

MAWD Theses Abstracts

Introduction

In the past fifteen years, students from the Department of Women and Development Studies have generated twenty-four (24) masteral theses. The theses, apart from delving into subjects which are of intense personal interest to the scholars, are also representative of contemporary issues in gender and development. All were created using methods faithful to the tenets of feminist research.

The first thesis produced, Delia Arellano-Morales' "Tapestry of Knowledge on Women in the Philippines" (1991), aptly set the tone for future knowledge-generation from the Department. It contextualized women's studies in the Philippines, furthered the understanding of the woman question, and championed the use of a critical-liberating framework in all scholarship for women.

Two of the theses touch on the most intimate aspects of a woman's life: "Romantic Love: A Feminist Study of Change" (1994) by Annette Hug and "Love: That which Resides in Songs (A Feminist Analysis of the Lyrics of Love Songs Preferred by some Young and Poor Women in Abusive Relationships)" (2006) by Lalaine Punzalan-Viado. Annette Hug studied changes in the views and lived experiences of feminists in Metro Manila with respect to romantic love and related these changes to organizing and consciousness-raising in the Philippine women's movement. Lalaine Punzalan-Viado probed into the notions of romantic love represented by lyrics of love songs popular among young and poor women in abusive

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relationships and discovered that they represented romantic love notions related to women's subordination and oppression in intimate relationships, patriarchy, and VAW. She proposed that these notions be rejected and subverted in favor of a "feminist romantic love," one in which women, by developing and asserting their personhood in intimate relationships, can ultimately weaken patriarchy.

Regina Madriaga Capuno's "On Our Own Terms: Journeys with our Mothers" (2001) also looks into another intimate relationship, this time between daughters and mothers. Personal stories of women who do not consider themselves feminists are analyzed with respect to how these women coped with the realities of patriarchy. The research prescribed the need for a feminist perspective from which to view women's oppression and to clarify the options available to women in coping in a patriarchal world.

Gender-sensitization training is one of the commonly-used methods to develop a feminist perspective. Virginia Yap Morales' "Gender Sensitization, Personal Transformation and Women's Ways of Knowing: A Feedback to Philippine Women Non-government Organizations and Diwata" (1995) showed that conflict negotiation with respect to gender by rural grassroots women is a laborious process and that their ways of knowing are cyclical processes of articulating their self-worth vis-à-vis the self-image imposed by society. It indicated a need for training modules with a longer time frame to keep pace with women's change processes. A feminist perspective is also developed within women's organizations through education and training. Mercedes D. Logarta's "The Making of a Feminist Education and Training Program: Implications for Women's Development" (1994) focused on the experiences culled from a feminist education and training program of a woman's organization and showed how these programs can better respond to women's needs in order to contribute to their development as women.

Fleur De Lys Castelo-Cupino allowed women to tell their stories in "Voices of Militant Women (Herstories of Revolutionaries of the First Quarter Storm of 1970)" (2006). The thesis documented the life stories of seven women revolutionaries from the First Quarter Storm of 1970 until the present, and made a vital contribution to making women visible in our nation's history.

Age-related women's concerns were covered by two theses: The video-thesis on "The Politics of Young Women's Sexuality in the Philippines" (2003) by Romina "Beng" Sta. Clara and "Organizing and Empowering Older Widows in an Agricultural Setting: The Experiences of the Widows' Association of Canlaon" (2003) by Mary Jean Justiniano-Perez. Romina Sta. Clara facilitated the exploration of views and experiences on sexuality of young women and challenged our constructs of sexuality, violence, pleasure and politics. Mary Jean Justiniano-Perez analyzed the organizing experience of a widow's organization and concluded that feminist organizing can empower older women and enable them to become agents of development.

There are theses that probed into the lives of women from the marginalized sectors. Victoria Narciso Apuan's "Ang Paraan ng Pag-angkop ng mga Kababaihang Ayta ng Baryo Camatchiles, Floridablanca, Pampanga sa Pagsabog ng Bulkang Pinatubo" (1993) sought to determine how ethnic Aeta women coped with the destruction wrought by the eruption of Mt. Pinatubo given the existing dynamics of their gender, ethnicity, and the stage of recovery from the calamity. She espoused the need to involve women not only in the rehabilitation of the community but also in the entire development process. Victoria P. Tumbaga's "Gender and Development Issues Among Tucucan Migrant Urban-Poor Women of Baguio" (1995) studied the gender status of poor women villagers both in their ancestral and migration communities and recommended development programs in these areas. Makiko Takei's "Women and Men of Landed and Landless

Households in Barangay Palagay, Cabanatuan City” (1995) explored gender relations, resource base, access and control over resources and benefits, roles and status, constraints and needs, of women and men of landed and landless households in the farm, household, and community levels and made recommendations for the advancement of women’s status. Liberty Aleli Tapaoan – Datoc’s “Women and Micro-Entrepreneurship: Focus on Women Vinegar Producers in Laoag City” (2000) dealt with the way women combine their reproductive, productive, and community-management roles in the process of attaining gender equality and women’s empowerment and proposed recommendations on how women involved in micro-entrepreneurship can work for the betterment of the family, growth of their micro-enterprises, building up of their organization, and development of the community while empowering themselves as women.

Local implementation of the GAD and women’s empowerment perspectives were explored in three theses: “Organizational Factors in Implementing Gender and Development: Focus on the Community Based Forest Management Program” (1998) by Jennifer Romero Llaguno; “The Philippine GAD Budget Policy, An Analysis of a Gender Mainstreaming Strategy” (2005) by Cecilia Iguiron-Fantastico; and “Women’s Empowerment and Resource Management Organizations: A Case Study on Organizational Processes, Practices and Structures” (1999) by Ma. Linnea Villarosa-Tanchuling. Jennifer Romero Llaguno made an initial assessment of community-based forest management program from a GAD perspective and emphasized that gender-responsive forestry development is critical for sustainable development. Cecilia Iguiron-Fantastico studied issues affecting the effective implementation and monitoring of the GAD budget policy, affirmed its potential in providing women with the leverage to improve their political influence in decision-making processes, and made recommendations for its more effectual use. Ma. Linnea Villarosa-Tanchuling explored women’s empowerment in a fisherfolk resource

management organization and demonstrated the need for gender awareness for both women and men in promoting this.

Manifestations of VAW were studied in two theses: “Sama-samang Paglakbay sa Pagbubuo ng Sarili: An Exploratory Study on the Incest Using Feminist Participatory Approach: A Contribution to the Study of Violence Against Women” (1994) by Prescilla dele Peña-Tulipat and in “Mute and Academic: Selected Tabloids’ Construction of the Rape-Murder Alleged Suicide of Marivic Suller, Filipina Migrant Scholar Scientist who Died in India” (2001) by Ava Vivian Gonzales. Prescilla dele Peña-Tulipat examined the nature and effects of incest abuse and surfaced that survivors actively cope with their incest abuse throughout their lives. Ava Vivian Gonzales uncovered the ways in which tabloid discourse constructs “woman” as a category, demonstrated how to write about VAW in a language that is not inimical to women, and linked every migrant Filipina’s unjust death abroad to the death of the country’s progress.

Three theses can be categorized under the rubric of the globalization phenomenon, delving as they do into its controversial issues of migration, privatization, and tourism: “Coming Home from Japan: The Story of Eight Filipina Entertainers” (1998) by Noriko Iguchi; “The Privatization Phenomenon: Redefining the ‘Public’ and ‘Private’ of Women’s Lives” (1999) by Violeta Q. Perez-Coral.; and “Gender and Tourism in the Cordillera: A Study on How Tourism Affects the Women and Men of Banaue, Ifugao” (2000) by Juline Dulnuan and Remedios Mondiguing. Noriko Iguchi looked into the situation of Filipina OFWs after their return to their homeland and made recommendations on how to alleviate their situation. Violeta Q. Perez-Coral presented a framework for analysis on the effects of privatization on women at the macro, meso, and micro levels, examined the privatization of Manila’s water service, raised concerns on privatizing across a gendered terrain, and made recommendations on what must

be done by women's organizations, the academe, and government agencies. Juline Dulnuan and Remedios Mondiguing examined the effects of tourism in Banaue, Ifugao using a gender-sensitive methodology and recommended a re-conceptualization of tourism and the formulation of gender- and culture-sensitive tourism programs.

Three foreign students produced theses grounded on the experiences of women in their own countries: "Childcare and Career of Working Mothers in Government Service at Surkhet, Nepal" (1993) by Bhoj Kumari J.C.; "Women and the Forest: The Importance of Food, Fuelwood and Fodder to the Village Women in Poluntar" (1996) by Sujata Neupane; and "Voices from Within: Experience of Patriarchy in Traditional Marriage and Family Life of High Caste/Class Hindu Women of Kathmandu (2002) by Anita Khadka-Karki. Bhoj Kumari studied the effects of childcare responsibilities of working mothers in government service in Nepal and concluded that women's socio-economic and cultural position should be changed in order to develop their careers and improve their situation as working mothers. Also in Nepal, Sujata Neupane determined the role of women in forest conservation, their situation, coping mechanisms, and burden in the context of deforestation and its consequences on women, and prescribed measures on how to ease their circumstances. Anita Khadka-Karki looked into the narratives of the lived experiences of high caste Hindu women in Kathmandu and made recommendations on how discriminatory traditions can be fought to improve their lives.

