

**Public-Interest Incorporated foundation
Research Institute for High-Life
Japan-Asia Collaborative Research Project
Study report "The New Trends in Asian Urban Lifestyle"**

"The New Trends in Urban Lifestyle in Manila" (serial in 4 parts)

Part 2: Values and Family life in Metro Manila, Women in Society



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(see reference page for details)

Foreword

About 90% of the Philippine population is Christian, majority of which is Catholic. In accordance with Church teachings, Filipinos follow norms such as respecting the elderly, and cherishing the family. Christian teachings have penetrated every corner of life, such that even major state and corporate events begin with a prayer.

With a high domestic unemployment rate, about 10 million people are working abroad in order to support their families. Social advancement of women has progressed, many women are active, creating new lifestyles in the Philippines. This report will be about Filipino values which are mostly based on Catholicism, the Filipino Family, overseas Filipino workers, and the active role of women in Philippine society.

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- 1) Geographical characteristics
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*** Report from Japanese co-researcher**

1. Geographical characteristics of the Philippines

1) geographical characteristics

The Republic of the Philippines is an island nation consisting of around 7019 islands, and has a land area of about 300 000 km² (about 80% of Japan). It is located in the center of the South China Sea, Celebes Sea, and the Philippine Sea, and has favorable access conditions to major cities in Asia, giving it a high geographical advantage. From Manila by air, it takes around 5 hours to Tokyo, 3 and a half hours to Singapore and Shanghai, 3 hours and 20 minutes to Bangkok, 4 hours to Jakarta, 2 hours to Taipei, making it an economic zone accessible within 1 day.

Looking at the natural conditions, high temperature and humidity make it suitable for agriculture and forestry, but productivity is low. Forests are being exploited, and infrastructure such as irrigation is not always available. The surrounding waters are rich fishing grounds, but modernization of fishing has been delayed. The Philippines also is rich in mineral resources and potential tourism destinations, but there are many places untouched; future development is expected.

However, one problem is that the Philippines is hit by several typhoons every year, causing enormous damage. Looking at the recent typhoon damage, typhoon Bopha (2012) caused 1146 deaths, and up to about \$ 1.04 billion total damage. Typhoon Washi (2011) killed 1268, and also caused damage worth \$ 47 million. In August 2013, another typhoon resulted in massive flooding in Metro Manila, causing both businesses and government services to grind to a halt. In November, super typhoon Haiyan landed on Leyte island. With wind speeds in excess of 200kph and powerful tidal surges, Tacloban City and many other areas were devastated, and several thousand perished.

Despite being blessed with natural resources, natural threats such as wind and flood

damage, earthquakes, and volcanic eruptions are also present.

With such conditions, urban centers need to be strengthened against natural disasters so that business and daily life can be protected. Promotion of disaster prevention awareness, city housing development, flood control measures, seawall maintenance, and forest management for city aquifers are pressing issues.

2) Regional culture and the Philippines as a whole

Divided into numerous islands, with a lot of dense forests and steep mountains, traffic between different areas of the Philippines cannot be described as good. Even when viewed historically, propagation of culture and transfer of goods was mainly by sea. As a result, each region had a living culture of its own, with autonomous barangays. Even today, regional consciousness is strong, and many Filipinos would associate themselves with their regions first rather than as a unified country. Most of the population is of Malay descent, with Spanish and Chinese mestizos, as well as regional minorities making up 7-10% of the population. There are 126 languages, (a total of 186 including dialects) making up a multiethnic society.

With such geographic characteristics, even during the Spanish colonial era, governance and rule did not extend to ethnic minorities such as those in Sulu island and the mountainous areas of Mindanao. In those areas where Christian missionary work did not proceed due to the resistance of the Muslims, a highly unique cultural sphere was formed, which is still visible at present. The Moro Muslim group of Mindanao, (5% of total population), made a peace agreement with the government but armed struggle for greater autonomy persists until today. Being isolated geographically is another factor that prevents the economic development of these regions.

On the other hand, the National Capital Region, located at the heart of Luzon Island is where around 50% of the population lives. With foreign companies expanding, an upward economic trend and continued influx of people from rural areas, it has made significant development as one of the capitals of Asia. For a more balanced development of each region, the government divided the country into three administrative regions, with Luzon having Metro Manila, Visayas having Cebu, and Mindanao with Davao City. The support of government and industrial activities is in accordance with the living society, culture, language, lifestyle, and economic strength of each region, and is also an effort to eliminate economic disparities in each region. However, the gap between the Metro Manila and the other two regions is expanding.

