

**CREATING GENDER-SENSITIVE FAMILIES
AND COMMUNITIES:
LESSONS AND REFLECTIONS***

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In December 2002 and January 2003, we launched three books representing the latest outputs in our continuing work to end gender violence and create gender-sensitive and peaceful families and communities. One book documents the experience of two barangays in *“healing wounded families and creating peaceful communities”*. Another book documents over 12 cases of good practice from selected hospital-based, institutional and community-based programs designed to stop violence and empower women and children, and a third handbook provides service providers a guide to monitor the progress and impact of intervention programs.

Earlier publications of our team focused on the realities of family violence and probed deeper into the problem of abuse — its many faces and causes, as well as the process of intergenerational transmission. The project was our response and contribution to the global effort to end gender violence — a deeply-rooted and pervasive problem of women all over the world. A 1993 UN declaration underscored it as *“a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men.”*

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We grounded our research on one feminist principle, i.e. that research must go beyond knowledge generation and engage in action for change. As Maria Mies had stressed: *“social change is the starting point of science, and in order to understand the content, form, and consequences of patriarchy, the researcher must be actively involved in the fight against it: one has to change something before it can be understood.”*

And so we – at the CSWCD and the UPCWS – are still continuing the eight-year journey of research, advocacy, action and empowerment — engaging families and communities in taking the gender-sensitive and peaceful paths.

My purpose is to share with you some findings, lessons, reflections on these experiences as we celebrate Women’s Month, hopeful that the struggle for gender equality, development and peace will succeed in the very near future — and our children and grandchildren will have more options to choose from – far more than we’ve ever had.

At this juncture, I recall a quotation from Dr. M. Scott Peck’s famous book: *The Road Less Travelled*. In the first section entitled “Problems and Pains”, he begins with:

Life is difficult.

This is a great truth, one of the greatest truths. It is a great truth because once we really see this truth, we transcend it. Once we truly know that life is difficult – once we truly understand and accept it – then life is no longer difficult. Because once it is accepted, the fact that life is difficult no longer matters. Most do not fully see this truth that life is difficult. Instead they moan more or less incessantly, noisily or subtly, about the enormity of their problems, their burdens and their difficulties as if life were generally easy, as if life should be easy...

Life is a series of problems. Do we want to moan about them or solve them? Do we want to teach our children to solve them? . . .”

Why this quote about life being difficult or as Buddha put it “*Life is suffering.*”? Must be the times we now find ourselves in, such as the US attack on Iraq. There is a need to listen to those who have spent more time reflecting on life, spirituality and related concerns. Thanissaro Bhikku (2000) points out that:

... the Buddha taught four truths – not one – about life: There is suffering, there is a cause for suffering, there is an end of suffering, and there is a path of practice that puts an end to suffering. These truths as a whole, are far from pessimistic. They’re a practical, problem-solving approach – the way a doctor approaches an illness, or a mechanic, a faulty engine. You identify a problem and look for its cause. You then put an end to the problem by eliminating the cause.

He stresses that:

What’s special about the Buddha’s approach is that the problem he attacks is the whole of human suffering, and the solution he offers is something human beings can do for themselves. Just as a doctor with a surefire cure for measles isn’t afraid of measles, the Buddha isn’t afraid of any aspect of human suffering. And, having experienced a happiness totally unconditional, he’s not afraid to point out the suffering and stress inherent in places where most of us would rather not see it – in the conditioned pleasures we cling to. He teaches us not to deny that suffering and stress or to run away from it, but to stand still and face up to it, to examine carefully. That way – by understanding it – we can ferret out its cause and put an end to it. Totally. How confident can you get?

These have been some of my more recent reflections on this issue. Beyond our feminist methodological concerns, Ursula King, a woman theologian, captures my own feelings and experience in the studies on violence*, when she said:

Violence is not an abstract academic subject which we can dispassionately analyze and examine. No, it is part of the horrible underside of the struggle of life as daily breathed, lived and experienced around the world in its thousand fold diminishments and violations... We must diagnose the symptoms and causes of violence so that we can find a cure for them and make the struggle for life one of growth and positive enhancement rather than one of mere resistance. To achieve this requires social and political as well as spiritual transformation...

