

A Phenomenology of Women As Mothers, Wives, and Leaders

From Selected Relocation Sites



**A Dissertation Presented To
The Faculty of the Graduate School
Asian Social Institute**

**In Partial Fulfillment Of the Requirements For the Degree
Doctor of Philosophy In Applied Cosmic Anthropology**

Jessica M. Maglunob

May 25, 2012

TABLE OF CONTENTS

	Page
Title Page	i
Approval Sheet	Ii
Dedication	Iii
Acknowledgments	Iv
Table of Contents	V
List of Tables	Ix
List of Figures	X
List of Acronyms	Xi
CHAPTER 1: THE PROBLEM AND ITS SETTING	
A. Rationale	1
1. The Greater Scheme of Things: The Cultural Belonging	1
2. The Situations Women Find Themselves	3
3. Violence and the “Multiple Burdens” of Women	4
4. Women as Help-Mates and Sex Objects in Media	7
5. The Root Causes and Socializing Factors of the “Double Burden” of Women	9
6. Patriarchy, Globalization and Climate Change	11
7. International and National Legal Support for Women	12
8. Empowerment, Women Empowerment and Total Human Development	12
9. Total Human Development	13
10. Our Pre-Colonial Past	17
11. My Personal Reasons for the Choice of the Topic of the Study	20
12. The Context of the Study	22
B. Statement of the Problem	25
C. Significance of the Study	26
D. Scope and Limitation of the Study	29
E. Definition of Terms	32
	40
CHAPTER II: THEORETICAL ORIENTATION AND REVIEW OF RELATED LITERATURE	
A. Theories and Frameworks Related to Applied Cosmic Anthropology	41
1. Total Human Development Framework – Fr. Francis Senden	41
2. The Principle of Individuation, Archetypes and the Collective Unconscious - C. Jung’s Personality Theory	44
3. Creation Spirituality – Matthew Fox	46
4. The Women Empowerment and Development Theories	48
B. Review of Related Theories	53
1. Foreign Sources	53
1.1. Gender and Development Theories	53

1.2. Sara Longwe 's Frameworks on Gender Concerns	55
1.3. Universal Documents on Gender Equality	59
1.4. The Seven Elements of Adequate Housing (from the Center on Housing and Rights and Evictions (COHRE))	60
1.5. Myths	61
1.6. Basic Functions of Myths - Campbell	62
1.7. Globalization, Patriarchy and Culture of Enterprise	64
1.8. Other Readings	68
2. Local Sources	72
2.1. Philippine Laws to Implement the International Agreements and Gender Mainstreaming Plans	72
2.2. The <i>Babaylan and Sikolohiyang Pilipino</i> (SP), Values and Katutubong Kaalaman	73
2.3. The <i>Pinoy</i> Archetypes	77
2.4. Myths of Origin of the Filipino People	78
2.5. Globalization from a Filipino Perspective	80
C. Related Studies	84
1. Foreign Studies	84
1.1. Studies on Gender and Development	84
1.2. On Leadership & Management (Van der Velde, Imke)	85
1.3. Empowerment through Micro-Credit (Finn, McGee, Cathleen)	88
1.4. Women Empowerment through Micro-Credit (Lynn, Laura)	89
2. Local Studies	
2.1. Effects of Globalization on Women (Dejillas, Paul J.)	90
2.2. Empowerment through Micro-Finance - Arcinue, Prinsinia)	90
2.3. Empowerment through Integral Evangelization (Cuyos, Fanny)	91
2.4. Phenomenology of the Filipino Family (Ramirez, Mina)	91
2.5. Filipino Pre-History and our Myths of Origin (Jocano, Landa F.)	92
2.6. Resettlement Experiences (Van der Velde, Imke)	93
D. Summary of Readings and Justification of the Study	94
	99
CHAPTER III: METHODOLOGY	
A. Introduction	100
B. Phenomenology as a Philosophy	100
C. Phenomenology as a Research Approach	103
D. Phenomenological Approach in the Philippines	105
E. Application of the Method to my Research	107
1. Selection of my Co-Researchers	107
2. Ways of Gathering Lived-Experiences	109
2.1. Participant Observation	109
2.2. Individual Telling of Life Story	110
2.3. Focus Group Discussion	111
2.4. Notes on Gender-Sensitive and Feminist Approaches	