The Philippines is an amalgamation of local geographical conditions. In such a situation, the national consciousness, being diffused, is inevitably not so high. In order to establish the identity and recognition as Filipinos, English and Filipino are used as official languages, the national flag is raised and the national anthem is sung on various

occasions.

Another problem stems from geopolitical border disputes with neighboring countries. Sovereignty disputes with China over Scarborough shoal, and expected seabed resources in the Spratly Islands have led to disputes with China, Malaysia, Vietnam, Brunei and Taiwan, which have become important issues of security.

*Asia's main cities are accessible from Manila within a day



source : google maps

2. Christianity, Catholicism and Filipino lifestyle and values

1) Christianity in daily life

In a demographic study published in December 2012 by the Pew Research Center's Religion and Public Life Project, the Philippines was ranked as 5th in the entire world in terms of the number of Christians.

92.6% of the Philippines' 93 million population follows some form of Christianity.

Catholics make up 81% of this population, followed by Protestants (11%) and 1% other Christian groups. 7% of the population are non-Christian.

Table 1. Countries with the most number of Christians

Country	Christian Population	Percentage Christian (%)	Percentage World (%)
United States	243,060,000	78.3	11.2
Brazil	173,300,000	88.9	8.0
Mexico	107,910,000	95.1	5.0
Russia	104,750,000	73.3	4.8
Philippine	86,370,000	92.6	4.0
Nigeria	78,050,000	49.3	3.6
China	68,410,000	5.1	3.1
Congo	63,210,000	95.8	2/9
Germany	56,540,000	68.7	2.6
Ethiopia	52,070,000	62.8	2.4
Subtotal for 10 Countries	1,033,670,000	40.0	47.6
Subtotal for 10 Rest of World	1,139,500,000	26.4	52.4
World Total	2,173,180,000	31.5	100.0

Source : Pew Research Center's Forum on Religion & Public Life

During the Spanish Colonial period, Roman Catholicism was spread by missionaries over a span of 300 years, and the high percentage of Filipino Catholics today shows how much Catholicism has become a part of many Filipino's lives. However, resistance to Spanish Colonial rule and abuses by some priests led many to welcome the Protestant teachers and missionaries during the American colonial period (1900-1946). Local forms of resistance against some aspects of the Roman Catholic system brought by the Spanish gave rise to such Christian groups as the Aglipayan Church and the Iglesia ni Kristo¹. Most recently, 'El Shaddai' is a fundamentalist Christian movement within Roman Catholicism in the Philippines that has attracted a large number of converts, both in the Philippines and among Filipinos working abroad. The El Shaddai movement, led by 'Brother Mike' Velarde, relies on 'healing' rites, mass congregations, and radio and t.v. appearances and broadcasts to appeal to a large number of people seeking messages and solutions to their poverty or problems. With the exception of the strongly

¹ Iglesia ni Kristo (Christ's Church). Founded by Felix Manalo, membership increased after the war. Belief includes Felix as the last angel, denies the doctrine of the Holy Trinity, membership includes more than 1.4 million.

Muslim communities in Mindanao, it is also common nowadays that missionaries from Christian groups such as 7th Day Adventists and Jehovah's Witnesses are able to find people more receptive to their missionary work in more rural areas, unlike in Metro Manila where Catholicism and other branches of Christianity have already firmly taken root. In this light, we can see that the numerous denominations of Christianity within the Philippines are accepted by the Filipinos just as they have accepted multiple cultures and ethnicities.

Regardless of the variations between the Christian groups, Christian teachings are very much a part of most Filipino's lives. This affects many aspects of their everyday life, including setting aside time for religious activities such as prayer or worship (or bible study, depending on which Christian group the person is affiliated with).

Even national holidays show the extent to which Catholicism and Christianity have become a part of Filipino life. Major non-working holidays include Christmas, Good Friday² during Holy Week, and All Saints' Day (November 1). These and other fiestas or feast days are all Christian in origin.

For Catholics, Sunday is a day to go to Church to hear mass, and spend leisure time with the family. This can include going to the mall for shopping or eating at a restaurant, or just spending time at home with family and other relatives. In fact, having strong family ties is one major Filipino characteristic that has been reinforced by Church teachings.

This is not to say that all Filipinos consider themselves devout Catholics. In Metro Manila in particular, especially among the younger generations, being Catholic is very much a passive thing. Many go to church only because their parents expect them to, and not out of any sense of religious obligation. Other problems include Folk Catholicism³, where indigenous superstitions and customs coexist with Catholic teachings.



