

**GABRIELANG MANDIRIGMA:
A BATTLE AGAINST MISOGYNY**



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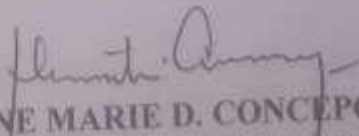
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The Researchers

DEDICATION

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J.O.

A.A.

A.M.

ABSTRACT

The study conducted by the researchers aimed to uncover the experiences, challenges, and insights of feminists who battle for equality. The phenomenological design was used involving seven participants through a validated interview guide questionnaire. Themes formulated from the experiences of the feminists were aimed for gender equality, passionate about their work, and used different strategies in dealing with their advocacy. In the area of challenges were gender-fair language, wherein it is identified to be one path to achieve equality, withdrawal of women against the perpetrators, and facilitating women gatherings. Lastly, in the area of insights were the triumphs in the provision of services, changes of women, politically passage of laws, sustainability through organizing women sectors, changes in the level of knowledge, attitude, values, skills of feminist and the need of the future advocacy for sustainability to face the challenges of technology, lessons learned by the feminists through their experience and feminists' policy recommendations. The implication of this study to social work discipline is to understand the situations of women thoroughly. Social work practitioners may identify proper interventions and approaches to use in dealing with marginalized women in society.

Keywords: *misogyny, feminism phenomenology, Davao City, Philippines*

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CURRICULUM VITAE

THE PROBLEM AND ITS SETTING

Background of the study

Misogyny or biases against women has been an undying issue over the years. Hatred, contempt, and violence have been continuously felt by women regardless of the made laws protecting their rights and the proclaimed equality the society announces. The notion of women as sexual icons, powerless over men, roles restricted to household chores, and birthing remain. Due to these situations, the women community was awakened, asking for equal rights and privileges. Women leaders fought and want to change to claim gender equality and human rights. They had been through a lot in claiming fair treatment, many offered their lives, and a lot have hurt physically, emotionally, and mentally. As a result of their dedication, the women community gradually is acquiring what they have fought for (Srivasta, 2017).

Moreover, in the United States, many feminists have tried their best to do something salient to contribute to achieving social justice and social transformation despite working from different ideologies. From the struggles of the feminist in claiming their right to suffrage, groups of feminists combined forces to fight for their social, economic, and political rights, which led to forming the organization "Women's Liberation Movement." However, the feminist of this time did not succeed in promoting all aspects of equality, for instance, in the area promoting equal rights regardless of gender. Some

institutions question its immediate demand for passage of ERA (Equal Rights Amendment) and its access to contraception and abortion. National Organization for Women (NOW) threw support behind the passage of the ERA. The United Auto Workers Union which had been providing NOW with office space withdrew support because the ERA would effectively prohibit protective labor legislation for women who also led other feminist members to leave the organization, thinking that that will undermine their struggles against economic and legal discrimination (Burkett, 2019).

As stated by Karin Aguilar-San Juan in her experience of being a Filipino American feminist, feminism, and politics is the same thing. It was all just woven together in one cloth: the idea that girls and women are human, and the idea that all humans deserve to live in a just and fair society (Aguilar, 2019).

As stated by Lorna Mandin, an officer in charge of Integrated Gender Development Division (IGDD) in Davao City, they have been doing campaigns and giving services to women for them to experience equal rights. When asked about her experience in the community, Lorna would say, "If you would go to the community and ask them about Women Development Code and how to use it to defend their right, not all of the women knew about it." From this thought, the challenge for the feminist in this area is to educate women from the urban poor sector (Condeza, 2017).

It is in this context that the researchers know women leaders have gone through in battling against misogyny. The researchers believed that this study is

necessary to give attention to the voices and views of the women, their insights, experiences, and challenges since, at the local level, studies have been imprecise or have insufficient information. As such, the results of this study may contribute to the knowledge in the social work discipline since women are one of the main concerns of the profession.

Research Questions

This study aims to have a phenomenological understanding of the experiences, challenges, and triumphs of a Gabrielang Mandirigma in Davao City. Specifically, it seeks to answer the following questions:

1. What are the experiences of Filipino feminists in Davao City in advocating equality for women?
2. What are the challenges of the Filipino feminists in Davao City in advocating for equality?
3. What are the insights of the Filipino feminists in Davao City on women empowerment?

Purpose of this study

The purpose of this study is to explore through interviews the participation of seven Davao City feminist respondents. In this study, the researchers focus specifically on the realities of the respondents as feminists, their experiences, challenges, coping strategies, and insights. The researchers want to add to the existing literature on feminism at the local level.

Theoretical Lens

Misogyny can be traced to the Theories of Patriarchy by Lindsey German (2006). This theory stated that the most persistent and widespread theory around the feminine movement in the recent is that of misogyny. It has a high number of diverse forms, but the ideas of male domination exist. It is not a product of capitalism but culture and traditions. That is the main cause of the experiences of women, which are widely accepted. The wholesale rejection of the theory is greeted with complete and genuine amazement.

This situation resembles cultural feminism, which stated that women's differences are unique and should be developed. This Theory of Feminism supports the ideology that there are physical differences between men and women. An illustration of women is kinder and gentle than men, leading to the idea that if women ruled the world, there would be no war. Cultural feminism is the theory that wanted to overcome sexism by celebrating women's special qualities, women's ways, and women's experiences, often believing that the "woman's way" is the better way. (Narayan, 2004)

As stated by Alfred Adler on his Individual Psychology, specifically in Adlerian Feminism, that conceptualized women are doing their right to eliminate the superiority of men among them. He also addressed such issues as reforming biases in language, violence, and education and added that these concepts might be useful for women to fight their rights in the demanding response of equality and their struggle for equality (Griffith, 2017).

Review of Related Literature and Study

This section discusses and examines studies about Feminism that has taken from diverse dependable and reliable resources such as books, newspaper, and web assets which are related to this study.

Brief History of Feminism. Through the fast outgrowth fight against misogyny, it paves the way to the ladies to have women empowerment. Thus, the term Feminism was birth. It is a movement aspired at defining, establishing, and achieving political, cultural, economic equal rights and constitutional protection for women. It advocates for gender equality in terms of sexes and campaigns for women's rights and interests. Moreover, the roots of feminism are recognized in three movements of waves. However, a new wave of feminists is speaking out in record numbers against discrimination, and demanding change is empowered by the constant connectivity of the internet and the strength of women's liberation (Stein, 2018).

The first wave happened in the early 1830s to the 1900s. This wave marks the battle of women for accumulating the right to suffrage. This right brought a change to women's perception of gaining political power in society. It was tagged as the first step for women to advance their positions in the society and political agenda and to claim the expansion of other factors of equality, such as regards sexual, reproductive, and economic matters. In this time, women believed that they had equal potential as much as with men, not to overpower them but to be equal with them (Stein, 2018).

The second wave happened in the 1960s to the 1980s. It was believed to be the expanding and emphasizing the debates with regards to the reproductive, sexuality, and economic matters. Women in this era were initially part of groups campaigning for equality and anti-discrimination such as in the Asian American Civil Rights Movement (AACRM), Chicago Rights Movement (CRM), Black Civil Rights Movement (BCRM) and Anti-Vietnam Movement (AVM). Therefore, women on this wave believed that their voices are still not yet heard, and there must be a greater action to address gender equality for them (Stein, 2018).

The third wave happened in the early 1990s to the 2000s. This has been believed as the "micro politics of gender equality" because feminist movements become more specified, beginning from the small scale going to the larger scale of campaigning. Thus, there are eco-feminist, academic feminist, electoral feminist, liberal, radical, ego-cultural feminist, and many others. Also, this wave highlighted the battle of women for equal pay and reproductive rights where women are granted the freedom to choose proper birth spacing, birth control or family planning, and the right to coerced sterilization. In this circumstance, understanding and acceptance of the word "feminism" become clearer (Stein, 2018).

The fourth wave and considered as the last and current wave of feminism because it started in 2012, and up until today, it is still progressing. Ergo, it was merely the continuance of the previous waves. This era of feminism has begun with full of passion, influencing for rights of women and

demanding for more transformation in the society. Therefore, this wave raises battles against issues like shattering glass ceilings, reproductive rights, as well as campus rape, workplace discrimination, and sexual harassment (Stein, 2018).

Feminists' Experiences in Advocating Equality. The Philippines have a colorful yet sorrowful history for women. If we glance back to the pre-colonial period, women are highly respected and considered as one of the essential factors in the community or tribal building. In this era, there are highly empowered, and respected women in the society treated not just as subservient to the Datu or Raja but as the same. These women are called "Babaylan." However, due to colonialism and the effect that the colonizers have contributed, the reputation of women in the society vanished. In this time, the image of a man in the platform with high respect and privileges, and in terms of being a husband, he is the centermost body of every decision making and has the sole authority at home. Through these circumstances, a lot of violence and oppression, and misconceptions happened against women such as in depriving them the right to education, given the restrictions to achieve higher possessions and positions, limiting women to do only household chores; prohibiting them from having a right for suffrage; giving them only low wage offered works then charging them high taxes. These happenings made Filipino women resilient, strong, and brave enough to face the challenges against them did a revolution. Women such as Aguada Kahabagan of Laguna, Trinidad Tecson of

Bulacan, and Teresa Magbanua of Iloilo show strength, capacity, and bravery by leading troops into battles during wars from other countries (Hega, 2018).

