

UNIVERSITY OF THE PHILIPPINES
CENTER FOR INTEGRATIVE AND DEVELOPMENT STUDIES
PROGRAM ON ALTERNATIVE DEVELOPMENT

UP CIDS DISCUSSION PAPER • 2022-05

Promoting Gender Equality and Women Empowerment Among Vulnerable Groups in the Philippines

Continuing Challenges and Ways Forward

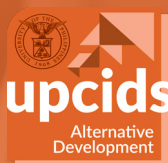
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I. Introduction

Gender inequality remains a major concern in the Philippines. Discrimination and violence against women, and other forms of inequalities continue to persist to this day despite the apparent good standing of the country in terms of narrowing the gap between women and men. Inequality is also seen in recent government data wherein half of the country's poor are women.

From 2006 until 2018, the country had been in the top ten most gender-equal countries out of the more than 100 countries ranked by the World Economic Forum's annual Global Gender Gap Report. However, the Philippines slid to 16th place in 2019 as the gender gap widened in political empowerment (Paris 2019). Despite this, the Philippines has remained the most gender-equal country in Asia out of the 153 countries ranked in the 2020 WEF's Global Gender Gap Report, which was based on gender disparities in "Economic Participation and Opportunity, Educational Attainment, Health and Survival, and Political Empowerment" (World Economic Forum 2020, 5).

Filipino women who comprise 49.5 percent of the population in the Philippines may seem better off than most women in Asia in terms of benefiting from gender-fair policies. Yet, the continuing discrimination and various forms of violence they experience, especially by those from marginalized groups, are causes for alarm. Some women experience multiple discrimination due to their contexts such as sexual orientation, gender identity, age, ethnicity, health status, disability, culture, or religion. These women would face the risk of experiencing greater inequalities in terms of access to rights—social, economic, and political—and justice.

The government and other social institutions including advocacy groups have therefore pursued the realization of gender equality and women empowerment, for they are key to tackling poverty and achieving sustainable development. Attaining gender equality is

one of the goals in the Agenda for Sustainable Development for 2030, to which the Philippines has committed, together with other states and institutions like UNESCO. Though the Philippines may be more advanced than other countries in the region in terms of having progressive legislation promoting gender equality and women empowerment, these laws would still be worth revisiting and improving. This way, they become more responsive to the needs of marginalized groups, especially women and girls from the indigenous peoples' communities. Likewise, efforts in promoting gender equality and women empowerment need to be enhanced.

This paper, a living document to be updated as new information and analysis come in, looks into the general situation of women, including the indigenous women, as well as existing laws protecting and promoting their interests and well-being. It aspires to contribute to broadening the understanding of the realities of women in disadvantaged groups and enhancing policies on gender, women, development, and indigenous peoples. This document also hopes to serve as a reference in the formulation of programs on raising awareness and building the capacity of women and youth, especially in indigenous peoples' communities, towards promoting gender equality, empowerment, social inclusion, and safe spaces for women and girls.

II. Human rights and social justice: overarching framework in looking at the situation of women in marginalized groups

Human rights do not discriminate—"all are equal before the law and are entitled without any discrimination to equal protection of the law" (United Nations General Assembly 1948, Article 7). One of these rights is gender equality, which is essential to attaining inclusive and sustainable development and ultimately social justice. International human rights covenants, as well as national constitutions including the Philippines', provide for the realization of gender equality.

The Universal Declaration on Human Rights (UDHR) states that “all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms” under the Declaration, regardless of “race, color, sex, language, religion... birth or other status.” These include equal rights to take part in their respective government, access to public service; work, which covers “free choice of employment, just and favorable conditions, and protection against unemployment; equal pay for equal work;” adequate standard of living; education; and equal rights to participate freely in the cultural life of the community. Likewise, the International Covenant on Economic, Social, and Cultural Rights provides for the “equal right of men and women to the enjoyment of all economic, social, and cultural rights...”

In addition to the above fundamental human rights covenants, the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted by the UN General Assembly in 1979. The Convention, often referred to as the International Bill of Rights of Women, defines discrimination against women, identifies national action to end it, and highlights culture and tradition as influential in shaping gender roles and family relations. CEDAW affirms the reproductive rights of women (United Nations n.d.). It “aims to achieve substantive equality where women are able to enjoy their human rights in practice, and are given equal access to opportunities and an enabling environment to achieve equal status” (UN Women 2015).

Meanwhile, the 1987 Constitution of the Philippines adopts the fundamental rights on equality reflected in the UDHR. Some sections in the Constitution are explicit about equality between women and men. For instance, Article 2, Section 14 of the Philippine Constitution “recognizes the role of women in nation-building” and ensures “the fundamental equality before the law of women and men.” Further, it also guarantees equality in employment opportunities for all (Article 13, Section 3), as well as access to

affordable health services, with priority given to the more vulnerable like the “elderly, disabled, women, and children” (Article 13, Section 11). Furthermore, the Constitution guarantees safe and healthful working conditions including “facilities and opportunities” that will “enhance their [women] welfare” and help them “realize their full potential,” “taking into account their maternal function” (Article 13, Section 14). Finally, Article 13, Section 1 of the Constitution mandates that Congress give the “highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic, and political inequalities, and remove cultural inequities by equitably diffusing wealth and political power for the common good.”

These human rights and legal instruments recognize the importance of gender equality in the realization of human rights for all, so that women and men equally enjoy services, opportunities, resources, participation, and safe spaces among others, to realize their full human potential and a life in dignity. These instruments aim to protect the vulnerable, including the weak (because of their context and culture), the structurally discriminated like women, and those having difficulties defending themselves like the elderly and children. All need special protection for them to realize their rights. Gender equality also means women and men “sharing responsibility in the home and children, and completely free from coercion, intimidation and gender-based violence at work and at home” (UNFPA 2005).

It must be noted, however, that “gender equality before the law does not necessarily mean that women in practice have equal opportunities. Discrimination persists, directly and indirectly, through laws and policies, gender-based stereotypes, and social norms and practices” (UN Women n.d.).

As women are generally the ones suffering from various forms of gender inequality—excluded or disadvantaged in relation to

decision-making and access to economic and social resources”—their empowerment including self-determination is a key aspect of gender equality. Women empowerment ensures that decision-making at any level, as well as access to resources, is not only based on men’s interests and that women and men become “equal partners in productive and reproductive life” (UNFPA 2005).

In recognition of the special protection needs of women and marginalized groups like indigenous peoples, additional legislation was adopted in the Philippines to guarantee the advancement of their well-being and of the other segments of society. These national laws thus form part of the legal framework for women empowerment and gender equality.

Magna Carta of Women: Republic Act No. 9710

The Magna Carta of Women (MCW) is a comprehensive law on the human rights of women enacted in 2009. It “seeks to eliminate discrimination [against women] through the recognition, protection, fulfillment, and promotion of the rights of Filipino women, especially those belonging in the marginalized sectors...” Section 4 of Republic Act (RA) No. 9710 provides a working definition for women empowerment, discrimination against women, discrimination against women and marginalized sectors, women empowerment, gender equality, and gender and development:

- “‘Women Empowerment’ refers to the provision, availability, and accessibility of opportunities, services, and observance of human rights which enable women to actively participate and contribute to the political, economic, social, and cultural development of the nation as well as those which shall provide them equal access to ownership, management, and control of production, and of material and informational resources and benefits in the family, community, and society.
- “‘Discrimination Against Women’ refers to any gender-based distinction, exclusion, or restriction which has the

effect or purpose of impairing or nullifying the recognition, enjoyment, or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil, or any other field. It includes any act or omission, including by law; policy, administrative measure, or practice, that directly or indirectly excludes or restricts women in the recognition and promotion of their rights and their access to and enjoyment of opportunities, benefits, or privileges. . . .”

- “‘Marginalized’ refers to the basic, disadvantaged, or vulnerable persons or groups who are mostly living in poverty and have little or no access to land and other resources, basic social and economic services such as health care, education, water and sanitation, employment and livelihood opportunities, housing, social security, physical infrastructure; and the justice system.” “These include, but are not limited to, women in the following sectors and groups:” (1) “small farmers and rural workers,” (2) “fisherfolk,” (3) “urban poor,” (4) “workers in the formal economy,” (5) workers in the informal economy,” (6) “migrant workers,” (7) “Indigenous Peoples,” (8) “Moro,” (9) “children,” (10) “senior citizens,” (11) “persons with disabilities,” and (12) “solo parents” (5–6).
- “‘Gender and Development (GAD)’ refers to the development perspective and process that are participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials. It seeks to achieve gender equality as a fundamental value that should be reflected in development choices; seeks to transform society’s social, economic, and political structures and questions the validity of the gender roles they ascribed to women and men; contends that women are active agents of development and not just passive recipients of development assistance; and stresses the need of women to organize

themselves and participate in political processes to strengthen their legal rights.”

The Magna Carta also mandates the allocation of 5 percent of the government agencies’ or local government units’ total budget for gender and development (GAD) initiatives. It also requires local government units (LGUs) to adopt their respective GAD Code which serves as the “basis for identifying programs, activities, and projects on GAD.”

Some of the key features of MCW include (a) protection of women from all forms of violence, including (a) the establishment of a Violence Against Women Desk in every barangay; (b) affirmative actions to “accelerate and ensure women’s equitable participation and representation” in various levels in the government, particularly in “development councils,” “planning bodies,” political parties, and “international bodies;” (c) outlawing the discrimination against female students and faculty because of extramarital pregnancy; (d) two months leave benefits, with full pay, for women employees who undergo surgery “caused by gynecological disorders;” (e) “non-discriminatory and non-derogatory portrayal of women in media and film;” and (f) “equal rights in all matters relating to marriage and family relations.”