Rosemary Reuther speaks of the need “to move from violence to biophilic friendship, the need to bring about a metanoia for creating a new global community, but this can only be done if new forms of an integral and holistic spirituality centered on the fullness of life undergird all our thoughts and action” (Mananzan, et al. 1996, p.155).

This is probably the reason for the continuing journey we are taking — from breaking the culture of violence to building up life-enhancing communities (p. 163).

As academics and feminists we realize the magnitude of the problems facing us in our quest for gender equality. The UN Decade for Women launched in 1975, brought to the world's attention the plight of women the world over. To academics like us, the Decade opened avenues to speak out and dialogue with other sectors and eventually in programs that would transform and empower women, guided by the basic belief “*in the potential power of the university and value of education for enriching lives and improving society.*”

With the UPCWS as the systemwide coordinator in the task of engendering the university, we launched in the last decade interconnected programs of research and publications, outreach and services, training, curriculum development and networking. From counseling* to daycare to healing centers, we engaged

* We had stress management sessions with team member clinical psychologist Dr. Leticia Peñano-Ho.

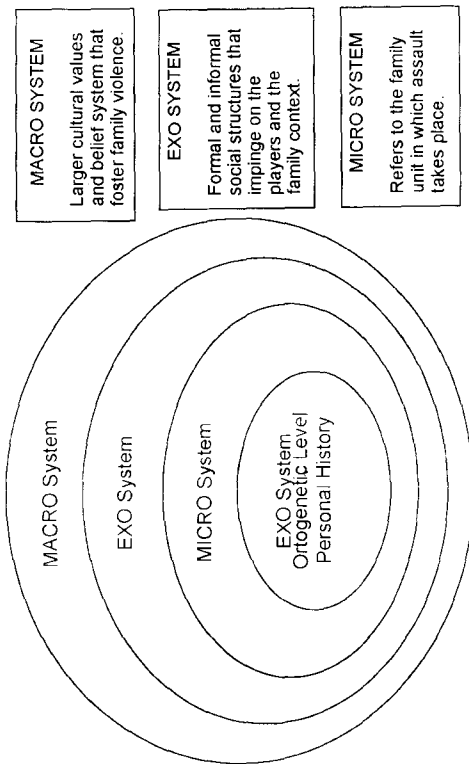
families and communities in creating a gender-sensitive and gender-fair environment.

Taking the advice of Buddhists, women theologians and feminist academics, we started with understanding the problem of family violence.

Let me present the nested ecological framework that guided our analysis of the problem of violence. By understanding the roots, the processes, and the factors that contribute to the perpetuation of violence, we can then develop the intervention strategies at different levels — individual, institutional and societal (Dutton 1988). M. Schuler's comprehensive gender violence strategies framework likewise provides strategies for understanding violence through research, as well as short-term services and long-term programs that attack the roots of violence (e.g. women's empowerment, media advocacy and political action (Guerrero and Peñano-Ho 1999)).

1. The **macrosystem** refers to broad cultural values and belief systems that influence the family and other systems in society which are important agents of socialization. An example of this is patriarchy as a macrosystem value.
2. The **exosystem** refers to both formal and informal structures that impinge upon the immediate settings of the person. These can delimit, influence or determine what the person does within the family. Examples of exosystems are work groups, the neighborhood, and friendship and support groups.
3. The **microsystem** refers to the family unit or the immediate unit in which wife/child assault takes place. This could include the interaction pattern of the couple, the feelings of the husband and the reactions of the wife to the assault.
4. The **ontogenetic level** refers to "individual development and defines what the individual brings into this three-level social context as a result of his or her unique developmental his-

ECOLOGICAL FRAMEWORK



MACROSYSTEM
Larger cultural values and belief systems that foster family violence

tory.” Various forms of child-rearing transmit different behavioral responses to conflict, frustration and anger. Exposure to violent role models increases the probability of behaving in a violent manner.

