

Rediscovering Women's' Voices: Examining Gender Roles in Philippine Historical Texts

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Abstract

This research digs into the historical writings of the Philippines with the purpose of illuminating the voices and experiences of women, which are all too frequently ignored in such investigations. The paper tries to unearth the tales and contributions of women throughout Philippine history by examining gender roles in these texts, ultimately posing a challenge to dominant patriarchal ideas. The study takes a qualitative approach to research and employs critical analysis of both primary and secondary sources in order to uncover the many different ways in which women were portrayed, the roles they played in society, and the obstacles they faced. In addition to the goal of correcting historical inaccuracies, the research makes a contribution to a deeper comprehension of the gender dynamics at play in the Philippines. Recognizing the agency and resiliency of women in defining the nation's past and present is one of the goals of this study, which was accomplished through the rediscovery of women's voices. The study calls for a more inclusive and complete approach to Philippine history. The findings of this research will serve as a basis for future scholarship, offering a platform for further exploration and amplification of women's perspectives within historical discourse. In the end, this research makes a contribution to the ongoing process of reevaluating and rebuilding historical narratives, which helps to ensure a more accurate and representative knowledge of gender roles and experiences throughout Philippine history.

Keyword: historical writings, voice of women, experiences of women, gender roles, historical narratives

Introduction

The study of history frequently provides us with a window into historical narratives, illuminating important occasions, people, and societal patterns that have influenced our present. The experiences and accomplishments of women have, however, largely been marginalized in historical texts due to a predominate concentration on male perspectives. Reevaluating and rediscovering the voices of women within historical narratives is crucial given the setting of Philippine history, where gender roles have had a huge impact on defining society (Ayo,2017).

Traditional historical narratives have traditionally placed a disproportionate amount of emphasis on the deeds and points of view of men, which has resulted in women's experiences and contributions being mostly disregarded or ignored in these accounts. Through the examination of historical narratives held by women, we may make certain that their experiences are recognized, acknowledged, and given the representation they merit in the appropriate manner. It contributes to the formation of an understanding of history that is more all-encompassing and thorough (Pratt, 2009).

Women's interpretations of their own pasts offer a unique opportunity to confront gender stereotypes and prejudices that have persisted over the course of history. We can eliminate popular misunderstandings and prejudices about women's roles and capacities if we investigate the experiences, accomplishments, and difficulties that women have faced. This can result in a more precise and nuanced knowledge of the events that occurred in the past.

The study of historical narratives written by women can be a source of empowerment for women in modern times. Women can discover role models, gain inspiration, and feel a greater sense of connection to their own history if they educate themselves on the accomplishments and challenges faced by women in the past. It can assist women in recognizing their own agency, capacities, and potential, and it can lay the groundwork for women's empowerment and the battle for gender equality.

The study of women's history is frequently an area of historical scholarship that receives little attention. Historians and other scholars can improve our understanding of the past and fill in the blanks in our knowledge by focusing their attention on the historical narratives that women have

passed down through the generations. Our comprehension of historical happenings, movements, and societies benefits from this due to the fact that it expands our perspective.

In order to explore the lesser-known experiences and tales of women in Philippine history, the research project "Rediscovering Women's Voices: Examining Gender Roles in Philippine Historical Texts" intends to examine gender roles in historical texts. This study aims to explore and elucidate the diverse nature of gender roles and the frequently underappreciated contributions of women throughout various eras of Philippine history through a critical analysis of available historical texts, primary sources, and archival materials.

Whether in politics, conflict, or economic efforts, male accomplishments have historically dominated historical narratives. These stories are valuable, no doubt, but they sometimes obscure the significant responsibilities that women play in their families, communities, and even in defying social norms (Pinzon, 2015). This study aimed to give a more thorough and nuanced knowledge of Philippine history by focusing on the experiences of women.

The study of gender roles in Philippine historical texts covers a wide variety of topics and eras, such as pre-colonial communities, Spanish colonial rule, the Philippine Revolution, the American era, and later periods of nation-building. We seek to understand the lived experiences, challenges, and accomplishments of women in these various historical situations by investigating primary sources like letters, diaries, oral histories, and personal narratives.

By doing this study, the researcher aimed to refute prevalent narratives, fill up historiographic gaps, and advance a more comprehensive understanding of Philippine history. To develop a more accurate and representative historical narrative that reflects the complexity of Philippine culture by spotlighting the voices of women and focusing attention on their agency, tenacity, and contributions.