In the early 20th century was the establishment of feminist organizations. In 1905, the Asociacion Feminista Filipina (AFF) was the first-ever feminist organization to be built in the country founded by Felix de Calderon. On April 30, 1937, the women's right to suffrage was approved in a plebiscite with a record 90% in affirmatives votes. In the same year, a mass-based women's association was also founded, given the name Samahang Makabayan ng mga Babaing Pilipino or National League of Patriotic Women; it consisted of women members of the nationalist, pro-independence, anti-American Sakdalista Organization (Hega, 2018).

During the Second World War, the Philippines was greatly affected by Japanese aggression. Women become comfort women by the Japanese soldiers. Women were promised jobs, but they ended up in the comfort houses where the Japanese soldiers repetitively raped them, the youngest comfort women in the country was recorded 9 years old. As a result, this unrestrained victimization of women made the women community participate actively in resisting against the Japanese colonizers. Among these women, the most popular was Felipa Culala, who was also called as Dayang-Dayang. She was a female guerilla commander and part of the popular armed resistance against the Japanese soldiers' group called "HUKBALAHAP ," which means "Hukbong Bayan Laban sa mga Hapon" (People's Army Against the Japanese). She leads a successful ambush that gives her triumph against the combined Japanese and Filipino forces, her

troops killed some 30-40 Japanese forces and 68 Filipino soldiers and captured their armaments (Hega, 2018).

Filipina Who Change the History. In Philippine history, Filipinas have contributed huge parts for changes. Women called as a hero in the country proved themselves that they are not just women, but they can be more of what other men think about them. They fought not just physically but also the use of their intellectual power and strength.

First on the list is Gabriela Silang. After the death of her husband, Diego Silang, she continued her husband's legacy of fighting to claim for the independence of the Filipinos. She was the first-ever Filipina to lead an insurgency against the Spaniards. This matter brought a notion to the Filipino people that an image of a feminine being is not just as vulnerable as the society views about it, also they can view a Filipina as a fighter by passion and has a love for her own country. Her story serves as a message to all the women that they have the strengths and rights to fight against all the violations, maltreatment, abuses, and misdeed of foreign countries to the Filipino women (Amodie, 2017).

Next is Melchora Aquino; she was called to be the "Mother of the Revolution." She owned a sari-sari store in Balintawak of which she used as an asylum to provide medical care to the Katipuneros, who fought against the Spaniards along with Andres Bonifacio. She also gave the soldiers motherly advice and encouragement and prayed for their battle upon foreign invaders (Gloria, 2017).

Another is Teresa Magbanua. She was an expert in horseback riding and marksmanship. She used these skills of her in fighting for the Philippine independence by convincing her uncle to let her join the revolution against Spain. She had won many battles. During the Japanese colonization, she did every means to help the Filipino soldiers. She sold her personal belongings to provide the local guerrilla's food and supplies (Gloria, 2017).

The fourth is Josefa Llanes Escoda. She was a certified social worker, suffragette, civic leader, and war heroine. As a social worker and civic leader, she used her knowledge and skills to educate other women to become Girl Scout leaders. She and her husband, Antonio, opened a coffee shop to help the prisoners during the Japanese war by using this as an instrument to supply foodstuff to the inmates and get secret messages through. They would deliver it vice versa to the prisoners and to their families. When the Japanese knew of her escapades, they captured her, tortured, and executed (Gloria, 2017).

Lastly, Magdalena Leones, with her use of church connections and her Niponggo-special skills, she was able to gather relevant intelligence data, vital radio parts, and medical supplies through Japanese territory. She had been captured many times due to her involvement in the Philippine Revolution, but still, she was able to escape due to her wits and sweet talks (Gloria, 2017).

Women's Organization and Development. The persistence in upholding equality between men and women are driven from various institutions that have purposeful desires in professing justice to both genders. Thus, the legislation institutes regulations in announcing equality.

In the Philippines, Gabriela organization is a third world women's movement. It encompasses the post-colonial quality and feminism in which to advance a new understanding of feminism as women in a third world country to put and to envision. It offers with how women's movement in the third world country, working and developing a just society with the aid of besieged towards the compelling social, economic, political, and cultural structures. On the other hand, in the international locations of the South, male domination and poverty are widely wide-spread that cause the tyranny and marginalization of women. Hence, it revealed that GABRIELA participants in the exact battle towards misogyny, imperialism, corruption, and feudalism as nicely as the conflict for social and countrywide liberation. This matter studies the task of social actions as getting to know women empowerment (Ty, 2018).

The first law-making and coordinating body on women and gender equality concerns in the Philippines is the Philippine Commission on Women (PCW). It is the oversight body on women's common concerns, which had precise functions, including the gender responsiveness of national growth. Also, it lingers the advocacy to promote economic, social, and political empowerment of women and ensure that the gains achieved by Filipino women due to Philippine culture and tradition shall be conserved and augment in the procedure of development (Myrabert, 2017).

On the other side of the coin, through the impact of "American Liberal Feminists" and the focus on egalitarianism (mainly in terms of economic participation), Women in Development (WID) Approach was introduced. This

focus of economic participation led WID activists to tackle the disparity of employment opportunities between men and ladies in the world. However, the approach's model did not question the modernization and the phase of improvement and growth on women's commercial potential. When discussing women and poverty, the roots of inequality are the most vital thing to address. Still, the approach's model is known as being the "non-confrontational approach," for it does no longer confront these issues (Matthews, 2015).

Additionally, Philippine Commission on Women defined the Gender and Development (GAD) Approach as the improvement system that is participatory and empowering in equitable, sustainable, non-violence, respectful on human rights, supportive of self-determination, and actualization of human potentials. The Philippine Commission on Women was established in the 1980s as an option and alternative to the Women in Development (WID) approach. Unlike WID, the GAD method is not worried, particularly with women, but instead with how society assigns roles, responsibilities, and expectations to each man and woman. It applies gender analysis to find how men and ladies work together, imparting consequences in impartial phrases of economics and competence. It is the center of attention, especially on two essential frameworks, Gender Roles and Social Relations Analysis. Gender functions a focal point on the social building of identities inside the household, and it also exhibits the expectations from maleness or masculinity to femaleness or femininity in getting their relative admission to resources. Social members of the family evaluation expose the social dimensions of hierarchical

energy family members imbedded in social institutions; additionally, it is determining the impact on 'the relative function of a man and woman in the society. Persevere to create gender equality (denoting women having the same possibilities as men, which may include the ability to take part in the public sphere) GAD policies intention to redefine common gender position expectations (Matthews, 2015).

Moreover, the Women and Development (WAD) approach is an essential bridge between WID and GAD because of its nature as a "neo-Marxist feminist approach," and it grew out of the "limitations of modernization theory" that was once foundational in the WID approach. This approach comes from the point of view that equality is fundamental to enhance women's positions in society and the context where they belong. However, nevertheless, frames exchange in terms of presenting ladies gets admission to the productive zone. WAD, while possibly extra integral than WID, also fails to dig deeper into the systemic problems related to the relationship between a man and a woman (Matthews, 2015).

The Challenges of Feminists in Fighting for Equality. Misogyny comes from the Greek word "Misogynia," which means anti-woman. It is laid out as an outlandish trepidation or contempt of women. Individuals who are in this kind of state are called misanthropes, is and they behave adversely towards women. Mysogynists showed diverse idiosyncrasies from sexist comments, oppression, objectification, and persecution; to more extraordinary acts, such as savagery against women. And whereas misogyny is exceptionally self-evident

in a few situations, in other times, individuals illustrate misanthropes unknowingly. Commonly, men have these acts, but a few women can also be misanthropes (Cavil, 2018).

Excerpts likewise from the Holy Bible demonstrates predispositions against ladies, where St. Paul says, "I don't allow a woman to educate or have the expert over a man; she should be quiet," in Timothy 2:12. Indeed, even the blessed Moses supports savagery against ladies with his request, "don't enable a sorceress to live." Also, in Section 4, line 34 of the Quran educates a spouse to beat his defiant wife until she complies with his directions. Thus, Misogyny is evident in Christianity as well as in Islam (Ganesh, 2015).

Following back in the historical backdrop of Misogyny, it reveals the idea about ladies as the subsequent sex and in one way or another, was affected by well-known western scholars such as Aristotle, where he respected that women are not labeled with men. Still, rather, women are fragmented or disfigured males. Also, Plato made his idea about sub-par theatrical ladies characters against predominant male characters. Additionally, in European culture, they influence us on which they follow their rural social orders desires that directed the head of the family, which is the husband works alone and provide the needs of the family while his wife remains at home (Ganesh, 2015).

Traditional and Cultural Injustices of Women. In society, there are cultural and traditional biases that have been instilled against women. One example is the tradition of having more than one wife at the same time or remarrying more than one mate, which is called Polygamy. In this case, men

have the authority to handpick a wife as much as he wants. There are texts supported in this case, orientations mainly to men with numerous consorts found in the great books such as the Bible, Torah, Koran, and Rig Veda which are considered as holy texts. In spite of the occurrence of its context (selecting more than one mate) in the Old Testament, most branches of Christianity ordered the limitation of taking off more than one spouse. They have faith that a man should have one woman in his whole life. On the other side, a striking exclusion to this constraint is some devotees to the Church of Latter-Day Saints or the Mormons. Some fundamentalist Mormons remain the tradition, although the church ended this in 1890. In different situations, Islamic guidelines quantified that only men have the authority to have several partners. However, they put limits on having four or more women and insist that he needs to afford economically for them all. Additionally, the mainstreams of Islamic countries allow this practice, but Kuwait is the only country that enacts no limitations about it. At the same time, it is restricted in other Islamic countries like Turkey, Tunisia, Albania, and other Central Asian countries (Ganesh, 2015).

