Let it Rain but Don’t Get Wet
Existence of Matriarchal Culture in Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City and its effects to the People’s Practices during Disasters

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2010 – 10046
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INTRODUCTION

Philippines is, no doubt, a country that faces numerous amount of calamities. Be it a landslide, earthquake or typhoon, Philippines has experienced it all. Due to the country’s location right beside the Pacific Ocean, among other natural calamities, it experiences an average of 20 typhoons per year. To an average Filipino, it is normal to encounter heavy rains during a sunny day and curse the heavens because you are stranded in a place due to the said weather. However, all my life I resided in Bulacan and have never had a grim experience during typhoons until that one day back in 2009 when typhoon Ondoy struck.

I arrived early at my school, even though that it was a Saturday, to attend the last minute preparations for a competition with my choir happening later that day. Despite the fact that there had been news regarding an incoming typhoon, we decided to push through with the competition since we have been practicing for months. Minutes later after we got to the venue, it was announced that the competition was cancelled due to the bad weather. Luckily, one of our choir mates offered to give us a ride because her father was fetching her. However, when we got to EDSA all roadways are blocked because of tremendous flood. We ended up walking through the highway, where a lot of cars are trapped. Then we continued walking through ESDA until we got to Trinoma and separated ways. I met up with my mom in SM North where the ground floor was flooded and the electricity was down. There were absolutely no vehicles arriving at the mall so we decided to walk through North Avenue and finally, after a very long tiring day, caught a bus to ride home right around Elliptical Road.

This experience made me question how those people living in communities frequently hit by typhoons get on with their lives. It must be so hard that after just coping from a disaster
another typhoon will come and then they will have the same experience all over again. So in my third year of college, I decided to write a review of related literature regarding disaster risk reduction. During my research I came across the concept of gender mainstreaming. According to the Council of Europe (1998) gender mainstreaming is the “(re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the actors normally involved in policy-making”. Since there has been an alarming increasing rate of gender discrimination around the world, in 1995, gender mainstreaming was established as a major global strategy for the promotion of gender equality, the notion that both men and women can attain equal opportunities in the social sphere (Reeves and Balden, 2000), in the Beijing Platform for Action from the Fourth United Nations World Conference on Women in Beijing (United Nations [UN], 2000). The promotion of gender equality is a globally accepted goal by governments and international organizations and as a tool for this purpose, gender mainstreaming is used.

It has long been accepted that Philippines possess a matriarchal culture. This has been proven through our historical anecdotes: from the babaylans of the pre-colonial times to Corazon Aquino as the first female president in Asia. Does this unique characteristic of the Philippine culture hinders the development of our country? Does matriarchal culture still exist or has it been replaced by gender equality?

This research report aims to present the effects of Philippines’ matriarchal culture to the practices of its people during natural disasters specifically during typhoons.
Statement of Research Question and Objectives

Research Question: How is the culture of matriarchy in the Philippines impacts the practices of its people in adapting to the country’s natural calamity disaster prone situation?

Objectives:

(1) To establish how matriarchy in the Philippines impacts the practices of its people during disasters;

(2) To reveal the power play with in a family during disasters;

(3) To know if people are informed about gender mainstreaming into disaster risk

(4) To measure the efficiency of government intervention during disasters

Significance of the Study

One of the many areas that gender mainstreaming is aiming to permeate is disaster risk reduction (DRR). Based on the definition provided by United Nations International Strategy for Disaster Reduction, disaster risk reduction aims to reduce the impacts and damages of natural disasters like typhoons, earthquakes and tsunamis through an ethic of prevention. Although disaster risk reduction is a comparatively new topic of social concern and practice, it holds a very essential position in spearheading development in countries especially those that are in the Southern hemisphere of the globe. As we all know and actually experiencing here in the Philippines, countries that are below the equator encounter a great deal of natural disasters per year. The destruction brought about by these natural disasters hinders the development potential of a country because it targets the capital (infrastructure and machines) and labor (manual power of people) which are used in enhancing development. Gender mainstreaming being integrated in
disaster risk reduction is a very important topic to look upon especially because it is theoretically intertwined with the development potential of a country. It is already established that the gender aspect shouldn’t be ignored in conceptualizing disaster risk reduction actions or policies.

Gender mainstreaming, a concept mandated by the United Nations must be followed by member countries of the said organization. Besides establishing the existence of matriarchal culture in some parts of the CAMAVA region and measuring its effects in the practices of these communities during disasters, this study examined the effort of the Philippine government in promoting gender mainstreaming especially in disaster risk reduction as a means for the further development of our country.

**Review of Related Literature**

In pre-colonial Philippines, women ruled the communities. Women priests or *babaylans* was the chief adviser to the datu and, at the same time, acts as the community doctor. All the people in the community respected the *babaylans* and they were deemed important to the welfare of the community. When the Spaniards came, they brought with them the culture of patriarchy tarnishing the Filipino culture of matriarchy. However, our history has proven that matriarchy is still embedded in our culture through certain moments like when Cory Aquino became the first female president in Asia. In 1995, the Beijing Platform for Action from the Fourth United Nations World Conference on Women in Beijing established gender mainstreaming as a major global strategy for the promotion of gender equality (United Nations [UN], 2000). The existing culture of matriarchy in the Philippines may aid in the continuing development of strategies in integrating gender mainstreaming to disaster risk reduction policies happening all over the world.
In turn, if these policies become successful, it can help the people of this country to improve their coping practices whenever there is a natural disaster occurring in the country.

