



HerStory in Gender Mainstreaming

by

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RATIONALE: WOMEN'S PARTICIPATION IN THE CENTENNIAL CELEBRATION TO CREATE GENDER BALANCE

Composed of women networks from government and non-government organizations, the NCC-Women Sector firmly believes that the historic role of Filipino women in 100 years of nation building deserves to be continued, immortalized and publicly acknowledged and recorded through various endeavors. Without reaffirming and documenting the women's role in the growth of a nation, the progressive movement of the Filipino people toward their goal of freedom and the good life may be inadequately advanced.

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Women were active participants in events that shaped Philippine history. But in the accounting of such events, their deeds have been marginalized, relegated to the background, if not altogether erased and made **invisible**. The women leaders of GO and NGO women networks, realizing the need to correct such historical inequity, took concrete steps to highlight women's role in history and nation-building. Former President Ramos in 1996, appointed **Dr. Helena Z Benitez** as the **Chairperson of the NCC-WS** through the recommendation of **NCC Chairman Salvador Laurel**. Dr. Benitez was the first Filipino woman appointed Chairperson of the United Nations Committee on the Status of Women in 1963 and under her leadership, the draft Declaration against discrimination on women was finally passed in 1966. The second Filipina to chair UN Commission on the Status of Women (UNCSW) was Senator Leticia Shahani, followed by Ambassador, Rosario G. Manalo, and Dr. Patricia B. Licuanan was the Chair for preparatory meeting, for the Platform of Action, and the Chair of the 4th World Conference on Women in Beijing.

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NCC Women Sector Mission To register women's presence, achievements and contributions in various areas of national life, after centuries of absence in the records of the Filipinos' struggle for nationhood is the mission envisioned by the NCC-Women Sector. This **historical injustice** inflicted on women by our predominantly patriarchal society deliberately underscored men's deeds by devaluing women's contributions. Women's **invisibility in history** has been the root cause of present day discrimination and oppression that have marginalized women's contributions in the development process.

This concept of women taking part in history but being historically omitted is a metaphor of the male-centered concept of nation building. **The major programs and projects of the NCC Women Sector aimed:**

- 1) to formulate policy recommendations on HERSTORY as a methodological tool in mainstreaming Gender and Development program of government as well as in curriculum making of schools, colleges and universities, particularly in the women studies programs;
- 2) to recommend the revision of Philippine history textbooks with the inclusion of HERSTORIES, as the embodiment of women's contributions and accomplishments which can serve as role models of women's heroism for value education for the coming generations.

NCC-WS PROGRAMS AND PROJECTS: The **invisibility** of Filipino women in history directed the implementation of **two major programs, namely:**

- A) Historical research on the role of women in Philippine History and nation-building;
- B) Empowering Women in the Filipino Spirit.

The various project activities which NCC-WS undertook were all aimed at achieving **gender-balance** in the centennial celebration and in highlighting women's contributions over the past 100 years.

Among the activities implemented were the Search for Heroines, the First Filipinas, Historic and Outstanding women, archival and library research on Filipino women, monthly roundtable discussions on various areas of national life for policy considerations, a national symposium on women, History makes Women, Women make Herstories, sponsored by WSAP together with NCC-WS. This had discussed among others, an interdisciplinary feminist methodology which views women as individuals actively pursuing their own goals and capable of building a future for themselves rather than as mere victims of male oppression. Over a thousand women achievers have been documented in several NCC-WS publications, starting with a union catalog on the Filipino women.

The peak of all NCC-WS initiatives was the International Congress on Women's Role in History and Nation-Building held from December 8 to 12, 1998 at the Manila Midtown Hotel. It was the NCC-WS's culminating activity for the centennial year. The

international congress addressed the “**Woman Question**” (such as, the four binds— **class, race, gender and religion**) from the Gender and Development perspective, using the **Herstory** methodology, as applied to various women’s issues and the areas of concern in the Beijing Platform of Action, APEC (Asia Pacific Economic Cooperation) and other international fora. The biggest gathering of women in the centennial celebrations, produced some 250 academic papers; documented herstoric experiences on women’s personal herstories; and other research papers comprehensively tackling the multifaceted aspects of womanhood, advancement in various areas of national life, and woman empowerment.

