Kapwa Upliftment  
Foundation, Inc.

10.00-11.30 AM **SMALL GROUP DISCUSSIONS:  
Self-Sufficiency**

(i) Dole/VMC/ Idquival/Liberal  
(ii) Vathani/ACO/Porta  
(iii) Berzeg/PBSP/TSPI  
(iv) Parado/DPF/NEDF  
(v) Pridmore/PShell/SLU

11:30-1:30 PM LUNCH BREAK

1:30- 2:30 PM

I. **Health Delivery To Poor  
Communities: How to  
design self-sustaining  
projects**

**Chair:**

Dr. Rosendo Capul,  
OPHN/USAID

**Major Presentor:**

Sony Chin, Administrator  
Development of People's  
Foundation, Inc.

**Respondents:**

Dr. Rene Sison, MAP; Dr. Mila  
Fernandez, Region IX DOH; Rolf  
Klemm, Helen Keller Foundation

2:30- 4.00 PM

II. **Combined subjects:**

A. **Recovering and Protecting  
the Ecological Balance:  
Saving the Environment to  
Save Ourselves**

**Major Presentor:**

Ken Prussner  
Chief, ONRAD/USAID

**Respondents:**

Pedro Picornell, A. Soriano  
Foundation; Bong Garrucho, SCF;  
Richard L. Edwards, WWF  
Charlie Leonor, Dole

4:00- 5:30 PM

III. UNDERSTANDING YOUR  
GRANT AGREEMENT

Grant Provisions/Buy America/  
Financial/Narrative Reporting

Noel Ruiz, CSO/USAID  
Gerry Banzon, OLA/USAID  
Henry Barrett, RAO

6:00 PM DINNER

Major Plans of the Government of  
the Philippines for the Next 5 years

Leader: Hon. Ernesto Bautista  
Asst. Director-General,  
NEDA

**SEPTEMBER 22, TUESDAY**

7.00 AM BREAKFAST

8.00-11.30 AM FISCAL MANAGEMENT: Led by  
Controller J.C. Stanford

Assisted by Ruth Siopongco, Leah  
Cabuang, OFM/USAID Staff, Helen  
Espinar of UICI.

Sessions will be divided between  
ECD and PVO.

**SMALL GROUP DISCUSSIONS**

- (i) Liberal/Porta/Phinma/ACO
- (ii) Vathani/Del Monte/VMC
- (iii) Berzeg/TSPI/NDEA/BRC
- (iv) Parado/SLU/DPF
- (v) Ruth/Leah/NEDF/RAFI

11.30- 1.30 PM LUNCH

1.30- 2.30 **GENDER SENSITIVITY  
REQUIREMENTS IN USAID  
PROJECTS:** Gretchen Bloom,  
Women in Development (WID)  
Officer, AID/Washington

**Respondents:**

Marietta Goco, PINOI  
Marissa Reyes, PCPD

**Panelists:**

David Nelson, OFFPVC/USAID  
Sulpicio Roco, DRM/USAID

2.30- 5.45 PM **SPECIAL OPPORTUNITY  
SESSIONS: PARTICIPANTS CAN  
ATTEND ANY OF THE  
FOLLOWING SESSIONS:**

Chair: David Nelson

- 1) Population Concerns - Rica  
Aquino, OPHN/USAID; Jet  
Riparip/John Snow
- 2) Decentralization and  
People's Organizations,  
Leonardo Dayao, ONRAD
- 3) Private Sector programs  
Working with PESO of  
USAID: Bruno Cornelio,  
Chiel, PESO
- 4) Educational Skills Training:  
Piang Albar/Ruby Gonzales-  
Meyer
- 5) Women in Development:  
Gretchen Bloom/Marietta  
Goco/Marissa Reyes
- 6) USAID-Assisted Training  
Centers: Sony Chin
- 7) USAID Monetization  
Program: New  
Opportunities for PVOs:  
Jose Garzon

6.00 PM Social Nigh/Special Dinner

**Chair:** Ms. Marissa Reyes  
Vice-President, PCPD

**SEPTEMBER 23, WEDNESDAY**

	Chair sessions 8 until Noon - <b>Dave Nelson</b>		<b>Respondents:</b> Bruno Ambida, JVOFI; Pilar Mendezona, VMC; Domi Chua, ACO/RAFI
7.00 AM	<b>BREAKFAST</b>		
8.00- 9.15 AM	PVO meeting	10:30-12.00	<u>THE RECIPIENT CONTRACT AUDIT - A New Requirement for all Grants</u>  - Henry Barrett, RAO - Monica Stein, OFM
	<u>Housing for the Poor: A National Development Requirement</u>  <u>Presentors:</u>  Bryan Winston, CHF, Arthur Garcia, DIHO	12.00 NN	Closing Session/Lunch  <u>Chair:</u> John Heard
8.00- 9:15 AM	ECD meeting		Speech and awarding of the attendance certificates
	<u>The Role of ECD Grantees as Intermediate Institutions</u>  <u>Leaders:</u> Jose Garzon and Vathani Amirthanayagam	2.00 PM	Field Trip to a Prawn Farm  For those whose flights are scheduled on Thursday, a field trip to an income generating project is an option.
9:15-10.30	<u>Micro Enterprises (IGPs) as a way to help POs to become self-sufficient</u>  <u>Major Presentor:</u>  Millie Kilayko, Chairman Negros Occidental Cut Flower Cooperative		Buses will be provided free for the field trip.

**SCHEDULE FOR GRETCHEN BLOOM, GENDER ADVISOR, AID/ASIA/PRE  
October 12 - 19, 1992**

Control Officer: Cho Roco  
Telephone Nos.: (Office) 521-5230  
Fax No.: (Office) 521-5241

Quarter: 15 San Carlos St.,  
Magallanes Vil., Makati, M.M.  
Telephone No.: 833-7909

Monday, October 12, 1992

1925 Arrive at NAIA via SQ 74; Transport to 15 San Carlos  
St., Magallanes Village, Makati, M.M.  
Met by: Nomer Bautista, EO/Travel

Tuesday, October 13, 1992

0815 - 0915 Senior Staff Meeting  
Place: 15th Floor Conference Room

0930 - 1100 Meeting with DRM/PT  
Place: DRM/PT, 16th Floor  
Participants: Ric McLaughlin, DRM/PT  
Akim Martinez, DRM/PT  
Cho Roco, DRM/PT

1100 - 1145 - Freetime - (Review of Documents)

1145 - 1300 Lunch with DRM Staff  
Place: Bright House Garden

1330 - 1500 Meeting with DRM/DI  
Place: DRM/DI, 16th Floor  
Participants: Gary Imhoff, DRM/DI  
Cam Pippitt, DRM/DI  
Earl Gast, DRM/DI  
Ima Verzosa, DRM/DI

1515 - 1630 Meeting with OPHN  
Place: OPHN, 17th Floor

Wednesday, October 14, 1992

0830 - 0930 - Freetime - (Review of Documents)

1130 - 1230 Meeting with DRM/DI and OFFPVC re Democracy  
Place: DRM, 16th Floor  
Participants: Gary Imhoff, DRM/DI  
Ima Verzosa, DRM/DI  
John Heard, OFFPVC  
David Nelson, OFFPVC  
Lisa Chiles, OLA

1330 ASAP Project Implementation Staff Meeting  
Place: Zeta Bulding, Makati

1930 Dinner with Women NGOs - Balikatan sa Kaunlaran  
Place: #1 Ibuna St. cor. P. Guevarra St.,  
San Juan, M.M. (near Pinaglabanan Church  
- Residence of V.P. Estrada)  
Tel. No.: 706-500 (home - Lydia Eulalio)

Thursday, October 15, 1992

0930 - 1130 National Council of Women - Philippine Women's  
University  
Place: PWU, Taft Avenue, Manila  
Participants: Ma. Evelyn Alcantara  
Justice Leonor Luciano

1200 - 1400 Lunch/Meeting with Women NGOs  
Place: Chateau 1771  
Control: Mellie Nicolas

1630 Leave with Eilene Oldwine, OPHN  
(Note: Evening activity to be arranged by Eilene)

Friday, October 16, 1992

0300 Pick-up from Prussner's Residence

0430 Depart for Davao

- October 16 & 17 schedule to be arranged by Sony Chin -

Sunday, October 18, 1992

0725 Depart for Manila (Arrive 0900); Transport to 15 San Carlos St., Magallanes Village, Makati, M.M.

- D A Y O F F -

Monday, October 19, 1992

0930 National Commission on Women  
Place: Malacanang  
Participant: Remy Rikkens

1530 - 1630 Debriefing USAID  
Place: 15th Floor Conference Room  
Participants: Thomas Stukel, Mission Director  
Richard A. Johnson, Deputy Director  
Mission Staff-Technical Offices

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Participants: Thomas Stukel, Mission Director  
Richard A. Johnson, Deputy Director  
Mission Staff-Technical Offices

To:  
Subject: G. Bloom Presentation

Distribution:

None, this item is In Progress

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We are pleased to invite you to a highly stimulating and exciting multi-media presentation on rethinking AID's approach in the Philippines to women in development and gender considerations on Monday, October 19, 3:30-4:30 p.m. 15th Flr. Conference Room. Featured presentor will be Gretchen Bloom, Gender/WID Advisor, Asia Bureau, AID/Washington.

This will be a learning experience for everyone, particularly for senior project officers and FSN project managers involved in project management, including design, implementation and evaluation. The Mission recognizes that gender is a critical factor in development and should be given appropriate considerations at all stages of the development process.

This session is designed to give you some tools for making integration of gender considerations a part of your regular activities.

Please come -- all are welcome.

Cho Roco

Clearance:

Gretchen Bloom (draft)  
Ric McLaughlin (draft)

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Volume I, ANNEX 2.a

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ANALYSIS WORKSHOPS

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WID-01 RDA-01 PRE-01 PFC-01 THA-01 PO-01 STAG-02  
STFN-02 PRM-02 SEP-01 SERP-01 AMAD-01 PJDI-01 LAB-05  
ACSA-03 DUT-01 FAB-02 ACEA-02 POCE-01  
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APPROVED BY: AID/ASIA/DIR/PORRBES  
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FM DEPARTMENT WASHINGTON  
TO USAID MISSIONS IN ASIA

UNCLAS TATI 324277

ADOC

C. D. 12156: N/A

TAGS:

SUBJECT: ASIA BUREAU WID ACTION PLAN

REF: STATE 092396

PLEASE PASS TO ALL MISSION DIRECTORS (AND WID OFFICERS).

1. SUMMARY THE PURPOSE OF THIS CABLE IS TO CONVEY TO ALL ASIA MISSIONS THE IMPORTANCE OF CONSIDERING GENDER AS A CRITICAL VARIABLE IN DEVELOPMENT AND TO PROPOSE AN ACTION PLAN FOR EFFECTIVELY INCORPORATING GENDER CONSIDERATIONS IN MISSION DEVELOPMENT STRATEGIES. ONCE WE HAVE AGREED TO THE PARAMETERS OF THE ACTION PLAN WHICH ARE

DESCRIBED IN THIS CABLE, WE PLAN TO DEVELOP A MATRIX OF ALL ASIA MISSIONS TO ENABLE US TO TARGET OUR ACTIVITIES. WE WOULD APPRECIATE YOUR COMMENTS ON THE PROPOSED ACTION PLAN BY NOVEMBER 10. (END SUMMARY)

2. IN MARCH 1992 THE ASIA BUREAU SENT REF CABLE TO ALL ASIA MISSIONS WITH WID OPERATIONAL GUIDANCE FOR FY 92. IT INCLUDES GENERAL GUIDANCE FOR INCORPORATING GENDER CONSIDERATIONS AS A CRITICAL VARIABLE IN DEVELOPMENT

ASSISTANCE AT ALL STAGES OF THE PROGRAMMING PROCESS AND HIGHLIGHTS MISSIONS OF THE RESOURCES AVAILABLE TO ASSIST THEM.

3. THE NEXT STEP IS WORKING WITH MISSIONS IN THE DEVELOPMENT OF A BUREAU WID ACTION PLAN FOR 1993. THE FOLLOWING WID ACTION PLAN HAS BEEN DEVELOPED FOR YOUR REVIEW AND COMMENTS. (OTHER AID BUREAUS HAVE TAKEN SIMILAR ACTIONS TO ENHANCE THE INCLUSION OF GENDER CONSIDERATIONS IN DEVELOPMENT PROGRAMMING)

4. THE ASIA BUREAU WID ACTION PLAN CONSISTS OF THREE LOCAL AREAS: INSTITUTIONAL, ANALYTICAL AND PROGRAMMATIC.

A. INSTITUTIONAL FOCUS: FOR A USAID MISSION TO ADDRESS GENDER ISSUES IN DEVELOPMENT ASSISTANCE EFFECTIVELY, IT IS IMPORTANT FOR THE MISSION TO HAVE ESTABLISHED INSTITUTIONAL MECHANISMS TO FACILITATE THE PROCESS OF CONSIDERING GENDER. MISSIONS HAVE USED A VARIETY OF SUCH MECHANISMS FOR THIS PURPOSE INCLUDING WID OFFICERS, GENDER WID COMMITTEES, WID ACTION PLANS, AND GENDER

B. ANALYTICAL FOCUS: IT IS ESSENTIAL FOR EACH USAID MISSION TO HAVE ACCESS TO COUNTRY-SPECIFIC INFORMATION WHICH IS GENDER-DISAGGREGATED, PRIOR TO STRATEGIZING ABOUT PROGRAMMATIC INTERVENTIONS.

C. PROGRAMMATIC FOCUS: EACH USAID SHOULD EXAMINE ITS PROGRAMS FROM A PERSPECTIVE WHICH CONSIDERS THEIR DIFFERENTIAL IMPACT ON MEN AND WOMEN. IN SOME CASES SPECIFIC ACTIVE INTERVENTIONS MAY BE NEEDED TO INCREASE WOMEN'S PARTICIPATION IN PROGRAMS AND ACCESS TO PROGRAM BENEFITS.

5. WITH REGARD TO INSTITUTIONALIZATION, THE FOLLOWING CRITERIA WHICH FACILITATE ATTENTION TO GENDER ISSUES HAVE BEEN SELECTED BY THE ASIA BUREAU. THESE CRITERIA DO NOT GUARANTEE SUCCESSFUL INTEGRATION OF WOMEN, BUT THEY ARE A BEGINNING AND HAVE PROVEN TO BE USEFUL WHERE IMPLEMENTED. EACH MISSION IS ENCOURAGED TO CONSIDER UTILIZING THESE TOOLS AS APPROPRIATE TO MAKE CONSIDERATION OF GENDER ISSUES ROUTINE AND EFFECTIVE IN DEVELOPMENT PROGRAMMING. AS MISSIONS GET SMALLER, IT IS IMPORTANT THAT THIS FOCUS ON GENDER BE BUILT INTO REGULAR MISSION ACTIVITIES.

A. THOSE MISSIONS WHERE TOP LEVEL LEADERSHIP REGARDS GENDER/WID CONSIDERATIONS AS IMPORTANT PAY MORE ATTENTION

TO GENDER ISSUES. THE MISSION DIRECTOR AND DEPUTY NEED TO SHARE THIS CONCERN FORCEFULLY WITH THEIR STAFF AND NEED TO EMPOWER THE WID OFFICER WITH SUFFICIENT AUTHORITY TO

UNDERTAKE HER/HIS ROLE EFFECTIVELY. IF THE WID OFFICER IS AN FSN, THE SUPERVISING USDH SHOULD ALSO UNDERSTAND THE IMPORTANCE OF GENDER/WID ISSUES FOR SUCCESSFUL DEVELOPMENT ASSISTANCE AND PROVIDE SUPPORTIVE SUPERVISION. THIS IS PARTICULARLY TRUE IF THE WID OFFICER IS NEW IN THE ROLE.

B. MISSIONS WITH DESIGNATED WID OFFICERS APPEAR TO FOCUS MORE ON GENDER ISSUES. HOWEVER, THE GENDER/WID OFFICER SHOULD NOT BE EXPECTED TO CONSIDER GENDER ISSUES SINGLEHANDEDLY. THE WID OFFICER COULD BE OF EITHER GENDER AND EITHER AN FSN OR A USDH, BUT HE/SHE SHOULD DESIRE THE POSITION AND NOT SIMPLY BE ASSIGNED THE RESPONSIBILITY. THE WID OFFICER NEEDS TO BE TRAINED IN GENDER ANALYSIS AND SUPPORTED BY WASHINGTON WITH RESOURCES TO BE TRULY EFFECTIVE.

C. WHERE THE WID OFFICER IS SUPPORTED BY A GENDER/WID COMMITTEE, THE MISSION USUALLY INTEGRATES GENDER ISSUES INTO ITS REGULAR PROGRAMMING PHASES MORE EFFECTIVELY. IF EACH OFFICE SELECTS ONE WID FACILITATOR WHO CAN LIAISE REGULARLY WITH THE WID OFFICER AND SIT ON ALL COMMITTEES, THE CHANCES OF APPROPRIATE ATTENTION TO GENDER WILL BE INCREASED. THE COMMITTEE MAY ALSO WISH TO MEET PERIODICALLY TO DISCUSS THE MISSION'S INTEGRATION OF GENDER AND EVEN TO TAKE A MORE PROACTIVE ROLE BY INVOLVING THE LARGER COMMUNITY THROUGH SEMINARS, WORKSHOPS, AND/OR DISSEMINATION OF INFORMATION.

D. THE WID OFFICER, IN CONJUNCTION WITH THE WID COMMITTEE AND APPROPRIATE OTHER MISSION STAFF, IS ENCOURAGED TO PREPARE A WID ACTION PLAN WITH CONSIDERATION OF SPECIFIC

ACTIONS TO BE UNDERTAKEN IN EACH PROJECT OR PROGRAMMATIC AREA, WHERE RELEVANT. THIS ACTION PLAN SHOULD PROVIDE USEFUL BENCHMARKS AGAINST WHICH TO EVALUATE PROGRESS IN INTEGRATING WID. PROGRESS AND PROBLEMS IN IMPLEMENTATION ARE EASIER TO IDENTIFY WHERE A CONCRETE REFERENCE POINT HAS BEEN ESTABLISHED. THIS IS ESPECIALLY TRUE IN THE ASIA

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BUREAU WHERE ELABORATE MISSION ACTION PLANS ARE NOT REQUIRED

E. FINALLY, THE MISSION IS STRONGLY ENCOURAGED TO CO-FLUND WITH THE WID OFFICE A GENDER ANALYSIS WORKSHOP FOR MISSION PERSONNEL, GOVERNMENT OFFICIALS, PRIVATE SECTOR REPRESENTATIVES, CONTRACTORS, OTHER DONORS, AND PVOS. THIS TRAINING CAN GROUND THE PARTICIPANTS WITH A COMMON UNDERSTANDING OF GENDER ISSUES AND PROVIDE PRACTICAL NEEDS

ASSESSMENT, DESIGN, IMPLEMENTATION, MONITORING AND EVALUATION TOOLS TO INTEGRATE WID. THE TRAINING ALSO PROVIDES AN OPPORTUNITY TO DRAFT A MISSION WID ACTION PLAN WITH A BROAD PERSPECTIVE.

6. IN THE ANALYTICAL ARENA, MISSIONS NEED ACCESS TO ACCURATE INFORMATION ON THE STATUS OF WOMEN IN THEIR COUNTRIES IN ORDER TO UNDERSTAND AND EFFECTIVELY ADDRESS THE DEVELOPMENT CONSTRAINTS SURROUNDING GENDER ROLES. IF SUCH INFORMATION IS NOT AVAILABLE, MISSIONS ARE ENCOURAGED TO GENERATE APPROPRIATE STUDIES. THIS GENDER-SENSITIVE ANALYTICAL BASE SHOULD GUIDE THE MOST EFFECTIVE DEVELOPMENT ASSISTANCE PROGRAM POSSIBLE BY TAPPING ALL HUMAN RESOURCES.

A. AID/W CAN BE OF HELP BY SHARING SUCCESS STORIES ABOUT WID INTEGRATION WITHIN ALL TECHNICAL AND SECTORAL ACTIVITIES. THESE SUCCESS STORIES CAN BE USED FOR PUBLIC RELATIONS TO PERSUADE THE UNCONVINCED AND UNAWARE OF THE IMPORTANCE OF INCLUDING WOMEN IN PROJECTS.

B. AS STANDARD MEASURES ARE DEVELOPED TO DETERMINE PROJECT AND PROGRAMMATIC IMPACT, IT WILL BE IMPORTANT TO DEVELOP PEOPLE-LEVEL INDICATORS THAT REVEAL THE DIFFERENTIAL IMPACTS OF THOSE PROJECTS THAT INTEGRATE WID.

C. IN ADDITION, THERE MAY BE SPECIFIC AREAS WHERE ADDITIONAL KNOWLEDGE AND ANALYSIS IS NEEDED FOR A MISSION TO FULLY UNDERSTAND HOW TO PROGRAM EFFECTIVELY. FOR EXAMPLE, THERE IS A DEARTH OF INFORMATION ON HOW TO MAINSTREAM WOMEN EFFECTIVELY AS FORMAL SECTOR ENTREPRENEURS, EMPLOYERS AND MANAGERS SINCE, TO DATE, MOST DONOR EFFORTS IN PRIVATE SECTOR DEVELOPMENT HAVE TARGETED WOMEN IN THE INFORMAL SECTOR. BECAUSE PRIVATE SECTOR DEVELOPMENT PROJECTS ARE FOCUSING INCREASINGLY ON FORMAL SECTOR DEVELOPMENT, THIS LACK OF NEEDS TO BE ADDRESSED.

7. IN THE PROGRAMMATIC ARENA, THE ASIA BUREAU WILL FOCUS ITS WID SUPPORT ON THREE TECHNICAL AREAS: PRIVATE SECTOR DEVELOPMENT; DEMOCRACY AND LOCAL GOVERNANCE; AND THE ENVIRONMENT AND NATURAL RESOURCE MANAGEMENT. THESE PRIORITY AREAS HAVE BEEN SELECTED BASED ON THE APPARENT PRIORITIES OF MOST ASIA BUREAU MISSIONS AND THE STRATEGIC FOCI OF THE ASIA BUREAU. TECHNICAL ASSISTANCE CONTINUES TO BE AVAILABLE IN NUMEROUS OTHER PROGRAMMATIC AREAS, HOWEVER, THROUGH THE WID OFFICE AND ITS CONTRACTORS, E.G.,

HEALTH, POPULATION, EDUCATION, AGRICULTURE, AND SO ON.

A. PRIVATE SECTOR DEVELOPMENT: AS THE ASIA BUREAU CONTINUES TO EMPHASIZE ECONOMIC LIBERALIZATION AND THE PRIVATIZATION OF GOVERNMENT INVESTMENTS, THE ROLES WOMEN CAN AND DO PLAY IN CHANGING ECONOMIES WILL REQUIRE INCREASING FOCUS. WOMEN HAVE LONG BEEN RECOGNIZED FOR THEIR ROLES IN THE INFORMAL SECTOR AT THE SELF-EMPLOYMENT AND MICRO-ENTERPRISE LEVEL. FOR WOMEN WILL INCREASINGLY BE ENTERING THE FORMAL LABOR FORCE AS EMPLOYED IN FREE TRADE ZONES AND AS WOMEN BUSINESS OWNERS, FOR EXAMPLE.

B. THE DEMOCRACY INITIATIVE: THE ASIA BUREAU HAS BEEN CONCENTRATING ON ENCOURAGING THE EXPANSION OF VOICE AND CHOICE IN LOCAL GOVERNANCE TO ENHANCE CITIZENS' OPPORTUNITIES TO CONTRIBUTE TO SOCIAL AND ECONOMIC DEVELOPMENT. THIS IS AN EXCELLENT ENTRÉE FOR WOMEN WHO HAVE LONG BEEN INVOLVED IN LOCAL DEVELOPMENT ISSUES. ALSO, ENSURING THAT WOMEN ARE INCLUDED IN THE DEMOCRACY INITIATIVE IS ESSENTIAL FOR DEMOCRACY TO SUCCEED. WOMEN ARE NATURAL COMMUNITY LEADERS WHOSE SKILLS AND INPUT ARE CRITICAL TO GRASSROOTS EMPOWERMENT. YET, LITTLE WORK HAS BEEN DONE TO DOCUMENT THE ROLES, OPPORTUNITIES AND CONSTRAINTS THAT MEN AND WOMEN HAVE IN EMERGING POLITICAL PROCESSES AND PLURALISTIC SOCIETIES. A DEMOCRACY EXPERT IS CURRENTLY ON STAFF AT THE R&D/WID OFFICE FOR FOUR MONTHS. EFFORTS ARE BEING MADE TO TAKE ADVANTAGE OF HIS PRESENCE TO ENLIGHTEN THE BUREAU'S DEMOCRACY PROGRAMS BY CONSIDERATION OF GENDER AND OTHER IMPORTANT SOCIAL AND POLITICAL VARIABLES.

C. ENVIRONMENT AND NATURAL RESOURCE MANAGEMENT: AS NATURAL RESOURCE MANAGEMENT BECOMES EVER MORE CRITICAL IN TODAY'S WORLD, THE ASIA BUREAU IS INCREASINGLY EMPHASIZING A NEED TO DEMONSTRATE A CONCERN FOR SUSTAINABLE DEVELOPMENT. WOMEN HAVE HISTORICALLY BEEN INTEGRALLY INVOLVED WITH NATURAL RESOURCE MANAGEMENT AND ARE CRITICAL TO THE SUCCESS OF THIS INITIATIVE. MORE ATTENTION IS NEEDED REGARDING GENDER-SPECIFIC ROLES IN NATURAL RESOURCE MANAGEMENT AND ACCESS TO AND CONTROL OF RESOURCES. THIS CABLE WILL BE FOLLOWED WITH GUIDANCE IN EACH OF THE THREE FOCAL TECHNICAL AREAS TO HELP MISSIONS FACILITATE ATTENTION TO DIFFERENTIAL GENDER ROLES IN EACH AREA.