*Common folk flock to Church to listen to a sermon



*A traditional and prestigious Church, where mass is being held

² Good Friday: The day when Jesus was crucified. People walk around town dressed as the disciples or bearing crosses. People reflect on the suffering of Christ.

³ Folk Catholicism: Mixing folk beliefs and superstitions with Church doctrine.

2) The Catholic Church and the Government

The Catholic Church has shown considerable power in mobilizing people against what people consider undesirable politics. During the EDSA revolution of 1986, Catholic priests, nuns, and other religious led the rallies and stood up against the government-controlled military, and then-president Marcos was forced to flee the country. The Church has become the watchdog of politics.

In addition, the Church has contributed greatly to society with work on issues such as education, poverty, and natural disasters. In terms of higher education, the Church also has great influence. In 1611 during the Spanish era, the University of Santo Tomas, Asia's first university, was founded in order to educate Spanish children and train Filipino officials for colonial policy implementation. Many other Catholic universities have been established since then. These include the Ateneo de Manila University and De La Salle University, which are among the top private universities in the Philippines and have produced leaders in Philippine society.

There is a problem however in that the Church has too much political power. In the Constitution, there is a very clear statement about the separation of the Church and the State. That the Church has an excessive influence in politics deviates from neutrality and goes against the constitution.

3 . Filipino Values

1) Filipino values and behavior

The Philippines has lifestyle customs cultivated since prehistoric times, which has also been influenced by trade with China and neighbouring Malay communities. However, with colonization by Spain, values from Spain and Catholic culture were introduced, transforming traditional culture. Also in the American colonial period, American values and consumer culture were introduced, forming the background of current Filipino values. With Catholicism as base, valuing the family, the local community, and a high tolerance towards other cultures and foreigners can be seen. Traditional customs such as *pakikisama* (getting along with others), *utang-na-loob* (gratitude), *hiya* (shame), *Bahala na* (come-what-may) are some qualities. In a sense, these values are a mix of various different cultures. (*Sari-sari* culture)

The Philippines has a strong collective mentality, people place importance on being accepted as a member of the family, a member of the community, and society. Pakikisama is important in order to smoothen social relations. Also within groups, being acknowledged as a member is important. Being reprimanded in front of others, scolded, is a way of denying one's existence in the group, and is a blow to one's pride. Hiya or shame is considered unbearable, and also causes resentment. Even in foreign

companies, being reprimanded in front of other employees takes place but should be avoided.

Also, utang-na-loob (gratitude) is similar to that of ancient Japan. Within the family or local community, people live daily lives helping each other. Being helped in times of difficulty, obligates one to return the favour. In the family, one is expected to repay being reared and sent to school by taking care of the family and other relatives. Also, if there are local elections, it is customary to vote for those who have been of help in the past. Politics of patronage and interest politics have been criticized as a hotbed of corruption, but it is a Filipino value to patronize their family, allies, or members of their community.

2) Re-evaluation of the Filipino spirit; awakening pride for the nation

Amiability, cooperation, flexibility, and adaptability towards changes in the environment, these qualities are considered valuable when Filipinos work overseas with people of different cultures and nationalities without feeling out of place. However, there is a movement to reconsider values and the essential nature of Filipinos beyond these surface values.

A Filipino psychologist, Virgilio Enrique, proposed that a somewhat servile disposition has been created in the Filipino psyche. Through a long period of being colonized, Filipinos have been forced to be obedient to those in power. Historically, there have been heroes such as Lapulapu who vanquished Magellan (1491-1542), Jose Rizal who gave up his life for independence (1862-1898), and Emilio Aguinaldo (1869-1964). There were also a lot of guerrillas who lost their lives in the fight for independence from America and Japan. As such there has been a proposal to re-evaluate the essential temperament that gives rise to such an indomitable fighting spirit. In other words, there is a call to reawaken the Filipino who stakes his pride and his very self against unjust persecution and unreasonable control. This is the start of recognizing a new Filipino identity.



*Jose Rizal, the national hero



*Jose Rizal memorial museum in Intramuros

4. Strong family ties and the emergence of new family styles

1) Filipino family style

Family is very important in Filipino culture. In fact, section 12 under the state policies of the 1987 constitution states:

The State recognizes the sanctity of family life and shall protect and strengthen the family as a basic social institution. It shall equally protect the life of the mother and the life of the unborn from conception. The natural and primary right and duty of parents in the rearing of the youth for civic efficiency and the development of moral character shall receive the support of the government.

In addition, article 15 of the 1987 constitution is focused on marriage and the family:

ARTICLE XV THE FAMILY

Section 1. The State recognizes the Filipino family as the foundation of the nation. Accordingly, it shall strengthen its solidarity and actively promote its total development.