Moreover, governments in different states at the national level are not actively acting upon gender mainstreaming into DRM even though they are increasingly aware that such concept exists. In 2004, governments manifested lack of focus to gender mainstreaming in DRM that only 19 out of 118 national reports received by UNISDR from governments mentioned gender issues. In 2007, there is still no improvement in this area that only 10 out of 62 reports received by UNISDR for the first session of the Global Platform for Disaster Risk Reduction touched on gender or women’s issues. In 2009, there has been arise of focus of gender mainstreaming into DRR with 52 out of 62 national reports submitted to UNISDR through the new reporting tool HFA Monitor. HFA Monitor has helped in increasing awareness of gender mainstreaming in countries that may have been contributed to this sudden rise in the trend. However, there is still little significant progress regarding on mainstreaming gender issues into policies, programs and initiatives (UNISDR, UNDP and IUCN, 2009). In the Philippines, as a result of Typhoon Ondoy and Tropical Storm Pepeng back in 2009, the Philippine government passed two laws establishing gender mainstreaming into its DRR tactics (World Bank, 2009). The 2009 Climate Change Act completely recognizes the women sector as vulnerable thus the need for a gender sensitive Framework Strategy and Program on Climate Change which was submitted to the United Nations in August 2010 (Philippine Climate change Act, 2009). The 2010 Philippine Disaster Reduction and Management Act states that the government must “ensure that disaster risk reduction and climate change measures are gender responsive”. It also institutionalized that in early stages of recovery and post disaster needs assessment, gender
analysis should be regarded (Philippine Disaster Reduction and Management Act, 2010). However, there are still no concrete studies if these laws are implemented and are effectively helping our fellow countrymen during natural calamities.

In 2005, Mike Verloo a lecturer in Political Science and Gender Studies in Radbound University conducted a study entitled “Mainstreaming Gender Equality in Europe, A Critical Frame Analysis Approach”. His study analyzed implementation problems in gender mainstreaming across multi-level setting and assumed that the problems are of discursive in nature. He used Critical Frame Analysis for his methodological approach which builds upon social movement theory, gender theory and policy theory. The study answers the question of what Critical Frame Analysis as a methodology has to offer. In the paper’s conclusion, it said that this methodological approach may be used to acquire “a wealth of understanding to gain from systematic analysis” and asserts that such approach is not limited to the field of gender equality policies (Verloo, 2005). In 2008, Charles Stafford from London School of Economics studied and wrote a paper about the culture of matriarchy in China. Before conducting the his research, Stafford was under the impression that the Chinese culture was hugely comprised of patriarchy but was proven wrong after he observed the day-to-day activities of a community in Taiwan. On his conclusion, he questions still how the perspective of patriarchy of China has influenced anthropological perspective that led us to mis perceive women’s roles, both then and now, in China (Stafford, 2008). In 2009, Gneezy, Leonard and List conducted a study entitled “Gender Difference in Competition: Evidence from A Matrilineal and Patriarchal Society”. The paper mainly talks about a controlled experiment that was conducted to determine gender differences in competitive environments. The experiment took place in Maasai in Tanzania.
which is a textbook example of a patriarchal society and Khasi in India which is an example of matriarchal society. In June 2010, Myra Marx Ferree from the University of Wisconsin wrote an article entitled “Filling the Glass: Gender Perspectives on Families”. The article basically relates the progress of feminist researchers in studies about gender and family dynamics and its impact to institutional change (Ferree, 2010). In 2010, Ribeiro and Chauque conducted a case study in Mozambique, Africa regarding the impact of climate change in the area and how this affects the people of Mozambique. Mozambique is a Sub-Saharan country located at the downstream of the main rivers in South Africa. The area has been hard hit by climate change due to its geographical location and weak socio-economic situation. In this study, the researchers are well aware of the fact that the measure to be conducted to cope to the climate change situation should be gender sensitive, considering the various roles that men and women play in rural societies. The main result of the study is that men and women are differently affected by climate change due to the power relations and differentiated roles existing in the area (Ribeiro and Chauque, 2010).
METHODOLOGY

Data Gathering

Since the research focuses on the correlation of matriarchal culture of Philippines and the practices of communities during natural disasters, the researcher decided to use methods classified under quantitative research. To support the data gathered from quantitative research method, the researcher attended a summit organized by the Climate Change Commission and conducted an interview with an officer from the National Disaster Risk Reduction Council (NDRRMC).

On November 25, 2013, the researcher attended a convention entitled “Greenaration Summit”. The summit was sponsored by the Climate Change Commission which was attended by high school students as well as college students to inform the youth regarding disaster risk reduction policies and the effect of climate change in our country. The roster of speakers includes Sec. Lucille Sering, Leandro Buendia, Dr. Rex Cruz, Dr. Carlos Primo David etc. The speakers are experts on various fields of natural science such as nuclear energy and meteorology.