8. IN AN EFFORT TO DETERMINE WHERE BUREAU ENERGIES WOULD BEST BE SPENT IN WID ASSISTANCE TO THE ASIA MISSIONS, THE BUREAU IS DEVELOPING A MATRIX OF ITS MISSIONS BASED ON THE ABOVE CRITERIA. WE PLAN TO USE THIS MATRIX TO TARGET LIMITED RESOURCES ON THE MOST PRESSING PROBLEMS ON A DEMAND-DRIVEN BASIS. YOUR COMMENTS ARE REQUESTED ON THE PARAMETERS OF THIS PROPOSAL.

9. FOLLOWING AN INFORMAL REVIEW OF MISSION PROGRAMS THIS FAR, THE FOLLOWING TECHNICAL ASSISTANCE SCHEDULE REFLECTS MISSIONS' REQUESTS AS WELL AS ANTICIPATED ACTIVITIES.

COMPLETED ASSISTANCE

JUNE - SRI LANKA - BRIEF PROJECT REVIEW, INSTITUTIONALIZATION ANALYSIS, DEMOCRACY PROJECT/PVO WID INTEGRATION

JUNE - NEPAL - REVIEW OF 1998 WID ACTION PLAN, INSTITUTIONALIZATION ANALYSIS, DEMOCRACY PROJECT/PVO WID INTEGRATION

REQUIRED ASSISTANCE

SEPT - PHILIPPINES - PORTFOLIO REVIEW, AGRIBUSINESS, DEMOCRACY/PVOS

SEPT/OCT - INDONESIA - PORTFOLIO REVIEW, PRISM EXERCISE

NOVEMBER - AID/W - ASIA BUREAU STAFF WORKSHOP

NOVEMBER - SRI LANKA ASSISTANCE WITH WID STUDY

JAN - NEPAL - GENDER/LEADERSHIP WORKSHOP

PARTICIPATED ACTIVITIES

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JANUARY - PAKISTAN - FOLLOW-UP GENDER STUDIES  
FEBRUARY - REGIONAL - WID OFFICERS' SUPPORT TRAINING

10. THE ASIA BUREAU IS ALSO CREATING A WID OFFICERS' SUPPORT NETWORK TO ASSIST WID OFFICERS. THE EXACT STRUCTURE OF SUCH A NETWORK HAS NOT YET BEEN DETERMINED AND WILL DEPEND ON FEEDBACK FROM THE WID OFFICERS IN THE MISSIONS. BUT IT MAY INCLUDE INFORMATION PACKETS, SELF-STUDY PACKETS, A BUREAU WID COMMUNICATION NETWORK, REGIONAL TRAINING FOR WID OFFICERS, AND/OR A WASHINGTON WORKSHOP. THE FIRST INFORMATION PACKET HAS JUST BEEN SENT TO WID OFFICERS.

11. AT AID/W A HALF-DAY WORKSHOP WILL BE HELD FOR SENIOR STAFF TO IDENTIFY GENDER-RELEVANT FINDINGS IN SUCCESSFUL PROJECTS AND PROGRAMS AND TO FURTHER REFINE THE DRAFT BUREAU WID STRATEGY. THE BUREAU ALSO ANTICIPATES BEING ABLE TO PRESENT SOME BUREAU AND MISSION WID SUCCESSSES BY THE TIME OF THE MISSION DIRECTORS' CONFERENCE NEXT SPRING.

12. WE LOOK FORWARD TO WORKING WITH YOU AS YOU ENHANCE YOUR MISSION'S ABILITY TO CONSIDER GENDER ISSUES EFFECTIVELY. PLEASE FORWARD ANY ADDITIONAL REQUESTS FOR TA AND OTHER RESOURCES TO GRETCHEN BLOOM, ASIA BUREAU GENDER WID ADVISOR, ASIA/DR/TR/DAPVC, ROOM 3214 NS, TEL. 202-647-3625, FAX 202-647-1885. HANTER

REACTIONS TO AND COMMENTS ON THE BLOOM REPORT  
USAID/MANILA

The trip report entitled "Gender and Women in Development: Relevant in the Philippines?" is generally accurate; however, there are instances where the author's perceptions of Mission positions need to be clarified.

For instance, the author states that WID/gender is a controversial topic within the Mission. This is something of an overstatement as WID/Gender is neither controversial nor a topic of debate in the Mission. Some Mission personnel, admittedly, react negatively to the added documentation burden that WID/gender matters require, but they react the same way to other documentation requirements they feel distract them from an already heavy workload. We believe that the Mission recognizes the role women can, and do, play in development. The task at hand is to include rational, workable approaches to ensure that we are fully exploiting this potential in all of our interventions.

The author observes that, "the prevailing notion amongst USAID development practitioners in the Philippines (is) that women do not need special attention, " and then she asks, "What should USAID's stance be in the Philippines? Should it be to ignore the Congressional mandate? Should it entrust its activities only to gender analysis and gender-based planning and assume that WID will be taken care of? Or is even that a waste of scarce resources?"

We believe this observation arises from a misinterpretation of the results of the WID Advisor's interviews. It is one thing to claim that some USAID development professionals conclude that in the Philippines today women are better off than their counterparts in other developing countries and perhaps in some developed countries. It is another thing to say, therefore, that "the prevailing notion amongst USAID development practitioners in the Philippines is that women do not need special attention." (Emphasis added)

In addition, succeeding rhetorical questions (see page 3 of Part II) are unnecessary as they deflect from the subject of how best to deal with WID/gender issues in the Philippine context.

To set the record straight, most USAID development professionals believe in the WID issues identified. That not all of them are familiar with the WID/gender design and implementation language and approaches should not be seen as diminishing their support in addressing these issues.

In another instance, the author states that her task during the TDY was "to discern whether or not the Philippines still deserves gender interventions or whether as a country, it can be considered as having 'graduated' if viewed through gender lenses. This objective incorrectly implies that the Mission believes that WID interventions are no longer needed in the Philippines.

In the Mission's cable (92 Manila 023270) welcoming the WID Advisory's TDY to Manila, it was clear that the Mission's expectations of what could be accomplished in a short trip were understandably limited. First, we wanted the author to spend time with the design office and other technical offices in order to improve the design process and project officers' familiarity with gender sensitivity issues and concerns, hoping that this exposure would enhance gender responsiveness for planned and ongoing activities.

Second, the Mission wanted the Asia Bureau's WID Advisor to have greater exposure to accomplishments and the experiences of WID practitioners in the NGO or PVO sector in the Philippines, in order for her to have a better grasp and understanding of how far the WID movement has come in the context of the Philippine culture.

Unfortunately, in the end, the Mission's and the author's objectives may have been different, with each having contrasting assumptions. The Mission believes it recognizes its limitations and therefore we invited the Bureau's WID Advisor to help us better understand gender-related issues. The author, on the other hand, seems to have a different interpretation of the Mission's position vis-a-vis gender and WID issues. We're not certain what to make of that interpretation.

This issues from our perspective are not whether gender concerns should or not be addressed. The Mission certainly recognizes the need to address gender concerns and the important catalytic role that USAID can play in women's empowerment, e.g., advocacy for women's legal rights. The real issue for us is how to do it. We remain concerned about how much effort one can devote to WID vis-a-vis other development priorities given limitations in time, manpower and other resources and the Mission's workload. We will, however, continue to explore the extent to which the recommendations in the trip report can be addressed under our current activities. We will also continue to keep the Bureau posted on developments arising from the WID Advisor's report and the Mission's WID Action Plan.

**MISSION STRATEGY MATRIX**

**G O A L**

To promote broad-based, sustainable economic growth through the active partnership of the public and private sectors in fostering open and efficient markets and an open society

THEMES

Policy Reform	Private Sector	Democratic Participation
---------------	----------------	--------------------------

- OBJECTIVES
- ◆ Open and Competitive Markets (including Infrastructure Support)
  - ◆ Efficient Provision of Essential Services
  - ◆ Sustainable Management of Natural Resources


**BROAD-BASED SUSTAINABLE  
ECONOMIC GROWTH**  
THROUGH OPEN MARKETS AND AN OPEN SOCIETY

**GOAL :**

**LINKAGES:**

**PROGRAM OBJECTIVES:**

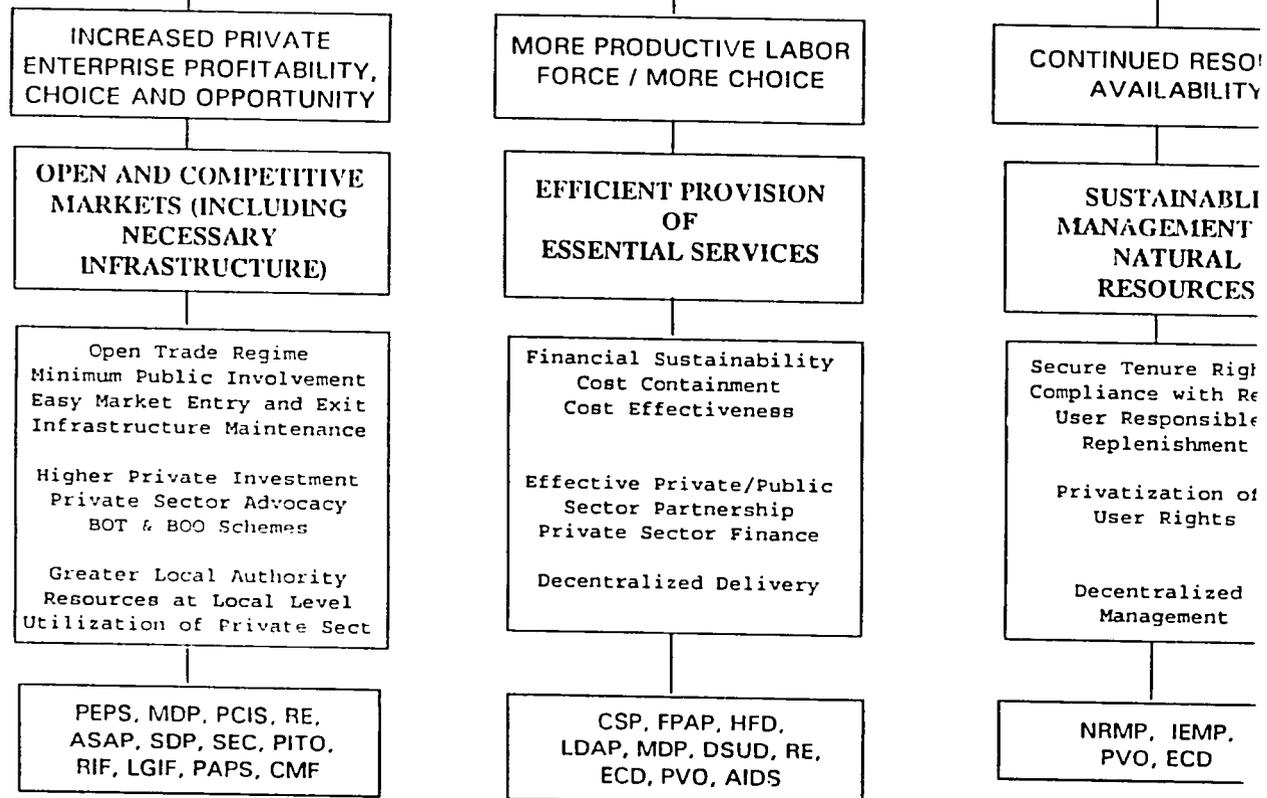
**THEMES**

**-POLICY REFORM**

**-PRIVATE SECTOR**

**-DEMOCRATIC PARTICIPATION**

**ACTIVITIES IMPACTING:**



**SUSTAINABLE, LONG-TERM  
ECONOMIC GROWTH  
OPEN MARKETS & OPEN SOCIETIES**

**OPEN AND  
COMPETITIVE MARKETS**

- Elimination of Economic Policy Constraints
- Infrastructure Necessary to Private Sector Growth
- Rapid Growth of Outward Looking Private Exports
- Improved Efficiency of Inward Looking Producers
- Improved Productivity of and Market Entry for Informal Enterprises

**EFFICIENT PROVISION OF  
ESSENTIAL SERVICES**

- Better Functioning Private Sector Based Health Care System
- Increased Population Program Coverage Both Public & Private
- Strengthened Competence of Local Government and PVO/NGOs to Deliver Essential Services
- Strengthened Disaster Preparation & Relief Efforts

**SUSTAINABLE NATURAL  
RESOURCE MANAGEMENT**

- Economic/Ecological Management of Tropical Forests
- Preservation of Biological Diversity
- Industrial Pollution Abatement

November 10, 1992

## MEMORANDUM

To: Barry Primm, ONRAD, USAID/Manila

From: Gretchen Bloom, Gender/WID Advisor, Asia Bureau

Subject: Gender/WID Integration into ASAP (Agricultural Sector Assistance Project)

Following my recent TDY with USAID/Manila, during which I was able to meet with both ASAP contract staff and with Mission project officers, I would like to share my reflections and recommendations.

ASAP was selected by the Philippines Mission in 1990 to be a showcase project and a testing ground for USAID/Manila on the integration of gender considerations into the design, implementation, monitoring and evaluation stages of the project.

This selection was made because the Mission perceived that it would be relatively easy to integrate a proactive stance toward the inclusion of women in a project which was anticipated to include a large number of female beneficiaries.

To comply with its mandate, as the showcase project, the Mission co-funded design interventions with the WID Office on two occasions. In addition, a serious social soundness analysis was conducted through a local IQC which integrated gender considerations throughout. Furthermore, a very thorough additional gender analysis was also conducted through a local IQC. These are far more thorough than what is usually prepared for USAID projects and can serve as outstanding examples of what can be done. As both were performed at local cost rates, through local firms, the costs were not high.

It was also a happy coincidence, and a reflection of reality, that a Filipina was selected to be Chief of Party due to her superior qualifications.

The project is now at the implementation stage. Training scholarships have been offered to a total of 32 business leaders in small to medium-sized firms. Of the 32, 27 of them have been women with no concerted effort being made by ASAP staff to encourage participation by women.

ASAP has taken a uniquely forthcoming approach to gender issues in an environment particularly conducive to the participation of women. It will be helpful for ASAP to share its achievements.

Recommendations:

1. Now that the ASAP project is in the implementation stage, it will be important to review the constraints and opportunities identified in the Gender Analysis of the Agribusiness Sector conducted prior to the inception of the project.
2. With an M&E specialist hired full-time to collect data on the project, the project will readily be able to gather information responsive to measuring the project's impact. Following up on the commitment of the project to highlight gender concerns, this data can easily be disaggregated by gender, whenever it is relevant and possible to collect information at the people level. Locally available experts in gender monitoring and evaluation can be hired to assist the M&E specialist with this process. (A checklist of items relevant to the status of women has already been prepared.)
3. The project needs to be cautious about the use of national level data when attempting to attribute changes to USAID's project. A different form of documentation, using case studies of specific project beneficiaries, will help ASAP project staff and designers/implementors of other agribusiness projects refine their interventions on a gender-sensitive basis. These case studies could include profiles of the beneficiaries, a discussion of the perceived benefits derived from involvement with ASAP, and a future follow-on study of the actual long-term impact of the project on these beneficiaries.
4. The National Commission on the Role of Filipino Women (NCRFW) has been working closely with line agencies throughout the GOP. In each agency a focal point for gender issues has been identified. It is proposed that an ASAP staff member contact, first, the NCRFW and, secondarily, the focal points in appropriate ministries to discuss gender issues and for prospective collaboration. One proposed collaborative policy-level intervention might be, for example, co-sponsoring a workshop through the DAR (Department of Agricultural Reform) on land titling issues where women tend to be disadvantaged. Another is with the Agricultural Statistics Department in the Department of Agriculture.

cc: ✓ Guia Minguez, COP, ASAP  
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A Gender Analysis of the  
Agribusiness Sector

Irma C. Coronel

Social Development Research Center  
De La Salle University  
November 1990

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## ABSTRACT

This study aims to conduct a gender analysis of the agribusiness sector. Specifically, the study seeks to

1. provide a quantitative sex-disaggregated description of the workforce, ownership and management characteristics of the agribusiness sector;
2. provide a qualitative assessment of policies, laws, regulations, as well as relevant socio-cultural conditions that promote/constrain female participation in agribusiness activities;
3. identify measures that may be undertaken to effectively address the constraints faced by women involved in agribusiness.

The study focused its inquiry on the participation of men and women in two agribusiness sectors—agriculture and agroindustries. For agriculture, the investigation centered on crops, livestock and poultry. Fishery and forestry were covered but on a limited basis. For agroindustries, the areas are contract farming and the processing of farm produce.

Data were obtained from primary as well as secondary sources. Interviews were conducted and survey forms were fielded. Respondents included officers of private firms and representatives of government and non-government institutions. Secondary data were obtained from published and unpublished research reports, census results and government documents.

The salient findings of the study are as follows:

### Workforce

1. The agribusiness sector is heavily dominated by men. In both agriculture and agroindustries, women comprise a small percentage of the workforce.
2. The highest concentration of men employed in agriculture are found in Eastern Visayas, Northern and Central Mindanao. The highest percentage of women in this sector are in the Cagayan Valley, Western, Central and Southern Mindanao regions.

3. Most of the men and women employed in agriculture have not gone very far up the occupational ladder. The majority have six years and less of formal schooling.
4. Men dominate the minor occupations in agriculture. There are more male farmers, farm managers, forestry and fishery workers than women. Women's presence is felt only in the lowest rung of the occupational ladder associated with the sector. Seventy-five percent of agricultural workers are women.
5. Men have the upperhand in the minor industries in agriculture. Crop production, agricultural services, forestry and fishery are turfs of men. Women are dominant in the production of livestock/poultry and the propagation of game animal.
6. While most of the men in agriculture are self-employed, the women are classified as unpaid family workers.
7. The nature of the job of most men and women in agriculture falls either in the category of short term or seasonal work.
8. There is a great disparity between the earnings of males and females in agriculture.
9. Contract growers are mostly found in the Luzon area-Bulacan, Batangas, Cavite, Laguna, Pampanga, Nueva Ecija and Rizal.
10. Contract growers hardly represent one percent of the farmers in the country.
11. Contract growing is heavily dominated by men. Women account for about a quarter and less of the contract growers in an agribusiness corporation.
12. Most women contract growers are married and middle aged.
13. The men and women engaged in contract growing are rungs higher in educational attainment and even in socio-economic status in comparison to the typical farmer.

14. Contract growing is not a full-time occupation. Those involved in this venture have other means of livelihood.

#### Ownership of Farms/Business

1. There are no available sex-disaggregated data on the ownership of farms in the country. Latest census data indicate that most farms are owned by private individuals. The trend is likewise true for farms engaged in contract growing especially poultry and livestock.
2. Farms involved in contract growing are owned by a single individual.

#### Involvement in Management

1. In crop production, men and women have distinct roles in pre and post harvest activities. Men are usually involved in production while women in marketing. Men are responsible for seedbed/land preparation, broadcasting, fertilization, spraying, harvesting, threshing and hauling. Women assist in some production activities like pulling seedlings, transplanting, and weeding. They participate heavily in the selling of farm products and by-products.
2. Cattle and carabao production are largely men's territory. Men are responsible for putting up shelter, preparing feeds, feeding, watering, cleaning the animal, disposing waste, gathering forage, buying animal feeds and taking the animal to market. Women and children assist the men in these tasks except in the buying of feeds.
3. Small scale poultry production is more the women's concern than the men's. Women and children take care of the preparation of the feeds, feeding, watering, waste disposal, purchase of feeds and selling the chicken.
4. In small scale swine production, tasks-differentiation between men and women is less distinct. They assist each other in all tasks involved in the caring of the animal, from constructing the shelter to selling at the market.

5. Men and women are both involved in decision making related to farm operations. Women's concerns basically center on the farm's finances.
6. The day to day operation of a contract grower's farm is usually left to a male caretaker. This is especially true for poultry and hog farms. Farm hands are usually males. They take care of feeding, providing water, cleaning the house and equipment and record keeping. In hybrid corn production, farm hands are composed of males and females. Men are responsible for furrowing, whirl application, sidedressing, hilling-up and hauling. Women assist in planting, fertilizing, weeding, detaselling and harvesting.
7. In agribusiness corporations, women compose less than twenty percent of the workforce. They are hired to perform clerical tasks as well as to assist in the production/processing of farm produce.

#### Constraints

1. There is adequate provision for the protection of women as far as Phil. legislature is concerned. The major constraint faced by women is the gap between the law and its implementation.
2. Women's participation in agribusiness is constrained by a number of factors. These are traditional sex-roles assigned to women, lack of training opportunities, lack of integration of women's concerns in designing, transferring of agriculture-related technology, lack of access to credit, lack of organization and lack of managerial capability. There are also certain government policies which affect the involvement of men and women in this sector.

#### Recommendations

1. To facilitate women's integration, the following areas should be looked into: sensitization/consciousness raising of role of women in agricultural productivity, development of training programs for women, extension of credit facilities, extension of assistance in development and management of cooperatives and conducting of research on women's concerns in the sector.

has since risen to 20 percent in 1988 and may be further increased to 30 percent under Executive Order 413.

The high tariff is similarly a complaint of other types of growers. High tariffs on chemical products such as pesticides and fertilizers as well as imported seedlings contribute to the high cost of production (Bustos, Magnaye and Rubio 1990).

## RECOMMENDATIONS

In order to assist women overcome the difficulties they face in the area of agribusiness, a number of recommendations are hereby given. It is hoped that these recommendations would be considered by government and non-government agencies in their attempt to integrate women in agricultural productivity. The Philippine Development Plan for Women for 1987 to 1992 served as a useful source in the formulation of these recommendations.

1. Sensitization /Consciousness Raising and Advocacy
  - 1.1 Orient planners and implementors on gender issues and problems related to agribusiness with the end in view of integrating women's concerns in programs/projects in this sector
  - 1.2 Launch information campaign among men and women on the
    - 1.2.1 situation of women in the agribusiness sector
    - 1.2.2 role and contribution of women in agro-based development projects
    - 1.2.3 rights of women as well as the protective features of the law particularly on Agrarian Reform
2. Training/Extension/Technology Transfer
  - 2.1 Develop and conduct training programs for women on
    - 2.1.1 agrobased income generating projects such as poultry and livestock raising
    - 2.1.2 pre and post harvest technology
    - 2.1.3 processing and marketing farm produce
    - 2.1.4 farm and resource management
    - 2.1.5 basic functional skills related to management e.g. bookkeeping, accounting.

- 2.1.6 values clarification and development of leadership qualities
- 2.2 Develop training programs for government and non-government personnel who will handle training programs for women. Specific training areas are
  - 2.2.1 agricultural technology
  - 2.2.2 management
  - 2.2.3 values clarification and leadership development
- 3. Credit Facility
  - 3.1 Study the feasibility of providing cheap source of credit for small individual farmers or organized groups
  - 3.2 Support initiatives of farmers' organizations to set up their own credit system by providing seed capital and technical expertise
- 4. Cooperative Development and Management
  - 4.1 provide women the knowledge and skills on the organization, development and management of cooperatives
  - 4.2 organize pilot cooperatives for women which can serve as models for women in different parts of the country
- 5. Research
  - 5.1 Conduct in-depth study on the
    - 5.1.1 role and status of women in agribusiness
    - 5.1.2 extent of women's participation in agricultural/productive activities
    - 5.1.3 employment outlook for women in agribusiness
    - 5.1.4 constraints faced by women in different subsectors of agribusiness
    - 5.1.5 working conditions and occupational health and safety of women employed in the sector
    - 5.1.6 indicators of effective participation of women in the sector and their corresponding measures
    - 5.1.7 impact of development programs/projects as well as national policies on agribusiness on women
  - 5.2 create sex-disaggregated data base in agribusiness which can be used for monitoring, evaluation and trend studies

**A Social Soundness Analysis  
of the  
Agribusiness System Assistance Program**

**Submitted to:**

***USAID Manila, Philippines***

**Prepared by:**

***Sylvia H. Guerrero  
and  
Jose L. Guerrero***

**May 30, 1991**

A SOCIAL SOUNDNESS ANALYSIS (SSA)  
OF THE  
AGRIBUSINESS SYSTEM ASSISTANCE PROGRAM (ASAP)

Executive Summary

The Philippine agribusiness environment has been shaped by six major agriculture-based economic groups, each of which can fit into any of three categories: commercial/corporate agribusiness, entrepreneurial agribusiness, and cooperative agribusiness.

The first category includes transnational corporations, large local agribusiness processors and integrators, and the hacenderos who own large agricultural estates. Entrepreneurial agribusiness refers to small and medium-sized agribusiness entrepreneurs. Cooperative agribusiness includes small farm workers or producers who work formally or informally as a group according to cooperative principles.

The presence and collective activities of these groups have made agribusiness not only viable and profitable, but also a vital component of the country's economy and cultural life. Agribusiness plays an important role in the country's proximate and medium-term economic outlook, despite past government policy which can be characterized as biased in favor of industry.

Current conditions, however, and on-going trends as reflected in the incumbent administration's policy tend to firmly support this report's conclusion that the over-all outlook for agribusiness in general, and ASAP in particular, is not only favorable, but very promising under certain conditions.

The government's (GOP) major concerns for livelihood generation, poverty alleviation, and countryside development make proposed ASAP interventions highly feasible, as well as timely and desirable.

Among the major factors particularly conducive to ASAP are the proven resiliency of small and medium-scale entrepreneurs and the optimistic stance of big business, despite a recent series of natural and man-made disasters; the restoration and strengthening of democratic institutions as evidenced by the rapid growth and vitality of development-oriented NGOs and people's organizations; GOP's thrust towards decentralization and privatization; increased technical and credit support to farmers' groups, rural cooperatives, and consumers; a broad multi-sectoral sensitivity towards gender-related issues; and lastly, but not the least, government's willingness and ability to listen and to respond in due time.

Factors which might delay, but not impede ASAP implementation, are the slow and inefficient bureaucracy; overlapping functions of GOP agencies involved in ASAP implementation and the inherent difficulties of coordination; the stereotype of agribusiness as being "big business" whose interests are uncongenial to small and medium-sized entrepreneurs; the vestiges of past government policy which is biased in favor of industry; and undue governmental intervention in rice, corn, feeds and livestock industries.