Other landmark legislations passed through the years, promoting gender equality, and the protection and empowerment of women:

- 1989: Republic Act 6725, Non-discrimination of women in employment, amending for the purpose the Labor Code
- 1990: Barangay-Level Total Development and Protection of Children Act (RA 6972), also known as the Barangay Day Care Center Law, establishing a daycare center in every barangay

- 1992: Women in Development and Nation Building Act (RA 7192), promoting the “integration of women as full and equal partners of men in development and nation building,” allocating budget for women from foreign and multilateral development funds for the Philippines
- 1995: Executive Order (EO) No. 273, “Adopting the Philippine Plan for Gender-Responsive Development” [PPGD 1995-2025]. This institutionalizes gender and development (GAD) efforts in the planning, programming, performance commitment contracts, budgeting, and work and financial plans
- 1995: Party-List System Act (RA 7941) identifying women as a particular sector that can participate in the party-list elections for representation in the House of Representatives
- 1995: Anti Sexual Harassment Act (RA 7877), defining sexual harassment and declaring it “unlawful” in the “employment, education, and training environment”
- 1997: Anti-Rape Law (RA 8353), expanding the definition of rape as a crime against persons and amending for the purpose the Revised Penal Code
- 2000: Republic Act No. 8760, mandating General Appropriations Act (GAA) on programs/projects related to gender and development for January 1 to December 31, 2000
- 2012: Responsible Parenthood and Reproductive Health Act (RA 10354), also known as RH Law, promoting the right to health of women especially mothers including “universal access to methods of contraception, sexual education, and maternal care” (Associated Press 2016)
- 2019: 105-Day Expanded Maternity Leave Law (RA 11210), increasing paid maternity leave of female employees to 105 days with the option to have extended leave (unpaid) for 30 days and additional 15 days for solo mothers

- 2019: Universal Health Care Law (RA 11223) automatically enrolls all Filipino citizens in the National Health Insurance Program, and giving “equitable access to quality and affordable health care services” for all

This paper refers to gender and development as a perspective or framework in looking at, and improving, the condition of women and programs therefor. The MCW defines gender and development as the “development perspective and process that is participatory and empowering, equitable, sustainable, free from violence, respectful of human rights, supportive of self-determination and actualization of human potentials. It seeks to achieve gender equality as a fundamental value that should be reflected in development choices and contends that women are active agents of development, not just passive recipients of development” (PhilGuarantee n.d.)

The Indigenous Peoples’ Rights Act (IPRA)

Children and elderly women in indigenous cultural communities are more at risk of experiencing multiple discrimination due to their gender, ethnicity, age, education, and culture, among others. Like the Magna Carta of Women, the “Bill of Rights” for Indigenous Peoples adheres to the principles of human rights, equality, social justice, and empowerment.

Republic Act No. 8371, otherwise known as “The Indigenous Peoples’ Rights Act of 1997,” is an “act to recognize, protect and promote the rights of Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs), creating a National Commission on Indigenous Peoples, establishing implementing mechanisms, appropriating funds therefor, and for other purposes.”

Section 2 of the IPRA presents these obligations of the State. It shall:

Guarantee that members of the ICCs/IPs regardless of sex, shall equally enjoy the full measure of human rights and freedoms without distinction or discrimination”

Take measures, with the participation of the ICCs/IPs concerned, to protect their rights and guarantee respect for their cultural integrity, and to ensure that members of the ICCs/IPs benefit on an equal footing from the rights and opportunities which national laws and regulations grant to other members of the population; and

Recognize[s] its obligations to respond to the strong expression of the ICCs/IPs for cultural integrity by assuring maximum ICC/IP participation in the direction of education, health, as well as other services of ICCs/IPs, in order to render such services more responsive to the needs and desires of these communities.

Guaranteed by the IPRA are the rights of each member of the ICCs/IPs to ancestral domains, ancestral lands (ownership and possession), social justice, and the right to “self-governance and empowerment.” This includes the right to participate in decision-making, determining, and deciding priorities for development, “tribal barangays” and the right to “means for development/empowerment of ICCs/IPs,” among others.

Furthermore, IPRA accords equal protection and nondiscrimination of ICCs/IPs with respect to “rights, protections, and privileges enjoyed by the rest of the citizenry” that is “consistent with the equal protection clause of the Constitution of the Philippines, the UDHR, CEDAW, and the International Human Rights Law.” The ICCs/IPs are entitled to the “same employment rights, opportunities, basic services, educational and other rights and privileges available to every member of the society.”

Promotion of the rights and protection of women are also provided in IPRA. These include ICC/IP women’s enjoyment of

“equal rights and opportunities with men in the social, economic, political, and cultural spheres of life,” and “respect and recognition” of the participation of IP women in the “decision-making process in all levels as well as in the development of society.” They shall also be provided by the State “full access to education and trainings, maternal and child care, health and nutrition, and housing services; access to all services will be provided in own languages of women of ICCs/IPs.” The law also provides that the “State shall support all government programs intended for the development and rearing of the children and youth of ICCs/IPs for civic efficiency and establish such mechanisms as may be necessary for the protection of the rights of the indigenous children and youth.”

Inclusive and sustainable development

Recognizing the chronic poverty and widening inequality, especially amid continuing economic and climate crises, states have collectively adopted a common agenda to end them. One hundred ninety-three (193) nations adopted on September 25, 2015 the 2030 Agenda for Sustainable Development, with seventeen (17) Sustainable Development Goals (SDGs) and 169 targets that seek to realize human rights for all. The agenda, conceived with the active participation of UNESCO, is a commitment to “eradicate poverty in all its forms and dimensions” towards achieving sustainable development for everyone. A stand-alone goal of SDG is Goal 5 to “Achieve gender equality and empower all women and girls.” Other key goals towards eradicating poverty and inequality are found in SDG 4 (education and lifelong learning), and SDG 10 (reducing inequalities). In addition to this, under SDG 1, states seek to “ensure that all men and women, in particular the poor and *the vulnerable, have equal rights to economic resources*, as well as access to basic services, ownership and control over land and other forms of property, inheritance, natural resources, appropriate new technology

and financial services, including micro-finance” (Sustainable Development Solutions Network n.d.)

III. Continuing realities of women including indigenous women in the Philippines

Economic, political, and social situation of women

Since the 1980s, the Philippines has passed several laws and policies to promote gender equality and women’s empowerment. It has recognized the significant role of women (including the youth) in human development and nation-building. The country also has a handful of groundbreaking legislation addressing violence against women such as the Anti-Violence Against Women and Their Children Act of 2004, which penalizes applicable offenses, and the Anti-Rape Law of 1997, which defines rape, including marital rape, as a crime against persons.

In practice, however, women and the youth from the marginalized sectors and indigenous communities, continue to face serious obstacles in realizing their full range of human rights. Many government policies and cultural/societal values are still marked by endemic gender discrimination and social exclusion. In some areas, gender inequality, discrimination, or violence against women, may not be perceived as such, since people there may have been accustomed to a culture where there are gender-assigned roles for women and men, and where women are submissive to their husbands or to those holding political power. With increasing access to education, information, and integration in the society, more women come to realize gender inequality, as well as discrimination and violence against them, and how these have affected them. But access to justice or redress does not come in handy, also because of their context. The challenge is to effectively improve and implement existing laws and programs for women and marginalized groups, especially IPs and youth.

The Philippines has consistently ranked high (narrow gender gap) in the WEF's Global Gender Gap Report, in terms of education, economic opportunity, and health. However, the country's performance in the political participation of women has recently declined. Much of the women's situation is validated in the 2020 Fact Sheet of the Philippine Statistical Authority (PSA 2020) that was released in June. The PSA's overall data show that the gender gap in education has been closed—nine girls for every ten boys have attended elementary education, while the ratio is 1:1 at the secondary level, and 12 females for every 10 males in the tertiary level. The percentage of women enrolled in secondary and tertiary education was higher than that of men, according to the WEF's Global Gender Gap Report for 2019 (World Economic Forum 2020).

Meanwhile, in the same PSA fact sheet (see table on pp. 15–17), the participation of women in the labor force is significantly lower than that of men, and the number of unemployed is slightly higher for men, while there are more women unpaid family workers. In terms of access to resources, land in particular, the number of women is only less than half of the number of men who hold Certificates of Land Ownership Agreement. A huge gender disparity can be seen in the elective positions held by women—it is 23.1 percent against 76.9 percent for men. Violence against women, particularly the “proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual, or psychological violence by a current or former intimate partner in the previous 12 months,” is high (14.7).

The number of cases of violence against women in the country had continually dropped in 2017 (19.54 percent) and 2018 (27.6 percent). In 2018, the total number of VAW cases was 18,685, while in 2017 it was 25,805, and 32,073 in 2016. Bagaoisan (2019) reports,

On the average, there were 51 VAW cases per day in 2018, from 87 per day in 2016 and 70 per day in 2017. Physical

injuries were the most reported type of VAW cases to police in 2018, followed by acts of lasciviousness and rape. The Philippine Commission on Women cited data from the 2017 National Demographic and Health Survey showing that 1 in 3 or 34 percent of Filipino women have sought help after experiencing physical or sexual violence.

According to PSA data, there was an almost 9 percent increase in maternal deaths in the country between 2017 (1,484 deaths) and 2018 (1,616 deaths).

These data highlight the need to improve women's political representation, economic participation, and access to health. Likewise, sexual violence, particularly domestic violence, needs continuing attention, and the gender gap in the division of unpaid care and domestic work has to be narrowed or closed.