The researcher also conducted an interview with Francis P. Rodriguez, a Civil Defense Officer 1 of the National Disaster Risk Reduction Management Council. The office also provided answers to the objectives of the research which the researcher has sent to them before the interview.

Site Selection

A survey was conducted in two barangays in CAMAVA area frequently affected by typhoons. These two communities are Barangay Daanghari in Navotas City and Barangay Maysilo in Malabon City.
Navotas City dubbed as the “Fishing Capital of the Philippines” is part of the CAMANAVA area together with Caloocan, Malabon and Valenzuela. The city is located directly north of Manila, west of Malabon City, and south of Obando, Bulacan. It is right along the eastern strips of Manila Bay with a land area of 10.77 square kilometers (navotas.ph). When typhoon Pedring hit Navotas back in 2011, 1,027 families were left with no homes (Mangunay, 2011).

Malabon City like Navotas City is located in the CAMANAVA area. It is located north of Caloocan, east of Navotas and south of Valenzuela. It has a total land area of 19.714 square kilometers. In 2009, when Typhoon Ondoy devastated the Philippines, one of the most affected areas was Malabon City.
Sampling Technique

The researcher extracted a sample from the population of Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City. The researcher employed the Yamane formula to get the sample population from the two barangays. This formula is reliable to 90% and less than 10% deviation factor.

\[
n = \frac{N}{[1 + (Ne^2)]}
\]

Where in:

- \(n\) = Size of Sampling
- \(N\) = Size of Population
- \(e\) = Deviation of Sampling

Formulation

The total population of Barangay Daanghari, Navotas City is 19,179 as of May 2010 while the total population of Barangay Maysilo, Navotas City is 11,213 as of May 2010.

Barangay Daanghari, Navotas City

\[
n = \frac{N}{[1 + (Ne^2)]}
\]

\[
n = \frac{19,179}{[1 + (19,179 \times 0.10^2)]}
\]

\[
n = \frac{19,179}{[1 + (19,179 \times 0.01)]}
\]

\[
n = \frac{19,179}{(1 + 191.79)}
\]

\[
n = \frac{19,179}{192.79}
\]
\[ n = 99.4813009 = 100 \]

**Barangay Maysilo, Malabon City**

\[ n = \frac{N}{[1 + (Ne^2)]} \]

\[ n = \frac{11,213}{[1 + (11,213 \times 0.10^2)]} \]

\[ n = \frac{11,213}{[1 + (11,213 \times 0.01)]} \]

\[ n = \frac{11,213}{19,179} \]

\[ n = 113.13 \]

\[ n = 99.1160612 = 100 \]

Thus, for the purpose of his research, the researcher should have surveyed 200 respondents in Barangay Daanghari and Barangay Maysilo combined. However, the researcher has only surveyed a total of 196 respondents.

**Data Collection**

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Data Needed</th>
<th>Source</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To establish how matriarchy in the Philippines impacts the practices of its people during disasters;</td>
<td>Testimonies from respondents in Barangay Daanghari and Barangay Maysilo</td>
<td>Survey Data</td>
<td>Survey in Barangay Daanghari and Barangay Maysilo</td>
</tr>
<tr>
<td>2. To reveal the power play with in a family during disasters;</td>
<td>Testimonies from respondents in Barangay Daanghari and Barangay Maysilo</td>
<td>Survey Data</td>
<td>Survey in Barangay Daanghari and Barangay Maysilo</td>
</tr>
<tr>
<td>3. To know if people are informed about gender mainstreaming into disaster risk</td>
<td>Testimonies from the Office of NDRRMC and Barangay</td>
<td>Key Information, Data and Observation during Convention</td>
<td>Survey in Barangay Daanghari and Barangay Maysilo</td>
</tr>
</tbody>
</table>
At the start of 2014 (January 2 and 3), the researcher conducted a survey in Barangay Daanghari in Navotas City for 100 respondents. In those two days the researcher finished 82 respondents. The researcher went back to the community on February 10 finishing the remaining 18 respondents. Some of the surveys were conducted online. The Navotas City leg of the survey was conducted by a resident of Barangay Maysilo. The researcher had no direct contact to the respondents in Barangay Maysilo.

Convience sampling was employed in order to get the 200 respondents for the survey.

**Data Analysis**

Data gathered through the survey was coded appropriately and encoded through the software, Statistical Package for the Social Sciences (SPSS). Statistical techniques employed were frequency counts, percentage and chi-square test.
PROFILE OF RESPONDENTS

This chapter provides the profile of respondents presented in their demographic and socioeconomic profile. The presentation of the background information of the respondents is essential in understanding the correlation between the matriarchal characteristic of the Filipino culture and the peoples practices during natural disasters. Moreover, the profile of respondents can also be necessary in explaining other objectives of the research.

The respondents were surveyed regarding some of their basic information such as address, gender, age, religion, educational attainment, monthly income, residence status, type of residence and number of years residing in the location.

