A compendium of Case Studies for
Gender Sensitivity Training
Gender Analysis
Gender-Responsive Planning
Case Study for Gender Sensitivity Training

WEAVERS OF DREAMS
Vignettes of Late Adolescents' Women

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The T’boli inhabit South Cotabato and the newly formed Sarangani province in Mindanao. They are one of the 18 known non-Muslim indigenous peoples in Mindanao. Their ancestral homeland is a 2,000 km heartland forming a triangle between the towns of Polomolok, Surallah, and Kiamba. The T’boli are divided between coastal (Mohin) and mountain (S’bu) communities.

Like most indigenous peoples in the Philippines, the T’boli livelihood has been traditionally based on slash-and-burn cultivation (tniba) or swidden, supplemented by hunting, together with fishing, collecting and gathering of non-domesticated resources. In contemporary times, however, they are increasingly getting into sedentary agriculture as a result of limited land resource, declining forest, and population growth.

T’nalak weaving is one of the distinct cultural marks of the T’boli. T’nalak is woven out of abaca which grows in their forest homelands. Manang Levy is a weaver of Tinalak. It takes her up to three months to finish 12 meters of the uniquely T’boli fabric; made of abaca fiber dyed in natural plant pigments that enable her to weave the traditional black, red, and white designs.

She follows no patterns. In her dreams, she sees a design and transfers this to the fabric, one thread at a time. She is never really sure how the design will turn out, but she follows the dictates of her dreams. The whole time she is weaving, no man is allowed to touch the fabric — or else, she loses her vision of the design. Culture dictates that until the full length of Tinalak is completed, she and her husband can not have sex, or else she loses her vision of the design.
In the traditional Tinalak weaving process, the men are responsible for gathering and stripping the abaca. After the fabric is woven, the men “iron” or press the fabric with a big “sigay” shell, impaled on a long bamboo strip attached to the ceiling of their house. In other words, the men are most important at the beginning and at the end of the weaving process.

The weaving offers an important income generating activity in a household, largely dependent on subsistence farming. In many cases, it is the only income generating activity in T’boli households.

Too often, she is unable to sell her work for what she believes it is worth. Manang Levy dreams of the day when she will be able to receive what she believes is its “true” exchange value.

Traditionally, the T’boli culture allows males to marry more than one wife, and each family, inherits rights to land for cultivation, generation to generation, through males.

Emma was betrothed at four to a datu many decades her senior. Her family received a bride price seldom seen in their area: 8 carabaos, 10 horses. By the time she was 10, she was married and lived in her husband’s home. By the time she had her first menstruation, she was pregnant with her first child. He was so much older than her, that the datu died soon after they had their second son. His family took care of her and the children.

Because T’boli culture allows remarriage of widows to close relatives of the deceased, her husband’s family suggested that she marry the datu’s younger brother. After all, they knew that the two of them had a mutual understanding that dated back to when she was married to the datu.

She was her second husband’s second wife. They had two daughters, but she took the initiative to seek divorce from him, when she learned that he had taken another wife, without informing her first. These events proved that he was her true love, but she was not his.

She once wished that she had more control over her destiny. She would have wanted a life of more freedom to make decisions regarding her future.

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Now, as a single mother, she feels she has more control over her life. Soon after she was divorced from her second husband, she took literacy classes sponsored by an NGO. This has led to her becoming an active leader in a T’boli women’s group. Furthermore, she has decided to remain unmarried, even at the relatively young age of 39 years.

She did not return her bride price from her second husband, using it to send her children to school in Iligan City. She dreams that her children will not end up like her, dependent on a husband’s dictates. One daughter has finished college and is looking for a job – preferably away from the Lake Sebu area. Manang Tere dreams that her children will live a different life from hers.

Elizabeth is a maverick in her town. At the age of 24, she is not married, nor does she have plans to get married. She wants to help the T’boli women of Lake Sebu market their handicrafts for a good price — away from the tourist-oriented businesses in their area. She is a student in Manila but helps other T’boli women market their products there, using non-traditional market networks (i.e., not church-based). She is cause-oriented, and her cause is improving the plight of T’boli women in Lake Sebu.

The other T’boli women regard her with some affection and much amusement. She doesn’t quite fit their idea of a T’boli woman – thus they have decided that Elizabeth is a tomboy. After all, her dreams are not of hearth and home. They are of equality and liberation and justice.

These three women belong to the Samahan ng Kababaihang T’boli, a break away group of the Sta. Cruz Mission’s outreach to women. Perceptions of injustice and favoritism led to the split, with the Samahan women deciding to make a clean break, to strike out on their own without the influence of the Catholic mission. They complain of unfair practices, unfair wages paid for their labor in weaving, bead making, cultural practices. They want to find markets for their handicrafts and dream of a time when the tourist businesses in the Lake area are owned and run predominantly by T’boli.

In the meantime, they exhibit a ruthless entrepreneurial streak, approaching tourists and attempting to sell their crafts before the tourists hit the stores owned by Tagalogs and Visayans. With the middlemen out of the picture, they stand to make more than 100 times what they would earn if they sold their products to the store proprietors.
If their actions do not seem to fit the tourists’ vision of what media have termed the “gentle, colorful T’boli”, the women are not apologetic. They are women with a mission. Their men have found livelihood activities curtailed by the Protected Areas Act – they are unable to continue with traditional forest- or lake-based activities.

Most men are subsistence farmers, and the women have taken it upon themselves to ensure their families survive. The women dream of setting up a small cooperative where they can showcase “quality work” (versus the work sold to tourists) and highlights of T’boli dance and culture. They dream of sending their children to college in the cities, and seeing their husbands able to fish in the lake once again. They dream of seeing their work in the best stores and in the biggest malls.

When once before their handicrafts were expressions of dreams and visions, now their dreams of the future depend on how well they market their crafts.
Case Studies for Training on Gender Analysis

Woven of Hope in 8 Strands

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Case Studies for Gender Sensitivity Training, Gender Analysis and Gender-Responsive Planning
WEAVERS OF HOPE IN BICOL

Jose DV. Camacho, Jr.
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Introduction

Abaca production and sinamay weaving used to dominate the different barangays of the Bicol town of Malinao, Albay, specifically barangays Jonop and Ogor, which crawl along the hilly areas of Mount Kimangu. Sometime in 1982, however, abaca plantations were wiped out by the abaca mosaic virus that greatly affected the livelihood of the dwellers. Farmers switched to corn and fruit tree growing as additional sources of income, while the abaca plantation have not been fully rehabilitated.

The government, through the Department of Environment and natural Resources (DENR) set up in the 1990s a nursery for abaca seedlings in Barangay Ogor, ably managed by a caretaker. He took care of the production of new abaca seedlings, which he later distributed to various farmers. However, due to the scarcity of funds allotted to this project, seedling production was limited. At present, only a few trees are standing in the hillylands of Ogor.

The first part of this paper describes the role of men and women as well as the different activities/practices involved in abaca production; the second is on sinamay weaving.

Abaca Production in the Hillylands

The men are mostly involved from planting to harvesting of abaca. Women participated in the fertilization, tuxying, and marketing of abaca. The long trek going to the hillylands prevented women in directly participating in the growing practices that need to be employed. Besides, these activities required physical strength.