**Filipino women in economic, social and political spheres (%)
(2020 Fact Sheet on Women and Men, PSA)**

	Women	Men
Labor force participation ratio [PSA, 2019 Labor Force Survey]	47.6%	74.8%
Unemployment [PSA, 2019 Labor Force Survey]	4.9%	5.1%
Unpaid family workers [PSA, 2019 Labor Force Survey]	8.9%	3.9%
Poor women [PSA, 2015]	22.5%	--
Holders of emancipation patent [Department of Agrarian Reform, 2019]	94,680	417,195
Holders of Certificate of Land Ownership Agreement [DAR, 2019]	617,584	1,374,760
Proportion of occupied elective position [COMELEC, 2019]	23.1%	76.9%

Number of elected women and men by position [COMELEC, 2019]	3,977	13,249
President [COMELEC, 2016]		1
Vice President [COMELEC, 2016]	1	
Senators	5	7
House Representatives	68	174
Governor	12	69
Vice governor	13	67
Mayor	415	1,219
Vice Mayor	316	1,317
Sangguniang Panlungsod and Bayan (City and municipal council members)	3,148	10,396
Proportion of seats held by women in national parliaments (as of October 30, 2019, COMELEC)	28.7	
Proportion of seats held by women in local governments p1/ (as of October 30, 2019)	29.1	
Proportion of women in managerial positions [LFS, PSA, 2018]	52.7	
Ratio of girls to boys in primary education (as of September 2019, DepEd)	0.9	
Ratio of girls to boys in secondary education (as of September 2019, DepEd)	1	
Ratio of girls to boys in tertiary education (as of August 8, 2019, CHED)	1.2	
Proportion of ever-partnered women and girls aged 15 years and older subjected to physical, sexual, or psychological violence by a current or former intimate partner in the previous 12 months [2017, NDHS, PSA]	14.7	

Proportion of ever-partnered women and girls aged 15 years and older subjected to physical violence by a current or former intimate partner in the previous 12 months [2017, NDHS, PSA]	4.4
Proportion of ever-partnered women and girls aged 15 years and older subjected to sexual violence by a current or former intimate partner in the previous 12 months [2017, NDHS, PSA]	2.2
Proportion of ever-partnered women and girls aged 15 years and older subjected to psychological violence by a current or former intimate partner in the previous 12 months [2017, NDHS, PSA]	12.9
Proportion of ever-partnered women and girls aged 15 years and older subjected to physical or sexual violence by a current or former intimate partner in the previous 12 months [2017, NDHS, PSA]	5.5
Proportion of women and girls aged 15 years and older subjected to sexual violence by persons other than an intimate partner in the previous 12 months [2017, NDHS, PSA]	0.1

The Indigenous Peoples—globally and nationally

Indigenous peoples are commonly referred to as “the descendants of the inhabitants of a country or region who are present when people of different ethnic or cultural origins arrive and later become dominant through settlement or occupation of some means” (Balilla et al. 2013, 1). A contemporary definition by the United Nations Permanent Forum on Indigenous Issues (n.d. 1) identifies indigenous peoples as possessing certain characteristics which identify them as such. These are: a) “self-identification as indigenous peoples at the individual level and accepted by the community as their member; b) historical continuity with pre-colonial and/or pre-settler societies; c) strong link to territories and surrounding natural resources; d) distinct social, economic or political systems; e) distinct language, culture, and beliefs; f) form nondominant groups of society; and g)

the resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.”

Estimates by the United Nations Development Programme (UNDP) suggest that “there are more than 476 million indigenous peoples in the world, spread across 90 countries and representing 5,000 different cultures” (UNDP 2021). Through the practice of unique traditions inherited from previous generations, they “have retained social, cultural, economic, and political characteristics that are distinct from those of the dominant societies in which they live” (United Nations Department of Economic and Social Affairs n.d.).

Some have argued that the subjugation of indigenous peoples can trace its beginnings back to the foundation and establishment of states, with their efforts to integrate and incorporate all of their people, lands, and resources under its rule (Scott 2011). This runs in stark contrast and conflict in the model of self-governance and kinship, which indigenous peoples have been practicing since time immemorial. Attempts to “fully incorporate them” have been marketed as “development, economic progress, literacy, and social integration.” However, the objective had less to do with making them more productive than “to ensure that their economic activity was legible, taxable, assessable, and confiscatable” (4–5). Today, the modern state endeavored to make all indigenous peoples’ economic activity visible in terms of gross national product at the expense of undermining their traditional ways of living.

Similarly, Doyle and Gilbert (2010) attribute the existence of many indigenous peoples around the world to their struggle against wave upon wave of globalization. Their resource-rich territories and “backwards” cultures and traditions signify the “final and most sought-after frontier” (221) in globalization’s quest to rid the world of poverty through the establishment of a “globalized commercial market” which should, in theory, “level the economic playing field for all” (220).

These efforts to subject indigenous peoples to the vision and authority of the state and integrate them into the world economy often equate to the dispossession of and displacement from their lands and resources, as well as the increased destruction and loss of traditional livelihoods. Together, the process of globalization and the expansion of the nation-state threatens indigenous peoples' cultures, practices, and territories and "puts their very existence as a people at stake" (221).

Indigenous Peoples in the Philippines

The Philippines is one of the most culturally diverse countries in the world and home to peoples from various ethnic backgrounds dispersed across its three major island groups. According to the UNDP (2013), the Philippines has an estimate of "14–17 million indigenous peoples" representing "110 ethno-linguistic groups." They are primarily situated in the areas of Northern Luzon (33 percent) and Mindanao (33 percent), while the rest can be found sparingly in the "Visayas, Southern and Western Luzon, Palawan, and in [the] Sulu archipelago" (Tindowen 2016, 97).

In the Philippines, indigenous peoples are formally recognized under Republic Act No. 8371, otherwise known as The Indigenous Peoples' Rights Act of 1997 (IPRA). Section 3(h) of the IPRA describes indigenous peoples as follows:

Indigenous Cultural Communities/Indigenous Peoples (ICCs/IPs)—refer to a group of people or homogenous societies identified by self-ascription and ascription by others, who have continuously lived as organized community on communally bounded and defined territory, and who have, under claims of ownership since time immemorial, occupied, possessed and utilized such territories, sharing common bonds of language, customs, traditions and other distinctive cultural traits, or who have, through resistance to political, social and cultural inroads of colonization, non-indigenous

religions and cultures, became historically differentiated from the majority of Filipinos. ICCs/IPs shall likewise include peoples who are regarded as indigenous on account of their descent from the populations which inhabited the country, at the time of conquest or colonization, or at the time of inroads of non-indigenous religions and cultures, or the establishment of present state boundaries, who retain some or all of their own social, economic, cultural and political institutions, but who may have been displaced from their traditional domains or who may have resettled outside their ancestral domains.

Indigenous peoples have an intimate affinity to their ancestral domains and closely associate these with their cultural identity. As such, the IPRA also “provides for the recognition of the traditional rights of indigenous peoples over their ancestral domains through the issuance of Certificates of Ancestral Domain Titles (CADT).” The law also created the National Commission on Indigenous Peoples (NCIP), which exercises sovereign jurisdiction over all claims concerning ancestral domain. It also “recognizes the rights” of indigenous peoples to “define their development priorities through their own Ancestral Domain Sustainable Development and Protection Plan (ADSDPP), and exercise management and utilize the natural resources within their traditional territories” (De Vera 2007, 4).

Indigenous political structures are officially recognized under Section 3(i) of the IPRA, which grants autonomy to indigenous communities with respect to decision-making and governance within each tribe. Tribal councils resolve internal conflicts through these indigenous political structures. Mainstream judicial systems are involved usually in the event that the conflicts cannot be resolved internally. In addition to the Tribal Council, indigenous communities may also be advised by a Council of Elders which are composed of individuals who are “revered for their years of accumulated knowledge, wisdom, and ability” (Balilla et al. 2013, 4).

Participation in mainstream governance structures such as the barangay council is also provided under Section 16 of the IPRA, which discusses the creation of the Indigenous Peoples' Mandatory Representative (IPMR). As the name suggests, the IPMR is a representative of the indigenous community in the policy-making body wherein the tribe is situated. He is charged with ensuring that policies crafted by the municipality or barangay are congruent with the needs and aspirations of their tribe.

Indigenous peoples still adhere to the structure and system of the tribal council amidst dominant models of governance. However, they have also sought to coopt mainstream political structures in order to further their own ends as well.

The IPRA, in Section 3(g), also introduces the concept of Free Prior and Informed Consent (FPIC), which recognizes indigenous peoples' right to self-determination. This provision "generally requires that indigenous cultural communities must be adequately informed about development projects in a timely manner and should be given the opportunity to approve or reject these activities" (Oxfam America 2013, 1). The informed consent should be "free from any external manipulation, interference and coercion, and obtained after fully disclosing the intent and scope of the activity, in a language and process understandable to the community" (Section 3g, Republic Act No. 8371, 1997).

However, the process of obtaining a CADT is notoriously slow. It can take years, if not decades. In fact, the first CADT issued by the NCIP came in July 2002, almost five years after the IPRA's enactment (NCIP 2018a). Additionally, the practice of duly acquiring FPIC is often railroaded in favor of projects expected to bring "development" to the Philippines despite the vocal opposition of indigenous peoples (Conde 2019; Remollino 2009). In spite of the

protections and guarantees of the IPRA, indigenous peoples of the Philippines remain one of the most marginalized and discriminated social groups across the archipelago.

Indigenous women, and gender roles and relations in different dimensions

The succeeding section presents some realities of indigenous women based on studies and materials gathered from some advocacy groups, researchers, and institutions working on women and the cultural communities in the Philippines, as well as conversations or dialogues with a few indigenous women (the Talaandig in Bukidnon, Dumagat in Rizal, and some Aytas in Central Luzon—Pampanga and Bataan).