Gender

The gender of the respondent is important especially in this research because it focuses on the matriarchal characteristic of the culture in the Philippines. Data regarding the gender of the respondents in presented in Table 1.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Distribution of Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Male</td>
<td>50</td>
</tr>
<tr>
<td>Female</td>
<td>146</td>
</tr>
<tr>
<td>Total</td>
<td>196</td>
</tr>
</tbody>
</table>

Table 1. Distribution of the Gender of Respondents by Location in Percentage

As seen on Table 1, an overwhelming 74.5% of the total number of respondents is females while only 25.5% are males. The researcher has gained a greater number of female
respondents due to the fact that in these communities, females are more cooperative than males and accepts to do the survey more than males.

Gender of respondents by location is presented in Graph 1. We can clearly see that in both locations, the number of respondents per gender does not vary that much.

![Graph 1. Distribution of Gender by Location](image)

**Graph 1. Distribution of Gender by Location**

**Age**

The age of the respondents is essential in this study because it signifies a person’s maturity and length of experience. Since the survey asks about past typhoons and the respondent’s practices during these typhoons, it might be more appropriate to have a greater number of older respondents.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>18 – 30</td>
<td>95</td>
</tr>
<tr>
<td>31 – 45</td>
<td>41</td>
</tr>
<tr>
<td>45 and above</td>
<td>60</td>
</tr>
<tr>
<td>Total</td>
<td>196</td>
</tr>
</tbody>
</table>
Table 2. Distribution of the Age of Respondents by Location on Percentage

The age of the respondents were clustered into three groups: young age (18 – 30), middle age (31 – 45) and old age (45 and above). It is apparent in Table 2 that the upper 50th percentile of the total number of respondents are comprised of middle age and old age while the lower 50% is comprised of young age. This distribution of the age of the respondents is still appropriate since the researcher only got respondents that are of age and still covers the length of experience that the researcher thinks essential to the study.

![Graph 2. Distribution of the Age of the Respondents by Location](image)

As seen on Graph 2, the age distribution on both locations does not vary that much. Middle age combined with old age still exhibits the upper 50th percentile in both in Barangay Daanghari and Barangay Maysilo.

Religion

Religion is also an essential factor in analyzing the characteristic of the Philippine culture especially in the Filipino’s practices during natural disasters. According to Dr. Temario Rivera
(2014), religiosity is factor that is essential in explaining the Filipino’s resiliency especially in terms of the effects of natural disasters.

<table>
<thead>
<tr>
<th>Religion</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Catholic</td>
<td>113</td>
</tr>
<tr>
<td>Other Religion</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
</tr>
</tbody>
</table>

**Table 3. Distribution of Religion by Location on Percentage**

It is clearly shown in Table 3 that the prevailing religion in both barangays combined is Catholicism. Religions included in the cluster other religion are: Adventist, BAC, Christian, Iglesia ni Cristo, Methodist, Pentecostal and Protestant.

In Graph 3, the distribution of the religion of the respondents is presented. It can be clearly inferred that in both barangays the dominant religion is Catholicism.

**Graph 3. Distribution of Religion**

**Monthly Income**
The income of the individual plays an important role in economic conditions of the respondents. Moreover, the economic condition of an individual affects the perception of the respondent regarding a problem. Thus, the researcher included the income variable in the data set. The results of the survey regarding income are presented in Table 4.

<table>
<thead>
<tr>
<th>Monthly Income</th>
<th>Distribution</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 5,000</td>
<td>72</td>
<td>59%</td>
<td></td>
</tr>
<tr>
<td>5,000 – 10,000</td>
<td>31</td>
<td>25.4%</td>
<td></td>
</tr>
<tr>
<td>Above 10,000</td>
<td>19</td>
<td>15.6%</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>122</td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

**Table 4. Distribution of Monthly Income by Location on Percentage**

It is apparent in Table 4 that most of the respondents belong to the low income category. Both barangays are considered to be communities included in the low income category in general. Thus, those who belong in the low income category is considered to be poorest of the poor.

**Graph 4. Distribution of Monthly Income by Location**
Residence

The housing status, type of residence and years of residence of the respondents is essential in the research because these variables tell the length of residence of the respondents. This information is important in analyzing other variables of the research due to the fact that this study if focused on the practices of the respondents during disasters. The housing status is clustered into four categories: No permanent residence, Living in the residence without payment, renting the house and owns the house. The type of residence is clustered into three categories: moved from the province, moved from other parts of Manila and grew up in the location.

<table>
<thead>
<tr>
<th>Housing Status</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>No Permanent Residence</td>
<td>5</td>
</tr>
<tr>
<td>Living in the residence without payment</td>
<td>39</td>
</tr>
<tr>
<td>Rent</td>
<td>45</td>
</tr>
<tr>
<td>Owns the Residence</td>
<td>101</td>
</tr>
<tr>
<td>Total</td>
<td>190</td>
</tr>
</tbody>
</table>

*Table 5. Distribution of Housing Status on Percentage*
As shown in Table 5, there is a greater number in the sample population that owns their residence. However, in Graph 5 it shows that in Barangay Daanghari, 35 respondents answered that they are living in the house but does not pay. This is a greater turn out than respondents who answered that they own their residence. In Barangay Maysilo, majority of the respondents responded that they owned their residence.