The men prepared the holes for the transplanting of abaca seedlings. Fertilization was done only once. Abaca plants were harvested once the inflorescence started to emerge.
The men tumbled the trees. Some women did the tuxying, or the separation of the strong outer fiber from the inner weak sheaths using a tuxy knife. This was done in flat areas where the men brought tumbled abaca stems. The extraction of fibers from the tuxy ribbons with a stripping machine was done, however, mostly done by the men due to the exceptional strength needed to recover the fiber. The fibers are then left hanging in a clothesline to dry under the sun for several days. Once the fibers were dry, the men started to press the fibers as compact as possible for easy handling and transport. The final product is brought down to the market where the wife takes charge in price dealing of the produce to various buyers. Others who do not want to engage in too much peddling of their produce bring the fibers straight to a businessman named El Grande.

Weavers of “Hope”: The Sinamay Weaving
In Barangay Jonop

Barangay Jonop is the nearest lowland next to the hilly Barangay Ogob. Because of the strategic location of Barangay Jonop in relation to the production area of abaca, women started to do weaving of sinamay as a form of living. Most of the sinamay weavers are members of the women association named SAKANA which stands for “Samahan ng mga Kababaihang Nagkakaisa” which was formed to strengthen the unity of the women as part of the community. The women of Barangay Jonop used to get continuous and sufficient supply of abaca fiber for the weaving of sinamay. Hence, they also used to have enough capital to buy abaca fibers in bulk for sinamay production until the onset of the abaca mosaic virus which nearly wiped out the abaca plantation. For this reason, the women in the lowland do not receive enough supply of the fiber which in turn affected the smooth production of sinamay. Moreover, the reduction in the supply of abaca fiber eventually led to the reduction of their income.

Due to the high demand for sinamay, which was used to make different array of world-class handicraft products, the women weavers, in the process, became dependent on their buyers for the advance payment to buy abaca fibers. Some sinamay buyers, however, opted to give the fibers to the sinamay weavers instead of cash. Due to the limited abaca fibers that can be bought in the vicinity of the sinamay weavers, the buyers of sinamay get the fibers from Legaspi City, Cebu and Davao which they give to the weavers. This made the weavers at the mercy of the buyers. They could not dictate nor command a profitable price for their products because the buyers were the ones giving them large bulk of raw materials to work with.
Sometime in 1995, a special machine for sinamay weaving was introduced by the Department of Trade and Industry (DTI) to the women members of the SAKANA for adoption. This was introduced to help them increase their sinamay production and to produce varied designs. The implement allows the weaver to make a number of designs which can be woven in different colors. The sinamay varied from the plain sinamay to multi-colored materials mostly in gold, silver, and green. However, this special wooden machine needs several adjustments like realignment of parts depending on the size and color combinations of the sinamay to be made, which only men can do. This practice was very laborious and as a result, led to the inefficiency since they are only able to make few yards of sinamay compared to the simple implement they were presently using. The women can only finish about 20 yards of sinamay in a day that they sell for 85 pesos per yard. The women weavers expressed their disappointment of the introduced technology since they were not consulted about the design of the machine. This led to the non-adoption of the technology. It now lays idle for quite sometime due to inability of the women to use the machine efficiently.

The production of sinamay comes in varied stages. Each single fiber is connected end-to-end with a special knot used to connect the strands. The continuous fiber is placed inside a pail or small basin with small stones or sand placed inside to avoid interlocking of strands. The connected strands can also be braided for weaving. The braided fibers simply placed in pails are then used in sinamay weaving. The women weavers feel a great level of satisfaction and pride whenever they see their sinamay transformed in various designs and decorative purposes at home or churches. They reported that their products reach as far as Divisoria and Manila shopping malls, Hongkong, Thailand and the United States.

The sinamay products are picked up by the buyers on a regular basis. The women mostly get advance payment from the buyers to specifically use for their children’s education. Weaving sinamay has given the families better houses usually made of hollow blocks and has even given them furniture and appliance set to boast of. The money is also used to buy food and other household needs.
Indeed sinamay weaving had helped a lot in improving their livelihood and even their lifestyles. It has become their hope for a brighter future not only for themselves but most especially for their families. Had they had their own capital to buy raw materials, they could even rake in higher profit by dictating the price for their product which could mean much better living.

The strong presence of women in the barangay is even highlighted by the presence of a lady barangay chairperson. Her active involvement in providing a better welfare of her women constituents had endeared her to everyone.
FOOD IN BLOOM: BUILDING A NEW PERSPECTIVE

Helen F. Dayo
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Introduction

Agriculture accounts for most land use in the Philippines and probably the single most powerful influence on environment. With its characteristics, agricultural production systems and its farming practices affect many environmental variables like soil quality, water quality and flow, as well as natural vegetative cover and biodiversity. Notwithstanding, agriculture remains to be a prominent source of livelihood in the rural sector, particularly the rural women. Rural women comprise 50% of the population and their contribution to the economy is unaccounted for.

Description of Barangay Bahong, La Trinidad, Benguet

The undulating terrain of Barangay Bahong tells a story of people who lived passionately with nature. With life so dependent on nature’s bounty, the people understood and learned how they would make a living. Rice growing was the occupation of the entire village in the 1940s. Water supply was in abundance. They practiced “bayanihan” as a form of labor arrangement where labor revolved around farming families. The long period of growing rice, characteristic of a crop under highland conditions, equally required longer water supply in the field. Aside from rice, they also planted root and tuber crops like sweet potato and white potato. Increasing demand for vegetables from the lowlands encouraged them to expand production. Besides sweet potato and white potato, other vegetable crops were raised. Their shift from rice growing to commercial growing of vegetables, was propelled by the decrease of water supply in their area. Vegetable growing had lower water requirements for production. As the residents started to improve their economic standing, new infrastructures like water system, electricity, and road network were established.
From Grains To Flowers

The entire barangay of Bahong is a rice growing community, as anywhere else in La Trinidad. The crop would be in the field for as long as six months. Planting rice was the sole means of subsistence (for home consumption), and not source of livelihood. While vegetables, root and tuber crops were grown, these were mainly for home consumption. In the 1950s, a trader from the lowland, challenged the farmers to produce vegetables, for the market. The trader suggested growing white potato.

In the early 60s, Bahong farmers started to shift from rice to vegetable production. They realized that vegetable farming was more profitable than rice growing. Vegetable farming not only provided them with food, but also produce for the market. They were able to grow vegetables on a year round basis, planting specific crops for particular seasons. With their integration to the market, Bahong farmers continued to look for more economic opportunities to improve their income as well as their standard of living.

The demand for commercial vegetable production continued to increase. Labor intensified and capital was to buy farm inputs (seeds/planting materials, fertilizers, and pesticides). When they were growing rice, the farmers lived a simple life. With their expansion and diversification to vegetable production, the farmers faced new economic challenges.

There were the “capitalistas” who assured them of the necessary inputs and market for their produce. The farmers took this as an opportunity to increase their income. When they noticed that vegetable growing became more profitable, more farmers joined the band wagon. Consequently, an increase in supply lead to low and unpredictable market prices, which were often dictated by the “capitalistas”. The farmers became virtually indebted or tied to the “capitalistas”. As a gesture of gratitude (“utang na loob”), farmers felt obligated to sell their produce to the “capitalistas” without even knowing the monetary return at each harvest time. They did not recognize the economic value of the labor they contributed to vegetable production.

The women farmers of Bahong once tried to market their produce directly to the Manila-based middlemen in Baguio. However, they did not see any significant change in their status as market players.
They were not able to demand the price for their produce as when they were trading with the Baguio-based “capitalistas” who traded their produce to Manila. Thus, the majority of the vegetable farmers still relied on the usual arrangement with the latter “capitalistas”. In the late 60s, the landscape of Bahong was slowly changing. The terrain was now dominated by a few patches of roses, interspersed with vegetables. Farmers were now at various stages in rose production.