Patriarchy

In our study on *The Many Faces of Violence* (Guerrero and Peñano-Ho 1999), we critiqued most of the early perspectives that focused too much on individual behavior devoid of historical and cultural context. As feminist researchers and advocates aver: “*Rather than labeling battering as pathology or a family systems failure, it is more conceptually accurate to assume that violence against women, like that directed toward children, is behavior approved of and sanctioned in many parts of culture*” (Schechter 1982:215). The greater emphasis is placed on the historic legacy of patriarchy where societal values, laws, and practices have supported and sanctioned male dominance and violence against women and children. Schechter elaborates on this:

In Western pre-capitalist and early capitalist societies, battering was maintained by powerful legal and moral codes. Christianity provided ideological justification for patriarchal marriages and the state codified these relations into law. Marriage laws explicitly recognized the family as the domain of the husband, forced women to conform to the man's will and punished men and women unequally for infractions of marriage vows.

Dobash and Dobash (in Schechter 1982) noted that throughout the 17th to the 19th centuries, using force against one's own wife was allowed as long as “he did not exceed tacit limits.”

With Spain's colonization of the Philippines in the 16th century, “the same misogynistic trend that was present in the Western church was brought to the island...” (Mananzan 1988).

Mananzan quotes the following instruction to parish priests in the Philippines:

Woman is the most monstrous animal in the whole of nature, bad tempered and worse spoken. To have the animal in this house is asking for trouble in the way of tattling...

Values of obedience and domesticity were inculcated in young women through the institutions of church, school and home. The ideal of a “sweet, shy, docile and pious” Maria Clara is captured in Jose Rizal’s novel *Noli Me Tangere*. Although some women broke through this mold, the majority of Filipino women have internalized and perpetuated these stereotyped roles (Mananzan 1988).

Testimonies by some women of the church support these. Sr. Ma. Kristina Bacani, OSB, remembers her childhood and very religious upbringing. She studied in public non-sectarian schools all her life, but received religious instruction from their parish which included memorizing prayers and following the rules of proper conduct in church. She remembers, “*All these fear...I had no alternative but to obey, yes, to obey unquestioningly.*” She learned to pray novena and devotions, and remained passive and submissive. Her life as a young woman revolved “*around the house, the church, the school and the market place*” (Mananzan:13-115).

Legal institutions have long protected men in their brutal assaults on their wives. In 1878, Francis Power Cobbe documented 6,000 cases of wife torture in England over a three-year period, describing the horrifying details of the assault and explaining why abuse continued (Schechter 1982:218). In his view:

The general depreciation of women as a sex is bad enough...the special depreciation of women as wives is more directly responsible

for the outrages they endure. The notion that a man's wife is his property in the sense in which a house is his property...is the fatal root of incalculable evil and misery.

Research on battering has revealed a multiplicity of factors that contribute towards men's use of force to control women and assert their authority over their wives and children. Foremost is the social and cultural context in which battering occurs, particularly the norms and values that support and perpetuate the belief in men's dominant status and natural aggressiveness, and in women's subordinate status and role in the scheme of things.

Economic factors also figure prominently in reported cases of abuse with the lowest income groups having rates of abuse many times greater than those of upper-income families. Poverty and unemployment contribute significantly to both personal and family stresses that lead to wife and child battering.

Among the other factors that have been linked with violent behavior are childhood experience with, or exposure to, violence. Although children learn to be violent, a violent background does not mean they will automatically become abusive as adults. Studies by Kaufman and Zigler (in Gelles 1997) reported an intergenerational transmission rate of 18% to 70% or a best estimate of 30% ($\pm .5\%$). The question thus is not, according to Gelles, whether abused children become abusive parents, but "under what conditions is the transmission of abuse likely to occur" (p. 63)

We begin with understanding gender relations in our society.

Understanding Gender

Sociologists use the phrase *social construction of gender* to refer to the "many different processes by which expectations as-

sociated with being a boy (later a man) or being a girl (later a woman) are passed on through society” (Andersen 2000:19). This begins the moment a child is born and this process is all pervasive. The various institutions of society — from the family as the basic unit to the school, church, media, polity, etc. — are themselves gendered: These include “stereotypical expectations, interpersonal relationships, and men and women’s different placements in the social, economic and political hierarchies.”