<table>
<thead>
<tr>
<th>Type of Residence</th>
<th>Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Moved from the Province</td>
<td>34</td>
</tr>
<tr>
<td>Moved from other parts of Manila</td>
<td>41</td>
</tr>
<tr>
<td>Grew up in the Location</td>
<td>107</td>
</tr>
<tr>
<td>Total</td>
<td>182</td>
</tr>
</tbody>
</table>

Table 6. Distribution of Type of Residence on Percentage
Table 6 shows that more than 50% of the respondents grew up in the location but according to Graph 6 there is a greater number of respondents that answered that they grew up in Barangay Daanghari more than Barangay Maysilo.

<table>
<thead>
<tr>
<th>Years of Residence</th>
<th>Distribution</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td></td>
</tr>
<tr>
<td>0 – 25</td>
<td>90</td>
<td>64.3%</td>
</tr>
<tr>
<td>26 – 50</td>
<td>31</td>
<td>22.1%</td>
</tr>
<tr>
<td>51 – 75</td>
<td>19</td>
<td>13.6%</td>
</tr>
<tr>
<td>Total</td>
<td>140</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 7. Distribution of Years of Residence on Percentage
Table 7 shows that the respondents are comprised of a young population, aging from 18 – 30 years old.

**Educational Attainment**

The educational attainment of the respondents is essential to the study because some of the information of the respondents may be from their time in school. These information may be relevant to the problems posed by the study.
<table>
<thead>
<tr>
<th>Background Statistics</th>
<th>Highest Level of Schooling</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Elementary</td>
<td>High School</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>6</td>
<td>24</td>
</tr>
<tr>
<td>Female</td>
<td>20</td>
<td>69</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18 – 30</td>
<td>4</td>
<td>49</td>
</tr>
<tr>
<td>31 – 45</td>
<td>10</td>
<td>15</td>
</tr>
<tr>
<td>45 and above</td>
<td>12</td>
<td>30</td>
</tr>
<tr>
<td>Monthly Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Below 5,000</td>
<td>12</td>
<td>35</td>
</tr>
<tr>
<td>5,000 – 10,000</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>Above 10,000</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Note:**
1. Some of the aggregated frequencies per variable may be not equated to the total number of the respondents which is 196. The missing frequencies just mean that respondent opted not to answer the question or does not have an answer to the question.

*Table 8. Distribution of Educational Attainment by Gender, Age and Monthly Income*
RESULTS

The researcher employed only quantitative methods in order to explain the objectives of the study. This part will contain the presentation of results of the data from the surveys in Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City. This chapter will be divided into four parts that corresponds to the objectives of the study.

Existence of matriarchal culture in Barangay Daanghari and Barangay Maysilo

The existence of matriarchal culture in both of the barangays will be measured by three indicators. The first indicator is decision making capabilities of the women in the family. This indicator is measured by asking the respondents these three questions:

1. Who is the decision maker in the family?
2. Is the decision maker of the family also considered as the head of the family?
3. Are the women in your family given the chance to make a decision or give an opinion?

Graph 8. Decision Maker of the Family in Percentage
It is clearly shown in Graph 8 that most of the respondents consider their fathers as the decision maker in the family followed by the Mother with 33.2%. Some of the respondents answered that both of their parents makes the decision while 6.1% of the respondents said that the decision making is dependent upon the situation.

![Graph 9. Decision Maker of the Family also the Head of the Family in Percentage](image)

As seen in Graph 9, most of the respondents answered that whoever they chose as the decision maker of the family they also consider as the head of the family. A considerable small amount of respondents said that whoever decides for their family does not assume the role as the head of the family.
Graph 10. Head of the Family

In Graph 10, it shows that whomever the respondents answered as the decision maker of the family is also the one playing the role as head of the family. This means that the father plays the role of both the decision maker and head of the family. This hypothesis is further supported by the data presented in Table 9.

<table>
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<td>Likelihood Ratio</td>
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<td>N of Valid Cases</td>
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</table>

Table 9. Chi Square Test, Decision Maker in the family and Head of the Family
Graph 11. Decision Making Capabilities of Women in the Family on Percentage

In Graph 11, it is apparent that 93.9% of the respondents answered that the women in their families are given the chance to make decisions and give opinions while 3.6% said that women in their families are not empowered to participate in the decision making process. Moreover, 2.6% of the respondents did not answer the question.

The second indicator is the economic indicator. This indicator pertains if the women in the family has job and contributes to the monthly family income. The researcher also included the factor if women are given a part on the monthly income of the family and where it is usually allocated.
Graph 12. Women in the Family are working on Percentage

As seen in Graph 12, majority of the respondents answered that women in their families are able to work while 34.2% said that women in their family are not working. Some of the respondents commented that the women are not working because they are still in school.

Graph 13. Women in the family are given a part of the family’s monthly income
It is clearly indicated in Graph 13 that 84.2% of the respondents have answered that women are given a part of the family’s income. On the other hand, 9.7% of the respondents said that no family income is given to the women of their family.

![Graph 13](image)

**Graph 13.** Allocation of the money given to the women from the monthly income of the family

Graph 14 contains the data in which the women are given a part from the family’s monthly income. Through Graph 14, it can be deduced that even though women receive money from the family income, it is mostly allocated for the expenditure of the household. Other money allocation goes to the expenditure for the education of children.