Knowledge-generation continues in the Department of Women and Development Studies, with works in progress covering areas yet unexplored in the terrain of Philippine feminist research.

1. Tapestry of Knowledge on Women in the Philippines. Ma. Delia Arellano-Monares. 1991

This study focuses on knowledge-generation on women in Philippines. It seeks to systematize particular information that highlight women and women's issues in the Philippines based in the specified period (1975-1990). Through selected materials, it hopes to provide a guideline on contextualizing women's studies in the Philippines. Particular emphasis was given to understanding the manifestations of the woman question in the Philippines by highlighting the different sectors, as well as the women's movement in the context of the struggle for social transformation.

Content analysis was used in data systematization of selected 100 materials (studies and writing) to come up with meaningful patterns and trends. Many times, the researcher got caught in a dilemma on how to handle the plethora of information but the feminist of knowing had helped her in grappling with the situation. The bias of the researcher lies in the recognition that in the process of research, there is an interaction between the subjective (one's perceptions, assumptions, feelings) and empirical reality. Experiential analysis (conscious partiality) is part of the method in the total process of the study.

It is heartwarming to note that there were numerous information generated from women in the Philippines during the period. The problem is that very few had attempted to systematize this information in the light of a coherent framework that can weed-out the major from the peripheral, the actual from the mythical, the critical from the naïve.

Perhaps, the most important contribution of this work is generating a framework in reading women's realities and

issues. It tried to classify the materials according to content, approach and framework of analysis. The major patterns and trends woven in the findings are the following; (1) in terms of content, descriptive materials were the springboard from which analytical; and visionary ones were based; (2) in terms of approach, the recognition of women's role (contribution) is dominant, followed by the works in the second half of the 1980's which were basically transitional (it seeks to explain women's situation in terms of the structures in society coupled with the relation between men and women); (3) as to framework analysis, it is worth-knowing that the most of the materials in the study belong to the critical category, which means that the level of consciousness reflected in the materials is more or less sharp in reading issues; (4) critical-liberating works are generated by those women who have grassroots experience and political involvement.

A critical-liberating framework of analysis should be the goal of women's studies in the Philippines for scholarship to be of practical value to the women's movement.

The challenge for women's studies in the Philippines lies in generating appropriate information on the actual conditions of women in different sectors, particularly the marginalized and those less studied—tribal women, housekeepers, professionals—through life histories or case studies that can capture women's social and personal conditions (feelings, consciousness).

There is more to be done in the fields of women's studies in the Philippines. This work salutes the previous efforts done; no matter what level or category they belong. They are the springboard from which this study materialized.

2. Childcare and Career of Working Mothers in Government Service at Surkhet, Nepal. Bhoj Kumari J.C. 1993

This is an exploratory study on childcare and career of working mothers in government service at Surkhet, Nepal. The study aims to find out if childcare responsibilities affect the career of the working mothers. Several aspects were looked into in this study—socio-economic and cultural factors (family income, educational level, caste-ethnicity, type of the family, number of children, age of children, time spent by working mothers in household chores, husband's participation in childcare, presence/absence of baby-sitter, and attitude of the boss about taking care of small children in the office). These aspects were considered in relation to the time spent by the working mothers in childcare and the effect of childcare on their career development.

The study was conducted at Surkhet, Nepal. Actual fieldwork of the study was conducted at Birendra Nagar municipality. The primary data were gathered from the working mothers. The information shared by the husbands was used as supplementary data for the study.

Several methods of data collection were used, in-depth interview based on a structured interview schedule, a quick survey using questionnaire, and repeated observations.

Results of the study showed that working mothers' career is affected by childcare responsibilities of their small children. It also showed that the effect of childcare of working mothers is dependent on their socio-economic and cultural background which many respondents feel should be changed in order to develop their career and to improve the situation of working mothers as a whole in the Nepalese government service.

3. Ang Paraan ng Pag-angkop ng mga Kababaihang Ayta ng Baryo Camatchiles, Floridablanca, Pampanga sa Pagsabog ng Bulkang Pinatubo. Victoria Narciso Apuan. 1993

Sa loob ng 15 na buwan (Pebrero 1992-Mayo 1993), nakipag-aralan ako sa pamayanan ng mga Ayta sa Camatchiles, Floridablanca, Pampanga. Ang aking interes: malaman kung papaano umangkop ang mga kababaihang Ayta sa patuloy na kalamidad na dulot ng pagsabog ng Bulkang Pinatubo. Upang lubos na maunawaan ang mga ugat ng kanilang mga naisip, naramdaman at ginawa sa tatlong yugto ng kalamidad, sinikap na maunawaan ang katayuan o antas ng mga kababaihang Ayta bago sumabog ang bulkan at pagkatapos sumabog ang bulkan. Tiningnan ang dinamismo ng tatlong salik sa paraan ng pag-angkop ng mga kababaihang Ayta: ang pagiging babae (gender), pagiging katutubo at bilang mamamayan sa gilid ng lipunan (ethnicity), ang mga katangian at yugto na kanilang dinanas at patuloy na dinaranas.

Napapanahon at mahalaga ang naturang pag-aaral sapagkat kakaunti lamang ang kaalaman ukol sa mga Ayta, at lalong kaunti ang kaalaman ukol sa mga kababaihang Ayta. May kasalatan din sa kaalaman ukol sa mga paraan ng pangangasiwa ng kalamidad, gawa man ito ng tao, dulot ng kalikasan, o pareho. Ito rin ang kauna-unahang pagsisikap na gumawa ng makababaeng pananaliksik sa mga kababaihang Ayta. Samakatuwid, pantay ang pagpapahalagang ibinigay sa mga natuklasan at pamamaraan ng pananaliksik. Iningatan na bigyan ng halaga ang sariling pananaw at tinig ng mga kababaihang Ayta sa pangangalap ng datos.

Napag-alaman na, sa maraming larangan ng mga buhay ng mga kababaihang Ayta ng Camatchiles, napapaloob sila sa di-pantay na relasyon sa mga kalalakihan. Mas napapalala ito sa partikular na kalagayan ng mga indibidwal na kababaihan, batay sa edad, pamilyang pinanggalingan at katayuan sa pangkabuhayan. Kung mayroon mang larangan kung saan nararanasan ng kababaihan ang kanilang kapangyarihan, kakaunti lamang

ito at para sa ilang babae lamang. Bunga rin ito ng di-pantay na pagkakataon na makisangkot sa mga programang pangkaunlaran, inilunsad man ito ng pamahalaan, mga suportang grupo (NGO) o ang sarili nilang samahan.

Tulad ng iba pang mga katutubo, nasa proseso ng transisyon ang mga kababaihang Ayta sa kanilang katutubong pamumuhay tungo sa isang pamumuhay na impluwensyado ng mga pamamaraan na namamayani sa kapatagan at pinamumunuan ng mga unat. Nadagdagan pa ito ng mga impluwensya na dala ng mga taong nakihalubilo sa kanila, bunga ng umusbong na interes sa kanila pagkasabog ng Bulkang Pinatubo.

Sa namayaning kalagayan ng mga kababaihang Ayta bago sumabog ang bulkan, napatunayan ang pahayag ng Tropical Doctor na sa gitna ng kalamidad, ang pinakanahirapan ay ang mga sektor na dati nang dehado, nahihirapan o mahina, tulad ng mga kababaihan. Ngunit may lumitaw na bagong aspeto: ayon sa mga kababaihang Ayta na kinapanayam, malaki ang naitulong ng kanilang regular na iskedyul sa pang-araw-araw (bilang tagapangasiwa ng pagkain, tubig, panggatong, kalusugan at kapanatagan ng pamilya) sa pagpapagaan ng kanilang pag-angkop sa mahabang kalamidad.

Detalyado ang pagkatala ng buong proseso ng pananaliksik. Sinikap gawing tapat ang pagtatala ng mga pahayag ng 57 na kababaihang lumahok, lalo na sa mga kuwentong-buhay, panayam at ginabayang talakayan at kasama sa proseso ng pagpapatunay ng mga datos ang dalawang kababaihang Ayta na naging pangunahing kaakibat sa pananaliksik. May mga kinapanayam akong mga kalalakihan at nakatala rin ang kanilang mga pagtingin sa iba't ibang usapin. (Dahil sa ilang maselan na usapin na tinalakay, iniba ang mga pangalan ng lahat ng mga Aytang kinapanayam.)

Ibinahagi ko rin ang aking personal na pagtingin sa aking naging karanasan sa pakikipag-ugnayan sa mga Ayta at sa mga kinatawan ng mga suportang grupo, pati ang aking napagnilayan bilang peminista.

