

A History of Feminism and Gender Equality in the Modern Philippines

Jia Li*

College of Music, Shanxi Normal University, Linfen, Shanxi 041099, CHINA

*e-mail: lijia@sxnu.edu.cn

Published: 29 June 2022

To cite this article (APA): Li, J. (2022). A History of Feminism and Gender Equality in the Modern Philippines. *EDUCATUM Journal of Social Sciences*, 8(1), 31-42. <https://doi.org/10.37134/ejoss.vol8.1.4.2022>

To link to this article: <https://doi.org/10.37134/ejoss.vol8.1.4.2022>

Abstract

Gender inequality continues in Philippine society despite these attempts. Gender issues originating from power dynamics between men and women harm social progress. All educational institutions have a responsibility to educate the young with a gendered perspective. They hold the country's capacity to address gender issues.

Extinguishing social standards that identify women and men as unequal in value, contributions, and rights. Assessing whether men and women have equal access to fundamental freedoms and choices. This includes the agency and autonomy exercised by women in exercising their freedoms.

To counteract conditions that diminish the value of women's contributions to society, there is an urgent need to highlight women's involvement and leadership in politics and government. Women's involvement in policymaking and policy implementation is an effective strategy for fighting the continuing spread of sexism and misogyny, as well as lobbying for gender-responsive legislation to be adopted and enforced.

Keywords: Feminism, Gender Equality, Gender, Development Approach, Gender Parity

INTRODUCTION

The Gender and Development Approach (GAD) was created and presented by Oakley (1972) and Rubin (1975), as noted by Miller (2016), and focuses on socially constructed inequalities between men and women. It also discusses the need to alter gender norms and interactions, as well as the impact of socioeconomic disparities on both genders' development. According to the Pineda (2000), gender role and development awareness refers to the development of equal acknowledgment and respect for the various demands, roles, and priorities that are suitable for both sexes in society. The OECD also noted that people's requirements varied depending on their age, color or ethnicity, religion, and religious views, and gender. However, the group stated that there are still instances of prejudice occurring globally, which is why certain individuals are still barred from actively participating in decision-making practices in their particular areas, professions, and organizations.

In the Philippines, the country's vibrant women's movement came about as a culmination of years of involvement in the movement and events in history. For a country that has a harsh colonial history, appreciating the achievements of women is of the utmost importance. Democracy, equality, and social justice will be most effectively advanced when the women's movement is actively involved in the battle for these values. The women's movement emerged and met the demands of the period in the Philippines as part of a wider social movement. Over time, the women's movement responded to changing socioeconomic circumstances and the status of their fight, shifting its features across time periods. The reason for this is that in order to comprehend the present aspects they the movement, they must show how women have historically played a significant role in shaping the country, as well as how they have been actively involved in their movement, and how their involvement has impacted the overall history of the country.

In a time when a generation has started to become more self-aware, the society's status quo, its traditions, and conventions have been consistently challenged pushing for a more diversified and inclusive world. In pursuit of this self-awareness, Filipinos have seen their gender as one aspect of their lives that needs to be understood better, expressed more, and even celebrated. With the easier access to information brought about by the speedy rise of technology and social media, gender has been a trending topic on the net, and with it, comes the gender issues that plagued the Philippines. Gender equality, as advocated mostly by the LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) community, is the central theme of the discussions all over the internet.

LITERATURE REVIEW

As women's position in a barrio or balangay, the image of the babaylan was significant. Their primary focus is on culture, religion, medicine, and other sorts of theoretical knowledge vital to the traditional way of life of the Philippines before to colonization. They alluded to the ancient Filipinos' "proto-scientist" people as Salazar (1989) did. Salazar noted that although biological males were the most common gender ascribed to the job, effeminate or openly homosexual individuals filled the role as well. While he was the wealthiest, strongest, brightest, and the most often the bravest member of the tribe, this datu, thus, was regarded as the rightful leader. Instead, they worked together on large-scale projects (Camagay, 1998). As a spiritual leader, the babaylan was in charge of agricultural rituals, particularly those that were important. Her understanding of astronomy aided her in calculating the ideal time to clear the field, as well as the planting and harvesting cycles. In addition to learning and practicing medicine, she continued her education, becoming even more skilled. She has since been seen as a cultural figure, a community doctor, and a priestess. The babaylan persona is used to refer to women's traditional responsibilities in pre-colonial Philippine culture.

For most of history, women have joined men to advocate for male-dominated causes, from the Filipino-American War in the years after the Philippine Revolution (1896-1898) to the World Wars of the 20th century. The Cruz Roja charity group was credited with helping revolution and insurgent fighters in the Bopha insurgency by raising money for their cause. The Cruz Roja's membership was distinguished by the prominence of prominent ilustrados, who were in close contact with important revolutionaries. There is one of the most significant, but often ignored, contributions to the revolution in literature that women made.