This research aims to reveal the unseen stories of women, offering a new perspective on Philippine history and encouraging a greater understanding of the various ways in which women have shaped the country's past and present.

These issues are addressed in the study in an effort to shed light on the gender dynamics that have influenced Philippine society over time and to draw attention to the frequently undervalued contributions and experiences of women. The results of this study will support gender equality and social justice in current debates and future research by helping to create a more fair and accurate historical narrative that accurately depicts the diversity and complexity of Philippine society.

Statement of the Problem

1. What social, cultural, and political aspects of Philippine history have contributed to the exclusion of women's voices?
2. What primary sources—like letters, diaries, oral histories, and personal accounts—can be used to reclaim and amplify women's voices in Philippine history?
3. How can the rediscovery of women's voices in Philippine historical texts contribute to a more inclusive and nuanced understanding of Philippine history?

Methodology

The goal of the research is to analyze and amplify the voices of women in Philippine historical narratives. The following steps are included in the methodology:

Source Selection. Women's viewpoints and experiences are found in original sources that have been carefully chosen for the investigation. These materials span a range of historical eras in Philippine history and include letters, diaries, memoirs, oral histories, and first-person narratives. The sources' objectivity, dependability, and representativeness in conveying a range of viewpoints and experiences are carefully taken into account.

Data Collection. Archive materials, library materials, and other repositories are used to compile the chosen primary sources. To gain access to a wider selection of documents, digital archives and online resources are also investigated. To ensure accuracy and accessibility for analysis, the data gathering procedure includes thorough transcription, translation (where needed), and organizing of the chosen sources.

Data Analysis. A thorough qualitative analysis is performed on the data that has been obtained. To find recurrent themes, patterns, and perspectives regarding gender roles in Philippine historical

writings, thematic analysis approaches are used. The data will be coded, categorized into themes, and interpreted in light of historical, social, and cultural contexts as part of this analysis.

Interpretation and Synthesis. The research results were analyzed and summarized in light of previous studies, theoretical frameworks, and historical scholarship. The consequences of rediscovering women's voices for our knowledge of Philippine history and the larger field of gender studies are critically examined by the researchers. The readings were also contextualized within current debates about social justice and gender equality.

Discussion of Findings and Results

Social Aspects

1. **Patriarchal Social Structure.** Patriarchal social institutions that prioritized male dominance over females in positions of authority and decision-making have historically defined Philippine society. Women's options for involvement and representation in public life and historical narratives were constrained by this patriarchal system, which also perpetuated gender inequities and cast them in inferior roles.
2. **Colonial Influence.** Spanish and American colonial control, in particular, introduced cultural norms and beliefs that reinforced traditional gender roles in Philippine history. While American colonialism introduced Victorian notions of womanhood that placed a great emphasis on piety, purity, and domesticity, Spanish colonialism, with its significant influence from Catholicism, stressed the subordinate and domestic position of women within the family unit.
3. **Gendered Division of Labor.** Men and women in Philippine culture were given different duties and obligations according to traditional gender conventions. Men were expected to participate in civic and economic activities, while women were typically given household and caring tasks. The idea that women's contributions were restricted to the home realm was reinforced by this gendered division of labor, making women less noticeable in historical accounts that traditionally concentrated on the public and political spheres.
4. **Silencing of Dissenting Voices.** Women who wanted to question traditional gender standards and assert themselves in public settings frequently encountered social reaction and repression. As society worked to uphold the status quo and promote existing gender hierarchies, their voices and experiences were frequently muted or rejected. This silence also led to the absence of women's voices in historical accounts.
5. **Historical Biases and Male-Centric Perspectives.** Historiography itself has been influenced by prejudices and viewpoints that place a higher value on the experiences and accomplishments of males. History has historically been controlled by male historians and intellectuals, which has led to a male-centric approach to study, interpretation, and narrative production. The experiences and contributions of women are underrepresented in historical writings as a result of this bias.

Together, these social facets of Philippine history have reinforced gender inequities, silenced the voices of women, and restricted the acceptance and depiction of women's agency, perspectives, and contributions (Acabado and Martin, 2020). The process of rediscovering and amplifying women's voices within the historical narratives of the Philippines depends on recognizing and resolving these social conditions.