On the whole, the analysis shows that factors favoring ASAP implementation outweigh the negative factors, thus, making specific interventions feasible.

In particular, the following assertions can be made with some degree of confidence:

- \* ASAP proposal to gradually shift corn trading into a largely private undertaking will meet with minimal resistance, considering not only the limited capability of National Food Authority (NFA), but also GOP's privatization policy which encompasses government assets as well as functions. If the first two years' phased privatization of corn trading meets with moderate success, then the eventual expansion of private sector participation in corn trading can be realized within the ASAP's program life period.
- \* Improving the access of the feed-livestock industry to key inputs not adequately available locally by modifying the tariff schedule will be most feasible, due to current multisectoral clamor to reduce or remove the 9% import levy and due to the serious plight of the cattle industry which is experiencing an acute shortage of breeder stock.
- \* In line with the over-all effort to upgrade the feed-livestock industry, two interrelated ASAP objectives are deemed feasible, viz. to study ways of linking sector prices to world market and to enhance access of the private sector to interisland shipping for the movement of farm products.
- \* Because of their potential impact on other sectors, two areas are being proposed for study by ASAP; namely: the barriers to entry/exit in selected agribusiness subsectors by the private sector, and how to remove the tax bias against agribusiness. These proposed studies to improve the investment climate of agribusiness will have a high degree of feasibility and acceptability because both GOP and the private sector recognize the existence of these problems.

- \* A current concern with proximate consequences on private sector investment in agribusiness is the issuance of clear guidelines and procedures for land conversion or transfer under the GOP's agrarian reform program. As this issue is a priority concern of the Department of Agrarian Reform (DAR), the ASAP objective for the early issuance of a clear formula for land conversion or acquisition for agribusiness purposes particularly in the processing subsector, is highly feasible. A related issue that may require further study, however, is for the GOP to identify options on the restoration of the collateral value of agricultural lands under Comprehensive Agrarian Reform Law (CARL).
- \* The Department of Agriculture (DA) has repeatedly expressed the importance of improving its capability in data collection, policy analysis and advocacy, technological development and extension, and market development. Thus, the ASAP objective to appreciably increase budgetary outlay for these functions over ASAP's three-year program life, will generally find strong support.

No major difficulty or obstacle is foreseen in the implementation of ASAP strategy and objectives. The two main GOP agencies DA and Department of Trade and Industry (DTI) involved in ASAP implementation have both the mandate and organizational capability, especially regional mechanisms, to push ASAP objectives. Moreover, the top management (i.e. Secretary and Undersecretary levels) of both agencies have people who share similar educational and occupational backgrounds (in private sector).

The private sector (especially the Philippine Chamber of Commerce and Industry and Management Association of the Philippines) and non-government organizations (NGOs) also have the organizational capability and networks in almost all regions of the country to significantly assist GOP in pursuing ASAP goals.

With the formulation in 1989 of a parallel Philippine Development Plan for Women (PDPW), public awareness of gender issues and concerns has been raised. Thus, the traditional male bias of agriculture and agribusiness has been identified and analyzed. Women's concerns are gradually being integrated into the development process. Women's participation in planning and implementation of programs is being enhanced. For ASAP to contribute to gender equality, the design must include women's participation in the different phases of the program as planners, implementors and beneficiaries.

The outcomes of other events now unfolding which may affect ASAP implementation include: the RP-US treaty agreement beyond

1991, the 1992 presidential elections, and the country's political stability, actual and perceived. The outcomes of these three events will greatly determine the investment climate for agribusiness, as well as other sectors of the economy. Very recent developments in these areas tend to indicate that current and foreseeable conditions for ASAP implementation are quite auspicious.

Finally, the study has identified both quantitative and qualitative measures to monitor progress (short-term) and impacts (long-term) of ASAP. These include indicators of private sector response to ASAP, socioeconomic changes and impacts on family life roles and perceptions of life status and changes, material improvements at family and community levels and organizational and women's participation in agribusiness. The suggestion is made to adopt a participatory and people-oriented framework to guide the choice of indicators for a proposed monitoring and evaluation scheme.

October 21, 1992

MEMORANDUM

To: Brad Wallach, PSO, USAID/Manila  
From: Gretchen Bloom, Gender/WID Advisor, Asia/PRE Bureaus  
Subject: Gender Concerns in the Private Sector

During my recent TDY to USAID/Manila to discuss gender concerns, you took the initiative to call to my attention the language you have included in your recently approved Capital Markets Project Paper, requiring a gender-sensitive evaluation. You further indicated that the PP reflects this concern throughout the document. I was indeed pleased to see this serious attention to gender in an environment in which both men and women are increasingly able to interact meaningfully.

When we discussed the RFP which will ensue from the PP, several months from now, you agreed that it would be important to indicate at that time to prospective contractors their need to be responsive to gender-based constraints and opportunities. I look forward to seeing that RFP when it is written, as a model, for too few RFPs reflect a gender-sensitive design process.

Finally, with regard to your ongoing private sector training, you have indicated that your project has thoroughly documented the gender of training participants. It will be interesting to receive a copy of that profile when your staff has the opportunity to send it. I neglected to ask during our brief conversation what opportunities you have had to evaluate the impact of your training on the participants. Will that be part of the final phase of the project?

As the RFP is in draft for this final phase, we discussed revising it to render it more gender sensitive. However, given the history of the project and the fact that you are seeking a replacement contract, we decided together that it would not be appropriate to make changes at this point. It will be important, however, during the Team Planning Meeting or other orientation for the new contract team to share with them the results of earlier training on a gender-disaggregated basis and to impress upon them the importance of monitoring their project for its specific impact on both women and men.

Thank you for sharing part of your morning with me. You are indeed fortunate to be working in an environment where gender-based constraints are not a major obstacle to the achievement of project objectives. It will be interesting to watch the evolution of the Capital Markets Project for gender lessons which can be shared throughout Asia.

cc: Cho Roco, WID Officer, USAID/Manila  
Bill Reynolds, Contracts Officer, USAID/Manila  
Tulin Pulley, PRE/Asia Liaison, R&D/WID  
Jon Lundborg, Capital Markets, USAID/Jakarta

(With attachment)

# CAPITAL MARKETS DEVELOPMENT PROJECT

(492-0447)

## PROJECT PAPER

USAID/PHILIPPINES  
September 1992

The Final Evaluation, to be undertaken approximately two months before the PACD will examine the extent to which the project has achieved its purpose. The evaluation team will collect and examine data which allows for measurement of the project purpose indicators (see Section V.A). and determine the financial viability and general sustainability of the securities market operation system, the market information services, policy reform, and the training and research courses implemented through FINEX.

Women In Development



The project evaluations will explicitly review the relative impact of each component and sub-component activity on the role of women in the economic development of the Philippines. Issues to be included in both the mid-term and final evaluations' scopes of work are as follows:

1. How were the interests and role of women (compared to men) taken into account in each of the design, appraisal and implementation

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stages of the project evaluated?

2. In what ways did women (compared to men) participate in these processes?
3. What were the effects, positive or negative of the project concerning women's (compared to men) access to income, education and training, and with respect to workloads, role in household and community, and health conditions?
4. How were the interests and roles of women (compared to men) taken into account in the evaluation stage?
5. How did women's integration in AID activities affect the sustainability of project outcomes and were outcomes more (or less) sustained when women were taken into account in AID activities?
6. Are the results achieved by the project equally sustainable between men and women beneficiaries?

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UNITED STATES GOVERNMENT

# Memorandum

NOV 04 1992

TO : Gretchen Bloom, Gender/WID Advisor  
Asia Bureau

FROM : Alex Sundermann, Project Officer  
Office of Capital Projects, USAID/Manila

SUBJECT : Energy Training - Gender Concerns

As discussed during your recent visit, I checked on the number of Philippines men and women who are receiving training under the AID/W Energy Training Project (ETP) and our Rural Electrification Project No. 492-0492.

1. AID/W Energy Training Program - The evaluation report of the ETP in the Philippines shows that only 16% of the participants have been women. This percentage is low, in my view, because most of the courses are in technical fields in which the larger proportion of employees in those fields are men. (You can obtain a copy of the report from Carol Pierstorff, R&D/ET, tel. (703) 235-4960.)

It should be noted, however, that women are well represented in certain areas, like management and planning. In the Energy Planning and Policy Course, 46% of the participants have been women (11 of 24).

2. Rural Electrification Project - We had not been tracking numbers of men and women being trained under our Rural Electrification Project, but I am pleased to find out that the percentage is quite good as shown below.

<u>Year</u>	<u>Type of Courses</u>	<u>Total No. of Participants</u>	<u>Percentage of Women Participants</u>
1990	Management/Financial	400	80%
1990	Engineering (Distribution System, Maintenance, Lineman Courses)	1000	20
1991	Management/Financial	500	60
1991	Engineering	300	20

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1992	Management/Financial/ Computer	1200	60
1992	Engineering	<u>1000</u>	<u>20</u>
	Total	4,400	<u>Avg. 40%</u>

You will note that women have a high percentage in management/finance training. These are the professions where women outnumber men on Rural Cooperative staff and at the National Electrification Administration.

3. Gender of Energy Counterparts - Approximately 60% of persons that we deal with on Rural Electrification Project management at the National Electrification Administration are women.

Based on the above, it seems we have good men/women representation in training, although we really should and will be more aware and sensitive to such. I've talked to Ima Verzosa and Cho Roco about this.

Thanks!

cc: Cho Roco  
Ima Verzosa  
Tulin Pulley, R&D/WID, AID/W

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October 26, 1992

MEMORANDUM

To: Alex Sundermann, Capital Markets, USAID/Manila  
From: Gretchen Bloom, Gender/WID Advisor, Asia Bureau  
Subject: Gender Concerns in the Rural Electrification Training Project

During my recent TDY with USAID/Manila, to review the Mission's approach to WID and gender issues, I had the opportunity to speak with you regarding your training project for rural electrification.

As you may recall, we agreed that it would be interesting to tabulate the number of women and men who have been trained through the project and also to note the gender of your counterparts in GOP ministries. I look forward to receiving this breakout.

With regard to the RFP, which is currently out for bid, it would be inappropriate to amend it to render it more sensitive to gender issues without documentation that such a change is required. However, based on the outcome of your tabulations, your new contract team should be sensitized to gender concerns. Both Cho Roco and Ima Verzosa in the Mission can help you with this process.

I appreciated the opportunity to discuss your project in such an open manner.

cc: Cho Roco, WID Officer, USAID/Manila  
Ima Verzosa, Asst. WID Officer, USAID/Manila  
Bill Reynolds, Contracts Officer, USAID/Manila  
Tulin Pulley, Asia/PRE Liaison, R&D/WID, USAID/Washington

October 26, 1992

MEMORANDUM

To: Tulin Pulley, Asia Liaison, R&D/WID  
Richard Whitaker, Asia/DR/TR/DAPVC

From: Gretchen Bloom, Gender/WID Advisor, Asia Bureau

Subject: Proposal for an Asia-wide Workshop on Gender-based  
Techniques and Strategies

During my recent TDY in the Philippines, I had the occasion to meet with both NGO and GO women leaders. In the course of our conversations, it became very clear that the Philippines has developed a variety of gender-based planning techniques and gender-sensitive tools for development. In particular, the National Commission for the Role of Filipino Women has taken a lead in developing innovative techniques.

The National Commission has already shared some of these techniques and strategies with a group of 18 Indonesian women. These women were so impressed that they have become known as the "Manila mafia."

The NCRFW has already received requests, based on this success, from women from Cambodia, Mongolia and Thailand for a similar workshop. Because it is difficult for them to include outsiders in their internal workshops, largely for language reasons, the Commission has approached USAID for funding for an Asia-wide conference to share these tools and strategies.

I would thus like to propose that the WID Office, in conjunction with the Asia Bureau, fund such an event in the Philippines. GENESYS staff could participate as both facilitator and observers.

cc: Phyllis Forbes, Asia/DR, USAID/Washington  
Ed Comstock, GENESYS Project  
Cho Roco, WID Officer, USAID/Manila  
Remy Rekin, NCRFW, Manila  
Tulin Pulley, R&D/WID, USAID/Washington  
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GOP

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Remy Rikken - NCRFW  
Gertie Tirona - Women GO-NGO Network

OTHER

Domini Torrevillas - Star columnist

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October 1992  
Prepared for:  
Office of Women in Development  
Bureau of Research and Development  
Agency for International Development  
Contract No. PDC-0100-Z-00-9044-00

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**VOLUME II**

By:  
Greichen Bloom  
Gender/WID Advisor  
Asia Bureau

**GENDER AND WOMEN IN  
DEVELOPMENT:  
Relevant in the Philippines?**  
(Volumes I & II)

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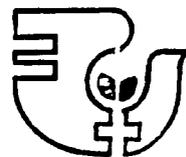
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National Commission on the Role of Filipino Women  
1145 J.P. Laurel St., San Miguel  
Metro Manila  
Tel. Nos.. 741-73-14; 741-50-93; 741-72-08



**NATIONAL COMMISSION  
ON THE ROLE  
OF FILIPINO WOMEN**

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## **NATIONAL POLICY**

The State recognizes the role of women in nation-building and shall ensure the fundamental equality before the law of women and men.

## **ORGANIZATIONAL STRUCTURE**

The National Commission on the Role of Filipino Women (NCRFW) is a governmental agency under the Office of the President. The Board of Commissioners sets the policies of the Commission, while the Executive Director administers the day-to-day operations. She is assisted by the Division Chief of each of the three functional units: Program Development Division, Research and Studies Division, and Administrative Division. It has a Women's Information Center, attached to the Research and Studies Division.

## **FUNCTIONS**

1. Advising the President and the Cabinet in formulating policies and implementing programs for the full integration and mobilization of women in national development.
2. Undertaking a regular review and evaluation of the extent to which women are integrated in all sectors of social, economic, political and cultural life at all levels on a basis of equality with men.
3. Taking measures to obtaining the enjoyment by women and men alike of full equality before the law in all fields where they do not exist.

More specifically, the NCRFW will:

- a. Coordinate the preparation of the Philippine Development Plan for Women as a companion Plan to the National Development Plan as well as its monitoring, assessment and updating in cooperation with the national planning body.

- b. Monitor compliance with and implementation of provisions of laws granting equal treatment and giving protection to women;
- c. Act as a clearinghouse and data base for information relating to women;
- d. Conduct gender-consciousness raising program;
- e. Implement pilot projects for the delivery of services for women as basis for policy formulation and program recommendations; and
- f. Act as a major link between government and non-government organizations.

## MAJOR PROGRAMS

- **Establishment of Institutional Mechanism for WID Concerns**  
Executive Order 348 approving and adopting the Philippine Development Plan on Women (PDPW) on February 17, 1989 also mandated the NCRFW to establish appropriate institutional mechanism in government agencies to ensure the implementation, monitoring and updating of the Plan. This mechanism which is called Women In Development (WID) Focal Point will be provided by NCRFW with technical assistance, training and implementing guidelines.
- **Training in Gender and Development**  
This program aims to enhance the capabilities of government to respond to gender issues in its policies, programs and projects. It involves the conduct of seminars for gender-consciousness raising and for technical training on gender responsive development planning and programming. It targets key persons in government, namely: WID Focal Points, policy-makers, planners and trainers.
- **Research and Policy Studies**  
This program is geared towards the conduct of research and policy studies on women's special concerns such as

violence against women, migration, prostitution, family, peace, media, arts and culture.

- **Development of Philippine Data Base on Women**

This involves the development of gender-based indicator-system, assessment of gender-disaggregated statistics, generation of gender-based data, computerization of data system, and formulation of data improvement plan in coordination with National Statistics Office, National Statistical Coordination Board and major data producers.

It is envisioned to institutionalize and/or improve the generation and processing of gender-based data in concerned agencies.

## BACKGROUND

The National Commission on the Role of Filipino Women (NCRFW) is the national machinery on women created by Presidential Decree 633 dated January 6, 1975.

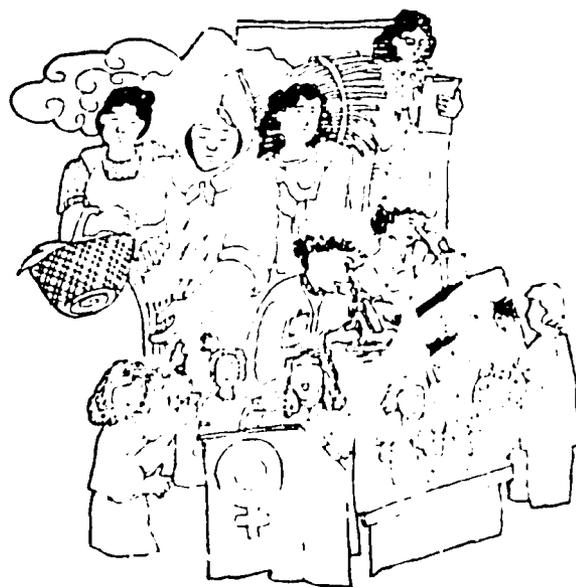
In the first decade of its operations, the NCRFW concerned itself with the following major programs/activities:

- Organizing women into a nationwide movement called *Balikatan sa Kaunlaran* (shoulder-to-shoulder in development). This organization is now registered as an independent women's organization;
- Conducting policy studies and lobbying for the issuance of executive and legislative measures concerning women;
- Establishing a clearinghouse and information center on women;
- Working for the signing and ratification of the UN Convention on the Elimination of all Forms of Discrimination Against Women.

With the change of government in 1986, the new NCRFW officials reviewed its mandate and decided to focus agency activities on mainstreaming women's concerns in policy-making, planning and programming of all government agencies.

# The Philippine Development Plan for Women

*An Introduction*



## WHY THE NEED FOR A PHILIPPINE DEVELOPMENT PLAN FOR WOMEN?

1. To address major concerns of women, some of which are:
  - a. *In employment*
    - lower average pay for women relative to men;
    - discrimination against women in hiring, promotion and termination;
    - lower participation of women in decision-making positions;
    - exposure of migrant women workers to sexual and physical abuse; and
    - displacement of women agricultural workers in mechanization and limited access to appropriate skills training.
  - b. *In education*
    - traditional career patterns among women limit their opportunities to engage in more financially and professionally-rewarding jobs; and
    - traditional sex-role stereotyping in textbooks.
  - c. *In marriage and family*
    - women's roles generally confined to home and family;
    - double work burden suffered by women;
    - women hold purse strings but are burdened with making both ends meet; and
    - double standard of morality.
  - d. *In other areas*
    - prostitution and sexual exploitation;
    - violence against women; and
    - pervasive media portrayal of women as sex objects.
2. In effect, the PDPW will:
  - a. Institutionalize the integration of women's concerns in the development planning process:

- b. Operationalize the Constitutional provision on women: "The State recognizes the role of women in nation-building, and shall ensure the fundamental equality before the law of women and men" (Art. II, Sec. 14);
- c. Substantiate in more concrete terms the macro statement in the Medium-Term Philippine Development Plan (MTPDP) which flows from the gender equality provision of the Constitution: "Women, who constitute half of the nation's population, shall be effectively mobilized;" and
- d. Comply with international conventions and agreements such as the UN Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) and the Forward Looking Strategies for the Advancement of Women (FLS) up to the year 2000 to which the Philippines is a signatory.

## WHAT ARE THE GOALS AND OBJECTIVES OF THE PDPW?

As a major instrument for integrating women in development, the PDPW, which is a companion document to the Medium Term Philippine Development Plan, 1987-1992, serves essentially two purposes:

1. It contributes to the attainment of the MTPDP goals of poverty alleviation, employment generation, equity and social justice promotion, and sustained economic growth.
2. It embodies a comprehensive program of action for the advancement and development of Filipino women in the next four years.

The PDPW's main goal is to translate the MTPDP's objectives into concrete policies, programs and actions that address the poor and the disadvantaged not only on the basis of class, ethnicity or region but in terms of gender as well. Its broad goal is to promote a gender-responsive development.

The PDPW addresses the concerns of women for equality and development across six major spheres: the individual, the family, and the existing socio-cultural, economic, political and legal structures. Specifically, then, the PDPW's objectives are:

1. To alter the traditional concept of a woman's *individual* self-worth as being subordinate to man;
2. To encourage the formation of *families* that are characterized by a sharing of responsibilities, from parenting and home management to bread-winning and public affairs;
3. To bring about significant changes in the *socio-cultural milieu* that perpetuates discrimination against women;
4. To influence and change the *economic system* to ensure equal access of men and women to productive opportunities;
5. To empower women to fully participate in *political structures and processes*; and
6. To incorporate the concerns for women's equality and development into the *legal system*.

## WHAT ARE THE CONTENTS OF THE PDPW?

Basically, the PDPW focuses on parallel sectors as does the MTPDP except that it has "Special Sectoral Concerns" which are very specific to women. Its six major parts are the following:

Part I, "*The Development Framework*," which situates the PDPW in the context of the whole development process, articulates the rationale, goals and objectives of the PDPW; and highlights the Filipino women's situation from the recent past to the future.

Part II, "*The Economic Sectors*," which covers Agriculture, Agrarian Reform, Environment and Natural Resources Management, Industry and Trade, Industrial Relations, and Services.

Part III, "*The Social Sectors*," which consists of Education and Training, Health, Nutrition and

Family Planning, Housing, and Social Welfare and Community Development.

Part IV, "*The Special Concerns Sectors*," which deals with Women and Migration, Prostitution, Violence Against Women, Women and Media, and Women in Arts and Culture.

Part V, "*Infrastructure and Technology Support*," which presents the backbone of the PDPW and includes Infrastructure Development as well as Science and Technology.

Part VI, "*Plan Implementation*," which discusses the operational strategies, policies, and measures that need to be undertaken at the pre-implementation and actual implementation stages.

Each chapter of the PDPW contains an overview of development goals and objectives, policies and strategies, and specific targets. Each also contains a package of major development programs and projects, both ongoing and proposed, and domestically and externally-funded.

## WHO SUPPORTED THE PDPW FORMULATION?

The Cabinet Assistance System (CAS) adopted the formulation of the PDPW as one of its major programs under the CAS Committee on Women.

The NCRFW initiated and coordinated the various consultations between and among government departments, nongovernmental organizations, women experts and consultants. NEDA provided technical support, and the UN, through the United Nations Fund for Women (UNIFEM), and the Economic and Social Commission for Asia and the Pacific (ESCAP) extended financial and technical assistance.

It is envisioned that as soon as the effective methodologies and necessary technical details of the planning for women are worked out, there will no longer be a need for a separate plan for women. Instead, planning for women shall already be integrated into government's periodic planning, programming, budgeting, monitoring and evaluation.

## **WHAT ARE THE KEY POLICIES AND STRATEGIES FOR PDPW IMPLEMENTATION?**

1. Gender awareness-raising and training of policy-makers, planners and implementors on women's concerns.
2. Strengthening of institutional structures and mechanisms to effectively address women's concerns by:
  - Establishing government sectoral policies, strategies and programs to address women's concerns;
  - Refocusing government sectoral policies, strategies and programs to address women's concerns; and
  - Developing and strengthening methodologies for the preparation, implementation, monitoring and evaluation of the PDPW.

## **WHAT IS THE ROLE OF THE NCRFW IN PDPW IMPLEMENTATION?**

The NCRFW and NEDA will monitor the PDPW's implementation and coordinate its periodic evaluation and updating.

The NCRFW will also promote the PDPW's implementation –

1. through advocacy for women's advancement through consciousness raising, related training and networking;
2. by ensuring the availability of statistics and indicators on women (with the support of line departments and other data-generating institutions); and
3. by assisting line departments and NGOs in the sourcing of funds and technical assistance for women's programs.

## **WHERE WOULD RESOURCES FOR PDPW IMPLEMENTATION COME FROM?**

The resources for the implementation of programs and projects identified in the PDPW shall come from government funds and from external sources. These shall be allocated –

1. through departmental budgeting for new women's programs;
2. by expanding and improving existing programs for women; and
3. by mobilizing uncommitted funds for women's programs.

Copies of the PDPW are available at:

The National Commission on the Role of Filipino Women

1145 J.P. Laurel St., San Miguel, Manila

Tel. Nos.: 741-7208; 741-5093; 741-5028

741-7313; 742-2261

## Annex

Philippine Development Plan for Women, 1989-1992Rationale

- \* To institutionalize the integration of women's concerns in the development process;
- \* To operationalize the Constitutional provision on women:  
"The State recognizes the role of women in nation-building, and shall ensure the fundamental equality before the law of women and men." (Art. II, Sec. 14)
- \* To substantiate in more concrete terms the macro statement in the Medium-Term Philippine Development Plan which flows from the gender equality provision of the Constitution:  
"Women, who constitute half of the nation's population, shall be effectively mobilized."
- \* To comply with the international conventions and agreements such as the U.N. Convention on the Elimination of All Forms of Discrimination Against Women and the Forward-Looking Strategies for the Advancement of Women.

Structural and Historical Determinants of the Status of Filipino Women

- \* The masculine/feminine dichotomy on the roles of human beings as a result of biological determinism is the most pervasive perspective that resulted in the marginalization of women in society.
- \* The public/domestic dichotomy emanating from the "woman's place is in the home" syndrome and which serves to maintain the division of production and reproduction functions between men and women, respectively, is another factor that brought about a societal system that severely limited the participation of women and discriminated against them.
- \* The double burden concept, which perpetuates the expectation that women are primarily - or even solely - responsible for household chores..prevents the full realization of women's potential and actual contributions especially outside of the home.
- \* The subordinate or marginal role of women syndrome which propagates the perspective that their economic and social contributions are secondary to those of men is yet another societal force that inhibits women's full and active

participation in society and the economy.

#### Domestic Development Advancing the Cause of Women

- \* Ratification and adoption of the 1987 Philippine Constitution which explicitly calls for fundamental equality between the sexes;
- \* Adoption of Executive Order 227 (New Family Code of the Philippines) which eliminates many of the discriminatory provisions of the Civil Code of the Philippines;
- \* Creation of the Senate Committee on Women and Family Relations which is in charge of legislation concerning women;
- \* Creation of the National Commission on the Role of Filipino Women in 1975 ...with the full integration of women's concerns at all levels;
- \* Creation of a new Bureau of Women's Welfare;
- \* Revitalization of other agencies, such as the Bureau of Women and Young Workers and the Bureau of Agricultural Extension.