The poems were first published in publications like *El Heraldo de la Revolución* and *La Independencia*, the newspaper for the independence movement (Camagay, 1998). This demonstrates that women had both practical and intellectual contributions to the revolution, as shown by the literature they produced. Aside from that, women were also instrumental in having troops go into battle. "Women from various parts of the country such as Aguada Kahabagan of Laguna, Trinidad Tecson of Bulacan, and Teresa Magbanua of Iloilo fought on the battlefield during the Filipino-American War (Camagay, 1998). However, it is erroneous to assume that as a result of being an active participant in the revolution, women had somehow ceased to be vulnerable to abuse in a feudal and patriarchal society. One prominent Filipino patriot, Apolinario Mabini, denounced Filipino revolutionary soldiers that committed rape on Filipino women (Camagay, 1998). During the early 1900s, significant advancements in the history of women's movements in the Philippines took place. The Filipina Feminist Association (*Asociacion Feminista Filipina*) was formed in 1905 by Concepcion Felix de Calderon, the first Filipino woman to establish a feminist organization. (AFF). Cecelia Felix was a lady of the working class who shared a social circle with the well-off Rizal family, the Avelino family, the Paz family, the Gonzalez family, the Silyar family, and the Almeda sisters (Estrada-Claudio, 2005).

The babaylan's status changed drastically, due to the arrival of the Spaniards and their ideologies being considered antithetical to the colonists' religious beliefs, which necessitated their destruction for the sake of Christianity (Gaborro, 2009). The Spanish friars accused them of doing black magic, and thought that the babaylan had supernatural powers. While intense Christian indoctrination was part of the mix, the friars took control over women's sexual and spiritual beliefs, as well as their bodies. A

great advantage of the friars' changing the way that Christian teachings on adultery limits were interpreted was that they opened the door to classifying even more behaviors as immoral, disgusting, and something which one had to confess to a priest. These included masturbation, homosexuality, and sexual contact, known as foreplay (Gealogo, 2010). He said that in the colonial context, sexuality could be described as a process of building knowledge and sensitivity about the many forms of sex and women's bodies. The Church transcended the public sphere by promoting itself as the only source of morality for the public. The result was that the Church invaded private and personal parts of the locals' lives. In attempting to infiltrate the power structure of the Spanish Catholic Church, the woman's body was one of the most vulnerable targets, especially in that context.

It was one year later, in 1943, that the aristocratic woman Pura Villanuevel Kalaw founded the Asociacion Feminista Ilonga and became involved in the battle for women's right to vote. In 1937, women gained suffrage, with a 90% majority in favor, after a referendum. The AFF (Foundation for the Protection of Children) established La Proteccion de la Infancia, Inc. and, as a result, ran a milk production program known as Gota de Leche, which worked to better the health of poor women and children after recognizing the high rates of maternal and infant mortality, especially among the poor. The Samahang Makabayan ng mga Babaing Pilipino, a national organization of Filipino women, was established in 1937. It was comprised of female members of the Sakdalista, or nationalist, pro-independence, and anti-American movement known as Sakdalistas. In the Samahang Makabayan case, things were done in an unorthodox manner. Women were barred from political involvement. For instance, gender equality and women's empowerment were considered Western values (Terami-Wada, 2014).

Filipino women were victimized in World War II due to military actions conducted by the Japanese and the Filipino soldiers. At least some of them were forced into sexual slavery. One of the worst cases of systematic rape in the war was that case. Some were promised work and then taken to 'comfort houses,' where tens of Japanese soldiers rape women repeatedly every day. Nine years old was the youngest comfort woman. Most have been abducted, raped repeatedly and put into Japanese soldiers' duties (Yap, 2016). Women who actively participated in the armed fight against the Japanese invaders were among the widespread victimization. Felipa Culala was the best-known of these women by her moniker Dayang-Dayang. Culala was a female guerrilla commander who in 1942, as part of the popular armed resistance movement HUKBALAHAP or Hukbong Bayan Laban sa mga Hapon, headed one of the earliest guerrilla units against the Japanese in 1942. She planned a successful ambush of Japanese and Philippine forces, killing and confiscating 30-40 Japanese troops and 68 Philippines police officers. The media and after-war stereotyped female insurgents as Huk Amazons.

RESEARCH DESIGN

The qualitative research method was used in this study particularly the historical method of research. Historical research was the thorough examination and analysis of facts about previous occurrences. It was a critical examination of events, their evolution, and previous experiences. The goal was to acquire a better understanding of the effect of previous experiences on current and future occurrences in the life process. The goal of historical study was to acquire a clear knowledge of the past's influence on the current and future occurrences in the life process. It entails a thorough examination of what has been written or done and was used to describe, explain, or interpret these occurrences.

DATA METHOD COLLECTION

Secondary data will be gathered in academic papers that will be available for internet and conventional study via the library. However online resources will be used to understand and evaluate the history of feminism and gender equality in the modern Philippines to ensure it aids in the intended

research area and to gain knowledge in the theory, recent and past studies on how to make an effective and comprehensive activity in students.