Diversely, another divergent cultural practice against women is found in Northern Namibia. People from the Ovahimba and Ovazemba ethnic groups are performing this distinctive culture called Okujepisa Omukazenda. It means offering the wife to the visitor. In this culture, men gratify a man acquaintance or a guest by permitting and offering his wife to sleep with him the night of his stay. The husband has to sleep in an alternative room or some circumstances like there is no other room; the husband sleeps outdoor to pave the way for his

visitant. In their culture, obedience to the head of the family is extremely accentuated. Therefore, the wife has no voice and right to object with his husband. For centuries, the tribes have done it. This practice has been in place for generations in these Namibian communities. Moreover, men can arrange with their associates and let each other have fun with their wives at night. Suddenly, it started raising some global consciousness when Mr. Uomiti Ruhozo made a step towards eradicating this culture in the Namibian Constitution. According to him, HIV/AIDS can also be spread and transmit because of the culture of having multiple sex partners. Thus, this practice is still a debate in the country (Mwilla, 2015).

Feminists' Strategies in Facing Challenges. In dealing with difficulties throughout their advocacy, feminists have formulated strategies to cope up with the problems they face. For other feminists, what is personal is political. Achieving equality through the political structure is a big step for the feminists to gain equality. Feminists who pursued legal reform saw the judiciary as an arena that had the potential to provide "symbolic and actual justice for women" and "to increase public awareness of the issue of intimate violence." In this act of the feminists, many laws and privileges were given to women, also giving women the right to lead in the government as men (Hall, 2015).

Integrated Gender and Development Division officer in charge Lorna Mandin discussed the challenges and gains on the gender and development advocacy of the IGDD during the 18th Women Summit held in Davao City wherein she said that culture is one of the aspects that should be looked into in

relation to the liberation of women. Even if we say that there are already laws and programs for women, but the patriarchal culture exists, that will still not treat women well (Condeza, 2017).

In connection, IGDD has promoted and doing various forums and educational discussions to the poor urban communities to educate women on their rights. IGDD's campaign for women empowerment continues. They are consulted on the problems and issues about women; from there, they make resolutions, programs, and challenges. When talking about women empowerment, they mean to give sessions and seminars to women about their rights because it is through education that women are empowered, it is intangible and a long lasting help that feminists could impart to women (Condeza, 2017).

Though, the challenge in giving education to women remains as few of the people in the community participated. When you asked women about the women's development code and how to use it to defend their rights, not all knew about it. That is, as a strategy, they coordinate with each barangay for to start by the smallest unit of the government and to influence more women, so they start lobbying at the barangay level (Condeza, 2017).

Furthermore, women who pull out assault cases against their spouses are impeding the civil society organization, quest to reduce the mounting cases of Gender-Based Violence (GBV). Most perpetrators are men, and they usually beat their wife, knowing that the victim will not report to the police about the matter, and if reported, the cases are withdrawn. However, witnessed that most

women tolerate abusive relationships as they lack the means to sustain their livelihood and economic matter. Women pull out cases as their offenders are usually breadwinners, and they have a fear of being impoverished when their partner is under arrest (Mwillla, 2015).

The Insights of Feminists. In the insights of feminists, they stated that most of the men reject the idea of gender equality; they are like patronizing pigeon hole, which was brainwashed by the system of patriarchy that enables them to underestimate the women. The underlying problems of the feminists are domination of inequality that enables men to disrespect women. There are billions of women worldwide owed for fair treatment. Women employees didn't have a salary the same as men. Moreover, it is obvious; instead of fighting for gender equality on our problem, they sacrifice women's potentials for men's self-interest. Women in this era fought for what they believed to be seen, heard, and known (Alcott, 2017).

Furthermore, the demand for gender equality becomes world issues when Karl Marx supports the ideas behind and states that through equality, we can achieve a sustainable community. However, our political system is dominated by men and brought them to become superior over women. Is it a surprise then that our governments are set up in such a way that the needs of women are widely neglected. Due to structural, systematic inequalities and the failure to adequately address the women's pay gap, a huge of poorer women observe that they are not equal to men. Pornography also is one of the fastest-growing industries in the world, with rape porn increasing in popularity.

Women must be outraged and turn our outrage towards positive transformation. In 1970, Wade attorney Sarah Weddington spoke out about the discrimination mentioned above against women, yet instead of demanding these injustices remedied, she advocated for woman's right for suffrage. Traditionally, feminism has lent its voice to the oppressed and marginalized women in the community. Feminism appeals for peace and speaks out against the domination of men. These painful and hard truths are contradictory to the feminist philosophy. Given that for so long, women were dehumanized, seen as inferior, and oppressed. The feminists' movement, which focuses on 'my body, my life, my choice' seems to be accepted widely, autonomy and free choice than it does with feminism, which grew from an ideology which emphasizes the protection of the oppressed people in society (Alcott, 2017).

Gender inequality has become a myth that is fictional to other people, especially with men's beliefs. Feminists' focuses on humanity have been rendered silent or intangible throughout society's media, which has refused to publish an anthology of works by the feminists. Actress and Feminists for Life spokesperson Patricia Heaton have been denied roles due to her views on women's equality. January 2017 saw billions of women worldwide march on the streets in celebration of feminists and advocating on behalf of all women. The mainstream feminist movement cannot claim to speak for all women when one voice of certain women had designated a platform (Alcott, 2017). Moreover, the lessons that have learned by the feminists in dealing with their advocacy include: Many of them have expressed their experiences in

advocating for equality, some feminists have stated that women who lead should be supported especially those that are in the politics because they see that in the political context men dominated this aspect, women should be empowered in this area as this is one way of achieving equality. Some feminists also have said that in working with women, women first must have to know their worth and privileges firsthand. They must have to understand their rights because of it through understanding first that they would know their rights. Additionally, in connection with their learning, feminists have recommended calling for the political figure. Politicians work for women; women pay their salaries. Women must seek justifiable projects and programs intended for them; strive for the right outcomes to effectively implement policies for women (Menard-Freeman, 2015).

Passing Laws Protecting Women. Since this manuscript focuses on the battle of the women to acquired rights equivalent to men, this study also gives a glimpse of the achievements cultivated by the brave Filipino women in lifting the dignity of feminine being. Due to their courage, women nowadays are exercising privileges almost the same as men. Though it is not yet been entirely grasp by the women community, they had done their part and impacted the lives of the present generation. Women now are living with condign rights that our ancestors left us, and the results were the following laws:

Magna Carta of Women (Republic Act No. 9710) an act to empower women of the Philippines in the aspect of economic, political, and sociocultural means by containing the human rights law intended for marginalized Filipino

women to eradicate discrimination against them. Women in Development and Nation Building Act (Republic Act No. 7192) this law gives women equal participation and privileges like men in development and nation-building. Prohibition on discrimination against women (Republic Act 6725) this republic act prohibits discrimination with regards to terms and conditions of employment exclusively on the premise of sex. Anti-violence against women and their children (Republic Act 9262) is an act defining the violence towards women and their children. Anti-sexual harassment (Republic Act 7877) addresses the trouble of sexual harassment that is committed in any place such as the workplace, school, training environment, and the likes. National Women's Day (Republic Act 6949) declares a special working holiday in every eighth day of March annually (Alban, 2015).

Significance of the Study

This study may be significant and may benefit the following individuals, groups, and organizations whose concerns are related to the subject of the study.

Women. The result of this study may provide to them an awareness of their past and current situation that somehow could inspire them to uplift more their worth and dignity and to continue to battle to claim all the rights and respect that they deserve.

Feminist Organization. This study may be beneficial to feminist organizations as the basis for their advocacy and to know the experiences of their employees as feminists.

Local Government Units. The study may benefit the Local Government Units for giving them background information regarding the thoughts and reflections of the feminist in Davao City and somewhat take action and consideration from it.

Social Workers. The study may benefit social workers working with diverse clientele as the marginalized sector of women is one of their areas. They can use this as a reference in helping the marginalized by being their voices.

Future Researchers. The information gathered would serve as a basis for future researches or related studies.

Definition of Terms

To better understand the study, the following terms are defined as conceptually and operationally.

Gabrielang Mandirigma. Used to the study as phrase in the Tagalog language means women warrior. This refers to a woman that wanted to have changed to get equal opportunities and treatment. Conceptually, the phrase stated in the Filipino language refers to feminists who battle for gender equality, someone with great conviction in claiming equality in economic,

social, and socio-cultural aspects and a strong woman that will fight to eliminate the corrupt system of misogyny (Merriam Webster Dictionary).

Misogyny. Operationally, refers to a man who treated women as second sex and with the system that believes that men are much better than women. According to Urban Dictionary, this means the hatred of women, including the entrenched prejudice against women. As used in this study, the term refers to the dislike, contempt for, or ingrained prejudice against women.

Chapter 2

METHOD

This chapter discussed the methods and procedures used in the study. It included the research design, research participants, research instrument, and data gathering procedures.

Research Design

This study employed a phenomenological type of qualitative research design that aimed to uncover the experience of human beings to a particular event or circumstance. The researchers' presumptions were restricted as they indulged in the situation where research participants have experienced through the conduct of interviews and empirical observations. This study gathered data from the research questions using an interview guide questionnaires. Seven (7) Filipino women who are feminists were asked of their experiences and struggles in fighting to aim equal privileges for women. With researchers conducting interviews, they formulated an initial interpretation of the results of their study. The responses of the participants were analyzed and interpreted thoroughly (Groenewald, 2004).

With the use of an in-depth interview, this study was able to gather data about the research questions following research instruments. Seven (7) Davao City feminists were asked of their experiences in battling against misogyny.