Section 2. Marriage, as an inviolable social institution, is the foundation of the family and shall be protected by the State.

Section 3. The State shall defend:

1. The right of spouses to found a family in accordance with their religious convictions and the demands of responsible parenthood;
2. The right of children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty, exploitation and other conditions prejudicial to their development;

The right of the family to a family living wage and income; and

3. The right of families or family associations to participate in the planning and implementation of policies and programs that affect them.

Section 4. The family has the duty to care for its elderly members but the State may also do so through just programs of social security.

Backed by the constitution and heavily influenced by Catholic values, a traditional Filipino family sees the father as the head and the provider of the family while the mother takes responsibility of the domestic needs and is in charge of the emotional growth and values formation of the children. Children see their mothers soft and calm, while they regard their fathers as strong and the most eminent figure in the family. Under the constitution, marriage is protected and so divorce is illegal.

Even after finishing school, Filipino children are not obliged to get out of their homes unless they want to. In fact, most of them keep their close relationship to their parents by staying at least before they get married. Leaving them happens only when they really have to, but usually, at least one child, depending on his willingness and financial capabilities, stays even after marriage to support and look after their aging parents. This explains why grandparents are commonly seen living with their children in the Philippines. Unlike the way people grow old in the west and in Japan where they are provided with outside homes and caregiving, most Filipino elderly enjoy their remaining lives inside their houses with their children and grandchildren looking after them. This is the view of the family basic of the Philippines. Filipinos consider the bonds of family and relatives more important than anything.

2) Changes in the Filipino family

However, changes in Philippine society are also changing the Filipino family. In an article for the Philippine Center for Investigative Journalism entitled “A Reconfigured Filipino Family”, University of the Philippines professor Michael Tan writes about four major factors affecting Filipino families- worsening income inequality, the erosion of social services including family planning (birth control is strongly opposed by the Catholic Church), internal and external migration, and the increase in the number of women working.

With regard to rising income inequality, rich families are experiencing a better quality of life, while poor families are even more likely to remain in poverty. Homeless families can still be seen along the streets of Metro Manila, making a living by begging. Slums are growing, with hundreds and thousands of families living in too-small houses.

Related to this issue is the worsening of social services, including family planning. From 2012 until March 2013, the proposal of the Reproductive Health Law (Responsible Parenthood and Reproductive Health Act of 2012) was the cause of a lot of controversy, and was strongly opposed by the Catholic Church, and other religious organizations. The implementation of the law, due for March 2013, was delayed by the Supreme Court and is still on hold until today.

Another major factor in the changes that Filipino families are experiencing is the increase in migration, both of OFWs and those moving from provinces to urban areas to

find work. Usually it is the father who leaves for work, however, certain types of work such as working as household helpers, entertainers, caregivers, and so on, are more typically done by women.

This means that many women also leave their families behind in order to work. In such cases, the husband can be left to take care of the children. In cases where both parents leave for work, the extended family such as grandparents, aunts and uncles usually take care of the children. For families that can afford it, they can hire a *yaya*, a nanny who will take care of the kids while the one or more of the parents is at work. This is particularly true for households where the woman works full time (regardless of whether the husband works too or not), and does not wish to give up her career in order to take care of the children. The cost starts from 2500 pesos and up, including meals and lodging (for foreigners, around 10,000 pesos, 1 peso is around 2.3 yen).

In this way, one issue that Filipino families are facing is the increasingly common phenomenon of absent parents, who are out working to support their family. This is important in the Philippine context because living with the family is held to be very important, while current conditions are making this less and less possible.



*Families spend the day at an aquarium



*Families shopping at a traditional market

5. Feature on Philippine labor situation: Overseas Filipino Workers

1) Background and actual situation of migrant workers; jobs not commensurate with the high unemployment rate

One feature of Philippine labor and economy is the presence of overseas migrant workers (OFW). They compose around 10 percent of the population, approximately 10 million. Married OFWs accounted for half, and the ratio of females is also high at 55%. There are also highly educated workers such as the case of a former teacher working as a maid. Currently, households relying on remittances from family members abroad has reached 30-40% of the households across the country; indispensable for the household

economy of the Philippines.

Migrant workers do mostly unskilled labor jobs such as construction workers or maids, But there are also many highly educated people with qualifications and expertise such as doctors and nurses, sailors, pharmacists, engineers, and accountants. The elite who are supposed to contribute to the development of Philippine society are going overseas and contributing to the brain drain. Recently, the Meteorological Agency Secretary became a news topic as he was appointed professor of Qatar University, with a sevenfold salary increase.