DATA ANALYSIS

Ancient Women in the Philippines

Because the postwar years were characterized by relative calm for Filipinos, many of whom saw the establishment of the electoral process as a sign of democracy, there seemed to be no need for women to push for new changes, much alone for fundamental change within the society (Santos, 2004). Generally speaking, women's organizations at the time were concerned with becoming men's social friends rather than vice versa. In the late 1960s, there was yet another social upheaval taking place. Students rallied against imperialism during the Vietnam War, and Vatican II gave rise to progressive Catholic activists (priests, laity, and students) who wanted social justice as well as the courage to challenge tyranny in the classroom. The country's reliance on foreign money, as well as widespread bribery and corruption, contributed to increasing economic hardship and political instability on the domestic front. The situation was exacerbated by the country's reliance on foreign money, as well as by rampant bribery and corruption on the international front (Santos, 2004). Protests intensified following the 1969 elections, which were reportedly the dirtiest in Philippine history; the administration was challenged by the organizational momentum sparked in part by the newly established Communist Party of the Philippines, or CPP, in 1969; and the government was forced to resign (Abinales, 2005).

First came the First Quarter Storm (FQS) of 1970, a period of upheaval marked by massive protests, marches, and violent clashes with the police, and propelled largely by a radicalized student movement whose agenda called for drastic changes in societal structures by raising the collective consciousness of the Filipino people regarding the 'three evils' that were alleged to be plaguing the country at the time (Santos, 2004). Various nationalist organizations were established especially for the purpose of rallying support for the cause and advocating for true sovereignty and democratic institutions (Santos, 2004). With the rise of social movements such as those of the students, workers, peasants, and others, the women's movement gained new momentum as it started to develop along Marxist-inspired lines. The Malayang Kilusan ng Bagong Kababaihan (Movement for Freedom by Progressive Women), also known as MAKIBAKA, was founded in July 1969 with the goal of "positioning women's emancipation within the framework of the struggle against foreign imperialism and class oppression," according to their website (Valte, 1992). Makibaka's most famous act, according to Elumbre (2010), was a 1970 demonstration against the annual Miss Philippines beauty pageant. After being reorganized by the Communist-led national democratic movement in the late 1970s, MAKIBAKA was reoriented into a "arm" of the National Democratic Front (NDF), which was a Communist-led national democratic movement (Estrada-Claudio, 2005).

The group refused to accept responsibility for the CPP's national democratic framework's dilution of women's concerns, which stated that women's liberation would not come until after the completion of the class revolution was accomplished. During this time, MAKIBAKA grew concerned with national problems, and her attempts to establish a link between women's concerns and national issues "proved to be ambitious, and perhaps premature" (Santos, 2004).

It was established in 1975 by women who had previously been engaged in the HUKBALAHAP and other peasant-based groups, and they were known as the Katipunan ng Bagong Pilipina (KABAPA). When it came to addressing national, class, and gender issues, KABAPA's constitution had a Third World feminist tinge to it, as part of its goals of equality and development as well as peace, freedom, and the happiness of children, the constitution was influenced by feminist movements in the Third World (Estrada-Claudio, 2005). Three women's organizations were established in the 1980s: PILIPINA (Philippines Women's Movement) in 1981 and the Katipunan ng Kalayaan para sa

Kababaihan (Organization of Women for Freedom) in 1983. PILIPINA was founded in 1981 and the Katipunan ng Kalayaan para sa Kababaihan (Organization of Women for Freedom) in 1983. Specifically, both of these new organizations acknowledged the need for a separate and autonomous women's movement within the context of the existing national democratic structure (Elumbre, 2010).

Pilipina was founded by social development advocates who envisioned a "Philippine society where women were treated with respect, autonomy, and equality" (Santos, Perrena, and Fabros, 2007). The organization has actively engaged in social work and capacity-building for women since its founding. Historically, it has seen development work as a platform for its advocacy, a space where women's private issues might come into contact with the public realm (Santos, et al., 2007). A variety of terms are used to describe women's liberation, including "liberation from sexual and domestic violence," "liberation from the dominance of global capitalism, which relegates Third World countries to the status of wage labor, and Third World women to the lowest end of this labor: piece work, sexual services," and "liberation from the prospect of environmental disaster." The organization's leadership played a critical role in the formation of the Women's Action Network for Development (WAND) and the political party Abanse! Pinay, both of which are still active.

When it came to active involvement in national issues, Kalayaan was more like MAKIBAKA than it was like Kalayaan. According to Estrada-Claudio (2005), in many ways, (Let us battle for land and woman freedom) represented a significant change away from the primacy of class struggle, as well as a broadening and deepening of the Marxist/socialist perspective that had permeated the national democratic movement. Furthermore, Estrada-Claudio (2005) observed that, despite the fact that the founding members were all national democratic movement organizers and cadres, the organization accepted members from a variety of political streams, as well as women with a neutral political stance. Having a diverse group of members contributed to a 'delightful tension of politics,' as Estrada-Claudio put it, which later led to the feminist politics of 'the personal is political,' which meant that the members' personal experiences could serve as a foundation for the various issues and problems that feminists wished to address, such as discrimination, exploitation, and oppression of women.

In reality, Kalayaan was a direct predecessor of Gabriela, the world's largest women's network alliance, which was founded in 1997. (Elumbre, 2010). A group of women's groups ranging from political and ideologically oriented to civic organisations came together in 1984 to create the General Assembly Binding Women for Reforms, Integrity, Equality, Leadership, and Action (also known as Gabriela). Even while political disputes were recognized, they were not allowed to interfere with the work toward the establishment of an autonomous women's movement. It was the first effort to bring together women's organizations behind a feminist agenda (Valte, 1992).