Political Empowerment

The political structure is almost the same for many of the ICCs/IPs. They have a Tribal Council which serves as the local governing body headed by a Tribal Chieftain. The Tribal Council is composed of council members who are assigned to various committees that the Council created (for example, health, peace and order, livelihood, women, youth. Some have ritualists, Bagani or Tagapayo, and birthing, among others). Today, the Tribal Chieftain and council members are elected by members of the community every three years. The Chieftain resolves conflicts within the tribe, and if a problem or concern cannot be resolved within, the case is elevated to the barangay. There is also the Council of Elders whose members are 45 years old and above, and are usually nominated or appointed. Lastly, the IPMR, who is selected by the IP community through its own process (created by consensus), sits as a regular member of the barangay council for the prescribed term. In most of the communities, the IPMR is a man, but in Talaandig, the incumbent IPMR is a woman.

Only a few women in the indigenous peoples' communities (Ayta Mag-indi, Ayta Magbukun, and Dumagat) managed to be the Tribal

Chieftain. The position is usually headed by a man, who used to hand over the position to another member of his family when he could no longer perform his duties. In some instances, as when the chieftain of Dumagat passed away, succession was facilitated by a representative of the National Commission on Indigenous Peoples (NCIP). This selection process was later replaced by the IP community's own agreed system of electing the leader and members of the tribal council. The present chieftain of Ayta Mag-indi is only the second woman to hold the post in the past 40 years. She sought the position after seeing the need for women to be represented in community affairs. Likewise, the present Tribal Chieftain of Magbukun is the second woman to have served thus. As for the Dumagat community, currently, they have their first female Tribal Chieftain. Women are usually designated or elected secretary and treasurer of the tribal council. About 50 percent of the council members are women. In some communities such as the Talaandig and Magbukun, there are more female committee heads. The number of women who sit on the Council of Elders is almost equal to the number of men.

Economic participation and opportunity

As the majority of the IPs are in upland areas, their primary source of livelihood is farming (corn, banana, taro), and gathering (i.e. honeybees, fruits). In some communities, women have other means of livelihood such as sewing pillows (Talaandig) and making bamboo straws (Magbukun). Dumagat men and women make banana sticks, while a few men and women of Mag-indi tribe are in construction and factory work, respectively. They then sell their products in the lowland. As only a few members of the IP community (about two to five) manage to finish tertiary education, and many of them have not even completed secondary education, getting employment in the lowland has been difficult for them. Some of the Ayta Mag-indi women have managed to graduate as social workers and find work in the local hospital; while some of those who manage to graduate college but fail the licensure exams go abroad as domestic workers.

In the Dumagat community, other sources of income include *sari-sari* stores, construction work, and serving as tour guides.

The situation is different for members of Ambala Pastolan where many of them find employment in the Subic Bay Metropolitan Authority as part of the latter's Joint Management Agreement with Ambala Pastolan.

Contributions to the Household

Generally, women in IP communities, though they take on most of the household chores, also engage in farming, gather food, and raise livestock (chicken and pig). They make most of the decisions concerning their children's education and the household, including handling of finances. When it comes to selling livestock, such as carabaos, the man usually decides if it should be sold at a higher price, though this only happens when the family is in dire financial need since they use the animal for farming. Husbands are usually the breadwinners, and they figure out how to pay for any debt.

In most cases, husbands and wives support each other—based on trust and respect—by sharing work at home (including cooking and caring for the children) such as farming tasks, finding income, and decision-making. There are, however, some decisions that can be resolved by either one of them. As a sign of support for her husband, the woman makes sure to prepare his clothes whenever he goes out to work. And whenever a woman has to go out for work or errands, she tells her husband in advance. Women usually take care of the household budget, and men take the lead when it involves major decision or anything that entails huge resources, such as building a house.

Marriage Customs

When it comes to marriage, the mother decides whether to set a dowry on her daughter, while the father decides if a son is getting

married. Carabaos (*kalabaw*), pigs (*baboy*), rice grain (*bigas*) usually serve as dowry. For Dumagats and Aytas, land is sometimes included. In most cases, such as for Talaandig, both husband and wife make the decision when their children wish to get married.

The stages of marriage are almost the same for most IP communities. In the *pamanhikan*, the woman confesses (*nagtapat*) and the man, along with his parents, is brought in to confer. In *bulong-manok* (Dumagat), a hen and a rooster are ritually slaughtered, and the terms of the wedding are ironed out between the two parties, including their families. This stage is called Pamalahi in other IP communities. Then there's the *kasal*, the wedding ceremony proper.

Violence Against Women and Children (VAWC)

Violence against women is also experienced in IP communities, though the incidence is lower than that in the lowlands. Drinking alcohol or liquor is a common peace-and-order problem in some areas, where men under the influence of alcohol commit physical violence against women. Jealousy is one of the reasons why VAWC occurs. Others include the perception that the man was disrespected by his wife or that his wife has not performed the task assigned to her. There also is pent-up anger, as well as the dominant perception that a man cannot be questioned by his wife. Some women see the VAWC law as problematic when it is implemented in their culture because marriage has to be arranged. The tribal council is tasked to try to resolve the VAWC issue internally, but if this fails, they elevate the case to the barangay. The victims of VAWC may be reluctant to separate from their husbands because then they would be obliged to return the dowry. Their family may also pressure them to stay and endure the hardship because they cannot return and pay for the dowry.

Women have differing opinions about VAWC, particularly who gets the blame. Some women would blame the aggrieved women for how they have acted towards men, if they fought back verbally

or physically, if they talk too much, or if they neglect to do their household obligations. But other women disagree, saying that men, as keepers of peace and discipline, should be accountable for their actions.

The Aytas in Bataan and Central Luzon

Of the many indigenous peoples' groups in the Philippines, the Aytas are the earliest inhabitants of the Philippines (Molintas 2004), and they are among the most well-known. They are considered the country's aborigines who are "short, dark-skinned and kinky-haired" (274). They rely mainly on hunting and gathering, with some shifting to cultivation. They do not have a concept of private property, and their natural resources in their environment are held as commons (Tadem [1996] 2006). These Aytas are situated in "central (*Aeta*, *Ita*), eastern (*Dumagat*), and southeastern Luzon (*Agta*) and several islands in the Visayas" (McHenry et al. 2013, 293).

Originally, Aytas lived in the coastal and forested lowland areas around the 16th and the 17th centuries until Indo-Malay settlers came and pushed them to upland areas and reduced them to a minority ethnic group. They suffered various forms of discrimination from these immigrants (Tadem [1996] 2006). "Perpetually pushed into the hinterlands of Central Luzon," the Ayta are "the most widely distributed among the Philippines' indigenous peoples" and "suffer from racial discrimination" (Molintas 2004, 274).

In 1991, the Aytas of Central Luzon were suddenly and forcibly displaced from their homes because of the deadly Mount Pinatubo eruption. It significantly affected the lives of around 7,800 Ayta families or 35,000 individuals whose economic and cultural lives revolved around the mountain (Bautista 1999). Since then, they have primarily scattered throughout the "provinces of Bataan, Zambales,

Pampanga, Tarlac, and other distributed areas” (McHenry et al. 2013, 2). Among those that remained in Pampanga are the Aytas Mag-anchi, Ayta Mag-indi, and Ayta Abelen. Some members of these IP communities are also found in Tarlac and Zambales.

Today, there are small Ayta communities in almost all towns in Bataan such as in “Dinalupihan, Hermosa, Orani, Sanral, Abucay, Orion, Limay, Mariveles, Bagac, and Morong.” Most of these Ayta communities can be found around the Bataan National Park, a protected area that spreads to the towns of Hermosa, Orani, Abucay, Bagac, and Morong (Castro and Cabalza 1999).

This initial paper on women and marginalized groups, especially IPs in the Philippines, attempts to integrate the context of women in Ayta Ambala and Ayta Magbukún communities located in the mountainous, upland areas of the province of Bataan in Central Luzon. Very little literature has been published on these two Ayta tribes. Some have even identified the Aytas of the Bataan Peninsula, in particular the Ayta Magbukún, as one of the least studied indigenous peoples in the Philippines (McHenry et al. 2013). The following sections describe the respective contexts of the two Ayta tribes and provide examples of cultural mainstreaming, which occurs in the different dimensions of their social lives.

Location

Generally inhabiting upland and mountainous areas, the Aytas distinguish themselves from non-Aytas living by identifying as “*kulot*” (curly-haired) as opposed to the “*unat*” (straight-haired, non-Aytas) who reside in the lowlands (Balilla et al. 2013, 2). Like other Ayta tribes, the Ambala and Magbukún identify themselves with their respective traditional languages.

The Ayta Ambala are located in Sitio Pastolan, Brgy. Tipo, Hermosa, Bataan, which is part of the Subic Bay Freeport Zone that

is managed by the Subic Bay Metropolitan Authority (SBMA). The Ayta Ambala currently sit on approximately 4,355.93 hectares of land whose CADT was issued in July 2003 during the time of President Gloria Macapagal-Arroyo (NCIP 2018a). The SBMA provides wide, cemented access roads, as well as service vehicles, to the community, making travel easier to and from Olongapo City, where the school of Ambala youth and the closest hospital to the village are located.

On the other hand, the village of the Ayta Magbukún in Sitio Kanawan, Brgy. Binaritan, Morong, Bataan is relatively more difficult to access than Pastolan. The CADT for approximately 14,673 hectares (NCIP 2018b) of land was reportedly applied for in 2004. It has yet to be issued, though the Ayta Magbukún believe it would only be a matter of time.

Regardless of the issuance—or lack thereof—of the CADT, the two Ayta tribes have already managed to establish long-term settlements. Some have some access to permanent infrastructures in and around their communities, including electricity, water, and paved roads. Most of their houses are made from concrete and other sturdier materials. Only a few houses have traditional *sawali* or bamboo. In the case of the Ayta Ambala, their village is even equipped with a barangay hall and an adjacent covered basketball court. The village of Ayta Magbukun has the Kanawan Integrated School, a public K–12 school within a few meters from the houses of community members.

Demographics

According to estimates by Ambala leaders in Pastolan, approximately 400 families are living in the village. Most are Ayta Ambala, with some outsiders.