Manila Declaration of Herstory The end view of the International Congress was to articulate and recommend the policies and programs needed to create a historical reality in the 21st century wherein the structures of society will become gender balanced, holistic and humane. These ideals were embodied in the **MANILA DECLARATION OF HERSTORY**, drafted, approved and signed by the more than 1,000 participants in the closing rites of this historic gathering of women, coming from local and international networks and groups. *The Congress ended with the 1998 Manila Declaration to promote a global movement on HERSTORY to achieve equality and sustainable development.*

The lessons we learned after documenting over 1000 women leaders tell Herstories. Indeed, there is need to enlarge the practicability of HERSTORY to be incorporated in the gender and development perspectives, promote the documentation of Herstories in the gender analysis as well as women centered methodologies in curriculum making of the women studies programs. We need to teach women and girls to learn how to write HERSTORIES in order to correct the historical aberrations of women’s invisibility in history.

A final caveat: The Link between the Ramos administration and the Estrada Government.

With the support of the Millennium President Joseph Ejercito Estrada, Dr. Laurel and Dr. Helena Benitez were both re-appointed NCC and NCC-WS chairpersons, respectively. Dr. Amelou B. Reyes, who served as NCC-WS Director General, was also appointed as Chair of the National Commission on the Role of Filipino Women. This signaled the commitment of the present government to protect and promote the achievements of the Centennial legacy as it ushers in the new millennium. The Estrada administration is the vital link between the centennial and the new millennium. These linkages are significant in ensuring that the historical gains of freedom and justice essential to the Filipino identity shall be preserved and safeguarded against the onslaughts of globalization, liberalization, and economic crises for the survival of the Philippines in the global community.

As the work of the Centennial Commission ends by April, the various ongoing program activities are now being turned over to various agencies, organizations and institutions. Likewise, the work of the Women Sector shall also continue through various women networks, both GO and NGO. Perhaps the Development Institute for Women in Asia Pacific of the Philippine Women's University shall continue its main programs and projects as well as explore having a women's museum, to preserve and safeguard the work done over the past two years in advancing the cause of the Filipino women.

Noteworthy to realize while women sewed the flag which reunited the varying political factions to usher the birth of our nation, they were not acknowledged at the all-male flag waving rites commemorating the Declaration of Philippine Independence in

Kawit, Cavite on June 12, 1898. Likewise, there is no single day publicly honoring the heroic achievements of women over the past 100 years in the entire calendar, and, while the Philippines celebrates with its global sisters an International Women's Day, on March 8, this does not specifically honor Filipino heroines.

Today, there is a pending bill in the Senate, authored by Senator Tessie Oreta, that will declare a day in the Philippine calendar as **Mother's day**. Hopefully, in the implementing guidelines, the HERSTORY movement shall also be included with the celebration of various contributions of the Filipino women nationwide.

Purpose of the Paper: This paper is presented to invite the teachers in women studies, practitioners and advocates on women issues, to help expand on the women centered methodologies as the means to achieve equality and lessen the discrimination against women in the work place. It is not sufficient to just point where the invisibility of women exist in history in particular periods. After women uncover, recover and discover that their contributions and achievements in building the nation have been undervalued and erased in historical documentation, the big question is: WHAT'S NEXT?

THE MAIN PREMISE How can one envision a gender balanced future, where men and women enjoy gender equality? Everywhere History excludes Herstory. We need to listen to women tell herstories, to discover their contributions in various aspects of national life within paternalistic cultures. Herstories escape the fallacy of social statistics by their emphasis on social processes and dynamics. Furthermore, herstories have the capacity to fill the gaps left yawning by positivism.

In addition, what can women do to ensure that this invisibility in policies and program implementation shall no longer persist and can be adequately corrected as the new millennium unfolds? **One strategy is to incorporate HERSTORY in the mainstreaming of Gender and Development policies and programs as well as in the structures, processes and systems of government.**

The Gender and Development Framework analyzes the **unequal relations** and uneven status between men and women in relation to resources, benefits and opportunities available to and /or controlled by both men and women. However if present efforts on gender mainstreaming are directed at remedying the gaps to improve the women's participation and access to opportunities, benefits and services, what guarantees are stipulated in the current systems and procedures of the gender and development framework that can ensure gender based obstacles, oppression and discrimination shall be eliminated in the coming millennium.

Remedying the past where women's voice is not heard and women's participation is not seen through **gender analysis** does not fully guarantee in the coming millennium that the women's contributions shall have dramatically improved among the existing patriarchal structures of society. For women to be truly equal to men, there is need to evolve a concept that embodies her unique and distinctive women contributions and achievements in recorded documentation. **Therefore, there is an urgent need to develop a concept that embodies the women's contributions. This is HERSTORY which can increasingly guarantee women's place with equal status with men's HISTORY in the next millennium.** Men through history and Women through herstory can become equal partners, with different roles to perform for development and empowerment.