"Rather than simply incorporating women's struggles into the dominant class-oriented political viewpoint," writes Estrada-Claudio (2005), Gabriela "had the task of sharpening and developing feminist concerns rather than incorporating women's struggles into the dominant class-oriented political viewpoint." When some members began to voice their concerns about the way the alliance was being managed, Gabriela's membership began to dwindle. At least half of the original 41 member-groups withdrew their membership, leaving only those organizations who were explicitly affiliated with the national democratic party. A genuine coalition of women's forces, according to Valte (1992), "was reduced to simply another merger of organizations motivated by a specific ideological tendency" after being originally envisioned as such. In its present incarnation, Gabriela is known as the GABRIELA Women's Network, which includes a party-list component known as the Gabriela Women's Party. Although it has addressed feminist issues like as assault against women, it has maintained the position that "class oppression is the primary enemy of the people." (Estrada-Claudio, 2005).

Modern Women in the Philippines

Women in positions of authority or decision-making institutions continue to be critical in promoting women's empowerment, to the point that the United Nations (UN) urges member-states to equalize

women's involvement in decision-making bodies. However, the prevailing patriarchal political and governance framework has made it difficult for women to express themselves in traditional centers of power like states, courts of law, congresses, and even municipal administrations. Globally, the gender gap in political leadership remains wide, with the UN stating that women make up just 22.8 percent of all national MPs worldwide. In addition, just ten women are heads of state. This demonstrates that males continue to dominate politics across the world (Rodriguez, 2016). In this respect, the Philippines has performed well. For a developing, Catholic, and patriarchal culture, the Philippines outperformed expectations by ranking seventh in the World Economic Forum's 2016 Global Gender Gap Index, which measures variables such as gender equality, health, economic and political possibilities, and political empowerment. When these statistics are compared to prior worldwide gender gap studies, it is possible to conclude that the gap will be closed in 82 years.

In fewer than 20 years, the Philippines elected not one, but two female presidents. The first was Corazon “Cory” Cojuangco Aquino, who was appointed in 1986 after the dictator Ferdinand Marcos in quick elections. Cory Aquino, the widow of murdered anti-Marcos senator Benigno Aquino Jr., campaigned for president after a million Filipinos signed a petition urging her to resist the dictator. Gloria Macapagal Arroyo, a former senator and vice president and the daughter of former President Diosdado Macapagal, was the second. Interestingly, both women were elected to the government via popular vote (Taguiwalo, 2015). Did having a female president help advance the women's agenda and the women's movement? Although the women's movement achieved some advances under the aforementioned presidencies, it may be claimed that this occurred despite, rather than because of, them. Although it was under Cory's presidency that spaces were created for the women's movement to develop and allow for the progressive involvement of women at all levels of society, Aquino remained on the conservative side when it came to reproductive rights. Arroyo is in the same boat.

In the public service, the gender gap is closing, with the Philippine Commission on Women reporting that women hold 42 percent of third-level (senior executive) posts in the government (Talabong, 2016). During his presidency from 2010 to 2016, President Benigno Simeon Aquino III nominated the first woman Chief Justice of the Supreme Court (Maria Lourdes Sereno), the first woman Ombudsman (Conchita Carpio-Morales), and the first woman presiding Justice of the Sandiganbayan (Amparo Cabotaje-Tang). It should be noted that the election of women was usually constrained by the limitations imposed by the Philippine system's dynastic and patronage politics. Almost all of the women, who have held the top posts in government, from the two female presidents to many notable female lawmakers, hailed from political families or were married to famous politicians. Although these women favored conservative ideas, many of them established a name for themselves as advocates of pro-women legislation, frequently working tirelessly with their progressive colleagues to promote important advocacies.

In the Philippine Congress, for example, upper-class women legislators from political dynasties in the provinces such as Bella Angara-Castillo, Lualhati Antonino, and Malou Acosta, along with progressive women legislators such as Loretta Ann “Etta” Rosales and Ana Theresia “Risa” Hontiveros of the Akbayan, filed and defended the first Reproductive Health Bill in the House of Representatives. Fast forward to the historic 2016 elections, when strong female lawmakers emerged as staunch opponents of the controversial Duterte government. The charge was led by newly elected Senator and former Justice Secretary Leila de Lima, newly elected Senator Risa Hontiveros, and newly elected Vice President and former congressional representative Maria Leonor “Leni” Gerona Robredo. Despite underhanded assaults such as character assassination and fabricated accusations, these women continue to speak out against the sexist and spiteful methods and language that define the present administration's governing style.

In the Philippines, 'women hold half the sky,' accounting for 49.6 percent of the population to men's 50.4 percent (World Economic Forum, 2016). Despite increased female employment, women's labor force participation rate (LFPR) has consistently been lower than men's LFPR, with a difference of 28 percent -32 percent since 1998. In the 1970s, the Marcos administration's export-oriented industrialization strategy established export processing zones (EPZs) that relied on a huge supply of

young women as cheap labor for the textile and electronics sectors. Since then, a growing number of women have entered the paid labor sector. Currently, they continue to dominate the textile and electronic factories inside the EPZs, but many may also be found working as call center agents in the business process outsourcing (BPO) sector.