#### Problems and Challenges Facing Women

While there are positive indications of an improving situation of women in the country, much remains to be done. Women continue to suffer from disadvantages as women in general and as poor women in particular because of the prevalence of sex-role stereotyping and other biases against them. There is also the related issue of a low level of consciousness on women's problems in both the public and private sectors.

- \* Continued limited participation of women in the labor market;
- \* Lower average wage among women;
- \* Lack of recognition for the full contribution of agricultural women and limited opportunities for their participation in rural development;
- \* Limited participation of women in agrarian reform and natural resources management;
- \* Women remain exposed to unequal and hazardous working conditions in the formal industrial structure;
- \* An industrial relations system that does not adequately respond to the specific needs of women workers and fails to enlist their full support and participation;
- \* Women and men workers in the informal sector continue to be inadequately covered by labor laws providing for equality of opportunities, appropriate working conditions, protection against occupational hazards, and other related measures;
- \* In education, women continue to be confronted with issues on gender tracking of professions, sex-role stereotyping in

- textbooks, inaccessibility to competitive markets, and the like, despite their generally favorable situation in the sector;
- \* Poor state of women's health and nutrition and other related problems;
  - \* Need to increase the participation of women in the housing sector;
  - \* Women remain exposed to various difficulties attendant to overseas migration;
  - \* Violence, prostitution and other forms of sexual exploitation;
  - \* Unfair treatment, lack of participation in the media, arts, culture, infrastructure development, and science and technology; and
  - \* Lack of gender-disaggregated data and an information system on the issues and problems confronting women.

#### Basic Goals of the PDPW

- \* It contributes to the attainment of the MTPDP goals of poverty alleviation, employment generation, equity and social justice promotion, and sustained economic growth.
- \* It embodies a comprehensive program of action for the advancement and development of Filipino women in the next four years.

The PDPW's main goal.. is to translate the MTPDP's objectives into concrete policies, programs and actions that address the poor and the disadvantaged not only on the basis of class, ethnicity or region but in terms of gender as well. Its broad goal is to promote a gender-responsive development.

#### Objectives

- \* To alter the traditional concept of a woman's individual self-worth as being subordinate to men;
- \* To encourage the formation of families that are characterized by a sharing of responsibilities, from parenting and domestic work to breadwinning and public work;
- \* To bring about significant changes in the sociocultural milieu that perpetuates discrimination against women;
- \* To influence and change the economic system to ensure equal access of men and women to productive opportunities;
- \* To empower women to fully participate in political structures and processes;
- \* To incorporate the concern for women's equality and

development into the legal system.

The PDPW addresses the concerns of women for equality in the economic sectors, social sectors, special concerns sector, and in infrastructure and technology support.

COMPLIMENTS OF

**RAUL S. ROCO**

*Representative*  
2nd Dist. Camarines Sur  
Principal Author

**REPUBLIC ACT NO. 7192**

AN ACT PROMOTING THE INTEGRATION OF WOMEN AS FULL AND EQUAL PARTNERS OF MEN IN DEVELOPMENT AND NATION BUILDING AND FOR OTHER PURPOSES.

Be it enacted by the Senate and House of Representative of the Philippines in Congress assembled:

Section 1. *Title*. -- This act shall be cited as the "Women in Development and Nation Building Act."

Sec. 2 . *Declaration of Policy*. -- The State recognizes the role of women in nation building and shall ensure the fundamental equality before the law of women and men. The State shall provide women rights and opportunities equal to that of men.

To attain the foregoing policy:

(1) . A substantial portion of official development assistance funds received from foreign governments and multilateral agencies and organizations shall be set aside and utilized by the agencies concerned to support programs and activities for women:

(2) All government departments shall ensure that women benefit equally and participate directly in the development programs and projects of said department, specifically those funded under official foreign development assistance, to ensure the full participation and involvement of women in the development process; and

(3) All government departments and agencies shall review and revise all their regulations, circulars, issuances and procedures to remove under gender bias:

Sec. 3. *Responsible Agency* -- The National Economic and Development Authority (NEDA) shall primarily be responsible for ensuring the par-

participation of women as recipients in foreign aid, grants and loans. It shall determine and record the amount to be allocated for the development activity involving women.

**Sec. 4. Mandate** -- The NEDA, with the assistance of the National Commission on the Role of Filipino Women, shall ensure that the different government departments, including its agencies and instrumentalities which, directly or indirectly, affect the participation of women in national development and their integration therein:

- (1) Formulate and prioritize rural or countryside development programs or projects, provide income and employment opportunities to women in the rural areas and thus, prevent their heavy migration from rural to urban or foreign countries.
- (2) Include an assessment of the extent to which their programs and/or projects integrate women in the development process and of the impact of said programs or projects on women, including their implications in enhancing the self-reliance of women in improving their income:
- (3) Ensure the active participation of women and women's organizations in the development programs and/or projects including their involvement in the planning, design, implementation, management, monitoring and evaluation thereof:
- (4) Collect sex-disaggregated data and include such data in its program/project paper, proposal or strategy:
- (5) Ensure that programs and/or projects are designed so that the percentage of women who receive assistance is approximately proportionate to either their traditional participation in the targeted activities or their proportion of the population, whichever is higher. Otherwise, the following should be stated in the program/project paper, proposal or strategy:
  - (a) The obstacles in achieving the goal;
  - (b) The steps being taken to overcome those obstacles; and
  - (c) To the extent that steps are not being taken to overcome those obstacles, why they are not being taken.
- (6) Assist women in activities that are of critical significance to their self-reliance and development.

**Sec. 5. Equality in Capacity to Act** -- Women of legal age, regardless of civil status, shall have the capacity to act and enter into contracts which shall in every respect be equal to that of men under similar circumstances.

In all contractual situations where married men have the capacity to act, married women shall have equal rights.

To this end:

(1) Women shall have the capacity to borrow and obtain loans and execute security and credit arrangements under the same conditions as men;

(2) Women shall have equal access to all government and private sector programs granting agricultural credit, loans and nonmaterial resources and shall enjoy equal treatment in agrarian reform and land resettlement programs;

(3) Women shall have equal rights to act as incorporators and enter into insurance contracts; and

(4) Married women shall have rights equal to those of married men in applying for passports, secure visas and other travel documents, without need to secure consent of their spouses.

In all other similar contractual relations, women shall enjoy equal rights and shall have the capacity to act which shall in every respect equal to those of men under similar circumstances.

**Sec. 6. Equal Membership In Clubs.** -- Women shall enjoy equal access to membership in all social, civic and recreational clubs, committees, associations and similar other organizations devoted to public purpose. They shall be entitled to the same rights and privileges accorded to their spouses if they belong to the same organization.

**Sec. 7. Admission to Military Schools.** -- Any provision of the law to the contrary notwithstanding consistent with the needs of the services, women shall be accorded equal opportunities for appointment, admission, training graduation and commissioning in all military or similar schools of the Armed Forces of the Philippines and the Philippine National Police not later than the fourth academic year following the approval of this Act in accordance with the standards required for men except to those minimum essential adjustments required by physiological differences between sexes.

**Sec. 8. Voluntary Pag-IBIG, GSIS and SSS Coverage.** -- Married persons who devote full time to managing the household and family affairs shall, upon the working spouse's consent, be entitled to voluntary Pag-IBIG (Pagtutulungan - Ikaw, Bangko, Industriya at Gobyerno), Government Service Insurance System (GSIS) or Social Security System (SSS) coverage to the extent of one-half (1/2) of the salary and compensation of the working spouse. The contributions due thereon shall be deducted from the salary of the working spouse.

The GSIS or the SSS, as the case may be, shall issue rules and regulations necessary to effectively implement the provisions of this section.

*Sec. 9. Implementing Rules.* -- The NEDA in consultation with the different government agencies concerned shall issue rules and regulations as may be necessary for the effective implementation of Sections 2, 3 and 4 of this Act within six (6) months from its effectivity.

*Sec. 10. Compliance Report.* -- Within six (6) months from the effectivity of this Act and every six (6) months thereafter, all government departments, including its agencies and instrumentalities, shall submit a report to Congress on their compliance with this Act.

*Sec. 11. Separability Clause.* -- If for any reason any section or provisions of this Act is declared unconstitutional or invalid, the other sections or provisions hereof which are not affected thereby shall continue to be in full force and effect.

*Sec. 12. Repealing Clause.* -- The provisions of Republic Act No. 386, otherwise known as the Civil Code of the Philippines, as amended, and of Executive Order No. 209, otherwise known as the Family Code of the Philippines, and all laws, decrees, executive orders, proclamations, rules and regulations, or parts thereof, inconsistent herewith are hereby repealed.

*Sec. 13. Effectivity Clause.* -- The rights of women and all the provisions of this Act shall take effect immediately upon its publication in the Official Gazette or in two (2) newspapers of general circulation.

Approved on Feb. 12, 1992

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## A Situation Analysis of Women in the Philippines

2

*Patricia B. Licuanan*

Most Filipinos consider the status of Filipino women as a non-issue. Observing the highly visible women in Philippine society, including our President, both men and women sincerely believe that Filipino women enjoy a status equal to that of men. The goal of this paper is to stress that the status of women in the Philippines is a valid and important issue. It aims to analyze how, despite the veneer of equality, formal and informal discrimination against women does exist in our society. These disadvantages for women exist on all levels, but are greatest among the poor, among whom the poor woman suffers most. In a country where great inequities exist between rich and poor, some (that is, women) are more unequal than others.

This analysis will focus on five areas: education, employment, participation in government, health, and marriage and family. Focusing on the problems of women in the Philippines today does not in any way deny the genuine positive aspects of the situation of women in our society such as their high educational status, the egalitarian patterns of decision making in the family, the formal acceptance of the equality of women in our basic laws and conventions, and the absence of the most blatant forms of discrimination against women that may exist in some countries and cultures. These are all very important and are things Filipinos should be happy about. However, the point must be made that despite the obvious positive aspects of the situation of women in the Philippines, many problems do in fact exist.

### Education

Education is an area where women enjoy high status. There is no significant difference in the overall literacy rate between the male and female population. Neither is there a difference in the school participation rate, with equal numbers of males and females enrolled in the elementary and secondary levels. In

contrast, more females are registered in the collegiate level as well as in graduate school.

The problem of women in education lies first in the fact that their high educational status is not reflected in their employment status (this will be discussed more extensively in the section on employment). Also a cause for concern is the definite pattern of gender-tracking that is obvious in tertiary education, with women dominating certain courses such as food and nutrition, accounting, nursing, and teacher education; and men dominating courses such as law, architecture, engineering, and foreign service. This type of gender-tracking in our colleges and universities is echoed in the statistics of the Professional Regulatory Commission which show large numbers of registered female teachers, social workers, customs brokers, nutritionists, dieticians, occupational therapists, nurses, and chemists; and very few female lawyers, architects, and engineers.

Also a problem in our educational system is the subtle presence of sex role stereotyping in textbooks used by our school children. A content analysis of elementary textbooks (NCRFW 1985a) reveals certain definite trends. For instance, male characters are highlighted in the illustrations. They are also depicted as having more interesting and varied activities, while women are shown to have more limited activities. Females are given a social role and definition by virtue of their relationship with men (that is, as wife, daughter, sister); males, on the other hand, have more varied descriptions and more outstanding characteristics, thus:

**Males are**  
 assertive  
 accomplished  
 successful  
 leaders

**Females are**  
 obedient wives  
 kind and good mothers  
 friends  
 studious and intelligent

All these deliver the subliminal message that women are outside the arena of formal power.

Problems also exist in the field of nonformal education, which includes all organized efforts to educate individuals outside the formal educational system. For instance, the National Manpower and Youth Council training outputs show that the highest female participation is in the area of service skills, sales, clerical work, and cottage industries (Cortes 1982, NCRFW 1985d). Males, on the other hand, dominate the agricultural and production related training courses.

In general, sex-stereotyped programs where women learn skills that are extensions of their household chores while men acquire technical skills, only aggravate the already unequal opportunities available to women. Present nonformal education courses do not offer women competitive job market skills while men learn marketable skills and enjoy higher incomes and earning power.

Another dimension of education is informal education, media being one of the main instruments of informal education in society. An analysis of the manner in which women are portrayed in print and broadcast media, particularly in soap operas, advertisements and sitcoms, reveals that women are generally portrayed in stereotyped and unflattering ways—as housewife or domestic, as sex object, or as nice wholesome creature whose main goal in life is to attract and keep a man. There are certainly more important goals for a woman (David and Azarcon-de la Cruz 1985).

## Employment

A comparison of 1989 male and female labor force participation rates shows that, while an average of 87 percent of the males are economically active, only slightly more than half of the entire female population aged 15 years and above are in the labor force. The figure for females is 52 percent, making almost half of the female population seemingly economically inactive (NCRFW 1991c).

Even as females make up half of the household population and even as they possess an equal amount of education, males nevertheless continue to outnumber females in the national employment scene (Figure 2.1). The wide discrepancy in the male and female participation rates is true for all age groups, with female participation declining slightly during the child-bearing years (NCRFW 1991c).

Females also tend to be employed more in sales, professional/technical, service, and clerical work, while males tend to predominate in agriculture; production and related work; and administrative, executive and managerial posts (Figure 2.2).

The nature of female employment indeed reflects the gender tracking that occurs in the tertiary education level. Factors affecting women's access to employment opportunities have been specified in various studies (Eviota 1978, Jurado and others 1981, Sycip 1982, and Torres 1989). These factors are many and include the following:

1. *There is a traditional cultural distinction between men's work and women's work.* What is considered as women's work reflects the connection with home activities (sewing, cooking) and women are less readily considered for jobs that do not fall into this stereotype.
2. *Women's work is viewed as auxiliary in character.* Women are seen as an expedient labor group for industrial firms to be tapped only when the seasonal demand is high.
3. *Women's work is viewed as marginal and dispensable.* Women join the labor force only to augment the family income during times of difficulty. Otherwise they withdraw into the household, their traditional place.

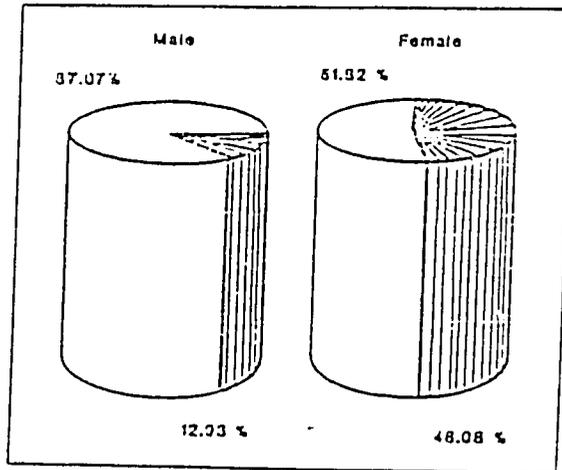


Figure 2.1. Comparison of male and female labor force participation rates, April 1989

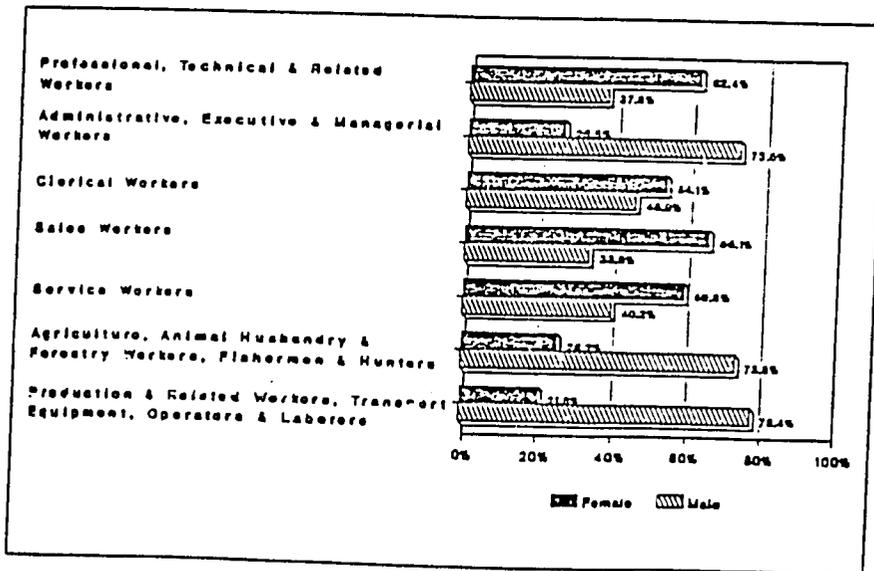


Figure 2.2. Employed persons by sex and major occupation, April 1989

4. *Traditional attitudes about women's work still hold sway.* These norms dictate that women should not work but should get married, have children, and stay at home. Moreover, they should give way to men in getting jobs.
5. *Women are further handicapped by their relative immobility.* They are reluctant to accept work far from home since they have to be physically available to their children. Furthermore, if the husband's job entails a change in location, the woman usually moves with him.
6. *Protective legislation for women has been used to discriminate against women.* The higher incidental costs of employing women because of provision for maternity leaves influence employers to adopt hiring policies tilted in favor of male applicants.

Women who, despite all these obstacles, do manage to get employed have to face a new set of problems, namely:

1. *Unequal pay for equal work.* Several studies (Montiel and Hollnsteiner 1976, Bulatao 1977, and Herrin 1981, among others) show that women's average incomes are generally lower than those of men, even for the same type of work. In 1986 for instance, on the average, the female worker received 37 centavos for every peso earned by the male (NSO 1986). Among the major occupations, it was in agriculture, production and related work, and administrative, executive and managerial types of work that females experienced the worst income disparities (Figure 2.3). Each peso earned by the male worker was matched by only 9 to 15 centavos for the female. Only in sales, a predominantly female occupation, did the women earn slightly more than did the men; each male's peso corresponded to the female's ₱1.05 (NCRFW 1991c). It seems that the higher the prestige of the occupation, the greater the average income differential between females and males.
2. *Lower positions occupied by women.* Data show that women generally tend to be relegated to lower positions in the employment scene. In 1989, for example, there was one female for every three males in administrative, executive, and managerial positions (NCRFW 1991c).
3. *Adverse policies in promotion and training.* Women are promoted much more slowly than are men. These same conditions exist in the training of women. Apart from the general deficiency in skills training for females, the training they undergo is erratic in nature.
4. *Negative impact of new technology.* Because of the lower positions of women and their lack of higher-level skills, the introduction of new technology such as mechanization generally results in the displacement of female labor.

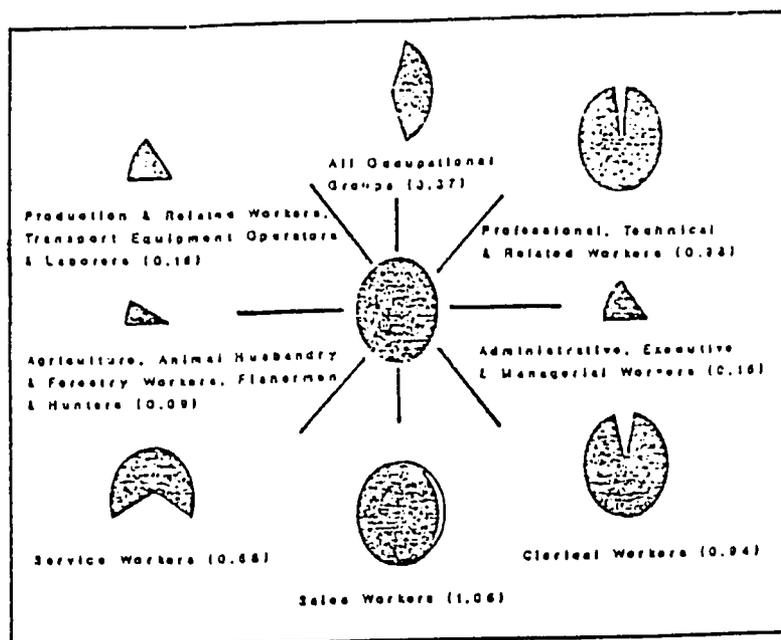


Figure 2.3. Average female-male income ratio by occupational group, Fourth Quarter 1986

5. *More women laid off/terminated.* Cortes (1982) shows that most of the cases of termination of male workers reported for the National Capital Region in 1981 workers were motivated by unacceptable actions on the part of the males. In contrast, separation cases affecting female workers were due to economic reasons, such as severe financial difficulties, a partial shutdown, and the retrenchment of factories or companies. In such instances, women are the last hired and the first fired.

There are many groups of women workers who deserve special attention because of their problems. Among these are the groups of agricultural workers, industrial workers, young workers, women in the informal sector (vendors, unpaid family workers, service workers, domestics), prostitutes, and overseas workers.

Women agricultural workers pull seedlings, transplant, weed, water, harvest, winnow, dry, and market (Illo and Ofreneo 1989). In some areas, they also sometimes apply fertilizers and insecticides, and transport crops to the mill and/or the market (see Part Two, this volume). Yet it is the men who are the targets of most agricultural development programs; it is they who are generally considered the farmers because theirs are the hands behind the plow. Thus, it is the men who are trained for new farm technology and it is they who usually have access to credit.

Because of the continuing inability of the Philippine economy to absorb employable labor, more and more women are going abroad to work. Aside from the problems of illegal recruitment, contract substitution and violation, unregulated working hours, forced enslavement and prostitution, and physical and sexual exploitation, perhaps even more serious are the possible long-term effects on our society of the mass export of Filipino workers, particularly of women. What is its impact on the Filipino family as an institution? Are we becoming a nation of separated spouses and single-parent families? Are we becoming the domestics and bar girls of the world?

### Government Service

Research studies reviewed by the NCRFW (1984) on the value of rural women reveal that, although women have positive attitudes towards politics, they refrain from participating in political discussions and view government posts as being basically for men. Moreover, all other things being equal, women would still prefer to vote for a man than for a woman.

Several studies (Gonzales and Hollnsteiner 1986, among others) also stress women's limited public participation and lack of access to political power both on the national and local levels. Women do not exert a very significant influence as decision makers in local and national government. Except the diplomatic service and the constitutional offices where about 39 percent are women, there are very few women who occupy positions in government (Table 2.1; NCRFW 1991a).

Women's full participation in government and community affairs is restricted by several interrelated reasons. The more significant of these are as follows:

1. *Traditional role allocations among men and women.* Active roles in social and political affairs, and in the community are traditionally recognized as an extension of male household roles. Hence, more men than women have been visible in these "male" activities.
2. *Relative immobility of women.* Because of their traditional (domestic) roles, women feel less free to leave the home to take part in public affairs.
3. *Burden of multiple roles.* Involvement in the community and in public affairs is inhibited by time constraints posed by the women's domestic responsibilities and economic activities. Even as the women earn a living, the greater burden of family and home management still rests with them.
4. *Economic concerns.* For the majority of women, their life concerns are limited to earning for the family and performing household and child-rearing tasks.
5. *Ignorance of the existence of organizations or lack of interest.* Women get together with their neighbors primarily for informal talks and for special occasions rather than for community organization activities.

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Table 2.1. Percentage of females occupying positions in government<sup>a</sup>

Position	Percent female
Judicial post	11
Elective post	
Senate	8
House of Representatives	8
Provincial offices	11
City offices	7
Municipal offices	9
Diplomatic post	
Home office	39
Foreign service	40
Government post	
Members of Cabinet	4
Constitutional offices	33
Bureaus/offices	27
Election participation	79

<sup>a</sup>The figures reported in this table were taken from the Malacañang Records as of January 1990 (NCRFW 1991a).

However, in spite of all these barriers to the participation and leadership of women in public affairs, the potential for women's involvement is increasingly being manifested.

### Health and Nutrition

At the same time that Philippine women carry multiple burdens, they also suffer from more problems related to health and nutrition. Anemia, a form of malnutrition, affects almost 50 percent of the women all over the country (FNRI 1989, NCRFW 1991b). Approximately half the total number of pregnant and lactating women are afflicted with the same form of malnutrition. Women are also more likely than men to have goiter, which is associated with deficiency in iron (Table 2.2).

Table 2.2. Prevalence (in percent) of anemia and goiter, 1987<sup>a</sup>

Group	Male	Female
<b>Goiter</b>		
7 - 14 years	0.8	6.4
15 - 20 years	0.2	6.2
21 years and older	0.7	4.1
<b>Pregnant</b>		
13 - 20 years	-	17.6
21 - 49 years	-	12.4
<b>Lactating</b>		
13 - 20 years	-	5.6
21 - 49 years	-	10.7
<b>Anemia</b>		
Pregnant	-	45.2
Lactating	-	50.6

<sup>a</sup>Source: Food and Nutrition Research Institute, Department of Science and Technology (1989).

Pneumonia, tuberculosis, gastroenteritis, and nutritional deficiencies are the leading causes of death among women (Cabigon 1985b, DOH 1987). These are preventable diseases and are directly or indirectly caused by massive poverty. This susceptibility to infection and disease points to the reality of low income, which is invariably linked to unsanitary living conditions, overcrowding, and inadequate food intake. Women workers generally fall short of the minimum requirements for certain food nutrients (de Guzman 1983). The iron content in the diet of women falls short by 30 percent while that in the men's diet is 10 percent below the recommended allotment (FNRI 1989, NCR:FW 1991b).

Women who work outside the home are also more susceptible to fatigue and stress. Working and managing a household exerts enormous pressure on women, and exacts a heavy toll on them physically, mentally, and emotionally. Meanwhile, women who are employed in factories invariably face a number of work-related health hazards. Minimal protection is given to safeguard women (and men) against these hazards the negative side effects of which become evident only after 20 to 30 years.

Because of their reproductive functions, women have specific health needs and problems. Having too many children born in close succession poses a health risk among women. Studies (Cabigon 1985a and Zablan 1989, among others) show that fewer less-educated women use contraceptives (35 percent) compared to more educated women (56 percent). Moreover, urban women employ family planning methods more than rural women do. The highest proportion of women using contraception has been registered among Protestants (54 percent), and the lowest among Muslims (17 percent).