Research Participants

The participants were seven Filipino feminists who reside in Davao City with actual experiences in battling against misogyny. They were chosen based on the following criteria: with firm conviction in defending the marginalized women and advocating for gender equality. These feminists worked in a feminist organization, and are 18 years old and above. The respondents were chosen for as much as they qualified for two or more characteristics of the said criteria. The participants were identified with pseudonyms to protect their identity.

The first participant works in an NGO for women in Davao City, and she works as an Advocacy Provider. She is 26 years old, Social Worker by profession, and more than five (5) years in the service. The second Participant is a 52-year-old woman with one (1) child and married, graduated accountancy, but spends her life in an NGO in Davao City that catered to prostituted women and children. The third participant is working in a Non-Government Organization. She is currently the Executive Director of the organization, a 46-year-old mother with 2 children. She works with women in her current organization now for 6 years, and 20 years in her previous organization. The fourth participant is still working in an NGO for women as the chairwoman of their organization. An activist for more than 38 years, she is a widowed woman with 1 girl child. She also is part and participating in the VAW Victims sector. The fifth participant is working in an NGO. She dedicated her whole life to advocating for the rights of women. At the age of 62, she is still active in

working for women and campaigns for the rights of women. The sixth participant is working as the Executive Director of their organization. She works in an institution that caters prostituted women and children. She is happily married and has 2 children. The seventh participant is a 65-year-old woman with 3 children, a widow, and an activist for more than 30 years and is now still in the service.

Source of Information

The data were obtained through the use of an interview guide questionnaire as the primary data gathering instrument. The interview questionnaire was formulated by the researchers, validated by the panel members who were experts in the field. They used a scoring rubric to know if the questions had construct and content validity. This matter was also done through consensus of the panel members. Additionally, this questionnaire contains three main questions, and every main question contains identifying questions. These questions lead the researchers to gather answers to every question in the study. The interview provided detailed information, create openness for the respondents, and stimulate individual experiences, as well as avoid prejudgment to the respondents (Abawi, 2017).

Conduct of the Interview

The researchers carefully followed a procedure for conducting the interview. With the assistance of the research adviser, the researchers

formulated an interview guide questionnaire to discover the assumptions and agreement. The experts in the Social Work field validated the questionnaire.

The researchers asked permission from the respondents to conduct an interview. The researchers gave informed consent to participants through a letter, considering their schedules in the conduct of interviews. The respondents were interviewed on their chosen day. The researchers asked questions to the study-participants for their awareness of the questions asked to them.

Recorders for the explicit encoding of information and pictures were utilized simultaneously as proof for evidence and documentation in administering the interview. After conducting the interview, collation, interpretation, and data analysis was done with the help of the data analyst.

Trustworthiness of the Study

This section discusses the credibility, transferability, reliability, and conformability of the study. These are fundamental principles of verifying the study's trustworthiness enumerated by Guba (1994).

Credibility. The results of the study were made believable. There are many techniques to be used as a basis assuring the accuracy of the research findings. An example would be data triangulation, triangulation checked by data analysts and experts. In reality, the participants or readers could judge the credibility of the results; that is why, in this study, the researchers chose credible participants found in a reliable place conducted the survey and interview. As suggested, proper qualitative research is when readers feel

trustworthy enough to act, think, and decide based on what they had read and understood.

Transferability. The researchers made this paper carefully trusted, with all their hearts and efforts to come up with excellent results. The researchers assured that all the contents of this paper were based on reliable sources and the actual interview to avoid jeopardizing other individual's authority.

Reliability. This study was based on the assumption of replicability or repeatability. This matter pertains to the consistency, and replicability of was the basis for future researchers' studies. Enough background information for this study is required for the researcher/s who shall conduct the same study. Standards of doing this research, analyzing its content and results, and presenting this to experts are of useful indicators that this study would entail the same consequences to be conducted by future researchers. Also, an outside person to review this study would be helpful to ensure the same study results.

Conformability. The research findings were supported by delicate step-by-step procedures. These indicated that the researchers were not biased upon conducting the study and treating its results. The assumption was that qualitative research allows the researchers to manipulate the responses of the research participants. In conformability, the researchers utilized some reliable instruments to provide exact information from the research participants and ensured that information was noted.

Ethical Consideration

The researchers were oriented and sensitive in respecting individual human rights and ensuring that these were not violated in the course of participation. All of the respondents are treated in accordance with the ethical guidelines of the study. The researchers carefully safeguarded confidentiality. It was an active attempt to remove the research record any elements that might indicate subjects' identities (Berg, 2009).

Informed consent was given to the participants. It was indicated that participation was voluntary and that possible risks are involved. Possible questions were also handed to the participant before the conduct of the interview. Interviews were conducted via observing their most convenient time. Pseudonyms were used for each participant to observe confidentiality as the rights of the respondents. The study-participants were assured of their rights. All transcripts and summaries were stored separately from direct identification. The undersigned will maintain the value of understanding and considered all the factors that possibly trigger their varying perspectives.

Each of the participants that were interviewed was assured of total anonymity. The researchers gave all the information to the participants prior to the conduct of the one-on-one interview, pointing out that whatever was divulged was strictly kept in confidence and no one else will have access to all the information that they have provided during the interview. Through this process, it enabled the researchers to earn the trust of the respondents, and that draw out good data from them.

Analysis Treatment of Information

With the use of an audio recorder, the researchers documented the qualitative response during the interviews with additional comments of all the feminists in the interviews. As part of data analysis, all interviews, observations, and field notes that gathered were transcribed into written forms for closer study.

The process of transcribing helped the researchers to have a deeper understanding of the data gathered as it encompasses what was represented in the transcript, that is representing whom, in what ways, for what purpose, and with what outcome; and how analysts position themselves and their participants in representation of form, content, and action (Skukauskaite, 2017). After the data was transcribed, the researcher engaged in the services of the data analyst to identify the themes and core ideas. The data analyst and adviser checked the results for verification and refinement. This research used thematic analysis with an inductive means of an approach in which the content of the data gathered are guided the coding and the theme developments. This kind of analysis has six phases. The first phase involves familiarization by reading and re-reading the information. Next is coding; this phase collates all the codes and relevant information extracts. The third one is generating initial themes; this phase involves examining the codes and collated information gathered to spot potential themes (significant broader patterns of the meaning) for the study. Afterward, the reviewing of themes in this phase involves the checking of the candidate themes against the data set. Therefore the one who answers the

research questions should be convincing, and the data analyst will identify. The fifth phase is defining and naming of themes, and it involves the developing of depth analysis of every theme creating out of the scope. The sixth or the last phase is the writing up; it involves the alignment of the analytic narrative, and also the information extracts to be weaved along (Braun, 2019).

On the other hand, the themes and core ideas were used to get what are the typical answers of the respondents. The themes discussed the response respondents supported by literature and theories that are connected with the themes and responses. The support of RRL and theories are to determine the connection and contradiction of each statement. However, the respondents have different view on every question, so the researchers separated it into another paragraph to ensure the uniqueness of each statement of the respondent's ideas.

Chapter 3

RESULTS AND DISCUSSION

This chapter presents the results of this study in answer to the research questions. It contains the results coming from interviewing participants. The participants' responses were recorded, analyzed, and interpreted to answer the questions presented in this research.

Table 1. Experiences of Filipino Feminist in Advocating Equality for Women.

Themes	Core Ideas
Aim for gender equality through its varied aspects	<p>Feminists believe in equality from different angles: equal privileges and rights, opportunities for economics and education for the poor, no discrimination among Muslims and IPs, sharing of home responsibilities, occupying leadership positions, access to resources, and as human beings made in God's image.</p> <p>Feminists belong to an agency structure, implementing programs funded from outside.</p> <p>Equality for women also means fighting against machismo culture and objectification.</p>
Passionate about their work as it is rooted in different values	<p>Feminists' action flow from their principles of social work, passion results in social change, arouse, organize and mobilize women, opportunities develop women potentials which contribute to nation-building.</p> <p>Feminists are into advocacy and intervention through campaigns and mobilization on violence against women, prostitution, online sexual abuse, discrimination, and exploitation of women and children.</p>
Use different strategies to accomplish their goals	<p>Feminists provide programs on legal services, policy advocacy, psychosocial intervention, education activities, health, and livelihood.</p> <p>Feminists use strategies like a consultation, dialogue, <u>networking, lobbying, alliance-building, organizing women</u></p>

sectors in communities, and education strategies that are most effective in advocacy.

Feminists aim for gender equality through its varied aspects. Several movements for women equality happened in society, and these types of movements are in different modes but have the same goal, which is to boost the advocacy about gender equality. These actions were aspired at defining, creating, and reaching political, cultural, economic equal rights and legal protection for women. It gives awareness of women's equality for sexes and campaigns for women's rights and protection (Stein, 2018). On the other hand, The theory of Cultural Feminism wanted to overcome sexism by acknowledging women's unique qualities, women's ways, and women's experiences, often trusting that the "woman's system" is the right way. Feminists in Davao City aimed for gender equality because they believe in their way. As a result, they are speaking out in record numbers against discrimination and demanding for change against violence, prostitution, sexual abuse, and exploitation of women and children empowered by feminists' advocacies and interventions thru crusades and mobilizations against harsh and heinous acts, and by the constant connectivity in the internet and the strength of women liberty (Amazon Castle, 2004). Thus, the feminists in Davao City are involved in implementing programs that help women and raising equality for women fighting against the machismo system in our culture and objectification.