Mula sa perspektiba na wasto at makatarungan lamang na isaalang-alang ang kalagayan ng mga kababaihan, hindi lamang sa pangangasiwa ng kalamidad kundi sa buong proseso ng kaunlaran, naglahad ako ng mga mungkahi para sa mga suportang grupong kumikilos sa loob ng Baryo Camatchiles at para sa mga aktibo sa mga katutubong samahan sa baryo, maging ang Konseho ng mga Matatanda, ang Barangay Council, at ang balangay ng Aguman da reng Katutubo qng Floridablanca (AKAY).

Inilahad ko rin ang aking paningin na nasimulan na ang proseso ng pagbabago ng relasyon ng mga kababaihan at kalalakihang Ayta sa Camatchiles, bagamat higit-kumulang dalawa pa lamang ang masigasig na nagtataguyod ng hangaring mapaunlad ang kanilang pamayanan sa pamamagitan ng pagpapaunlad ng relasyon ng mga kababaihan at kalalakihan.

Mayaman ang datos na naibahagi at natuklasan sa kasalukuyang nangangapang pag-aaral. Nagkaroon siya ng ilang limitasyon, lalo na sa usapin ng panahong itinigil sa baryo. Batid ko na upang lubos kong maunawaan ang usapin ng ugat at katangian ng di-pantay na kalagayan ng mga kababaihan, taon ang bibilangin.

Sa sinumang may interes sa mga kababaihang Ayta o ibang katutubong kababaihan, maaring magsilbing tuntungan ang mga datos na bunga ng kasalukuyang pag-aaral.

4. Romantic Love: A Feminist Study of Change. Annette Hug. 1994

This is an inductive study of the process of change in the lives of feminists in Metro Manila, using a case-study approach. I focused on romantic love as the specific field of change.

The objectives of the research are to study the changes in the views and lived experiences of feminists in Metro Manila as related to notions of romantic love. Further, the research intends to study variations in these changes as mediated by class and sexual orientation. The third goal is to identify factors contributing to the changes and point to possibilities for change in the organizing and consciousness-raising strategies of the women's movement.

The study was confined to ten feminists in Metro Manila of different age, class background and sexual orientation. Every resource woman was interviewed for two to three hours and consulted regarding the written outcome of the interview. In addition, historical, literary and feminist theoretical texts were utilized and considered in the data presentation as well as in the analysis.

The study documented a process of change that is inseparable from the growth and learning every woman continuously undertakes. The following points were identified as crucial in influencing the specific changes individual women make:

- a) The variety of romantic notions and the contradictory cultural messages women receive make the process of active negotiation of these messages important. However, some messages are uniform, namely the heterosexuality of romantic images, the idea of marriage as the goal of romance for women, and the stereotypical passivity of women in the course of romantic tales.
- b) Early experiences of violence against women, especially sexual violence, experiences of lesbians in a homophobic environment, growing up as an outcast because of a bad family reputation and strong interests other than men and love had a decisive impact on how women adopted or rejected specific notions of romantic love.

- c) The women's environment as well as the progressive movement gave changes in women's understanding and practices of romantic love a conscious direction. The influence of the two movements differs considerably because of their different structures and processes. However, there is no clear dividing line between the two movements.
- d) All of the resource women assessed the changes they underwent as empowering for themselves.

In combining the different resource women's analysis of romantic love in relation to women's oppression with published feminist theoretical texts, I propose the use of Michelle Barrett's concept of ideology as relatively autonomous from the material condition (based on Althusser). This analytical chapter is meant to be a starting point for a discussion of the ideology of romantic love as well as the problematique of ideology in political/feminist theory in a Philippine context.

Finally, I relate the observations of women's changes to organizing and consciousness-raising in the Philippine women's movement. I conclude that for women to attain personal empowerment combined with a deeper insight to the sources of their oppression, the informal aspects of organizations and the feminist community are essential. Paying attention to this area is therefore important in order to maintain a strong base for the further advancement of feminism.

Consciousness-raising as described by the resource women is a collective process, an activity on the continuum of sharing/discussing/theorizing and intricately connected to the life of a feminist community. This concept of consciousness-raising has to be affirmed as against an understanding where some woman 'raise the consciousness of others'.

5. Sama-samang Paglakbay sa Pagbubuo ng Sarili: An Exploratory Study on the Incest Using Feminist Participatory Approach: a Contribution to the Study of Violence Against Women. Prescilla dele Peña-Tulipat. 1994

This study uses a feminist participatory approach to examine the nature and effects of incest abuse. Two big and three small groups discussion of 18 women victims-survivors of incest reveal that incest is a progression of sexual acts. Incest is described in Filipino words like 'ginalaw', 'pinaglaruan', 'binaboy' and 'ginahasa'. Also, the family, together with the other structures in society, are analyzed as dynamically interacting with each other to produce social processes, which perpetuate incest. These processes are objectification of women, the rapist ethics of men and the culture of silence. The effects of incest are presented here in five general areas: physical, physiological, emotional, behavioral and sexual. The use of the term victims-survivors of incest means that the women actively cope with their incest abuse throughout their lives.

6. Gender Sensitization, Personal Transformation and Women's Ways of Knowing: A Feedback to Philippine Women Non-government Organizations and Diwata. Virginia Yap Morales. 1995

The thesis is a reflection on gender-sensitization training in the context of personal transformation and women's ways of knowing.

This reflection is situated within the researcher's own life and work experience. It dwells particularly at a time when women non-government organizations (WNGOs) managed the DIWATA fund to propel women's empowerment goals. Gender sensitization training (BCR-GST) is aimed to enable women to speak out gender asymmetry in roles and work, and interconnect gender issues to larger social structures. Given the BCR-GSTs' priority allocation and wide dissemination, there is however little information on how gender sensitization touch women's lives.

Specifically, in two WNGOs' evaluation of the BCR-GST, the difficulties of women's participation in training are ascribed to gender roles and moral imperatives. These WNGOs recommended that future training be situated within the complexity of social relations in the woman's local context.

Semi structured interviews and focused group discussions were used to generate the women's articulations, as reconstructed by the researcher, with the benefit of insights from the method of feminist oral history.

The findings show that the rural grassroots women and WNGO trainers negotiate conflicts in gender orientations in their own lives, in an arduous, step-by-step process. The findings further indicate that the articulation by rural grassroots women of their ways of knowing, as reconstructed by the researcher, is a spiral and cyclical process of articulating their self worth vis-à-vis the self-image that society has imposed. The three epistemological positions that were identified in the study are: 1) noise-- characterized by inner disharmony and being subject to external authorities; 2) subjective knowledge/deconstruction--characterized by knowledge that is personally intuited, accompanied with prayer-dialogues and a capacity to handle relationships in a self-assertive manner; and 3) constructed knowledge--characterized by knowers themselves creating knowledge that is relevant to their life context, and is outward directed to others.

The study indicates the need to develop training modules that may be part of the BCR-GST, or become new training syllabus altogether with a longer time frame to keep pace with the women's change processes. These new training [materials] are geared towards 1) deeper self-awareness particularly on areas that are decisive in a woman's life namely: sexuality, spiritual development, and violence against women; 2) new knowledge, attitudes and skills for a woman's

self-assertion; and 3) development of skills for multi-level dialogues with the spouse, family of origin and the community towards strengthening local structures of women's development.

7. Gender and Development Issues Among Tucucan Migrant Urban-Poor women of Baguio. Victoria P. Tumbaga. 1995

My study aimed at describing, comparing, analyzing the gender status of villagers both in Tucucan in Bontoc, Mountain province (ancestral village) and Maligcong Village in Baguio (migration community) of Tucucan-Bontoc urban-poor migrants.

Methods of research used were descriptive and exploratory. The research design included case studies, participatory approach, review of secondary data and interviews with key informants of both villages.

Included in this text are six case studies where ethnic migrant urban-poor women narrate their experiences in the village of their origin and in their migration community, and two community profiles, one on Tucucan and the other on Maligcong Village.

Based on the respondents' narrations, my observations, interviews with key informants and secondary data, the following gender and development issues were drawn: (1) gender division of labor by age group and class; (2) gender relations (in kinship, marriage and in the community systems); (3) access to freedom, decision making and freedom of movement; and (4) access to opportunities.

Significant findings showed that practices of gender division of labor strongly prevail among villagers in both communities. The characteristics of such practices show separateness, inequality, hierarchy among age group and class, segregation, and exploitation of women and

the lower class. It also shows some divergence from common beliefs regarding division of labor roles of males and females, in separate spheres; men are not the main providers but the women are. Not only are the women the primary providers but they are at the same time the mainstay in overall productive and reproductive activities both in the ancestral village and in the migration community.

Labor division is also practiced among age groups, where female children tend to engage in more domestic and fieldwork activities and in greater frequency as compared to male children. Among the elderly, women continue to engage in domestic work, whereas the men tend to spend their time leisurely at the ator.