Cultural Aspects

The omission of women's voices has also been significantly influenced by cultural features of Philippine history. These cultural elements consist of:

1. **Traditional Gender Norms and Beliefs.** Traditional gender norms and beliefs that assign distinct roles, attitudes, and expectations to men and women have had an impact on Philippine society. While men have traditionally been linked with public authority and decision-making, women have frequently been restricted to home areas. The visibility and acknowledgment of women's voices in historical narratives have been constrained by these conventional gender standards.
2. **Machismo Culture.** The Philippines is home to a sizable macho culture, which is characterized by the veneration of masculine strength, domination, and masculinity. By maintaining gender disparities and marginalizing women's voices, this cultural belief system contributes to the continual undervaluation of women's opinions and contributions.

3. **Matriarchal and Matrilineal Erasure.** Matriarchal or matrilineal systems were traditionally followed by various indigenous societies in the Philippines, although these customs have frequently been ignored or neglected in the country's main historical narratives. The erasure of women's voices and experiences in Philippine history has been made worse by the omission of these traditional customs.
4. **Mythology and Folklore.** Women are frequently portrayed in limited positions in Philippine mythology and folklore, such as caregivers, passive figures, or objects of desire. The many roles and agency of women in historical contexts have been marginalized as a result of these tales and portrayals, which have affected society attitudes and perpetuated gender stereotypes.
5. **Religious and Moral Codes.** Cultural attitudes regarding women have been impacted by religious and moral norms, which frequently support traditional gender roles and strengthen social hierarchies. For example, historically, Catholicism, which has had a significant impact in the Philippines, has placed an emphasis on patriarchal norms and assigned women submissive positions within the home and community.
6. **Oral Tradition and Selective Storytelling.** In the Philippines, stories, myths, and historical accounts are passed down orally through the centuries. However, this oral tradition has a tendency to be selective in the stories it tells, emphasizing or ignoring particular storylines and points of view. The exclusion or underrepresentation of women's voices in historical narratives is a result of the biases and cultural filters found in oral traditions.
7. **Cultural Stigmas and Silencing.** Women have frequently been dissuaded from speaking out, questioning established conventions, or pursuing public responsibilities due to cultural stigmas and social expectations. Women's voices have been silenced or self-censored out of fear of rejection or retaliation, which has contributed to their omission from historical records.

Collectively, these cultural facets of Philippine history have facilitated the silence of women's voices, reinforced societal obstacles that prevent women from participating in and being represented by history, and perpetuated gender disparities. Reclaiming and amplifying the varied viewpoints and experiences of women in Philippine history depends on recognizing and resolving these cultural issues.

Political Aspects

The exclusion of women's voices has been significantly influenced by political elements of Philippine history. These political elements consist of:

1. **Limited Political Participation.** Women have encountered considerable obstacles to political engagement throughout Philippine history. Women have historically been underrepresented in or excluded from positions of authority and decision-making in political institutions and systems. Women's views and viewpoints have been marginalized in the creation of political narratives and policies as a result of their low level of political participation.
2. **Legal and Institutional Barriers.** Women's political engagement has long been hampered by institutional and legal restrictions. Women's capacity to participate in politics and hold public office has been hampered by laws and regulations such as property ownership limits, restricted voting rights, and discriminatory policies. The exclusion of women's voices from political debate has been exacerbated by the lack of legislative safeguards and encouraging measures.
3. **Male- Dominated Leadership.** Political systems that are patriarchal and dominated by men have encouraged gender inequality and the marginalization of women's voices. Women have little influence and representation in political processes as a result of men frequently dominating political parties, governmental institutions, and decision-making bodies.
4. **Gendered Stereotypes and Biases.** The way that women are viewed and treated in politics has been impacted by gender preconceptions and biases. Sexist statements, double standards, and poor images of women in politics have frequently been encountered, limiting their active engagement and lowering the acknowledgment of their abilities and achievements. These prejudices have influenced how women's voices are silenced and how they are underrepresented in political narratives.
5. **Lack of Gender- Sensitive Policies.** Women's voices have been marginalized in politics due to the absence or insufficiency of gender-sensitive policies and frameworks. Women are marginalized in political decision-making processes and have limited historical representation as a result of policies that do not address gender inequality, gender-based violence, and barriers to women's political engagement.