"So we strongly believe in gender equality, gender, and women equality. We believe that even though whomever women are, prostituted or educated; they should have

equal access to all resources and opportunities with the men. Like a man who has the opportunity to improve their skills, a woman should have the same. So women should not adopt traditional roles like household chores. So give her opportunity equivalent to that of men. So that, the capacity of the women should be develop. So I believe in equality because that is basic for humans. Whether we are women or men, there should be equal access to the resources because we are both humans." R6

Feminists believe that it is essential that what was advocated for must be in action. You must speak what is in your mind and emphasize the importance of analyzing things and not demeaning others before you make your move.

"You walk the talk, that's it! Because even if you are self-proclaimed, women leaders of a feminist, if you don't practice what you're trying to advocate, so it is useless. Knowing that they cannot see what you mean to them, when you tell them, you analyze things and then speak when you think you are right without demeaning others or respecting others' views. So my strategy is you walk the talk." R3

Other respondents affirmed that they aimed for gender equality through the use of the programs and services catered by their respected agencies and of the reason that they have a strong commitment to their vocation as feminists.

"The programs and services of Talikala Inc. can reduce the vulnerability of women and girls from being trafficked for sexual exploitation. So our main focus is either women and girls trafficked in prostitution or those girls who are vulnerable based on the criteria. So we have two core programs Integrated Services and Intervention. It is the program for trafficked women and children who were trafficked and those vulnerable and the other is the Advocacy and Networking. It is for the general public to understand the issue of the prostitution of trafficking and online sexual abuse and exploitation for children. So those are our main programs." R5

"In Luna, we have three programs and services; first is continuing assistance for the goal of the program is to provide holistic legal services and program intervention to the children and women who are a victim of gender-based violence primarily. So the kind of services we have is giving psychosocial intervention through counseling, court representation in the case to pursue filing of the case. Then we consolidate for increasing awareness of women and children about their rights from a victim into a survivor. The second program is the integrated legal advocacy, where the goal is to raise awareness of the community about the situation of women and children who are the victim of gender violence. The program targets barangays and schools because our mission is to come up with programs and services in those sectors that are the front lines of many cases. The barangay also should have programs and interventions which educate their constituents. We advocate through lobbying for politicians to pass laws protecting women and children. The third program is continuing legal volunteerism education training. This is to target and to tap lawyers because we are a legal resource center, so that you need lawyers. That's why we educate lawyers about committing services for poor children and women for free. So we tap lawyers at least he/she give services for free. Then we have scholars in the College of Law. If they graduate and pass the bar, they are willing to commit their services for the women." R7

Feminists want to have gender equality and have acclaim calling for the political figure. They work for women; women pay their salaries. Seek justifiable projects and programs for women; seek answers to implement policies for women effectively. The experiences of the Feminists in Davao City awakened them to work out this advocacy in helping women for their equal rights and privileges. These experiences may serve as evidence of how misogyny is being visible and affecting women in the society, then how these experiences build people such as these feminists in Davao City work on this

movement for equality. They are some who fought to change the lives of women that are sufferers of harassment, human trafficking, sexual exploitation, sexual abuse, prostitution, and the likes by rising campaigns and mobilization, programs, and services (Menard-Freeman, 2015).

Passionate about their work as it is rooted in different values. The passion within an absolute feminist towards her work bloomed because of her compassion to people, especially to women and children who suffered a lot from violence, abuse, discrimination, and everything that harms them. For this reason, feminists spend their whole lives on gender equality. Their mindset runs from helping people through changing society and contributing to nation building, providing programs on legal services, policy advocacy, psychosocial interventions, education activities, health, and livelihood. These simple steps and little acts give a significant change in society as well as it has a significant impact on nation-building (Stein, 2018). The participants' affirmed by the experiences of their fellow women who suffered poverty, prostitution, and education.

"Mas kabalo na muhatag og importance sa mga marginalized people" (I learn to give more importance to the marginalized people) R4

"Values of respecting women despite of their contextual background, if they are prostituted or educated, they should be treated equally. And then values of participation of women in all issues affecting them." R6

These values made actions of the Feminists in Davao City to have a passion for helping women that result in social change, which rising,

organizing, and mobilizing women to have opportunities that develop their potentials, which highly contribute to national development. Thus, women were motivated to bring change and nation-building by progressing themselves in the society having societal and political agendas to claim women's equality and to fight any form of abuse, violence, and things that harm women and children (Gloria, 2017).

Use different strategies to accomplish their goals. In dealing with challenges throughout women empowerment, feminists have formulated strategies to cope up with the problems they face. For other feminists, what is personal is political. Achieving equality through political construction is a big step for the feminists to gain equality. Feminists who wanted legal reform saw the judiciary as an arena that had the potential to provide "symbolic and actual justice for women" and "to increase public awareness of the issue of intimate violence." Through this action, several laws and privileges were given to women, also giving women the right to lead in government as men (Hall, 2015). Thus, feminists were able to help women and children in times of oppression and tribulations. However, some of the respondents said that education is a vital part of using it as a strategy to accomplish the goal of fighting misogyny.

"Ang strategy namo is I educate lang gyud ang mga kababaihan. Kay kung sila ma educate nindot kaayo na siya nga strategy aron kung dili man mawala totally ang prostitution pero katong mga babae nga educated sila ang mag spread sa importansiya sa kahibalo aron daghan pang babae ang maluwas sa prostitusyon" (Our strategy is to educate the women. Because if you educate

the women, that is a good strategy, cause if not totally prostitution will vanish, those women who were educated spread the importance of discerning the worth and rights of a woman.) R7

Furthermore, feminists believed equality has different viewpoints, which are equal benefits and rights, opportunities for economics and education, no racial and tribal discrimination, sharing of home responsibilities, occupying leadership positions, and the similar (Philippine Commission on Women, 2018). These encouraged the feminists in Davao City to educate herself on laws for insights for better service delivery and through team building.

"I think if you are a worker, you need to study or to familiarize the law so that you can become defense women victim, that is one of the strategies, and then having team building." R3

Many feminists have a different style of strategies in dealing with their advocacy. These are examined by a worker so that the effectivity must be in a better process. These strategies will help them in achieving their goals in eliminating misogyny system.

Table 2. The Challenges of the Filipino Feminist in Advocating for Equality.

Themes	Core Ideas
Gender-fair language is one path to achieving equality among sexes	The use of sexist language by the President sets an example of discrimination against women.
Survivors of gender-based violence have varied reasons for the withdrawal of cases led against perpetrators.	Battered women back out from ling cases against the partner out of love, economic reasons, acceptance of violence as normal/her fault, and weak internalization of women's rights.

Feminists cope with difficulties by equipping themselves with skills through seminars, training the younger generation with useful skills.

Feminists face different challenges in facilitating women's gatherings.

Facilitators and difficulty in gathering women for activities because women don't think of issues as problems, prioritize domestic chores and DSWD 4Ps meetings, red-tagging of the organization, tokenism of barangay officials.

In terms of women's role in society, women are still abused, have less participation in decision making at home, and choose to run or to choose elective officials. Their faith motivates feminists, is challenged to change the situation, aims to reach the goal of equality, and is hopeful in young feminist women.

Gender-fair language is one path to achieving equality among sexes.

As pointed out by Adlerian Feminism, that women do their best in eliminating the superiority of men against them. This theory also contends reforming prejudice against language, where it is also the problem of feminists in their advocacy (Griffith, 2017). Language is one of the essential means of communication, and language must be gender-fair, too, especially in achieving equality among the people (Hega, 2018). On the other hand, the President sets an example of discrimination against women. So, the feminists in Davao City find a hard time facing the battle against misogyny. The key factor in facing this matter is how they adjust in the circumstances. Thus in terms of language and other matters, they adjust. The feminist affirmed their problem in languages.

"The difficulties in a language still exist because of the President who is still using not proper language. It should be that the highest office is oriented about gender sensitivity since he/she has the authority to influence other people or his constituents." R1

"Language is still sexist with the sexist president. Language is sexist because the highest official is practicing. So it is an excellent difficult for the feminist or the women leaders because they work hard for it before, they maintain due respect for women, and yet it lost all because of the president who uses inappropriate language against women. So now, it is challenging to convince other people to use gender-fair language. R3

The political system is still dominated by men and brought them to become superior over women. Is it a surprise then that our governments are set up in such a way that the needs of women are widely neglected (Alcott, 2017). Another feminist respondent shows her strong sentiments towards the President through her improper use of words and that fearless to say what is her complains against the highest official that uses foul words towards women.

"Sa language still exists japon ang discrimination. For example, nalang nang atong president karon grabe ka bastos ang baba sa pag address sa kababainhan, bisan pag unsaon namo ug pawala sa discrimination sa language kung kadtung mga public gure bastos, so mag exist jud sya gihapon." (In the area of language, discrimination still exists like, for example, our current president now has a foul mouth on addressing women, and it won't fade when public figures are also doing it.) R4

Through the response of the respondents above, it shows how the political system can influence other people. Women leaders have gone many sacrifices, but with the new highest politician who practices misogyny through

the use of his word, their fight becomes useless. However, the feminists in Davao City are still passionate to eliminate these biases.

Survivors of gender-based violence have varied reasons for the withdrawal of cases led against perpetrators. Theories of Patriarchy by Lindsey German (2006) stated that male supremacy is something that exists, not just a product of capitalism. Still, as a product of culture and traditions that is the leading cause of the oppression for women. Philippine culture and traditional system bind women resulting in the withdrawal of cases. Additionally, even the Holy Bible dictated that women should not be educated and have a voice over a man; a woman should be silent. Also, in section 4, lines 34 of the Quran instruct the spouse to beat his defiant wife until she complies with his directions. Gender based violence has been instilled through religion, and withdrawal is easy for the survivor of violence because of the influence of the society they live. However, women who withdraw assault cases against their spouses are hampering the civil society organization's quest to reduce the escalating cases of Gender-Based Violence (GBV). The answers of the feminist can also trace these situations.

