

Publications on Women's Issues and Gender Concerns by UP Faculty, REPS & Students: An Annotated Bibliography

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Academe

Asis, Marla. 1997. *Women and Men in the University of the Philippines*. Carina David, ed. Quezon City: UP Center for Women's Studies.

Women and Men in the University of the Philippines provides gender-based data and statistics on the UP faculty, staff and student population from 1995 to 1996.

A brief description of the national situation is given to provide a basis of comparison to the national pattern.

Agriculture

Handbook for Developing and Conducting Gender Training for Agricultural Extension Workers. 1995. Quezon City: UP Center for Women's Studies.

Integrating a gender sensitive perspective into national development, the Handbook for Developing and Conducting Gender Training for Agricultural Extension Workers documents the experience of initiating gender training workshops with select groups of agricultural extension workers from Camarines Sur and

Bukidnon. The booklet contains material used in the training.

This stems from the efforts of the University of the Philippines Center for Women's Studies, with the aid of AIDAB-assisted Provincial Agricultural Extension Project and the Department of Agriculture.

The project aims for gender-sensitive national development policies which prove critical to rural Philippines.

Amerasians

Conaco, Cecilia G. and Carolyn I. Sobritchea. 1999. *Filipino Amerasians: Living in the Margins*. Quezon City: UP Center for Women's Studies.

Living in the Margins presents the results of an exploratory study on the lives of the Filipino Amerasians, children of US military personnel in Angeles, Olongapo, Metro Manila, Cebu and Ormoc.

From December 1996 to April 1997, the researchers uncovered a general profile of the Amerasians and their caretakers, including information on their overall needs, and the status of government and non-government support. Surveys as well as focus group discussions were participated in by 443 respondents. In-depth interviews were also conducted with NGO informants.

Among the issues highlighted were the educational and family background, health status, and economic situations of the Amerasians and their caregivers. The experience of abuse was also discussed.

The book also documents the gaps identified in the various support services provided by government, private, and religious organizations to the Amerasians.

Cultural Representations

Body Politics: Essays on Cultural Representations. 2002. Odine de Guzman, ed. Quezon City: UP Center for Women's Studies.

Body Politics: Essays on Cultural Representations casts doubt on society's inflections of Filipino women and their embodiment in discourse.

The essays dissect the discursive power of literature, art and social research in creating valuations of women.

Women's bodies are a contested terrain where institutional and personal stakes are claimed.

Neferti Tadiar's reading of Joi Barrios' "Ang Pagiging Babae ay Pamumuhay sa Panahon ng Digma" elucidates the anxiety women feel, as their future "rest[s] in the hands of men." This antagonism, Tadiar writes, is "linked to the cruelty of poverty and the ever-present threat of violence that presides over her home and her country."

The creative capacity of Filipinas is framed within the confines of gender and ethnicity that, in the global market, their work (as mail-order brides, domestic workers and entertainers) is defined by these attributes.

For Tadiar, art and cultural production do "not merely represent" the subjectivities of women in these conditions but also interrogate the "legitimacy" and the continuance of these oppressive structures.

Joi Barrios, in "Staging/Upstaging Globalization: The Politics of Performance in Southeast Asia," uses the musicale *Miss Saigon* as a metaphor for globalization. Here she argues that *Miss Saigon* makes use of the talents of Asians, whose struggles are re-narrativized from the perspective of the West. The narratives are then sold out to an audience that no longer recognizes its own history. Barrios compares *Miss Saigon* to canned goods manufactured locally, shipped out and then imported right back into the Third World countries that produced them.

She presents local theater productions that, on the contrary, defy globalization by retelling their people's history of struggle against Western imperialism.

Caroline Hau's "Philippine Literary Nationalism and the Engendering of the Revolutionary Body" examines how the revolutionary "body" figures in Philippine nationalist discourse and practice. The author explains that nationalism indeed entails people's

collective struggle, but that the actions of individuals—immersed in the struggle—also invigorate the collective pursuit.

Hau includes a close reading of Zelda Soriano's "Kung Saan Ako Pupunta" which incorporates a gender perspective into the revolution.

"Love, Desire, Sexuality" by Sylvia Estrada-Claudio shatters notions of love, desire and sexuality that "benefit men" and "reinforce capitalist economics and patriarchal politics." She gives a critique of issues such as penile penetrative sex, heterosexuality and homosexuality, and the aspirations of women in their private enclaves and their communities.

Florence Macagba Tadiar's "Improving Maternal Health Care Services in the Philippines" criticizes the failure of policy makers to address maternal mortality in the country. The essay unmasks "rudeness and cruelty in the delivery room" and recommends: the accessibility and availability of maternal health care services; its acceptability to potential users; the availability of "all essential supplies and equipment;" the provision of comprehensive and continuous care; the competence and respect of hospital staff; the client's involvement in the decision making; and the provision of economic and social support to health care providers.

"Adolescent Reproductive Sexual Health: Discussions among Adolescents and Gatekeepers in Metro Manila" notes the colloquial terms, physical changes and concerns of adolescents regarding their reproductive sexual health.

Ana P. Ebo's "Katawan...Katawan...Oh Katawan" analyzes the views of young people regarding bodies and sexism as evident in students' emails. Themes culled from the emails include the pressure to be thin, the desire to attract men and the idea that pregnancy distorts the body figure, hence devaluing the woman.

Roselle Pineda in "The Unbearable Heaviness of My Being" speaks of the anxiety brought on by society's preoccupation with attractive physique. Her fascination with the Barbie doll—a fake embodiment of all that is ideal for a woman's body—reinforces the reality that most women are forced to look a certain way, to fit the mold and to be accepted.

Claudio, Sylvia Estrada. 2002. *Rape, Love and Sexuality: The Construction of Women in Discourse*. Quezon City: University of the Philippines Press.

Rape, Love, and Sexuality examines how culture conditions women into thinking they are of subordinate status. Looking at this process of subjugation, the author suggests finding ways to resist it. The book is an investigation of the constructions of “sexuality, feminism and personality” in the Philippine setting.

The author conducts discourse analyses of 70 news stories in nine tabloids, 55 compiled love letters, and a chapter in a feminist book on women’s health. All texts were written in Filipino and were published specifically for the lower income classes.

The first research study presented dates with August 1990 news clippings on rape or on murdered rape victims. Results show that the framing of news perpetuates the notion that women are easily violated. The author notes how media capitalize on rape stories as opportunities for voyeurism.

The second study deconstructs 42 love letters and 13 correspondences between pen pals. All of which are compiled in the book, *Mga Sulat ng Pag-Ibig*, in February 1996. The stories depicted in the letters are supposedly fiction but the treatment of love as the subject relies heavily on universalistic claims.

The love letters, in particular, are supposedly written by men. The messages suggest a “heterosexual and unidirectional” romance where men are “passionate” lovers and women “recipients” of that passion. They speak of the difficulties of loving; portray women with temperamental attitude; and allude to the “sacredness” of women.

The final text examined is a chapter in the women’s health handbook *Pagkababae*, which reveals both the subjugation and empowerment of women on the issue of reproductive and sexual health. Oppression is linked to the woman’s lack of knowledge or power over her sexuality and health. Empowerment in contrast refers to the woman making decisions for herself in terms of terms of her productive and reproductive capacities.

Datuin, Flaudette May V. 2002. *Home Body Memory: Filipina*

Artists in the Visual Arts, 19th Century to the Present. Quezon City: University of the Philippines Press.

Pioneering studies on gender have been conducted in social sciences, literature, theater, and the other arts. Feminist studies on art and art history, particularly those that focus on women artists, are however, virtually non-existent.

Home Body Memory problematizes the difficulties of “inserting women as artists, art historians, and art critics in a field” where the images of women are “not readily available.” The analysis contributes to theorizing in feminist art history, historiography, criticism, and Philippine Studies and contributes as well as to feminist praxis.

The study compels academics in disciplines such as Philippine studies, art studies, and art history to break out of the confines of outdated male-centered curricular paradigms.

Women are judged according to the “tenets of masculine ‘grandeur and dynamism.’” Hence, the author urges feminist activists and scholars to reflect on the problems of feminist theory and practice in the arts, and to rethink well-entrenched orthodoxies, by emphasizing women hold “a socio-psychic viewing position, a feminine position” brought on by their own subjectivities.

Datuin, Flaudette May V. 2002. *The Spaces of Masculinity and Femininity in the Visual Arts.* Quezon City: UP Center for Women’s Studies.

The Spaces of Masculinity and Femininity in the Visual Arts looks into the ways by which artists “mediate their realities” through the visual arts and the[ir] “internalized mental and ideological maps.”

Employing focus group discussion and interviews, the study navigates through the “overlap between the social spaces of represented (realities) and the pictorial spaces of representation.” It examines how gender and sexuality figure “as a central source of difference, and even contradiction” for artists.

More importantly, the critic awakens her readers to theoretical issues such as: women’s erasure in Philippine art criticism, curatorship and art history; the tension between market demand

and aesthetic advancement; the lack of more responsive critical frameworks; and the lack of historical and critical memory.

The delineations between masculine and feminine are not “inherent” in men and women but are framed within socially constructed characteristics, meanings, and behaviors “that give rise to concrete conditions and experiences which are culturally and historically specific.”

Women Firsts. 1999. Carina C. David, ed. Quezon City: UP Center for Women’s Studies.

Women Firsts is an archive of the first women graduates in the core colleges of the University of the Philippines.