Who Does What In Flower Production

Inspired by the economic prospects from rose production, farmers shifted to flower production in the 1980s. For more than a decade now, farm families performed different tasks in varying scales and modes of production. Family entrepreneurs utilized available family labor in their new business endeavor. Farm families agreed to be contract growers with a big commercial farm, like King Louie’s Farm. The latter instituted a sharing scheme on cut flower production.

The activities of family members vary among families. This depends greatly on the age of the children. In households where the children are not yet of school age, the wives’ activities revolve around domestic chores such as feeding animals (pig). However, when someone else takes care of the kids, they also help in cutting, grading and packing of roses. When the older siblings are off from school, they look after the young ones or are given the responsibility of preparing the family meals.

Who Gains from Rose Production

Based on economic benefits, shifting from vegetable growing to flower production provided the Bahong farmers increased and sustained income. They were able to send their children to school; acquire appliances both for household use and for entertainment; expand their production area; and even acquire land. Some were able to build and/or improve their houses. The more enterprising families were able to put up low-cost greenhouses, to produce quality flowers.

The women’s organization also helped women to form peer groups for a viable, globally competitive flower enterprise.

The biggest realization was their ability to break their dependence from the middlemen who wittingly created unequal relations with them. Once relieved from such unequal relationships, they started selling.
their flowers directly to Manila. Understanding the volume necessary to economize, or reduce transportation costs, they began to informally bond themselves as “barkada” until they formed an association of cut flower growers within a geographical grouping. In 1998, they formed a multipurpose cooperative which administered a JICA-sponsored water system. As a matter of fact, many Bahong farmers formed associations which directly marketed their harvests to Manila. The greatest benefit of the Bahong farmers was their freedom from the back-breaking activities of vegetable production and surety of income of cut flower production.

Learning New Knowledge, Practising Techniques

Capitalizing on the gains of rose production, the entire community of Barangay Bahong today are into flower production, of roses and mums and other cut flowers which command high market prices. They are working towards improving both their production and post harvest practices and trying to be competitive in the local and global markets. Some farmers are also venturing into potted plant production because of growing demand.

Issues, Concerns And Perspectives

The heavy use of chemicals and the changing cultivation practices in Bahong brought in a backlash on the natural resources. A serious damage to the environment if left unattended will have a long negative impact on the lives of the people of Bahong, the Ibalois, the Kankana-ey and the Ilocanos who settled and lived there. The continued use of pesticides and fertilizers was observed to affect soil acidity making it more difficult to raise new crops. To correct this, the farmers practiced crop rotation of roses and vegetables.

On the other hand, farmers perceive that greenhouse production would resolve high cost of pesticide and chemical inputs. This may not be necessarily so since disease-causing organisms easily adapt to changing microclimate under greenhouse conditions. Negative repercussions to the environment and gender relations are inevitable. Skilled labor would be required and this has a bearing on who has access to training and information.
Possible negative impacts of such development may be minimized through intensified awareness campaign. The data gathered from this case study are valuable information for training and research.

Not only is the environment affected but also the health status of the farmers which is symptomatic of environment’s impact. Farmers observed that the common illness nowadays in Bahong are upper respiratory tract infection, kidney problem, backache, arthritis and ulcers to name a few. While these cannot be directly traced to the use and practice of pesticide application as yet, they are already exposed to health hazards as most of them do not wear gears or protective clothings or masks when applying those chemicals. Evidently this is an area of major concern which should be given immediate attention. An advocacy campaign on the use of protective clothing, gas masks and proper disposal of pesticide container should be conducted.

Bahong farmers, just like any entrepreneur, would like to improve their trade. They want to be responsive to the demands of the market, both local and international. They clamor for new technology in the form of new varieties, new cut flower and potted plant production techniques that reduce drudgery, postharvest handling techniques and infrastructure, value-added technology and ways of recycling residues from flower production. These are the areas where technology developers must focus on to help the farmers engaged in the cut flower enterprise. Furthermore, the expressed needs by the Bahong farmers necessitate immediate response if only to sustain profitability of their flower business.

Ten years from now, the Bahong landscape would be totally different from what it is today. From the undulating terrain, the landscape would look like a contagious roof of greenhouses. This scenario would be a realization of their dream of better lives.
POWER OF TWO

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Case Studies for Gender Sensitivity Training, Gender Analysis and Gender-Responsive Planning
Pasig River was celebrated in olden days as a treasure. Indeed, chronicles have lavished praise for its beauty. It was a source of fish, it was a source of irrigation water. It was also a source for household water and bathing. It was even used for transporting people and goods around the lakeshore communities. Sadly though, over the years, more and more people established residence in the watershed area and industries lined its shoreline.

Pasig River’s condition deteriorated. Muck, grime, dirt, oil leavings, household refuse littered the river and its banks. Residents believed that litter thrown in the river became not their property anymore. The ebb and tide of the river would carry it to someone else’s property.

Concerned about their river’s condition, Andy and Edith Santiago, who both played, swam, and fished during their youth in the majestic Pasig, realized that something drastic must be done to save the deteriorating condition of the river. Andy, a limnologist, was committed in this after his stint as the Executive Director of the Laguna Lake Development Authority. He was always reminiscing about how good it was to be satisfied with the bounty of the river; and its healing effect on people. In his own little way, he was determined to help the river.

After his stint with the government, while Andy and Edith were in a marriage encounter group, a leading was discerned. Andy ran for barangay captain in their place. Lo and behold, he won with an overwhelming support from the constituents. As one of his initial programs, he engaged in community renewal, not only in environmental, but also moral aspects.
Edith took charge of the cleaning and greening of the barangay as she has done in her household. Early mornings would find her roaming the barangay, picking up litter, convincing people to please help make the community a nice place to live in. Little by little, people started to gravitate to her, wives most specially. She started the campaign for cleaning the streets, getting rid of litter, restraining dogs within the homelot, getting clothes to dry not in front of the house. She and her wards started petitioning industries to contribute in the effort. With donations of used cans, paints and other paraphernalia, puroks were color coded so that a colorful ambiance was created. Trees were pruned, shrubs and vegetables were planted and harvested. As the campaign snowballed, they thought of organizing themselves to have a juridical personality.

Kababaihan lisa ang Layuning Umunlad ang Sambayan (KILUS), was born in the collective desire to commit energies into cleaning and greening the barangay. KILUS, became a rallying name. They said that it symbolizes action in both individual and collective sense. For one to be a member, one must be able to display volunteerism by bending and picking up litter. This act was the gauge of one’s membership.

By November 1998, the group formally registered itself with the Securities and Exchange Commission. The organization became the PO partner of the barangay council. The women rejoiced! Their efforts were recognized by the barangay officials. Support flowed. Projects were initiated.

KILUS activities were anchored on “Bawas Basura, Dagdag KITA”. Eco-aides, in groups of three, or pilots (because they went around their puroks every Thursday and Friday) pushing pushcarts bought reusable items such as newspapers, cartons, bottles, and plastic jugs. There were also days when they went to the different phases of Valle Verde. Previously, they were not allowed entry into these plush subdivisions, but were now allowed access. The rich households were willing give their reusable materials to the pilots. There was division of labor, among the pilots. One recorded, one weighed, and one held the purse as they transact their business with the residents. To the trio, it was a time for companionship and socialization. They start out early in the morning and finish by about 10:00 a.m. After sorting and arranging these
reuse. An example is the yellow pages of the PLDT phonebook. These are used as base materials for decorative items, such as lamps and vases. The money used in these activities came from paid up capital as soon as they are inducted into membership. A share is about PHP 50 each. Some women have more than one share. At the end of the year, corresponding dividends are given to the women. Mothers were also trained in reflexology, cosmetology, and dressmaking. They were sent by KILUS to these non-formal courses free of charge or under scholarship. Whatever they produced and sold based on their new found skills, became their income. These skills now provide additional income for the women. Before their newly acquired skills, women spent their time engaging in community bingo and card games. Now, there is no more time for these activities. The women are now involved in a myriad activities of KILUS. From morning till evening, their time is preoccupied with KILUS.