"The difficulties in serving others, like the client who led a case against her husband. But she stopped the case for the reason that she loves her husband. Those are the barriers that I encountered, backing out and changing their minds despite the violence they experienced. We give education to the community; it is hard for me to deal with people in the barangay because of the politics that don't want to change. Formalize of the service try to take your program and services seriously, but the officials use tokenism. Those are my difficulties. I think the lawyers are my difficulty because lawyers are difficult to

mobilize. Some of them are arrogant with their personality because, for them, is they are more powerful and intelligent. So they are not easily available when you need their service. I think many women empowered by the law, but still, the situation of the women is sad. Many of women experience abuse and violence. They still restrict to household chores only and don't have the voice for education. Even the government doesn't have equal opportunities for women." R3

Most of the oppressors are men and usually threaten their wives because the survivor does not tell the policeman, and if it is reported, the cases are usually withdrawn. In this review, related literature stated that most women endure an abusive relationship as they lack means to sustain their livelihood and financial matter. Women withdraw cases as their perpetrators are usually breadwinners, and they fear to be impoverished when their spouses are arrested (Mwilla, 2015), the feminist respondents affirmed this.

"Kung ang babae mismo ang mudili. Ilabina og battered wife. Mao bitawng naay physical therapy aron naa me basehan kung angay ba kang mokaso. Kay mao manang mga kalisdanan sauna, pagkahuman lang sa 6 months wala na muundang na." (When it is the woman who declines to continue the case, especially when she`s a battered wife. That`s why before filing a case, we make sure that the client undergoes physical therapy if the woman is capable to file a case. That is the difficulty that we experience before. After 6 months, she would stop filing the case.) R4

"There are difficulties in serving a client who led a case against her husband. But at the end of the day, she stopped the case for the reason that she loves her husband. That's the barriers that I encountered, backing out and changing their minds despite the violence they experience." R3

Positively, one of the feminist's respondents contradicts that because of the made laws, it gives opportunities and confidence for women to stand against their welfare and to end abuses against fellow women.

"Although there are passing laws to protect women, but in practice, violence still exists, always high incidence. But women now are confident to report because of the laws for them. With my experience, it affects maturing women, even young women. Because in the new generations there are always violence even girls suffered" R6

There are many reasons women declined their cases led against perpetrators that are the challenges of feminists in dealing with their advocacy in eliminating violence and abuse against women.

Feminists face different challenges in facilitating women's gatherings.

Most of the men reject the idea of gender equality; they are like patronizing pigeon hole, which was brainwashed by the system of patriarchy that enables them to underestimate the women. The underlying problems of the feminists are domination of inequality that enables men to disrespect women. There are billions of women worldwide owed for fair treatment. Women employees didn't have a salary the same as men. Moreover, instead of fighting for gender equality, they sacrifice women's potentials for men's self-interest. Women in this era fight for what they believed to be recognized, heard and known. The patriarchal system is the root cause of why women did not attend gatherings on women empowerment (Alcott, 2017). These challenges are some of the hindrances why feminists have a hard time to facilitate women in gatherings.

However, the feminists in Davao City cope with these difficulties by equipping themselves with skills via seminars and training the younger generation with useful skills. They are highly motivated by their faiths, which are challenged from time to time in changing the situations they have encountered. They aim to reach the goal of equality and are hopeful in young women. The participants affirmed this matter.

"Ang kalisdanan kung walay mangapil." (The only difficulty is when no one is interested to join the activity.)
R4

"It is difficult for them to attend because they did not think that it is an issue that it is a problem then, of course. There are few women who come out when they are raped because they are ashamed. It is difficult to educate women with this cultural mindset there are two difficulties and advocacy and campaign or changing laws in changing mindset where the law there is lack of law that would undermine the equality and then cultural, we are still bounded of our cultural mindset both men and women" R2

Besides, the challenge in giving education to women remains as few of the people in the community participated. Women did not know about development code and on how to utilize it to defend their rights, not of women knew about it. That is, as a strategy, they coordinate with each barangay to start by the smallest unit of the government and to impact more women, so they start lobbying at the barangay level (Condeza, 2017). The feminists in Davao City find difficulty in gathering women for activities because women do not think of the issues as problems, prioritize domestic chores and DSWD 4Ps meetings, red tagging of the organization, and tokenism of barangay officials.

Table 3. Insights of Filipino feminists on women empowerment.

Themes	Core Ideas
Triumphs in the provision of services to women, changes in women, politically, the passage of laws, sustainability through organizing women sectors.	Triumphs in advocacy consists of contributions to pieces of training and seminars for target group and service providers; organizing different sectors of women; having won court trials, passage and implementation of laws; helped women have pap smear and membership in Reproductive Health and Wellness Center; Sustainability of the organization for almost 45 years; seeing prostituted women speak about their issues and claiming what is due to them, battered women making decision to leave an abusive relationship, influencing other people in the community to protect women, to protect girls from abuse and exploitation; women saved from prostitution, helping them avoid sexually transmitted diseases and providing knowledge about their situation.
Changes in knowledge, attitude, values, and skills take varied forms.	Changes in the feminists' level of knowledge mean application according to society, not from theories, shifts from dole-outs to empowerment. Empowerment is being able to educate women to stand on their own, to solve their own problems and join other people and organizations to change society, knowing the process of handling the case, having a program of rights-based approach because we study laws to protect women and children; looking at men, not as enemies but resource.
	Changes in feminists' level of skills like communication skills in negotiating and speaking before a group, planning monitoring implantation and organizational skills, receiving criticism, adjusting to different behaviors, and, counseling especially to prostituted women.
	Changes in the level of feminists' attitudes like being less discriminating toward prostituted women and children. increased patience, encouraging women, being objective in the conict between mistress and wife, more considerate of prostituted women and children.
	Changes in value mean valuing every individual not just based on religion, being less materialistic, giving importance to the marginalized, respecting women whether prostituted or educated, the participation of women in all issues affecting them and respecting prostituted women.

<p>The future of advocacy lies in sustainability through trained women to continue the vision and face challenges of technology.</p>	<p>Future directions of advocacy point to people who continue the change even when the organization ceases to exist, facing the challenge of using technology, depends on the existing problem, continue enhancing capability of women to sustain advocacy, the vision of more empowered women.</p>
<p>Lessons learned by feminists are rich and steeped in experiences.</p>	<p>Lessons learned by the feminist include much hard work, dedication, and passion go into serving the rights of women and children, NGO work is not easy, most especially if you want concrete results or changes. Expect a lot of frustrations and mistakes in the process; Self-care is important (Be) patient, innovative, resourceful. Take the initiative, determined, and consistent to reach my goal of changing the mindset of society. Stay loyal to co-workers, don't lie, welcome criticism for personal growth. Organizing women, deal with barriers to the patriarchal system. Never give up because fellow women are abused globally.</p>
<p>Policy recommendations include review and amendments in laws affecting women, increased budget for programs.</p>	<p>Policy recommendations include the following: practical implementation and enforcement of laws, review, and amend laws that reflect inequality.</p> <p>Programs and Services recommendations include Sustain the education of women, Promote programs that are due for marginalized women, increase and implement budget properly.</p>

Triumphs are seen in the provision of services to women, changes in women, politically, the passage of laws, and sustainability through organizing women sectors. In the early 20th century, this era became a great time for the development of women's actions and the creation of feminist organizations. With this matter of fighting against violence and abuse, winning is a fulfillment (Hega, 2018). On the other hand, the considered triumphs by the

feminists in Davao City in the advocacy are consist of contributions to pieces of training and seminars for the target group and service providers, which affirmed by the respondents.

"Naa koy na contribute sa paghatag og relevant services sa trainings and seminars dili lang sa among target group as well as sa service providers, nakita man nako na naa pud silay napopo." (I contributed in a way in giving relevant services in training and seminars not just on our target group but also on the service providers because I can see to it that they learn something.) R1

"More organizing. There is a need to organize different sectors of women. There is already an organized urban poor. There is already organized academe, organization of teachers, organization of professionals. It is important to have an organization." R2

"Our measurement of success is winning court trials. Second, is the passage of laws, implementing a law that is our measurement of success. Then, I think, if we have many lawyers committing or having the willingness to give their services for free. I think one lawyer willing to give her service for free and not to problem nding a lawyer, but it's not easy to nd a lawyer." R3

"Daghan namig natabangan sa pagpa pop smear. Daghan ang naging myembro sa Reproductive Health and Wellness Center". (We helped a lot of women in Reproductive Health and Wellness Center by giving them pop smear) R4

"In terms of organizing, nationwide najud ang gabriela. In terms of education daghan na kay, in fact, kanang mga nabuo sa legislation tungod na sa pagtaas sa education sa women. Kay kinsa man ang nakabalo ug violence against women before pero consistent man me nagapasabot bahala'g pang awayon me samung mga bana, nya kasohan me kay kami daw naga sulsul sa mga kababaihan. Dapat persistent lang jud ta, so ang triumph jud kay nakalast jud ang organization from 1984 hantud karun. For almost 45 years kami jud ang pinaka last nga org. for women. Usahay naay away away sa mga members pero amua jung guide is the principle of the organization." (In terms of organizing, Gabriela is nationwide. In terms of education is a high number; in

fact, the establishment for legislation for the reason of high education for women. Because who knows violence against women before but we are consistent with educating them even though we have a conflict with our husband, then they file a case against us because we tolerate the women. It should be persistent, so the triumph is the existence of the organization from 1984 until now. For almost 45 years, we are the oldest organization for women. Sometimes we have conflict in our members, but our guide is the principle of the organization.) R5

Concurring from Cultural Feminism stated that women's differences are unique and should be celebrated. If women help in the nation building or part of the decision making will lead to triumphs because they have compassion and have a big heart (Amazon Castle, 2004). These differences are affirmed by the respondents in Talikala Inc. stated that their triumphs are having their goals for the welfare of women and children engaging in prostitution, and they stated that when women could also be empowered themselves.