Economics/Livelihood

Carrying the Burden: Women Reflecting on the Effects of the Crisis on Women and Girls. 1999. Jeanne Frances I. Illo and Rosalinda Pineda Ofreneo, eds. Quezon City: University of the Philippines Center for Integrative and Development Studies.

The underlying theme in *Carrying the Burden* is that women may be “harder hit by economic crisis” than men. The book is the result of concerted efforts to analyze the consequences of the 1997 Asian financial crisis on the enterprise of women in the agricultural, formal and informal sectors; of overseas migrant workers, indigenous women, girl child workers, consumers and the public sector as the Philippine government moves toward privatization.

Some of the findings in the first chapter, “Gender and Markets,” include: urban workers being harder hit by the crisis than rural workers; falling real wages that deepen poverty; increased incidence of labor standards violations; growing cutbacks in social services; limited credit for women; persisting child labor; and migrant workers returning home jobless.

Effects on women in the agricultural and informal sector and migrant Filipina workers were most notable as they included

structural weakness in the Philippine economy.

Women in agriculture face: the lowering profitability of agricultural production; strong pressure on women to earn cash income; increased interest in new activities but with little help from the government; further inequality in wages; deteriorating health and physical condition of women and children; and inflation, making household budgeting highly stressful.

Women in the informal sectors deal with issues such as: invisibility (since they are not accounted for in national statistics, they are rendered invisible in national plans and policies); lack of organization; and the vulnerability and lack of social protection.

Women migrant workers on the other hand confront a unique slew of social issues: the deregulation of the labor export industry; continuing deployment of Filipina workers to countries where health and life are clearly at risk; government unpreparedness to absorb returning overseas workers; and decreased news reports on OFWs especially women in vulnerable occupations.

Paguntalan, Aileen May C. 2002. *Nimble Fingers, Clenched Fists: Dynamics of Structure, Agency and Women's Spaces in a Manufacturing Company*. Quezon City: UP Center for Women's Studies.

Nimble Fingers, Clenched Fists reveals how "factory daughters," single female factory workers, negotiate their "space" in a manufacturing company.

Documenting the feminization of labor in the Philippines, Paguntalan's analysis encourages readers to reexamine assumptions about women in the workplace.

Factory daughters are among the lowest paid in the labor sector and they comprise the bottom half of the total industrial work force in developing countries.

The exploitation of women stems from the "connivance of patriarchy and capitalism" which posits that giving women lower wages is justifiable since they are only secondary wage earners in the family.

Nimble Fingers captures how women workers in a light bulb factory exert agency over this form of subjugation by creating "acts

of resistance in daily life.”

The study focuses on female factory workers in Carmona, Cavite where a shift from agricultural to industrial enterprise and a high rate of women's labor force participation have been seen. The highlights of the research include women's perception and experience of work (i.e. working conditions, compensation, labor practices, work-related hazards and the meanings they attach to work); women's perception and experience of autonomy; and women's perception and experience of empowerment.

Semi-structured interviews with 16 respondents are noted in the book. Educational discussions present the workers' general assessment and their elaboration of the “best friends” concept (lesbian relationships between workers). Life histories and secondary data have also been integrated.

Results show that the factory outlay—the positioning of equipment—reveals how discipline is enforced on the workers and the authority of the management asserted. A glass window that allows a surveillance of the performance acts as a panopticon. Factory daughters are trained to become “docile bodies” that accept routines and no longer transgress from the norms inside the factory.

Nevertheless, the workers have their own *diskarte*, or methods of defying authority, such as bending rules, sneaking out light bulbs past the guard and their refusal to work. Collective *diskarte* is seen in unionism.

The book also points out that women factory workers see their work as: *hanapbuhay* (source of income for themselves and their families); as an opportunity to socialize, build self-confidence, and establish romantic ties; and as a source of stress. Many workers feel the need to persevere but some also feel content, claiming how, amid poor working conditions, working in the light bulb factory is better than being jobless. Others are positive they will find better jobs in the future.

Proceedings of the Seminar Workshop on Women Entrepreneurs. 1992. Quezon City: UP Center for Women's Studies.

The proceedings of the seminar workshop on women

entrepreneurs documents Zenaida Gordon's keynote address on her experience and knowledge in managing business even in difficult times.

The participants include Dr Gloria de Guzman, Dr Carmen Abubakar, and Dr Ma Carmen Jimenez who served as panel discussants.

The various sectors were represented by Mrs Patria Valles, who was then the president of the Rice Retailing Cooperative of TOMANA, Inc., chair of the Tondo People's Council and president of the Kristiyanong Komunidad of Magsaysay Village in Tondo; Mrs Asuncion O Sison, head of Manille Trading, Inc., a manufacturing firm that produce educational toys for export; and Mrs Corazon Bobadilla, manager of sales and production of Ces-Craft, a family-owned company that mass produces power boats for export to Australia and yachts for members of the Manila Yacht Club.

Alcid, Malou. 1997. *Women's Socio-Economic Experience*. Quezon City: Diwata Foundation, Inc. and the Canadian International Development Agency.

Women's Socio-Economic Experience documents the efforts behind three projects aimed at invigorating the socio-economic productivity of women.

The programs underscore the need to address the low income of marginalized sectors.

The large migrant community of Visayans in Metro Manila, for one, prompted the Alliance of Concerned Visayans in Metro Manila (ACVIMM) to create a social credit program to lend migrant Visayans economic support through loans.

Some notable features of the project is the formation of groups that would look after each member's financial capacity to apply for and repay the loan; the graduated granting of loans; a low interest rate and weekly repayment scheme and the 'no fixed allocation of income' payment of interest.

The Langkuman Women's Collective Action, Inc. for its part launched the Women's Soyrico Enterprise Development where women from the Ugnayan ng mga Kababaihan sa Montalban

(Ugnayan) participated in the production of the soyrico cereal, an “alternative, nutritious and low-cost weaning food.” This addressed both food production to nourish the children in the community and income-generation for the women.

Harnessing Self-Reliant Initiatives and Knowledge, Inc. (Hasik) on the other hand formed the Livelihood Revolving Fund and Capability Building Program for Women Workers (LRFWW). This aimed to provide quick access to credit for women to augment their family income.

Among the lessons learned from Hasik’s program are: that women have an innate capacity to help themselves and that credit is necessary for women workers to tap existing skills and productive capacity.”

Feminism

Aguilar, Delia D. 1988. *The Feminist Challenge: Initializing Working Principles Toward Reconceptualizing the Feminist Movement in the Philippines*. Manila: Asian Social Institute and the World Association of Christian Communication. *

The Feminist Challenge offers new insight into the project of women’s liberation in the Philippines by playing out the antagonism between class and gender often overlooked by First World feminist discourse; and by incorporating a Marxist critique of women’s conditions in the Third world.

The author points out that the entry of women in the work force is part of the global shift to modernization. The irony is that while women have more opportunities for remunerated work, they have also been forced into jobs where workers’ capacities are divided according to gender and race. This is especially true for migrant Filipinos who are merely identified as domestic helpers and sex workers overseas.

The book also questions how feminism is used to propagate the imagined notion of ‘international sisterhood.’ This catchphrase of the West glosses over its own connection to the project of

imperialism. Here arises a hegemonic version of feminism where the experiences of white, upper middle class women are at the core of feminist pursuit. Their clamor for change becomes "an imposition of false unity" on women across the globe. Centering feminist discourse purely on the First World experience neglects the unique circumstances of women living in the margins of the Third World.

The "yawning gap between women's actual condition and their representation in the popular mind as dominant, influential or powerful figures" only confuse women of their material struggles. The author contends that "mainstream social science research has so far simply deepened the mystification of the Filipina."

With Aguilar's critique, a novel political analysis emerges which considers extensively and exhaustively women's varied struggles by paying "specific attention to the critical structuring relations of gender, class and nation, race or ethnicity."

Towards Feminist Consciousness: Filipino Mothers and Daughters Tell Their Story. 1997. Sylvia H. Guerrero, ed. Quezon City: Center for Women's Studies.

Towards Feminist Consciousness describes and analyzes the process of feminist value formation, modification and transmission. Values are drawn from personal narrations by "known feminists" regarding their socialization, particularly, their recollection of events and influences on their lives and their feminist consciousness.

The focal point of the discussion is the very concept and practice of feminism in the Philippines. A socio-historic context is given as the book discusses the pre-Hispanic era and the more than three hundred years of colonization.

It spans three generations, from various classes of society and different regions of the country. It brings to the surface values that embody our nationalist and feminist commitments and aspirations. The analyses emerge from life histories and in-depth interviews.

Three routes to feminist consciousness have been identified. First, there is the early socialization by a feminist parent; second, historical circumstances like the political activism during the sixties and seventies and the third is the generic route through

the independence, self-reliance and perseverance of strong and courageous women who were able to transcend conditions of poverty and gender discrimination.

Gender Violence

Bautista, Violeta, Rachelle Layda, Alicia Molina, Fritzie Ramos, Maricar Savella and Prescilla Tulipat. 2001. *Gender Violence: Its Socio-Cultural Dimensions*. Carolyn Sobritchea, ed. Quezon City: UP Center for Women's Studies and The Ford Foundation.

Gender Violence sheds light on girlfriend battering, student prostitution and incest—forms of violence against women which have not received considerable attention.

The book notes that the context of abuse in all three situations includes poverty, the father's vices, marital conflict between the parents, and traditional notions of familial obligations, love and marriage.