The men seemed not to mind their absence from their houses, for as long as the wives prepared lunch for them. And so the days and nights go happily along with the women of KILUS.
Case Studies for Gender-Responsive Planning

WOMAN, MOTHER, TEACHER, WARRIOR: The Case of Josefina Campo

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Her commitment to protect the forests surrounding her village has sprung from her instinct for self-preservation. The Ormoc tragedy that killed thousands of lives, most of whom are of poor to middle-income families like her, has etched a threatening scenario in the mind of this widowed elementary school teacher.

Disturbed by her own awareness of the rape and plunder of the forests surrounding her village, most of which are done by illegal cutters from her own class and place, the dark and eerie foreboding dramatically expressed as incessant sounds of power-chainsaws punctuating the stillness of her nights, this woman summoned her courage and decided to confront the problem. Her concern for her life, the life and future of her daughter, and the fate of her community has motivated her to do something.

The reality that she faced became even more difficult with the knowledge that the poaching of timber from the forests was done by people, mostly men, (also for reasons of self-preservation) - to place food on the table, to send children to school, to buy medicine for the sick in the family. For her, however, there were other alternatives far less destructive than marching into the forest in the deep of the night armed with a chain saw.

Ironically, it is this instinct for self-preservation that has also caused her to take a position which has later threatened her very own security. But Josefina Campo remains unwavering in her commitment to lead her community in the protection of the remaining forests surrounding it. This woman, mother, and teacher also became by choice, a warrior for the environment.
Inday Campo, as she is lovingly referred to in her village, comes from a privileged position in her community. As a school teacher in Binogsayan, a sitio in Barangay Napnapan in the municipality of Pantukan in Davao del Norte, she occupies a respected place. This is probably one of the factors which contributed to her success in mobilizing her community. In 1993, she became a member of the Binogsayan Community Multipurpose Cooperative. Because of her leadership qualities, she was elected as board member, the lone woman among eight men. Despite this, she eventually became president of the cooperative. Her presence in the board and her eventual ascendancy into its presidency also brought with it an increased representation of women in this very important local decision-making body. In 1996, the membership of the board expanded to 15, the number of women members increased from 1 to 4.

It is during her term as leader that she actively linked with the Department of Environment and Natural Resources (DENR) and worked for the establishment of a Community-Based Forest Management Project in her locality. She organized community Volunteers to oversee the patrolling of forests. This strategy for forest protection was effective to a point that it led to a confrontation between Inday and her volunteer patrol on one side, and the illegal loggers on the other.

Binogsayan is basically a community composed of households relying mainly on rainfed agricultural systems for their livelihood. The marginal productivity of the land, and the increasing demand for capital has forced some of its members to look at the forest as sources of additional income. The forest protection efforts of the Cooperative has threatened the continuity of this activity, which understandably created tensions within the village. Inday Campo was in the middle of this, and had repeatedly received threats to her life. It is probably her being a woman which saved her from physical harm. It has been said that the illegal poachers had to think twice before harming her, because it is culturally unacceptable for men to pick fights with women.

But it was not only the timber poachers who were affected by Inday’s war with illegal forest activities. Those who worked with her, were affected as well.

Since most of the forest protection volunteers were men, and considering that patrolling of the perimeters of the forest was done in the evenings, the work undoubtedly took these men away from their daily productive work in their farms. This led to a substantial reduction in the household income, making it more difficult to meet financial needs of the family. The women
spouses were forced to take up the slack. They worked as hired farm laborers, sold snacks at the elementary school, and worked on their farms while their husbands were sleeping, obviously tired from doing all-night forest patrol. Some women, including Inday herself, actively participated in the night patrols, often at the side of their husbands. Children were also actively involved in the crusade to protect the forest. They served as look outs and runners, reporting to their fathers if they noticed any evidence of illegal logging while doing their childlike activities. Some of them also served as informants, reporting to their fathers what other children of illegal loggers said about their father’s activities.

Inday’s commitment caught the attention, not only of her enemies, but also of the Government. Her experience and the case of Binogsayan were highlighted as success stories by the forest bureaucracy. She even became a model for a poster on the campaign of the government in support of community-based forest management. Inday has gone a long-long way, from being president of her local cooperative. She now heads the whole federation of community-based forest management association in the country, as the only female member, as Chair, of the all male board of directors. As such, she now interacts with national DENR officials.

But Inday always comes back to Binogsayan, not to rest on her laurels and boast about her newly found place in the national arena. She goes back to join her village as it wrestles with the problems besetting it.

In her deep reflections, she is aware of the continuing struggles. She also feels the frustration of the forest protection volunteers who have to sacrifice their time, nights, and even sense of security. Volunteers forego potential income from farming, but are now gradually feeling desolate over the lack of tangible and material government support to provide them with alternative livelihood. She expresses her impatience on the slowness and ineffectiveness of government responses to their needs for livelihood support. As a woman, mother, and teacher, she is well-aware that putting food on the table and sending children to school are as equally important as protecting the forests.

Again, her warrior instincts for self-preservation has told her she has to do something. But this time, her battlefield is no longer local, but national.
Pangangan Women: Hope of the Island
(A Case Study on the Gender Dimensions of DENR (CEP-GAD) Intervention in Pangangan Island, Calape, Bohol)

Pura T. Depositario
Dinah Pura T. Depositario
It's early dawn and fishermen are ready to take off for their destination, to as far as Palawan and Borneo, to join the commercial fishing industries. The women and children are gathered along the beach to bid their loved ones goodbye. The husbands and male members of the families who are above 18 years old, would soon be away from their families from six months to one year.

The weather is fine and despite the cold chilly breeze, families woke up early. Gone are the laughter and gleeful interlude during the Christmas season. Soon, those left behind will have to perform their multiple roles with no other breadwinner to lean on. Such is the traditional annual episode in Pangangan island.

Pangangan is an island community of Calape, Bohol. Its name is derived from ‘pangaw’ or ‘panggaw’ which is an indigenous fishing gear used by Boholanos to catch fish, both for cash income and for household consumption. ‘Pangawan’ therefore refers to an area where fishing with ‘pangaw’ was prevalent.

The island is 4.04 kilometers long and 1.8 kilometers wide. It is 4.8 kilometers away from Calape town proper, and is connected to the mainland by a causeway, which was constructed by the Panganganons through the self-help approach. The island is composed of eight barangays namely: Magtontong, Kinabag-an, Talisay, Lawis, Kahayag, Lomboy, Looc, and Madangog.

Up until January 1994, illegal fishing methods like the use of dynamite and sodium cyanide and other destructive fishing methods like trawl fishing were prevalent in barangays Talisay,
Lawis, Kahayag, Magtongtong, Kinabag-an, and Madangog. These methods adversely destroyed the coral reefs of the marine habitat. A 1992 rapid aquatic resources appraisal survey showed that there was only about 10 percent live coral cover, and 90 percent dead standing corals, in the area. There was also illegal and excessive cutting of mangroves in barangays Kinabag-an and Madangog to give way for the conversion of some areas for fishpond, or fishpond expansion. Mangroves were cut to provide firewood, posts for fish corrals, for buildings, or other structural uses.