In the Gender and Development Framework, it is men's deeds and his stories which are the underlying substance of recorded documentation. But what will represent the women's contributions and achievements? **The inclusion of HERSTORIES in the GAD framework will put women on equal terms with men.** The gravity of the women question has mobilized women not only to look for immediate relief to their current problems but also to search for a fundamental solution in all dimensions — ideological, systematic, structural and global.

This is the challenge put before us in the women's movement and in the discourse of women studies program: **how to incorporate Herstory in the gender and development framework as a consequence for the future.** This paper attempts to explore the women question through herstory as the methodological tool. Herstory is the feminist reconstruction of history and the transformation of gender relations from domination/subordination to equality/equity and empowerment. Herstory as an evolving methodology can assist to minimize discrimination in the work place and lessen marginalization of women's participation in the reproductive activities and productive work.

Herstories as a global movement can in fact guarantee the women's place not only in the past but also her security for the future. Women's unique and distinctly "feminine functions", particularly, the transformative roles on spirituality and value formation, if incorporated within the Gender and Development framework can enhance equality and sustainable partnership in the 21st century.

It is in this context why the GLOBAL MOVEMENT FOR HERSTORY is made significant. It is a methodological means to increasingly achieve equality. Policies are not gender neutral because men and women are affected differently. Through the various GAD measures of working through equity concerns, the documentation of HERSTORIES can ensure that women's contributions in the nation's life, growth and development can be properly recorded. The lessons learned by women in overcoming discrimination, oppression, subordination, and all forms of exploitation can be transmitted through HERSTORIES and publicly recorded for the benefit of the coming generation in the new millennium. **The following will be further discussed:**

PART ONE: THE CONCEPTUAL FRAMEWORK OF HERSTORY:

The Past is History, the Future is Herstory

- 1) Herstory in the Reproductive work. This concerns procreation, domestic work and socialization of the young.
- 2) Herstory in the Production Activities
- 3) Herstory in Liberation Movement

PART TWO: HERSTORY IN THE PERSPECTIVE OF GENDER AND DEVELOPMENT FRAMEWORK (GAD)

- 1) History reviews the past and locates the invisibility of women
- 2) Mainstreaming of Gender and Development remedies the past, where women's voice is not heard and women's participation not seen.

- 3) Gender and Development framework, needs to incorporate Herstories for equality and women empowerment. Implications on women studies.
- 4) A Sustainable Global Community would need both Feminine and Masculine dimensions to create a more equitable and gender balanced society.

PART ONE : THE CONCEPTUAL FRAMEWORK OF HERSTORY

History places men in the center which gives priority to men, and where women's concerns and interests are subordinated. The fact that history is basically the record of the achievements of men and the civilizations they have built proves that much of the world has been patriarchal. In patriarchy, a set of values and concepts is attributed to the masculine principle, such as authority, ownership, control, power, courage, and strength. **That is why, it is HIS STORY and not HER STORY.**

The belief that man is the measure of all things which makes up the substance of History; it considers events as historically significant because men's needs and interests are served in the political, social, and economic domain. History also valorizes the public sphere of life where men are located while marginalizes or devalues the private sphere where women are performing reproductive and productive work. Furthermore historiography subscribes on written records and insists on scientific research methodologies. As a result women's writings have been marginalized and are left largely unpublished, and found not worthy to be deposited and preserved in libraries, archives and private collections.

The Past is history while Herstory is the future, WHY?

In the context of the women's role in the birth and growth of nationhood, a nation state would not have been possible without womanhood because women have the wombs. Women are the ones who give birth to children, thus providing the nation with citizens. Yet this matter is taken for granted and not recorded as significant because men have taken over history.

In contrast, HERSTORY emphasizes the future is women. WHY? Because the nationstate would not be possible without the **women's reproductive work**. Neither the growth of the nation without the women's **productive activities** or **domestic work**. Nor the development of citizenship without the socialization work assigned by society to women. **Yet all these reproductive activities and productive work, as well as the socialization of culture and development work are not considered "history making"**. Salvation began when the Blessed Mother said YES to humanity. Mother Earth, Mother Church and Motherland.

First, it puts women in the center The man-as-the-norm assumes wrongly that women are not different from men. Women's experiences are not same as men. There is also the assumption that women ideas are not important because women do not have their own identities but related to men. That is why HERSTORIES are not recorded.

It is, therefore, imperative for anyone doing HERSTORY to place the woman in the center and hear her voice. We need to listen to women tell herstories, to discover their role and contributions in various aspects of national life within paternalistic cultures. Herstories uncover women stories of courage, justice, love and freedom.

Second, Herstory determines what is historically significant based on women's gains and contributions. Policies are not gender neutral because women are different from men. But women's writings have been marginalized. Diaries, case studies, testimonies, written anecdotes of events are left largely unpublished, and found not worthy to be deposited and preserved in libraries, archives and private collections.