Relations of domination by the rich fieldowners and subjugation of poor hired field owners prevail to some extent. The perpetuation of class structures and the absence of alternative modes of livelihood in the ancestral village contribute greatly to poverty among most villagers.

The manner of and the concerns of decision making are different between men and women. Women's concerns are providing for the family's subsistence which are vital, urgent, day-to-day needs whereas those of men are along community activities which are not of significance in terms of survival. Again, in the migration area, women make decisions along these vital concerns whereas the men seldom make decisions along subsistence production because they are seldomly employed.

Because the women are the main producers for their household members' survival, whereas the men are subsidiary producers, it is thus stated that men of this group are parasites to women for their survival.

Primary reasons for migration among most villagers belonging to the poor class are; to escape poverty, leave behind hard field labor, and their desire for better economic opportunities.

Despite the change of environment (from the ancestral village to the city) and the shift of modes of production from rice production to service oriented jobs in the city), practice of gender division of labor prevails among migrants. Effects on women of this practice still carry through such as unequal loads, greater bulk of productive and reproductive work, lesser leisure time, and ill-effect to health conditions of pregnant or lactating workers.

Due to migrants' lack of skills for urban-type work, women migrants are force into informal jobs mostly in the service areas. Women's jobs can be characterized as tedious, strenuous, work-intensive, hazardous, exposed to outdoor elements, low-paying, insecure income (that income is dependent on available resources) and devoid of benefits such as insurance and others.

Most migrant women are burdened with having to solely provide for their households because men in the village are often out of job. The men tend to be less employed due to lesser jobs available to men.

Women are adversely affected by the physical environment of the migrant area. The steep terrain and the lack of water supply and lighting facilities of rough and narrow pathways expose them to hazards as they carry out their daily domestic activities.

Villagers are also constantly threatened by possible ejectment and demolition due to the controversial; status of the lands they occupy. Villagers are considered illegal occupants or squatters.

Though respondents perceive that their life situation greatly improved as compared to their situation then in the ancestral village, due to a wider range of opportunities for earning, still, their status as ethnic, migrant, urban-poor and women, situate the marginalized in comparison to other women belonging to other sectors in the city.

My perception of migrant women is that they are more concerned with getting out of poverty, labor-intensive, low-paying modes of production and class oppression than getting out of gender oppression. While findings show that poverty surfaces as the main issue among this group of women, such issues are linked with visible disturbing gender issues which simply cannot be put aside.

As feminists have stated, "Gender division of labor practices embody and perpetuate subordination of women." (Barett, 1980; McIntosh, 1981; Moser, 1990). Again, these women are oppressed due to inequality between men and women. That is, women have more work, lesser leisure, and are heavily burdened with the manner of carrying out of their roles as providers and reproducers. Added to these, women have lesser access to opportunities as compared to the members of the wealthy class in the ancestral village and other groups of people in the urban area. Their lack of skills for urban-type of work make them less competitive to land in more decent and better paying jobs.

In response to issues faced by villagers both in the ancestral village and in the migration community, development programs such as education-organization, livelihoods and health are propose in the service areas. Suggestions for planning and implementing of these services have been given.

8. Women and Men of Landed and Landless Households in Barangay Palagay, Cabanatuan City. Makiko Takei. 1995

The study's main concern is to explore the access and control over resources and benefits, roles and status and constraints and needs of women and men of landed and landless households in the level of farm, in the level of household, and in the level of the community, in terms of gender relations and resource base in Barangay Palagay, Cabanatuan City, Nueva

Ecija. The methods were household survey, case studies, key informant interview, Focus Group Discussion and participant observation.

The findings showed that women's roles and status in the context of the rice farming system are different based on their resource base and their husband's involvement in farming. Women admitted the importance of their income (engagement in productive work) not only to support their family but also to increase in women's power of decision-making at home. Regardless of women's involvement of productive work, women are responsible for reproductive work. Reproductive work is shared by other household members. Regarding family planning, women accept the responsibility for it. At the community level, landed men are in policy-making body and are benefiting from seminars. Women who participate in KaBaPa raise their consciousness of women's rights. It helps women to be more self-confident, to be free from ideology of female inferiority and has influence on the relationship between husband and wife. Effects on intrahousehold division of labor and intrahousehold decision-making processes are examined. To strengthen cooperatives, including post harvest activities, is highly recommended. In order to advance women's status, capital for women, seminar on women's health for both men and women, to encourage women's organization, to encourage women's participation in policy-making bodies are recommended.

9. Women and the Forest: The Importance of Food, Fuelwood and Fodder to the Village Women in Poluntar. Sujata Neupane. 1996

This study was conducted in a small village of Gorkha, on the western part of Nepal. The objectives of the study are: to determine the role of women in forest conservation, their situation, coping mechanism, their burden as compounded by deforestation and its consequences on the women. The nature of the study is descriptive with the chapters giving a picture of the forest in a particular village situation, showing the uses of

forest, the incidence of deforestation, the indigenous way of forest management system and the present mechanisms to protect forests and their interrelationship with women.

Participant observation, unstructured interview, key informant interview and oral life histories are the methods used for the data collection. The information was collected from the historical as well as from other contemporary perspectives.

The main findings of the study include the following:

- a) In this village, most of the forest areas have already been converted to grazing fields and cultivate land. The remaining forest has also been degraded. As in other Nepalese villages, forest products are very important, especially tree products like firewood, leaves and timber for village life. Firewood is needed for the food preparation for human beings. Fodder is also important for animal husbandry, fertilizer, cultivation, agricultural production and for human survival.
- b) Women's situation in Poluntar reflects marginalization in society. Their lives are governed by Hindu culture that put them at a disadvantaged position compared to men. Women's lives are bound to a cycle of labor for the family's survival. Women's close interaction with the forest is based on the cultural and traditional duties and responsibilities for the family's daily subsistence.
- c) In Poluntar village, due to massive exploitation of forest products by the influential village clans, access to forest products has become arduous to women as well as to the other marginalized sectors. The rich and influential people in

the government are involved in the logging industries, thus further monopolizing natural resources and leaving women and other marginalized people poorer.

- d) Consequently, the shortage of forest products has been borne by village women who have to spend longer hours of journey to collect firewood, fodder and water for their consumption. The shortage of forest products has created more difficulties for women already burdened by their domestic and subsistence work.
- e) The issue of deforestation and women's subordination should be brought into the large context through women's collective participation in community as well as household activities. Local level organizing is needed to involve women in consciousness raising and advocacy to ensure the security of their livelihood. Together with women, men should be organized in order to comprehend the implication of gender issues to their lives and society in general.

10. Coming Home from Japan: The Story of Eight Filipina Entertainers. Noriko Iguchi.1998

A great number of Filipino women go to Japan to work as entertainers. Many studies show problems that they encounter in the country of work. However, few studies have been made to look into their situation after their return to their homeland. Women, upon return, face problems or changes in themselves, in relation to their family and their community. This study examines these areas, in focusing on the views of women, as well as that of family and community.

This study utilized case study analysis. Eight women, their family members, and their neighbors were interviewed. Data were collected with the assistance of non-governmental and governmental organizations in Manila. Personal referrals were also availed of.

The study is guided by Multiple Identities Framework. This approach enables the researcher to look at the issue of female migration from both macro and micro perspectives. And this framework is able to link structure and agency since they are interactive and affect each other. Human beings are viewed as active agents, not as bearers of powerful structural forces. In addition, this framework looks into the complex lives of women through their different identities, such as race, gender, class, age, occupation, etc. instead of looking at women as a homogeneous category. Filipina migration to Japan results in both positive and negative consequences. Women returnees' reintegration into the Philippine society or their community was affected by different pressures/forces of structures, i.e. family, community and global force. Female migration is a family strategy for its economic survival and social mobility. The community has very low regard for women returnees from Japan, often citing 'morality' issues. Aside from these factors, class and materialism (influenced by global forces), push the women to go back to Japan. However, women have their own coping strategies and act on them. They have their own reality and redefine their life.

Some women want to go back to Japan, while others prefer to stay in the Philippines. Given these points, recommendations are made: (1) improvement of assistance programs for women by NGOs and GOs; (2) Implications for policy changes for the respective governments, and bilateral agreement on regulating illegal migrant workers.

11. Organizational Factors in Implementing Gender and Development: Focus on the Community Based Forest Management Program. Jennifer Romero Llaguno. 1998

The study attempts to undertake an initial assessment of the Community Based Forest Management Program (CBFMP) in the Department of Environmental and Natural Resources (DENR) from a gender and development (GAD) perspective. The impetus for the study is to contribute to the ongoing discourse on the importance of the integration for GAD in social forestry.

The vision of CBFMP is one of empowered forest communities working hand in hand with DENR in sustainably managing, developing and protecting the forest resources surrounding them.

From a GAD perspective, communities are seen as constituted of women and men whose needs, interests, roles, responsibilities, expectations, opportunities and benefits differ from each other on the basis of gender as a socially constructed category.