While there has been a steady decline of maternal deaths in the past years, about 1,611 mothers, on the average, die yearly due to childbearing (NCRFW 1991b). The main cause of death among mothers giving birth is hemorrhage, with about 35 percent of all maternal deaths attributed to it (Table 2.3).

Table 2.3. Leading causes of maternal mortality, 1987\*

Cause	Rate per 1,000 live births	Percent
Total	1.00	100.0
Pregnancy with abortive outcome	0.10	9.9
Hemorrhage	0.37	34.9
Hypertension complicating pregnancy, childbirth, and puerperium	0.20	24.1
Normal delivery but with complications related to pregnancy occurring in the course of labor, delivery, and puerperium	0.30	31.1

\*Source: Department of Health (1987).

### Marriage and Family

In the traditional Filipino marriage, the wife is expected to care for her husband, the home, and the children. Perceptions of an ideal woman invariably describe her as a wife and mother with few perceptions related to nondomestic areas (Bautista 1977). Perceptions of husbands, on the other hand, include areas of family, occupation, and community activities.

Men spend most of their day in income-earning activities as well as in leisure and community activities. In contrast, women spend the greater portion of the day in home management. And at home, when a man says of his wife or, for

that matter, when a woman says of herself, "*waia akong trabaho; sa bahay lang ako* (I have no work; I only stay at home)," he or she is saying that cooking, laundering, cleaning, tending the backyard garden, tending the animals, sewing, and caring for the children do not count as work. Women who do work outside the home are responsible for home chores as well and carry a double burden. It is estimated that husbands work only two-thirds to three-fourths as much as their working wives (Miralao 1980, Ilo 1988).

The Filipino family has been described as egalitarian with respect to decision making, with both husband and wife playing important roles in family decisions. Each spouse, however, has a particular area of influence where her or his view predominates (Porio, Lynch, and Hollnsteiner 1975; Esquillo-Martinez 1976; Licuanan and Gonzales 1976; Ilo 1977; Decaesstecker 1978; and Contado 1981). The wife is accepted as the major decision maker in matters related to household management, including family budget, and in most aspects of child care and training. Husbands, on the other hand, exert greater influence in matters of livelihood or occupation. Major areas where joint decision-making is the pattern are financial matters, family leisure, and family problems.

Much is made of the fact that wives hold the purse-strings in the family. But when a family's income cannot even meet the basic necessities, this is less a source of status as it is an added burden (Bautista 1977, Ilo 1986). It becomes the woman's duty to stretch meager family resources to make ends meet.

A clear area of inequality between men and women in the family is the double standard of morality that governs the behavior of husband and wife in Filipino marriages. It is generally accepted both by women and men that women should be devoted and faithful to their husbands. The expectations from husbands are considerably less strict and thus, should a husband stray, his behavior is tolerated because it is believed that men are morally weaker than women.

A problem that is finally getting some (though not enough) attention is domestic violence of which wife beating, or the physical, emotional, and sexual abuse of women by their partners, is the most common form. It is anchored on the belief that women, by virtue of their marriage vows, are subject to their husband's authority in whatever form. Although hard data on domestic violence is difficult to come by, there is a growing amount of "heart" data that courageous women have finally been able to share. This problem that cuts across social classes is difficult to address because of the culture of silence that surrounds it.

There is much more one could discuss, but these are some areas for concern. Some problems are more true for the poor majority and less true for middle upper class women. But most of the problems described are shared by all. It must also be stressed that raising the consciousness of women (and men) about the problems of women is not an anti-men stance because, ultimately, the development or liberation of women is liberation for all.

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## 8 Profile of a Filipino



### Filipino women

In *A Study of Psychopathology*, Filipino psychiatrist Lourdes V. Lapus writes: "The Filipino culture, for all the increasing signs and protests to the contrary, still has a large hangover from its ego-ideal for women of many bygone years. This is the so-called "Maria Clara" image of a woman who is shy, demure, modest, self-effacing, and loyal to the end. The openly provocative, sexually aggressive female who is frequently associated with the American female image is still comparatively rare in the Filipino culture . . . ."

Filipinas generally strive to portray the 'Maria Clara' image and frown on aggressive displays by women. An aggressive woman, which description includes one who is open and mixes freely with men, is considered sexually 'loose'. Cultural norms favor the demure, modest female when it comes to relationships with men, whether it be personal, social or business. This does not imply social inferiority, however. The Filipina enjoys equality with

men in many areas, notably in professional, business and career areas.

To understand the Filipina, one must look at the different roles she takes in society. As she goes through life, the Filipina may take the roles of daughter, sister, *dalaga* or young woman, wife, mother, mistress, professional, employer, employee, etc. The first few roles will be discussed in more detail as they are more firmly entrenched in tradition and probably influence the more modern roles that a Filipina finds herself faced with.

### The Filipino daughter

Due to the importance of the family in Filipino culture, it is impressed on every individual from childhood that he owes his parents a debt of gratitude for bringing him into this world. (This is balanced by the belief and tradition that parents should make sacrifices for their children because they brought them into the world.) Obedience to parents and to older siblings is taught early and enforced until adulthood, whereupon it becomes one's sense of obligation.

Children never attain equal footing with parents; parents are always treated with respect and the debt of gratitude is a lifetime one. Children are expected to serve their parents until their death. Through this system the older citizens are provided and cared for. There is no need for nursing homes or homes for the aged. In fact, putting one's parents in such a home would reflect badly on the individual and incur *haya*. He or she will be labelled a bad son/daughter who does not love his/her parents - probably the greatest sin in the eyes of Philippine society.

For the Filipino daughter, mother serves as the first model. She has a great impact in a society where modeling is the main process operating in the learning of sex roles. This factor together with the cultural dynamics described above, plus the prolonged physical and emotional nurture received from the mother, creates a special bond between mother and daughter. Greater service is usually expected from a daughter than from a son when it comes

to satisfying a mother's needs. On the daughter's part, mother is the first person she turns to in times of trouble and she is the first source of knowledge on household and family matters.

### *Ate* (sister)

Sisters play a very important role in Philippine families, especially older sisters. An older sister is called *Ate* by her younger siblings. *Ate* is responsible for the younger children and she often takes care of bathing, dressing and feeding them. This is necessary in large families where the mother cannot look after all the children. The older children are taught early that it is their duty to help take care of their younger brothers and sisters. This provides them with training and experience in housewifely and motherly duties. The oldest girl assumes this role as soon as the second or third child comes along and not necessarily when she reaches a certain age. It is not uncommon to see a small child carrying a younger brother or sister who is more than half her size.

Her role of 'deputy mother' commands *Ate* the respect of her younger siblings who look to her for advice in personal matters. They are expected to obey her just like they do their mother, because she is there to look after their best interests. She may serve as an intermediary between her siblings and their parents as is often needed in large families where some of the children are not as close to their parents or where parents are rather strict. In the event of the parents' death, it is she who takes over the responsibility of keeping the family together.

The name *Ate* is also used among cousins or same-generation kin in relationships which operate along the lines described above, a situation which is common in Filipino extended-kin systems.

### The *dalaga*

The role of the *dalaga* or young woman, like other roles, is delineated by society. The code of ethics is learned via

role modelling and by direct instructions from parents and teachers (e.g. young girls are often told 'girls should sit with their legs together'). Behavior is controlled by teasing, by gossip and the fear of being the subject of malicious gossip.

Society expects a young woman to conduct herself with decorum and to appear modest and shy, especially among men. She should never flaunt her sexuality otherwise she will be labelled a 'flirt' and considered sexually 'loose'.

Perhaps the most complicated aspect of her role is the part she plays in courtship. Courtship in the Philippines is a game which both parties (young men and women) enjoy tremendously. The young lady is supposed to play 'hard to get'; she should not show too great an interest in a man, some even going to the point of pretending total disinterest. How hard a time she gives her suitor increases her worth in his and in others' eyes.

Young men go all out in courting a girl. They send her flowers, give her presents and ring her up every night. A young man's devotion is measured by such overtures. A girl does not usually say 'yes' to the first invitation from a new suitor. He may have to ask her several times before she agrees to go out with him. Her first few refusals are not taken as rejections but rather interpreted to mean she is playing hard to get. The disadvantage of this system is that a real rejection may not be detected and some men are very persistent!

The men try to outdo each other in sweet talk or *bola* which may best be translated as 'bull'. Corny lines and clichés such as 'you are the only one in my life' and 'I dream of you every night' flow freely. Since these lines are used on many different girls they lose a bit of their sincerity and when a girl is taken in by them the young man boasts to his friends that she was *kagat na kagat* which, loosely translated, means 'she really bit into it' - i.e., she took the bait - hook, line and sinker.

This sometimes backfires on a young man when he meets a girl he really cares about who warily regards his now sincere remarks as merely *bola*. Young ladies are thus

faced with the challenge of how to tell when a guy is 'making *bola*'. As with all boy-girl relationships, there are many who get hurt. But it's all a game and if you lose one round there's always a chance you'll win the next one.

### The Filipino wife

The Filipino wife is a victim of double standards imposed by society. The responsibility of keeping a marriage together is usually placed on the wife so she does not get much sympathy if she complains of her husband's transgressions. In fact, a wife who complains openly or speaks badly of her husband is not respected by society because family failings are supposed to be kept within the family. To speak badly of your husband and broadcast his weaknesses is to degrade your own family, thus breaking the first rule in the Filipino code of ethics.

In Philippine society it is not uncommon for a man to have a mistress or mistresses - it is accepted and considered a symbol of masculinity. The wife is expected to tolerate this. Furthermore, wives are often given the blame in such situations. One will hear people say 'It's probably because so-and-so doesn't fix herself properly or look after his needs', etc. It is the wife's responsibility to do something about it. Confronting the husband and/or his mistress is not very effective and does not get her much sympathy. The best strategy for her is to try to win him back by being attentive and looking her best for him. Using this strategy in earnest will also gain her the support and sympathy of the people around her. Once she obtains this, the battle is half won, for with the support of mutual friends and relatives, the husband may be pressured to give up his mistress or at least be more attentive to his wife.

A good wife by Filipino standards is one who looks after the best interests of her husband, who gives him emotional and perhaps material support and who manages the household and children efficiently. The husband does not usually concern himself with household matters and does not have much to do with the children until they are older -

teenage and adolescent - whereupon he is called in to give a hand with discipline. There are no restrictions on wives working, as long as they do not neglect the duties outlined above. Most wives in Manila have some sort of business on the side and there are many who work as professionals.

The advantage of having servants to run the household is exploited to the fullest. This is one of the great attractions living in the Philippines provides women. The lifestyle offers many good opportunities for women to fulfill themselves. Dr Lapuz, in *Filipino Marriages in Crisis*, states: 'Despite her seemingly second-rate status in the marriage, the Filipino wife has a large sphere of influence. She is closer emotionally to the children than her husband is, and she is intimately involved in their growth and development - for the longest time. In crucial areas of home life, e.g. child-rearing, breadwinning, and even in deciding the husband's choice of friends, she subtly or pointedly wields her influence. If her activities are understood as derived from wifely intentions to keep husband, home, and children in good condition, and to foster family advancement, she can do almost anything'.

### The mistress (*querida*)

The role played by the mistress is essentially also that of wife and mother. In many cases the mistress is preferred over the wife because the former is a better wife to him than the latter. There is usually a lot of rivalry between her and the wife, not on bedroom matters, but on who cooks better and who takes better care of the husband. The Filipino mistress is really more like a second wife and is regarded as such by her partner. She oftentimes has children by him whom he supports and considers as important as his legitimate children. Many Filipinos have two or more families 'on the side' and it is a wonder how they manage to support them all. Of course these families are not recognised by the predominantly Catholic society but the mistress still considers herself as her partner's wife and claims rights over him which naturally gives rise to conflicts with the legitimate wife.

### The Filipino mother

Children are of great importance in family-oriented Philippine culture. They form the link that binds the wife's family to the husband's. They also present opportunities for extending kin relations through the *compadrazco* system. Hence, Filipinas expect and are expected to have children once they marry.

The role of mother is probably the most important role a Filipina will assume in the course of her life. Since the mother is in charge of household matters and the responsibility of the children lies mainly with her, she is in a position of power. This power is not to be underestimated considering that kinship dynamics is the central propitiating force in Philippine society, as illustrated by the prevalence of nepotism in many areas.

Her power comes from the sense of obligation to parents instilled in children. There is also another factor that comes into it - the sense of belonging and ownership which characterizes Filipino relationships. In *A Study of Psychopathology*, Dr Lapuz states: 'A person grows up in the Filipino culture with one paramount assumption: that he belongs to someone. When he presents his self to others, it is with his family that he is identified. He belongs to the family as a whole as well as to its members.' She goes on to say: 'Between the parents, there is a further choice as to whom one belongs. Almost always, it is the mother. The loyalty, allegiance and sense of obligation are stronger with her than with father. One must never cause her hurt or displeasure. The greater attachment to the mother is, of course, inevitable not only because of biological circumstances, but also because of the prolonged intense emotional nurturing received from her. Here is where to belong gains the meaning of to be loved, cared for, and protected.'

This 'ownership' type of relationship gives the mother certain rights over the child. For example, she believes she has the right to know her child's private thoughts and thus encourages the confiding of problems and secrets. While she does this with the intention of guiding his thinking and advising him properly, there may also be an

unconscious or perhaps subconscious wish to make him emotionally dependent on her, thus giving her a greater hold on him. A mother also has the right to advise her children who in turn are taught to take such advice meekly because it is given in their interest.

George M. Guthrie and Pepita Jimenez Jacobs did a cross-cultural study on child-rearing entitled *Child Rearing and Personality Development in the Philippines*. They compared their findings with those of Sears, Maccoby and Levin on the patterns of child-rearing among American mothers. Some of the more obvious and important differences they report are: Filipino mothers are more lenient and permissive about feeding intervals, weaning and toilet-training than their American counterparts; American mothers use denial of privileges, threats of loss of love, and physical punishment to enforce obedience, while Filipino mothers are more likely to punish physically, scold, or bribe; American mothers do not as a rule share their child-rearing duties with relatives whereas Filipino children are surrounded by many adults who share in the responsibility of their upbringing.

Some differences between the two cultures were attributed to environment but most appear to have stemmed from dissimilar cultural emphasis. For example, the child-rearing practices of Filipino mothers are directed and determined by the cultural emphasis on the importance of the family and smooth interpersonal relations. The difference in emphasis in Philippine and American cultures is expressed succinctly in the following statement by Guthrie and Jacobs: 'The Philippine ideal is not self-sufficiency and independence but rather family sufficiency and a refined sense of reciprocity.' This was demonstrated quite clearly in their study on Philippine parental attitudes towards their children. They make the following comment in their discussion of their findings: 'parents do not express the hope that their children will be ambitious or show great achievements. There is no mention of a child becoming rich or famous. On the contrary, they stress the hope that their child will heed family values.'

Although the upbringing of a Filipino child may be shared by others in the family, the main responsibility lies with the mother. While the others may play with him or help him dress, etc., it is the mother who disciplines him. Her role is acknowledged by society and consequently it is she who receives the credit when he grows up to be a good member of the community, and the blame when he fails. Filipinos believe that a child's behavior reflects his parents' attitudes. Hence the mother places paramount importance on the task of instilling the cultural values of family sufficiency and *pakikisama*, the ability to get along smoothly with others.

The role of mother does not end upon the marriage of her children. Although it is diminished, she still remains a powerful figure in the life of her children. She can influence major decisions regarding their lives and may even be involved in trivial ones such as choosing curtains for the kitchen or the baby's room. When grandchildren arrive she inevitably has to have a say in the baptismal celebrations or at least know everything concerning the child. This often gives rise to conflict between a wife and her mother-in-law, a situation not uncommon in Philippine society. In such situations the husband is always caught in the middle. He must never openly go against his mother because it is his duty first and foremost to be a good son. On the other hand he cannot ignore his wife's complaints and may often sympathise with her. Yet he is powerless to do anything and, although the wife complains to him and wants him to intervene, she knows he cannot and never will. She will also never openly defy or confront her mother-in-law.

There is usually a great effort on the wife's part to get along with her mother-in-law. In *Filipino Marriages in Crisis*, Dr Lapuz comments: 'It is a tribute, dubious perhaps, to the Filipino daughter-in-law that she continues to want to be liked by her husband's mother.' Part of the reason for this is the power the mother-in-law wields over her son. Good relations with the mother-in-law ensures support, both material and emotional, which naturally would make

life easier for the wife/daughter-in-law. It is important to understand the unique position in which the Filipino daughter-in-law is placed in a situation which occurs across many different cultures. Because of it, she may not respond in the way her American or European counterparts would.

### The spinster: *matandang dalaga*

The Filipino spinster or *matandang dalaga* is not a liberated individual, free from responsibilities. Although she does not have her own family of procreation, i.e. husband and children, she is still tied to her family of orientation, i.e. her parents, brothers and sisters, aunts, uncles, etc., and therefore still has duties and obligations to them. She may live with one of her brothers or sisters, serving them in the form of assisting in household management, or she may continue to live with her parents, serving them and looking after them in their old age. There is also a position set aside for her in her local church - she is in charge of its upkeep and maintenance. Hence she has a definite role in the family and in society. In this way she feels she 'belongs' to someone and her family keeps her from getting lonely.

There is some social stigma attached to spinsters, though. Because of the great emphasis and importance attached to getting married and having children, most Filipinos do not understand how a woman can be over 30 or 35 and still be unmarried. The only reason they can think of is that she did not receive any offers. Hence the *matandang dalaga* is seen as someone who was 'left on the shelf'.

Oftentimes the Filipina will be playing any number of the above roles at the same time and the ease with which she moves from one to the other as the situations for them arise is truly a skill she must be credited with. The key to it all is to always think 'Family First'.

One other role assumed by Filipino women is that of keeper of family virtues. Older Filipinas consider it their duty to keep the family's reputation in good stead and thus

have no qualms about giving their opinions on what is right and wrong regarding behavior, attitudes, quarrels and conflicts which concern or directly reflect on the family. Through them, deviant behavior is controlled and curtailed via direct confrontations and/or intermediaries.

Finally, a note on the Filipina's remarkable skill as an entrepreneur. Almost every Filipina wife is involved in some business 'on the side' - whether it be a small store, a kiosk selling drinks and snacks, selling paintings through friends and contacts, a cake shop or perhaps accepting orders at home, selling 'PX' goods, etc. - and what's more, doing very well at it. Many big businesses like these are run by Filipina women. Filipinas figure prominently in the business world. To give some examples: Philippine Women's University was founded by a Filipina and is still run efficiently by Filipinas; one of Makati's biggest and most popular department stores is owned and managed by a Filipina; the Cultural Center of the Philippines is run by Filipino women and so is the Bayanihan Dance Company; the two biggest bookstore chains are owned and were built up by two Filipina sisters.

Aside from their ability in managing businesses, Filipinas can also be powerful figures in the background, holding true the saying 'Behind every great man is a woman'. In the case of the Filipino it is a wife or a mother. The Filipina is very adept at social manoeuvres and many a husband's career has been furthered through socialisation channels, an aspect which is of unequalled importance in Philippine business. In the Philippines, how well you perform at work is of less importance than how well you get along with others. So if you want to get anywhere in the business world (or in any other area for that matter), it is imperative that you be a good socialiser and that is where the Filipino wife and/or mother can be very useful and effective.

### Filipino men

Regarding the Filipino male, Dr Lapuz states that 'the ego-ideal for men is that of one who is cool, cautious,

inoffensive, pleasant, relaxed to the point of being rather easy-going, incapable of anger except when his "amor-propio" . . . is provoked. His masculinity is definitely and emphatically regarded as intrinsic to this narcissism (self-esteem). Of this masculinity he is quite conscious and proud, and will emphasise it in many subtle and not-so-subtle ways. Outside of this ego-ideal, the Filipino male may appear to some, and in particular to foreigners, as not being masculine enough. He tends to be fastidious about his appearance, particularly his hair and clothes, to have soft and graceful movements. With strangers and in some unfamiliar situations, he may tend to say very little and act even less, which is the antithesis of the American male's tendency to quickly state his identity and give his opinion. The Filipino will be quiet and will strive to be inoffensive in situations where an American would feel obliged to be more vociferous.'

The above description presents the outward or surface differences between Filipinos and Westerners and those which are noticed first. Psychological and personality differences, which are less noticeable in the first few interactions, are harder to recognise and grasp. To get a deeper insight into the Filipino male personality, it is necessary to look at the different roles he plays, because much of his behavior and attitudes is determined by the duties which accompany each role. Some of the more important roles he plays are described below.

### The son

The role of the Filipino son or, more specifically, the role of a 'good' Filipino son is placed above all the other male roles. It is more important to be a good son than a good father or a good husband. Filipinos stress the importance of remembering your past, where you came from and what your parents have done for you.

The farmer's lad who becomes a rich and famous doctor will buy his parents a nice house in the city or, if they don't want to move, will visit them once a week

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and give material support, possibly expanding the farm into a great *hacienda*. If his parents put him through medical school, he owes them even more. Being a doctor, he would have to personally see to his parents whenever they need any type of medical aid. (He also becomes the personal physician of the rest of the family - by the Filipino definition of the word, a service which he never charges for and which often puts him to a lot of personal inconvenience.) His great accomplishments as a doctor are nothing if he does not perform his duties as a son. First he must be a good son. Then, and only then, may he be successful.

Unlike American and other Western cultures, where sons are pushed to early autonomy, independence is not a matter of urgency. In some cases it is not an issue at all. Sons are not expected to leave the family home, fend for themselves and find their own place in life. They are expected to help their parents on the farm or in the family business when they are old enough while continuing to live off, and with, their parents.

It is when the son himself attempts autonomy and independence that commotion arises. Such a move is interpreted by the parents to mean he does not like living with them. The parents take on a what's-wrong-with-us-don't-you-love-us-anymore attitude. They also worry that the neighbors will think they cannot support their children, marking them as parent failures. Most Filipino sons live with their parents until they get married. In cases where a son leaves school early to get a job, it would be because the father is unable to support the family due to illness or death, or his pay is inadequate to cover the costs involved in bringing up a large family. It is usually the eldest son who is assigned this duty.

Note the culture difference here: the American boy leaves home to get a job to support himself, thus lightening his father's burden; the Filipino boy, on the other hand, leaves home to get a job in the city so he can support not only his parents but all his brothers and sisters. You will find many drivers, maids, salesgirls, etc. in Manila who

are working so they can put their younger brothers and sisters through school.

The difference in cultural emphases - autonomy (American) vs dependence (Filipino) - is illustrated by Dr Lapuz' example: 'In American culture, parents force autonomy upon their offspring at an early age with early severance of dependency ties. It is not unusual, for example, to see young people with moneyed parents working in order to have money of their own. In the Philippines, if a boy has parents with money, it hardly occurs to him to work. Sons are expected to grow up loyal to their parents, look after them, help younger siblings and generally be unselfish.'

### The adolescent male

Young Filipinos have a longer adolescence than most Western boys. They enjoy a longer 'period of immunity' - i.e., a time when adolescents can get away with childish, irresponsible behavior because they are not yet considered adults and are therefore not expected to behave accordingly. Most Filipino boys remain dependent on their parents until they marry or at least until they finish their schooling which in the majority of cases is at the completion of four or five years of tertiary education.

As most Filipino boys do not have to work their way through college, they have a lot of time to spend with friends. Peers figure largely in this phase. There is usually a prominent peer group called a *barkada* to which one belongs. These cliques or *barkadas* are tightly knit - the members are very close to each other and go everywhere together. They develop their own slang, they have private jokes. They exercise control over the behavior of members, mainly by teasing. There is usually no formal leader, though there may be one or two more respected members.

The *barkada* can be a powerful force. It operates on the principles of group pressure and conformity. For example, the group may resent a member having a girlfriend because he is not spending as much time with them, forcing him to choose between his girlfriend and his *barkada*. Or

a member may be pressured into drinking or smoking or into doing something he would normally not approve of. Because of the Filipino's need to belong to someone, the *barkada* is an essential part of an adolescent's life. If one does not belong to any group, then one feels like an outcast - loners are considered 'weird' by Filipinos and so are individualists, those who want to be different. The society exerts tremendous pressure to conform. Once one does belong to a *barkada*, however, he is ensured of support and the fun of shared experiences.

Filipinos do not like being alone, perhaps because of the population density and the fact that from birth they are constantly surrounded by people. They do not like eating alone, they will not see a movie alone, they always have to be with someone - a friend or a relative. They do not enjoy experiences not shared with others. They feel uncomfortable eating beside someone who is not, so they will always offer to share their food or cajole their companion into having 'a bit of something'. The Filipino will not try anything new alone but with his *barkada* to back him up, he will.

Girls also have *barkadas* which perform the same functions as those described above, the only differences being due to differences in sex roles. Often, *barkadas* of opposite sexes will go out together and this is the usual social avenue for young people to meet.

### The husband

The role of the Filipino husband is mainly that of breadwinner. This is the only duty he is really expected to fulfill and his performance in this area is what determines his success or failure as a husband (and a father). A husband who has a mistress or *querida* is accepted and tolerated by society if he can support both his wife and mistress. A man who can support two or more families is regarded with amazement and admiration, not disgust, and earns a reputation for being macho. However, the playboy who goes around getting girls into trouble and then leaving

them to fend for themselves is considered irresponsible and a coward.

In *A Study of Psychopathology*, Dr Lapuz says: 'The usual cultural norm for masculinity is firstly, the ability to perform sexual intercourse and secondly, freedom from marital controls in a man's activities.' The first criterion is measured by the number of children a man has, which is one reason for the preference for large families in the Philippines. A large number of offspring is evidence of a man's virility. It also explains why a man will have children by his mistress.

The second norm is one that every Filipino husband strives to give an impression of for fear of being called 'under the *saya*' - henpecked. The fear is a real one because Filipino wives are very dominant and, although they may appear quiet and submissive in front of others, are very skilful in manipulating their husbands to get what they want. Because the wife runs the household, she considers it her territory and the husband does not have much say in household issues. He gives his opinion only when consulted and even then his recommendations may not be followed. Thus, the Filipino husband concentrates on being a good provider for his wife and children.