Why do so many OFWs go abroad in search of work? Looking at the background, the Philippine economy has high growth rates among the ASEAN countries, with a nominal GDP in 2012 of about \$ 250 billion, and 6.6% real growth rate. But if one looks at the labor market, the unemployment rate is as high as about 7%. The quasi-unemployed who do not work 5 days a week and those who do not have a full-time job, are at 19%. Altogether, total unemployment rate reaches as high as about 26%. Of the 40 million domestic labor population, about 10 million people cannot find a decent job opportunities. In short, employment commensurate with the economic growth rate is not expanding in the country.

With higher standards of living following the economic growth in the country, there is a need to earn more in order to maintain this level, and so many go abroad. Legal daily minimum wages in urban areas is around 400 pesos (about 2.3 yen 1 peso). Live-in maids make about 2500 pesos / month, while drivers earn 8000 pesos / month or so. Workers earn around 10,000 per month, new graduates earn from 10,000-15,000, while a 35 year old worker in a large company can earn as much as 50,000 pesos a month. Workers barely make enough to live. Furthermore, many of them send part of their already meagre salary to their parents or relatives. The situation is far from an abundant. Talking about highly educated professionals, an executive of a US-based consulting firm was appointed to a key position in the Philippine government, but his salary plummeted to a fraction of the former. In short, the income gap between the Philippines and developed countries is too big.

and those with technical skills all go abroad as OFWs in search of higher income as befits their capabilities.

They work for as long as they can, spending as little as they can for their own needs in order to send money to their families in their home country. This precious money is spent on school fees of brothers and children, and the living expenses of parents and family members. In a sense, one overseas worker has an entire family hanging on to him or her. Among OFWs, there are also those who do not remit, but this is tantamount to cutting themselves off from their families. For most Filipinos, this is unthinkable.

Table 2. Unemployment rates in ASEAN countries, 2012.

Country	Unemployment rate
Philippines	7.03
Indonesia	6.14
Vietnam	4.47
Myanmar	4.02
China	4.10
Malaysia	3.03
Brunei	2.70
Singapore	1.95
Thailand	0.68

Source : IMF-World Economic Outlook Database 2013



*Consumer market fed by overseas remittances



*Condominiums in Makati are prime investments

2) remittances contribute to the expansion of the domestic consumer market

According to the World Bank, remittances to the Philippines, reached about \$ 24 billion in 2012. It is a large amount, equivalent to 10% of the GDP. While this is based on official data, such as bank or money transfers, if hand carried cash, etc., is included, the amount cash flowing into the country can reach up to twice as much. OFWs go to about 200 countries, remitting \$ 8.5 billion from the United States, \$ 2.1 billion from Canada, \$ 1.6 billion from Saudi Arabia, UK \$ 900 million from the UK, Japan \$ 900 million from Japan, and \$900 million from the UAE, (2011).

OFWs have been adversely affected by the global economic slowdown, but as a result of improvements in the convenience of money transfer services and the expansion of labor demand, such as the Middle East, there is an increasing trend of remittances to the home country. Remittances are of course necessary for families in the home country, but

for the Philippine economy suffering from deficit of trade balance, it is one stable source of valuable foreign currency. It has become an important source of funds for poverty stricken areas.

Remittances from OFWs also contribute to the increased consumption, with the personal consumption market accounting for about 70% of GDP. In other words, any extra money from remittances not used for daily life is not used for savings or investment for the future, but is used for consumption, such as eating out with the whole family. The OFWs, in order to enrich the life of their families, need to send a lot more money, and so they need to work even harder. This cycle is creating new lifestyles and making consumerism a lifestyle in Metro Manila and other areas.

Also, when it comes to wealthy OFWs, some people buy expensive cars for their family. Others invest in real estate, such as condominiums. OFW remittances are also one main reason behind the revitalization of the real estate market in the country.

Table 3. Foreign migrant worker remittances by country (2012)

Country	Remittances (In 100 million \$)
India	7 0 0
China	6 6 0
Philippines	2 4 0
Mexico	2 4 0
Nigeria	2 1 0
Egypt	2 1 0
Vietnam	1 0 0
Pakistan	1 0 0
Bangladesh	1 0 0

Source : World Bank Remittances and Migration Survey 2012

3) Migrant workers as a national policy, social problems

OFWs must work away from their families, from their beloved parents or children or siblings. As a result, there are families with no fathers or no mothers. The Filipino family, does have a habit of relatives taking care of children. However, in situations in which parents are not home, problems such as the education and upbringing of children, and family breakdown can arise.