Conversely, there are relatively fewer Ayta Magbukún in their village, with 156 families in total. Its IPMR estimates that 37 of these families are non-Ayta, and intermarriages with the *unat* have

significantly contributed to their population growth. Social media is suspected as the primary catalyst for the formation of relationships between the youth of Ayta Magbukun in Kanawan and the non-Ayta.

Both Ayta Ambala and Ayta Magbukún have no issues with intermarriages as long as the couple eventually settles in the village to start a family. The Ayta Ambala, however, has a tradition that the Ayta must take in his or her *unat* spouse to live in his or her home because outsiders are not permitted to construct houses within the community. In both Ayta communities, the population of women is almost equal to or slightly higher than that of men.

Political empowerment

The political participation of women, based on the number and positions held in the tribal council, is higher in Ayta Magbukun than in the Ayta Ambala community. No woman has yet served as tribal chieftain in Ayta Ambala, though one recently vied for the position but lost in the ensuing election. Meanwhile, Ayta Magbukun has a woman as its incumbent chieftain, the second female in the post in the history of Magbukun in Kanawan. Moreover, there are more females in the Tribal Council and Council of Elders in Ayta Magbukun.

Both Ayta communities seem to have a nongendered perspective in terms of governance within their respective communities. They believe that anyone can run for tribal chieftain. This nonparticularity may enable women who wish to occupy positions of power within the tribe. Nevertheless, once inside the political structure, men and women will often occupy committees commonly ascribed to their respective gender roles. Women will usually head committees on women, health, and livelihood, while the men get to chair committees relating to peace and order and conflict resolution, among others.

Economic Participation, Opportunities and Communal Practice

Indigenous peoples are largely nomadic (McHenry et al. 2013; Tindowen 2016), but the fact has to be reexamined through the lived experiences of the Ayta Ambala and Ayta Magbukún. The latter, Ayta Magbukun, still retain some of these patterns of behavior; they hunt wild boar and harvest honey, bananas, sweet potatoes, and other resources from the nearby mountains. On the other hand, the Ayta Ambala practice subsistence farming on their communal lands. However, they procure rice grain (*bigas*) from the lowlands or Olongapo City, as they no longer produce their rice. The Ayta Magbukún prefer to farm; they proudly proclaim their inherent impatience (*likas na mainipin*) as they point out their need to maintain an active lifestyle. Like their Ambala counterparts, the Magbukún embody a communal lifestyle, or in their words, have a culture of giving (*kultura ng bigayan*). When in need, they can easily go to a neighbor to ask for food, and the other can expect the gesture to be returned in kind.

Nevertheless, the forces of globalization and mainstream society have caught up to the Aytas, especially the Ambala Pastolan who struggle to adapt to the changing times. One form of adaptation involves taking up wage employment outside their respective villages. This holds true for other indigenous groups as well. Wage employment opportunities are higher, though, for Ambala Pastolan because they have access to tertiary education and employment facilitated by SBMA.

Some of the Ambala men take up jobs as forest rangers under the SBMA. They are in charge of policing the forest and watching out for illegal loggers, hunters, and construction operations within the Subic Bay Freeport Zone. Their team leader is reportedly an unat. Salaries for forest rangers range from salary grades (SG) five to

eight, depending on a person's educational attainment.⁸ The Ambala women, meanwhile, take up jobs in the SBMA's Ecology Center⁹ under the Pastolan Forest Conservation Group where they serve as caretakers of the forest. The Pastolan Forest Conservation Group is in charge of the maintenance, expansion, and protection of the SBMA reforestation areas. They construct fire lines, establish fire breaks, and collect planting materials. Here, socially constructed gender roles of men as protectors and women as nurturers are clearly reinforced. Some of the Ayta Ambala are also caretakers for a nearby golf course. In contrast to their gendered roles under the SBMA, the management of the golf course hires both men and women to be caretakers.

In any case, the Ayta Ambala's traditional sense of communal and socialized livelihood appears to be gradually disappearing as it makes way for more individualized forms of employment outside their village.

In another case of forced adaptation, the Ayta Magbukún sell unripe bananas to the lowlands at a certain cost. Once ripened, the bananas make their way back to the community as *banana cues* and other processed goods ready for consumption, sold at a much higher cost. Similarly, there is another program in the village where women make bamboo straws. This program was reportedly brought over by the UNDP, with a former celebrity actress turned United Nations Environment Programme (UNEP) goodwill ambassador

8 SG-5 is equivalent to a monthly salary of at least PHP14,007 (~USD274) while SG-8 is equivalent to a monthly salary of at least PHP16,758 (USD328) according to the Fourth Tranche of Executive Order No. 201 otherwise known as the Salary Standardization Law (SSL)

9 The establishment of an Ecology Center is provided under Section 13(10) of RA 7227. According to mysubicbay.com.ph, the Ecology Center seeks to "protect the environment and natural resources within the Subic Freeport Zone. It is primarily "responsible for implementing all environmental and natural resources conservation and protection programs and undertaking functions associated with environmental management, including but not limited to enforcement, monitoring, permitting, training and education, and contingency and emergency planning."

spearheading the venture. From a community development perspective, this venture presents an opportunity for the women to organize around an enterprise that can contribute to community resilience. The bamboo straws are made in the community, and then sold to lowland wholesalers and distributors at a relatively low price per piece. The products are subsequently branded and sold by the latter, at a significantly higher rate.

In spite of the Aytas' persistence in adhering to their traditional livelihoods, external forces of globalization compel them to participate in a cash-based economy in order to address their daily needs and make ends meet. While Aytas take part in mainstream employment and contribute to the local economy, and new opportunities are presented to generate livelihood and income, they nonetheless occupy the most vulnerable and precarious positions in its structure. They often make concessions to their employers, further solidifying their marginalized status in mainstream society.

Role of Women in the Household

Aside from taking part in farming and other livelihood activities inside and outside the tribe, the work of Ayta Magbukun women includes cooking, cleaning, and taking care of the children, although they claim that men do their share as well. In addition to these responsibilities, Magbukún women manage the budget for their respective households. This is similar to what were shared by the Talaandig, Dumagat, and Mag-indi women, some of whom had even proudly declared the household as their domain. While it is an empowering sentiment, the task of accounting for a household's income and expenditure is not borne from a position of privilege. Rather, as with mainstream employment opportunities outside the tribe, it reinforces socially constructed gender stereotypes that

confine women to performing tasks that conform to characteristics that are associated with their gender (Dionisio 1993). Moreover, the added burden and responsibility of trying to make ends meet is ultimately imposed on the woman.

VAWC and Domestic Disputes in the Community

So far, there are no reported domestic violence within households in Ayta Magbukún and Ayta Ambala. However, there are domestic disputes which usually stem from husbands coming home drunk and getting into verbal arguments with their wives. The IP community leaders claim that they are aware of the Anti-VAWC Law.¹⁰

Health

Access to health care services is more of a problem for Ayta Magbukun than for Ambala Pastolan. The former is farther from the hospital, the means of transportation are more difficult because of narrow and steep pavements/roads, and there is no clinic in their village. However, access to this essential service is also a challenge to Ayta Ambala, even when the community uses both traditional and mainstream medicine in primary health care and access to health care facilities.

The village has three traditional healers and a clinic, though it is ill-equipped to handle medical emergencies. The doctor only comes in once a week, on Saturdays. If an illness or injury is beyond

10 Anti-Violence Against Women and Their Children Act of 2004, Republic Act No. 9262 (Mar. 8, 2004) (Phil.).

a healer's traditional knowledge or capability, the patient is rushed to the James L. Gordon Memorial Hospital in Olongapo City, two hours away from the village. As regards maternal and reproductive health, mainstream contraceptives like condoms and pills for maternal and reproductive health are relatively nonexistent in the village since the health center in their barangay does not give these out free. This may be an underlying cause behind the low prevalence rate of contraceptive use in the village.

As an alternative to these mainstream contraceptives, traditional healers in the village used to give women something to chew on if they did not wish to get pregnant. Effectiveness aside, this implies that women, according to their customs and traditions, have agency over their bodies and can freely access traditional contraceptives whenever they choose to do so. This runs contrary to the barangay health center's actions. It has failed to duly implement an essential provision outlined in Section 7 of Republic Act No. 10354, "The Responsible Parenthood and Reproductive Health Act of 2012," or simply the "RH Law." The aforementioned section of the RH Law reads, in part, that "[n]o person shall be denied information and access to family planning services, whether natural or artificial."

Education

Both boys and girls in Ambala Pastolan and Magbukun attend elementary and secondary schools, though the Magbukun may have a higher enrollment rate than the Ambala Pastolan because of the former's proximity to the K-12 school. Aside from distance, other factors affecting access to education are language and culture, as well as social exclusion. Some who attend school in the lowland and have experienced discrimination have opted to drop out. Matriculation and other school fees, and low confidence are other factors that contribute significantly to low college enrolment in most Ayta tribes.

One of the tribal council members among Ayta Ambala was a former three-time teacher under the Department of Education's

(DepEd) IP Education Program at the nearby Olongapo National High School. Here, classes concerning indigenous peoples' language, culture, and traditions are taught and incorporated into the mainstream curriculum. Pursuant to DepEd Order No. 62, Series of 2011, which adopted a National Indigenous Peoples Education Policy Framework, this essentially met the expressed desire of indigenous peoples for education that is "responsive to their context, respects their identities, and promotes the value of their traditional knowledge and skills." This arrangement would later be discontinued by the school for reasons yet unknown.

Within the respective villages, there is an ongoing concern for the state of learning. Indigenous peoples' studies are not incorporated in their respective local primary schools. As a result, elders perceive that the youth have begun to lose sight of the importance of their culture, language, and traditional practices to their tribal identity. For instance, they have observed that the children are still able to understand their traditional languages but no longer speak them. This perception also extends toward some of their community members who were fortunate enough to obtain bachelor's degrees.