6. **Lack of Gender- Disaggregated Policies.** The knowledge and visibility of women's experiences and contributions have been hampered by the lack of comprehensive and gender-disaggregated statistics in political realms. It is difficult to successfully promote the inclusion of women's voices and monitor progress toward attaining gender equality in politics without precise and detailed statistics on women's political engagement, successes, and obstacles.
7. **Women's Movement Advocacy.** Despite these obstacles, women's movements and advocacy work have been extremely important in addressing the underrepresentation of women in Philippine politics. Organizations for women's rights, activists, and feminists have put in countless hours to solve gender disparities, push for legislative improvements, and elevate women's voices in political arenas. Promoting gender equality and fostering a more inclusive political environment depend on addressing the political issues that contribute to the exclusion of women's voices. The political sphere can become more representational and reflective of the various views and experiences of women throughout Philippine history by eliminating legal and structural hurdles, encouraging women's political engagement, and enacting gender-responsive policies. Women's voices in Philippine history can be reclaimed and amplified by using a variety of primary sources. These resources offer insightful information about the experiences, viewpoints, and contributions of women. The following are some particular instances of primary sources that can be used:
 1. **Letters:** Private correspondence between individuals provides frank and first-person accounts of women's ideas, feelings, and connections. These letters can offer insightful information about their day-to-day activities, goals, difficulties, and interactions with family, friends, or coworkers.
 2. **Journals and diaries:** Women's diaries and journals provide a glimpse into their innermost thoughts, feelings, and experiences. These writings offer a look of their opinions, perceptions, and responses to historical developments as well as their involvement with contemporaneous social and cultural issues.
 3. **Memoirs and autobiographies:** Women who write memoirs and autobiographies have a platform on which to express their life experiences and stories in their own words. These personal narratives provide a distinct perspective on their individual journeys and the social situations in which they lived by shedding light on their upbringing, education, accomplishments, and problems.
 4. **Oral histories and interviews:** Women's memories, recollections, and opinions on key historical events and social developments can be captured through oral histories and interviews, particularly with older generations of women. These stories help us comprehend women's perspectives and how gender roles have changed throughout Philippine history in a more nuanced way.
 5. **Personal Testimonies and stories:** Personal testimonials and stories acquired from women who have taken part in social movements, political action, or community organizing can highlight their goals, challenges, and contributions. These narratives emphasize women's agency and the variety of ways in which they have actively influenced Philippine society.
 6. **Newspapers and publications:** At the time, newspapers and magazines featured women's perspectives as well. Women's viewpoints on different social, political, and cultural topics are revealed through articles by them, including opinion pieces, essays, and editorials. Women's organizations frequently produced newsletters and brochures, providing extra resources for comprehending their shared advocacy and experiences.
 7. **Artifacts and Visual Materials:** Artifacts, pictures, paintings, and other visual materials can show women's lives and experiences in a visual way. They provide their stories depth and perspective by providing peeks into their appearance, living arrangements, working surroundings, and social activities.

Primary Sources

Using a variety of primary materials can help to reclaim and amplify women's voices in Philippine history. Here are a few examples of primary sources that might illuminate the viewpoints and experiences of women:

Letters: Personal letters, such as those written by women to their family, friends, or acquaintances, can provide details about their innermost feelings and daily routines. These letters might be saved in archives, private collections, or memoirs that have been written.

Diaries and Journals: Women frequently kept diaries and journals to document their own thoughts and experiences. These private writings can provide important details about their responsibilities, goals, struggles, and social contributions.

Oral Histories: Oral histories can be gathered by interviewing women from various backgrounds, including elders and local authorities. These first-person tales offer a distinctive viewpoint on women's experiences, customs, and stories that might not be described in written sources.

Personal Accounts and Memoirs: Women's autobiographies, memoirs, and personal narratives provide candid glimpses into their experiences, triumphs, and challenges. Their participation in numerous social, political, and cultural movements can be revealed through these narratives.

Newspapers and Magazines : Women's essays and columns were frequently featured in modern newspapers and periodicals, giving them a platform to speak out in public. Information regarding women's participation in activism, advocacy, and other key events may be found in these publications.

Pamphlets and Brochures : Women's organizations and feminist organizations frequently produced booklets and brochures to spread information and advocate for their objectives. These resources can offer information about their campaigns, demands, and accomplishments.

Legal and Government Documents: The roles played by women in court cases, legislation, and policy-making can be discovered by looking at legal and governmental documents. Records from court cases, marriages, land deeds, and government reports may shed light on particular problems women confront and their status under the law.