The establishment and development of beach resorts in the island, and the indiscriminate throwing of waste along the coasts aggravated the coastal management problems in the area. Generally, there was a low level of awareness on the extent of damage, as well as ill-effects of illegal fishing activities, mangrove destruction, and other malpractices.

The situation in Pangangan Island started to change in January 1994 when it was chosen as the pilot site for the Coastal Environment Project (CEP) in Central Visayas by the DENR CENRO Tagbilaran City. CEP was intended to conserve and develop the country’s coastal resources and management through a community-based approach.

Eight people’s organizations (POs) at a rate of one PO per barangay had a total membership of 387 households (54 percent of the island households in 1994). The 387 households were represented by one member each; either the husband or the wife. The eight people’s organizations were: the Magtongtong Farmers and Fishermen’s Association (MAFFA); the Kinabag-an Environmental Protection Association (KEPA); the Nagkahiusang Mag-uuma ug Mananagat sa Talisay (NAGMMATA); Lawis Farmers and Fishermen’s Association (LAFFA); the Kahayag Kamad-an Bantay Dagat Association (KAKABADA); the Lomboy Carpenters, Farmers and Fishermen’s Association (LCCFFA); the Looc Coastal Developers Association (LCDA); and the Magdangog Marine and Land Association (MMLA).

The following major projects were undertaken under the CEP: coastal rehabilitation (i.e., coastal clean-up and mangrove plantation), inland development (fish sanctuary establishment), and infrastructure projects (i.e., watchtower and staff house). They were undertaken from 1995 to 1996.

The two fish sanctuaries are in Barangays Magtongtong and Lomboy and are 7.27 and 8.68 hectares, respectively. To ensure the enforcement of sanctuary boundaries and regulations,
municipal ordinances were instituted by the barangay council for Magtongtong in December 1995, and for Lomboy in August 1996. Fishing and other extractive activities were absolutely forbidden inside the sanctuaries. Fines were collected from the violators. The amount was not specified.

As reported by Kintanar (1999) in a draft report for DENR entitled “Beyond the Mangrove Path: Coastal Resource Management in Pangangan, 1990, “after just 2 years of the existence of the marine sanctuaries, the Panganganons now report improvements in the size and quantity of their fish and shell catches. Large ‘ketong’ or rabbitfishes are now regularly caught near the buffer zones of the sanctuaries. Likewise, the fish catch in the sanctuaries’ vicinity has improved from an average of 2 to 3 kilos per fishing effort and as of May 1999, there has been a substantial improvement in the love coral cover inside the Magtongtong and Lomboy sanctuaries.”

The watchtower, on the other hand, was constructed adjacent to the Magtongtong Fish Sanctuary. It is about 500 meters from the CEP field station located on the mainland of Calape, Bohol. DENR CEP spent P30,000 for the construction of the said tower. Due to insufficiency of funds, the Magtongtong Farmers and Fishermen’s Association (MAFFA) assumed the completion of the construction, with the support and voluntary services of its members. The construction of the look-out tower has boosted the coastal protection efforts in the island. Monitoring of illegal fishing within the marine sanctuaries, and of the conduct of illegal fishing practices (i.e., dynamite fishing, etc.) has been facilitated.

The CEP also initiated in 1996, the formation of Bantay Dagat teams in each barangay. Fish wardens voluntarily conducted land and sea-borne patrols in shifts every night. Since the Bantay Dagat teams were trained, organized, and deputized, the number of illegal fishing violations in the area decreased.

Four years after the CEP implementation in Pangangan, the Gender and Development (GAD) program was integrated into the Coastal Environment Program. This was an offshoot of a DENR policy (Administrative Order Bo. 7, series of 1995) which called for the integration of GAD issues and concerns in all the DENR programs and projects.
Thus, on August 17, 1998, the Gender and Development (GAD) program was integrated into the Coastal Environment Program. A series of meetings with the regional and provincial DENR officers were held on how the GAD program could be addressed in the project. In the absence of data on gender, the GAD unit in the regional DENR office lobbied for the conduct of a gender analysis to transform the CEP into a “gender-responsive” development effort. An annual budget of P250,000 was allocated from the regional DENR GAD funds for the implementation of GAD, alongside CEP in the island.

In 1997, the project conducted a gender analysis using the Participatory Rural Appraisal on Gender and Environment Concerns (PRAGEN) tools, upon which a community gender responsive plan was formulated. PRAGEN’s processes encourage the involvement of women and men in community decision-making, organization, and mobilization. PRAGEN also enhances the design, implementation, and monitoring and evaluation of development projects. Through this tool, the gender needs, issues, and problems of female and male beneficiaries and strategies to address these were identified.

As documented in Cruz and Paule (2000), the gender analysis was conducted in the island by a team composed of the DENR regional GAD staff and project management personnel. Thirty participants from among the project beneficiaries were invited to attend the workshop. The workshop processes and outputs consisted of drawing the village map; a gender resource map; a gender-based activity profile; a disaggregated seasonal activities calendar; a time-line analysis of events; a Venn diagram of institutions; a ranking of problems, needs, and constraints; and a ranking of intervention programs.

The village map was drawn to identify physical and economic details (crops, river, pasture) and village infrastructure. A village transect was produced which enabled the participants and the project management to determine whether there were sub-zones within the village that required special attention or consideration.

On the other hand, the gender resource map showed intra-household division of control, responsibility, and labor of resources and related activities among immediate family members. The gender-based activity profile then probed into the underlying reasons for the activities of women and men; and the resulting gender division of labor. In the process of making this
profile, participants became more aware of gender-based inequalities, not only in work burdens, but also resource access and control.

The disaggregated seasonal activities calendar identified daily livelihood tasks and categorized responsibilities by season, gender, age and intensity of activity. It also looked into stress periods (i.e., time of heavy work-load, illness, typhoon, etc.) and important periods (e.g., school season to indicate availability of young people for various livelihood tasks). In the process, this activity highlighted gender constraints and strengths in daily livelihood.

Meanwhile, the time-line survey or analysis of events provided a history of events that were important to the community. It included the history of the island, migration patterns, changes in income sources and social norms, resource use, and cost of living in the area. The cultural traditions and socio-economic profile of the community surfaced with this activity.

To analyze women’s and men’s perceptions of community institutions and organizations, a Venn Diagram was used. It illustrated the perceptions of the women and men in the community, about the various government agencies that provided them with services for the community.

Lastly, the ranking of problems, needs, and constraints enumerated the concerns and perceived threats among the adults and the young women and men.

Results of the gender-based activity profile, showed that in 1998, the island’s remaining adult male population were engaged in corn farming and copra production (with their male children). They were into fishing for the greater part of the year. Furthermore, in terms of community management activities, they were the ones who assumed the role of barangay tanod. They were also the ones who attended PO meetings, even if both husband and wife were members of the PO.

On the other hand, the female adult and their female children were engaged in vegetable-growing and pig- and poultry-raising. The female adults and children were also the ones primarily responsible for childcare and child-rearing, as well as cooking, and washing of clothes.
As suggested by the Gender-Based Activity Profile and the Gender Disaggregated Seasonal Activities Calendar, male adults had a comparative advantage over the female adults in the conduct of more physically-demanding and physically-risky livelihood activities. At the onset of the CEP-GAD, the husbands were perceived by the CEP-GAD staff to be more vocal and assertive about their opinions and sentiments, as household representatives in PO and other organization meetings.