The third indicator is the respondent’s perception of the matriarchal culture of the Philippines in general. As seen in Graph 15, 50% of the respondents has answered that matriarchy is present in Philippine culture in general while 29.1% said that there is no matriarchal characteristic existing in our country’s culture.
To sum up, the culture of matriarchy does not exist in Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City. According to the data, the father still assumes the roles of the decision maker and the head of the family despite the fact that women are given a chance to make decisions and give opinions. The economic indicators show that even though women in the family are working and given a part of the monthly income, a large part of this money goes to the expenditures in the household.

**Effect of matriarchal culture during typhoons**

The data shows that during normal situation, the culture of patriarchy persists in the family. What happens when the family is presented with a problematic situation such as typhoons?

Respondents are asked the question: “Who decides what to prepare before the disaster?” 33.7% of the respondents answered that the mothers have the decision on what to prepare during disasters. On the other hand, only 30.1% said that the fathers decide on what to prepare.
Graph 16. Member of the family who decides what to prepare before disasters

It is clearly stated in Graph 16 that mothers decide on what to prepare before disasters. However, when the respondent is posed with the question: “If ever a problem arises during the typhoon, who solves the problem?” Data in Graph 17, shows that 41.8% of the respondents said that the fathers fix the problem which may arise from the situation.

Graph 17. Member of the Family who solves problems during typhoons
Knowledge regarding Gender Mainstreaming

According to Rodriguez (2013), the Philippine government and its agencies concerned about disaster response are aware about the United Nations mandate regarding gender mainstreaming. Rodriguez as the representative of NDDRMC said that their agency is doing its work of disseminating information about gender mainstreaming in communities. However, as the data shows in Graph 18, 53% of the respondents answered that they are not aware of gender mainstreaming.

In Table 9, the researcher cross tabulated the respondents’ knowledge about gender mainstreaming to their age, monthly income and educational attainment. These variables are essential in explaining the awareness of the respondents regarding gender mainstreaming because they can be attributed to the amount of information the respondents acquire.
Table 10. Knowledge of Gender Mainstreaming by Age, Monthly Income and Educational Attainment

As seen in Table 10, majority of the respondents that belong to the young age has answered the greatest percentage of awareness regarding gender mainstreaming however, this group also answered the greatest percentage of lack of knowledge regarding gender mainstreaming. Respondents that belong to the lowest income category have also the greatest number of respondents that said that they are aware of gender mainstreaming but also have the lowest number or respondents that answered that they don’t know about gender mainstreaming. Those who have attained education until the college level responded that they are aware regarding gender mainstreaming, garnering the highest percentage with 33.3%

With this information, we can have the hypothesis that the awareness regarding gender mainstreaming is not attributed to the age of the respondents. This hypothesis is further strengthened by the data presented in Table 11.
Another conclusion that we can infer is that the respondent’s monthly income is not attributed to their knowledge regarding gender mainstreaming. This hypothesis is further strengthened by the data presented in Table 12.

Lastly, we can say that the educational attainment of the respondent directly affects the awareness of the respondent regarding gender mainstreaming. However, as seen on Table 13, when the Chi-Square Test was employed the hypothesis should be rejected.
Respondent’s Reliance on the National Government during Disasters

One of the core responsibilities of the national government is to ensure its citizens welfare. This responsibility is put on the spotlight especially during natural disasters such as typhoons. However, as seen on Graph 19, majority of the respondents said that they do not rely on the government aid during disasters. Moreover, they asserted that they are better off finding help from friends and families during disasters than waiting for the aid from the government.

**Graph 19. Reliance of the Respondent’s on Government Aid during Disasters on Percentage**

The respondents were also asked to rate the performance of the government during disasters. It is clearly indicated in Graph 20 that 52.28% of the respondents rated the performance of the government as moderate.
Let it Rain but Don’t Get Wet

Existence of Matriarchal Culture in Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City and its effects to the People’s Practices during Disasters

Graph 20. Respondent’s Rate to the Performance of Government during Disasters

With this data we can say that, the respondents do not rely on the government during disasters because of their moderating rating to the national government. This hypothesis is further supported by the data presented in Table 13.

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</table>

Table 14. Chi Square Test, Respondents’ Rate on the Government during Disasters and Reliance during Disasters
BIBLIOGRAPHY

____. Map of Navotas City. Retrieved on February 19, 2014 from Wikimedia.org:
http://upload.wikimedia.org/wikipedia/commons/5/57/Ph_fil_navotas_barangays.png

____. Map of Malabon City. Retrieved on February 19, 2014 from Wikimedia.org:
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Appendix A
Survey Questionnaire

University of the Philippines Manila
College of Arts and Sciences
Department of Social Sciences – Political Science Program

Ako po ay isang mag-aaral mula sa kursong Agham Pampulitika (BA Political Science) ng Unibersidad ng Pilipinas-Maynila. Isa sa mga hinihingi ng aming kurso sa pananaliksik (PS 198 – Special Problems in Political Science) ay ang paggawa ng isang pag-aaral ukol sa **epekto ng matriyarkal na kultura ng Pilipinas sa mga kasanayan ng mga mamayan tuwing may sakuna**.