Artistic Expressions: Women's artwork, including sculptures, books, poems, and music, can reflect their opinions, experiences, and social roles. These artistic manifestations can be examined to get important knowledge about women's life and the difficulties they encountered.

Photographs and Visual Materials: Photographs and other visual resources can serve as a visual record of the lives, activities, and contributions of women. These photographs might show women acting in a variety of capacities, such as carers, professionals, activists, or attendees at social events.

Archival Collections: Women's history primary sources can be found in abundance by perusing archival holdings in libraries, museums, and other cultural institutions. These collections could combine several types of personal papers, such as letters, diaries, photos, oral histories, and other records.

When using primary sources, it's crucial to take into account their context, biases, and restrictions. A thorough and accurate depiction of women's voices in Philippine history can be achieved through working together with historians, scholars, and local communities. People who experienced or saw the events being studied produced primary sources. They give historians a genuine, unadulterated vision of the past and help them better comprehend the circumstances, motives, and feelings of those involved. Additionally, it provides a straight perspective of historical events devoid of any interpretations or filters that might be present in secondary sources. This enables historians to develop their own conclusions without being influenced by possible biases established in later reports. A wide variety of viewpoints and experiences are represented. They incorporate voices and stories from many social groups, genders, races, and ethnic backgrounds that may have been disregarded or left out of conventional historical narratives. Examining primary sources makes it easier to find untold tales and amplifies voices from the margins.

The rediscovery of women's voices in Philippine historical texts can significantly contribute to a more inclusive and nuanced understanding of Philippine history in several ways:

Challenging Male-Centric Narratives: Traditional historical texts frequently ignore or minimize the perspectives of women since they are primarily concerned with the deeds and experiences of males. Historians can question the predominately male-centric narratives and present a more realistic and balanced picture of Philippine history by rediscovering and amplifying women's voices. This makes it possible to comprehend the agency, contributions, and problems of women in various facets of society.

Highlighting Women's Experiences and Perspectives: Women's viewpoints, experiences, and daily lives, which are frequently distinct from those of men, are best understood through the voices of women. Historians can offer insight on topics like gender roles, family dynamics, reproductive work, women's involvement in social and political organizations, and the effects of colonialism and imperialism on women's lives by adding women's narratives. This deepens and enriches our knowledge of Philippine history.

Examining Intersectionality: The rediscovery of women's voices opens up the possibility of investigating intersectionality, which acknowledges that women's experiences are influenced by the intersections of numerous identities and social categories, such as race, class, religion, and ethnicity. Historians can better comprehend the interrelated structures of power and oppression that impacted the lives of women throughout Philippine history by examining the experiences of women from various origins. This promotes a more nuanced awareness of the many experiences and difficulties that women encounter in various circumstances.

Empowering Marginalized Voices: The possibility of reclaiming marginalized women's and communities' voices in Philippine historical texts could lead to empowerment. It provides a venue for their stories to be heard, validates their experiences, and recognizes their efforts. By highlighting the tenacity, autonomy, and accomplishments of women throughout Philippine history, this inclusivity in historical narratives can motivate current and future generations, especially young women.

Informing Policy and Advocacy: Through the rediscovery of women's voices in Philippine history, policy-making and advocacy initiatives can benefit from a more inclusive and nuanced understanding. It aids in identifying historical trends that have negatively harmed women through discrimination, inequality, and marginalization. In order to address current issues and advance gender equality and women's empowerment, legislation, initiatives, and advocacy campaigns can be designed using this historical knowledge.

In conclusion, the rediscovery of women's voices in Philippine historical texts contributes to a more inclusive and nuanced understanding of Philippine history by challenging existing narratives, highlighting women's experiences and perspectives, examining intersectionality, empowering marginalized voices, informing policy and advocacy, and encouraging dialogue and reconciliation. It promotes a more truthful and comprehensive portrayal of Philippine history that honors the different contributions and difficulties of women throughout the years.