The majority of women employees in the formal sector continue to be concentrated in lower-paying and lower-status positions, probably because these are the only kinds of employment accessible to them or the only ones that enable them to combine work and family obligations. As a consequence, female employees often lack both individual and collective negotiating strength. Massive trade unionization of women workers, particularly in the garment sector, occurred in the 1970s, mainly in support of the anti-dictatorship and anti-imperialist fight. Nonetheless, as women's groups grew after the collapse of the Marcos dictatorship, so did the establishment of women's committees in unions (Firmalo-Fabric, 2016). These developments resulted from a confluence of different circumstances and motivations, such as the zealous advocacy of organized women workers, who were supported by a vibrant women's movement that urged unions to address women's issues, pressure from the international labor movement, which urged all affiliates to prioritize gender equality, and support from localism (Hega, 2009).

While innovative gender initiatives such as reforms in union structures to accommodate women's concerns (e.g., having two shop stewards, a man, and a woman, in specific departments), adoption of policies against sexual harassment in the workplace, and inclusion of women's issues in Collective Bargaining Agreements (CBAs) flourished within the Filipino trade union movement, the continued separation of the union, the workplace, and the household made it difficult for women workers to participate in union activities, and the fragmentation of the Filipino trade union movement made it difficult for women unionists from various unions to come together on common gender concerns. More significantly, even in areas where women outnumbered males in union membership, women remained second in command and under-represented in leadership.

Various labor centers and federations still acknowledge the establishment of the women's committee as one of the union's standing committees. They continue to assign leadership positions to women based on gender quotas and to fund gender-related initiatives. Affiliates of Industrial in the Philippines are campaigning for a 30% leadership quota, which has already been accepted by certain unions. The *Sentro ng mga Nagkakaisa at Progresibong Manggagawa* (Center of United and Progressive Workers), or *Sentro*, a labor center founded in 2013, mandates a gender quota of 50% (as practical) in leadership positions (Gamil, 2014). However, women trade unionists questioned for this study bemoan the apparent disparity between stated policies and what is enforced. While there is a gender quota in leadership, there is a shortage of programs to develop women's leadership ability, or the money to implement such a program is insufficient. There are well-funded programs that removed women-specific components, claiming that gender is already incorporated into initiatives and benefits both men and women, and therefore one or two activities are sufficient for an all-women gathering. In other words, gender mainstreaming in trade unionism is still a battle inside a battle for pro-women legislation. For the last 30 years, Filipino women have struggled to have their legislative interests represented, especially on issues affecting women's autonomy over their bodies and protection from gender-based violence. The sections that follow take a look back at some of the women's movement's most famous and successful legislative campaigns.

Gender Equality in Modern Philippines

Equality between women and men is a basic human right and a precondition for eradicating poverty and for social and economic domestic development. The idea of basic human rights calls for equal civil, political, economic, social and cultural rights for all persons. Development and poverty reduction cannot be achieved until all groups have equitable access to decision making, planning, political engagement, education and productive resources in the Philippine and across the world (David et al, 2018).

Since the 1990s, the rapid growth of the information economy and society has advanced the management style of the association to shift step by step from control, unbending leadership to adaptive leadership. In the meanwhile, the association tends to be better with the introduction of women's gender orientation via the adjustable and particular leadership, which is by all means more logical since the organization has to grow (Ballados & Guevarra, 2020).

It is encouraging to finish with women's leadership styles by believing that social meetings and organisations, when led by women, are more successful in leadership. Better leaders are more successful and more advantageous. Be that as it may, findings have become more confused. For example, the link between representation of women among corporate authorities and executives and the monetary success of businesses. Some studies of Fortune 500 and 1000 businesses and other instances from the United States and European organizations showed that the greater the number of women in these positions, the higher the monetary outcomes (Quetulio-Navarra et al, 2017).

Relationships and results between the extents of women in corporate or governmental positions will not attempt to establish a causal relationship, because they may include quantifiable abnormalities, such as inversion factors, predispositions, and inconsistent metrics. In this respect, it is perhaps not surprising that more recent study by financial specialists, who use sophisticated controls for such issues, has not found that female leadership promotes business management.

Two econometric research studies of the consistency of Philippine organizations with the government's 40 percent quantity of women in registered firms revealed a detrimental effect on business profit. Interestingly, a study of partnerships in the Philippines has shown a positive result in the top management teams with gender orientation. However, this significant effect was only accessible in companies whose methods focused on progress. Perhaps women's leadership approaches will probably promote performance in management teams rather than sheets and especially when businesses address the unexpected problems connected with improved new administrations and things (Lubguban, 2020).

With everything in mind, corporate performance discoveries are mixed and not uncertainties depend on various factors such as the workforce of qualified women, managers' levels of strength, specific difficulties that enterprises face, decent company-specific convictions, and the prevailing economic conditions. It will need another period of concentration to identify the circumstances under which gender orientation will grow, decrease or have no effect on main issues of organizations (McKinsey & Company, 2018).

One related research is that gender orientation in social events is better to simple meetings since women unexpectedly have high educational backgrounds as compared to males and work together in ways that enhance the innovation and beneficial connections of people. In any event, the largest meta-examination of the effect of many varieties on collective performance showed that a reasonable gender focus had no overall influence on impartial measured outcomes and a negative impact on subjectively judged performance (Roxas et al, 2017).