Third, both public and private spheres of life are sources of making history, particularly in the **private sphere** where women contributions are located. **The public sphere gets the support it needs for sustenance from the private sphere.** Without the support of the private sphere, the public life may not be possible nor effectively enhanced. (Dr. Ma. Luisa Camagay, Dr. Rosalinda P. Ofreneo, Dr. Lilia Q. Santiago, Dr. Nela Florendo, Dr. Alma Peczon Fernandez)

Fourth, the principles of traditional historiography can be complemented with methodologies of women-centered paradigms. The principle of "**no written record, no history**" can not and must not apply to women because in the past, women were not literate enough to write with articulation that is demanded of historical documents. Women, in view of their reproduction work, also lacked the time for writing.

Fifth, lacking in documentation, the HERSTORY practitioner has to rely on **oral history** as well as on other research methodologies that would enable women to surface hidden ideas, feelings and aspirations in the reproductive activities, productive work, and liberation movements. (Fernandez, Alma 1998) Women need to learn to open themselves to the core of inner truths and motivations of work

HERSTORY IN THE REPRODUCTIVE WORK. This concerns procreation, domestic work and the socialization of the young.

- a) **Procreation:** This concerns the issue of reproductive rights. The moment a baby is born, the question always asked is: Is it a girl or a boy? **Why does it matter so much? The answer lies in the notion of gender.** There is no inherent biological reason why one sex should be favoured over the other; but in practice this happens very widely throughout the world.

Like race and class, **gender is not a biological fact but a social construct.** It is a set of values and expectations with which people are surrounded depending on whether they are male or female. Again, like race and class, one's gender is a filter through which one experiences life. Biology is used as a rationale for women's subordination to men.

The recognition of reproductive rights as human rights has implications on women's role in nation-building. It can mean the realization of sustainable development. Women will only give birth to children whom they know they can adequately care for and rear as productive members of society. This could assure the nation of a better quality of citizens as well as preserve its carrying capacity.

On the other hand, this right could also be abused. **Just imagine what could happen to society, if the women all over the world refused to have children.** This could lead to an undersupply of citizens whom the nation needs for sustainable development. It is often quoted in

the arguments for pro-life that European countries are now reviewing their population policies because of the overpopulated elderly and the diminishing young population, the consequences of which will lessen the productive resources of the country.

- b) **Domestic work and the issue of its non-valuation in the political economy.** The work that is particularly defined as women's work is considered as "**non-economic**". All the work that women do, unpaid in the family, as mothers and wives and daughters with obligations and responsibilities to look after others. This work is dedicated to meeting the needs of the different family members on a day to day basis. Home based work requires women to take on several roles: wife, mother, cook, laundress, market agent, etc Women are responsible for a disproportionate share of work within the household. Women tend to do more work that is much more likely to go unrecognized, undervalued and unrewarded.