In addition, various problems have emerged among maids or domestic helpers. These include for example, sexual abuse and violence and non-payment of salary by the employers. Among other occupations, hundreds of people die per year due to accidents and illness, from overwork and mental stress. Such circumstances cause mental

anguish to the workers and their families. Successive governments, in an effort to protect migrant workers, enacted a migrant labor law (Overseas employment protection) in 1995. In order to obtain foreign currency, the government has focused on the "export of labor", but it actively supports and assists OFWs including helping to resolve trouble with their employers.

Currently, the total number of overseas migrant workers and potential unemployed domestic workers total around 20 million, which is 40% of the total working population of 50 million. This means that 40% of the total working population cannot find sufficient employment opportunities in the country. The Philippines, with a 3.1 live birth rate and about 2% population growth, is expecting an increase in young population along with a continuation of the high unemployment rate. In order to address this situation, it is necessary to attract foreign labor-intensive industries and the development of domestic industries which would expand current domestic employment opportunities by around 1.7 times. But successive governments have not been responding to such situations. The current Aquino administration, with its rally cry of "people are not exports" has committed to improve domestic job growth so that people can live in peace in the country, but implementation is difficult.

6 . The active role of women in Philippine Society

1) Female managers' ratio No.1 in Southeast Asia

The Philippines prides itself on the issue of gender equality. At present, the Philippines has already had 2 female presidents (former presidents Corazon Aquino and Gloria Macapagal-Arroyo). In the May 2013 senatorial elections, 4 out of the 12 elected senators were women. Current senator Miriam Defensor-Santiago was chosen in 2011 as one of the judges in the International Criminal Court (ICC). Another notable woman in Philippine politics today is the current secretary of justice (the head of the Philippine Department of Justice, Leila de Lima.

In a recent article in the Philippine Daily Inquirer (a newspaper), Doris C. Dumlao writes about how the Philippines ranked 5th worldwide, and 1st in the Asia-pacific region (from 8th in the previous report) in the 2013 World Economic Forum (WEF) Global Gender Gap report.

According to the article, the WEF measures gender gap across 4 factors:
economic participation and opportunity—salaries, participation and highly skilled employment;
education—access to basic and higher levels of education;
political empowerment—representation in decision-making structures, and
health and survival—life expectancy and sex ratio.

In particular, the score of "political participation" and "opportunity and

participation in the economy" are high; among these, the ratio of female managers, legislators, and those in key positions of government is No.1 in Southeast Asia. Looking at other reports, such as British international accounting firm Grant Thornton's survey in 2013, there is a very high female managers ratio with 37% compared with Japan's 7%; a business climate without discrimination based on gender, enabling one to be employed based on capability.

Table 4. Philippines has lowest gender gap in Asia.

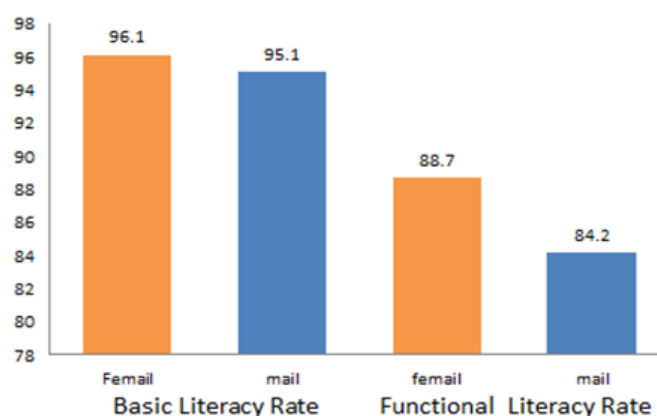
Country	2013Rank	2013Score
Iceland	1	0.8731
Finland	2	0.8421
Norway	3	0.8417
Sweden	4	0.8129
Philippines	5	0.7832
United States	23	0.7392
Singapore	58	0.7000
China	69	0.6908
Vietnam	73	0.6863
Indonesia	95	0.6613
Japan	105	0.6498
Korea, Rep.	111	0.6351

Source : World Economic Forum 「The Global Gender Gap Report 2013」

2) Women's education, work, and relationship with society

In terms of education, the Philippine Commission on Women's statistics on basic and functional literacy show that women are slightly more ahead than men.

Graph1. Literacy Rate of Population 10-64 Years Old, Philippines:2008



Source: National Women's Commission

Other statistics on education from the Philippine commission on women show the following:

Among those with academic degrees, there were more females (56.2 percent) than males (43.8 percent). Similarly, among those with post baccalaureate courses, females (56.3 percent) outnumbered males (43.7 percent).