Gender violence stems from men's fallacious "prerogative" to "control and dominate women." The articles discuss dimensions to domestic violence, which have not been studied extensively in past literature, like the "capability of victims to resist and get out of an abusive relationship" and their "determination to rebuild their life through various modes of healing and recovery."

The book suggests contextualized counseling and therapy approaches that take into account the specific situations of the victims.

Layda avers that for the victim, "narrating the experiences in their own words and from their own perspective can lead to healing and self-affirmation." Feminist participatory methods allow women "to be actively involved in their personal and social empowerment."

Guerrero, Sylvia H. and Leticia Peñano-Ho. 1999. *The Many Faces of Violence: Abusers and Abusive Relationships in Filipino Families*. Quezon City: UP Center for Women's Studies and the United Nations Children's Fund.

The Many Faces of Violence uncovers the psychology of persons who perpetrate domestic abuses. The book reports earlier studies which stated that as many as six out of every ten women have been assaulted by their partners or spouses.

The book is the second in a series of UNICEF-funded researches on intra-family violence. It probes the characteristics and backgrounds of abusers within the family.

The aim was to engender a holistic and comprehensive plan of action to address family violence. Specific interventions directed at abusers will be made.

The material consists of life histories and case studies of seven couples from an urban poor community, six stories involving professionals and economically better off families and stories of men in prison. These are accompanied by comparative analyses of behavioral patterns observed in the life episodes of abusers and non-abusers. The book also contains case studies of successful program interventions.

Determining the link between patriarchy and spousal abuse exposes how male violence is used as a means to control women. Social realities such as family stress, poverty, alcoholism and drug abuse, and a personal history and legacy of violence contribute to the incidence of male violence.

Healing Wounded Families and Creating Peaceful Communities: the experience of two barangays. 2002. Quezon City: UP Center for Women's Studies, UP College of Social Work and Community Development and UNICEF.

In an effort to break the cycle of violence against women and children, the University of the Philippines Center for Women's Studies and College of Social Work and Community Development (as funded by UNICEF) collaborated on a project engaged in "Healing Wounded Families and Creating Peaceful Communities." The program consists of four modules, tested in Barangay UP Campus, and two more modules tested in Barangay Pansol. The highlights of the program include the involvement of "gender-

sensitive and peaceful” men in “helping abusers stop their assaultive behavior” and the involvement of community leaders.

The study notes the importance of looking into the profiles, characteristics and background of abusers.

Methods employed in the research include: sectoral consultations through a focus group discussion, the incorporation of the results of the FGD into a vision of the community, the creation of core groups that will implement the projects, and the enlistment of resource persons who will be tapped for capacity-building activities.

The Community Vision, according to the results of the discussion, illustrates a peaceful, clean and orderly community, where inhabitants are economically sufficient and productive.

The project also presents the many faces of violence: verbal abuse, economic abuse, incest, the interference of in-laws in marital affairs and the unemployment of women.

Primer on Sexual Harassment. 2000. Thelma B. Kintanar, ed. Quezon City: UP Center for Women’s Studies.

The Primer on Sexual Harassment defines sexual harassment and informs readers on the various forms of sexual harassment.

In addition, the author gives a profile of the victims and identifies the psychological, socio-economic and physical costs. It shows readers how to avoid sexual abuse, what to do when one is being harassed, and how to file charges against sexual harassers.

Salvador-Tojos, Leticia and Anna Zita B. Abuda. 2005. *Handbook on Domestic Violence.* n.p.

The Handbook on Domestic Violence is a guide for employees and constituents in the University of the Philippines who are interested in becoming para-counselors on the matter.

The material is divided into three parts: the planning of the training activity, the implementation of the training and its evaluation.

The program uses the Training Needs Analysis (TNA) which assesses the actual level of knowledge, skills and attitudes of the interested volunteers and examines them according to their own

understanding of the functions.

The manual also discusses that the cycle of violence is presented as three recurring phases a victim goes through: the tension phase where the abuser wields power over the victim, the violent outburst phase where extreme physical, sexual and emotional harm occurs and the honeymoon phase where the abuser woos the victim and promises the episode will never happen again.

Moreover, the manual enumerates the common traits of abusers and of the survivors of such abuse.

A legal framework also uncovers state policies and legislation against domestic violence and relief for survivors.

Governance

Building Partnerships toward Gender Responsive Local Governance: Proceedings [Manila Pavilion, May 13 to 15]. 2003. National Commission on the Role of Filipino Women. **

The 2003 National Summit of Women Local Chief Executives and Legislators delved into the gender responsiveness of Philippine governance when it presented “Women Governance and Gender Equality, Women Winning for Women and Women Transforming Governance” in the plenary.

The first discussion tackled the situation of women as both the electorate and decision-makers. Barriers to women’s political participation are due to: gender socialization, women’s multiple roles, women’s lack of confidence, lack of finances for election campaigns and the invisibility of women in party leadership.

A unique concern of women assuming office is the inheritance of government workers whose mind frames are accustomed to male political leadership.

When women transform governance, they exhibit traits different from their male counterparts, as follows:

* Women work at a steady pace, with small breaks throughout the day. Men work at a relentless pace, with almost no breaks at all.

* Women do not view unscheduled tasks and encounters as

interruptions. Men see them as interruption, discontinuity and the fragmentation of work.

* Women focus on relationships rather than on specific tasks. Men are directed to the accomplishment of the task itself.

* Women with children at home make the family a top priority. Family time for men, on the other hand, is often curtailed.

* Women focus on the ecology of leadership: the bigger picture. Men have difficulty relating information with matters outside the workplace.

Reforms are initiated by women leaders "by working peacefully with everyone and harnessing their energy to achieve the goals" and by increasing the awareness of the Filipino electorate in "accepting" women leaders.

Health

Bugna, Sahlee C., Nina Gloriani-Barzaga, Noel R. Juban, Ricardo M. Manalastas Jr., Mariluz P. Mojica, Ma. Consorcia Lim-Quizon, Marita VT Reyes, Teodora V. Tiglao and Riza Faith C. Ybañez. 2002. *Contemporary Issues in STD-HIV/AIDS Research and Prevention: Focus on the Philippine Experience*. Mariluz P. Mojica, ed. Quezon City: UP Center for Women's Studies.

Research on STD-HIV/AIDS in the Philippines covers a wide spectrum of concerns both for the state, the public and the health workers who are at the frontline of medical care.

The book, *Contemporary Issues in STD-HIV/AIDS Research and Prevention*, presents an overview of the STD-HIV/AIDS situation in the country, where from January 1984 to December 2001, a total of 1611 cases of HIV have been documented.

The seroprevalence rate for the Philippines is relatively low compared with those from other Southeast Asian countries.

The book attributes this to the following: the use of intravenous illegal substances is not a common practice in the Philippines; there is a relatively low number of sexual contacts with multiple partners among Filipinos; and receptive anal intercourse is

rarely practiced.

In the Philippine context, however, the migration of workers places overseas Filipinos, and even the families they leave behind, at great risk for contracting sexually transmitted disease. In some cases, Filipinos abroad engage in "short term sexual relations due to homesickness." Other factors which point to migration as a possible cause for the spread of HIV/AIDS are the limited rights of the migrant worker, such as access to health care, and the vulnerability to sexual abuse and exploitation.

A survey of the knowledge, attitude, behavior and practice related to HIV/AIDS among Filipino migrant workers shows that of the 450 respondents, 61.8% of them believe they are not at risk for HIV/AIDS, and yet, among the 11% who admitted to having casual sex while away, only half of them used a condom.

In a study on the HIV vulnerability of seafarers' wives, results show that women are willing to take the risk of having sexual intercourse with their husbands even amid the possibility that their husbands might have had sexual relations with other partners.

Other issues discussed in the book are male involvement in community-based programs to prevent the spread of sexually transmitted disease, including HIV/AIDS; measuring the effects of an education program on health workers' compliance to the Universal Precautions Guidelines; the management of gonorrhoea and Chlamydia; and bioethics in HIV, which exhibits three principles: respect for persons, beneficence (the promotion of the good of the patient and community) and non-maleficence (the avoidance of harm).

Calma-Balderrama, Norieta, Shelley Ann F. dela Vega, David Y. Dy, Sylvia Estrada-Claudio, June P. Lopez, Mariluz P. Mojica, Lynn Crisanta R. Panganiban, Joselito C. Pascual, Antonio C. Sison and Cecilia V. Tomas. 2002. *Women's Issues in Medical Practice*. Diwata Reyes, ed. Quezon City: UP Center for Women's Studies and The Ford Foundation.

The publication, *Women's Issues in Medical Practice*, expounds the physician's point of view in deconstructing the gender

responsiveness of the medical profession.

The first article, "Gender Issues in Cancer Care," explains how women are subjected to the elitist and sexist attitudes of health workers when patients seek treatment for debilitating diseases, like cancer.

"Gender Sensitivity in the Medical Curricula," for its part, argues that quality care entails gender responsiveness and that this should begin in school.

June Pagaduan-Lopez's article, "Helping Women Trauma Victims Heal Themselves through Creative Pedagogy," recounts the experience of treating women victims of human rights violations in East Timor.

The book also sheds light on concerns like behavioral problems among sexually abused female children.

Another article analyzes the accessibility of tests for detecting cancers in Filipino women.

"Beauty and the Breast" features a support group that looks after the psychosocial health of breast cancer patients at The Medical City.

The book also presents an analysis on the "Patterns of Morbidity and Health Utilization among Older Filipino Women;" the hazards women face when using pesticides; and substance abuse among Filipino women.