While empowerment as referred to in the vision pertains to the capacity of program participants as stakeholders in the benefits that can be derived from protecting the forest and maintaining a balanced ecosystem, the GAD framework is concerned with gender as a variable in building such capacity.

The components of the assessment include the organizational diagnoses of the agency where CBFMP is lodged and of the GAD Focal Point in the agency. It also undertakes an implementation analysis of the program by going over secondary data that consist of selected community profiles in Region IV. A major constraint in this part of the research process is the lack of gender-disaggregated data in the available documents.

The study proceeds with the conduct of two case studies that makes use of gender analysis as a research method to generate specific data on women and men. The cases have shown the importance of gender data for the analysis of the subject of inquiry.

The organizational diagnoses revealed a complex enabling agency environment in the DENR in terms of the adoption of the GAD perspective in CBFMP. Questions thus arise about the role of these factors in ensuring the integration of GAD in program planning, design and implementation.

Based on findings, the conclusions of the study indicates that the presence of positive organizational factors palpably supportive of the adoption of the GAD framework in a specific program might not sufficiently ensure its genuine integration due to a variety of barriers. This could refer to factors such as the novelty of the concept, contrary policies established over years of implementation, bureaucratic resistance, etc.

The study ends with the hope that CBFMP will consider gender responsive forestry development as a critical element of the vision of sustainable development. It is therefore suggested as a strategy that it becomes a goal of the program through the adoption of the GAD framework.

12. Women's Empowerment and Resource Management Organizations: A Case Study on Organizational Processes, Practices and Structures. Ma. Linnea Villarosa-Tanchuling. 1999

This qualitative study explores women's empowerment in an organization. Through a case study of a fisherfolk resource management organization (SANRACA Fisherfolk Resource

Management Multi-purpose Cooperative – SFRMMC) in Barili, Cebu, the study aims to identify, describe and assess the organizational strategies, activities, practices and structures that facilitate and/or hinder women's empowerment to take place within the organization. Specifically, it looks into the following organizational components: organizational goals and strategies; organizational practice in relation to assignment of roles, responsibilities and tasks; representation and involvement in decision-making structures and leadership roles; and, system of organizational resource allocation and distribution.

The findings from the case study show that the women's empowerment within the organization is hindered by the following factors:

- a) The prevailing perceptions and expectations on the roles of women and men in the community since it facilitated the inclusion of men while it posed limitations and restrictions to women's inclusion and entry in the organization;
- b) The policies and practices on membership recruitment, active participation, leadership selection, resource and benefit distribution, and membership retention adopted by the organization. These policies and practices had constricted spaces for women's active involvement in the organization. Women accessed organizational resources based on the extent to which they complied with these policies; and
- c) The unequal assignment of responsibilities and the distribution of organizational resources as legitimized by organizational rules, policies and practice. These had facilitated the convergence of authority and control to the men in the organization.

The case study also provides some insights to the factors that can facilitate women's empowerment with the fisherfolk resource management organization. To enable women's empowerment within an organization, its processes, strategies and structures must take into consideration the following realities:

- a) Women and men in an organization do not start at an equal footing. Women have more limitations and constraints than men because of their current roles within the traditional gender division of labor.
- b) In mixed organizations wherein women and men are members, organizational goals, policies, process and structure could become critical elements that can aggravate the gender gap and discrimination within the organization.
- c) Gender equality and equity is hard to achieve if the orientation and core strategies of a community-based resource management program focus only on rehabilitation, protection and management of extractive fisheries.
- d) Valuation by the organization of women's participation and contribution on the same terms as men.
- e) The presence of a relatively gender aware and organized group of women is critical in advocating and pushing for the women's agenda within the organization.

Gender awareness of women and men is essential in promoting women's empowerment within the organization.

13. The Privatization Phenomenon: Redefining the 'Public' and 'Private' of Women's Lives. Violeta Q. Perez-Coral. 1999

The 13-year old privatization program has not had a single assessment of its social and environmental impacts nor a definitive study of its macro-economic impacts, even as efforts at privatization continue to expand in scope and coverage. A redefinition of what should constitute the basket of public goods that government provides and that which is best produced by the private sector has been taking place, and women are being left out in this reconstitution. Privatization is shifting burdens from the visible 'productive' to the invisible 'reproductive' economy, with actual and potential major consequences on the 'public' and 'private' of women's lives.

Whether as public sector workers on the frontline (where the public sector is a core provider of jobs for women), or as mothers/wives/household managers and major consumers of erstwhile public goods and services, or as citizens of this Third World republic, privatization affects women's lives individually and collectively. Privatization raises a whole gamut of issues which begs urgent attention from women. The extent of the effects of privatization on women are as yet little-known, nor are women's perspectives clearly articulated in the yet-to-emerge substantial debates.

This paper presents a framework for analysis of the effects of privatization on women at the macro, meso and micro level, examines the case of privatization of Manila's water service delivery, raises major concerns on privatizing across a 'gendered' terrain, and recommends what needs to be urgently done by women's groups, academics and relevant government agencies.

14. Gender and Tourism in the Cordillera: A Study on How Tourism Affects the Women and Men of Banaue, Ifugao. Juline Dulnuan and Remedios Mondiguing. 2000

This exploratory study attempted to examine the effects of tourism in Banaue, Ifugao, using a gender sensitive methodology. By listening to the stories of the indigenous women and men, we gathered their perceptions of tourism and how this has affected their lives. In-depth interviews were conducted among eleven women and ten men, comprised of elders, adults and youth. To provide the context of the study, secondary materials which included government tourism plans, programs and trends in visitor arrivals, were also looked into. From the narratives, insights and themes were drawn and then gender analyzed. Coming from two different fields-Juline tourism, and Peach[Remedios] in women's studies-both of us did separate analyses, integrating our own personal experiences and reflections.

Our findings showed that: 1) government tourism plans and programs are gender-blind and biased for tourists; 2) tourism work is structured by gender and reinforces the existing division of labor; 3) class operates in tourism and does not benefit the majority of the Ifugaos; 4) tourism has contributed to the feminization of poverty; 5) some incidences of violence against women have been attributed to tourism; 6) tourism has contributed to the breakdown of Ifugao terraced wet rice farming values; 7) tourism has aggravated the community's garbage and water distribution problems; 8) increased income from tourism has contributed to the gradual cessation of the role of elders in the transmittal of culture; and 9) tourism offends culture, resulting in the loss of respect for women, elders and village freedom.

A reconceptualization of tourism from solely an economic activity to a reciprocal cultural exchange between hosts and guests based on mutual respect is being recommended. The formulation of gender and culture sensitive tourism programs that recognize gender

issues and are based on respect for the culture, values and norms and needs of the community is also being recommended. An immediate plan of action proposes the feedback of our findings and recommendations to the women and men from all sectors in the community particularly the farmers, not only for validation but for the community to be made aware of the issues and make an informed decision about them. A conference of all major participants in tourism development to discuss gender issues in tourism with the end in view of coming up with collaborative undertaking towards our vision of tourism is also proposed.

15. Women and Micro-Entrepreneurship: Focus on Women Vinegar Producers in Laoag City. Liberty Aleli Tapaoan-Datoc. 2000

How do women involved in micro-enterprise cope with their roles as micro-entrepreneurs, as mothers and as wives, and as members of an organization? The main focus of this research deals with the way women combine their reproductive, productive and community management roles in the process of attaining gender equality and women empowerment.

The participants of this study were the 20 women home-based micro-entrepreneurs engaged in vinegar production in Bacsil North, Laoag City. They are the members of the Bacsil North Women's Association, an organization of vinegar producers which is a recipient of micro-financing programs.

This study examined the constraints and issues that affect women as micro-entrepreneurs such as lack of capital, scarcity and high cost of raw materials, and lack of market and technology as well as the facilitating factors of women's access to resources and how they impinge on women's upward movement in the industry.

The experiences of these women which were gathered through their stories and structured interviews provide a deeper understanding of how women survive the intricacies and demands of nurturing the family, sustaining the household economy, and contributing to community development. Hence, within the Women's Equality and Empowerment Framework, there are many stages characterizing the process which women undergo.

While the women's involvement in micro-entrepreneurship and participation in organizations gave them the opportunity to gain access to and control of resources and benefits, such were limited to increasing individual income and participation in community activities and did not improve their level of awareness and empowerment as women in the face of the gender division of labor and other gender-based constraints.

Hence, some recommendations were proposed in terms of how the women involved in homebased micro-entrepreneurship can work for the betterment of the family, growth of the micro-enterprise, building up of the organization, and genuine development of the community while empowering themselves as women.

16. On Our Own Terms: Journeys with our Mothers. Regina Elizabeth Madriaga Capuno. 2001

This is the story of six middle-class women in their forties introspecting on their lives and their relationships with their mothers. Their stories are analyzed for their insights into how these women and their mothers coped with the realities and demands of patriarchy. The researcher participates as one of the subjects, responds to the same questions put forth to the rest, and writes her own story. She then interviews the other subjects and writes down their stories, and analyzes the findings by bringing to bear her own experiences and understanding as a student of feminism,

and one who is seeking some answers to her own personal journey and evolution as a feminist. Probing into how other women of her own generation and class, who do not call themselves feminist, look at the issue of feminism, she also wanted to share with them the experience of participating in feminist research and convince them that each woman's voice and story deserves to be heard.