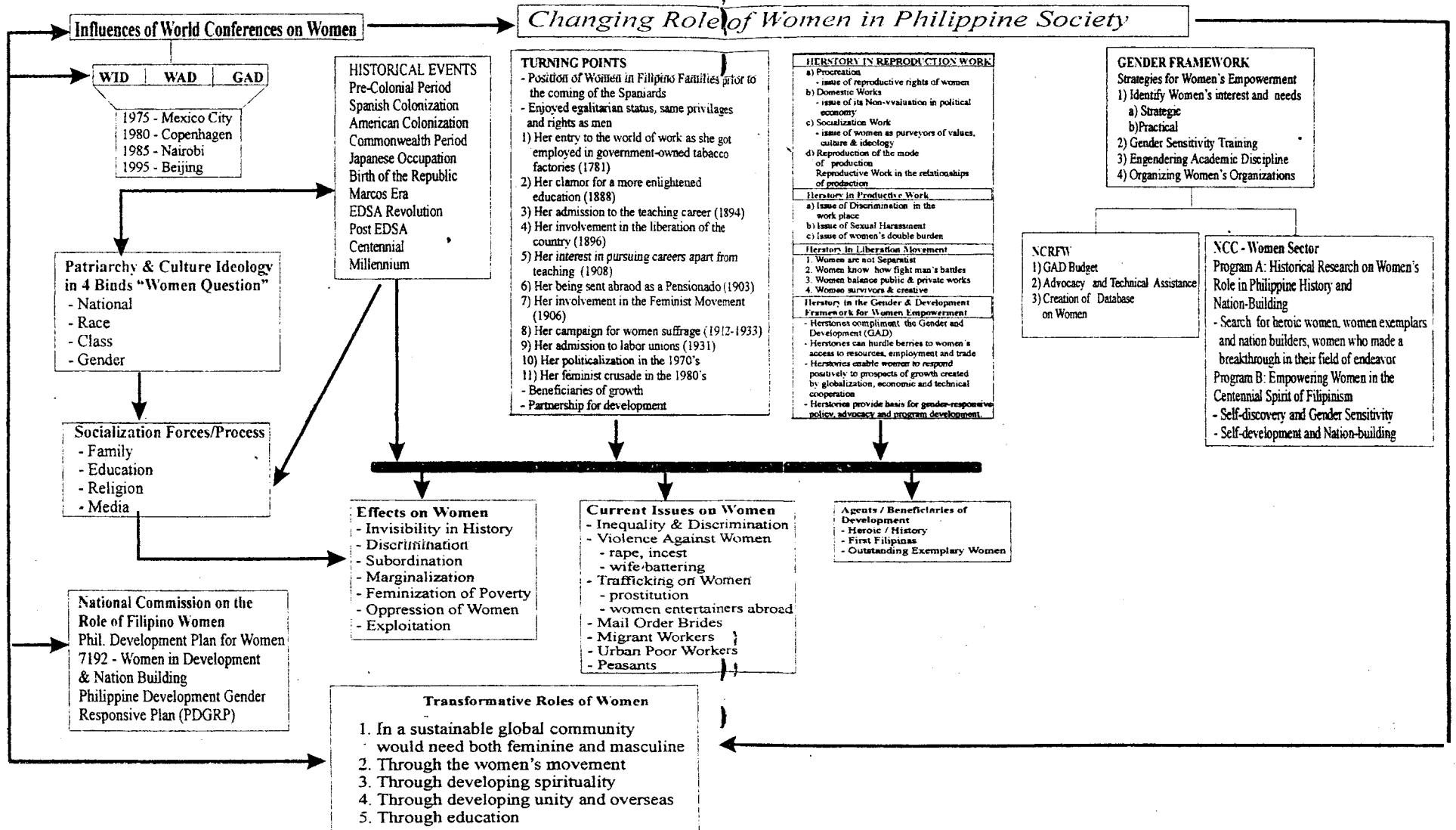
This domestic work is also the kind of work that allows men to engage in revolutionary work. "Would Gat Andres Bonifacio have found the time and energy for organizing the Katipunan, if he had to wash his clothes, cook his own food, clean the house and take care of children?" asked Fernandez, (1998a) in her essay on Melchora Aquino, better known as Tandang Sora, who financed the revolution.



THE PAST IS HISTORY: THE FUTURE IS HERSTORY

The Conceptual Framework

By **Dr. Amelou B. Reyes**
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Without the work that women do, no economy could likewise function. Besides, women's work in the home allows men to engage in outside work and earn income. However important as domestic work is in the birth and growth of the nation, this **reproductive work** generally done by women is taken for granted and not seen as historically significant to merit memorialization by historians. Men cannot write his story, if they were not sustained by the domestic work of women.

2) **Herstory in Production Work.** This is the issue of women's work in the economy. Production work is defined as work that produces services and commodities with exchange value. This kind of work is the one reflected in the GNP because workers in this kind of work receive payment for the jobs they do. Culture assigns this kind of work to men who are the recognized bread winners and heads of the family even when women are the ones who support the family. For this reason, women's entrance into productive work is prejudiced: they are the last to be hired and the first to be fired precisely because they are not considered breadwinners; they also receive less pay than men for equal work done because women are considered merely earners of supplemental income.

Economic activity and "women work". Fundamental to women's economic concerns is the fact that most women perform a great deal of **unpaid labour** which **remains unrecognized by policy**—much of the labour that goes into taking care of human beings is not only done by women but also receives little public support. The work that women do at home is often **invisible**. Over several decades now, women have been arguing that such work must be considered with "economic value" and must be recognized, counted and supported.

Women have contributed a lot to the economy, but this is not sufficiently reflected in history books. Nor is it perceived for what it is—the contribution to the birth of a nation and its growth as participants in the labor sector—because the analytic constructs on work favor men and disfavor women.

Women tend to do more work that is much more likely to go unrecognized, undervalued and unrewarded. **The historical reluctance to see women's work in the family as economic activity rather than a natural or moral responsibility, has devalued the process of social reproduction.** As long as a substantial proportion of women's work remains invisible, so too will the need for better integration of **women's multiple economic roles.**

Even when women enter the “visible” sector of the economy, they are still expected to carry on with their “invisible” or traditional “tasks”. Traditionally, women's main role may be childbearing, childrearing and household work, but economic and social change has added new tasks to her work load.