Many of the authors featured in the book advocate a "monitoring system" that will constantly look after women's health.

Melgar, Junice Lirza D. 1999. *Grounding Reproductive Health Programmes on Human Rights and Human-centered Development*. Quezon City: University of the Philippines Center for Women's Studies.

The policy brief, *Grounding Reproductive Health Programmes on Human Rights and Human-centered Development*, explains how the 1994 International Conference on Population and Development (ICPD) in Cairo, Egypt underscores reproductive health from the perspective of human rights.

Initially, proponents of the population control ideology blamed overpopulation for stunting the growth of underdeveloped nations.

The switch then to the reproductive health framework accords women, men and children health care services to promote human development, and not only economic growth.

The Cairo document widens the spectrum of reproductive health care services, which now includes: maternal care; infant care; family planning; sexuality-related interventions; abortion, abortion prevention and post-abortion care; and infertility care.

The reproductive health approach has four dimensions: Patient-centeredness refers to the right to receive full medical attention, the right to be treated with respect and dignity, the right to privacy and confidentiality, the right to full and correct information, the right to competent care, the right to be consulted and to express one's opinion and the right to decide on treatment options.

Holism and continuity of care pertains to the changing needs of the patient as she/he grows older. The services should be individualized, gender-sensitive and age-appropriate.

Choice, rights and empowerment refer to the patient's freedom to decide on the medical treatment she/he will receive. The biopsychosocial dimensions of quality care refer to the health provider's competence and the adequacy of facilities and equipment. The patients' comfort, facilitation, trust and empowerment during treatment are highly considered.

The policy brief recommends an in-depth review of policies that "run counter" to the Cairo Program of Action; the strengthening of existing programs; and the education of the public on reproductive health.

Rivera, Roselle Leah K. 1999. *Quality of Health Care for Women: What is a Women-friendly Clinic?*. Quezon City: University of the Philippines Center for Women's Studies.

The policy brief, *Quality of Health Care for Women*, exposes how the reproductive health framework operates beyond the "reduction of fertility rates."

Activists in the women's health movement, Rivera points out, clamor for development programs that focus also on the productive and not just the reproductive tasks of women. This allows women to receive health care well beyond their maternal functions.

A few of the issues that prevent women from receiving quality health care are: doctors exercising patriarchal control over female patients; the medical profession controlling women's access to contraception; and health workers trivializing women's complaints.

The policy brief describes a women-friendly clinic as: holistic, where the scope of health services readily addresses a wide range of women's needs; empowering, where women take active part in their care; accessible, where patients are received regardless of social class, age and sexual orientation and the clinic is conveniently located and the waiting period is brief; and efficient and comfortable, where a woman is understood, not judged, the staff is competent and caring, and the facilities are adequate and clean.

Tan, Michael L. 1998. *Sex and Sexuality*. Quezon City: University of the Philippines Center for Women's Studies.

Sex and Sexuality analyzes the social, cultural and historical underpinnings of sexual identities.

Tan demystifies the intentions and motivations people have for exploring their sexualities and engaging in sexual acts. Reasons range from procreation to lust, from love to the exercise of power. Sexuality is rooted in self-image and hence, the perceptions one has of his/her body plays a crucial role in helping to form this image.

The context of sexual identity formation involves the interrelations between the family and the community.

Moreover, the (dis)integration of social institutions leaves an imprint on the statuses and roles of, and expectations from, the individual.

Social research faces the challenge of employing participatory and humanistic approaches when studying with sexualities.

Women and Health Care Practices in the Philippines. 2004. Carolyn I. Sobritchea, ed. Quezon City: ReproCen.

Women and Health Care Practices in the Philippines is a compilation of research papers documenting multiple aspects of reproductive health care in the Philippines.

The first study focuses on the impact of reproductive health programs on field implementers. Instead of discussing men and women who are at the receiving end of the program, the research gauges the depth of knowledge and training that health care providers have gained in the course of their service. At the end of the study, there were marked improvements in how service providers viewed certain practices and aspects of reproductive health such as: men's participation in RH; the health care providers' sensitivity to patients' needs; and the ethics of handling medical records and the results of health examinations.

The second research paper narrates the experiences of women who seek charity health care services for reproductive needs. The study found that health care providers prefer the term "house cases" to "charity health care," being sensitive to patients' feelings.

The third paper presents three case studies of community programs for survivors of violence against women (VAW): Kapisanan para sa Kagalingan ng Kababaihan ng Angeles (KKKA); the Ing Makababaying Aksyon (IMA); and the Department for Social Welfare and Development (DSWD) Haven National Center for Women. These programs establish safety for women by providing shelter, security and basic needs. There are "unintended effects of staying in a shelter," which the researchers document: livelihood assistance, legal assistance, empowerment, autonomy, and trust and respect in empowering relationships.

Women's Health (Realities and Prospects 1): A Research Report. 1994. Quezon City: University of the Philippines Center for Women's Studies.

Women's Health: A Research Report gives an overview of the health care situation of women in the Philippines.

The University of the Philippines Center for Women's Studies (UPCWS) reviewed Filipiniana literature from 1970 to

1992; examined police reports the National Bureau of Investigation (NBI), the Western Police District (WPD) and 17 police precincts in Quezon City and Manila; documented life histories; conducted focused group discussions, key informant interviews and a day of consultation in Cebu.

The research report looks into the evolution of women's involvement in health issues, which exhibits paradigm shifts, such as those from birth control and fertility management to an integrated program on maternal and child care; from hospital-based services to community-based primary health care programs; and from positivist survey research methods to feminist participatory research methods.

The second part of the report delves into factors affecting Filipino women's reproductive health, such as family planning programs, pregnancy care, abortion, sexually transmitted diseases, occupation and sexuality and life cycles.

Part three on the other hand looks into violence against women and women of post-reproductive age. It discusses rape, incest, and wife battering and has a special section on menopausal women.

Part four assesses statutes that deal with women's health.

The last part draws up a framework for a gender-fair reproductive health policy that would address women's sexuality; the need for data on certain age groups; sufficient documentation of cases on violence against women and procedures in handling such cases; documentation and propagation of women empowerment strategies; occupational hazards; follow-up recommendations of previous researches; and the evolving Filipino, holistic and feminist health care framework.

Women's Health (Realities and Prospects 2): Life Herstories. 1994. Quezon City: University of the Philippines Center for Women's Studies.

Women's Health: Life Herstories reveals the experiences of six women with various socio-economic backdrops.

The case studies are about Magda, a battered wife; Letty, a single parent; Remy who married early; Consuelo who married

late, became a widow and later re-married; Cornelia, a lesbian; and Benilda, a tribal woman.

These women did not receive adequate sex education. The studies suggest that "Knowledge of one's reproductive health rights is the cornerstone of feminism."

The book adds that "Implementing these rights is a matter of justice, not of patriarchal benevolence."

The point of the compiled life stories is to demonstrate how, even in contemporary times, women are "oppressed by patriarchy and prejudice" against women.

Women's Health (Realities and Prospects 3): Focused Group Discussions. 1994. Quezon City: University of the Philippines Center for Women's Studies.

Women's Health: Focused Group Discussions contains seven different focused group discussions on:

- the health problems of married rural women;
- women's health in an Ayta tribal community;
- women's health in a mountain village;
- health problems of urban poor women;
- abortion, rape, incest and wife battering;
- single migrant workers in Cebu and adolescent reproductive health.

Key aspects of women's health that surfaced in the FGDs were the biophysical changes of the body during menarche, sexual activity such as intercourse, pregnancy, childbirth practices and childcare.

The respondents also expressed views on sexual behavior during marriage and fertility regulation. Violence against women was also tackled, such as wife beating, rape and incest.

Home

Aguilar, Delia D. 1991. *Filipino Housewives Speak*. Manila: St. Scholastica's College, Institute of Women's Studies. *

Filipino Housewives Speak is comprised of multiple case studies uncovering women's views on the subject of equality and the roles women perform in the context of the Filipino family.

This is a critique on earlier studies rooted in the positivist assumptions of functionalism, where gender differences in the division of labor are only seen as the normative separation of the public and private spheres, of masculine and feminine tasks.

A semi-structured set of questions allowed the researcher to freely engage her research subjects. Ten case studies highlighted the experiences of women involved in the political movement and from this, the researcher was able to cull material that expressed women's views on marginalization and exploitation.

The sample represented a cross-section of Metro Manila's women population, which included: "a factory worker; the wife of a migrant worker; an upper middle class housewife; an upper middle class secretary; a poor office worker; a struggling widow; an affluent interior designer; a housewife of independent means; a slum dweller and a squatter," aged 25 to 45 years and with at least one child.

Aguilar effectively demystified the voices of women in the home.

The study found that while Filipino women's identities were "defined by their domestic functions as mothers and wives," the sense of "captivity," which Western thinking criticizes about the domestic sphere, was paradoxically absent for the Filipino woman. All ten women carried out the "conventional duty of organizing domestic activities." The issue of class did shape the circumstances where women performed "household management," and this influence was seen in the daily struggle to keep the family afloat or in difference in the social status of the husband and the wife.

The study pointed out the typifications of functionalist research often glossed over the complexities of Filipino women's struggles.

Pingol, Alicia Tadeo. 2001. *Remaking Masculinities: Identity, Power and Gender Dynamics in Families with Migrant Wives and Househusbands*. Quezon City: UP Center for Women's Studies.