### The father

The role of breadwinner played by the husband is extended to his role as a father. The father's main duty is to provide for his family as well as he can and it is a proud father who can say he managed to get all his children through school and an even prouder one who can boast of seeing his children through college. Education is considered the best gift parents can give their children.

Many Filipino fathers also see it as their role to build up a business to ensure their children a place in life when they grow up and go out into the workforce. It is also seen as an inheritance which they can leave to their children upon their death. It is important to Filipinos that they leave something to their children - through this they

feel they are continuing to provide for their children even when the latter are able to provide for themselves. Parents think it is their duty to give their children a better life than they themselves had. This is how the present dynasties in the Philippines were built up - a family business passed from generation to generation with each generation improving and expanding it. In leaving his children more than he received, a Filipino feels he has been a good father.

The Filipino father is a ceremonial figurehead. He is the head of the family, but in many cases, in name only. He is treated like royalty at home - the children must be quiet when he is asleep, they bring him his slippers when he gets home, cater to his whims and needs and take pains not to get in his way or arouse his anger because he works hard all day and needs to rest and relax. Hence they do not usually consult him about their problems. As a father, he does not usually have much to do with the children's upbringing. That responsibility is designated to the mother.

The father is a disciplinary figure used by the mother to threaten the child into obedience, e.g. she might say 'stop teasing your sister or your father will belt you when he comes home'. This sometimes results in the children growing up in fear of their father and never getting to know him as a person. The Filipino only plays the role of father when his children are in their teenage years, whereupon he becomes more aware and more controlling of their activities. His role as disciplinarian is even stronger now because the wife seems to feel less capable in this area once the children are older. This is due to the disciplinary methods she uses (threats and bribery) which become less effective when the children get older. But the Filipino father's most important role or duty is still that of provider and the role is a lifetime one.

### The grandfather: *lolo*

In Philippine culture, elders are respected and revered. The grandfather is at the top of the hierarchy in the family structure and may be likened to an old tribal chief. His



Elders are viewed with much respect by Filipinos for they are the repositories of tradition, the living links to family roots. Ilugao elders, such as this man, proffer advice and serve as middlemen to settle disputes.

advice and opinions are sought by the younger members of the family on a wide variety of matters. He takes great interest in his grandchildren and may sponsor a favorite grandchild through college in Manila or even in the United States. The role of ceremonial figurehead is maintained, but this time over a larger field.

### The homosexual: *bakla*

Homosexuals are accepted and tolerated by Philippine society. In fact, they have their own functions and roles to perform. The term 'homosexual' as used here does not distinguish between different types of homosexuals. Most prominent are the male homosexuals but gay females are also accepted and tolerated. The *bakla* or male homosexual who acts like a female is a figure of fun in movies and television. But the important role they assume in society is that of arbiter of taste. They are the couturiers, interior decorators, architects, hairdressers and make-up artists. Women look to them for setting the trend in fashion and design, often trusting their judgment more than their own.

They are thus very much a part of Philippine society and one will encounter them everywhere. They have their own language, swardspeak, their own way of speaking and their own mannerisms, different to those of females. They are fun-loving, entertaining and are many a girl's best friend as they sometimes play the role of confidante to women. Even the men banter with them, teasing and making fun of them, though with no malicious intent.

## A Micro-guide to Peculiarly Filipino Ways



### Amok and *juramentado*

Said to be a Malay phenomenon, psychologists claim that Filipinos go amok because the society does not permit expressions of hostility. The banking of so much resentment (in Filipino phraseology *nagtatanim ng galit*, meaning seeding anger) builds up to an explosive point and the amok unleashes pent-up violence (usually with a bolo or knife) on anyone around him, often his own kin. After the incident the amok is unaware of what he has done, differentiating him from the Western individual who goes berserk.

Among Muslim Filipinos, the amok went through a religious ritual actually obtaining the approval of the Imam (priest). Bidding farewell to his family, he is given all the full ritual for the dead, his eyebrows shaven, his body washed and clothed in white. The Muslim amok was a phenomenon during the period of armed struggle against the Spanish and American colonisers. Aside from psychological reasons the amok had religious motivations.

**T**he mainstream writing of Philippine history has been on the whole gender-blind. Early historians in the Philippines, mostly male Westerners, seemed to have selective eyes that focused mainly on men's activities while glossing over the social roles of women. The cultural prejudices and male bias of early historians partly explain the dearth of historical materials that could aid us in our search for the "missing" women in history. Yet even Filipinos who attempted to present a progressive and nationalist account of Philippine history tended to ignore women's roles and conditions.<sup>1</sup> Some even made women victims of misinterpretation and incorrect assessment of their nature and capacities.<sup>2</sup>

Women, in general, seemed to be silent as history (*his* story as feminist historians in the west call it) was created and dominated by men, except for a few women whose heroic deeds were too evident to be ignored. Some may argue that perhaps the male-centeredness of history writing was only a reflection of the reality that public life was basically dominated by men. Then why have historians concentrated mainly on analyzing the public realm while neglecting to discuss the other spheres of life where women could have had greater participation and share in decision making? Why have historians consistently taken for granted that it was the men, and not the women, who did control the public domain? Did our historians share the

# WOMEN'S ROLES AND STATUS IN THE PHILIPPINES

A HISTORICAL PERSPECTIVE

By Leonora C. Angeles



misogynist assumption that women are natural subordinates of men? Why was the woman question hardly discussed?

The marginalization of women in the writing of Philippine history suggests that our historians may have assumed that the impact of historical developments was the same for men and women and could not be differentiated on the basis of sex; or, they believed that the role of women in history was not important enough to merit any consideration.

This paper highlights the roles and status of women in Philippine history, prior to the coming of the Spaniards up to the contemporary period. Our aim is mainly to introduce beginning students of women's studies to the significant social and historical forces that have shaped the lives of Filipino women.

For the purposes of this study, the term *status* refers to the condition of women arising out of their sex and position in relation to others. This may be discussed on three levels – first, the status of women relative to men; second, the status of a particular group of women relative to other groups of women within society; and third, the status of women relative to women in other societies.

The first level involves consideration of women as members of the female sex. The second level is based on the consideration of their membership in a particular class, primarily determined by their position in economic production, that gives rise to the fact that there are poor women and rich women. The third level focuses primarily on women as members of a particular race and nation.

Women's biological sex, class position, and racial identification are factors that also influence the social roles of women. The term *roles* here refer to the nature of women's activities and the degree of their participation in economic, political, cultural, and domestic spheres. But men's and women's roles or activities are organized and determined not only by their sex or biological differences with men. They are also shaped to a great extent by culture-specific factors specifically tied to a life of domesticity that clearly reflected the prevailing feudal arrangements. The wives and daughters of peasant families had to serve the households of the landlords and friars in order to repay debts and keep their right to till the land.

Educational opportunities for women were very limited. Poor women hardly got any education, except for some religious teachings, while women of the upper class were taught embroidery, catechism and other related concerns that were intended to prepare the women for domestic life in the service of their husbands, fathers, and the church. Women were generally excluded from participation in public affairs as the new laws and mores curtailed their freedom of choice in every aspect of their social life.

Monogamous marriages became the norm. Married couples could separate but not remarry. The new laws deprived women of the right to hold public office, to join political organizations and activities, to engage in business without their husbands' consent, to join a profession and to dispose their paraphernal properties. Religiosity to the point of fanaticism became the main outlet of women's energies and developed among the women a boundless capacity for tolerance, forgiveness and suffering that further obscured their oppression and capacity for social awareness and action.<sup>13</sup>

The confinement of women to the homes and their general seclusion from economic activities were the lot not so much of women from the lower and middle classes as of the wives and daughters of the *principalia* or the elite classes. Women of the poorer classes enjoyed greater freedom of movement and greater control over their children than the women of the propertied classes who were always guarded or kept in the safety of their homes. Poorer women, however, were freer to starve, to work like slaves for others, and to suffer from male abuse.

Women from the middle income groups busied themselves with business-making ventures at home which still enabled them to look after the needs of their children, husband and household while tending the retail *sari-sari* (variety) store or small cottage industry at the *silong*, the backyard vegetable farm, poultry or piggery, and other home-based enterprises. Some women eventually became *maestras* (teachers) and *matronas* or *hilots* (midwives), the two occupations open to women then.<sup>14</sup>

Economic hardships brought women from the lower classes outside of their homes to work as *yayas* (governess)



and *criadas* (domestic helpers). As early as the 19th century, women were also employed as *cigarreras* (tobacco cigar and cigarette makers), *bordaderas* (embroiderers), and *sinamayeras* (abaca weavers).<sup>15</sup> Weaving, hat-making and needlework were either farmed-out to



individual households or concentrated in small sweat shops. The products of these women were among our exports as a colony rich in raw materials and cheap labor. It may be plausible, therefore, to suggest that the economic lives of working women under the Spanish regime were affected less by the doctrinal teachings of Catholicism and Spanish laws than by the economic demands of the colonial export market that depended to a great extent on women's cheap and docile labor.

Sex discrimination existed even then. Records have shown that women workers were receiving lower wages than men and were susceptible victims of sexual harassment and abuse from their male employers, including friars. Low wages and deplorable working conditions in the factories pushed women workers to stage strikes or *alborotos*,<sup>16</sup> particularly in the tobacco factories located in the suburbs of Manila, like the towns of Malabon and Navotas.

With the awakening of nationalism and eventual revolt of the Filipinos against the Spaniards, women also contributed to the cause of the revolution. More fortunate women of the middle class began to transcend their social restrictions and started to organize as early as the 1890's. Among the catalysts of revolutionary fervor were the writings of the leading male personalities of the Propaganda Movement such as Dr. Jose Rizal,<sup>17</sup> Marcelo H. del Pilar,<sup>18</sup> Andres Bonifacio<sup>19</sup> and the leaders of the anti-Spanish revolutionary movement such as Andres Bonifacio and Isabelo delos Reyes,<sup>20</sup> the founder of the labor movement in the Philippines.

In 1893, the *Logia de Adocion*, a masonic lodge of Filipino women was founded. This society became an important link in the expanding revolutionary movement. Its membership was composed mostly of intellectuals and middle-class women who were sympathetic to the revolution.<sup>21</sup> Soon enough, a women's bureau of the secret association *Katipunan*, the main revolutionary organization at that time, was formed. It produced illustrious revolutionary leaders like Gregoria de Jesus, widow of Katipunan leader Andres Bonifacio; Teresa Magbanua or Nay Isa; Josefa and Trinidad Rizal, Marina Dizon, Melchora Aquino or Tandang Sora, and Agueda Esteban, the first woman general of the Philippine Revolution. Following the footsteps of Gabriela Silang, the woman fighter persecuted by the Spaniards for leading the Ilocos

revolt in the mid-18th century, some of these women leaders took an active part in the armed resistance. Their sex did not prevent them from doing things that were considered appropriate only for men like riding horses, firing the rifle, attacking the enemy with a bolo, or arm wrestling. The more common forms of assistance that most women provided to the revolutionary cause were nursing the wounded soldiers, hiding important records, documents and fugitives, looking for safe houses, providing financial resources, acting as couriers, or diverting the attention of suspicious enemies through their dancing or singing.<sup>22</sup>

During the Filipino-American War of 1899, the *Asociacion de Damas dela Cruz Roja* or Women's Red Cross Association was formed to coordinate the humanitarian services of women. As the organization expanded across 13 provinces, more women enlisted in the army to nurse wounded soldiers and to fight side by side with men against the new American colonizers.<sup>23</sup>

When the Americans finally conquered the Islands, women of the privileged classes were called upon by the Americans to aid them in their pacification campaign against the Filipinos. For this purpose, the *Liga Femenina de la Paz* or Philippine Women's League for Peace was organized under the leadership of Constancia Poblete. She was also the first editor of the first national magazine for women called *Filipinas* that aimed "to work with courage to achieve their (women's) equality with the members of the stronger sex and to take an active part in matters affecting the management of the government of our country."<sup>24</sup> The magazine became the mouthpiece of early feminist sentiments among women.

## Women during the American Occupation

The American occupation ushered in a new phase of social life for Filipino women. Despite the generally valid view that American colonialism was the main stumbling block to our social progress and economic development, colonialism produced contradictory and diverse effects on the status and roles of Filipino women. The most visible positive effect on the lives of women during the American period occurred in the area of education and employment.

Until the latter part of the 19th century, teaching was the only career open to women. The Americans, however, opened more educational opportunities to women by admitting them into the various course programs of higher institutions of learning.

Starting in 1903, a number of women called *pensionadas* were awarded scholarships and sent to the United States yearly by the American colonial government for advanced academic training. These women were being prepared by the colonial government for both private and government service. The University of the Philippines, established in 1908, admitted women to the schools of law, medicine, nursing, pharmacy, dentistry and education and other courses that were not previously open to women.<sup>25</sup> It

must be noted, however, that the gender divide existed even in academic pursuits. There were courses seen as traditionally female areas like nursing, education, home economics, and pharmacy. Courses like engineering, veterinary medicine, law, architecture, natural sciences, and political studies appealed more to male students. Only in recent decades have more and more women entered these traditionally male-oriented professions.

The public school system also enabled young girls and women of poor families to benefit from American education which fell neatly into the "benevolent assimilation" program. Education proved to be the most important instrument of this "benevolence", which tailor-fitted the minds of majority of Filipinos to the whims and vested interests of the Americans.

While the most dramatic change in the status and roles of women during this period occurred in their education, the mantle of Filipino culture in general had taken on a new texture which naturally shaped the tastes, attitudes, and beliefs of women and men. The local consumer market was flooded with American products -- PX goods, imported magazines and films from Hollywood. New inventions like radio and television brought to the Filipino homes the music, consumer habits and lifestyles of the Western world. Women, in particular, were introduced to new modes of dressing, make-up, hairstyles, modern appliances for the homes and other products. They began to identify with the lives and dreams of the leading stars in American movies and emulate the manners and looks of the models in the ads. To go to the United States, the land of opportunities, became the new Filipino dream, where to be was equated with *being like* the 'superior' Americans, *being like* our very own oppressors.

During the early part of the 20th century, the migration of Filipino workers to the United States started. Majority of them were from the Northern Ilocos region who got employment as agricultural workers in the pineapple plantations of Hawaii or as bellboys, waiters, and apple pickers in mainland U.S.A. Statistics showed that about 90-95 percent of Filipino migrant workers then were men, mostly single. In fact, the absence of women in the migrant Filipino communities abroad caused such headache to immigration officials in the U.S. that they decided in the 1930s to provide free plane fare to bachelors who wanted to return to the Philippines to look for marriage partners.<sup>26</sup> Those who were married preferred that their wives and children stay in the country. It was also during this time that many women from the North who were left by their husbands became single heads of households and managers of their small family farms or business.<sup>27</sup>

Despite this systematic colonization of Filipino hearts and minds, there were anti-imperialist and nationalist groups which challenged American colonial power. History, however, is silent on the activities of these groups, such as those of Macario Sakay, often pictured by bourgeois historians and colonial administrators alike as

*tulisanes* or plain bandits, and the *cofradias* as illicit associations.<sup>23</sup> It is not also recorded in whatever meager historical accounts how well women participated in the activities of such groups.

The formation of the *Socialist Party* in the Central Luzon Plain and later, the *Partido Komunista ng Pilipinas*, (old Communist Party of the Philippines) brought under a larger organizational framework, farmers, workers, and middle-class intellectuals who clearly saw the need for a better social transformation free from foreign domination and control. The participation of women in these groups is another vacuum in Philippine history. The accounts written by former members of these revolutionary associations suggest limited participation of women overall, except in intelligence work, cultural activities, and daily reproduction of reading materials.<sup>29</sup> Members of the *Socialist Party* and *Partido Komunista ng Pilipinas*, became the organizing germ in the widespread Filipino resistance against the Japanese Occupation in the World War II period. It was a historic necessity that even women, despite the hitherto general view that they are the "weaker" sex, had to take an active part in the guerrilla resistance movement<sup>30</sup> led by the *Hukbo ng Bayan Laban sa Hapon* or *Hukbalahap*. The Huk rebellion, however, continued even after the defeat of the Japanese military forces, as former Huk members, mostly farmers who refused to lay down their arms, were either harrassed or killed by the civilian army of the powerful landlords. The long record of struggle of the Huks that spanned several decades until the surrender of their leaders in 1972, manifested the persistence of pressing and grave agrarian problems faced by peasants and agricultural workers in the countryside.

## Women in the Post-War Modernization Period

While the Philippines formally gained independence from the Americans after the second World War, Philippine economy and politics remained under the heavy influence of the United States. Hailed as the "showcase of democracy in Asia" by our very own colonizers, the Philippines until the imposition of martial law in 1972, manifested a republican form of government that became the arena of political rivalry between and among the political elite, the landed families and clans.

The Philippine economy remained secure under the aegis of the international capitalist structure through onerous trade agreements like the *Bell Trade Act* and the *Laurel-Langley Agreement*, the parity rights amendment of the 1935 Constitution which granted equal rights to American citizens in exploiting our natural resources and establishing business operations locally, and economic interventions by the International Monetary Fund and the World Bank through policies, strategies and conditionalities that spelled a series of peso devaluations, higher interest rates, taxes and consumer prices.

The signing of the *Military Bases Agreement* with the

U.S. and its subsequent negotiations that enabled American installations to operate on our soil and foreign military personnel to enjoy extraterritorial rights have made a mockery of our national sovereignty and self-determination. The substance of these neo-colonial distortions became more crystallized with the declaration of martial law in 1972, which may be viewed as a successful attempt of the Marcos-headed faction within the ruling elite to monopolize power and quell, at least temporarily, the



Overnight legislations were issued and new amendments to the Constitution introduced to provide the legal basis for presidential monopoly of executive and legislative power, immunity from suits and massive violations of human rights of men, women and children, particularly those who were tagged as "subversives" by the regime.

The ideology of the martial law regime was essentially nationalistic in rhetoric, developmental in intent, yet repressive in essence. It was accompanied by an economic formula premised on the further integration of our economy into the world market by way of opening more to foreign investments, dependence on foreign credit to

resurgent mass movement of the late '60's and early '70's.<sup>31</sup>

At the forefront of this urban mass movement were student groups and organizations in which women actively participated. But like their counterparts in the West, female activists in the student movement have realized the specific forms of oppression that women experience in society. This realization led to the formation of a women's organization called *Malayang Kilusan ng Bagong Kababaihan* or *Makibaka* that first placed the issue of women's liberation in the context of greater social liberation. Members of the organization believed that a total vision of social liberation must necessarily include the elimination of feudal treatment of women, commercialization of their bodies and other discriminatory and structural barriers to the fullest development of their potentials. The urgency, however, of the struggle against the Marcos dictatorship and the sudden declaration of martial law nipped in the bud what could have been the parent of an early and extensive women's liberation movement.<sup>32</sup>

During its initial years, the martial law regime of Marcos was seen by local and foreign business community as an initiator of "national development and modernization". GNP growth registered a high 6.43 percent annual average from 1972-1980. But the "economic miracle" was not without its bitter price and trade-offs. Political stability, seen as a necessary precondition for "development", demanded greater repressive policies in the economic and political fronts. The Philippine Congress was padlocked while Marcos appointees were named to the judiciary to remove the necessary legislative and judicial checks on the executive and military authorities. Thousands of opposition figures were incarcerated or killed as several people's organizations were declared illegal. Dissenting public opinions were systematically curbed as only government-controlled media were allowed to operate.

finance government projects and reliance on the export sector as the leading source of foreign exchange revenues. The brittleness of such a formula was apparent even after the farcical lifting of martial law in 1981 though the inevitable economic crises spawned by such a formula became more heightened and unmanageable after the Aquino assassination in 1983. The promise of development in exchange for freedom was not fulfilled as more and more Filipinos became impoverished. The number of unemployed and underemployed Filipinos which stood at 3.45 million in 1966 declined to 2.5 M in 1982 and then increased to 4.95 M in the 2nd quarter of 1985. The proportion of families living below the poverty line had increased to 71 percent or about 36.9M in 1983. Income distribution also worsened with the richest 20 percent receiving 56.5 percent of total income while the poorest 40 percent receiving only a low 11.0 percent in 1983.<sup>33</sup>

The ascendancy to power of a woman president following the February 1986 EDSA uprising, which may be viewed as a genuine manifestation of people's resistance against a dictator and support for a president who had symbolized the opposite of her opponent, has raised high the hopes of Filipinos for a more peaceful and better quality of life. Yet, as the Cory Aquino government has ended the first half of its term of office, much is left to be desired in its overall economic and political performance, particularly in improving the human rights situation and alleviating the poverty of more than 70 percent of the population.

Naturally, women were greatly affected by the poverty and repression brought about by the authoritarian rule of Marcos and the legacy of deep social and economic inequities inherited by the Aquino government which a mere change of administration cannot in itself correct. While both men and women suffer similar experiences brought about by racial and class oppressions, studies have

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shown that there is a differential impact of political repression and economic contradictions on men and women. Oftentimes, the impact of militarization, poverty, inflation, unemployment, and malnutrition are harsher on women because of their overall subordination to men in society, poorer men included, as a result of their gender identity.

Women have not been spared from the punitive measures taken by the old regime against suspected rebels and rebel supporters, mostly organizers and members of opposition groups. Female political detainees doubly suffer from humiliation, physical torture and sexual abuse due to their sex. Though there has been no study yet on the plight of female political detainees under the present dispensation, newspaper reports on the escalation of human rights violations by government agents have revealed trends similar to the past.<sup>34</sup>

In the field of employment, male and female wage differential is roughly 12 percent average with the gap being higher in certain occupational sectors, like mining and agriculture, manufacturing and other industries, and narrower in sales and services.<sup>35</sup> Female employment remains largely confined to the informal sector and activities left over to them by men which usually require longer hours of work sans social security benefits and protection from labor laws, yet given relatively lower remuneration than when performed in the formal sector, as in the case of millions of rural women engaged in subcontracted work like sewing, embroidery, and handicraft. Domestic helpers and prostitutes are also considered under the informal sector category.

Poor rural women, particularly the landless agricultural wage workers and small landowners, continue to be marginalized as a result of land concentration in the

hands of corporate enterprises and rural elites, depressed prices for their products, especially cash crops that are subject to heavy market fluctuations, which are not adequate to meet the rising costs of farm inputs like fertilizers, weedicides and pesticides, and farm implements.<sup>36</sup> Furthermore, the mechanization of farm work, introduction of high-yielding varieties of seeds, labor-saving farm techniques such as direct seeding and other new forms of technology under the Green Revolution program were found to have displaced more female than male labor.<sup>37</sup> Industrial women workers do not fare better than their agricultural counterparts in terms of pay, incentives, or working conditions. Women industrial workers are generally paid lower than men and suffer gender discrimination in hiring, promotion, and training. They are also more vulnerable to sexual abuse and harassment from male superiors. The influx of female-dominated industries such as garments and electronics have taken advantage of cheap female labor in the country, the tax-free, strike-free incentives guaranteed by the government and most especially, the gender identification of women workers as being more dexterous, nimble, patient with routinary and monotonous types of work, passive and less prone to unionism and confrontational methods of work. While workers in these industries generally enjoy better pay and working facilities, especially those owned by transnational corporations, they are also more exposed to highly regimented and hazardous conditions.<sup>38</sup>

The miserable condition and disadvantaged position of our women in the subcontracting chain, the plantation economics, and export processing zones are indeed deplorable. What is more deplorable perhaps is the fact that a macro-level, these industries, despite the heavy



utilization of our human resources, do not contribute much to the development of our economy along nationalist lines and self-reliant efforts. Being export-oriented, they only serve the needs and demands of the global capitalist market. As our exports are comprised mainly of cash crops, semi-processed, half-manufactured goods while our imports are in the form of finished products, our economy on the whole remains a mere station in the assembly line of production in the world factory.

Forces shaping the lives of Filipino women have also taken a transnational dimension. Economic hardships have forced many of our young women into prostitution. Aside from prostitutes, the number of female dancers, massage attendants, club receptionists and others involved in the "rest and recreation" industry, especially in areas that surround the Clark Air Base and Subic Naval Base, have also swelled through the years. Much controversy was sparked during the Marcos' years by media reports on the Japanese sex tours which were eventually stopped after massive protests raised by concerned women's groups and civic organizations over the organized degradation of the Filipina that was clearly generated in the course of government's reckless promotion of the tourism industry to earn much-needed dollars.

Prostitution is certainly a structural problem that could not be eradicated with the mere change of government. Interestingly, the issue has taken a new dimension under the Aquino administration in the aftermath of the series of raids against bars, beerhouses and sex dens conducted by the police and military with apparent blessings from local government and civic leaders who are also self-proclaimed "guardians of public morality". Bar women and dancers were featured in media as they were hoarded like common criminals in police stations and placed behind bars. More enlightened women's groups have decried the treatment of the bar women and called on the government to "decriminalize" prostitution even as they view the problem of prostitution as having structural roots in a social order that can not adequately provide meaningful employment to its men, women and children who turn to prostitution by force of circumstance.

More subtle forms of prostitution of our women today come in the guise of working as entertainers or cultural dancers in Japan or Europe, and marriage to an Australian, German, or New Zealand national arranged by a marriage agency or postal service bureau that parade the Filipina as an "ideal wife" because of her industry, fidelity, submissive character, social grace, and exotic beauty.<sup>39</sup>

Our economic dependence on the external market to generate revenues has led our government to actively promote the export of Filipino workers in countries that have a shortage of skilled labor. While many Filipino workers have migrated in waves to the United States since the beginning of the century, it was only in the mid-'70s that our government incorporated humanpower export as an integral component of its national development plans.