Other gender-related disparities may be more important in leadership style. These are differences in the ideals and attitudes of leaders. This portion of the brain study leads the Philippines to identify their goals and inspirations – what they need to achieve as leaders. Cross-national surveys showed that all in all, the social ideals of kindness and universalism are emphasized by women. Benevolence refers to the protection and development of the wellbeing of people with whom we are visiting, and universality to the unexpected "understanding, gratitude, resistance and guarantee for welfare and nature"

Other study has shown that alongside males, women accept social ideals that promote the wellbeing of others. In Philippine evaluations of attitudes, women support socially responsible social structures and ethical behaviors that preserve marriage, family and religion. While such results cannot be made generalizable to leaders and managers, CEOs and board members from Swedish registered

organisations are examining repeatedly recognized sex-related contrasts of benevolence and universalism principles (David et al, 2018).

Gender equality is not acknowledged as a normative macroeconomic goal in the Philippines' national development plan. Macroeconomic interventions have been limited to directly boost employment and the impacts on gender are yet unclear. Trade policies, on the other hand, were linked to employment and indicators or employment objectives were created in the Philippines. Gender-sensitive and transformative program design and implementation, along with country-specific evaluations of the gender impacts of fiscal and monetary policy are necessary. Reducing unpaid household and care work is a major strategy to enabling women's involvement in the workforce in more equal conditions with men. This requires the establishment of a policy framework for childcare. The promotion of exports of products and services should also be linked to an assessment of the effects of gendered jobs. This research should be complemented with an examination of the employment consequences of import policies (typically tariff reductions). There are opportunities to broaden some of the excellent features that currently exist. A growth model based on employment is being explored in the Philippines and employment objectives have been developed, however they are not gender disaggregated. Increased employment should be recognized as a macroeconomic aim and equal gender objectives should be identified and assessed (Sharp et al, 2011).

The Philippines should increase women's involvement in adequate TVET programs, linking them to the labor market and providing women with access to training in non-traditional sectors. This requires more cooperation with business and employers' organisations, as well as building public-private partnerships, including linkages between public and private employers. Before joining TVET programmes, women should be included at each stage and their needs addressed in particular. In addition, young women frequently require particular encouragement to choose unusual training courses that will in future lead to equal work opportunities with men. Such training programs must be backed by measures to eradicate prejudice against women in unconventional occupations and sectors. Moreover, by creating a national social security plan for informal employees in the informal sector (in which women are disproportionately employment) the government must address the lack of social security coverage (Aldaba, 2012).

Women have distinct motivations and requirements to set up a business than men. For example, women require improved microcredit programs and may benefit from greater access to information, education and services to enhance their capacity to establish and grow companies. Measures to support and allow women to upgrade their business and working circumstances are needed in order to encourage the progressive integration of women's undertakings into the formal economy. This research provides recommendations in this area, in particular for rural women, and illustrates examples of good practice.

Employment elasticity alone is insufficient to measure inclusive growth, particularly in low-income countries. Initially, rates of employment in low-income countries are typically high because individuals have to work to survive, even if they have very low wages or self-employment revenues. As a consequence, high employment rates in developing countries may indicate a supply of workers instead of strong demand for labor and should be interpreted carefully. Likewise, conventional unemployment statistics mask a lack of productive employment and working hours (time underemployment) (Chun and Watanabe, 2011).

In the light of the gender limitations imposed by informal and formal norms, attitudes, regulations and legislation, gender disparities in the job market must be evaluated. For example, in the form of property, education, time and social contacts, women have more limited resources because of cultural norms, attitudes and values inside families and family structures. In addition, the increasing obligation of women for unpaid household and health care work impacts their ability to engage in paid employment on equal terms with men.

Social agreements and more formal norms and laws indicate that job markets and the public sphere are generally not gender-neutral. In instance, gender stereotyping causes obstacles to female access, leading to employment and horizontal segregation by sex; laws ban women from specific professions;

The efforts of the Philippines to encourage social discussion, supported by the ILO, serve as an example of excellent practice. Both government and labor unions should work together to ensure the involvement and representation of women at every level. It is essential that informal workers and entrepreneur networks assist to promote awareness and link women to larger organizations and government institutions to ensure that the employment and employment concerns of women are taken into account. In conclusion, trade unions must adopt policies and procedures to enhance women's participation in leadership positions and develop an affirmative union policy which gives women a high proportion of leadership jobs. Such measures would enhance the participation and influence of women in collective bargaining (Manuel and Gregorio, 2011).

In conclusion, this research offers methods and recommendations in the Philippine labor market to achieve gender equality. The report also identifies examples of exceptional growth and good practice that may function as models for other countries. The overall message is that women must be included in broad macroeconomic strategies as well as a gender-sensitive job strategy and supporting legal, economic and socio-political contexts via active labor market efforts. Specific temporary steps to relieve women's constraints and to promote equal opportunities, fair remuneration and treatment for men and women working are also necessary. Implementation of measures and objectives to monitor performance is essential to have a significant effect on the involvement of women in the workforce. The two global accounts which include this project – Good Global economic and social practices to promote equality among men and women in the labor market (ADB and ILO 2013a) and Good Global Legal Practices to Promoting Gender Equality in the Labor Market (ADB and ILO 2013b).