Remaking Masculinities is a pioneering study on the masculinity of househusbands whose wives have become migrant workers.

The research uncovers "how men cope with the absence of their wives." It explores the patterns of gender relations among couples whose "lives have been transformed by the phenomenon of a global labor migration."

The author uses a constructionist view in studying the ever-changing masculine identities of the husbands. This recognizes that values and norms are influx.

Spanning from April to December 1997, the research engages forty subjects from Paduros, Ilocos, a sixth class municipality.

The analysis of the long interviews conducted show that the househusbands initially resist the role reversal with the migration of their wives and their being left behind to care for the family. Those who find difficulty with the role reversal often seek consolation in the company of other men or in their political and spiritual pursuits.

The study also notes conflict with the in-laws.

Overall, the househusbands resort to reconstructing their former notions of masculinity to adjust to new circumstances.

Language

Primer on Gender Fair Language. 1998. Thelma B. Kintanar, ed. Quezon City: UP Center for Women's Studies.

The *Primer on Gender Fair Language* identifies sexism in language and stresses that language articulates consciousness; reflects culture; and affects socialization.

The various forms of sexist language are language that: excludes women or renders them invisible; trivializes women or diminishes their stature; disparages and marginalizes women; and fosters unequal gender relations.

The absence of words that take women's experiences into account is also sexist since men's experiences are used as the only

standard.

The handbook provides a context by pinpointing that sexism in language is a cultural byproduct of gender inequality.

Law/Legal System

Battad, E (Leo) D., Milagros Isabel Cristobal Amar, Rosalinda Pineda-Ofreneo, Flordeliza C. Vargas, Luz Rañeses-Raval and Carolyn I. Sobritchea. 2006. *A Gender Review of Selected Economic Laws in the Philippines*. Quezon City: UP Center for Women's Studies and UNIFEM.

A Gender Review of Selected Economic Laws in the Philippines looks into the implications of the Labor Code, micro finance, cooperativism and the comprehensive agrarian reform program on the socio-economic situation of Filipino women.

A team of legal and social science researchers monitored laws and programs on the involvement and extent of power of women in the country's economic development, by grounding their analyses on the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).

Women's Labor Force Participation Rate (LFPR) in 2005 was at 50.2%, an improvement from the 30.6% LFPR of women in 1970. Despite the growing number of women joining the labor force, the quality of employment women enjoyed still resounded traditional gender issues, with women having limited options on the kind of occupation they could pursue.

The analysis enumerates seven gender issues in relation to the Labor Code: discrimination in the hiring, training and promotion of women; lack of welfare facilities and benefits for workers with family responsibilities; lack of special protection for workers in special forms of work; discrimination prohibiting women to work at night; women's limited participation in decision-making; prevalent incidence of sexual harassment and other forms of gender-based violence in the workplace and home; and inadequate maternity protection. Gender mainstreaming is absent in the Labor Code.

In reviewing the microfinance sector, four economic trends were identified: the increasing recognition of the potential of small and medium enterprises (SME's) in the Philippine economy; the growth of the informal sector (with women comprising 53% of all workers in the informal sector); consequent informalization of female labor (37% of households supported by the informal sector are female-headed); and the commercialization of micro enterprises, where the interest rates can easily fluctuate, making payment difficult for women.

Cooperatives on the other hand have been seen to engender four main issues: women's access to education and training regarding the establishment of cooperatives; their level and quality of participation; the accountability for family responsibilities and the availability of gender specific data.

The Comprehensive Agrarian Reform Program (CARP) reflects women's unequal access to and control of land. In 1992, only 35 815 emancipation patents were given to women out of the total 363, 276 EP's the government had and only 12 841 Certificates of Land Ownership Agreements (CLOA) were given to women out of the total 89, 137. The average land size given to men was 3.27 hectares, as opposed to the average land size of 2.49 hectares women received. There is also a lack of sex disaggregated data of women in this sector and a lack of representation and participation of women in the decision-making bodies. Access to loans also aggravates the situation.

Feliciano, Myrna S., Carolyn I. Sobritchea, Dante B. Gatmaytan and Flordeliza C. Vargas. 2002. *Gender Sensitivity in the Court System*. Quezon City: University of the Philippines Center for Women's Studies.

Gender Sensitivity in the Court System contends that to advance gender equality in the legal system entails:

- the repeal of laws and policies that discriminate against women;
- the passage of laws and executive orders that expand women's participation in national development;

- the allocation of five percent of line agencies' budget for Gender and Development (GAD) programs;
- the formulation of a 25-year Philippine Plan for Gender Responsive Development, which currently guides the mainstreaming efforts of line agencies and local government units;
- the development of various service and advocacy programs (e.g., PNP Women's Desk, crisis counseling facilities and shelter care for survivors) to eradicate all forms of gender violence in the country, particularly domestic abuse; and
- the adoption of the reproductive health framework that upholds the equal right of everyone—women and men—to decide freely and responsibly on all aspects of their sexuality, including protecting and promoting their sexual and reproductive health.

Gender inequality is clearly seen in the court system because of the “lack of sensitivity of some law enforcers, social workers, lawyers and judges to the predicament of female victims.” This can be traced back to the limited understanding that disparate power relations exist “between spouses, parents and children, and employer and employee.”

This book uncovers gender bias in the Philippine judicial system by: identifying forms of bias at different levels of the court system and at different stages of criminal and civil actions; determining the extent of gender bias and its effects on the resolution or outcome of cases; and formulating recommendations in aid of judicial reforms.

The methods employed were a review of foreign and local literature, a content analysis of court proceedings and related documents and a comprehensive review of court rules and procedures to ascertain how they respond to specific needs and predicaments of women and children.

The study found eight forms of gender bias prevalent in the Philippine courts: the denial that gender bias exists in the court system; double victimization (where the complainant not only suffers the abuse but is blamed for its occurrence); negative attitude towards female victims; gender insensitive court procedures; trivializing gender crimes; gender stereotypes affecting court actions; legal discrimination in the Civil Code, Family Code, Civil Service Code,

Revised Penal Code and customary law; and the underrepresentation and sexist treatment of women in court.

Among the recommendations made by the authors were: gender sensitizing judges and other court personnel involved in the handling of domestic violence; using gender neutral and women-friendly court language; engendering court processes; reviewing and developing policy; increasing oversight functions and accountability; and strengthening ethical guidelines for the practice of the law and law enforcement professions.

Feliciano, Myrna S., Carolyn I. Sobritchea, Ma. Cecilia G. Conaco Flordeliza C. Vargas, Amy A. Avellano, Eloisa May P. Hernandez, Margaret D. Magsanoc and Wilma S. Rojas. 2005. *Gender Sensitivity in the Family Courts*. Quezon City: UP Center for Women's Studies.

Gender Sensitivity in the Family Courts identifies gender bias in "different levels of the court system and at different stages of the criminal and civil action."

The study investigates how a gender biased court may "deter or limit access to justice." The methods used for this study include a "comprehensive review of local and foreign literature" and a gender analysis of selected court documents such as trial transcripts and court decisions.

Family courts are tasked to administer justice on matters "normally kept within the confidence of the family sanctuary." Cases heard in the family court include: family disputes such as domestic violence; sexual harassment; juveniles in conflict with the law (JCL); adoption; acts of lasciviousness where the victim is a child; declaration of the nullity of marriage with prayer for custody and support; and rape where the victim is a child.

The study recommends the gender sensitivity training of judges and other court personnel; the creation of policies that address the difficulties women and children face in a courtroom; the strengthening of ethical guidelines for legal practice; and support for the establishment of a Court Watch Program that assesses how gender sensitive the practices of judges, prosecutors and lawyers are.

The findings indicate a mix of court personnel who are gender

sensitive, as well as those who continue to subscribe to “traditional” biases.

The nature of the family court entails the eradication of sexist “practices, attitudes and beliefs.” Some of the most commonly shared sexist attitudes have to do with female leadership roles, sexual intimacy before marriage, freedom of action and intoxication.

These attitudes are “extremely detrimental to women's interest” because they perpetuate the notion that blame should be placed on the woman or child and not on the accused.

Guanzon, Rowena V., Juline R. Dulnuan, FD Nicolas B. Pichay, Ma. Cecilia D. Papa and Damcelle S. Torres. 2006. *The Davide Court: Its Contributions to Gender and Women's Rights*. Quezon City: UP Center for Women's Studies.

The Davide Court: Its Contributions to Gender and Women's Rights paints in broad but vivid strokes the achievements of the Philippine Supreme Court in mainstreaming gender issues in the judiciary.

Former Chief Justice Hilario Davide, Jr. has advanced gender sensitivity in the courtroom since the beginning of his legal practice and throughout his leadership in the high court.

Davide pushed for the creation of the Committee on Gender Responsiveness in the Judiciary (CGRJ) in 2003, allowing gender sensitivity to “seep through” the court system.

The methods employed in this study are “limited to the reading” of court decisions to identify gender bias and to gauge the achievement of the high court in gender mainstreaming; as well as an interview with Justice Ma. Alicia Austria-Martinez, Co-Chairperson of the CGRJ.

Findings show Davide's high conviction rate on rape cases, which is at 87%. He affirmed the Court of Appeals' conviction in 90 cases, reversed or acquitted the accused in nine cases, remanded three cases back to the trial courts and modified the penalty in one case.

The book provides concise discussions of landmark cases on violence against women and children, which articulate Davide's

stand on gender issues.