Country destinations of our migrant workers and their composition have greatly changed since then. Not only have the countries in need of foreign labor increased; our migrant workers are also becoming more skilled and highly professional as a result of the changing requirements of the industrial and service sectors abroad. This massive brain and brawn drain is not without adverse effects on our economy in the long run. It is also but a palliative measure to temporarily ease the local unemployment situation.<sup>40</sup>

Labor migration is another transnational issue whose analysis could be enriched by considering gender as a variable. Even wives, mothers and daughters at present are willing to be separated from their families to work abroad unlike six decades ago when only the male members of the family were allowed to take this risky adventure. It is interesting to note, however, how the gender division of labor is duplicated and reinforced in the international scene. A closer look at the male and female composition of our migrant labor force and the nature of employment reveals the concentration of women in the service occupations, mostly extensions of their domestic tasks at home and the family, like housemaids, chambermaids and nurses. Very few women are found in the technical and scientific professions. In a foreign setting, our female migrant workers face added layers of racial discrimination, social adjustment and language barrier problems, especially in the non-English speaking nations. Domestic helpers in Hongkong, Singapore and the Middle East are also the most exposed to sexual abuse by employers and other forms of domestic violence.<sup>41</sup>

✓ What is also common to the plight of working women across sectors and national boundaries is the reality of the so-called "double burden". That women have to and do perform greater share in domestic duties like cooking housekeeping and child rearing is said to be a universal role-expectation and arrangement. While official statistics on female labor force participation tend to imply under-utilization of female labor, especially in the rural areas, how women actually spend their waking hours is not usually captured in such estimates.<sup>42</sup> Time allocation studies of women's work reveal that more than eight hours a day over 29 days a month is spent by an average wife in doing household duties. Another study estimates home production at 46 hours a week, with one-third being expended in child care and over one-fourth in food preparation.<sup>43</sup> Domestic reproduction is, of course, unpaid but the inequality between the sexes should be seen not so much in that these are not given monetary compensation as the reality that men generally fail to share in such domestic functions. Moreover, society at large has not on its priority the provision of support services and institutions for what are essentially viewed as women's domain.

✓ The Filipino woman is socially defined as mother, wife and housekeeper. Studies have shown that this social definition is also in accord with women's perception of themselves.<sup>44</sup> Media and religion, to a lesser extent, play a



big role in reinforcing this traditional view on adult men and women and the younger generation through socialization. The pervasive belief is that Filipino women are liberated and dominant in the home and family business because they hold the purse strings and hence develop financial acumen. But the lowered purchasing power of the peso and overall economic crisis experienced by most households do not make financial management a source of power, dominance or liberation of women. Besides having very little, or none at all, to manage, both the burden of major breadwinning and finding supplementary income especially during cash shortages fall on the shoulders of mothers, wives and daughters. It is not only the men who bring home the bacon; women do that and have to cook it, too.

### Conclusion

In all areas of life, production and reproduction, work and leisure, decision-making and implementation, sexual assymetry is indeed pervasive. In no sphere of activity, familial or professional, including educational institutions where more women are linked, do women control decision-making or have equal power with men. Women's subordination to men is said to be a universal phenomenon. Wage differentials, unequal legal provisions on property and civil relations, incidents of rape and domestic violence against women, continued domestication and socio-cultural practices, such as footbinding and the preference for sons in China which incidentally make female infanticide rampant, female circumcision in Africa, dowry system and bride-burning in India, -- all these manifest the subordinate status and unequal roles of women worldwide which can not be explained by reference to class, caste, ethnic or racial differences alone.

Due to space limitations, a lot of substantive means and topics for discussion have been given tangential treatment or left untouched by the article, particularly those that concern the individual and collective responses of women to their conditions and problems and alternative visions for social reforms and change. Hopefully, there will be other venues to address the concerns on which the paper

is silent.

Consideration of the experiences and roles of women must not be taken in isolation from their larger social context. Nor must they remain as mere footnotes in history. They deserve to be discussed in the text itself to continuously assert that women's experiences are not tangential. And earth will have to cry for justice and reclaim what rightfully belongs to half of her population.

### Notes

1. Among such progressive interpretations of Philippine history are those written by Teodoro Agoncillo, *History of the Filipino People* (Quezon City: R.P. Garcia Publishing, 1977), and Renato Constantino, *The Philippines: A Past Revisited* (Quezon City: Tala Publications, 1975) and *The Philippines: The Continuing Past* (Quezon City: Foundation for Nationalist Studies, 1978).
2. Teodoro Agoncillo, *Ibid*, said for instance that the women were recruited into the secret organization *Katipunan* as long as they could keep their mouths shut, which suggests that women could not be trusted to keep secrets. In another instance, his explanation of why the *Katipuneros*: had to leave women behind during a long march revealed his view of women's and men's nature, as cited by Fe Mangahas, "From Babaylan to Suffragettes: The Status of Women from Pre-Colonial Times to the Early American Period", in Pennie Azarcon (ed.) *Kamalayan: Feminist Writings in the Philippines* (Quezon City: PILIPINA, 1987), p. 10.
3. See for instance the works of anthropologist Margaret Mead, *Male and Female*. See also Barbara and Peter Lloyd, *Sex and Gender* (London: Pelican Books, 1979) and Ann Oakley, *Sex, Gender and Society*, (London: Temple Smith, 1972).
4. Michele Zimbalist Rosaldo, "Women, Culture and Society: A Theoretical Overview: in Michelle Zimbalist Rosaldo and Louise Lamphere (eds.)

Women, Culture and Society

42- 43.

5. Sr. Mary John Mananzan, "The Filipino Woman: Before and After the Spanish Conquest of the Philippines", *Babaylan*, Vol. 1, No. 1, p. 11.
6. Encarnacion Alzona, *The Filipino Woman: Her Social Economic and Political Status* (Manila: U.P. Press, 1934).
7. Sr. Mary John Mananzan, "The Filipino Woman: Before and After the Spanish Conquest of the Philippines", in Mananzan (ed.), *Essays on Women: Women's Studies Series 1* (Manila: St. Scolastica's College, 1987), pp. 7-17.
8. Fe Mangahas, "From Babaylan to Suffragettes: The Status of Women from Pre-Colonial Times to the Early American Period" in Pennie Azarcon (ed.) *Kamalayan: Feminist Writings in the Philippines* (Quezon City: PILIPINA, 1987), pp. 11-13.
9. The local myth of "Malakas and Maganda" which tells the simultaneous coming to life of man and woman after stepping out of a split bamboo is often cited to support the "high status" of women in the popular consciousness of native inhabitants, in contrast to the Christian version of genesis brought by the colonizers where the woman Eve was taken out of the rib of the first man Adam.
10. See Mananzan, in Mananzan (ed.) *Essays*, and also Rita Estrada, *Philippine Social Science and Humanities Review*.
11. Historical accounts written by foreigners and considered as authoritative sources commonly take this view. LeRoy for instance wrote sans any reference to the privileges of pre-colonial women that, "There seems every reason for ascribing this relative improvement in the position of women in the Philippines as compared with the surrounding countries in the Orient to the influence of the Christian religion and the position which they have assumed under the teaching of the Church and the directorship of the friars." In James A. LeRoy, *Philippine Life in Town and Country* (1905; Manila: Filipiniana Book Guild, 1968), p. 28.
12. See Mananzan, in Mananzan (ed.), *Essays*; Mangahas, in Azarcon (ed.) *Kamalayan*; and Aida Santos-Maranan, "Do Women Really Hold Up Half the Sky", *The Diliman Review*, Vol. 32, No.s 3-4, March-August 1984, pp. 42-50; also published in Mananzan (ed.) *Essays*, pp. 37-52
13. Santos-Maranan, "Do Women...", *Diliman Review*, pp.
14. Rosario del Rosario, *Life in the Assembly Line* (An Alternative Philippine Report, (Manila: Philippine Women's Research Collective, 1985)
15. Del Rosario, *Ibid*.
16. Ma. Luisa Camagay, "Women Through Philippine History" in Amaryllis Torres, et.al. (eds.), "An Anthology of Studies on the Filipino Woman". A Project of the UNESCO Regional Unit for Social and Human Sciences in Asia and the Pacific, Metro Manila, January 1986.
17. Dr. Jose Rizal in his famous *Letter to the Women of Malolos* lauded the Malolos women's demand to be given equal education especially in Spanish language. He also lamented the plight of Filipino women under the Spanish colonial regime. He said in part, "What offspring will that be of a woman whose kindness of heart is expressed by mumbling prayers, who knows nothing by heart but *awits*, *novenas* and alleged miracles, whose amusement consists in playing *panguinge* and in frequent confessions of the same sins."
18. Marcelo H. del Pilar also voiced out pro-woman sentiments in some of his writings. He exhorted his niece Josefa Gatmaitan not to confine herself to "lighting candles and mumbling novenas", as quoted by Mananzan, *Essays*, p.32.
19. Apolinario Mabini, the "Brain of the Philippine Revolution" admonished in his Code of Ethics that men should love and respect the women as they would their own sisters and mothers. He was also the first one to propose the granting of suffrage to women in his draft of the 1898 Malolos Constitution but his proposal was not picked up by the all-male Congress. See Melanie Manlogon, "The Good Fight of Encarnacion Alzona," *Katipunan* (Monthly Magazine of the Filipino Community in California, USA) Vol. 1, No. 6, April 1988, p. 7.
20. Isabelo de los Reyes, anti-Spanish revolutionary leader and one of the founders of the Philippine Independent Church and the labor union movement, wrote on the Filipina: "The mission of the woman in the Philippines is... highly cultural. She is the one to give progress. She is called to banish from the house quack doctors and *sabadoras*; she is called to regenerate the indifferent Filipino; she is the one who should diffuse knowledge of agriculture, elements of law and of pharmacy..., in Isabelo delos Reyes, *Folklore Filipina* (Manila: Litografia de Chape, 1889), p. 171, as quoted by Mananzan, *Essays*, p. 33.

21. Tarrosa Subido, *The Feminist Movement in the Philippines, 1905-1955* (Manila: National Federation of Women's Clubs, 1955). See also Santos-Maranan, "Do Women...", *Diliman Review*, p. 45.
22. See series of articles by Carmencita Acosta, "The Storm of the Rebellion, Parts 1-7", *Woman and Home*, 28 June - 12 September 1965.
23. Santos-Maranan, "Do Women...", *Diliman Review*, p. 45.
24. Pura Villanueva Kalaw, *How the Filipina Got the Vote* (Manila: Crown Printing, 1952), p. 8. See also Enriqueta Benavides, *The Filipino Women's Social, Economic and Political Status*, (Manila: Cultural Foundation of the Philippines, n.d.), p. 9.
25. Camagay, *op cit*.
26. *Manila Times*, 5 March 1932.
27. Del Rosario, *op cit*.
28. Reynaldo Ito, "Critical Questions on Nationalism: A Historian View", De La Salle University Professorial Chair Lecture No. 6.
29. See accounts of Luis Taruc, *Born of the People* (New York: International Publishers, 1953) and William Pomeroy, *The Forest* (New York: International Publishers, 1968).
30. See documentation of women's role in the anti-Japanese struggle by Alfonso Santos, *Heroic Virgins and Women Patriots: Female Patriotism During the Japanese Occupation* (Manila, 1977).
31. For a more extensive study of martial law, See Aurora-Javate de Dios, et. al. (eds.) *Dictatorship and Revolution* (Metro Manila: Conspectus, 1988) and Alexander R. Magno, "New Society and the Repressive Developmentalist Ideology", *Philippines in the Third World Papers* published by the U.P. Third World Studies Center.
32. First hand documents on *Makibaka* are available at the Filipiniana section, U.P. Diliman Main Library. See also Leonora C. Angeles, "The PKP and Makibaka Revisited: The Place of Women's Liberation in Revolutionary Theory and Practice", *Kasarinlan* 3:4, 1988.
33. Statistics from Ibon Databank. For further reading on roots of the economic crisis and the failure of the Aquino government to create substantive reforms, see Randolf David, Alexander Magno, Leonora Angeles and Francisco Magno, *Constraints to Reform: Four Papers on the Two Years of Liberal Democracy in the Philippines* (Jakarta: SEAFDA, 1988).
34. Case studies of sexual abuse and torture of women political detainees under Marcos available from Task Force Detainees Philippines.
35. National Commission on the Role of Filipino Women, *Women Workers in the Philippines* (Manila: NCRFW, 1985), p. 24.
36. A good situationer on rural women was written by Rosalinda Pineda-Ofreneo, *Women of the Soil: An Alternative Philippine Report* (Manila: Philippine Women's Research Collective, 1985).
37. Cynthia B. Bautista, Nanette G. Dungo, et. al. "The Differential Impact of the New Rice Technology on Rural Men and Women", published by the Asia-Pacific Development Center, Kuala Lumpur, 1986.
38. Del Rosario, *op. cit*.
39. See Delia D. Aguilar, "Women in the Political Economy of the Philippines", in *The Feminist Challenge* (Manila: Asian Social Institute, 1988), pp. 7-8.
40. For studies on Philippine labor migration, see researches by Fe Arcinas and Cynthia Bautista, et. al. Department of Sociology, U.P. Diliman.
41. Wilhelmina Orozco, *Economic Refugees, Voyage of the Commoditized: An Alternative Philippine Report on Migrant Workers* (Manila: Philippine Women's Research Collective, 1985).
42. NCRFW, *op. cit.*, p. 14.
43. See Gelia Castillo, *The Filipino Woman as Manpower: The Image and the Empirical Reality*. (Laguna: University of the Philippines, 1976), p. 244; and Jeanne Frances Illo, *Involvement by Choice: The Role of Women in Development* (Quezon City: Institute of Philippine Culture, 1977), p. 15.
44. For an excellent summary and analysis of related literature, see Delia Aguilar, "The Social Construction of Filipino Woman" in Aguilar, *op. cit.*, pp. 28-48.

## Working for and with Women: The Women-in-Development Experience in the Philippines<sup>1</sup>

*Carmen Enrile and  
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The concept "women in development" (WID) refers to a systematic consideration of women and their concerns in the development process. Its operationalization, however, has taken two forms: the initiation of women-specific projects or activities, and the integration of women in general or "gender-neutral" projects. The first approach takes the position that women's needs as women are rarely addressed in mainstream programs or projects, thus, the need to support efforts designed to involve and benefit women primarily. In contrast, the other approach argues that even with women-specific projects, development resources will continue to be channelled to and through the so-called gender-neutral projects. Ensuring that women get access to development resources would require a strategy whereby women participate in and benefit from mainstream development projects. In many cases, however, a mixture of these approaches is needed; one which would apply particularly to the Philippines.

This paper seeks to present a short history of the development assistance climate in the Philippines. It likewise traces the various initiatives in support of women's rights to strategic resources and institutions. Finally, it offers a framework within which WID work could be viewed and done better.

### The Post-War Development Experience

At the close of the Second World War, development programs were aimed at the rehabilitation of war-devastated economies. Outside Europe, many of these economies were former colonies which had gained their independence after the war. The Philippines was one such case, a state liberated not only from the

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<sup>1</sup>This is a revised version of a paper presented by Carmen Enrile at a meeting of WID coordinators of the Canadian International Agency (CIDA) in November 1989.

Japanese invaders but also from American colonial rule. To assist the Philippines in assuming the dual task of rebuilding the economy and governing a new state, the United States provided the country with financing for socioeconomic development through various funding mechanisms. This period saw the burgeoning of infrastructure and socioeconomic programs.<sup>2</sup> Rural amelioration projects were also supported to solve, albeit temporarily, the old land tenancy conflict. These, however, principally meant subduing the land tenancy-related insurgency problem.

In an attempt to avert the escalation of unrest in the 1960s, experiments were conducted in the development field. Two new assistance modes stood out from among these: the participatory mode, which sought to elicit the participation of the people who were going to be covered by a project; and the felt-needs strategy, where design and implementation proceeded from the needs articulated by the population that would be affected by a project (Enrile-Santiago 1979). Thus, development proponents conducted consultations with target communities to show their concern and to tap the latter's needs more accurately. Among other things, they found that only organized communities could negotiate with development agencies, be these government or nongovernment organizations (NGOs).<sup>3</sup>

The good intentions of the proponents of development in the 1960s, as in the 1950s, were frustrated as the decade ended in the failure to bring about equitable distribution of income/wealth, a goal which the consultative process had hoped to attain.<sup>4</sup> In fact, wealth distribution worsened and became the focal issue for activism in the Philippines at the turn of the next decade.

As in the previous post-war decades, developed nations poured funds into countries alternately described as Third World, developing, or underdeveloped. These funds continued to be channelled mainly into infrastructure improvement. But increasingly, resources were provided to support social innovations in

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<sup>2</sup>A review of Philippine rural development programs in the 1950s through early 1970s is provided by Rocamora (1979).

<sup>3</sup>Community organizing (CO) came to the Philippines through the Liberation Theology movement in the Catholic Church, which originated from Latin America. CO was mainly used in the formation of Basic Christian Communities before it was employed by non-Church related NGOs and some government development agencies.

<sup>4</sup>In a paper analyzing income distribution between 1956 and 1971, Sta. Romana (1976) traces a pattern of increasing income inequality. In 1956, the mean family income of the richest 20 percent of the Philippine population was 12.2 times that of the poorest 20 percent. This ratio rose to 13.3 in 1961, and to 15.8 in 1965. A slight improvement was noted in 1971, with the ratio dropping to 14.7.

technologies and institutions. While most of these development efforts were seen as "gender-neutral" by the proponent agencies, an analysis of a few projects or programs launched in the Philippines in the 1970s or early 1980s were, in fact, primarily oriented towards men.<sup>5</sup> Systematic efforts to address women's concerns and/or gender-related issues came about only in 1975 (declared as the United Nations' International Women's Year); it lasted through the succeeding International Decade for Women (1976-1985). In the Philippines, all this took place under a martial law regime imposed by the Marcos government in 1972 to control the turmoil caused by the activism for social and political reforms.

### The Women's Struggle in the Philippines

At about the same time that political activism was being curbed, the feminist movement, begun in the West, found its way to the Philippines. This was grafted into an extant activism that was grounded on class struggle and nationalist strivings. The struggle of a number of Filipina activists, thus, deviated from a Western feminist struggle for equality with men and for self-actualization as it had in the Philippine Suffrage Movement in the 1930s. Indeed, the struggle for women's rights and for women's claims to development took place alongside the struggle for social and political change which the martial law regime purportedly aimed to suppress.

During the decade 1976 to 1985, women activists, social scientists, and others got the much needed support to pursue research projects and assistance programs for women. During the last half of the 1970s, social science researchers prepared status reports on Filipino women or on specific sectors or groups of women.<sup>6</sup> All these studies pointed to the lower status of women relative to that of men—not news but, for the first time, information made public and formal.

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<sup>5</sup>Illo (1988b) reviews three government development projects/programs which were initially described by the agencies as "gender-neutral." An analysis of each project or program, however, indicates sources of gender bias and implications of such bias to such issues as access to land (in the case of the social forestry project), membership in organizations (in the irrigation program case), or access to new technology (in the farming systems case).

<sup>6</sup>Bibliographies on research on Philippine women have been compiled by Eviota (1978), and Angangco, Samson, and Albino (1980). In a different vein, Torres (1989) provides not only an updated list of writings on Filipino women, but also an anthology of selected articles and essays on Philippine women, and a critique of the state of women's studies and research on women in the country.

The triple goal of the International Decade for Women—peace, development, and equity—provided women from different ideological camps and operational styles with their own roles to play. This period also saw the forging of alliances among women activists, scholars, and development managers as the concerns of the 1980s served to draw out salient gender issues in Philippine society through research and analysis. Some of the alliances were precursors of the present federated women's organizations.

The alliances fostered exchanges of ideas among activists, researchers, and development practitioners. Although not always harmonious, the exchanges resulted in innovations in research, which took the form of alternative frameworks for development policies, new measures of women's contributions to society, and new parameters for measuring gender status. Among these parameters, the more useful were gender division of labor, access to and control of resources and benefits of development, and gender relations. These had been utilized in assessing the impact of different development projects or programs on women and men.<sup>7</sup>

As noted by Torres (1989), the innovations also involved a movement away from strictly quantitative methods and towards qualitative and contextualized analyses. More and more researchers began to employ a thematic analysis of existing conditions, an in-depth analysis of material manifestations (as in books, radio, television, and advertisements) of gender ideology, and a documentation of management techniques, focusing on planning and implementation.

The 1980s was likewise marked by the increasing utilization of research in training programs. These programs involved as diverse a set of institutions as the Asian Institute of Management (AIM), on the one hand, and a peasant women's group, the *Kilusan ng Bagong Pilipina* (KaBaPa), on the other. The AIM conducted gender analysis workshops for program/project managers in both government and NGO sectors. In contrast, KaBaPa developed and ran various training programs for its members, ranging from leadership skills development to project proposal preparation and project management and evaluation. The case of the KaBaPa also exemplified the spirit of the 1980s: that of the growing partnership between grassroots women and women researchers and activists (Illo and Ofreneo 1989).

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<sup>7</sup>Examples of these are Illo (1988a), Illo and Veneracion (1989), Borlagdan and others (1988), and Veneracion and others (1988). For the results of a workshop convened to review gender-related concerns in three government development projects/programs, see Illo (1988b).

Beginning in the mid-1970s, women-focused efforts and research increased, with support from donor agencies.<sup>8</sup> Women scholars have also taken the initiative of creating women's studies programs in major schools of the country in the mid-1980s.<sup>9</sup> Moreover, the literature made available through the women's studies and experience in the 1970s has been reintegrated by feminist groups in their framework, and in educating, training, and organizing women in various sectors. Since 1975, there has also been a rediscovery of the untapped potentials of grassroots women as farm managers, entrepreneurs, organizers, and leaders, and serious efforts have been made to make them more visible in a formal way.

### WID Initiatives in the Philippines

Prior to 1975, the Philippine government has been reaching women through specific extension mechanisms. Rural women, for instance, were served by home management technicians of the Department of Agriculture. These technicians provided inputs to improve homemaking skills which they assumed to be the traditional purview of women. These inputs revolved around preparing and preserving food, child care, nutrition, and the like.

While much of the development work in the 1950s and the 1960s targeted men, there were efforts specifically designed for women. A few projects were focused on disadvantaged women for purposes of social amelioration and home management improvement. Others sought to address the problems of maternal and child health, and the protection of women workers in the formal sector. Moreover, studies were conducted comparing males and females, often dealing with the socialization process, although there were several which focused on working women or on women's multiple roles.<sup>10</sup>

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<sup>8</sup>An early supporter of WID research in the Philippines has been the U.S. Agency for International Development (USAID) which has been mandated by the Percy Amendment to its foreign assistance act to ensure that women and their concerns are considered in USAID-funded projects.

<sup>9</sup>Among the colleges and universities which launched women's studies programs are St. Scholastica's College, Philippine Women's University, the University of the Philippines, De La Salle University, and Miriam College (formerly Maryknoll College), all in Metro Manila, and Silliman University in Dumaguete City. In a slightly different vein, the Ateneo de Manila University, with its Gender Studies Core Committee, is finalizing plans for a Gender Studies Center. For a review of these programs, see Pernia and Reyes (n.d.).

<sup>10</sup>Articles on working women or occupational sex roles include Castillo (1961), Amor (1966), Castillo and Guerrero (1969), and Flores (1969). Nurge (1965), Guthrie and Jacobs (1966), and Nydegger and Nydegger (1966) touched on sex-role socialization.

In response to the declaration of the International Women's Decade, the Philippine government created in 1975 the National Commission on the Role of Filipino Women (more popularly known now as the National Commission on Women, or NCW). The agency, attached to the Office of the President, assumed the position that overpopulation, poverty, and unemployment were restraining factors to the country's development as a modern industrializing nation. It also assumed that women should participate in and benefit from the development process.

The NCW, along with the Rural Improvement Clubs and other women's groups, spearheaded many livelihood projects. The NCW launched the *Balikatan sa Kaunlaran* (Sharing in Progress) which spawned the formation of women's groups in various parts of the country. The program sought to provide additional sources of income to women and thereby draw them out of the confines and "ungainful" occupation of household work.

To enable women to participate in the country's development, the government pursued programs geared towards reducing family size, generating income, and creating employment with women's participation (Torres 1989). An intensive population control program was launched so as to provide women with options in defining their family aspirations. Meanwhile, women's groups conducted skills training and literacy programs in the more depressed sections of the country. In addition, studies on women beneficiaries were undertaken to assess the impact of development on women as well as to examine the relationship between women and development. On the legal front, legislative and codal reforms were enacted. Of primary importance was the passage of the Improved Child and Youth Labor Code, made possible by the the lobbying efforts of unions and lawyers.

Despite these advancements, both the official country report and the NGOs' alternative report on the achievements of the International Women's Decade point to the continuing problems of Filipino women in various sectors.<sup>11</sup> Conditions in the Philippines in the 1970s and early 1980s turned into a nightmare for Filipinos when international aid was utilized by the Marcos regime for purposes other than the country's development. The country's economic crises led to the degradation of women, when rural women left home and farm to work elsewhere and men lost their jobs. Moreover, families had to depend on women's livelihood as employees in garment and electronics industries, as entertainers for foreign tourists, or as domestic workers in cities and other countries. Women activists rose to the occasion by mobilizing their organizations to voice their concerns.

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<sup>11</sup>Two sets of situation reports were prepared for the 1985 Nairobi conference which marked the end of the U.N. International Decade for Women. One set was prepared by the Philippine Women's Research Collective, an NGO; another, by the NCW.

The years after the end of the International Women's Decade saw the feminist group in the country deriding the WID framework as inadequate because it allegedly focused on efficient development. The concept simply implied the infusion and increased productivity of "neglected resources, such as women," and did not include "anti-patriarchy issues" (Torres 1989). The rise in women's income as a result of women-specific projects or components did not significantly or permanently improve the women's condition. Nor did it empower women enough to fight for human and civic rights in various sectors, especially in labor. In projects where they participated with men, their involvement generally multiplied their burden. In all this, the women were neither planners nor decision makers. Two years after the end of the Decade and in close coordination with various groups and individuals, the newly reconstituted NCW sought to redress the situation. Asked by the Aquino government to prepare a development plan for women which would be integrated into the Philippine Medium-Term Development Plan, the NCW spearheaded the preparation of a planning document which spelled out the policies, strategies, and specific projects for Philippine women. Called the Philippine Development Plan for Women (PDP-W), it was also a product of the combined energies of women development planners, women from organized peasant and urban groups, and women activists, researchers and academicians.