SUMMARY AND CONCLUSIONS

Gender equality is a fundamental human right and a prerequisite for poverty eradication and country social and economic growth. The concept of fundamental human rights demands for all people to have equal civil, political, economic, social, and cultural rights. There is a rising awareness in the Philippines and throughout the globe, that development and poverty reduction cannot be accomplished unless all groups have equal access to decision-making, planning, political involvement, education, and productive resources.

The present state of affairs for women in the Philippines is best characterized as fraught with paradoxes. In terms of academic, professional, political, and legal advancement, Filipino women may be regarded as among the most advanced in comparison to women in other nations. However, they also face marital abuse, economic difficulties, and employment discrimination, exploitation as migrant workers and prostituted women, and relocation as a result of periodic conflicts in conflict-affected regions.

REFERENCES

- Abinales, P. N (2005), *State and Society in the Philippines*, Oxford: Rowman & Littlefield Publishers, Inc.
- Aldaba, R. M. 2012. *Surviving Trade Liberalization in Philippine Manufacturing*. Philippine Institute for Development Studies Discussion Papers DP2012-10. Manila: Philippine Institute for Development Studies.
- Ballados, M. T. B., & Guevarra, J. G. (2020). Gender-Responsiveness and Its Influence on Gender Equality and Economic Performance of State Colleges and Universities. *Philippine Social Science Journal*. <https://doi.org/10.52006/main.v3i1.123>
- Camagay, M. L. (1998), 'Kababaihan sa Rebolusyon', *Kasarinlan: Philippine Journal of Third World Studies*. Vol. 14, No. 2, pp. 55-76.

- Chun, N., and M. Watanabe. 2011. Can Skill Diversification Improve Welfare in Rural Areas? Evidence from the Rural Skills Development Project in Bhutan. ADB Economics Working Paper Series No. 260. Manila: ADB
- David, C., Albert, J. R., & Vizmanos, J. Fl. (2018). Sustainable Development Goal 5: How Does the Philippines Fare on Gender Equality? Philippine Institute for Development Studies.
- David, C., Albert, J. R., & Vizmanos, J. Fl. (2018). Sustainable Development Goal 5: How Does the Philippines Fare on Gender Equality? Philippine Institute for Development Studies.
- Elumbre A.E. (2010), 'Kilusang Kababaihan sa mga Demokratikong Tunggalian: Pakikibakang Feminista mula Batas Militar hanggang Kapangyarihang Bayan' in Navarro, Atoy and Jose, Dorothy (eds.) in Kababaihan sa Kalinangan at Kasaysayang Pilipino, Manila: C&E Publishing, Inc.
- Estrada-Claudio, S. (2005), The Women's Movement(s) and Social Movements: Conjunctions and Divergences [online]. Available at [hps://www.europe-solidaire.org/spip.php?arcle530](https://www.europe-solidaire.org/spip.php?arcle530) [Accessed 10 May 2017]
- Estrada-Claudio, S. (2005), The Women's Movement(s) and Social Movements: Conjunctions and Divergences [online]. Available at [hps://www.europe-solidaire.org/spip.php?arcle530](https://www.europe-solidaire.org/spip.php?arcle530) [Accessed 10 May 2017]
- Firmalo-Fabic, T. (2016), 'Women in Politics and Governance.' In: Manang at Ading: A National Dialogue on the Past, Present and Future of the Women's Movement in the Philippines
- Gaborro, A. (2009), Filipino Women Power [online] Available at [hp://babaylanfiles.blogspot.com/2009/06/innews-filipino-women-power.html](http://babaylanfiles.blogspot.com/2009/06/innews-filipino-women-power.html) [Accessed 15 April 2017]
- Gamil, J. T. (2014), 'QC Council approves pro-LGBT ordinance', inquirer.net. [online] Available at: <http://newsinfo.inquirer.net/642680/qc-council-approves-pro-lgbt-ordinance> [Accessed 2 Feb. 2017].
- Gealogo, F. (2010), 'Kasalanan sa Ikaanim na Utos: Katawan at Katauhan sa Diskurso ng mga Tekstong Historikal Noong ika-19 na Dantaon' in Navarro, Atoy and Jose, Dorothy (eds.), Kababaihan sa Kalinangan at Kasaysayang Pilipino, Manila: C&E Publishing, Inc
- Hega, M. (2009), 'In Their Own Voices: Claiming Women's Spaces in Trade Union Leadership' (M.A. thesis), College of Social Work and Community Development, University of the Philippines-Diliman.
- Lanzona V. A. (2009), 'Capturing the Huk Amazons: Representing women warriors in the Philippines (1940s-1950s)'. Southeast Asia Research. Vol. 17, No. 2, pp. 134-174.
- Lubguban, M. G. B. (2020). Leadership proficiency and emotional competence of women school administrators. Journal of Critical Reviews. <https://doi.org/10.31838/jcr.07.11.47>
- Manuel, M. F., and E. B. Gregorio. 2011. Legal Frameworks for Early Childhood Governance in the Philippines. International Journal of Child Care and Education Policy 5(1)
- McKinsey & Company. (2018). the Power of Parity : Advancing Women ' S Equality in Asia Pacific. In McKinsey Global Institute.
- Melgar, J., Melgar A. and Salgado J. (2015), Country Profile. On Universal Access to Sexual and Reproductive Rights: Philippines. Likhaan, Arrow and Sida.
- Oakley, Ann. 1972. Sex, Gender and Society, Temple Smith, London
- Pineda, R. (2000), 'Bridging Gaps, Making a Struggle: The history of Filipina Lesbian Struggle in the Philippines', Kasarinlan: Philippine Journal of Third World Studies, Vol. 16, No. 1 [online] Available at [journals.upd.edu.ph › Home › Vol 16, No 1 \(2001\) › Pineda](http://journals.upd.edu.ph/Home/Vol16/No1(2001)/Pineda) [Accessed 15 June 2017]
- Quetulio-Navarra, M., Znidarsic, A., & Niehof, A. (2017). Gender perspective on the social networks of household heads and community leaders after involuntary resettlement. Gender, Place & Culture. <https://doi.org/10.1080/0966369x.2016.1277185>
- Rodriguez, F. (2016), 'IN NUMBERS: Women in PH Politics [online], www.rappler.com. Available at <http://www.rappler.com/move-ph/124248-women-politics-governance> [Accessed July 12, 2017]
- Roxas, A. T., Guliman, S. D. O., Perez, M. L., & Ramirez, P. J. B. (2017). Gender and poverty dimensions in a value chain analysis of milkfish mariculture in misamis oriental, philippines. Asian Fisheries Science. <https://doi.org/10.33997/j.afs.2017.30.S1.021>
- Rubin, Gail. 1975. 'The traffic women: notes on the 'political economy' of sex' in R. Reiter (editor) Towards an Anthropology of Women, pp. 157-210, Monthly Review Press, New York
- Salazar, Z.A. (1989), 'Ang Babaylan sa Kasaysayan ng Pilipinas'. UP University Center for Women's Studies, Women's Role in Philippine History: Papers and Proceedings of the Conference
- Santos, A. (2004), 'Do Women Really Hold Up Half The Sky?: Notes on the Women's Movement in the Philippines', in Gender, Culture and Society: Selected Readings in Women's Studies in the Philippines, 1st ed. Seoul, Korea: Ewha Women's University Press, pp. 22-41.
- Santos-Maranan, A., Perrena, N. and Fabros, A. (2007), Women's Political Participation in the Philippines. Conversations, reflections and Recommendations. [ebook] WEDRO, IPD and One World Action. Available at: <http://www.eldis.org/go/home&id=57724&type=Document#.WK8PnRhh1E4> [Accessed 23 Feb. 2017]. Senate of the Philippines (2017), Anti-Rape Act of 2016. [online] Available at: https://www.senate.gov.ph/lis/bill_res.aspx?congress=17&q=SBN-1252 [Accessed 15 Feb. 2017].