Highlights of the decisions include: how the rape of a mentally handicapped woman, whose mental age is below 12 years, should be considered statutory rape; how a lacerated hymen is not a required element of rape; and how physical resistance is not the “sole test” that the woman or child was coerced in the sexual acts.

Low awareness in the judicial system of gender issues, lack of sensitivity of family court judges to the concerns of women and children, lack of sensitivity of the Rule of Court to the conditions of women and children, lack of gender sensitive personnel, policies and procedures, vulnerability of women in the judiciary to sexual harassment, the use of sexist and non-inclusive language in rules and court decisions and the indifference of law schools to gender issues are only among the matters the CGRJ, as envisioned by Davide, seeks to address.

Guanzon, Rowena V., Aurora Javate De Dios, Damcelle S. Torres and Theresa D. Balayon. 2006. *Engendering the Philippine Judiciary*. Quezon City: UP Center for Women’s Studies.

Engendering the Philippine Judiciary provides both the “deconstructive” and “reconstructive” aspects of gender analysis with regard to the Philippine court system. Gender analysis of the judiciary “exposes the failure of the law to consider the social realities of women” while ascertaining ways to “reconstitute” the legal system to include the experiences of women.

Gender-fair judicial practice is grounded on substantive equality—recognizing the unique situations of women in order to address their needs.

The book elucidates how the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) is integral to the interpretation of domestic laws when these prove insufficient to protect women from discrimination.

CEDAW recognizes the obligation of the State to curtail violence against women and to promote women’s welfare. This, for one, led to the passing of Republic Act No. 9262 or the Anti-Violence against Women and their Children Act of 2004 in compliance with

Article 6 of the treaty. CEDAW was ratified in the country 24 years ago, nevertheless judges have low awareness of it.

The court system itself is not immune to gender bias. Findings in the book include the experiences of women litigants and lawyers who face: intimidation, suggestive comments; comments on their personal appearance, attire and bodies; and sexist remarks and jokes.

Pangalangan, Elizabeth Aguilung. 2003. *Reproductive Health, Rights, and Their Progeny: Norms in Case and Statute Law*. Manila: Reproccen.

Reproductive Health, Rights and Their Progeny provides data on “reproductive health as a legal right.” The author notes that literature available on the subject matter is often discussed from a medical or sociological perspective alone.

The book is a compilation of statutes that address the ten elements of reproductive health: maternal care and nutrition; family planning; care of post-abortion complications; sexuality education; STD and AIDS prevention and care; adolescent reproductive health; violence against women; infertility and sexual dysfunctions; reproductive tract cancers; and male reproductive health.

Provisions in the 1987 Philippine Constitution are cited as reference, with insight from the author appended to the discussion of each element.

The Committee on Economic, Social and Cultural Rights expanded the definition of the right to health as “an inclusive right extending not only to timely and appropriate health care but also to the underlying determinants of health, such as access to safe and potable water and adequate sanitation, an adequate supply of safe food, nutrition and housing, healthy occupational and environmental conditions, and access to health-related education and information, including sexual and reproductive health.”

With this expansion, assessing the landscape of reproductive health legislation in the Philippines now not only outlines the gains made in legislature but also points out the gaps in the system which lawmakers and health advocates must pay close attention to.

Laws on Women: A Compilation. 2000. Myrna S. Feliciano and Flordeliza C. Vargas-Trinidad, eds. Manila: National Commission on the Role of Filipino Women.

Laws on Women examines the substantive gains made in the Philippine legal system on the status of women. Nine sections comprise the compilation, tackling economic and employment laws, marriage and the family, political rights, health and social welfare, education, criminal laws, laws on the girl child, general purpose laws, and executive orders, proclamations and memo circulars.

The passage of economic and employment laws were prompted by the increasing labor force participation of women. Once fully confined to the performance of domestic unremunerated work, women are now challenged to become wage earners themselves, to augment the family income.

As the Civil Service Code covers government employees and the Labor Code covers participants in the formal economy, there is still an absence of policies for those in the informal sector, who are forced to settle for low wages and the absence of job security and legal protection.

Laws on marriage and family underscore the crucial role of the family as an "autonomous social institution;" the preservation of which is provided for in the Constitution.

The Family Code, on the one hand, ensures the protection of the family but at the expense of "sacrificing or disregarding" women's rights. The Philippine legal system upholds a traditional view of the family consisting of a father, mother and child/ren. Any deviance from this convention means falling outside of the provisions of the Family Code.

Political rights of women can be traced as far back in the 1930s when women were granted the right to suffrage. Recognizing women's role in nation building entails providing them equal opportunities for public service and decision making.

Laws on women's health focus only on her role as mother. This glosses over other stages in her life that require the same attention to her well being.

Inasmuch as women were only expected to marry and

manage the household, they were initially made to take courses only on home making. Historical and politico-legal advancements have accorded women equal access to education.

The Revised Penal Code reflects how women are seen in society: there is premium on virginity and good reputation. Some of the gains in reforming criminal laws, however, are the enactment of the Anti-Rape Law and the Sexual Harassment Law.

Other laws included in the compilation are legal provisions for the girl child and issues unique to her situation; general purpose laws such as benefits for senior citizens and disabled persons; and executive orders, proclamations and memo circulars that address the concerns of women.

Literature

Barrios, Joi. 1990. *Ang Pagiging Babae ay Pamumuhay sa Panahon ng Digma*. Manila: St. Scholastica's College, Institute of Women's Studies.

Ang Pagiging Babae ay Pamumuhay sa Panahon ng Digma is a collection of poems on women cultivating their space in discourse and everyday existence.

The poems illustrate the woman's agency, shattering the valuations imposed on her by social institutions and openly questioning the oppressive forces that prevent her from rewriting history from her perspective.

The anthology features five subsets of poems.

"Babae Akong Namumuhay Nang Mag-Isa" excavates the names of women who have been hidden from, or have become demonized figures in, collective memory. Images of a woman's transgression are nothing less than her own resistance to norms that [mis]represent her.

"Usapang Babae" is as well a rediscovery of women's abilities to speak to and for themselves and to speak of their struggles.

"Gahasa," vivid and haunting with its metaphors, conveys the images of violence against women, from physical and emotional

abuse in the private enclave to the commodified status and objectification of women in popular culture.

“Pagpaslang/Pagsilang” signals women’s move to reclaim their place in the ideological terrain. The poems cast doubt on the idea that women should be docile, unquestioning and ultimately dependent on male figures in their lives. These poems portray women breaking free from these long-held notions of docility and dependence. “Pagpaslang/Pagsilang” captures the process of women emerging from the ashes of oppressive structures.

The concluding subset of poems, “Ang Pagiging Babae ay Pamumuhay sa Panahon ng Digma,” is an eye-opening account on both the banal and the crucial predicaments women face, within and beyond the home. Issues that engender the public sphere also contaminate domestic space.

The politics of women’s liberation is never separate from the historical conditions that give rise to a much larger revolution that liberates, not only women, but all who are oppressed.

Women’s Bodies, Women’s Lives: An Anthology of Philippine Fiction and Poetry on Women’s Health and Issues. 2001. Thelma Kintanar, ed. Quezon City: UP Center for Women’s Studies.

The anthology *Women’s Bodies, Women’s Lives* gives a picture of the reproductive health problems women encounter throughout their life cycle.

The poetry, short stories and illustrations speak of women’s bodies, its processes, feelings, experiences and the meanings they attach to these experiences from the viewpoint of women.

The themes include sexual identity formation; sexual awakening to desires; bodily changes such as menarche/menstruation; violence against women such as incest, rape and wife beating; prostitution; fertility as a life force; pregnancy as a source of strength and also of anxiety; childbirth, miscarriage, abortion; surviving cancer or a hysterectomy; pain of loss and isolation; and growing old.

The fusion of poetry, prose and visuals moves the issue of reproductive health away from clinical confines and retells the

experience of grappling with reproductive health and sexuality in everyday context.

Philippine History

Cagamay, Ma. Luisa. 1995. *Working Women of Manila in the 19th Century*. Quezon City: University of the Philippines Center for Women's Studies.

Working Women of Manila in the 19th Century gives insight into the character of and socio-historical conditions faced by working class Filipino women in the 19th century.

While the stereotype of the timid Filipino woman was perpetuated by the Spanish in that period, the book presents a refreshing image of the Filipinas who were "assertive, active and enterprising."

Much of the material for this study was gathered through archival research.

The sectors Cagamay looked into were the cigarreras (tobacco factory workers), the criadas (female domestic servants), the tenderas (store owners), vendadoras (vendors), costureras (seamstresses), bordadoras (embroiderers), and mujeres publicas (prostitutes).

The study found: that cigarreras once went on strike to demand better working conditions and work compensations; that there was discrimination since male teachers were paid more than their female counterparts; that the friar was influential in directing the professional status of working Filipino women (by making them take qualifying examinations and providing them letters of reference); that the cigarreras and bordadoras had remarkably low wages; that Filipinas in supervisory positions also mistreated those under them; that the economic vigor of a family was due to the Filipino women in the household, with their "ingenuity in supplementing the family income"; that some Filipina teachers were removed from the profession when it was found that they participated in the revolution against Spain; that Filipinas had the opportunity to go to school when they trained as teachers; that by the end of the 1800's more

than half of all the domestic servants in Manila were women; and that women from rural areas would migrate to Manila for better economic opportunities.

The author recommends that another study be launched on the subject of working class Filipino women in the American period and that other equally interesting “turning points” in the lives of women in Philippine history also be given prominence.