Biology is destiny: as feminists bewailed. “Pregnancy and childbirth: the pain and privilege that define a woman as different from a man...for women’s ability to bear children is used to define their lives. It is used to create and justify a role for women that extends their responsibility for caring for children far beyond the nine months of pregnancy” as journalist Debbie Taylor powerfully expressed it (1985).

It is this process that has made the transformation of gender inequality a relentless struggle — one that has spanned generations. For change is required not only in consciousness but in social institutions as well.

So we start with the basic unit of society — the family. And we know that in the family — the parents bear “the first and primary responsibility” for their children.

I like the way Hillary Clinton identified the significant others of children:

“Children exist in the world as well as in the family. From the moment they are born, they depend on a host of ‘grown-ups’ – grandparents, neighbors, teachers, ministers, employers, political leaders and untold others who touch their lives directly and indirectly. Adults police their streets, monitor the quality of their food, air, and water, produce the programs that appear on their televisions, run the businesses that employ their parents and write the laws that protect them. Each of us plays a part in every child’s life: It takes a village to raise a child.”

As the family has been extolled for its strong and influential role in the forging of a personal identity, commitment and responsibility, it can be so idolized (Scott-Peck refers to it as “family idolatry”) that the darker side has been kept a secret until recently with *“the breaking of the silence”* on family violence. As one writer put it: *“Some people get crushed by their families. Others are saved by them.”*

Let’s see how family contributes to gender-sensitivity.

Becoming gender-sensitive/feminist

The findings of our study on feminist consciousness based on the life story accounts of our mother and daughters (Guerrero 1997) revealed three major routes to achieving feminist consciousness: socialization in the family, involvement in political activism and women’s reliance on their own strength and determination. By feminism, we mean *“an awareness of women’s oppression and exploitation in society, at work and within the family, and conscious action by women and men to change the situation”* (K. Bhasin and N.S. Kahn from a South Asian Workshop).

The most direct path, our study revealed, is early socialization by a gender-sensitive parent.

Growing up feminist meant learning from positive role models. Either through teaching by parents, particularly mothers, or through imitation of their behavior and identification with their causes...If the family is indeed an ideological mechanism where women play the most decisive role in the reproduction of social relations...then it is within the family that the formation and transmission of feminist values take place effectively (Guerrero p. 207-208).

Some testimonies from the women we interviewed include those of Prof. Sylvia Mendez-Ventura, Dr. Carol Pagaduan-Araullo and Francisca Macliing-Claver, secretary-general of Cor-

dillera People's Alliance whose mother, Petra, was spokesperson for Igorot issues.

As a child, Sylvia Ventura accompanied her mother as she went about her feminist activities, particularly the house-to-house campaign she conducted, soliciting signatures for a manifesto calling for women's suffrage. (Paz Mendez also reports being with her mother as she went about her work in the farm during harvest season.) Even her lack of cooking skills is attributed to her mother's influence. Sylvia narrates:

I think one reason why I'm not a very good cook is that I didn't see my mother cooking very much except during the war when she had to cook. She was really a career woman and so I felt I would take after her, being a career woman myself.

Suffragist feminist Paz Policarpio-Mendez stresses the fact that her generation had to fight for their rights. She avers that her daughter's generation is luckier. Her granddaughter, though, thinks that more is expected of her generation (beyond marriage and children), unlike her mother and grandmother's generations.

In the case of the Pagaduan women, the daughters recall their mother as working outside the home, making it clear to them that women were not mere housekeepers.

Carol avers that:

As a child I was never made to feel that there were things I couldn't do or learn. Our parents encouraged us to study hard. We didn't do housework since this was done by household helpers. Thus, there was no gender division of labor nor stereotyping of roles in the family.

For her part, Francisca Macliing-Claver reveals:

I can say that one area where my mother's influence is evident is my value-system. What stuck to me is what my mother would al-

ways tell us, that although we were not rich, we should share with others the little that we have. She would give old clothes to her relatives from the barrio and our dinner table always welcomed anyone. As she would put it, "Don't be stingy, even if you hardly have anything to serve..."

If I want my boys to grow up sensitive to women, I think I would have to assume a big role inculcating this sensitivity to them when they are old enough to understand. Maybe, more exposure to my mother would help or maybe, one needs to verbalize things to them. The problem now is that we have household help to do things for them but I hope that when they are old enough and they can already do certain things on their own, I might be able to do away with the help and let them do their own washing and cleaning.