F. Steps in Conducting the Study	112
G. The Locus of the Study	115
H. The Historical Context of the Locus of the Study	116
I. Interpretative Process	119
1. Reflective Narratives	119
2. Thematic Reflections	120
3. First Reflection	120
4. Eidetic Insight	120
5. Notes on the Agencies Involved	121
6. Integrated Community Extension Services	122

CHAPTER IV: PRESENTATION OF LIVED EXPERIENCES AND THEMATIC REFLECTIONS

A. Introduction	123
B. Presentation of Life Stories and Thematic Reflections	124
Story 1: My Story	124
Story 2: Ruth	138
Story 3: Angie	145
Story 4: Rose	152
Story 5: Tessie	156
Story 6: Beth	158
Story 7: Win	165
Story 8: Yolanda	169
Story 9: Baby	174
Story 10: Belen	177
Story 11: Allyn	180
Story 12: Yolly	185
Story 13: Inday	188
Story 14: Leony	190
Story 15: Jean	193
Story 16: Lee	196
C. Focus Group Discussion (FGD)	203
D. Second Thematic Reflections	231
E. Summary of Reflections	253

CHAPTER V: CREATIVE SYNTHESIS, EIDETIC INSIGHT, IMPLICATIONS AND RECOMMENDATIONS

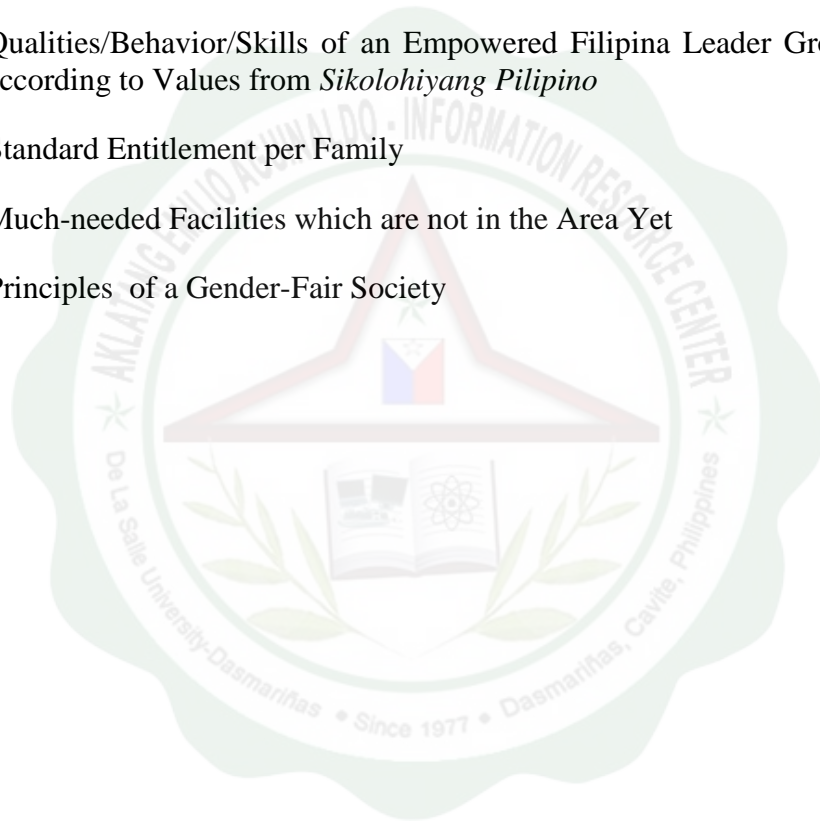
A. Eidetic Insight and Symbolic Representations	266
B. Theoretical Implications	290
1. Total Human Development and Transformation	290
2. Individuation, Transformation and Empowerment – Carl Jung	294
3. Creation Spirituality and the Woman's Struggle for Fullness of Life	303
4. Gender Development Theories and Women Empowerment	310

C. Possibilities for Action	312
D. Recommendations	316
BIBLIOGRAPHY	327
APPENDICES	
A. Interview and Focus Group Discussion Guide	335
B. Curriculum Vitae	338



LIST OF TABLES

Table No	Title	Page
1	Profile of my Co-Researchers	108
2	Qualities of an Empowered Woman, Mother, Wife and Leaders	283
3	Qualities/Behavior/Skills of an Empowered Filipina Leader Grouped according to Values from <i>Sikolohiyang Pilipino</i>	285
4	Standard Entitlement per Family	319
5	Much-needed Facilities which are not in the Area Yet	320
6	Principles of a Gender-Fair Society	324