Quindoza-Santiago, Lilia. 1997. *Tales of Courage and Compassion: Stories of Women in the Philippine Revolution*. Quezon City: Diwata Foundation and Hasik, Inc.

Tales of Courage and Compassion reopens the discourse on the participation of women in the Philippine revolution. The compilation contends that earlier historians omitted women’s contribution to the 1896 uprisings.

The profiles presented by Quindoza-Santiago are altogether “colorful stories more inspiring than token narratives of many historians.” This retelling of history carves onto the nation’s memory the heroism that transcended class and gender.

The Logia de Adopción, a “sisterhood” whose founding members later established the women’s wing of the Katipunan, performed espionage tasks and safeguarded the documents of the movement. Among its members were Jose Rizal’s sisters, Josefa and Trinidad Rizal, who, unlike their brother who hesitated to take up arms against the Spanish, did not think twice about entering the revolution.

Gregoria de Jesus, vice president of the women’s wing and wife of Andres Bonifacio, transported the writings and the arms of the Katipunan from one shelter to the next, to prevent the men from getting arrested.

Melchora Aquino, or Tandang Sora to her comrades, was already 84 when the uprising broke out. She opened up her farmland and backyard to be used as a temporary shelter and headquarters for the Katipuneros.

Twenty women are profiled in the book, including Trinidad Tecson, Teresa Magbanua, Gregoria Montoya, Marcela Agoncillo and Marina Dizon, who would sing and dance in front of the Spanish

guardia civil to distract them from any meeting secretly being held by the Katipunans.

These women came to the fore and played an active role in not only making a mark in history, but in changing it.

Women's Role in Philippine History: Second Edition. Proserpina Domingo Tapales, ed.

Selected papers from the "Conference on Women's Role in Philippines History" held on March 9 to 10, 1989 at the Faculty Center, UP Diliman that span different epochs of Philippine history and uncover the various roles played by Filipino women. The writers include Albina Peczon Fernandez, Myrna S Feliciano, Romeo Cruz, Sofia Logarta, Socorro Reyes, Luzviminda Tancangco, Aurora Javate de Dios, Carolyn I Sobritchea, Zeus A Salazar and Mary Grace Ampil. This book attempts to show the roles Filipino women played and tries to reclaim woman's place in history.

Women's Role in Philippine History: Selected Essays. 1996. Quezon City: University of the Philippines Center for Women's Studies.

Women's Role in Philippine History illustrates the face of the Filipino woman in the pages of political and cultural history. Until recently, she remained a faceless and nameless character who was just as much an agent of social transformation as her male counterparts were.

The articles uncover that women have been constantly demonized or altogether erased from the memory of significant events.

The first essay, *Why Women Are Invisible in History*, recounts how literature, religion, history and popular culture construct women as either the frightening goddesses of destruction or the venerable Madonna. Women are also seen as sex objects; as untamed like nature; or as the "misbegotten man" who falls short of people's expectations because she aspires to be masculine.

The Filipina: A Historical Legal Perspective discusses chapters in Philippine history and tackles the contribution—as well as the

subjugation—of women in each era. Pre-colonial times, for example, accorded men and women substantial equality. The colonization of the Spanish, the Americans and the Japanese in the centuries that followed, however, introduced customs, religion and laws “which imposed numerous restraints and disabilities” on women’s freedom.

The succeeding chapters of the book include a historical sketch of the role and stature of the babaylan/katalonan as a venerated member of the barangay.

A discussion of the Katipuneras who were integral to the Philippine revolution is provided; as well as an account of early suffragists in the Philippines; of women in the Hukbalahap movement; and of women who challenged the Marcos dictatorship.

Critical papers also look into: American colonial education, arguing that “the kind of education the Filipino women received during the American colonial period primarily prepared them to respond to the demands of the colonial bureaucracy and economy;” public policy advocacy; and an assessment of the political life of Filipino women as voters, campaigners and candidates.

Population and Development

Guerrero, Sylvia H., Maruja M.B. Asis, Agnes J. España, Teresita Ibarra-Taberdo, Helen Dayo, Raymundo Rovillos and Thelma Kintanar. 2001. *Women and Gender in Population and Development*. Quezon City: UP Center for Women’s Studies and The Ford Foundation.

Women and Gender in Population and Development reviews literature on women and gender concerns from 1995 onward.

Vital issues such as “women’s health in general and reproductive health in particular; gender violence; women’s productive role; gender concerns in the workplace in education and in the polity, and in international migration” were focused on.

Agriculture and environmental management, new technologies and globalization and their differential effects on women and men also figure in the analysis.

The book posits that gender must be taken into account in the formulation of policies and programs, if an integrated development approach is to succeed in bridging the gender gap.

Gender and Development provides a "broader perspective from which to examine existing social and political structures with a view to achieving equality between men and women."

Research

Cagamay, Ma. Luisa T., Ma. Judy Carol C. Sevilla, Rosario S. del Rosario and Cynthia Rose B. Bautista. 1989. *The Filipino Women in Focus: A Book of Readings*. Amaryllis T. Torres, ed. Bangkok: UNESCO PROAP.

The Filipino Women in Focus: A Book of Readings maps out the "flow and substance" of women's studies in the Philippines.

The analysis raises two main areas of interest: a.) the interplay of social forces (i.e. women's movement, social development concerns and academic concerns) and the themes used in Filipino women's studies; and b.) the historical transformation of the Filipina in important periods in the nation's life.

Women's studies are defined as an "analysis of the subordinate position of women; and of the relationship between the division of labor between men and women and social evolution in a broader sense."

The first section of the book consists of critical essays on women's place in history; the institution of the family; working women; and the nuances of Filipino socio-culture.

The second section is a collection of research papers on women's right to suffrage; the socio-political status of Filipino women; women in rural areas; sex as a factor in the power relations of the workplace; how employment affects fertility and the issue of mail-order marriage.

The third section offers statistics on Filipino women.

An important feature of women's studies is that advocacy engenders scholarship. Unlike the traditional androcentric view that

researchers should be distant from their research subjects, women's studies bridge this gap and collapse the dichotomy between the researcher and her subject. Feminist scholars align their academic pursuits with their action objectives, to make "an impact on the world."

A subsection explains that the methodologies employed in women's studies are not confined solely to one discipline but are both "multidisciplinary and interdisciplinary."

Some trends exhibited by women's studies in the Philippines are: a.) the shifting motives and framework throughout the past three generations of scholars; b.) the influence of internal and external socio-political forces; and c.) that studies are premised on gender differentiation.

Feminist Research Experiences: A Casebook. 1997. Sylvia H. Guerrero, ed. Quezon City: UP Center for Women's Studies.

Feminist Research Experiences documents how feminist research ushers in methodologies that gender-sensitive, participatory and women-friendly. Six case studies explored the topics of health, sexuality, personal, family and community relationships.

Methods highlighted in the book are life history, feminist ethnography, interactive learning, indigenous participatory research, and focus group discussions. These methods "privilege women's views" and eliminates the hierarchy between the research and the research subject. The editor notes that knowledge created in the dynamic exchange between the researcher and the research subject gives back to women their rightful position of being legitimate sources of knowledge which male-centered epistemology took away.

Feminist research also "helps make women aware" of their own subjugation, by letting women retell their story from their own point of view. This transforms research into advocacy and action.

Initially, the dichotomy between quantitative and qualitative research methods was criticized with claims that the latter was more "women-friendly." Today, feminist scholars call for diversity in their approach.

Women's studies document "what is amiss in the way

women are treated in various social institutions.” Topics range from violence against women (VAW) such as wife battering, incest and rape, housework, and sexual harassment in the workplace to mother-daughter bonds and sexuality.

Feminist Research aims to transform and empower women. Research thus becomes an instrument towards improving women’s daily lives and influencing public policies and opinion (Maguire 1987:121). More approaches and methods adopted and made culturally and gender-sensitive need to be evolved by feminist researchers in the Philippines. These six researchers have shown how such transformations and enrichment of existing methodological approaches can be done – and done creatively, using a feminist standpoint.

Some topics highlighted in the book are about understanding sexuality using life histories, indigenous women’s health, the nuances of feminist ethnography and ginabayang talakayan.

Gender-sensitive and Feminist Methodologies: A Handbook for Health and Social Researchers. 2002. Sylvia H. Guerrero, ed. Quezon City: University of the Philippines Press.

Gender-sensitive and Feminist Methodologies presents the views of social researchers on the methods and research designs that suit feminist and gender-sensitive studies best.

The handbook emphasizes the connection feminist researchers have with their research subjects. The point of feminist and gender-sensitive social investigation is to generate knowledge and to use that knowledge, or act on it, to change women’s situation.

Reflecting on health and social research paves the way for women-centered discourse and it places premium on methodologies that view women as “active participants in their own transformation.”

A classic feature of feminist research is the balance between policy advocacy and action intervention. The goals it sets forth include understanding, advocating, and empowering its research subjects.

The book opens with a discussion on the paradigm shifts and methodologies used in studying reproductive health from a women’s

rights perspective.

The second part tackles a “blueprint for inquiry”: research designs and strategies, such as naturalistic observations, life stories and oral histories that expose women’s social realities from their own point of view.

The third part offers a multiplicity of methods and techniques, such as sampling, feminist ethnography, interviews, and focused group discussions that help give women a “voice.”

The close ties between qualitative and feminist studies, in employing textual and discourse analyses, are illustrated in part four.

The last part consists of special topics, which include HIV/AIDS, mid-life and aging and family violence.