Women's share in the labour force continues to rise and almost everywhere women are working more outside the household, although there has been no parallel lightening of responsibility for unremunerated work in the household and community.

It is now high time that considerations on the role of women in economic development be made more attuned to making women more visible in history and more conscious of their multi-faceted roles in nation building. **It is in this regard why gender analysis is a useful tool.**

A gender perspective means recognizing that women through Herstories stand at the cross-roads between production and reproduction, between economic activity and the care of human beings, and therefore between economic growth and human development.

Women are thus economic actors in two spheres simultaneously on one hand, the “hidden economy of care” in the household and community, and on the other hand, the “visible commodity economy” (see Elson 1995). Even when women enter the “visible” sector of the economy, they are expected to carry on with their “invisible” tasks which creates multiple burdens.

Using **a gender perspective framework**, let us see what is being left out. Gender relations mean that all over the world, women and men tend to do different work. Economy is primarily defined in terms of activities that are undertaken to earn money—whether in the form of a wage or salary, or in the form of income from self-employment or profits from employing others. An **economically active person** is one who earns or seeks to earn money for he/her work.. The gender division of labour starts from the earliest stages, continues and persists in adult life. In addition, the differences in types of work and the total amount of time spent working, say a lot about women’s economic contributions. There is also differential access to and control of resources along gender lines. But the difference does not end there.

3) Herstory In Liberation Movements

Feminism is being aware of the woman question. It is not just an issue affecting women’s place in society, nor a personal question solving the problems of womanhood. . Rather it is a social question

and therefore it must have a social solution which has the commitment to eradicate all forms of oppression, discrimination, subordination and exploitation of women towards a more egalitarian and just society. (Mananzan,1977).

A review of women's involvement in liberation movements is the Woman Question through HERSTORIES. The woman question is a global, systematic and ideological question of discrimination, subordination, exploitation and oppression of women, as women, differing in degrees or extent, but cutting across class, race, and nationality. **In generating a women's history, a historical explanation of the process of marginalization is essential in the reconstruction of women's history. (Florendo, Nela, 1998)**

This movement itself is crucial therefore not only for women but also for humankind as a whole. It is a movement which must involve **structural changes** and changes in consciousness about women's concerns and involving the issues of gender, race, class and environment. The implicit goal is to secure change in attitudes about gender, mainly by increasing understanding and awareness of gender differences and their implications for policy considerations.

Since women are the most affected by patriarchy, it is the women's movement that will make the crucial leap. It is clear that at this critical juncture of Philippine development, women are given the unique chance to play significant leadership role in the world. Their movement is not only for the liberation of women but for the survival of the human race as well.

PART TWO: INCORPORATING HERSTORIES IN THE GENDER AND DEVELOPMENT FRAMEWORK

The "question of how" can herstory be incorporated in the Gender and Development Framework? How can herstories evolve to remedy insufficient mechanisms at all levels of decision-making, so as to promote the advancement of women in various sectors of society? To advance the cause of women, we need to listen to their HERSTORIES and discover their unique roles and distinctive contributions in various areas of national life within paternalistic cultures. Herstories uncover women stories of courage, justice, love and freedom. Herstories inspire women to open themselves to the core of inner truths and motivations.

A) HISTORY REVIEWS THE PAST AND LOCATES THE INVISIBILITY OF WOMEN'S PARTICIPATION AND CONTRIBUTIONS IN VARIOUS AREAS OF NATIONAL LIFE.

Historical accounts of the past two millennia, wherever patriarchy dominated society, record very little of women's visions, thoughts, feelings and aspirations. Women's contributions and achievements in various aspects of national life have been disregarded, erased, underrated or undervalued. Besides, women were not expected to write the "correct texts" because before, they were considered social inferiors. They did not receive as much education as men and even if some women did write, their texts were not published, nor preserved in archives for posterity.

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During the two year Centennial celebration, the documentation of the First Filipinas, the historic and heroic women, the exemplary and outstanding women, through the methodology of **oral history**, evolved a form of feminist reconstruction. Over a thousand women submitted Herstories. Most of the documentation had underscored the issue of discrimination and the invisibility of women's work and her productive contributions in the economy. **At the heart of the narration is the women's desire for the transformation of gender relations from domination/subordination TO equality/equity and empowerment and advancement.**

It became evident that the predominant cause of marginalization of women, in re-accounting her accomplishments, **telling herstories**, lies in the fact that men have taken over history. It is also difficult to define heroism and acts of valor from the perspectives of womanhood because men have taken over history. Men are the ones who have defined what makes history, what is the heroic and the historic. Most history books are about men's deeds, and so "while men have their past to learn from, and their own heroes to emulate, women have to rely on borrowed acts of heroism [as defined by men] not easily doable by women" (Fernandez 1998).