The most commonly pursued courses by IP youth at the tertiary level are criminology, education, social work, and agriculture. Most graduates choose to enter the public sector, acting as a bridge for their respective tribes in order to gain access to mainstream social institutions. However, a few have opted for more individualized forms of work. In one case in Ayta Magbukún, the community's lone agriculture graduate decided to work abroad instead.

Tribal identities are being slowly eroded in light of more specialized and noncontextualized methods of learning. The elders believe that if their culture and traditions are forgotten, then they can no longer call themselves indigenous people (*katutubo*). They wish for the youth to inherit their traditional beliefs and ways of living since these are gradually forgotten because of the influx of nontraditional beliefs and cultures in their respective communities.

Traditional Beliefs and Practices

As in other Ayta tribes in the Philippines, a convergence of the dominant lowland culture has gradually infiltrated the traditional values and practices of both the Ayta Ambala and Ayta Magbukún (Ferrer 2005, 115–35). Ayta traditions are gradually making way for dominant mainstream perspectives and practices. These place the cultural identities of the two Ayta tribes in a perpetual state of vulnerability. For instance, in Ayta Ambala, traditional weddings are gradually being replaced by church weddings. This change could have been influenced by the new religion and mainstream practice to which the Ambala Pastolan community members have been exposed and become accustomed.

IV. Some insights and ways forward

The Philippines has had numerous efforts to ensure gender equality and women's empowerment. However, Filipino women and the youth, especially from the marginalized sectors like indigenous peoples, have remained among the poorest; they have limited access to capital, technology, justice and power, and other resources. Discrimination and violence against women are still prevalent. Many cases are underreported, especially among those in the marginalized sectors and IP groups.

Challenges to women's rights are not least evident in the political sphere. The few women who have held the highest national political office have done so because they were the wife or the daughter of a famous male leader. Although women's political participation has been on the rise over the past decades, women remain badly underrepresented in both chambers of Congress, especially in the Cabinet. There had been worrying signs of regression in the past two years despite years of advances and milestones in women's political empowerment. Even so, this may not reflect the situation

in indigenous peoples' communities. There, there have been signs of increasing, albeit at a slow rate, female participation in their local tribal councils, especially as members.

The circumstances or context of women vary per individual. Thus, discrimination against them may manifest in different forms. These differences must be taken into account in the development of policies and programs that further protect and advance the human rights and special needs of women, especially indigenous women who are among the most disadvantaged and vulnerable.

The role and voices of women are highly regarded and respected in several indigenous communities such as those of the Ayta. However, tradition dictates that men be the overall decision-makers. Indigenous structures and systems still follow a patriarchal system in socioeconomic and political areas. Indigenous women's voices and participation are quite limited, sometimes unheard, ignored, or misrepresented. In the current indigenous political structure, most who belong to tribal councils are men, and only a selected few indigenous women can be considered Tribal Chieftains. Although IP women are invited during community assemblies, many are still silent and do not participate.

The legislature, various agencies, and advocacy groups have attempted to address the prevailing situation of women, especially from ICCs/IPs, through new laws, programs, and other special initiatives. Currently, at least thirty-four (34) pending proposed legislations (19 House Bills and 15 Senate Bills) were filed between July 2019 and February 2020. They seek to supplement, complement, or amend some existing laws to enable greater access to essential services, and to enhance the protection of women and Ips (see Appendix—Pending Legislations).

These legislative bills are or pertain to:

- Establishing National Indigenous Community Conserved Areas Registry
- The promotion of inclusion, protection, and empowerment of IPs and women
 - Equal employment opportunities to members of ICCs;
 - “Establishing a Task Force to recommend a uniform strategy to protect women against violent crime” (Senate Bill 1801)
 - Women empowerment
 - Prohibiting discrimination based on age, ethnicity, sexual orientation, etc.
 - Proportionate school admission for IPs in the Philippine Military Academy and the Philippine National Police Academy
 - “Equitable sharing of benefits by the State, IPs, and local communities” from the development and utilization of mineral resources” (House Bill 112, 2019)
 - Parental support; and
 - “Free and culture-sensitive system of registration concerning the civil status of IPs” (House Bill 01332, 2019)
- Ensuring delivery of essential services especially health care
 - Establishing resource centers for ICCs/IPPs
 - Training and employment of tribal health workers
 - Benefits and privileges or maternity packages to pregnant women especially those from low-income groups

- An alternative learning system of education for out-of-school youth, IPs, and children in extremely special cases, and
 - Protection and strengthening IPs and local communities, conserved areas, and establishing the National Indigenous Community Conserved Areas (ICCA) Registry
- On amending key legislations on women and IPs
 - Amending IPRA “extending the period for ICCs/IPs to exercise the option to secure title to their ancestral lands”
 - Amending the Rape Victim Assistance and Protection Law to establish “resource development and crisis assistance centers for women and children in every province and city” (House Bill 02810, July 2019)
 - Amending the Anti-Sexual Harassment Act to expand the definition and “scope of acts constituting sexual harassment” (House Bill 6107, January 2020)
 - Amending the Family Code to strengthen gender equality
 - Amending the Magna Carta of Women, Section 40 (“Monitoring Progress and Implementation and Impact of the Act”)

Aside from these pending policy proposals, other areas where legislations and programs can be developed to increase the participation of women, especially those from the indigenous peoples. This is to promote and fulfill their rights and those of the youth to equal, participatory, just, and sustainable development.

(1) Ensure participatory and gender-responsive consultation on important legislative bills promoting gender equality, women’s rights, and empowerment, as well as strengthening indigenous peoples’ rights

At present, several pending bills need to be reviewed and passed in Congress. In the review of these bills, gender and social inclusion issues should be analyzed. Further, consultations on these pending bills should also be conducted with experts and representatives of the indigenous peoples across the region. More importantly, Congress needs to undertake public or local consultations with cross-sections of IP and women's groups. More often, legislators who proposed the bill only conduct consultations in the parliament and national forums and rarely consult IP groups, especially indigenous women on the ground.

(2) Establish holistic gender equality and social inclusion programs, including education or capacity-building for indigenous peoples and women with support from, or in partnership with, the National Commission on Indigenous Peoples (NCIP), Philippine Commission on Women, key line and attached agencies, and/or local government units

The NCIP is the government agency responsible for protecting the rights of indigenous people, as well as implementing the IPRA. This agency is “headed by seven commissioners from major groupings of IPs” (Castillo and Alvarez-Castillo 2009 quoted in CSRM 2016, 6). The commissioners have administrative, quasi-judicial, and quasi-legislative powers based on law. Unless the national leadership recognizes and respects the mandate of NCIP and gives it the appropriate budget and support, it will never be a fully effective platform to promote and protect indigenous peoples' rights and welfare. The national government needs to take seriously the role of NCIP, as well as IP groups and civil society organizations supporting women and indigenous peoples.

There are different views and positions vis-à-vis the empowerment and realization of economic, social, political, and cultural rights of IP women. However, a multistakeholder partnership would be worth pursuing in order to complement and broaden initiatives on these marginalized groups. To make programs for women and indigenous peoples more cohesive and effective, line departments or agencies concerned with education, health, labor and employment, and public works, among others, would have to align their policies and programs. This way, they can complement and/or support NCIP programs. A holistic approach to policy reforms and empowerment projects requires collective or complementary planning and allocation of resources among agencies beyond the Office of the President. Of particular importance are the Philippine Commission on Women (PCW) and local governments (with IP groups) for much-needed social inclusion and capacity-building programs that specifically target indigenous women and the youth.

Coordination or collaboration with the PCW and the UNESCO National Commission in the Philippines (UNACOM) would also facilitate and improve the reach and cohesiveness of programs, especially when it concerns education, culture, and policy development. The PCW is the “primary policy-making and coordinating body on gender equality and the empowerment of women.” One of its key functions is to “institute the gender responsiveness of national development plans and coordinate the preparation assessment and updating of the National Plan for Women, ensure its implementation and monitor the performance of government agencies in the implementation of the Plan at all levels” (Philippine Commission on Women n.d.).

The UNACOM, on the other hand, is an attached agency under the Department of Foreign Affairs. It is mandated to serve as an advisory and liaison body linking the work of its Philippine partners to UNESCO, to disseminate information on UNESCO’s work, and to formulate policy feedback. The

UNACOM is also responsible for defining and expanding its roles in the country. It endeavors to realize intersectoral collaboration toward evidence-based policy-making and to strengthen the connection between knowledge and action for positive social change under UNESCO's Management of Social Transformations (MOST).¹¹ The MOST program mainly contributes to achieving the United Nation's Sustainable Development Goals, and the Organization's Global Priority on Gender Equality. As such, UNACOM also focuses on Gender Mainstreaming and Development catering to the needs of vulnerable sectors in the country, particularly indigenous peoples.

(3) Integrate gender and social inclusion approaches in the FPIC guidelines and processes

The revised guidelines on FPIC were last reviewed in 2012 under NCIP Administrative Order No. 3, Series of 2012. Applying a gender dimension in the FPIC guidelines and processes will ensure that IP women are a significant part of the consultation and review of issues regarding IP lands and resources or any policies. Female inclusion entails either electing IP women to the tribal council (50 percent are women) or having exclusive consults with IP women at every FPIC phase, more so when issues pertain to women of all ages. A gender and social inclusion expert can also be included in the FPIC team. Further, gender analysis should be undertaken at the inception stage to study how the rights of women and men, including other genders, will be adversely affected by the proposed development or government policy or program. Also, in the monitoring of the FPIC process, gender-disaggregated data should be measured and reported.