LIST OF FIGURES

Figure No.	Title	Page
1	My Key Concepts	40
2	A Pregnant Mother about to Deliver	41
3	Fr. Senden's Four Basic Relationships	43
4	The Psyche from Jung's Personality Theory	45
5	The Interrelatedness of Key Concepts	48
6	The <i>Masipag</i> Biodiversity Center	99
7	Map of Luzon where the Relocation Sites are Found	115
8	Darkness before Dawn	122
9	Dawn of a New Day	230
10	ABC	235
11	An Imbalanced Personality	239
12	Symbol of a Balanced Masculine-Feminine Person	241
13	Sarah Longwe's Framework for Analyzing a Gender Issue	247
14	Women Empowerment Cycle	252
15	<i>Ina at Sanggol</i> (Mother and Child), Symbol of New Wisdom	258
16	From Unlighted to Lighted Candle	266
17	From a Carefree Bird to a Deep-flowing River	267
18	Symbolic Image: from a Bud to a Full-blown Flower	268
19	Symbolic Image: from a Small Creek to a Bid, Deep River	269
20	Symbolic Image: from a Withering Leaf Blown by the Wind to a Thick-growing Bush	270
21	Symbolic Image: Favorite Fruit (Banana) for a Few to Being a Favorite of All	271
22	Symbolic Image: Parts of and Roof of a House	272
23	Symbolic Image: From Leaf to Roots that Make a Tree Sturdy and Strong	273
24	Symbolic Image: Small Narrow to a Full-Grown Mature Narra Tree	274
25	Coconut Tree: A Very Useful and Loved Philippine Tree	275
26	Symbolic Image: From Fruitless Unproductive Tree to a Tree Full of Fruits	276
27	Symbolic Image: From an Empty Book to a Book Full of Memories and Experiences	276
28	Symbolic Image: A Young Frail Plant into a Strong Tree	277
29	My Symbolic Representation: A Native <i>Buri</i> Fan	287

LIST OF ACRONYMS

4Ps	<i>Pantawid Pamilyang Pilipino</i> (A DSWD project)
COHRE	Center for Housing Rights and Evictions
CEDAW	Convention on the Elimination of all Forms of Discrimination against Women
DSWD	Department of Social Welfare and Development
FB	Facebook
FGD	Focus Group Discussion
G-8	Group of Eight or the Eight Wealthiest Economies of the World: US, UK, Canada, Japan, Italy, Germany, France, China
GAD	Gender and Development
GWEC	Grassroots Women Empowerment Center
GSN	Global Sisterhood Network
HOA	Homeowners' Association
HUDCC	Human and Urban Development Coordinating Council
ICES	Integrated Community Extension Service of the Adamson University
LIAC	Local Inter-Agency Committee (for pre-relocation)
NGO	Non-Government Organizations
NHA	National Housing Authority
NIAC	National Inter-Agency Committee (for post-relocation)
NSP	Northrail-Southrail Project
PNR	Philippine National Railways
SGSSD	School of Good Governance for Social Development of Adamson University, a project of the ICES
SEC	Securities and Exchange Commission
SHGs	Self-Help Groups
TESDA	Technological and Economic Skills Development Authority
UNMDG	United Nations' Millennium Development Goals
UDHA	Urban Development and Housing Act of 1992 (RA 7279)
VAW/VAWC	Violence against Women/Violence against Women and Children
WEDGE	Women Empowerment and Development toward Gender Equality Plan

Chapter V

CREATIVE SYNTHESIS, EIDETIC INSIGHT, IMPLICATIONS, AND RECOMMENDATIONS



**Figure 15. Ina at Sanggol: Symbol of a new wisdom born out of this study
(Photo credits: ejaybasaliso)**

(The figure above continues the process from conception in Chapter I, pregnancy in Chapter II, Chapter II-IVI the labor of love, and now the Birthing).

This chapter presents the eidetic insights that I gleaned from this study, and the validations from my co-researchers after looking at this phenomenon through four theoretical orientations and various readings.