The result has been undermining of women's **productive roles** both in the household and in the broader economic, social and political spheres. Women have been disadvantaged by development and the development process itself has been slowed down and distorted, in so far as the women are concerned.

In response to this lack of records on women's role in nation-building, extant texts were contextually re-read to cull references to women. In this alternative reckoning of history, women emerge as the focal point of communal anti-colonial resistance and struggle. She also configures as an enlightened human, professional, scholar, manager, diplomat, etc, who aligns her public and service-oriented tasks with her traditional role as wife, mother, repository or custodian of that which is good, sacred and beautiful in Filipino culture.

The massive retrieval of HERSTORY reveals the prominent and strategic role of women in Philippine pre-historic, indigenous and millenarian societies. Aside from further enriching our data on the contributions of women, these activities have also confirmed that it is women's invisibility in history that has allowed increasing discrimination in the work place, inequalities in access to benefits and opportunities, as well as inadequacies in services and access to resources.

B) GENDER MAINSTREAMING REMEDIES THE PAST WHERE WOMEN'S VOICE IS NOT HEARD AND WOMEN'S PARTICIPATION NOT SEEN

Gender mainstreaming means achieving full participation with men in decision making, getting women's issues centralized and putting women on par with men in initiating development activities and enjoying its outcome.

The Gender and Development framework analyzes the nature of women's contributions of the work done both inside and outside the home. Gender takes into account the different roles, interests and needs of women and men in development planning. It considers

the public/private spheres of both men and women roles in society, whether they are complementary, conflicting or interrelated. **It likewise examines the relations between them and the forces that perpetuate and change these relations.**

This framework has grown out of attempts to understand both the current inequalities between women and men and the failure of countless development programs and women projects. **It analyzes the unequal relations and uneven status** between men and women in relation to these resources, benefits, and opportunities available and /or controlled by both men and women. While men are mainly identified with productive roles, women have a triple role or multiple burden: a productive role, a reproductive (or domestic) role; and a community managing role.

Stated differently, if present efforts on gender and development are mainly remedying the gaps and improving women's participation and access to opportunities, **what guarantees are stipulated in the current systems and processes of gender analysis which can ensure that managing gender-based obstacles, oppression and discrimination shall be eliminated?** There are dangers, doubts, and apprehensions that in the new millennium, the same problems, inequalities, inadequacies, inequities of socio-economic conditions as offshoots of patriarchy shall continue to discriminate against women.

Remedying these inequalities through gender analysis may not fully guarantee that the women's contributions and place in history in the 21st century shall have dramatically improved in changing the structures of society to become more equitable and beneficial for women.

3) **THROUGH THE GENDER AND DEVELOPMENT FRAMEWORK, THERE IS NEED TO INCORPORATE HERSTORIES FOR WOMEN EMPOWERMENT**

Men's deeds are embodied in history as the underlying condition of gender and development framework. But what concept will adequately represent the women's contributions and accomplishments? The incorporation of HERSTORIES in the GAD framework will put women on equal terms with men. Since men's deeds are embodied in history, then women's contributions can be promoted through HERSTORIES.

It is only after HERSTORIES can serve to form an integral part of the policy and program implementation of gender mainstreaming that a more gender-balanced society can be sustained. **The inclusion of HERSTORY in the GAD framework will enable the women to be on equal terms with men.** Women can be equal to men not through competition with men in the power structure but by expressing their own virtues and uniqueness. Her unique and distinctly "feminine roles" in the twenty first century can be adequately enhanced and secured. The **transformative roles** of women through "feminine qualities" like, life-giving, mothering the environment, and healing the nation's ills can manifest to influence women's participation in the system of procedures and development planning and programming.

HERSTORY therefore is the feminist reconstruction of history that can serve to transform the gender relations from domination/subordination to equality/ equity and empowerment. Herstory as an evolving methodology can in fact guarantee the women's place, not only in the past but also for the future.

Women empowerment should embody a more fundamental change in the values of society — from dominant patriarchal values such as power, aggression, materialism, competition, individualism — towards the feminine values of nurturing, life-giving, compassion, sensitivity, creativity, healing and giving support to others.

Women's stories, accomplishments, contributions, heroism and spirituality should be made more visible in public documents and historical records. These should be utilized to pole-vault our advocacy for a sustainable global community through gender and development programs. Herstories also escape the fallacy of social statistics by their emphasis on social processes and dynamics.