I quote these sentiments to illustrate the values that are needed to create the environment that would enable women and children to exercise their rights. They also foreshadow the important values needed in a rights and empowerment framework for "human well-being". As fellow crusaders in the forging and gradual concretization of this emerging framework, it is important for us to calibrate our positions, to maintain a balance between achievements and challenges if we are to continue to move forward.

A Legacy of Violence: Some Personal Testimonies

On the other hand, from problematic homes and families, convicted abusers relate their experience with and exposure to family violence (Guerrero and Peñano-Ho 1999).

Rod, 44, has been in jail for four years now. He has at least thirteen half-brothers and sisters through his father's other wives. He remembers little about his father, except for the older man's being an irresponsible gambler who did not provide for his family's basic needs.

He remembers his mother well, though. She would force Rod inside a sack and hang him upside down for a while. Other times, she would whip him on the buttocks with wooden sticks. In spite of this, he says that he always approached her whenever he had problems. She explained her behavior as being the result of her children's stubbornness, and would become repentant whenever she saw the bruises she had inflicted on her children.

However, he understands why his mother did it:

She has her own problems, she hurts us sa laki ng problema niya. But in the end she makes amends...is repentant...especially when she sees our bruises.

Roma Jr. also remembers being spanked and whipped by his mother. He felt that she didn't like doing this – “*she would cry instead because she didn't like hitting us. My father would hit us only when he was angry.*”

But he recalled the beatings his mother suffered at the hands of his father. According to him his parents were sweet with each other, but they used to quarrel violently. His father would punch his mother and damage the house.

Richard, on the other hand, suffered as a child from a violent father.

When he hit me, it was as if he were hitting an adult. He would punch us wherever he could reach us. And when he spanked us, he didn't confine himself to our butts; he let his blows fall even on our backs. Sometimes, he even used a belt. And imagine, we were already grown up with our own jobs but he'd still beat us up.

Some remember their parents' separation and felt very angry about it. When Troy was twelve, he was traumatized by his parents' separation caused by his father's keeping a mistress. His siblings were also separated then. He says he was furious at his father the most.

Troy was close to his grandmother, saying that she was the most important person in his life, and that when she was alive, everything was “OK.” But upon his grandmother’s death, things changed. His mother, who was kind to him before her separation from his father, began abusing him. He says he remembers how she used to slap, hit and punch him in the face, all the while telling him that he was a “black sheep”. Once, he asked her for money and before replying, she struck his nose, and it bled. Then she spoke, “*Wala akong pera*” (I have no money). To this day, Troy takes his mother, whom he still lives with, to task for that incident.

In a few cases, grandparents took the responsibility of disciplining the grandchildren. Tane says he was never close to his father who made life difficult for them with his drinking, gambling and promiscuity. He hates his father so much. But he was happy as a child, thanks to a self-sacrificing mother and grandparents.

Tane is a public school teacher who drives a tricycle on weekends. An AB Philosophy graduate, he is the youngest of three children and the only boy in the family. In his mid-30s, he is married, with six children. He describes his father as a gambler and womanizer, a drunkard with too many vices. He vividly recalls his parents’ fights. His father would go wild and threaten his other with a gun if she didn’t give him money.

Martin described his father as one who tended to bottle up his anger, collects faults and transgressions in a drum and one day explodes. When he did explode, according to the son, he got a terrible beating.

...He strangled me with a leather belt (which) left marks...He tied it around my neck and he was going to hang me...Mama tried to stop him...I resented my father’s way of disciplining us.

The Family: Its Darker Side

Let me share our analyses based on our studies (Guerrero and Peñano-Ho 1999).

The family provides children with their first experiences in life, and they learn social and gender roles from parents and other significant people in the home. Thus, parents are a significant influence on their children, frequently serving as role models of good as well as abusive behavior, and providing children with justifications for these abusive acts.