On the other hand, the adult and young women in the island turned out to have the comparative advantage in terms of entrepreneurial initiative, acumen, decision-making; and risk-taking. As expected, they were also the ones involved in reproductive activities requiring patience and nurturance.

The stereotypical view that women were supposed to assume reproductive; and men, the productive roles; still prevailed in the island. However, in actuality, the women had already gradually assumed male roles engaged in subsistence fishing, farming, entrepreneurial activities, and served as barangay tanods, and household PO representatives. This was so because majority of the husbands and male children were away from the island for several months in a year.

The participants were also asked about women’s/men’s issues during the Gender Sensitivity Trainings. The male members cited the following problems: a) lack of livelihood, b) loneliness and concern for the families who are left behind while they go fishing, and c) illegal fishing. On the other hand, the women identified the following problems: a) lack of money, b) low harvest from the farm, c) no transportation facility at night and especially during emergencies, d) low sales of shellcraft due to competition, e) lack of inputs/supplies for farming/backyard gardening and entrepreneurial activities, f) husbands’ neglect of their families due to “barkada”, g) lack of funds for children’s college education, and h) irresponsible husbands who engaged in vices such as gambling, drinking, and drug addiction.

During the formal launching of the GAD program in 1998, the purpose of the CEP-GAD program was presented before the project beneficiaries and identified PO allies (GOs and NGOs). Results of the gender analysis conducted were presented. The CEP-GAD action plan that resulted from the gender analysis activity served as the basis for the mobilization of resources and other...
forms of support from the PO allies. It was also used during the gender sensitivity training (GST) sessions that were held in each of the eight barangays. The meeting culminated with all the PO allies, signing a Memorandum of Agreement in order to help implement the action plan.

To ease pressure on the island’s coastal resources, alternative livelihood projects were initiated under the CEP-GAD program. Livelihood activities in the area supported the major goal of coastal resources conservation and protection. These were on: vegetable gardening, tree plantation and mango production, hog dispersal, consumer store/‘bigasan’, lending investment, goat dispersal, peanut production, Euchuema (seaweed) culture, and fish pot or ‘bobo’ fishing. Backyard gardening was promoted especially among the women, to encourage them to provide nutritious fresh vegetables to their families.

To further promote environmental awareness among the beneficiaries, as well as to equally empower its female and male beneficiaries, a number of trainings/workshops were conducted under the CEP-GAD program. The trainings were on: Fish Sanctuary Management, Solid Waste Management, Coconut Midribs Basket Making for Livelihood, Small Scale Farming Technologies for Inland Development, Catering Services Planning and Management, and Training/Seminar on the Deputation of Fish Warden for Bantay Dagat. The CEP project management noted that women’s participation in the training programs in 1999 increased to 53 per cent of the 174 female PO members.

CEP-GAD became the moving force in terms of the participation of the island’s constituents (majority of whom are women) in the island’s economic activities. Women constituents of the island were provided financial and logistical assistance. The most successful women entrepreneurs were: Dionisia Talatagod, who was engaged in vegetable and tree farming, and Lourdes Granaderos, Flordeliza Tupos and Marites Mozo, who were all engaged in the shellcraft business.

Dionisia Talatagod’s husband engaged in fishing in Palawan and would be away from home usually for a period of almost one year. In the absence of her partner, Aling Dionisia busied herself, (together with her son) in the two-hectare farm that they were able to buy using their family savings. They planted a portion of the farm (about one hectare) with Gmelina trees lined in rows. According to her, they procured the seedlings from DENR through the CEP in 1994. About 250 sq. meters was planted with eggplants, tomatoes, onions, okra, upo, and other vegetables.
Only a small portion of the farm has not been planted yet since the two of them can not cope with the weeding and other work activities, especially during the summer.

Aling Dionisia claimed that she and her son started to apply organic fertilizer to the vegetables after they attended the seminar on Small Scale Farming and Bio-Intensive Gardening in 1998. They sold their vegetable harvest either in the Calape market, or to the neighboring families who visit the farm to buy fresh vegetables. From June to November 1999, they earned a net of P2,100. The extra money from their gardening project was a great help especially whenever the salary of her husband, was delayed.

As a result of her success in tree and vegetable farming, Aling Dionisia now aspires to learn catering as there is no one offering catering services in Pangangan Island. According to her, there are tourists who look for a decent restaurant whenever they are in the island.

Meanwhile, in the shellcraft businesses, women workers did most of the designing, pasting, drying, and wrapping of bird and peacock wall decors and plant hangers. The men’s role was usually to grind or cut the shells into different shapes and sizes. In the case of Flordeliza Tupoz’s shellcraft business, Flor’s husband was forced to resign from his job to help out in the business. He engage in fishing for additional income for the family. The Tupoz couple plan to learn how to make lamp shades of varied designs, and to eventually go into direct export.

It is interesting to note that in addition to their involvement in livelihood projects, there were also women who engaged in spearfishing for the family’s daily subsistence. They did this while their husband and adult male members were out fishing.

The CEP-GAD program has also empowered the women in the island to be more socially and politically active. Through the Officers Training and Planning Workshop, Team Building and Indicative Planning, Gender Sensitivity Trainings and the Gender Responsive Planning Workshops and Action Planning, the women were made aware of their leadership potentials which they could utilize in managing their people’s organizations and communities.

The increasing leadership and participation role of the women is reflected in the percentage of female members in the eight people’s organizations (POs). By the end of 1999,
the eight POs had the following profile: 32.5 per cent of the board of directors were female; 60.4 per cent were committee leaders; 35.5 per cent were officers; and 53.6 per cent members.

Among the prominent women leaders of POs were Angelberta Garay (PO President of Brgy. Talisay), Gertrudes Suba-an (PO President of Brgy. Lawis), and Fely Carmona (PO President of Brgy. Kahayag). Other women who played active roles in their barangays were Marites Mozo (wife of the barangay captain of Kinabag-an) who is the head of the women’s association; Dionisia Talatagod, secretary of the Kinabag-an PO, and Judith Forones, member of the Lomboy PO.

The presence of women were also manifested in the local political arena. The most notable female political figure in the island is Adelaida Garay who is the current barangay captain of Brgy. Magtongtong. She was elected in 1996, and is serving her first term. At that time, she had just reached the age of 60 years. Prior to 1996, she had not been permanently staying in the island. Her barangay mates however, convinced her to go back to Pangangan.

This female barangay captain also serves as mentor to other women leaders. One of them is council member of Magtongtong, Fely Vallejo. Ms. Adelina Garay is the role model of Fely Vallejo. She is happy that more and more women in the island are taking an active role in the island’s political landscape.

Furthermore, women also played an important role as concerned citizens. There were some women who volunteered their services as fish wardens. They went out with their male counterparts at night, to apprehend violators. One particular female fish warden’s exploit stands out. A recent daring apprehension of an illegal fisherman by Lolita Minerales has become much talked-about, and made her a heroine among the residents.

The CEP-GAD program, through its organization and mobilization of POs as well as its officers leadership trainings for officers, had strengthened the organization and participation of women in social and political concerns of the community. Women PO and barangay council members now actively attend meetings, and have assumed leadership positions in various organizations.
The project also strengthened the participation of women in economic activities by giving them access to services and resources. These enabled them to engage in worthwhile community and business projects. Women were provided with financial as well as logistical (i.e., seeds and seedlings, fertilizers, tools). assistance.

As a result of the entrepreneurial trainings as well as actual entrepreneurial experiences facilitated by access to financial and material support from CEP-GAD, the women’s skills for self-assertion, self-worth, and self-determination increased. These factors, together with the women’s being more well-informed, enabled them to make crucial decisions such as on personal, family, career, and business plans. Some women who were formerly home-oriented have become more entrepreneurial and career-oriented. They also now have greater aspirations.