- Sharp, R., D. Elson, M. Costa, and V. D. Sanjuga. 2011. Gender Responsive Budgeting in the Asia Pacific Region: Federal Democratic Republic of Nepal. Adelaide: University of South Australia. Available at <http://w3.unisa.edu.au/hawkeinstitute/research/gender-budgets/documents/philippines.pdf>
- Sobritchea, C. (2004b), 'The Women's Movement in the Philippines and the Politics of Critical Collaboration with the State', in L. Guan (ed.), *Civil Society in Southeast Asia*, 1st ed. [online] ISEAS-Yusof Ishak Institute, pp.101-121. Available at: <https://muse.jhu.edu> > Browse > Area and Ethnic Studies > American Studies [Accessed 20 Feb. 2017].
- Taguiwalo, J. (ed.) (2015), *WOMEN'S MOVEMENT BUILDING IN THE PHILIPPINES: A Journey of Meeting Challenges, Drawing Lessons, and Strengthening Resolve to Advance Women's Emancipation and Empowerment*. Jass Network Philippines, pp.11-14.
- Talabong, R. (2016), Proponents hope to pass anti-discrimination bill in 17th Congress. [online] www.rappler.com. Available at: <http://www.rappler.com/move-ph/issues/gender-issues/137968-antidiscriminatory-bill-17th-congress> [Accessed 10 Feb. 2017].
- Terami-Wada M. (2014), *Sakdalistas' Struggle for Philippine Independence, 1930-1945*, Quezon City: Ateneo de Manila University Press.
- Valte, C. (1992), *The Philippine Women's Movement: In Search of a Feminist Identity*. [online] Available at library.fes.de/fulltext/iez/00060006.htm [Accessed 20 February 2017]
- World Economic Forum (2016). *The Global Gender Gap Report 2016*. [online] Available at: <http://reports.weforum.org/global-gender-gap-report-2016/> [Accessed 30 Jun. 2017].
- Yap, DJ. (2016), 'PH comfort women remember the horror', [online] newsinfo.inquirer.net. Available at: <http://newsinfo.inquirer.net/759813/ph-comfort-women-remember-the-horror>. [Accessed 11 July 2017].