Abusive parents employ any and all of the following: slapping or punching a child; beating with fists, kicks, hard objects, and belts; tying the child (sometimes over an anthill); throwing various objects at the child; and hanging the child upside down inside a sack. The only limit is the parents' imagination, cruelty and enjoyment of the pain inflicted upon others; even so, these are only a few of the ways in which they punish "errant" offspring. These horrific assaults occur in childhood and may last all the way to adolescence.

Often, children are also injured when wives are assaulted; this may occur when a husband chooses to vent any leftover anger on them, or when the children intervene, or, even when the husband is simply looking for a target for his rage. Children see parents fighting for many reasons. They get used to domestic violence, and eventually come to accept it as something natural.

As a result, the children begin to hate and resent their parents for their unhealthy home life forced upon them. This hate may sometimes not be confined to the assaultive parents, for children have been known to blame the victim-parents for "not doing anything." They can curse their parents silently, vow to avenge all the wrongs done to them, and even wish that they were dead. Sometimes, they end up emulating, unconsciously,

the abusive parent in recognition of the power the parent wielded over the victim-parent.

But children also show a great deal of understanding beyond their years. Another reaction can be to make excuses for their parents, even to the point of denying the violence or ignoring it. They can wish that things would change between their parents. Others vow to be different when they grow up and have their own families, if at all.

All lead to frustration, fear, insecurity and other unhealthy emotions which the child must now learn to deal with on his or her own. Female children, who are allowed to resort to crying, often cope better. But male children, admonished to “be strong” and “be a man”, often left to their own resources without proper guidance, have greater difficulty dealing with these feelings. The chances are greater that they will end up like their fathers.

There is a clear relationship between childhood experience with abuse and the abusive behavior as an adult. Though such a background does not always lead to abusive behavior in the adult, it greatly influences an abusive adult’s behavior and actions, even to the point of his faithfully copying the abusive parent’s abusive practices (Guerrero 1999:206-207).

Breaking the Cycle of Violence

The study has identified different paths. Richard ran away from home at age 19 to escape a physically abusive father. The abuse began when he was just six or seven years old and continued until he was an adult. But his experience helped him become a caring and non-assaultive man who disciplines his children but never hurts them. His reason? *“I don’t want them to go through what I experienced,”* he says. Richard feels that the countless beatings he received from his father have taught him to be

conscious about not raising a hand against his wife and children.

Values inculcated in children by mothers in particular accounted for much of the gender-sensitivity in later life. Those who grew up in families without rigid sex-role stereotyping became gender-sensitive.

One respondent, Grace Japalla, a Subanon, said she learned about gender equality from her parents. They told her that *“even if you're a girl, you can still do things that are traditionally done by men.”*

The Subanons have a very high regard for women. Children are taught respect for their mothers” They may argue with their father but never with their mother. In our culture, there is a strong sense of owing your life to your mother who is regarded as the prime giver of life... (Guerrero 1997:232).

In a consultation with the youth in UP Campus barangay (N=14), stereotyping of gender roles was very evident; much of these stereotyped perspectives conveyed by the young boys and girls were influenced by parents, teachers, church and the community. In the focus group discussions (FGDs) that were conducted, they suggested a more equitable distribution of power – *“pantay-pantay ang kapangyarihan at karapatan sa pamilya.”* At the end of the FGDs, they suggested:

- Changing personal traditional concepts on gender roles
- Initiating self-help measures to develop one's potentials
- Provision of skills training and educating the youth about the consequences of early marriage
- Improving relations within the family
- Enactment of laws to protect victims of violence
- Provision of support services
- Organizing groups to raise the consciousness of community residents regarding violence

Creating Gender-Sensitive and Peaceful Families and Communities

A main feature of our project in creating peaceful families and communities (in addition to empowering women) is the involvement of men — gender-sensitive and peaceful men — who will take the lead role in helping abusers to stop their assaultive behavior and explore alternative ways of handling their problems and crises in their lives. Another feature would be the involvement of community leaders and members, as well as existing institutions, in a concerted effort to stop family violence and promote peaceful ways of resolving conflicts.