Upang maisakatuparan ang aking pag-aaral, hinihingi ko po ang inyong permiso upang makibahagi sa ginagawa naming sarbey. Ang inyo pong partisipasyon at ang mga impormasyon na inyong ibabahagi ay gagamitin para lamang sa pang-akademikong layunin.

Maraming salamat po sa inyong partisipasyon at panahon.

Ira Tasha Mari H. Balucan

Ako ay pumapayag na makibahagi sa ginagawang pananaliksik ukol sa **epekto ng matriyarkal na kultura ng Pilipinas sa mga kasanayan ng mga mamayan tuwing may sakuna**. Ibinigay ko ang aking pahintulot sa mananaliksik upang kanyang magamit ang mga impormasyon na aking ibibigay sa pakikiisa ko sa ginagawang sarbey.

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Let it Rain but Don’t Get Wet
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Let it Rain but Don’t Get Wet

Existence of Matriarchal Culture in Barangay Daanghari, Navotas City and Barangay Maysilo, Malabon City and its effects to the People’s Practices during Disasters

A. PERSONAL NA IMPORMASYON (PERSONAL INFORMATION)

Pangalan (Name):
____________________________________________________

Tirahan (Address):
____________________________________________________

Kasarian (Sex): Lalaki

Relihiyon (Religion): __________________________

Edad (Age):
18 – 30
31 – 45
45 and above

Buwanang Kita (Monthly Income):
Below PhP 5,000
PhP 5,000 to PhP 10,000
Above PhP 10,000

Naabot na Edukasyon (Educational Status):
Wala
Pre-school
Elementarya/ Mababang Paaralan
Hasykul/ Mataas na Paaralan
Bokasyonal
Kolehiyo
Post-graduate (Masters, Doctors, atbp.)

Estado ng Tirahan (Housing Status):
Walang permanenteng tirahan
Nakititira

Control # ________________
Nangungupahan (Lease)
Nagmamay-ari ng bahay

Uri ng Pagtira
Lipat lamang, mula sa ibang probinsya
Lipat lamang pero mulan din sa

Maynila
Dito na lumaki

Mga Taon ng Pagtira: __________________________

A. PANANAW UKOL SA MATRIYARKAL NA KULTURA NG PILIPINAS

Sino sa inyong pamilya ang gumagawa ng desisyon?

Tatay
Nanay
Iba pa

Sa tingin mo ba na siya rin ang gumaganap bilang ulo ng pamilya?

Oo Hindi

Ang mga kababaihan ba sa inyong pamilya ay nabibigyan ng pagkakataong gumawa ng desisyon o magbigay ng opinion?

Oo Hindi

Nagtatrabaho ba ang mga kababaihan sa inyong pamilya?

Oo Hindi

Nakakakuha ba ng kaukulang hati o parte ang mga kakabaihan sa buwanang kita ng pamilya?

Oo Hindi

Balucan | 40
**Ilang porsyento?**
- 10%-30%
- 40%-70%
- 80%-100%

**Saan napupunta ang hati o parte ng mga kababaihan sa buwang kita ng pamilya?**
- Personal
- Iniipon
- Libangan ng Pamilya
- Gastusin sa bahay
- Iba pa __________________________

**B. KASANAYAN NG MGA MAMAYAN TUWING MAY SAKUNA**

**Ano-anong mga bagyo ang inyong naranasan dito sa inyong lugar?**
- Reming (2006)
- Ondoy (2010)
- Pedring (2011)
- Iba pa: __________________________

**Sino ang gumagawa ng desisyon ukol sa preparasyon para sa sakuna?**
- Tatay
- Nanay
- Iba pa __________________________

**Paano kayo nagahanda tuwing magkakaroon ng sakuna?**
- __________________________
- __________________________
- __________________________
- __________________________
- __________________________

**Tuwing magkakaroon ng bagyo, lagi niyo bang inaasahang magkakaroon ng baha sa inyong lugar?**
- Oo
- Hindi

**Paano kayo nagahanda tuwing magkakaroon ng sakuna?**
- __________________________
- __________________________
- __________________________
- __________________________
- __________________________

**Sapab ba ang mga paghahanda ninyo bago ang sakuna?**
- Oo
- Hindi

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**Balucan | 41**

*Let it Rain but Don’t Get Wet*
Kapag hindi, anoang inyong ginagawa?

Kapag nagkakaroon ng problema, sino ang gumagawa ng desisyon at lumulutas nito?
Tatay
Nanay
Iba pa

Inuuna niyo ba ang kapakanan ng mgakababaihan at mga bata tuwing may sakuna?
Oo Hindi

Pagkatapos ng bagyo, ano-ano ang ginagawa ng inyong pamilya?

Ang mga kasanayan ba na ito tuwing may bagyo ay nakuhang niyo noong kayo ay bata pa?
Oo Hindi

Sa tingin niyo ba, malaki ang impluwensiya ng mga kababaihan sa mga kasanayan na ito tuwing may sakuna?
Oo Hindi

C. PANANAW UKOL SA INTERBASYON NG PAMHALAAN TUWING MAY SAKUNA
Nagsasagawa ba ang inyong barangay ng mga pagtitipon ukol sa dapat gawin tuwing may sakuna?
Oo Hindi

Ano-ano ang mga natutunan ninyo dito?