The researcher sifts through the stories and comes up with some common themes and patterns. Although the major events and the major dilemmas of these women revolve around the family, their frustrations are mostly career-related. Although they do not claim to be feminists, their definitions of feminism are fairly accurate, touching on their rights as women, the equality between the sexes and being able to pursue self-fulfillment. Most of the complaints about their femaleness center on the unfairness of being saddled with the burden of domesticity.

Whether positive or negative, the subjects acknowledge the strong influence of their mothers on their lives. However, all the subjects consider themselves to be different from their mothers. There is no clear trend in terms of the influence of the mothers as role models for the subjects. All the subjects regard their mothers with ambivalence, with not one expressing unequivocal love or hatred for their mothers. All the mother-daughter relationships documented in the study show an improvement with the passage of time.

All the life stories show that the subjects suffered from some forms of patriarchal conditions whether as daughters or as wives. In coping with these realities, the subjects were putting into action a feminist perspective although they did not label it as such. The subjects all manifest what the researcher term as an incipient brand of feminism, which if nurtured, could make the transition from the unconscious to the conscious kind. The family and career emerge as the two areas which the subjects deem as important in the assertion of their rights. The home proves to be the turf where most

of them achieved some measure of success in being able to exert their own influence. Their careers are the source of their frustrations, with most of them, except for one, wanting to have charted their career development with more planning and resolve. Two of them waged particularly difficult struggles in terms of supplanting or supplementing the role of main breadwinner which their husbands abdicated.

A “split-level” feminism is seen to occur first in the divergence between speech and action where some are available to articulate very well what feminism is but has a difficult time translating their assertiveness in action, while others who purport not to be aware of feminism as a concept or guidepost in their lives in fact demonstrate very feminist inclinations in their behavior and decisions. Another split occurs between home and work, where some express their assertiveness only in one area but not in the other. The study points out that the subjects, being more privileged, may be more difficult to convince regarding the need for a feminist perspective in their own lives. They need only to make connection between patriarchy and the sources of their oppression, and feminism and the options open to them for coping with the patriarchal world. It is one of the tasks of feminist research to help women see the connection in clearer, more concrete, more familiar terms.

17. Mute and Academic: Selected Tabloids’ Construction of the Rape-Murder Alleged Suicide of Marivic Suller, Filipina Migrant Scholar Scientist who Died in India. Ava Vivian Gonzales. 2001

This inquiry, in subversively reading three (3) tabloids’ (namely *Tempo*, *People’s Tonight* and *People’s Journal*) coverage of Marivic Suller, uncovered two (2) ways tabloid discourse constructs ‘woman’ as a category. It collected and organized stories on Marivic Suller in the three most widely read tabloids of 1993-1994 and identified 27 plot descriptions these

tabloids used to construct Marivic Suller. A content and discursive analysis of the headlines, leads, sources, and evidence which reinforced the article's angles brought to the surface these tabloids' most prominent portrayal of Marivic Suller as a raped, dead, scientist.

It was found that headlines were six times likely to be based on a man's utterance than that of a woman's. Marivic Suller's and women's silence in tabloid headlines reflect the absence of female voices and concerns in language genres society considers prestigious—political rhetoric, legal discourse and science. Tabloids chose to quote men belonging to these fields over women's NGOs, Marivic herself, or her female relatives. Marivic, however, was allowed space in the lead—upon the condition that she was dead, a language game which exchanges her silence in the headlines for a more subtle form in the lead

For the three tabloids, Marivic was a raped, dead, scientist. This coincides with the finding that autopsies were the most frequently invoked claims to knowledge in tabloid reportage about her. It was mainly the medico-legal text which mapped Marivic's estrangement as a self and her body's fragmentation.

Marivic pays for the privileges of her talent by postponing marriage and childbirth for access to scientific knowledge and is labeled "mad." Her "madness" was attributed to her alleged failure to meet the demands of her training, which was used to justify her death.

This study confirmed that tabloids 'other' women by: 1) privileging the portrayal of a migrant Filipina as a raped body over that of government's failure to secure the rights of the women it has sent abroad and 2) detaching a woman's story from the story of similar migrant women victims of male-inflicted violence. This led the researcher to re-write Marivic's story. The rewritten text will be submitted to the three tabloids and to local and Indian women's NGOs. By this, the researcher hopes to raise not only

awareness on Marivic's case, but likewise show it is possible to write about violence against women in a new language; doing so also operationalizes the researcher's recommendations of attaching the *puri/dangal* discourse embedded in tabloids to the notion of *Inang Bayan*. This requires affixing every migrant Filipina's unjust death abroad to the death of the country's progress.

18. Voices from Within: Experience of Patriarchy in Traditional Marriage and Family Life of High Caste/Class Hindu Women of Kathmandu. Anita Khadka-Karki. 2002.

Hindu patriarchal values, explicitly discriminatory and oppressive towards women, continue to govern the marriage and family lives of the majority of Nepalese women. It is believed that these values and practices exist and operate sturdily among the higher castes of Hindus (Brahmins and the Chettriya) as compared to the lower castes according to the Hindu hierarchical division. Experience of this discriminatory tradition in our personal lives, remains within the four walls of the household, as our individual problem, and gets no attention in development policies or in the academe. It is widely believed that poverty and illiteracy are the causes for the misfortune of Nepalese women. This implies that once women are relieved of poverty and illiteracy, there will be no woman's question.

This study has looked into the narratives of lived experiences of the high caste/class of Hindu women of Kathmandu, who are both educated and working. With the help of the life stories narrated by ten women, including my own, the study sets out to show how the Hindu traditional values function persistently, strongly at every stage of our lives, in spite of the fact that we neither suffer from poverty nor illiteracy. The study has looked into various stages of the lives of the participants in this study, from childhood to adulthood: to find out how these

traditional values function in our lives, how we experience these values and how we deal with them. The study identifies some key issues and dilemmas we have faced at various stages of our lives and shows how we conform to or deny the traditional demands on us. With the help of these narratives and also a few suggestions that the women participating in the study made, recommendations regarding how we can individually and collectively fight against this discriminatory tradition and improve our and other similarly situated women's lives were made.

Inspired by the feminist research praxis, which rests on concepts such as empowerment of the study participants and equality of the research relationship and insisting on the value of subjectivity and personal experiences, this study has used the life-story method of gathering information. In-depth interviews were made for the life-stories. Belonging in the same community as the other participants I have included my own experiences and the experiences of other women (family and friends) when appropriate and relevant along with those of nine-study participants'. The life narratives have been presented thematically in the fifth chapter according to identifiable issues and dilemmas that emerged from the data itself.

This study is framed upon an understanding of the concept of patriarchy and the patriarchal system in analyzing the experiences of high caste/class Hindu women. The theoretical framework defines concepts such as private and public patriarchy and how the various institutions within these, e.g. caste, kinship and family organization, the state and the legal system, work together in sustaining patriarchy. The extensive review of literature mainly focuses on understanding the patriarchal Hindu culture, social organization (caste, kinship and family) and thoughts regarding women. The review helped understand the interconnectedness of these structures with each other and with the subordination of women.

Using these concepts, the life stories have been further studied to understand patriarchy in the institutional level or political level; thus the sixth chapter analyzes and explains our lives in the light of the personal and political level.

The study attempts to make recommendations on both the personal and institutional level and identifies some areas for further research, in the eighth chapter.

19. Organizing and Empowering Older Widows in an Agricultural Setting: The Experiences of the Widows' Association of Canlaon. Mary Jean Justiniano-Perez. 2003

Feminist organizing among older widows is a new area of women's work in the Philippines. Our own experiences started in 1993 when a group of rural widows in Canlaon City asked our assistance to organize them to overcome the many problems they faced as a poor and marginalized sector in the community. After ten years of organizing work, I initiated this study to analyze the organizing experience with the Association of Widows of Canlaon (WAC) and its effect on the widows and on their families and the community. As a new area of study, my aim is for us to learn from this initial experience and to come up with a body of knowledge to contribute to our understanding of the world of older widows. In the course of the study, I looked into the strategies used, the factors that affected the work, the role of the State and came out with recommendations for future work.

Consistent with our feminist beginnings, I used the feminist qualitative research methodology, particularly the life story approach and focus group discussions as tools to capture the experiences of WAC members, the subjects of the research. The framework for analysis used was a combination of the Class-Gender Framework and the Empowerment Framework of Longwe.

The results of the study showed that the poor widows belong to the lowest strata of the social pyramid. Poverty, widowhood, and experiences of discrimination and neglect drove the widows to form the WAC. Feminist organizing has effectively touched on the practical and strategic interests of the widows and in the process transformed them into empowered women capable of affecting change in their family and community. Our initial findings showed that older widows, with their developed qualities, are an organizable group and given the proper support, they could be potential agents of development.