(4) Conduct an in-depth review of the Free Prior and Informed Consent mechanism, cases, and lessons learned in the last twenty (20) years

11 Information about the UNACOM can be accessed via <http://www.unesco.gov.ph/>.

The Philippines “represents an interesting case study of the operationalization of FPIC, as it is one of the few countries to have adopted the principle into its domestic legislation.” (CSRM 2016, 6). Some studies have been done over the years. However, an in-depth assessment of FPIC implementation is needed to also document the results and implications for the rights and livelihood of IP communities, especially indigenous women and youth. Only through an evidence-based review of FPIC implementation can its effectiveness be realized. There is also a need to do a study on establishing grievance mechanisms at the local level. It must include the participation of indigenous women in resolving issues and coming up with gender-responsive approaches.

In principle, the objectives of FPIC are the most basic safeguard in realizing IP rights for self-determination. Unfortunately, it is not well-enforced and prone to abuse or misuse by some parties. FPIC teams doing investigations and consultations are not properly supported with budgets and resources, and team capacities in scientific, environmental, or geodetic studies are limited. Among the concerns experienced by a number of advocacy and humanitarian groups are the cost, time, and tedious process of obtaining FPIC, which may sometimes be unnecessary for the intervention to be undertaken. The stringent FPIC process could delay or hamper the delivery of immediate assistance or partnership for the needed capacity-building, skills sharing, and other support services.

(5) Undertake a review to strengthen the roles of local government units and national government agencies in the promotion and fulfillment of women and indigenous peoples’ rights, with a focus on indigenous women’s empowerment and social inclusion

LGUs and national government or line agencies, apart from the NCIP, also play important roles in contributing to the human development and social inclusion of indigenous women. Since most of the budget is coursed through

them, they have the mandate and development plans for marginalized sectors, including indigenous communities who are considered the poorest in the country.

Also key is the mapping of ongoing social inclusion programs for women and indigenous peoples. This is to be done by key line agencies and local government units who will analyze the type of support given to the most marginalized sector. Mapping would also help complement existing support and minimize the duplication of services that can be streamlined and carried out by another entity efficiently. Vital to the review is how indigenous women and youth have (not) benefitted and whether their needs and rights were prioritized by these social inclusion packages, including the allocation of budgets.

(6) Implementation of Special Temporary Measures for indigenous women’s political participation and support for continuing education on governance and leadership courses for indigenous women leaders

The CEDAW and the Committee’s General Recommendation 25 (from the Combined Seventh and Eighth Periodic Reports of States Parties due in 2010) proposed to implement “temporary special measures to accelerate women’s equal participation in political and public life, and ensure that the representation of women in political and public bodies reflects the full diversity of the population, particularly indigenous women and Muslim women” (Human Rights Library, University of Minnesota 2006).

Even after being elected at local and national levels, indigenous women should be supported in terms of continuing education on governance and other useful skills to further develop their leadership, analysis, and negotiation skills. These continuing courses can be linked with local or national universities in their province or municipality. They can also be done online by academic experts and mentors.

(7) Undertake comprehensive research study and development of a toolkit on indigenous governance and customary laws, including the role of indigenous women and the youth

Indigenous governance structures and systems are diverse and distinct from each other. They vary depending on the ethnolinguistic groupings or location. The comprehensive research will study each indigenous group's rules, values, culture, membership, leadership, power dynamics, and decision-making processes, including how indigenous women and the youth participate in the socioeconomic and political aspects of their community. Furthermore, a toolkit will be developed, which would guide the FPIC team in understanding indigenous governance in their targeted communities. The toolkit will provide special emphasis on, and strengthen, indigenous women's role on governance issues, access to justice, and voice and participation.

(8) Mapping out of social inclusion issues per thematic/sectoral areas of indigenous women

There is a need to study and map out how women especially indigenous women are viewed from the different perspectives of each sector and situation. For instance, the experiences and issues of indigenous women who belong to the agriculture sector will differ from those belonging to the elderly, or a person with disability (PWD), or those in conflict zones and victims of disasters. Another layer of analysis is the participation of indigenous women and the youth in thematic areas such as education, health, leadership, economy, culture, childcare, etc. Social inclusion issues of indigenous women are embedded and can be culled in each sectoral and thematic perspective.

By unpacking the social inclusion issues in some IP groups such as Igorots, Badjaos, Lumads, and Mangyans, among others, we can see the diversity and commonality among

them. Therefore, we can have a targeted approach to how to promote and fulfill the rights and self-determination of indigenous women.

(9) Make visible indigenous culture and strengthen the imagery of indigenous women as leaders and change-makers in mainstream culture

A bigger challenge in today's society is improving the perception and acceptability of indigenous culture, including the role of indigenous women in the country's development. Education and media contribute greatly to how indigenous culture and indigenous women are portrayed, which sometimes leads to further discrimination and non-inclusion. Changing the narratives, celebrating their diversity and uniqueness, and highlighting their strengths and knowledge can be done by sharing and widely disseminating positive stories and imagery of indigenous women as leaders, change-makers, and caretakers.

(10) Development and updating of baselines and disaggregated data of women and indigenous peoples with special emphasis on indigenous women.

Having accurate baseline figures of indigenous peoples' population, sources of income, educational levels, age, gender, etc. is important and useful in local and national development planning. In particular, such information can help target those groups/sectors that need the most support from the government. However, collecting baseline information or census for indigenous groups should take into account their unique nature and customs in developing appropriate indicators or targets, which cannot be measured by mainstream/traditional economic values. By having the right and gender-disaggregated information, local and national governments can design relevant social inclusion programs for each indigenous group, with special emphasis on supporting indigenous women and the youth.

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Conversations with some researchers and members of institutions working on women and indigenous peoples:

- (1) Mr. Teodoro “Teddy” B. Baguilat, a member of the indigenous peoples’ community in Ifugao, former Representative of the Lone District of Ifugao and co-coordinator of the Philippine Legislative Committee for Population and Development, and former president of the Global Consortium for Indigenous Conserved Communities Areas (ICCA Consortium). Presently the executive director of the ASEAN Parliamentarians for Human Rights (APHR).
- (2) Dr. Emmanuel Buendia, former Team Leader for Governance of UNDP – Philippines
- (3) Mr. Norman King, a member of indigenous peoples’ community in Pampanga, lecturer at the Pampanga State Agricultural University
- (4) Ms. Jelen Paclarin, executive director of Women’s Human Rights and Legal Bureau
- (5) Ms. Judy Pasimio, executive director of Purple Action for Indigenous Women’s Rights (LILAK)
- (6) Asst. Prof. Venarica Papa, College of Social Work and Community Development, University of the Philippines, Diliman, Quezon City
- (7) Dr. Eduardo Tadem, Center for Integrative and Development Studies-Alternative Development Program, University of the Philippines, Diliman, Quezon City.

Appendix

PENDING LEGISLATIONS AT THE LOWER HOUSE AND SENATE

No. of Topics	No.	Title	Principal Author/s	Legislative Status
1	HB 639	AN ACT PROTECTING AND STRENGTHENING THE INDIGENOUS PEOPLES AND LOCAL COMMUNITIES CONSERVED AREAS, RECOGNIZING THEIR CONTRIBUTION TO BIODIVERSITY CONSERVATION, ESTABLISHING FOR THE PURPOSE THE NATIONAL INDIGENOUS COMMUNITY CONSERVED AREAS (ICCA) REGISTRY, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	LEGARDA, LOREN	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-23
	HB 2281	AN ACT RECOGNIZING, PROTECTING AND STRENGTHENING THE INDIGENOUS PEOPLES AND LOCAL COMMUNITIES CONSERVED AREAS AND TERRITORIES, ACKNOWLEDGING THEIR CONTRIBUTION TO BIODIVERSITY CONSERVATION AND PROTECTION OF KEY BIODIVERSITY AREAS, ESTABLISHING FOR THE PURPOSE THE NATIONAL ICCA REGISTRY, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	ACOSTA-ALBA, MA. LOURDES	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-29
	SBN 1128	AN ACT RECOGNIZING THE INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES (ICCS/IPS) COMMUNITY CONSERVED TERRITORIES AND AREAS (ICCA), ESTABLISHING FOR THE PURPOSE THE NATIONAL ICCA REGISTRY, AND APPROPRIATING FUNDS THEREFOR	HONTIVEROS, RISA	Pending in the Committee (11/5/2019)
2	HB 1738	AN ACT ESTABLISHING RESOURCE CENTERS FOR INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLES TO ENHANCE AND ENSURE DELIVERY OF ESSENTIAL SERVICES, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	VILLAFUERTE, LUIS RAYMUND "LRAY" JR F.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-24
	HB 3758	AN ACT ESTABLISHING RESOURCE CENTERS FOR INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLE TO ENHANCE AND ENSURE DELIVERY OF ESSENTIAL SERVICES, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	RODRIGUEZ, RUFUS B.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-08-14

2	SBN 443	AN ACT ESTABLISHING RESOURCE CENTERS FOR INDIGENOUS PEOPLES TO ENHANCE AND ENSURE DELIVERY OF ESSENTIAL SERVICES, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	REVILLA JR., RAMON BONG	Pending in the Committee (8/5/2019)
	SBN 706	AN ACT ESTABLISHING RESOURCE CENTERS FOR INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLES TO ENHANCE AND ENSURE DELIVERY OF ESSENTIAL SERVICES, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	ANGARA, SONNY	Pending in the Committee (8/13/2019)
3	HB 1742	AN ACT STRENGTHENING THE HEALTH CARE SYSTEM IN CULTURAL AND INDIGENOUS COMMUNITIES BY INSTITUTIONALIZING THE TRAINING AND EMPLOYMENT OF TRIBAL HEALTH WORKERS AND FOR OTHER PURPOSES	VILLAFUERTE, LUIS RAYMUND "LRAY" JR F.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-24
	HB 1886	AN ACT STRENGTHENING THE HEALTHCARE SYSTEM IN CULTURAL AND INDIGENOUS COMMUNITIES BY INSTITUTIONALIZING THE TRAINING AND EMPLOYMENT OF TRIBAL HEALTH WORKERS AND FOR OTHER PURPOSES	VARGAS, ALFRED	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-24
	SBN 949	AN ACT STRENGTHENING THE HEALTHCARE SYSTEM IN CULTURAL AND INDIGENOUS COMMUNITIES BY INSTITUTIONALIZING THE TRAINING AND EMPLOYMENT OF TRIBAL HEALTH WORKERS AND FOR OTHER PURPOSES	BINAY, MARIA LOURDES NANCY S.	Pending in the Committee (8/27/2019)
4	HB 2789	AN ACT EXTENDING THE PERIOD FOR INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLES TO EXERCISE THE OPTION TO SECURE TITLE TO THEIR ANCESTRAL LANDS UNDER COMMONWEALTH ACT 141, AS AMENDED, OR THE LAND REGISTRATION ACT 496, AMENDING FOR THE PURPOSE SECTIONS 12 OF REPUBLIC ACT NO. 8371, OTHERWISE KNOWN AS ' THE INDIGENOUS PEOPLES RIGHTS ACT OF 1997 '	RODRIGUEZ, RUFUS B.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-31