Conclusion

Finally, research into the social, cultural, and political dimensions of Philippine history indicates a long history of eliminating women's perspectives. The patriarchal institutions and gender norms prevalent in Philippine society have frequently resulted in the marginalization and erasure of women's experiences, viewpoints, and historical contributions. As a result of this marginalization, there is a restricted and skewed view of Philippine history. However, primary sources such as letters, diaries, oral histories, and personal narratives allow us to reclaim and amplify the voices of women throughout Philippine history. These resources provide firsthand insights into women's lives, opinions, and experiences, allowing for a more complete understanding of their responsibilities and contributions to society. Historians can question dominant male-centric narratives and reconstruct a more inclusive and nuanced history that includes the diversity of women's experiences by analyzing these original sources. The rediscovery of women's voices in Philippine historical texts has far-reaching consequences. It enables a reconsideration of the social, cultural, and political processes that have

affected the lives of women throughout history. It gives marginalized women and communities a platform to be heard, empowering and validating their efforts. Furthermore, include women's narratives in historical texts helps to provide a more accurate and well-rounded view of Philippine history by emphasizing the interdependence of gender with other social categories and fostering conversation and reconciliation within society. Finally, through reclaiming and amplifying women's perspectives, Philippine history can be altered to reflect women's experiences, agency, and challenges, resulting in a more inclusive, diverse, and truthful portrayal of the nation's past. This reassessment is critical not only for historical studies, but also for informing current policy, advocacy initiatives, and the pursuit of gender equality and women's empowerment in the Philippines.

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Appendix A



Rosa Henson

It took [47 years of silence](#) before the Task Force on Filipino Comfort Women went on a nationwide call to gather testimonies from Filipino women who became victims of forced prostitution. The first Filipino to speak was Rosa Henson, at the age of 65, then leading [168 Filipino women](#) to do the same.

Before becoming a comfort woman, Henson had already been subjected to sexual abuse from Japanese soldiers. Angered by this injustice, she joined the communist led-peasant uprising Hukbalahap to support Filipino revolutionaries in the country's struggle for independence from the Japanese.

Captured while serving as a courier, Henson was abducted to be a comfort woman. She saw this past as a "shameful secret" and as a way to cope, she took note of every little detail about her abuse and spoke about it to humiliate her abusers. She wrote a book "Rosa Henson: Comfort Woman, Slave of Destiny," which recorded her nine months of being a comfort woman at the age of 16.

Henson, however, should be remembered beyond her trauma as a sexual abuse victim, but as a courageous woman who struggled for freedom against oppressors with the strength to rebuild her life despite the gravity of abuse she encountered.

Doreen Fernandez

Doreen Fernandez is remembered as a prolific writer on Filipino cuisine, whose prose is described to be "[crystalline, poetic, and direct](#)" by The New York Times. She is a known cultural historian and an intellectual whose work documented the complexity of Filipino food intertwined with our history.

READ: Why 'Tikim' is the essential book on Filipino food

But beyond the glossy recognitions from magazines and titles appealing to the bourgeoisie, Fernandez, like Gomez and Henson, was also a revolutionary. During martial law, Fernandez wrote restaurant reviews — work that was then deemed to be less relevant than news under tumultuous times. Open to accepting criticism from her friends, [she joined discussion groups](#) to learn about the country's situation because she felt "ignorant."

Politicized, Fernandez then shifted her focus to food consumed by the common Filipino — food sold in the carinderia, served for the peasantry and the working class. Fernandez wrote about food to discuss Philippine society while giving meaning to the values ordinary Filipinos kept.

Fernandez' contribution was also not limited to literature. She also supported the resistance movement against Marcos, and [used her place as a shelter for comrades in the movement](#). At her safehouse, she nurtured revolutionaries with good food to support them as they stood at the forefront of fighting the fascist regime.

Gabriela Silang - She was the first woman to lead a revolt against the Spanish colonizers in 1763. She took over the leadership of her husband's troops after he was assassinated and led them to several victories against the Spanish forces.

Melchora Aquino - She was known as the "Mother of the Philippine Revolution" for her support of the Katipunan movement. She provided food and shelter to the revolutionaries and was later arrested and exiled by the Spanish authorities.

Teresa Magbanua - She was a schoolteacher who became a commander in the revolutionary army during the Philippine-American War. She led a group of fighters in several battles against the American forces.

Luz Magsaysay - She was a social worker who founded the Women's Auxiliary Service during World War II. The organization provided support to Filipino soldiers and their families during the war.

Carmen Guerrero Nakpil - She was a journalist, historian, and author who wrote extensively about Philippine history and culture. Her works include "Woman Enough and Other Essays" and "The Philippines and the Filipinos."