20. Video-thesis on the Politics of Young Women's Sexuality in the Philippines. Romina" Beng" Sta. Clara. 2003

Young women constitute a substantial and growing portion of the world's population. Sexuality and reproductive health and rights are not freely and openly discussed in the Philippines. Various studies have pointed to the lack of education; services and practical materials intended for young audience have contributed to gender-based violence and continuing oppression of women in society. Thus, most women, especially the young, are misinformed about their sexual and reproductive health and rights. Qualitative researches on sexuality particularly from the perspective of young women are lacking. As an experimental research, this video-thesis uses a mix data and multiple feminist participatory methods to demystify and [de] construct sexuality, particularly for young women, as a political strategy. The purposive sampling of women from Tagabawa-Bagobo and NGO workers and participatory video provide space to young women to explore their views and experiences on sexuality as well as challenge our constructs of sexuality, violence, pleasure and politics.

21. The Philippine GAD Budget Policy, An Analysis of a Gender Mainstreaming Strategy. Cecilia Iguiron-Fantastico. 2005

In the Philippines GAD budgeting efforts, backed by the GAD policy, are geared toward making organizations and their policies and programs and projects gender-responsive. This policy has become one of the most potent, albeit controversial, tools for pushing the women's agenda in the country. Its experience is fraught with the challenges of learning by doing it.

The intention of GAD budgeting project is evident in the policy statement: to identify those responsible for GAD budgeting, to address gender issues, to implement the Framework Plan for Women and to address women's issues.

To ensure that its intentions are realized, the GAD budget policy action requirements include the preparation of a GAD plan, the allocation of a minimum 5% of the total budget for women, the review and endorsement of GAD Plans and budgets by NCRFW, and the submission of Annual GAD Budget Reports.

GAD Budgeting in the Philippines is being sustained by the formal expression of political will, the institutional capacity and accountability of government, availability of technical resource base, NGO Advocacies.

Like any other policy, there are issues affecting the effective implementation and monitoring of the GAD budget policy, as follow: token compliance, attribution, non-utilization of allocated amounts, using the GAD budget policy as a "catch-all" fund, NCRFW's lack of clout to sufficiently and effectively monitor the policy and the limited substantive focus of its monitoring among other.

This study recommends the involvement of the legislative and judicial branches of government in the coverage of the policy, the development of strategies to influence macro processes, multi-level monitoring, the more active involvement of stakeholders.

GAD budgeting in the Philippines is interlinked with its gender mainstreaming efforts. It is both the budget for gender mainstreaming efforts. It is both the budget for gender mainstreaming and for GAD interventions addressing women's/gender issues. GAD budgeting may also mean to en-"gender" the mainstream budgeting process, which may be the next level of GAD budgeting efforts in the country. The GAD budget policy has the potential to provide women with the political leverage to reverse women's lack of political influence in decision-making processes.

22. Voices of Militant Women (Herstories of Revolutionaries of the First Quarter Storm of 1970). Fleur De Lys Castelo-Cupino. 2006

Voices of militant women (Herstories of Revolutionaries of the First Quarter Storm of 1970) documents the life stories of seven women revolutionaries who valiantly fought the Marcos dictatorship. 35 years after the FQS, these women are still involved in the struggle for social transformation and women emancipation.

This work is a contribution to women historiography, adding to the dearth of literature on contemporary women revolutionaries. It is a contribution to making women visible in history and in engendering history. It gives space to women's voices, unearthing their narratives from the margins of historical discourse.

This is an attempt to document the living, for women need not die first to be recorded and remembered. The objective of the thesis is to have an insight into the personal lives of women revolutionaries from the FQS period, particularly on their early life experiences, relationship with parents, husbands (if any), children (if any) and friends, as well as how they are today, 35 years after the FQS.

The resource persons came from the student movement of the general period of the FQS who joined the national democratic movement as fulltime revolutionaries. The thesis did not cover the other revolutionaries of the period who belonged to different ideological and political persuasions nor of the unaffiliated nationalists or activists. All of the resource persons did organizing and other work in the countryside and/or in the urban areas. All except one studied at the University of the Philippines, Diliman, Quezon City. However, they did not become revolutionaries all at the same time. Their experiences are varied as they are rich. Five of the women are no longer connected with the national democratic movement. All of them learned from their involvement in the struggle and in the movement. But they have evolved a new life with new political and/or organizational commitments. All the seven women are currently engaged in the legal arena in the movement for change.

The methodology used was participatory, consistent with feminist research. Women were able to tell their stories on their own terms, using their own voice and style. They edited and finalized their stories. However, due to limitations of time, the research design did not permit that the conceptual framework and methodology be consulted with the resource persons. The data construction, findings, analysis, conclusions and recommendations are entirely my own, and my resource persons may not agree on my own reading of their stories.

The stories are about the revolutionary women's journey in life, the contradictions, dilemmas they faced, and the stimuli that contributed to becoming the persons and the women they are today.

Let us hear their voices...

23. Love: That which Resides in Songs (A Feminist Analysis of the Lyrics of Love Songs Preferred by some Young and Poor Women in Abusive Relationships). LaLaine Punzalan-Viado. 2006

This study scrutinizes the notions of romantic love represented by the lyrics of love songs preferred by some young and poor women who are also in abusive relationships. Combining post-structural methodologies from three research traditions- arts analysis, media analysis and feminist analysis – the sample love songs/lyrics were uncovered to be representing romantic love notions related to women's subordination and oppression in intimate relationships, violence against women and patriarchy.

The analysis of the 27 love songs, 14 in English, 12 in Filipino and one in Taglish, showed that the song/lyrics build on the binary characters of Subject and Beloved and that romantic love represents power between them; the analysis elaborates on the powerlessness of one character, Subject, in this binary relation. The samples also portrayed the binaries in a "you and me against the world" scenarios to emphasize inseparability, co-opting with other characters in love who do not approve of their love. Thus, love is proven to exist more in defiance of the belief of others that such is not romantic love. Their inseparability is also insisted upon even when set in a theater of violence and pursues the following as notions that establish romantic love: pain is the starting point of love; love must be possessed and kept even in the grim scenarios of love and violence; one's autonomy has no place in the dichotomy as love and the loved one is the only thing in life; and, the one who must benefit from these is Beloved and no one else.

On the strength of feminist textual analysis, the sturdy further unearthed the project of the romantic love text in appropriating women's experiences in abusive relationships as no less than romantic love. Suffering Subject appropriates women's experiences, while Beloved is the privileged one, who may be either a man or a woman as in the case of homosexual relationships.

While averse to naming the genders of its binary characters as seen from the majority of the sample songs/lyrics, the study also established the discordant elements and variance in texts, which is a focus in textual analysis, as part of the texts. Only two samples directly named their Subject as a man and only one sample names woman as Subject. These variance, however, establish also that when man is Subject, he does not possess the same disempowered fate as the suffering woman and suffering Subject as in the rest of the samples. When Subject is man, he is only in a courtship stage which is a fleeting moment and does not determine the terms of relating across the love continuum. Or he is simply preoccupied with himself when he possesses love. His weaknesses, absurdities and violent tendencies are appropriated as part of his humanity although he may be wanting to correct this by finding a "better part of" himself. This can also be said of the woman on the receiving end of the abuse as appropriation of forgiveness being part of her humanity in order to find the better part of herself, despite the tragedies she faced.

The study argues that the romantic love texts can be interpreted solely from the context of patriarchy and the subordination and oppression of women not only in intimate relationships but also in other fields of life where women live—social, political, cultural, economic, among others. The texts would thus say that a woman can be further subordinated and oppressed by virtue of her sex, class, race, religion, sexual orientation, etc. when she happens to be in love.

The research concludes that these notions of romantic love songs can be rejected and subverted in favor of a "feminist romantic love." It is not pain but loving oneself which is the starting point of romantic love. Developing women's subjectivities, identities and personhood and asserting them within intimate relationships not only pave the way for equality and respect in it but also weakens patriarchy. Patriarchy is weakened when women makes choices and assert themselves. Addressing structural issues in the economic, social, political and other fronts, that liberate women must enhance women's choices, agency and autonomy and not restrict them.

It is women who bring to life romantic love, and not vice versa, as pursued by the romantic love texts. Thus, women's happiness, desire and pleasures when experienced within the ambit of this "new feminist romantic love" is a decision for a better existence.

The study recommends that further studies on romantic love that would contribute to a more positive, feminist definition and practice of romantic love and intimate relationships can be conducted. Likewise, more research to backstop efforts to enhance women's choices, happiness, pleasure and desires which contribute to ending patriarchy and women's subordination and oppression in various aspects of life are needed. A sharpening of the methodology used is also recommended.