4	HB 4904	AN ACT EXTENDING THE PERIOD FOR INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLES TO EXERCISE THE OPTION TO SECURE TITLE TO THEIR ANCESTRAL LANDS UNDER LAND REGISTRATION ACT 496, AMENDING FOR THE PURPOSE SECTION 12 OF REPUBLIC ACT NO. 8371, OTHERWISE KNOWN AS "THE INDIGENOUS PEOPLE RIGHTS ACT OF 1997"	NIETO, JOHN MARVIN "YUL SERVO" C.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-10-02
	HB 2810,	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS ASSISTANCE CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE COUNTRY, AMENDING FOR THE PURPOSE REPUBLIC ACT NO. 8505, OTHERWISE KNOWN AS THE 'RAPE VICTIM ASSISTANCE AND PROTECTION ACT OF 1998'	RODRIGUEZ, RUFUS B.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-07-31
5	HB 3081	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS ASSISTANCE CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE COUNTRY, AMENDING FOR THE PURPOSE REPUBLIC ACT NO. 8505, OTHERWISE KNOWN AS THE "RAPE VICTIM ASSISTANCE AND PROTECTION ACT OF 1998"	SAULOG, IRENE GAY F.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-08-05
	SBN 1250	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE PHILIPPINES, APPROPRIATING FUNDS THEREFOR, AND FOR OTHER PURPOSES	BINAY, MARIA LOURDES NANCY S.	Pending in the Committee (1/20/2020)
6	HB 3982	AN ACT EXPANDING THE DEFINITION OF SEXUAL HARASSMENT, STRENGTHENING THE MECHANISMS TO MENTOR COMPLIANCE WITH POLICIES AGAINST SEXUAL HARASSMENT IN THE WORKPLACE AND IN EDUCATIONAL AND TRAINING INSTITUTIONS, AND PRESCRIBING PENALTIES FOR VIOLATIONS THEREOF, REPEALING FOR THE PURPOSE REPUBLIC ACT NO. 7877, ALSO REFERRED TO AS THE "ANTI-SEXUAL HARASSMENT ACT OF 1995"	YAP, ERIC G.; TULFO, JOCELYN P.; TADURAN, ROWENA NIÑA O;	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-08-27
	HB 6107	AN ACT EXPANDING THE SCOPE OF ACTS CONSTITUTING SEXUAL HARASSMENT, AMENDING FOR THE PURPOSE REPUBLIC ACT NUMBER 7877, OTHERWISE KNOWN AS THE "SEXUAL HARASSMENT ACT OF 1995"	ANDAYA, MARISSA	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2020-02-04

7	HB 2810,	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS ASSISTANCE CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE COUNTRY, AMENDING FOR THE PURPOSE REPUBLIC ACT NO. 8505, OTHERWISE KNOWN AS THE 'RAPE VICTIM ASSISTANCE AND PROTECTION ACT OF 1998'	RODRIGUEZ, RUFUS B.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-07-31
	HB 3081	AN ACT PROVIDING FOR A FREE AND CULTURE-SENSITIVE CIVIL REGISTRATION SYSTEM FOR INDIGENOUS PEOPLES	SAULOG, IRENE GAY F.	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-31
8	HB 2810,	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS ASSISTANCE CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE COUNTRY, AMENDING FOR THE PURPOSE REPUBLIC ACT NO. 8505, OTHERWISE KNOWN AS THE 'RAPE VICTIM ASSISTANCE AND PROTECTION ACT OF 1998'	RODRIGUEZ, RUFUS B.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-07-31
	HB 3081	AN ACT PROHIBITING DISCRIMINATION ON THE BASIS OF ETHNICITY, RACE, RELIGION OR BELIEF, SEX OR GENDER OR SEXUAL ORIENTATION, LANGUAGE, DISABILITY, EDUCATIONAL ATTAINMENT, AND OTHER FORMS OF DISCRIMINATION, PROVIDING PENALTIES THEREFOR, AND FOR OTHER PURPOSES	SAULOG, IRENE GAY F.	Pending in the Committee (7/31/2019)
	SBN 1250	AN ACT ESTABLISHING RESOURCE DEVELOPMENT AND CRISIS CENTERS FOR WOMEN AND CHILDREN IN EVERY PROVINCE AND CITY OF THE PHILIPPINES, APPROPRIATING FUNDS THEREFOR, AND FOR OTHER PURPOSES	BINAY, MARIA LOURDES NANCY S.	Pending in the Committee (1/20/2020)
9	SBN 740	AN ACT PROVIDING FOR THE ALTERNATIVE LEARNING SYSTEM OF EDUCATION FOR ADULTS, OUT-OF-SCHOOL YOUTH, MEMBERS OF CULTURAL MINORITIES, INDIGENOUS PEOPLE, AND PERSONS WITH DISABILITIES	GATCHALIAN, WIN, BINAY, MARIA LOURDES NANCY S., PACQUIAO, EMMANUEL "MANNY" D.	Consolidated/ Substituted in the Committee Report (2/19/2020) SUBSTITUTED BY SBN- 1365 UNDER COMMITTEE REPORT NO. 51.

9	SBN 1365	AN ACT INSTITUTIONALIZING THE ALTERNATIVE LEARNING SYSTEM IN BASIC EDUCATION FOR OUT-OF-SCHOOL YOUTH, ADULTS, AND CHILDREN IN SPECIAL EXTREME CASES AND APPROPRIATING FUNDS THEREFOR	GATCHALIAN, WIN; BINAY, MARIA LOURDES NANCY S.,	Pending Second Reading, Ordinary Business (2/19/2020)
10	HB 2238	AN ACT PROVIDING FOR BENEFITS AND PRIVILEGES TO PREGNANT WOMEN AND THEIR FAMILIES, APPROPRIATING FUNDS THEREFOR AND FOR OTHER PURPOSES	FORTUN, LAWRENCE "LAW" H.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-07-29
	HB 4472	AN ACT MANDATING THE PROVISION OF MATERNITY PACKAGES TO PREGNANT FILIPINO WOMEN BELONGING TO THE LOW INCOME GROUP, PROVIDING FUNDS THEREFOR AND FOR OTHER PURPOSES	FERNANDEZ, DAN S.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-09-13
11	HB 1162	AN ACT TO ENSURE EQUAL EMPLOYMENT OPPORTUNITIES TO MEMBERS OF INDIGENOUS CULTURAL COMMUNITIES AND PREFERENCE IN CERTAIN CASES AND FOR OTHER PURPOSES	CUARESMA, LUISA LLOREN	Pending with the Committee on INDIGENOUS CULTURAL COMMUNITIES AND INDIGENOUS PEOPLES since 2019-07-24
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13	HB 3719	AN ACT PROVIDING FOR WOMEN EMPOWERMENT AND FOR OTHER PURPOSES	TAMBUNTING, JOY MYRA S.	Pending with the Committee on WOMEN AND GENDER EQUALITY since 2019-08-14
14	SBN 568	AN ACT STRENGTHENING GENDER EQUALITY BY AMENDING ARTICLE 14 OF EXECUTIVE ORDER NO. 209, OTHERWISE KNOWN AS THE FAMILY CODE OF THE PHILIPPINES, AND FOR OTHER PURPOSES	BINAY, MARIA LOURDES NANCY S.,	Pending in the Committee (8/7/2019)
15	SBN 627	AN ACT AMENDING SECTION 40 OF REPUBLIC ACT NO. 9710, OTHERWISE KNOWN AS THE MAGNA CARTA OF WOMEN	DE LIMA, LEILA M.	Pending in the Committee (8/7/2019)

16	SBN 405	AN ACT PROVIDING FOR A PROPORTIONATE SCHOOL ADMISSION AND ACCEPTANCE SHARE IN THE PHILIPPINE MILITARY ACADEMY AND THE PHILIPPINE NATIONAL POLICE ACADEMY FOR MEMBERS OF THE INDIGENOUS CULTURAL COMMUNITIES/ INDIGENOUS PEOPLES, AND FOR SUCH OTHER PURPOSES	TOLENTINO, FRANCIS "TOL" N.	Pending in the Committee (8/5/2019)
17	SBN 29	AN ACT PROVIDING FOR PARENT SUPPORT, AND FOR OTHER PURPOSES	LACSON, PANFILO "PING" M.	Pending in the Committee (7/23/2019)
18	SBN 353	AN ACT TO REGULATE THE RATIONAL EXPLORATION, DEVELOPMENT AND UTILIZATION OF MINERAL RESOURCES, AND TO ENSURE THE EQUITABLE SHARING OF BENEFITS FOR THE STATE, INDIGENOUS PEOPLES AND LOCAL COMMUNITIES, AND FOR OTHER PURPOSES	HONTIVEROS, RISA	Pending in the Committee (7/31/2019)

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