Eidetic Insights

1. On Women Empowerment

Recognizing our historical realities as a colonized Third World, predominantly Christian nation, and, living in our present globalized cyber economy, in which global decisions are made mostly by men and some women who foster and promote the values of competitiveness, acquisitiveness, and ambition, it is the women from the poorer sectors of society, such as women from the railways, who experience suffering, in different levels:

- As **Filipino girls and women in the Third World**, who have been born into families with discriminatory beliefs and practices which are just taken for granted, raised in the context of poverty of our families due to unequal distribution of wealth and resources, unequal access to basic resources like shelter, land, microfinance and other sources of livelihood, well-equipped hospitals and schools, and unequal distribution of wealth, in our communities;
- As **wives**, victims of double standard morality, ‘macho’ or womanizing husbands, some as victims of violence such as battering and coercion, who have lost much of their sense of self-worth and dignity, reduced into “martyr” wives;

- As **mothers**, who experience poverty and crisis situations such as relocation due to landlessness and homelessness, and gender concerns, lack of basic services such as electricity and water in the new area, lack of transportation facilities, and sources of livelihood and employment, among other things;
- Yet, these experiences and crisis situations challenged and honed their innate life skills and wisdom (*katutubong karunungan o kaalaman*) (Obusan, T. 1994 pp. 32-33) which stimulated them to become **leaders** who want to find creative and effective ways to respond to their new situation; in the relocation sites.
- That amidst these realities and experiences, my co-researchers as Filipino women from the poorer sectors of society tend to look at **women empowerment** as: a **transformative process, a journey, an outcome of a process, and/or a state of social, economic, political and spiritual well-being whereby women discover and celebrate their true self, inner strength, dignity meaning and self-worth as human beings, as women, mothers, wives and leaders.**
- For my co-researchers this means: having their own jobs; updating themselves through seminars; making their own decisions, having shared responsibilities with their partners; enjoying a bigger world, more freedom outside the house; negotiating, dialoguing with people in power as equals; knowing their rights and finding the inner strength and wisdom in their faith and in their struggle for a more

humane and decent life; understanding the structures, beliefs, attitudes, and practices thatThrough women empowerment processes , women can look at their situation critically, as women, mothers, wives, and leaders, and initiate liberating action. Here are their insights:

2. Insights on Empowerment from Co-researchers

Angie said, *“naramdaman kong mayroon pala akong kakayahan nang magkaroon ng trabaho at nagkaroon ng mga pag-aaral, mas updated ang aking kaalaman, nung nagtrabaho ako di na nakakulong sa hawla ng bahay namin at pagkakataon sa komunidad, mas malawak na ang ginagalawan ko ngayon. Empowered na ko (I felt that I already had power when I got a job and attended seminars; when I had a job I was no longer caught in the confines of the house; had more opportunities (to discover and prove myself); my world is bigger. I am empowered.*

Angie realized that for empowerment to be attained, it is important to have a job and trainings; get updated. When she got a job, she felt liberated from her cage which is the house., and get a chance to involve in the community. Her world is now larger and wider. Women need an excuse to feel free; their world gets constricted after many years of being wife and mother, and has forgotten to aspire for personal fulfillment; they thought that being involved outside the home isolates them from the household.

They now begin to realize that fulfillment inside and outside their homes is possible and they need it.

Beth stated that when she became a community leader, she experienced how it is to face and deal with important government authorities and higher level of society, dialogue with them and talk to them as if they were not superior but they were of the same level or equals. She said further that the seminars and/or *activities that helped her grow are those on SGGSD (School of Good governance and for Social Development), roles and rights of people's organizations, from which seminars she learned the various of people that must be disseminated to people for them to know and the obligations and duties of the government.*

1. **Negotiating Skills and a new sense of Self-Worth and Esteem:** It never occurred in Beth's mind that she would someday be talking to people from the upper rungs of government; she never realized that she could find again her lost self-esteem and dignity as a person and woman. Through non-formal trainings, she gets new knowledge and skills that bring fulfillment to her.

2. **Realization that Women's Rights are Human Rights and discovery of her real Leadership Skills:** Win said: *"Yung tinatawag na GAD training dito ako nag start na maging community leader. Marami na po akong na-attend na pag-aaral pero ang higit na tumatak sa isip ko ay ang human rights training na ginanap po sa*

*Tagaytay na kasama namin ang isang abogado na may AIDS siya, doon, na naintindihan namin na ang women's rights ay isa ring human rights. (It is through Gender and Development Seminar and Human Rights Training that I really learned and found my real leadership skills. **We realized that women's rights are human rights too.**)*