24. Reconceiving Mothering: Motherhood in Representations and in the Lived Experience. Juliene Thesa V. Baldo.2006

This study explores the mother-as-subject discourse. It gives light to the following queries: a) what are the apparent and latent concepts of mothering vis-à-vis the popular concepts of the "ideal" life as represented in the mass medium of television? b) what are the lived experiences of rural mothers in their immediate material reality? c) how do these mothers

deal with patriarchal and socio-economic realities? and d) considering the social context of mothering where there is patriarchy and an imbalanced global economy characterized by an unequal flow of “goods”/ information from the “centers” to the “peripheries,” what becomes of the mother, particularly her sense of self?

The framework of the study weaves together discourses on patriarchy, capitalism, globalization and gender and development vis-à-vis mothering. Consequently, it problematizes housewifery in particular, and the care economy in general.

The study was conducted in Sitio Cataogan, Barangay Cawayan, Catarman, Province of Northern Samar, Region 8, Philippines. The primary respondents/research cooperators of the study were mothers who are exposed to television. From this population study of mothers, four research participants were chosen as cooperators for the life stories.

This study first reviews the specific locale to be able to properly establish the context. A feminist context analysis of 20 Philippine television advertisement has been conducted to examine the utopian picture of motherhood. Through the examination of the dominant discourse of motherhood, a reconception of motherhood could be made possible. Advertisements are analyzed because they are powerful representation of the dominant groups' ideals.

The primary data of the study are the life stories of four mothers. The personal interview is utilized as the data gathering method. The intention is to surface the lived experiences of women. The life story approach is seen as an effective way of engaging both the researcher and the women participants themselves in the exploration of lived realities. The introduction of the study states that development must be brought down to the personal level. The narration of the lives by the Mothers (the four (4) women respondents in the life stories) therefore, is the closest possible method of

“voicing out” the composition of their lives. Likewise, the concept of a life being an improvisational form that is full of interruptions, conflicted priorities and exigencies can be best approximated by the life story method. Since this is a Women and Development Studies research, the development aspect of the study is found in the very act of ‘The Mothers’ telling their stories.

The analysis of the 20 advertisements reveals details on the proposition that mothering is a primarily reproductive-bound pursuit. This is perceived in the dominance of the interior settings employed by the advertisements. There is also the frequent portrayal of mothers being seen with their child/children in seclusion from the rest of the world. This is an affirmation of the statement that the predominant image of the mother is of the ever-bountiful, ever-giving, self-sacrificing mother who chooses to be the whole world of her child.

In the analysis of the advertisements, it is shown that the politics of representation is very arbitrary and selective. Advertisements are selective in the sense that 19 out of the 20 commercials showcase the mother as being from the A, B, and C classes. Advertisements are also discriminating in their portrayal of the mother as a fair-skinned, slim, very neat in appearance woman in her 30s.

Mothers in advertisements are portrayed as doing things to and for others. The representation of a mother in the advertisements analyzed is that she is not somebody with her own distinct needs and interests that may not all the time be in relation to the needs of other people. Mothering is seen in terms of feelings such as love, thus, in no need of any economic reward. The universal ‘super-mom’ image floods the scenes in advertisement. She is the chief character who performs the task of giving comfort.

The life stories of The Mothers show a very clear picture on how their lives are in opposition to the mothers in the advertisements since they do not have a wide array of choices and control over resources.

One primary insight from the life stories is that the commonality in role and "requirement" in these women's lives, as compared to those in the representation, is inside the oppression of gender arrangements combined with the oppression of race, poverty, or the multiple injuries of class. This commonality is reflected in women's taking on the responsibility of the reproductive sphere of their families.

On the other hand, however, the life stories provide evidence of questions and issues which differ from those of mothers in the centers or those in the popular representations.

25. Babae, Matanda Na, Mahirap Pa (Mga Boses at Karanasan ng Nakatatandang Kababaihan). Maria Eliza O. Diaz. 2006

Ang pananaliksik na ito ay naglalayong bigyang boses ang mga nakatatandang kababaihan ukol sa nararanasang pagkakahon o stereotyping at diskriminasyon dahil sa kanilang edad at kasarian. Lumalabas na ang mga negatibong pagkakahon at diskriminasyon ay hindi lamang nararanasan sa kanilang pamilya at komunidad, ngunit sa mismong sarili na lokasyon ng maraming mito at pagkakahon bunga na rin ng pahubog sa babae ng isang lipunang patriyarkal at konserbatibong Simbahang Katoliko sa iba't ibang aspeto ng kanyang buhay: pisikal na kaanyuan, pag-uugali, kalusugan, relasyon at sekswalidad, pang-ekonomiyang kalagayan, papel sa tahanan at komunidad. At dahil sa peminisasyon ng populasyon at kahirapan, higit na matindi ang nararanasang sexism at ageism ng mga grassroots o mahihirap na kababaihan. Kaya kung tutuusin, hindi lamang siya humaharap sa dobleng panganib (double jeopardy) bagkus, sa

tripleng panganib. Tunay na malaking balakid ang mga nararanasang ito sa paggamit ng angking kaalaman (skills) at karanasang nasa nakatatandang kababaihan. Bukod dito, hindi lubusang natatamasa ng mga ito ang anumang benepisyo at pribilehiyo dulot ng mga batas at mandatos tulad na lamang ng mga probisyon na nakasaad sa RA 9257 na dapat ay nagbibigay ng benepisyo at proteksiyon sa nakatatanda.

Ngunit sa kabila ng kanilang nararanasan, lumalabas na hindi basta-basta na lamang itong tinatanggap. Alam ng mga nakatatandang kababaihan ang kanilang kalakasan at kahinaan, at araw araw ay kailangan nila itong harapin at bunuin - mula sa pananahimik at pagtanggap lamang, pag-iwas o pakikipag-ayos, o sa pagpalag o pagtutol, hanggang sa paglaban upang makalikha ng pagbabago. Lumalabas din na ninanais man ng nakatatandang kababaihan na makilahok sa pag-unlad, kulang sa epektibong mekanismo upang ang mahihirap na tulad nila ay maging bahagi nito. Ang kailangan ay mga mekanismong isasaalang-alang ang marami nang daladalang disbentahe ng isang mahirap at nakatatandang babae. Lumalabas sa pananaliksik na pinaka-ayaw ng mga nakatatandang kababaihan na maging pagbigat sa kanilang pamilya at sa lipunan, lalo pa nga't mula't sapul ay pareho naman talaga nilang ginagampanan ang produktibo at reproduktibong papel. Kaya't ngayon sa pagtanda, ninanais at may kahandaan silang bigyan ng nararapat nilang lugar sa lipunan, malaya sa mga mito, pagkakahon, diskriminasyon at pang-aabuso.

26. Sexual Harassment in Public Transport: An Exploratory Study using Gender and Development Perspective. Mary Scheree Lynn V. Herrera. 2007

To my knowledge, this is the first exploratory study done to document the sexual harassment experiences of selected women in land public transportation. It is an initial undertaking that aims to influence public

policies and to increase public awareness and understanding on the issue of sexual harassment by filling the gaps found in the literature of sexual harassment and transportation; by providing baseline data needed to improve the existing Anti-Sexual Harassment Act or RA 7877.

The study utilized various data gathering methods to capture a clear picture of how sexual harassment in public transport is experienced by women; and how this can be addressed at different levels by all concerned sectors. A survey and five focus group discussions (FGD) were conducted to bring out the sexual harassment experiences of women who belong in various unions of workers and communities based in Metro Manila. Separate FGDs were conducted for male public commuters and jeepney drivers. Their roles are crucial in addressing the issue of sexual harassment in public transport. Key informants from a bus company, land transport government agencies and women's group were interviewed. Its purpose was to document their opinions and knowledge of actions taken to attend the issue of sexual harassment in public transport.

Based on the findings of the study, sexual harassment in public transport occurs because of the prevailing patriarchal culture. The unequal power relations between women and men are reproduced in public transport in the form of sexual harassment. However, there are unique factors found in a public transport setting that can contribute further to the occurrence of sexual harassment but are all linked to patriarchy. These are overcrowding, anonymity and transitory condition or situation. More so, sexual harassment is still surrounded with assumptions and misconceptions. This indicates the lack of understanding of the respondents on the issue of sexual harassment.

Anti- sexual harassment policies in the transport sector were also explored. However, it was found out that the mother agency, the Department of Transportation and Communication (DOTC) as well as its attached agencies at the land public transport sectors failed to

comply with the mandates of the law. This is also reflected in the low compliance of the public transport service providers from the private sector. Thus, there are no concrete efforts being undertaken both from public and private transport sectors to address the issue of sexual harassment in public transport.

Considering all these, the study recommends three main strategies or mechanisms that can be employed to solve not only the problem of sexual harassment in public transport but also sexual harassment in general and patriarchal culture. These are: 1) research on women; 2) policy advocacy; and 3) awareness-building. It is hoped that through these strategies, it would be able to capture what the literature on sexual harassment and transportation failed to look at; what the law excluded from its scope and coverage; and what the women's movement left behind in its advocacy and agenda.