Furthermore, through the gender sensitivity and other trainings, the project also created and developed gender awareness in the community, especially on the value of women’s current and potential contributions in the community. The trainings promoted a common understanding of gender equality in the community.

During one GAD Sensitivity Training, men expressed the insights that they had gained. The most notable of their personal thoughts were: men and women should be treated as equals; there are unequal opportunities between men and women; and women’s achievements are hardly given recognition.

The imbibed ideas of gender equality and partnership between the sexes, especially on the part of the husbands, consequently led to a redivision of labor among the Pangangan islanders. More women engaged in fishing, and more men did housework. This development enabled the women to be more active in the CEP-GAD livelihood projects and in social and political activities.

Family relationships were also enhanced by the sharing of responsibilities in managing the home and family enterprises. As aptly expressed by one woman GST participant, “the men dig, the women plant, and the youth water (the vegetables).”
For now, the men consider the changes in the role of the island’s women as a welcome change. They do not feel threatened nor intimidated by the increased participation of women in almost all activities in the island. For the above reasons, the CEP-GAD project in Pangangan Island was awarded as the Most Gender Sensitive Project of DENR in Region VII, and at the National Level during the 1998 GAD Service Awards.

As a result of the efforts initiated by the CEP-GAD project, the natural resources of the area have been protected and further developed. Their efforts have been made possible through the efforts of the government and non-government agencies. Kintanar (1999), “reported on coastal resource management in the island as: after just 2 years of the existence of the marine sanctuaries, the Panganganons now report improvements in the size and quantity of their fish and shell catches. Large ‘ketong’ or rabbitfishes are now regularly caught near the buffer zones of the sanctuaries. Likewise, the fish catch in the sanctuaries’ vicinity has improved from an average of 2 to 3 kilos per fishing effort; and as of May 1999, there has been a substantial improvement in the live coral cover inside the Magtongtong and Lomboy sanctuaries. Lastly, there has been a change in attitudes among Panganganons in the way they view their environment and their capability to manage it.”

The greatest achievement of CEP-GAD project however, is that it empowered the islanders to strive for continuous progress in all aspects of their lives. Even with the inevitable expected phase-out of the project, the Panganganons vow to continue what they have started. If only for this, then the CEP-GAD project can be considered a resounding success.

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Revisiting Barangay Looc, Calamba, Laguna

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Case Studies for Gender Sensitivity Training, Gender Analysis and Gender-Responsive Planning
AGRICULTURAL TO INDUSTRIAL MODERNIZATION:
Revisiting Barangay Looc, Calamba, Laguna

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An Integrated Pest Management (IPM) Extension and Women Project (IPWW) was implemented by the University of the Philippines Los Baños in 1988 to 1990 (Phase 1) and from 1991 to 1993 (Phase 2). The whole project was based on (a) the integration of insect and nutrient management technologies, (b) development communication support and extension strategies, and (c) the role of women in technology generation, verification, and transfer.

Phase 1 involved the development of Integrated Pest Management for lowland rice and vegetable crops after rice in Calamba, Laguna. On the other hand, Phase 2 focused on communication strategies for the technology’s diffusion and adoption; verification and fine-tuning and pest management in the Philippines. Major accomplishments of the project were: actual reduction of production cost in rice and vegetable production; reduction of insecticide use among rice farmers; and appreciation of farmer cooperators for non-cash benefits, i.e. less-polluted environment.

In 1999, a research team, headed by the former project leader, visited one of the barangays in Calamba involved in the project. The team wanted to see what changes had occurred in the community. In addition, gender-related issues were raised in the context of present realities.

Looc, site of the research study, is one of 53 barangays in Calamba, Laguna. It is a relatively flat area slightly sloping down toward Laguna de Bay. From 5,524 people in 1990, it has increased to 7,000 in 1995.
Like a typical barangay, Looc has a rural health center and a day care center. It boasts of an elementary school and a barangay high school.

The barangay used to be a good site for agriculture. Before the emergence of industrial sites in the area, fishing was a primary source for duck feeds (snails) which encouraged backyard and commercial duck raising. In addition, crop production was a basic source of income. Crops like sitao, eggplant, squash, corn, and bittergourd were planted mostly along the lakeshore; while rice was planted at the upper section of the community.

The IPM project helped farmers to increase income since they used less pesticides in their farms. In addition, they appreciated farm produce that were pesticide free. Cooperators agreed that they were able to send their children to school due to improved farming skills, and increase in income.

Over the years, environmental changes occurred in the barangay. Farming was still a primary source of income. Others ventured into backyard raising of pigs. Many residents abandoned farming altogether while several had no jobs. The present site of the two schools used to be prime agricultural land. Many are discouraged to continue farming due to decreasing farm lands as owners prefer to sell them to realty developers. Those who do not want to sell their lands are forced to as their lands are fenced in among other areas that have been sold already. Access to their own land is therefore a problem.

Crops were likewise not as healthy anymore due to pollution and overcrowding. Even the lake had less fish due to pollution. Generally, residents felt that farming was no longer a viable source of income, as compared to previous years. Hence, alternative work in factories in the CAL BARZON area, poor condition of the lake, and decreasing land for farming led residents to take other jobs.

Women played a significant role in the IPM project. They engaged in purchasing of pesticides, harvesting, and marketing of vegetable produce. Many women were forced to accept jobs abroad as domestic helpers. Those who remained in the community went into pig raising and handicraft making.

Women and the youth, however, were generally open to developments in their community.
They thought that those who lost opportunities in farming should venture into other means of incomes. The women generally felt that though life had become more difficult, they were on the lookout for economic options that would improve their families’ lives.

At the time of the IPM project, women were not thought of as productive members of society. The women or the husbands also did not recognize their contribution to society. Women perceived their involvement as a natural duty toward their families. Being mother and wife, they looked at these duties for granted.

Years later, women became more outspoken about their role in society. This was more apparent among the young females who articulated their ambitions and willingness to venture beyond their community.

If given the chance, the youth were eager to strike their fortunes outside their community. The idea of staying in the community like their parents was not well received by the younger generation. Pursuing a life of farming was not something the youth wanted to do; although they acknowledged that the easier and more comfortable lifestyle they have today, was made possible through their parents’ involvement in farming. Ironically, while many of the youth had higher education than their parents, they did not have viable sources of income and were in fact, still dependent on their parents.

Women and the youth actively participated in sectoral concerns. The community had a Women’s Club and a youth organization where activities were conceptualized and geared to support community activities. The men, on the other hand, were not formally organized (“kanyakanya”). They generally supported the women’s plans for the community and preferred to stay in the sidelines. During community meetings, wives would often attend, in lieu of their husbands.

The president of the Women’s Club in 1990 still maintains her leadership to this day. Her daughter was also an active member of the Samahang Kabataan. Mother and daughter, both being articulate, manifested strong leadership qualities.

With modernization, however, has come increased awareness of individual roles in the community, as well as empowerment over circumstances that require a shift in perspective.
deed, traditionalism and practical considerations dominated farmers’ decision-making processes a few years ago. Residents, particularly the women, are now more willing to articulate and ventilate their thoughts and aspirations as well as try other avenues for personal growth. They continue to be actively involved in community activities and demonstrate a high coping ability amidst economic changes.

The changes in women’s perception of themselves as well as in their decision-making habits were brought about by empowerment over time. The Women’s Club, for example, continues to be a dynamic and sustainable institution where options and alternatives are discussed in the context of better family life. Women easily bond together to discuss individual problems and seek solutions to family problems and community developments. The IPM program, as well as government-initiated community projects focusing on women’s participation, instilled a positive attitude and growing realization of the female gender’s substantial role.