*Rose mentioned, "Sa Gender and Development training ko natutunan at nakita na at naramdaman na ako ay empowered woman at lahat ng aking napagaralan ay naiapply ko sa aking mga miyembro naipalaganap ko ito sa mga kasama kong kababaihan at napansin ko na lahat ng miyembro ko na tinuruan ko ay na-iapply nila ito sa kanilang sarili at mula noon naging matalino na about women's rights. (I believed and felt that I am an empowered woman through the Gender and Development training, and all my learnings are now applied and shared with my members in the women's group. **And I have seen in practice that my members have also applied what they learned in their own lives and families, and became knowledgeable about women's rights)***

3. Empowerment is women empowering other women in actuality. Rose certainly did not waste time to share what she learned and the insights she gained from the training: Jean's insight is as follows: *Kaya ko ng magdesisyon para sa sarili ko, ibig sabihin wala na akong kinukunsulta, halimbawa sa asawa ko, sa nanay ko at sa mga kapatid ko. Although tinatanong ko sila pero ang huling desisyon ay ako, walang external na mga dagdag o ano man.at wala ng sinasaalang na iba. Mga*

seminar o gawain na. Siguro yung una, noong maikwento ng nanay ko ang kanyang buhay. Noong maliit pa siya at mamatay ang nanay niya, siya na ang nag-alaga sa tatlo nyang kapatid, nag-aral ang tatlo niyang kapatid pero siya hindi nag-aral. Ang hirap na dinanas nya noon at ang hirap ng magkaroon ng 12 anak at pagkakaroon ng ibang pamilya ng tatay ko at ang pag-aalaga nya sa mga ibang anak ng tatay ko. Para sa akin, pagpapakita ito na somehow empowered siya dahil binigyan nya ng karapatan ang ibang tao sa pamamagitan ng pag-aaruga upang sa sarili nila ay maging empowered din on their own. Mga seminars na nakuha ko, una sa Women's Legal Bureau kaugnay sa mga batas sa kababaihan although noon pa man nakikita ko na maraming discrimination sa kababaihan, nakita ko na kailangan talaga na matutunan yan ng mga kababaihan sa komunidad upang maipaglaban nila ang karapatan nila. (Now I know how to decide for myself, by myself' I don't have to consult my husband, my mother, or siblings. I consult them, but the last say is mine. My mother told me her own empowering story: she had to look after the welfare of three younger siblings; she sent them to school, but she herself skipped school; she really struggled hard. Then as a wife and mother, she was a martyr in order to do this.) Imagine taking care of 12 children then her husband had another family, and my mother had to take care of some of my father's kids from another family. She earned my respect; somehow she was empowered; she had a lot of inner strength. I learned a lot from the Women's Legal Bureau and other seminars. Even before, I already noticed inconsistencies and discrimination in the regard for women. Women should really know their laws and rights so as to be able to defend themselves.

4. Empowerment is making your own decisions, and standing up for them: Lee's insight in this regard is expressed by the following statement: *Matagal nang panahon, ng sumama ako sa organisasyong pangkababaihan. Pero mas*

naintindihan ko ito ng pumasok ako sa GWEC. Dahil dito ko nakita na kailangang mulatin at organisahan ang mga kababaihan upang sila mismo sa sarili nila ay ma empower. Mga seminar o gawain na lubhang nakatulong sa pag-unlad ko bilang tao at babae ay ang pag-aaral sa GAD, mga batas pang-kababaihan at higit na nagkaroon ng malalim na pag-unawa sa isyu ng kababaihan noong isinusulong namin ang karapatan ng kababaihan sa sapat na pabahay. Dito buhay na buhay ang advocacy namin dahil kitang kita ko na nasa gitna ng struggle sa sapat na pabahay ang kababaihan at ang kababaihan ang higit na apektado kapag nawalan ng bahay ang kanilang pamilya. (It has been a long time since I joined this women's organization. I got to understand it better now. This is where I realized that women should be organized so that they themselves would be empowered and know how to defend themselves. The seminars that taught and empowered me and helped me grow as a person are the Gender and Development Seminars, the laws on women, and women's issues, particularly about shelter. It is in this issue where I saw women at the forefront because it is they who are the first ones affected when there are evictions. And their families and children lose their homes.

Baby said: *Pagkakataong naramdaman ang lahat ng pantay na karapatan ng lalaki at babae. Mga seminars tulad ng GST, karapatan ng kababaihan at naibahagi ko ito sa ibang kababaihan pa. (There were opportunities where I felt equal rights were*