Nakatulong ba ang mga ito para maligtas ang inyong buhay tuwing may sakuna?
Oo Hindi

Alam niyo ba ang mga batas ukol sa paghahanda tuwing may sakuna?
Oo Hindi

Alam niyo ba ang mga batas ukol sa gender mainstreaming?
Oo Hindi

Kapag oo, saan ninyo natutunan ang mga batas na ito?
TV
Radyo
Pahayagan
Internet
Pagtitipon na isinasagawa ng barangay
Iba pa

Umaasa ba ang inyong pamilya sa tulong na ibinibigay ng gobyerno?
Oo Hindi

Paano mo ira-rate ang kalidad ng tulong na ibinibigay ng gobyerno tuwing may sakuna?
Lubos na Magaling (Very Satisfactory)
Magaling (Satisfactory)
Tama Lang (Moderate)
Hindi Magaling (Poor Performance)
Walang ginagawa (Incompetent)
Appendix B
Interview Request Letter

USEC. BENITO T. RAMOS
Administrator, OCD and Executive Director
The National Disaster Risk Reduction & Management Council (NDRRMC)
Camp Aguinaldo, EDSA cor. Boni Serrano, Quezon City, Philippines

Dear Usec. Ramos:

Greetings!

I am Ira Tasha Mari Balucan, fourth year Political Science student from the University of the Philippines Manila. This semester, I am taking my Political Science 198 class which requires us to come up with a research study and a seminar paper. As such, I chose to pursue a research on the impacts of our matriarchal culture in the practices of our people during natural disasters entitled “Let it Rain but Don’t Get Wet: The Philippine Matriarchal Culture on its Peoples’ Practices during Natural Disasters.” The thrust of this qualitative research proposal is geared towards the objectives of (1) To establish how matriarchy in the Philippines impacts the practices of its people during disasters, (2) To know if people are informed about gender mainstreaming integrated to disaster risk reduction polices and (3) To discern if the government’s efforts to improve disaster risk reduction policies in the country are felt by its people.

The National Disaster Risk Reduction & Management Council or NDRRMC is the primary government agency that responds to the welfare of our countrymen during disasters and or emergencies. With this in light, I would like to ask for your time to conduct an interview so I can further improve my research. I believe that you can impart essential information regarding the subject.

I appreciate your consideration of my request. I am hoping that we can collaborate to our goal of uplifting the spirits of our fellow countrymen who were affected by natural disasters and also in promoting gender equality.

I look forward to hearing from you. Rest assured that any information will strictly be used for academic and research purposes alone.

Thank you very much.

Respectfully yours,

Ira Tasha Mari Balucan
ira.balucan@yahoo.com
09228256537
Appendix C
Interview Questions to NDRRMC

1. What is the nature of your agency?
2. Can you elaborate on the specific actions of your agency regarding natural disasters?
3. How about regarding disaster risk reduction policies?
4. Are your program programs and activities effective?
5. Do you integrate gender mainstreaming in your policies as mandated by the United Nations?
6. How do you disseminate the information?
7. How do the communities respond?
8. Where in particular do you conduct these activities?
9. Do you believe that Philippines adheres to matriarchal practices?
10. Do Filipinos carry their matriarchal culture to disaster practices?
11. What can you say about Filipinos practices during disasters in general?
Appendix D
Inputs for the NDRRMC Interview

Objective 1. To know the effect of matriarchal culture in the Philippines to the practices of the people during disasters

- The aggressive information dissemination campaign orchestrated by the national government with the participation of the local governments, private sector, civil society organizations and the media had led to the emphasizing of the key role of women in the Philippine society in times of crises.
- Mothers usually take charge of the making/organizing of emergency survival kits, keeping the contents like food and medicines, up-to-date.
- Majority of the regional directors of the Office of Civil Defense, who are concurrently the chairs of the regional DRMM councils are women.
- Mothers are active participants during community disaster drills, cascading their learning to their homes.
- School teachers, majority of which are women, are the primary DRMM trainers of the students through the integration of DRRM principles in academic instructions.

Objective 2. To know if the people are aware about gender mainstreaming in disaster risk reduction

- Gender sensitivity as well as consideration to PWDs have been incorporated in our DRMM practice.
- DRMM-related instruction in schools that have been formulated following international standards on gender and development (GAD) are already being taught
- The Information and Education Campaign (IEC) has been formulated to embrace gender sensitivity and this is clearly evidenced by the campaign materials used
- Breastfeeding mothers are given specific area in evacuation areas to insure no interruption of sustenance to infants

Objective 3. To distinguish if the government efforts in information dissemination are felt by the people

- The NDRRMC has been very aggressive in the effort to build public awareness on disaster preparedness
- Quarterly national simultaneous earthquake drills are being done.
- Public education campaigns in schools, communities in hazard prone areas, business establishments and public offices are being conducted
- The Foreign Aid Transparency Hub (FAITH) that reflects the collection and usage of foreign aid to calamity areas has been created
- The Legislative Oversight Committee in DRRM is examining ways and means further improve the operational capability of the NDRRMC via legal mandate
- Local Governments are being encouraged to craft disaster plans through multisectoral consultation