In contrast, there was general pessimism among the men. Traditionally being the breadwinners, they found themselves losing the only work they do well - that of farming. It took more time for them to seek alternative work opportunities. Some are into tricycle driving but income remains to be hardly profitable.

Many of them appreciated the fact that their wives seek additional sources of income such as stuff toy making and paper craft. Leadership and a sense of community was not as strong among men, as that shown by the women. In fact, in meetings, women would often represent their husbands. Overall, men were resigned to their faith and lacked the motivation to improve their lot. They gave the impression that they did not share the women’s positive spirit and willingness to risk and consider options. Others did try to venture into other jobs to augment family income, but they were not doing as well as when they were into full-time farming. By selling their farmlands, they had lost hope as well.
KEEPERS OF THE UPLAND

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Background

The *Samahang Pangkaunlaran ng Kababaihan Kapalikat ng Kapit Bisig* (SPKKKB) was established in 1990. Its formation came about after Agnes Helenbook, the wife of an American researcher who conducted a study in Sta. Catalina, Atimonan, Quezon suggested such an idea to women. Helen observed that several women villagers readily attended the meetings called for by government agencies, particularly that of the Department of Environment and Natural Resources (DENR).

The SPKKKB started with 12 members only. Today, its membership has increased to 47, 37 of whom are active members. Its first president served the association for seven years, after which she relinquished the position to a new breed of women leadership. This second president is still the president at the time of this documentation.

SPKKKB is only one of the many organizations in Sta. Catalina. Its president is a member of the board of *Kapit Bisig*, an umbrella organization of the village. This umbrella organization is given a Stewardship Contract by the DENR to maintain and protect the forest resources of Sta. Catalina.

The Programs/Projects

Women of Sta. Catalina have been engaged in the protection and maintenance of community’s forest resources even before the formation of the SPKKKB. They already participated in the trail building project leading to their farm lot in the mountain, even before they were formed into an association.
After they had been organized, the women immediately participated in the first 7-hectare tree plantation project awarded to Kapit Bisig by DENR. The women cleared the land, planted trees, and weeded the perimeter of planted seedlings three times a year. Their contract price for such work was PhP 26,000 pesos for the seven hectares.

The Kapit Bisig and SPKKKB agreed that the latter’s payment would be given after the planting of seedlings. However, this did not materialize because the President of Kapit Bisig opined that DENR had not yet fully paid for the job contract. The SPKKKB accepted the reason. However, when the non-payment was long overdue, they began to inquire at the office of DENR. The women found out that the job contract had been wholly paid for, even before the end of the year. They also found out that the payment for their job contract was made through a check paid directly to the name of the President of Kapit Bisig.

Upon learning these, they confronted the President of Kapit Bisig. The President said that he did not pay the women because he was dissatisfied with their performance. The women rebutted by claiming that the DENR personnel who inspected their work was satisfied with their performance.

Despite their repeated request for payment, they were ignored by the President. They brought the matter to the attention of barangay officials. They were also ignored by the barangay officials. The women then went to the Municipal Office and complained. At the time of the interview, the first hearing was scheduled in December 2000. When the team returned in 2001, the case was settled as the former President of Kapit Bisig paid the overdue payment to the SPKKKB.

The 30-hectare Tree Farm

Despite the unfortunate experience SPKKKB members went through from their first project with Kapit Bisig, they entered into a contract again with the Kapit Bisig. This time Kapit Bisig was given by DENR a 30-hectare tree farm project to manage for three years. Women from Sta. Catalina requested for a two-hectare tree farm that they would clear, plant and maintain. The Kapit Bisig readily agreed to the women’s request. They were paid PhP 3.96 net
per seedling, and Php 2.57 net per tree planted. They were also be paid for the maintenance of
the trees.

Alice, the president of the SPKKKB was the one who proposed that their group manage
a two-hectare farm. She discussed the idea with the other members of the association. Among
her reasons for obtaining the project were:

a) SPKKKB members will get additional and sure income from planting and
maintenance of trees;
b) they could show the men in the community that women could also do what other
members of the community could do; and
c) the organization will have its own project.

After getting a positive response from the members, she discussed their proposal with
the Kapit Bisig officers. The Kapit Bisig officers readily agreed to their request since they also
wanted to find out whether the women were capable of undertaking the job.

The women felt challenged by the position of Kapit Bisig. They have already completed
the planting of the 2-hectare tree farm, proving to the Kapit Bisig and to the community that
women have the ability to reforest the mountain. Their group is now planning to get an additional
5-hectare land from the remaining 30-hectare tree farm project.

Aside from engaging in the tree farm project, the women also have a cooperative store
that sells livestock feeds. They devised a system by which a member living near their small
“bodega” opens the store at designated hours in the morning and in the afternoon. They
borrowed Php50,000 in 2000 from a wealthy family in Atimonan, Quezon to operate this
store. They are hoping to repay the loan within the year. Likewise, they have also a
demonstration farm and a nursery garden in the barangay. The former is planted to pineapples
and herbs and the latter contains seedlings. They intend to sell these seedlings to DENR.
Other Insights

1. Will women censure people doing illegal logging?

Many women declared that they can not call the attention of forest loggers or “mag-uuling” to stop their activities because they are afraid of them. They just look the other way, particularly if the culprit is a relative or “kumpare” or “kumare”. However, Nana Pia mentioned that if she sees somebody engaging in kaingin, she will tell them not to cut or burn trees because the future of the next generation depends so much on the forest. She said that these “mag-uuling” are only thinking of the present, and not for the future. The cooperation of everyone is needed because if all trees will be cut, there will be no more water.

2. Acquired knowledge from the DENR and other government agencies

Through the trainings organized by DENR, residents of Sta. Catalina are already aware of the value of forest resources. The President of Kapit Bisig has challenged the DENR to completely leave the administration of the forest resources of Sta. Catalina to the Kapit Bisig. They want to prove that they can really manage and protect the forest resources. They stated that assistance they need are technical in nature, such as making contacts with the different government and non-government agencies for possible collaborative programs or projects.

3. Gathering of forest products

The Sta. Catalina women usually collected the following forest products: vines, root of ferns, gugo, and twigs. These were made into Christmas décor or baskets. To ensure the regeneration of vines, only the end part was taken, and not the main body. Women said there were efforts or campaign to inform the residents on the proper way of collecting vines. However, they also noted that once the person was alone, there was a tendency to forget to do what was
right since there was no one to give reminders about.

There are also indications that people are becoming more aware of the impact of the excessive collection of vines and other forest products. Owners of forest lots are banning others to collect or gather vines and ferns. In the past, anybody who needed forest products could just gather everywhere. This is no longer allowed.

The women observed that many gatherers are from outside the community; but there are also some from Sta. Catalina. Even if they want to guard the forest everyday, it is impossible. The allowance from patrolling the forest is not enough to cover their everyday expenses. They have to earn a living. For example, they can patrol on Monday work on Tuesday and Wednesday but not everyday.

Mr. Gonzales of the Kapit Bisig suggested that if only a law can be passed wherein there will be a yearly allotment for the Community-Based Forest Program of the DENR, then there will be an assured money for protecting the forest. If that will happen, instead of working for wages somewhere else, the Bantay Gubat members will be policing the mountain daily even at Php 100 per day.
Case Studies for Gender Sensitivity Training, Gender Analysis and Gender-Responsive Planning
# NCRFW
## Board of Commissioners

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