Selected Readings on Health and Feminist Research. 1999. Sylvia H. Guerrero, ed. Quezon City: University of the Philippines Center for Women’s Studies.

Selected Readings on Health and Feminist Research is an accompanying reference book to the handbook, *Gender-sensitive and Feminist Methodologies*. It is a compilation of published and unpublished selections that describe and reflect on previous research studies that either lacked or used the feminist approach.

Part I presents different views on gender, health and development with a highlight on global policies on population.

Part II elaborates feminist ethics and begins the discussion with an article on the theological vantage point.

Feminist research is the highlight of Part III where perspectives are juxtaposed with methods, techniques, participatory methods and sampling strategies. The controversial topic of the mail order bride as well as the taboo of clandestine abortion in the Philippines are among the concerns explained in this section.

Part IV provides research analyses as well as reflections on methodologies used, for instance, in the sociology of marriage and in the feminist participatory research on incest. Other issues, like the sexual identities and self-images of “women-loving women,” of Aytas, and of Asian women comprise the discussion.

Sexuality

Torres, Amaryllis T. 2002. *Love in the Time of Ina Morata*. Quezon City: UP Center for Women's Studies.

Love in the Time of Ina Morata studies the constructions of gender and sexuality across two generations of rural women and men" in the Zambales province, west of Manila.

The researcher employs focus group discussions that reveal how courtship is initiated by males in the community and is reciprocated by females.

Marriage, according to the respondents, is a lifelong partnership but tasks inside the home are still divided based on gender: husbands are breadwinners; wives are managers of the home. Sons and daughters are socialized this way, as well.

On the subject of sexuality, men are seen as having greater "sexual appetite." Women who choose to use contraception commonly prefer getting tubal ligation.

Both men and women are seen as crucial in raising children.

In the end, the respondents' views reinforce the value of marriage and the family in Philippine society. Social relationships are carried out in an atmosphere of mutual responsibility, care, and commitment.

Violence Against Women

Santos, Aida F. 2001. *Violence Against Women in Times of War and Peace*. Quezon City: UP Center for Women's Studies.

The book presents the harrowing experience of women and children who survived to tell the atrocities committed against them by the forces in time of war, on the one hand, and those who become victims of violence and sexual slavery in time of peace. The forms of slavery include trafficking and globalization as another avenue of sexual exploitation. It also tackles the health impact of sexual

exploitation. In conclusion, it advocates the need to create a climate of peace out of patriarchy's nature and evolutionary processes by posing a challenge to all concerned: to examine the values in deep personal intimacies and other social relationships.

Youth

Conaco, Ma. Cecilia Gastardo, Ma. Carmen C. Jimenez and Cherrie Joy F. Billedo. 2003. *Filipino Adolescents in Changing Times*. Quezon City: University of the Philippines Center for Women's Studies and the Philippine Center for Population and Development.

The shift from the population control paradigm to the reproductive health framework is plagued with the absence of sufficient qualitative data on reproductive health. One such area where information is lacking is on the subject of adolescent sexuality.

Conaco, Jimenez and Billedo uncover the issues confronting today's Filipino youth by probing the beliefs, attitudes, perceptions and behavior of young people about relationships, sexuality, health, reproductive health, rights, entitlements and privileges; their notions of self and identity; the sociological, cultural, psychological and economic factors that shape their beliefs, attitudes and behavior; stressors in their lives; and the coping mechanisms they employ.

The researchers conducted thirty-two focused group discussions and key informant interviews and the respondents were grouped together according to sex, age bracket, socio-economic status (whether they were from public or private school), and living arrangements (whether they lived with their families or lived away from them).

Results show a consensus among adolescents on the importance of family. The family continues to be the most influential institution in the lives of adolescent Filipinos. Mothers are greatly admired for their qualities, and their ability to interact with adolescent offspring. Fathers, on the contrary, commonly have strained relationships with their teenage sons and daughters because of a lack in communication.

The “barkada” or the peer group is an important source of emotional support and information on matters ranging from romantic relationships to sexuality and this may positively or negatively influence youth.

Today’s generation of adolescent Filipinos are “less anxious” to conform to social norms. On the issue of sexual identity, both straight and gay adolescents are certain of their sexualities. On the issue of contraception, most respondents feel only females are concerned. On the issue of puberty, females seem more prepared for the changes in their bodies. Males on the other hand learn how to deal with masturbation and wet dreams on their own. The authors note that the quantity and quality of information adolescents receive on reproductive health do not match the magnitude of their curiosity.

Some causes of stress among adolescents are: academics, parents breaking up, peer pressure, love interests and romantic relationships, physical appearance, virginity, premarital sex and pregnancy and courtship.

Their coping mechanisms include confiding in friends, keeping feelings to themselves, talking to their mothers, praying, entertaining themselves, and diverting their attention to other things.

Some of the recommendations of the researchers were: a comprehensive, and less exclusively heterosexual, sex education program; seminars for parents; youth centers and an intensified adolescent counseling in school.

Tan, Michael, Ma. Theresa Ujano-Batangan and Henrietta Cabado-Española. 2001. *Love and Desire: Young Filipinos and Sexual Risk*. Quezon City: University of the Philippines Center for Women’s Studies.

Love and Desire supplies incisive data vital to the creation of responsive reproductive health programs.

The respondents come from Manila and Iloilo and are divided into two age brackets: those aged 16-19 and those aged 20-24. They are also grouped together according to socio-economic

status: AB for high to middle income families and CDE for those with low-income.

This qualitative study illustrates the context and meanings young adults attach to sex and sex-related texts.

Ten clusters of texts were culled from the open-ended interviews and focus group discussions.

Respondents: “naturalize” sex by saying it only stems from an innate urge; construct categories of what is sacred and profane in sexual acts; establish mutuality, love and loving relationships; deal with pagdadala, pagtitiwala and pananagutan; see the family as ambiguous, if not counter-productive, to the formation of sexual identity; include the barkada in their vocabulary; recognize that the perfect time and place for relationships and actions are situational; devise strategies to present oneself in public; and become aware of risks they take.

The study is valuable for its theoretical insight and information on how young people construct their sexual and gender identities, and negotiate relationships.

Ujano-Batangan, Maria Theresa D. 2006. *Pagdadalaga at Pagbibinata: Developmental Contexts of Adolescent Sexuality*. Quezon City: UP Center for Women’s Studies and The Ford Foundation.

Pagdadalaga at Pagbibinata: Developmental Contexts of Adolescent Sexuality weaves together the biological, psychological and social factors that provide the backdrop for adolescent sexuality. The book views physiological and biochemical changes of adolescence in an intricate connection with the very context where such changes occur.

These contexts are known as: the microsystem, “the pattern of activities, roles and interpersonal relations experienced by the developing person which are characterized through direct interactions with social agents like the parents, peers, teachers, etc.”; the mesosystem, “interrelated” microsystems such as parent-peer or peer-teacher interactions; the exosystem, “settings” that only indirectly affect the developing person, such as the parent’s work; the macrosystem, behavior, interactions and beliefs generated by the

prevalent culture; and the chronosystem, “the patterning of events and transitions...across the person's life span.”

The analysis takes into account the diverse theories on adolescent development: from G. Stanley Hall's view that adolescence is a period of “contradicting tendencies” (i.e. enthusiasm versus indifference, sensitivity versus callousness) to Sigmund and Anna Freud's focus on the unconscious; from Ruth Benedict and Margaret Mead's theory that development varies across cultures to Albert Bandura's view of “learning through vicaria”; from Robert Havighurst's idea of learning one phase after the other, to Abraham Maslow's view that development occurs in overlapping stages, from Erik Erikson's crisis resolution concept of development in every stage, to John Coleman's theory that each stage has its “focal point” where the actual learning peaks.

The book identifies three major themes in the development of a young person: identity clarification, where the young person strives to differentiate himself/herself from the family and explores new relationships; sexuality, where sexual roles are inculcated in the young person; and separation, the young person's struggle for independence.

The study discusses acts, partnerships, meanings and pleasures derived from understanding one's sexuality. In presenting a thorough picture of adolescent sexuality development, the elements of sexuality are included in the discussion: body image awareness, sexual decision-making, sexual intimacy and self-esteem. The analysis extends to a discussion of the contexts of sexual risks and sexual abuse for young persons.

Youth Sex and Risk Behavior in the Philippines. 2004. Corazon M. Raymundo and Grace T. Cruz, eds. Quezon City: Demographic Research and Development Foundation and the University of the Philippines Population Institute.

Youth Sex and Risk Behavior in the Philippines is the third in a series of surveys nationwide to assess the adolescent sexuality, fertility and reproductive health of the youth sector.

From the 16 regions, 894 sample barangays provided the

19,728 respondents, aged 15 to 27 years.

The framework of the study viewed sexuality as a product of socio-cultural forces and veered away from the arguments of biological determinism. The cultural norms and social institutions that form the adolescent's identity were taken into account.

The research found that:

- o 1.8 million young Filipinos have tried using dangerous drugs.
- o 9.2 million have tried smoking cigarettes
- o 11.6 million have tried drinking alcohol
- o 3.8 million have engaged in premarital sex, 80% of which were unprotected
- o 420, 000 engage in same-sex relations
- o 2 million have contemplated suicide and 500,000 of which have already attempted to.

Notes:

1. * UP Alumna

2. ** Non-UP Publication

3. **Rachel May Rañosa** worked as a research assistant in the research and publication program of the UP Center for Women's Studies.