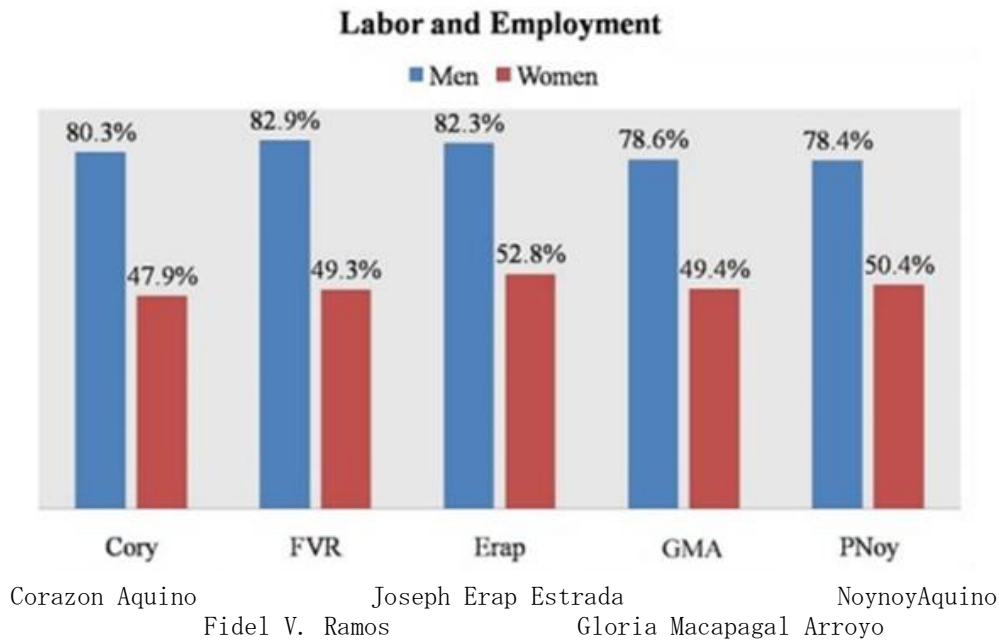
Does this mean that women are more active in the workforce than men? At first glance it seems that way. Certainly, compared to the rest of the Asia-Pacific region, Filipino women seem to be more empowered. It has been pointed out that one reason behind this is the extended family system – women are able to delegate part of their responsibility in taking care of children to other relatives such as grandparents, and so on, leaving them more free to pursue further education or careers. Another factor, particularly for families who are able to afford it, are the hiring of *yayas* or nannies to take care of the children while the mother is at work.

In the previous section, it was mentioned that Dr. Michael Tan, from the University of the Philippines wrote about the changes taking place in the Filipino family. He attributes these changes to 4 factors, one of which is the “increasing feminization of labor”, which he describes as follows:

“...more women are joining the labor force, both in the informal and formal sectors. From fast-food restaurants to the factories in special economic zones, the job openings tend to be more for females than males. For overseas placements, the demand is also skewed toward women, particularly as domestic helpers, nurses, caregivers, and entertainers.”

However, it is surprising to note that in spite of the high rankings in gender equality and increasing number of women in the workforce, current statistics show that men still outnumber women in the workforce by a significant amount. This is ironic considering that in terms of educational statistics, women seem to be ahead of men in the Philippines. In an article for the GMA news network last October 2012 titled “The Status of Women in the Philippines: A 50 year perspective”, Lila Ramos Shahani shares the following statistics on labor and employment:

Graph2. Percentage of women in the workforce all five administration



Source : National Commission on Women

The chart shows that throughout the previous administrations up until the current one, men have outnumbered women in the workforce by more than 30%. The author of the article mentions a few possible reasons:

In addition to gender discrimination in many institutions, particularly in higher paying jobs, there are often inadequate facilities that would enable women to combine work and family responsibilities. Mismatches between education and the job market; forms of work-place inequities that keep women in and from certain kinds of jobs; high maternal and neonatal mortality rates; and cultural and economic pressures that compel educated women to stay at home and care for the family are among some of the oft-cited reasons.

Pregnancy, childbirth and child care are considered very important roles for women, and the traditional male-dominated view of family from Catholicism still remains. However, there should not be a loss off opportunities and discrimination on the basis of gender.

That women with the will to work and women who receive higher education remain at home and do not take advantage of their capability is a loss for the society and economy of the Philippines. In order to improve the quality of life, income is required. Social advancement also brings about self-growth. In order to promote the well-being of the Filipino family, appropriate social advancement of women is required.

Report from a Japanese co-researcher

Merits and demerits of family principle?