A three-pronged intervention strategy was implemented:

1. At the community level, the creation of core groups of male volunteers and respected older men and women who will be involved in discussions/workshops, group counseling and therapy sessions, spiritual encounters, and community livelihood and support activities designed to promote peaceful and non-violent family interactions.
2. At the institutional level, treatment and rehabilitation of abusers with addiction problems must be pursued vigorously. Individual or group counseling approaches, which are culturally sensitive and appropriate for lower-income groups in urban and rural settings, should be developed and tested.
3. At the family level, counseling interventions will need to take into account both the root causes as well as associated factors and aggravating circumstances of wife battering and child abuse. This would require the development and/or re-designing of existing counseling/therapy modules which include confronting abusive men's beliefs, learning new parenting skills, stress and anger management, and other behavioral modification schemes.

Thus, the modules we have developed and tested in the last couple of years include the following:

- **Stepping Stones in a Journey into the Self** by Dr. Leticia Peñano-Ho
- **Gender Sensitivity for Men** by Dr. Francis Gealogo Jr.
- **Forming and Consolidating a Male Support Group** by Mr. Fermin Manalo Jr.
- **Support Groups on Anger Management** by Dr. Leticia Peñano-Ho
- **Basic Counseling for Men** by Mr. Jose P. Catapang
- **Community Watch** by Mr. Fermin Manalo Jr.

The GST for Men (by Dr. Francis Gealogo) has 4 modules:

1. Sex and Gender Module

The exercise provides us with a picture of how social relationships are constructed and ordered. Socially-constructed relationships and identities are oriented and manifested in power relations. Gender is one socially-constructed basis of relationships. Unequal gender relations between men and women operate in society in various forms, but all indicate a system of power relations where one is considered dominant over the other.

2. Social and Historical Construction of Gender

The shaping of gender identities is formed through socialization. The female and male identity, values and personalities are oriented and shaped by the upbringing that the individual learns and undergoes. Social institutions like the family, mass media, the state, religion and the educational system have a role in defining gender identities. These institutions influence and

shape the orientation of the individual's perspectives on gender identities and relationships.

3. Sources and Characteristics of Gender Bias

Gender bias and inequality between men and women results in many forms of discrimination for women. Gender stereotyping, multiple burdens of women, marginalization, and violence against women are the major forms and manifestations of bias and inequality based on gender.

Social institutions like the family, mass media, the school, the government and the church perpetuated gender stereotyping and promoted biased perceptions and values about men and women. Stereotyping reinforces images of women as weak, indecisive, emotional, submissive and subordinate to men. It promotes the perception that women's roles, functions and capacities are best exercised through domestic chores, if not the occupational types which are oriented to serve men. The mass media is a very powerful social institution that perpetuates the stereotyping of women. Some of these institutions perpetuate the perception that women are sex objects, inadequate and unfit to perform challenging tasks; and are best appreciated in the performance of their reproductive tasks.

4. Gender and Violence

Gender bias and discrimination are the basic sources of gender-based violence. Domestic violence is one form of gender-based violence and is one of the most common ones.

Afterword

In the last couple of years as we moved into the healing phase, I realized the critical importance of a change in mind-set:

Highlighting the good news; making the exceptions the rule to change the lives of millions; imagining and visioning a better future; believing in it and working hard to achieve it like Mahatma Gandhi, Martin Luther King, Gabriela Silang, Teresa Magbanua, Tandang Sora and many more.

We remain optimistic — as we work out, implement and enforce within our framework and culture, the world declarations, conventions and platforms for action. Creative and determined as we are, creating the gender-sensitive and peaceful family and community is very much a reality in the near future.

Even in these trying and anxiety-producing times, let us have the optimism of Anne Frank who said in her diary:

And yet when I look up the sky, I somehow feel that everything will change for the better, that this cruelty too shall end, that peace and tranquility will return once more.

Let me end this lecture on a personal and hopeful note. Last December my eight-year old *apos*, Mark and Andrea, called my attention to a streamer on Katipunan Avenue: *“Peace on earth, Goodwill to men.”*

They complained: *“Lola, that is not gender-sensitive.”*

Not really surprised with their critique, for after all, gender-equality, development and peace had become part of the family discourse, I asked: *“How do you make that gender-sensitive?”*

In unison, Mark and Andrea said: *“Peace on earth, goodwill to men, women and children.”*

That certainly made my day!

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