"When we see prostituted women speak about their issues and claiming what is due for them, battered women decide to leave an abusive relationship. Then if you can influence other people in the community to protect women, to protect girls from abuse and exploitation without tending them to do so and then small steps to influence laws to promote the rights for women. So that is the triumphs" R6

"Dako ang mga kadaogan nga among nakab'ot sa Lawig Bubai. Mas daghang mga kababaihan nga natabangan. Daghan ang mga naluwas sa prostitusyon. Kung ang uban dili man makalingkawas sa pagpangita og kwarta apan natabangan sila sa laing problema nga masinati sa usa ka prostituted woman sama sa pagtabang nga sila malikay sa mga STI og ang paghatag sa ila og kaalam bahin sa ilang kahimtang." (We made big success on Lawig Bubai. We helped a lot of women, there were survivors of prostitution. If others cannot get out from this kind of situation, they are being helped in another

aspect like helping them avoids having STI and giving them education about their education.) R7

These triumphs of feminists have contributed a lot in continuing to fight for misogyny and to continue their services through empowering of women because it is valid and can reach their goal of equality.

Changes in the level of knowledge, attitude, values, and skills take varied forms. If there are changes, there is learning. Due to the sad situations of women, the women's community was awakened, asking for equal rights and privileges. Women leaders fought and want to change to claim gender equality and human rights. A lot of women leaders equip themselves with knowledge and skills to become active in dealing with their advocacy (Srivasta, 2017). However, the changes of knowledge, attitude, values, and skills of the feminist in Davao City are the following: changes in the feminists' level of knowledge; skills in communicating, planning and consolidating, adjusting and counseling; and in attitude in terms of valuing. Thus, the feminist confirmed the changes.

"Dapat na apply ang knowledge according to sa society dili according to sa knowledge na atong nakuha sa theories. Sa skill is mas na improve ang atong communication skills. Since naa ko sa advocacy mas maayo nang makig negotiate og mag deliver og message sa katawhan. Sa attitude mas less discriminating nako sa mga prostituted women and children. Sa values, I tend to value every individual not just base on their religion." (Knowledge should be applied according to our society and not according to the learned theories. In terms of skills, communication skills have improved. Since I was in the advocacy, it is better to negotiate and to deliver the message to the people. In terms of attitude, my discrimination towards prostituted women and children

became less. In terms of values, I tend to value every individual not just base on their religion.) R1

The knowledge since I am in luna because of legal we focus on studying of laws not like in talikala did not so focus of laws but here in luna you can obligate to study the laws even you are not a lawyer because you study the process on how to handle the case even you are not a lawyer. In terms of attitude and values, there is nothing to change. Otherwise, you will not stay for many years if there is no kind of attitude. In the area of skills like me before in twenty years many of skills that I've learned, like experiences that you learned from your teacher, actually I am not good in speaking and dealing with people so because of my job to deal with people so you should learn to deal with people. You also learn intuition and skills to talk to a lawyer even though you don't like them." R3

Feminists have proved that through experiences, it can change the level of their knowledge, attitude, skills, and values. These changes had contributed them to have effectivity and efficiently in dealing with their goals in ending discrimination and abuse of women in society.

The future of advocacy needs the sustainability of trained women who continue the vision and facing challenges of technology. Through the fast growth of the fight against misogyny, it paves the way for ladies to have women empowerment. Thus, the term feminism was birthed. It is a movement aspired at defining, establishing, and achieving political, cultural, economic equal rights and constitutional protection for women. It advocates for gender equality in terms of sexes and campaigns for women's rights and interests (Merriam Webster's Dictionary). These kinds of advocacy have future directions for the Feminist in Davao City. These directions continue to pursue

the change even when organizations cease to exist. Women should be willing to face challenges with the use of technology, and have the vision of women empowerment and enhance women's capabilities in sustaining this advocacy. Thus, sustainability is essential for this kind of advocacy for the next generations. The three respondents' affirmed.

"Unta kay since project-based man mi sa office, naa gihapon tong mga tao nga naka inflict mi og change. Na unta magpadayun to sila biskan mawala man ang Talikala." (I hope that since the services of Talikala are project-based, that the people that we inflicted change remains, that even when Talikala is gone, they continue the advocacy.) R1

"If you saw the vision to have equality of gender, so if they have that the criterion the LUNA is done because the reason to aim is equality to the situation. If Luna is continuing, it means the problem exists." R3

Another feminist respondent affirmed the problem and sentiments to the technology that is one of the problems faced by feminists in advocating for equality. She stated about the effects of technology that have a substantial contribution to the violence of women and positively stated about the advantage of using technologies.

"There will be more changes like changing of technology. It has facilitated violence against women that technology, so that is the big challenge, is how to end violence against women, especially children, also use technology to watch pornography and tempted to abuse girls. But the advantage is facilitated of communication that is you can connect your relative in other countries" R2

Hence, the responses are evident in the future directions of the advocacy to be continued by women helped by their agency and women who motivate themselves to claim their rights despite difficulties.

Lessons learned by feminists are rich and steeped in experiences. In having their advocacy, there are things to be learned which are life-changing for every woman. The feminists in Davao City become the foundation of hard work because their dedication and passion go into serving the rights of women and children never stops. It keeps them motivated to extend a helping hand to people you do not even know. Besides, feminists expect a lot of frustrations and mistakes in the process of this advocacy for working in the NGO are not easy, most especially if they want to have concrete results and changes. Hence, in this advocacy, they are ready and be prepared. Self-care is essential because they are whole, patient, innovative, resourceful, initiative, determined, and consistent to reach their goals of changing the mindset of society. Moreover, for working with this advocacy, they welcome every criticism, stay loyal with the co-workers in the field, and are honest at all times for their personal growth. They organize women by dealing with the barriers of the patriarchal system and thinking that they should never give up because many women are abused globally (Gloria, 2017). The respondents stated their learnings.

"Changing mindset and perspective takes so long; it is a painful process when you try to change a certain behavior, a certain perspective that is rooted traditionally. And then you don't stop because you encountered difficulties because you don't see the changes if you stop you're the same with men who didn't want to change. So the lesson I learned is to have more

patient, determination, and consistency to have my goal of changing the mindset of society." R3

Furthermore, many feminists have expressed their learnings in advocating for equality. Some feminists said that women who lead should be supported, especially those in the political cause. They see in the political context; men dominated this aspect. Women should be empowered in this area as a way of achieving equality. Some feminists also said that in working with women, women first must have to know their worth and privileges firsthand. They must have to understand their rights because it understands first that they would know their rights (Menard-Freeman, 2015). Some of the respondents said that their learnings are through their experiences of working with women in society.

"Natun an nako nga kinahanglan gyud diay og dedication og hard work sa pag serbisyo sa katawhan kay kung wala ka ana sa imong kinabuhi dili gyud ka magdugay sa pagserbisyo. Ako, kami sa Talikala daghan na kaayog mig mga kalisod nga naagian pero nagapadayun gihapon kay naa may dedication og passion sa ginabuhat." (I have learned that dedication and hard work is essential in serving the people because if you don't have those, you cannot survive in this profession. We the staff in Talikala, we experience many difficulties, but we still go on because we possess dedication and passion in our work.) R7

"Much hard work gyud diay when you are serving the rights of women and children because I feel a lot of frustrations and mistakes in the process. I experience burn out before. So I learn that you have to reserve something for yourself. How can you give if you don't have some for yourself.?" (Much hard work when you are serving the rights of women and children because I feel a lot of frustrations and mistakes in the process. I experienced burn out before. So I learn that you have to reserve something for yourself. How can you give if you don't have some for yourself?) R1

"For me, nothing is easy if you don't study and work with it, the job of NGO is not easy most, especially if you want concrete results or changes. That is learning, and it is not easy. Other lessons are being patient, innovative, and resourceful. You need to have initiative and be resourceful. We are four members, and we work three servicing the whole Davao. Sometimes we work up to the provincial level." R4

One of the respondents strongly said that her learnings are to battle for women's equality, even if it is between life and death. Her battle with advocacy becomes her to be more aggressive.

"Every time there is evaluation, what are you learning haha, but seriously I become more aggressive, and I should battle for what is right until I die." R2

Hence, every life experiences give learnings and reflections, especially for a feminist that is very passionate about dealing with their advocacy. These learnings would help with feminists' strategies in implementing more efficient and effective ways of empowering women and the grassroots level of the community.

Policy recommendations include review and amendments in laws affecting women, increased budget for programs. Policy plays a significant role in society. In the Philippines, the GABRIELA organization, Third World women's movement that offers an example of how women's movement working and building a just society with the aid of battle towards the constraining social, economic, political, and cultural equality (Ty, 2018). Also, the feminists in Davao City recommended the effective implementation and enforcement of laws, review, and amend laws that reflect inequality to sustain

women's well-being. Additionally, promoting and sustaining, education of the women and programs that is due for this marginalized women, and increase and implement the budget properly.