In his book *Trust*, Francis Fukuyama discusses in detail about the nature of the bonds of people in the community and argues as to what kind of society the establishment of large-scale enterprises is possible. The author recognizes that Japan, America, and Germany which have transcended the family principle, are high-trust societies where building a relationship of trust is possible. Large-scale enterprises in high trust societies can be spontaneously established. He places in contrast, in China, South Korea, France, Italy and others. In order for large companies to be established, enhancement of social capital is important.

Fukuyama pointed out that the nature of local companies specific to each area are decided by the lifestyle of the local people, even when considering the life of Japanese companies which have been forced to undergo global development. Indeed Japanese SMEs are plentiful, but many companies maintain long-term relationships around the large companies; the corporate community in Japan continues to survive in a dense network structure. In order to build an ecosystem as large and complex as this, Fukuyama claims that the key is to whether or not you can build a relationship based on trust beyond kin and territory. When considering global expansion, this raises an interesting issue . In other words, as long as the center of the trust relationship is blood and continuing to do duty to kin, it may be difficult to create a networked corporate society.

With this in mind, given the family-centered management system in the Philippines, the reason why conglomerates only focus on primary and tertiary industries, and manufacturing industry does not progress can be glimpsed.. In the manufacturing industry, collaboration with industries of different natures beyond one's framework, including development, raw materials procurement, production, marketing, financing, and human resource management, is necessary. The process is time consuming and complicated, requiring adjustments, requiring the right man in the right place, so if the trust network is narrow, and the groups are isolated, an ecosystem with competition cannot be established.

In other words, it can be said that for good or bad, the industrial structure in the Philippines reflects lifestyle of the Filipino people, with a focus on family principles. All the people we've interviewed in Manila have aligned their comments in saying that the family is very important. As also in this report, a lot of Filipinos in a religious sense have family and life centered values, and these are also placed in the Constitution.

As mentioned previously, the ratio of people working abroad is more than 10% of the

total population. However, these people would probably have not wanted to be separated from their families as they sought work abroad. Reluctant to work abroad because their families might be torn apart, but with no place to work locally, these people go off to live alone in a land of strangers in order to remit money to the family. This situation is also reflected in the unemployment rate of the Philippine economy. Unemployment rate is very high at about 7%, but even more surprising is that including those semi-employed who do not receive a proper salary, the statistics will reach more than 20% of workers overall.

From the common sense of the Japanese, measures to train and advance domestic work particularly local manufacturing should be promoted, but the reason why this does not work may be rooted in the values of Philippine society. Development of higher education also is progressing, enrollment rate is also high and the official language is English. There is also a legal system of modern society, such as separation of powers. It may seem ironic that industries to create jobs for talented people may not have emerged in Philippine society until now, but one cannot help but think that there is a remote cause to be found in the merits and demerits of familism. I feel that social dynamism beyond the familiar family and community, to the benefit of region as a whole, with the survival of the individuals within, is lacking.

Given this, from the situation of China plus one, Japanese companies have advanced rapidly in recent years. It is one of the areas where the Philippines has received the most attention, as a production base for the strategic global expansion of the Japanese manufacturing industry. As described above, there are several problems such as underdeveloped infrastructure, but the retention of high-caliber pro-Japanese staff is very easy, English as a medium of communication, and the legal system is in place. These make it a strong candidate site as one of the manufacturing bases of a large network.

For example, Sumitomo Corporation's First Philippine Industrial Park is just a 40-minute drive from the center of Manila, but its 350 square kilometer grounds host a number of shiny global factories all lined up, with Japanese companies such as, Murata Manufacturing Co., Ltd., Canon, Epson, Brother, Shimano, and others. The first phase is already fully occupied, and currently an extension is being made. There were cases such as labor disputes in the past, but if you grab the hang of management in the Philippines, turnover is very low compared to countries such as Vietnam. Nowadays, labor disputes are very rare.

A virtuous cycle of investment and employment is born as the advancement of the Japanese manufacturers also develops the surrounding area for lifestyle facilities for employees, which brings in more investments. Accumulation of local small and medium-sized manufacturing industries of local might also proceed in the future.

Employment gives rise to employment, industrial structure becomes more sophisticated, and the value that will increase in response to it, can be considered an ideal scenario.

However, even as the Philippines is expected to be a leader in basic technology and production, the signs which will give rise to small and medium sized manufacturing in order to support final assembly are still not present. Electrical and transportation networks, as well as other social infrastructure, the construction of a competitive ecosystem in the Philippines remains to be a difficult task. As to the reasons behind this, they will be covered in the next issue.

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