### Key Considerations for WID Assistance Programming

As evident in the existing literature on women and in the cases included in this volume, women lead integrated lives and bear multiple responsibilities. Moreover, their concern for their children and families often spills into the economic, social, and other spheres. All these are rarely considered when development is delivered piecemeal and with little coordination. As experience has also shown, unless women act as a group, they are seldom in a position to demand for services and technical assistance (Enrile-Santiago 1979).

The evidence from WID research and practice suggests several crucial factors for WID assistance programs in the Philippines. These factors—encompassing perspective, strategy, and activities—are as follows:

1. *Participation and organizing.* Effective participation calls for community organizing work with the women. For the women to be involved in the various phases of a project, organizing has to be accomplished before project implementation. Participation also includes an impact evaluation of the project by the women-beneficiaries themselves.
2. *Integrated, multisectoral strategy.* Women's overlapping concerns could be addressed by employing an integrated approach to development. Tied

in with the WID project are three broad issues: area development, environmental restoration, and sociopolitical changes. An integrated approach is also linked with multisectoral and multi-agency coordination and networking. Moreover, the multi-agency strategy includes a role for the donor agency. In fact, a planning approach could be employed which would involve the donor agency, the implementors (government and/or NGO), and the organized community. Finally, in view of the integrated and the multisectoral nature of the program or project, a four-tiered monitoring and evaluation scheme can be designed and implemented comprising: sector, project management, donor agency, and community.

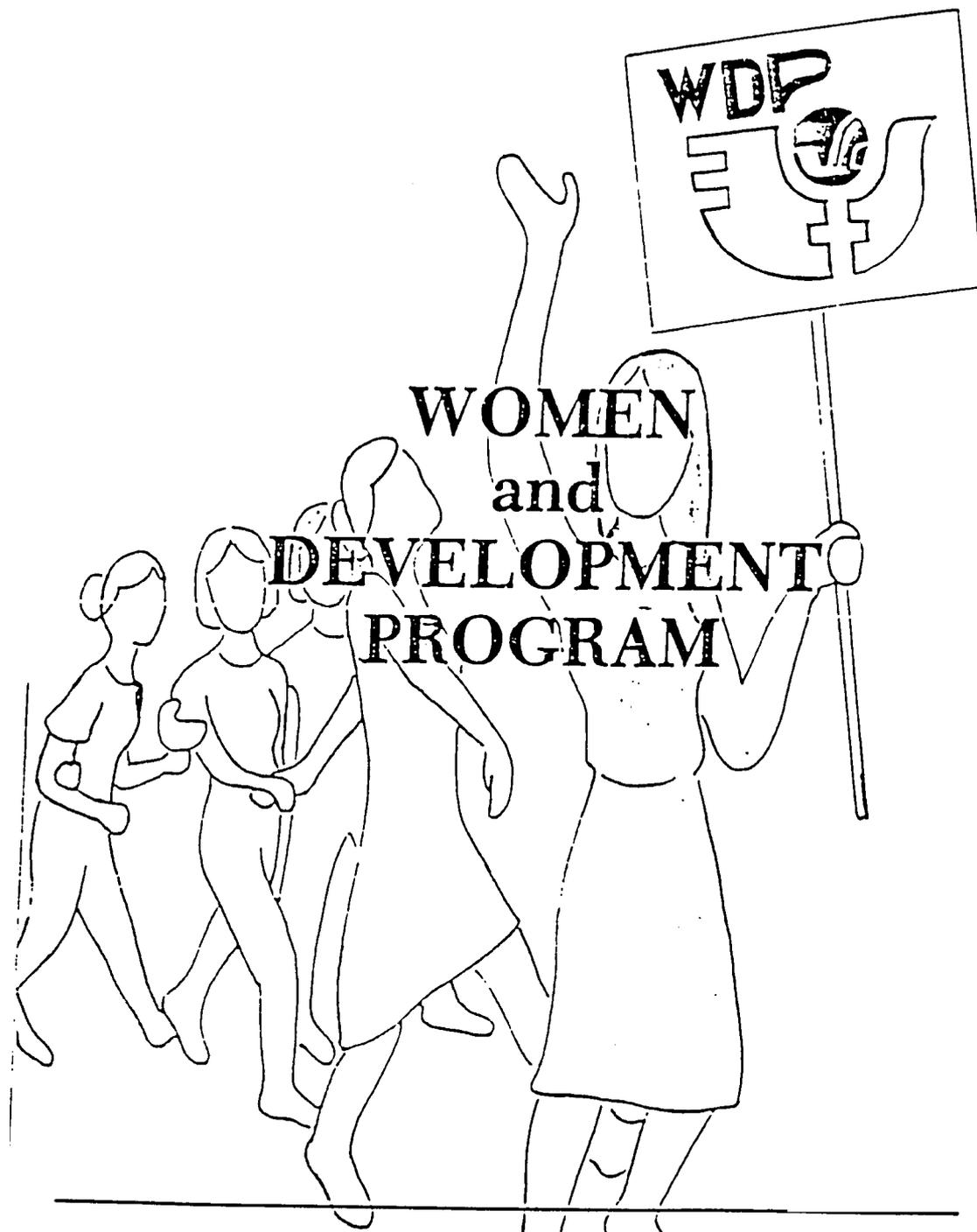
3. *Gender-sensitive project planning and implementation.* It is contended that designing gender-sensitive projects is dependent on, first, a data base which would give the designers relevant gender-differentiated information, and, second, a gender-issue-sensitized group of planners and implementors who could contextualize the WID activities in their project area or region. Another context of the project is that of the donor agency. There has to be congruence between the WID project and the donor agency's goals, policies, and operations. Specifically, this element embraces the following precepts or courses of action: partnership approach or household focus; collection of gender-disaggregated data prior to project planning and design; gender analysis before and after the project; and immersion of WID development managers and researchers requiring a hands-on approach to project planning and the formulation of mechanisms for project implementation.

These factors may be viewed as defining a development perspective for WID assistance efforts—a development which is participative, contextualized, integrated, and multisectoral. It is also one which is sensitive to gender-related issues, and one which requires the capacity among the managers and the community to address these issues. The suggested framework is expected to be responsive to women's various needs. More importantly, it creates opportunities for collective action through which women can demand their share of development resources. Working and negotiating with outsiders (implementors and donor agencies), the organized women break off from their isolation and demystify development which, for decades, has bypassed them.

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College of Social Work and Community Development  
University of the Philippines  
Diliman, Quezon City

## WHAT IS THE WOMEN AND DEVELOPMENT (WD) PROGRAM?



Women comprise half of the population and contribute double or triple of their time to society. They are the subject of study which the Women and Development (WD) Program focuses on.

The WD Program aims to provide a wholistic and comprehensive perspective to the study of women and development particularly in the context of the Third World and the Philippines.

Developmental problems involving theories, issues, strategies and action will be discussed within their own historical and geographic particularities.

## WHO CAN BE ATTRACTED TO AVAIL OF ITS PROGRAM?

- ♀ Development workers both male and female will be able to enhance their tasks as organizers, trainers, researchers and extension workers in general by situating their activities in the context of feminist and development theories.
- ♀ Individuals interested in academic pursuit on women's studies will find this program enriching as it will bring them in contact with direct development practitioners as well as expose them to actual field experiences.
- ♀ Persons interested in attaining a Diploma or a Masteral degree to firm up their positions in employment and professional work.

*Students will be involved in theoretical discussions, exposure trips, research activities, symposia, lectures, sensitivity sessions, and dialogues with different GO's, NGO's and peoples' organizations.*

*An invaluable feature of the program is to give the students direct experience in on-site field work involving organizing women.*

### ♀ SCHOLARSHIPS, GRANTS, SUPPORTS

The WD is developing a system of scholarships, field research and thesis supports for the students, as well as exchange programs and research collaboration, involving faculty and students, with schools, organizations/agencies here and abroad.

- ♀ Scholarships are available to a selected number of students.

### ♀ EXTENSION & RESEARCH

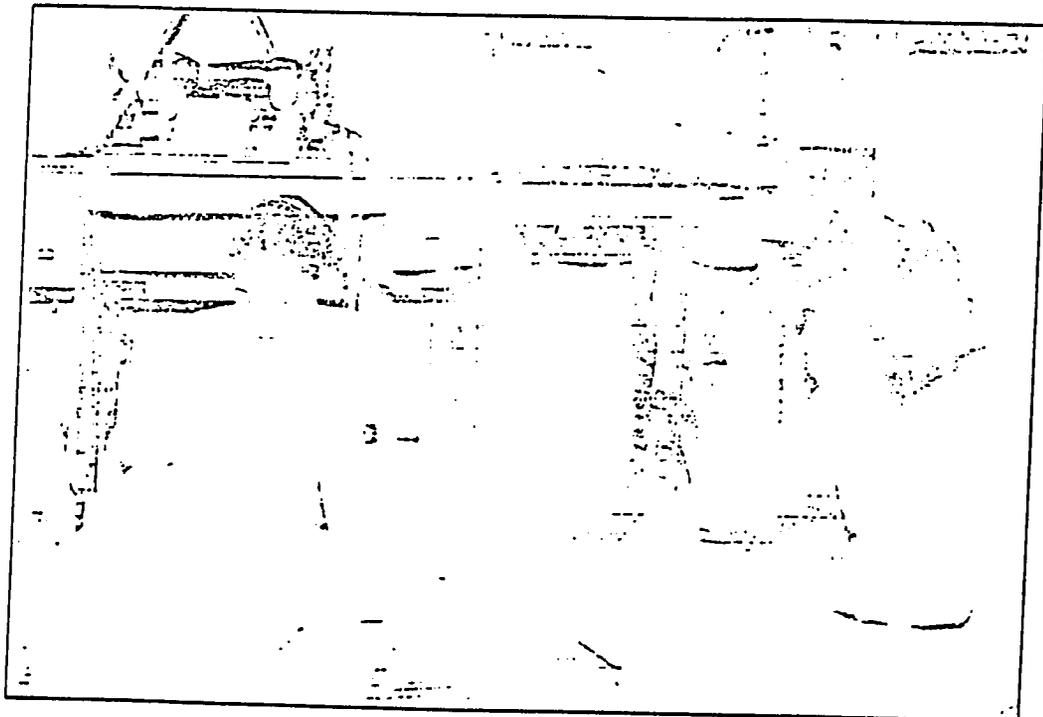
In cooperation with Research and Extension for Development Office (REDO), the WD program is able to answer the needs of individuals and institutions who may wish to develop special curricula, training modules and projects in line with its objectives.

### ♀ FACULTY POOL

The WD interdisciplinary faculty resources pool draws from the Departments of Social Work and Community Development as well as from various colleges of the University of the Philippines, other schools and agencies.

## WHAT ARE THE OBJECTIVES OF THE WOMEN AND DEVELOPMENT (WD) PROGRAM?

- ☐ To develop a theoretical framework for the analysis of the root causes, forms and dimensions of women's oppression and exploitation and the various ways these are manifested in the Philippines and other Third World societies;
- ☐ To stimulate a critical evaluation of contemporary development approaches and strategies as these affect women, as well as encourage the formulation and propagation of alternative development frameworks and methodologies which consciously aim to strengthen women's movements and organizations in the Philippines and other Third World countries;
- ☐ To underscore the need for the recognition of the actual and potential vital role of women in national and local, social, political, and economic activities as a prerequisite for development;
- ☐ To promote the re-examination of existing social science and related theories and methodologies and particularly assess their role in the continuing relative exclusion of women in the development processes;
- ☐ To promote the conduct of research studies and the dissemination of their results to enhance greater participation of women in the attainment of national goals; and
- ☐ To utilize a balance of theoretical and practical approaches in the training of scholars and practitioners, for teaching, research and direct field practice which primarily focus on women.



## WHAT PLAN OF STUDY DOES IT OFFER?

Students in the W:D Program may work for either a Diploma or  
a Master of Arts (M.A.) in Women and Development

### DIPLOMA (One Year)

<i>First Semester:</i>	<i>Units</i>	<i>Second Semester</i>	<i>Units</i>
WD 201	3	WD Seminars/Electives	6
WD 210	3	Practicum	3
WD 230	3		

The Diploma Program could be credited towards the Master of Arts degree.

### MASTER OF ARTS (Two Years)

The M.A. in Women and Development Program offers two options:

PLAN A (Thesis)	PLAN B (Comprehensive Exam)
21 units of Courses	30 units of Courses
3 units of Practicum	6 units of Practicum
6 units of Thesis writing	
30 units Total	36 units Total

#### Year 1

<i>First Semester:</i>	<i>Units</i>	<i>Second Semester:</i>	<i>Units</i>
WD 201	3	WD 220	3
WD 210	3	WD Seminars/Electives	6
WD 230	3	Cognates 4	3
CD 291/SW 299.1	3		
<b>TOTAL</b>	<b>12</b>	<b>TOTAL</b>	<b>12</b>

<i>Summer:</i>	<i>Units</i>
CD 280/SW 280	3
CD 281/SW 281	3
<b>TOTAL</b>	<b>6</b>

#### Year II

<i>First Semester:</i>	<i>Units</i>	<i>Second Semester:</i>	<i>Units</i>
WD Seminars/Electives	3-6	Thesis (For Plan A only)	6
Cognates	6	Comprehensive Exam (For Plan B only)	
<b>TOTAL</b>	<b>9-12</b>	<b>TOTAL</b>	<b>6</b>

## DESCRIPTION OF WD COURSES

### ♀ WD Core Courses

WD 201	History and Perspectives of Gender and Development	3 units
WD 210	Feminist Theories and Movements	3 units
WD 220	Women's Studies	3 units
WD 230	Women and Work	3 units
CD 291	Community Development Research I	3 units
or		
SW 299.1	Social Work and Research I	3 units

### ♀ WD Seminars/Electives

WD 225	Seminar on Gender, Culture and Ideology	3 units
WD 240	Feminism in the Third World	3 units
CD 221	Advanced Community Organizing and Development	3 units
or		
SW 230	Theory and Practice of Community Organization	3 units
CD 224	Seminar in Development Practice I	3 units
CD 231	Social Development Planning and Administration	3 units
or		
SW 212	Social Planning and Program Development	3 units
SW 264	Seminar in Contemporary Social Work Practice	3 units

### ♀ WD.270 – Special Topic Courses

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>Women in Cultural Communities</li> <li>Health and Reproduction</li> <li>Women and Business</li> <li>Rural Women</li> <li>Urban Women</li> <li>Women and Education</li> </ul> | <ul style="list-style-type: none"> <li>Women in Asia</li> <li>Women and Law</li> <li>Women and Religion</li> <li>Women in Media</li> <li>Women and the Family</li> <li>Women and Culture, etc.</li> </ul> |
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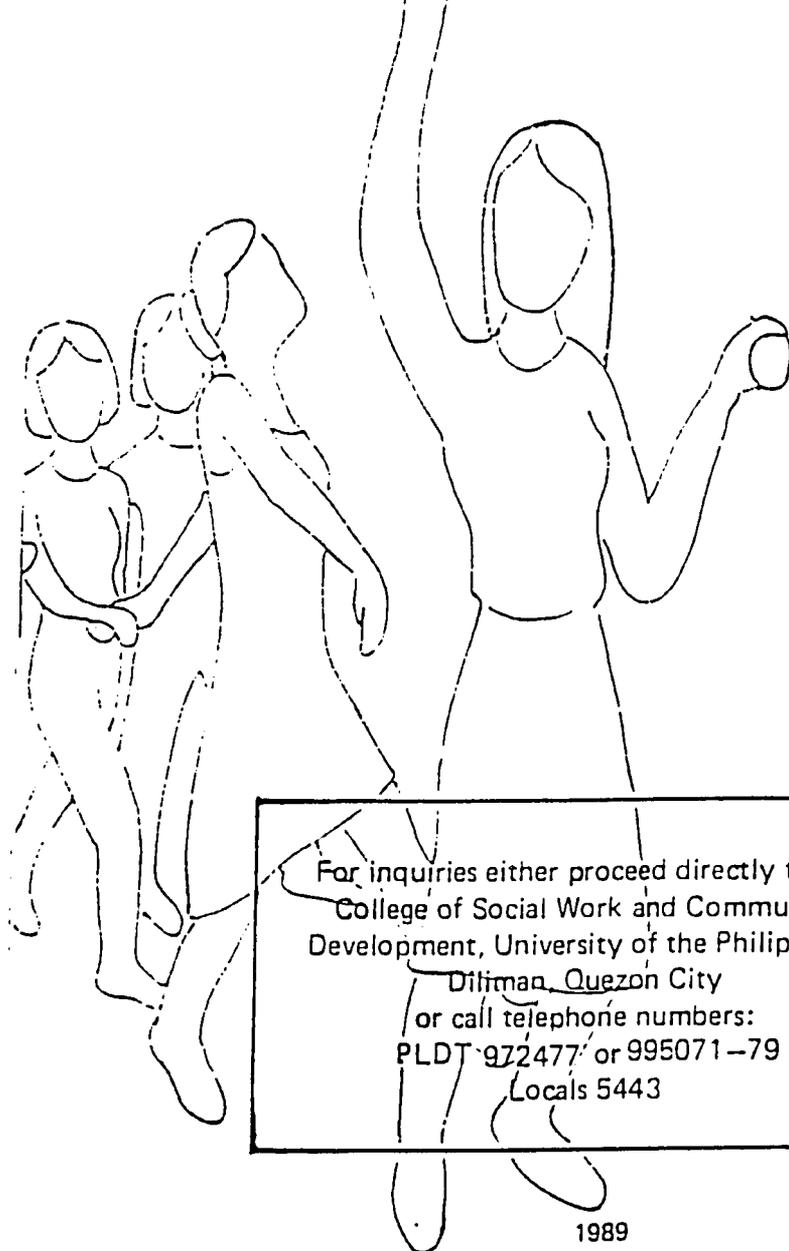
### *How Can One Apply?*

Anyone with a baccalaureate degree (preferably in the social sciences) from an accredited college or university and having a satisfactory academic record can apply.

Contact the Women and Development Coordinator, the College Secretary or the Student Records Examiner.

# The Women and Development Program

invites individual, institutional and corporate support for scholarships, fellowships, field work and publications in the collaborative effort towards equality, development and peace.



For inquiries either proceed directly to the  
College of Social Work and Community  
Development, University of the Philippines,  
Diliman, Quezon City  
or call telephone numbers:  
PLDT 922477 or 995071-79  
Locals 5443

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# USAPANG BABAE



GENDER AWARENESS THROUGH  
THEATER ARTS, GAMES AND PROCESSES

# **USAPANG BABAE**

**GENDER AWARENESS THROUGH  
THEATER ARTS, GAMES AND PROCESSES**

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ses and /or  
and theater**

**National Commission on the Role of Filipino Women  
Manila, Philippines  
1992**

# Foreword

**G**ender Consciousness Raising in the Philippines as a component of government development programs is made imperative by the Philippine Development Plan for Women as adopted and approved for implementation by Executive Order No. 348 and recently, by Republic Act 7192 or the Women in Development and Nation Building Act. The program for consciousness raising targets the entire hierarchy of government, from the top management of the agency to the extension workers.

Because of the very nature of their jobs, gender consciousness raising can be given/ conducted through highly conceptual and technical orientation sessions or trainings for agency top management and technical staff (MANCOM, Planners, HRDs). On the other hand, when conducting orientation and training of extension workers and researchers, who are actually in the frontlines dealing with the grassroots – women and men – it is not enough to have the concepts. The process of training is as important.

The task of training the extension workers and researchers has been delegated to the Human Resource Development or Training Officers of the different agencies. How can we

assist the extension worker raise the consciousness of the grassroots on gender in a more creative way? How can gender concerns be presented in a manner that people would understand and participate in advocating gender-responsive development? And in turn, how can both women and men easily express their own appreciation, ideas, and experiences of their present realities?

This is where theater for grassroots education or “popular theater” as a consciousness raising methodology comes in. The National Commission on the Role of Filipino Women (NCRFW) had this handbook developed and published as part of our commitment to advocate gender and as our contribution to people in constant communication with others.

The handbook is intended to be a guide for trainers and extension workers. We hope that through the suggested exercises, we may be able to tap the creative potentials of trainers and their participants so that both may be able to freely express their feelings and experiences. The handbook is like a treasure map which we hope will lead those who will use it and those who will experience it to a more meaningful development of the human being.

**Remedios I. Rikken**  
**Executive Director**  
**NCRFW**

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# Introduction

**H**ow do we best talk about gender issues with women, especially women in the grassroots? In what way can we best facilitate women's reflections on their lives and help them see the role that gender plays in them? How can we make this process of reflection the beginning of the process of woman empowerment, of women learning to get hold of their lives and to deal with the effects of gender on them?

When the National Commission on the Role of Filipino Women (NCRFW) began running seminars on gender issues, it realized that conventional training approaches, using lectures and discussions, have limited applicability to grassroots women. Feminist theories and gender ideology have to be presented in ways that communicate to women in their real-life situations, in their daily struggle to balance the demands of child care and income earning, most often, in conditions of extreme poverty.

Luckily, the NCRFW did not have to look far. Right here in the Philippines, from the grassroots people's movement, various conscientization approaches have been tried, tested, and proved effective. One of these is theater for grassroots education, oftentimes called "popular theater",

widely used by non-governmental and community organizations. The Philippine Educational Theater Association (PETA), over a decade of experience in popular theater, both in the Philippines and abroad, has now fully developed this educational tool.

The partnership of NCRFW and PETA in the use of theater for gender awareness raising has been intermittently going on since 1987. It began with the holding of workshops on creative dramatics for the NCRFW staff and women from some of NCRFW's partner agencies in government. Participants were personnel from the Bureau of Women and Young Workers of the Department of Labor and Employment and the Bureau of Agricultural Extension of the Department of Agriculture whose work involved direct contacts with women workers and peasant women. In choosing to give them the theater workshop, NCRFW did not think much of introducing to the bureaucracy a new approach to education. Its main intension was to help transform the woman employees' own perceptions of themselves.

A ware of the impact of creative dramatics on people, NCRFW wanted to give the participants a venue for releasing their inhibitions, for exploring their creativities and for expressing their inner selves. NCRFW believed that by first helping the participants become more at ease with themselves as women will they be better prepared in relating with their woman clientele.

The next opportunity for exploring how popular theater can be used in gender awareness raising came with the appointment by the Civil Service Commission of Equality Advocates (EQUADS) in all its regional offices. Their main task is to attend to cases of discrimination against women in the government service. Their role requires that they themselves fully appreciate the gender problem before they can effectively assist woman victims of discrimination. NCRFW and CSC believed that this is best achieved by facilitating the EQUADS' reflections on their lives to see how the gender problem affected them. Thus, the use of popular theater as the training approach, and of gender as the content, was decided. They again tapped PETA to serve as trainers.

The success of these joint efforts encouraged NCRFW and PETA to fully develop a module on the use of popular theater for gender awareness raising. Confident on how well theater has promoted grassroots education, both agencies went ahead in developing a module in the use of creative dramatics for educating grassroots women in gender issues.

The need for completing this module became more urgent with the NCRFW involvement in the UNICEF-funded project for women and children, entitled Area-Base Child Survival and Development Program. NCRFW volunteered to develop a training module that can be used by the project implementors for the woman participants to the project. Funding for the full

development of this module came from UNICEF, to whom NCRFW is grateful.

NCRFW first tested this module in a workshop mainly to its rank-and-file staff who had very little formal training in gender issues. NCRFW chose the staff to be its first participants because it hopes to reach the rest of the rank-and-file women in government. Also as staff, they must likewise fully appreciate NCRFW's work so that they can connect their work with their own lives, and adopt its mission as their own.

These experiences led NCRFW and PETA to finalize this module on Basic Gender Awareness Workshop. It adopted PETA's methodology: "education through integrated arts" (See pp. 9-11). The content focuses on gender issues, specifically the participants' own experiences and insights on the gender problem.

The module makes use of Creative Drama, Creative Writing, Visual Arts, Creative Sounds and Music, Creative Body Movement, and Group Dynamics. It hopes to stimulate the vast reservoir of under-utilized creative energies among the participants and to help them give form and expression to their inner selves. Thus, the workshop takes them along the road towards self-empowerment.

The process advances self-empowerment by using life experiences as the content of the workshop. The sessions try to identify how the

gender problems manifest in the participants' lives and what they can do to break the cycle of gender subordination. It also makes them realize that their problems are not unique and isolated personal misfortunes; they have social and political dimensions. Action must therefore involve both personal and socio-political response. Both content and process allow them to build sisterhood and to begin to think along collective action.

With this module, NCRFW and PETA hope to contribute to raising women's consciousness, to building women's collective action, and to promoting women's empowerment, especially among women who need these most — the women in the grassroots.

#### **MAXIMIZING THE USE OF THIS MANUAL**

Below are some guidelines in using this manual.

- We never considered this manual to be a recipe book. The plans, content and methods of attack will always depend on the objective of the workshop, the facilitators' objective and more importantly, the needs of the participants. (See pp. 12-14.)

- Exercises may vary according to the needs of a particular situation. Methods of giving an exercise can also change. The manual wants to evolve a participatory and evocative or participant-centered process.

- We find the other exercises in the Glossary of Alternative Exercises (Part III) useful. You may supplement the exercises suggested in the model syllabus.

- Notice that the chunking of exercises is modular, thus one exercise leads to another and the graduation of exercises deepen the issues tackled as well as its processes. The facilitator should see to it that graduated series of exercises deepen a major content/issue.

- You can invent or improvise new exercises which will enrich the experience. Share these with us.

- Read through the whole 3-day plan and make your own if you wish.

- The facilitator's adaptability and sensitivity plays a vital factor in adopting these plans.

At some points, wherever we feel it necessary and helpful, we give instructions and/or examples for the exercises and activities in Filipino or in combination of English and Filipino. We enjoin the facilitators to do the same - using the bilingual approach - whenever they feel that the instructions/examples may be understood better that way.

**Good luck and Congratulations. May your concern for the Filipino women be greater.**