"Naay kinahanglan bag ohon, like concubinage and adultery nganong 4 months lang ang sa lalaki unya 6 months ang sa babae, inequality sa legal nga pagtan aw. Sa anti VAW nga balaod dapat siyang mas I implement pa effectively." (In terms of policy changes, there is something that needs to be changed, like concubinage and adultery, where it takes 4 months for men to be in prison and 6 months for women? It's inequality on a legal basis. In terms of the Anti-VAW policy, it needed to be implemented more effectively.) R1

"It needs amendment it needs review because time has changed some of them not even implemented, and some should have an amendment for the welfare of the citizen. More programs that promote equality and services, especially differentiated, have need men and women. Men do not need maternity ward." R2

"Strong enforcement of laws for women, then review and study every article for women for the benefit for women and the programs and services especially for government that it should serve as public like for the budget for the bridge, it should be in the bridge and for the budget for the housing it should be in housing." R3

The summary strongly disagrees with the current administration since the imprisonment of men is for four months, and women are six months, that is inequality. Another is the need for amendment and review of ineffective laws. Still, another is the active enforcement of laws that protect women and children.

Synthesis

According to the data gathered by the researchers, feminists in Davao City proved that equality only achieved by opening the mind and heart of people. They believed that women and men have significant contributions to the betterment of society. This situation reflects cultural feminism acknowledging the vast personality differences among men and women and those women's variances are individual and should be celebrated. Feminists in Davao City face many challenges in dealing with their advocacy, including structural and cultural injustices. They believe that the leading causes of oppression of women are not just because of the capitalist system but of the patriarchal system, which is supported by the primary research theory, the Theories of Patriarchy by Lindsey German. Other feminist also believes that any gender is superior, and women are doing their best to eliminate the superiority of men among them. Feminist believes that they can be so much of what other men think of them. This stance resembles the idea as pointed out by Alfred Adler in his Adlerian Feminism. Furthermore, the sad situations of women motivate the feminist in Davao City to claimed equality, even life or death situations. They believed that with unity, also of all women can build just and humane society. Every life experience of being feminist made them keen to advocate for the welfare and protection of their fellow women. They have this healthy heart to fight for what is right, even if fighting a secure system.

Chapter 4

CONCLUSION AND IMPLICATION

This chapter presents concluding remarks and implications for field practice, especially in Social Work.

Concluding Remarks

Feminists with strong conviction of claiming equality in the aspect of economic, political, social, cultural, and gender had an exciting life. The researchers chose to study the life and experiences of the feminists in Davao City as being Social Work Students. They were curious to know the dynamics of working with marginalized women. Most feminists in Davao City have spent their whole life in advocating equality for the marginalized women and children in society. Feminists perceived equality as exercising social, political, and economic equal rights and opportunities as men. True equality is the recognition of the dynamics that respects the voices of women. Feminists face severe challenges in the process; such would like gathering women for a seminar, the image of our current president as a sexist figure, women backing out from the led cases against their partners. Their experiences and challenges encountered moved them a lot to have the insight to pursue more with women empowerment following their vocation and mission of rights as women.

In the long run, equality cannot achieve for as long as the patriarchal culture still exists. Working with marginalized women is challenging for feminists because attaining equality means changing the political and

patriarchal system, and according to the feminists, it would take a lifetime in reaching that. However, the best they could do is to empower women by providing them knowledge on how to claim their rights through education that women could fight firm. In this regard, they could influence other women in the next generation to continue to fight for equality.

Nonetheless, feminists had done beneficial changes in the context of equality. Laws were passed to help women experience their rights and privileges. Now, feminists are continuing their advocacy in promoting equality though not directly but gradually. Their experiences have enhanced their skills in communication, able them to apply the dynamics in the real world rather than in theories, the changes of their attitudes towards abused women, and value the philosophy of social work "every human being has worth and dignity."

The feminists, in general, have called for the proper implementation of the programs and services intended for women as it is a big stepping stone in fully acquiring equality.

Implication for Field of Practice

The results of the study may be beneficial to other feminists as it provides techniques to enhance effective programs and services to achieve equality. Also, Social Work students may be provided with knowledge and understanding of the dynamics of women and reasons for equality as a lifelong battle; in this connection, they could provide the client with appropriate

interventions and approaches to use in the field. Arguably, helping a client is impossible without a working knowledge and understanding of a person, its background, and culture.

Social workers may understand women's problems, its causes, impacts, and available resources in the environment. Theories, approaches, and interventions may be applied to deepen understanding of such. Also, the results may provide women awareness of their past and current situation to lift their worth and dignity, that they may claim the rights and respect they deserve. Women may increase empowerment by working with politicians in a patriarchal system. Furthermore, this study may be a basis for advocacy for feminist organizations and related sectors.

A social worker needs to know the reason behind every pain inflicted by a male partner. The beauty of the helping process lies in assessing the dismal condition of a physically and socially abused and voiceless woman. With that can create your helping plan on what strategies convenient to solve the problem. Feminists have proven they can be more than just women. Women can become whoever; they want to be empowered and protected by organizations and laws. Their experiences may help social work students and practitioners in working with women, including the strategies, skills, and knowledge.

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 Minimum Age of Criminal Responsibility from 15 Years Old to 9 Years Old
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 March 10, 2017

Preservation of Mother Nature: A Challenge to New Generation
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Group Management: Application of Skills, Techniques and Approaches
 AVR2, GET Bldg., University of Mindanao
 September 15, 2017

Counselling in Crisis Situation: A Social Work perspective

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February 27, 2018
- Emerging Trends on Gender and Development in Social Work
Social Work Laboratory, DPT Bldg. University of Mindanao
March 15, 2018
- SK Mandatory Training
University of Mindanao Matina Campus, Davao City
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- Education as Tool Against Ignorance: An Open Forum on R.A. 9262 – Violence
Against Women and Their Children
H1L Room, DPT Building, University of Mindanao
August 6, 2018
- The Rights of a Child and Parent’s Responsibilities per P.D. 603
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August 7, 2018
- Preparation for Internship: Expectation vs. Reality
Social Work Laboratory, DPT Bldg. University of Mindanao
August 7, 2018
- Preventing Suicide and Depression: Reaching Out and Saving Lives
Social Work Laboratory, DPT Bldg. University of Mindanao
August 8, 2018
- Career Fair 2019: Exposing Students through Job Interview simulations by the
industry expert representative
Professionals Schools Lobby, University of Mindanao
May 9, 2019
- Culmination Program of CAED 500C Course
University of Mindanao
May 15, 2019
- Anti-Sexual Harassment and Work Ethics Seminar
Social Work Laboratory, DPT Bldg. University of Mindanao
May 27, 2019
- Management of Dead and Missing Orientation for Community Responders
Aboitiz Room, 3rd Floor, Philippine Red Cross Building, Davao City
July 20, 2019

CURRICULUM VITAE

ARABELLA A. ANTER
CATALUNAN GRANDE, DAVAO CITY

Email Address: earlanter@gmail.com

Contact Number: 09497757253



PERSONAL DATA:

Age	: 23 years old
Sex	: Female
Civil Status	: Single
Birth Date	: July 25, 1996
Birth Place	: Davao City
Father's Name	: Agustin A. Anter
Mother's Name	: Maria Elena A. Anter
Citizenship	: Filipino
Religion	: Roman Catholic
Height	: 5'2
Weight	: 39 kilos

EDUCATIONAL BACKGROUND:

School	Year Graduated
University of Mindanao	2014-Present
Jesus J. Soriano National High School	2012-2013
Catalunan Grande Elementary School	2011-2012

INTERNSHIP EXPERIENCED:

2 nd Semester	Talikala Incorporated Inc. Intern
SY 2018-2019	Dona Vicenta Street, Davao City
1 st Semester	UM-CEC Intern
SY 2019-2020	Tugbok District, Davao City

SEMINAR/WORKSHOP/CONFERENCE ATTENDED:

Art of Interviewing: Guide on Social Worker's Communication Skills
DPT Bldg., University of Mindanao
July 26, 2017

Preventing Suicide and Depression: Reaching out and Saving Lives"
Social Laboratory, University of Mindanao
August 8, 2018

Showcasing Social Work Students' Talent and Art"
Bolton Gymnasium, University of Mindanao
September 23, 2017

Training and Workshop on Community Project and Program Development
Management
Professional School, University of Mindanao
September 19, 2018

Strengthening the Knowledge of Social Work students: A Comprehensive
Learning towards Program Development
Auditorium, DPT Bldg., University of Mindanao
December 22, 2018

Responsible Reflection on Child's Protection: A Social Worker's View
Social Laboratory, University of Mindanao
March 7, 2019

Anti-Sexual Harassment and Work Ethics Seminar
Social Work Laboratory, DPT Bldg. University of Mindanao
May 27, 2019

The Rights of a Child and Parent's Responsibilities per P.D. 603
H1L Room, DPT Building, University of Mindanao
August 7, 2018

CURRICULUM VITAE

AIRINE MARUNDAN

GSIS High, Matina, Davao City

Email Address: ren_shem@yahoo.com

Contact Number: 09396488410



PERSONAL DATA:

Age	: 29 Years Old
Sex	: Female
Civil Status	: Single
Birth Date	: April 29, 1989
Birth Place	: Mati, Davao
Father's Name	: NONE
Mother's Name	: Deceased
Citizenship	: Filipino
Religion	: Catholic
Height	: 5'3
Weight	: 56 kilos

EDUCATIONAL BACKGROUND:

School	Year Graduated
University of Mindanao	2015-Present
Mati National Comprehensive High School	2013-2014
Mayor Luesito Garcia Rabat Elementary School	2007-2008

SEMINAR/WORKSHOP/CONFERENCE ATTENDED:

Art of Interviewing: Guide on Social Worker's Communication Skills
DPT Bldg., University of Mindanao
July 26, 2017

Showcasing Social Work Students' Talent and Art
Bolton Gymnasium, University of Mindanao
September 23, 2017

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