The heroism and lessons acquired by women through herstories, in overcoming barriers to equal opportunities, the obstacles to employment, markets and trade and lack of access to resources and benefits need to be documented in the Gender Analysis and incorporated in the larger framework of gender and development work.

4) A SUSTAINABLE GLOBAL COMMUNITY WOULD NEED BOTH FEMININE AND MASCULINE DIMENSIONS/QUALITIES TO CREATE A MORE EQUITABLE AND HUMANE SOCIETY.

To envision therefore a gender-balanced future, there is a need to evolve women-centered paradigms that can increasingly guarantee women's place and equal status with men in the next millennium.

Men and women are equal but different through history and herstory. As equal partners they complement each other in the development efforts and productive work in the economy.

Men through (history) and women (through herstory) can become equal partners but they have different roles to perform for development and empowerment. Herstory should also be incorporated in formulation of policies because policies are not gender neutral. These affect men and women differently.

By incorporating HERSTORY within the gender and development framework, the unique, distinct and transformative role of women like life-giving, mothering the environment, nurturing and healing the nation's ills, caring for the poor and disadvantaged groups, shall be secured, enhanced, promoted and safeguarded in the twenty-first century.

There is need to popularize herstory as a methodological tool to enhance the gender and development framework. The process of incorporating both history and herstory as interdependent with each other will enable both men and women to forge meaningful partnerships for development on equal status, and together bring about a new social order in the twenty-first century.

Through the gender and development framework there is need to incorporate herstories for women empowerment to move towards equality.

- (1) **HERSTORIES have a historical significance.** The goals of sustainable growth, equitable development and reduced economic disparities can be made more real and achievable by enabling women to uncover, discover and recover history.

- (2) **HERSTORIES serve to surface important lessons from the past.** This can serve to inspire and empower women of a community or nation to more actively redirect the future course of history. The obstacles that women face in the workforce and in business must be recognized and addressed through specific and concrete actions to enhance women's capacity to respond positively to the economic opportunities created by globalization, liberalization, economic and technical cooperation.
- (3) **HERSTORIES are empowering on a personal level.** As each woman tells herstory, she comes to understand herself—her struggles as a woman of her class/race/nationality, her weaknesses and her strengths that have brought about success and failures. Empowerment flows from self-realization and goads one to take hold of her future course.
- (4) **HERSTORIES have a transformative dimension on an individual, institutional, and macro level.** Heroines of major historical events as well as of everyday events transform not only their lives but also the lives of others who take them as role models.
- (5) **HERSTORIES delineate the values and the coping skills that have guided women** as they overcome obstacles of the patriarchal system as well as the lessons learned in achieving success, thus enabling one to serve and care for others while providing leadership and wisdom which inspire action in others.

- (6) **HERSTORIES are a useful analytical and evaluative tool to complement gender analysis.** These can be used to describe the process of development and change, with specific attention to the gender dimension. In addition, these can promote activism, incorporate theory and practice, and work for the goals of social justice, sustainable development and equitable human society.

- (7) **HERSTORIES are a useful qualitative basis for planning programs and projects to service the needs of different organizations and varying groups needing special concern,** such as the peasants, migrant workers, professionals, rural women, urban poor, cultural minorities, the elderly, girl child, mothers, etc. in especially difficult circumstances.

- (8) **HERSTORIES are forward-looking by serving as a good basis for policy development.** It is no longer tenable to assign rigid roles to men and women. The inclusion of women's predominant role in the evolution of a new historical reality should make patriarchal structures more feminine, just, fair, and equitably balanced.

**Concluding Remarks: Vision for the next MILLENNIUM:
IMPLICATIONS FOR WOMEN STUDIES PROGRAM
What roles will women play in the new millennium**

Women dare dream that the rebirth of the nation during this centennial might mean a significant rebirth and renewal in the role of women. The ultimate goal of the National Centennial Commission-Women Sector is to secure change in attitudes about gender, mainly by increasing understanding and awareness of gender differences and their implications for policy considerations.

Women can be equal to men—not through competing with men in the power structure but by expressing their own virtues and uniqueness The more important goal for the advancement of women is to change the values that matter in our society. Thus, gender equality should be concerned not just with a rise in the status of women through quantitative gains, but rather with a far more fundamental change in the foundations and values of society and the evolution of a new reality. Both the feminine and masculine principles of consciousness are necessary to create a more balanced society.

Since men have taken over history, women need to advocate the inclusion of herstory which can embody the values and virtues for women empowerment; the heroism and lessons acquired in overcoming the barriers to equal opportunities, employment, markets and trade; and access to resources and benefits.

- A) A sustainable global community would need both feminine and masculine dimensions to create a more equitable and humane society.

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