

Assessing the Current Perception of Filipino Women Based on Gender-Expected Roles

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Ancient Views on Women and History of the Women's Rights Movement

Historically, women have always been seen as the weaker sex. Plato has stated that males will always be superior in any field (The Republic, 360 BCE). His student, Aristotle, not only concluded that women must be serving men (Smith, 1983); he went as far as calling them “deformed” male (Witt & Shapiro, 2000) (Wijngaards). Moreover, women were seen as creatures of temptation and evil. In Greek mythology, it was a female named Pandora who opened the forbidden box that caused distress in this world. St. Jerome, a Latin Father from the Christian Church who lived during the 4th Century, said that a “woman is the gate of the devil, the path of wickedness, the sting of the serpent, in a word a perilous object” (Women's International Center).

However, women were not regarded as utterly useless as they were the only ones capable of conceiving birth. Nonetheless, this natural biological role was not in their favor as it led to the idea that they are tied to their husband's bed and their houses, implying that their sole social role is to cultivate family life (Taylor, 2008). Despite the psychological findings that women have higher pain tolerance and are more resistant to diseases, they have always been regarded as squeamish and incapable of doing work that requires muscular effort. Furthermore, they were comparable to children and were only regarded as property (Women's International Center).

Fortunately, women themselves saw the problem and they began to fight for equality. This then led to the Women's Rights Movement of 1848-1920, earning them the right to suffrage and paving way to the expansion of their sphere of economic, political, and social activities (Halton, 2009) (Office of the Historian, 2007) (EServer, 2005). This radical movement that took place in the United States of America echoed across the globe; thus, bringing us the current situation that most females experience today.

Current Status of Women in the Philippine Society

Currently, women in the Philippines enjoy various rights and freedom. From their high status in the society during the pre-Spanish colonial period to their reservation and submissiveness during the Spanish era to where they currently stand (Peralta, 2014) (US Library of Congress, 1991), it could not be denied that they have faced several struggles and won some of them. A proof of which is the passing of the Magna Carta of Women

(MCW), otherwise known as Republic Act of 9710, and the more recent Responsible Parenthood and Reproductive Health Act (RA 10354).

The MCW which was approved last 2008, promotes women empowerment, stating that the government must ensure equal opportunities for both sexes. This implies that abolition of practices and structures that perpetuate discrimination must be done, may it be political, social, economic, or cultural in nature. The RH Act of 2012, on the other hand, elaborates the State's responsibility to protect and promote the right of women, especially mothers, to health.

The women's rights movement here in the Philippines might have accomplished such significant feats; however, it is possible that the legal and societal norms in this country might not be in accordance with each other. On this note, this paper aims to assess the Filipinos' perception of a woman, and determine the factors that influence such views. This multi-faceted idea will be evaluated based on following criteria:

- A woman's perceived ability to run the household given that she has a job to attend to,
- A woman's perceived right to a university education,
- A woman's perceived reliability in the workplace, and
- A woman's perceived credibility as a political leader.

This research study, in a sense, evaluates the gender-role expectations of the Filipinos for the women of their country and intends to find the relationship between the said variable and several regressors which are particularly connected with sexism. The researchers deem this valid as gender-role expectations and stereotypes are manifestations of sexism; hence, factors that cause the latter is likely to have a relationship with the former.

Review of Related Literature

a. Demographic Characteristics

Women perceive sexist practices in an organization more readily than men (O'Connor, Gutek, Stockdale, Geer, & Melançon, 2004) (Thomas, 2001). This is no surprise considering that they are the ones on the receiving end of the remarks and actions. Blacks, as compared to whites, exhibit greater sympathetic awareness towards the problems women faced. This might be attributed to them having the same experience of prejudice and discrimination (Thomas, 2001). Younger people are also exhibit this action and such may be traced to either developmental changes within individuals or generational effects (Thomas, 2001). However, according to the studies cited by O'Connor et. al (2004), adult raters are more likely to report incidents of sexual harassments rather than college students and younger students are more tolerant to such scenarios than older ones.

b. *Stand on Whether Spouse Battering is Justified*

According to the ecological analysis done by Carlson (1984), it has been observed that if both parties are immature, insecure, and inappropriately dependent, spouse battering will most probably happen. This is due to the fact that with such traits, the males in the relationship might experience unwarranted jealousy which results to violent rage. The females, on the other hand, might have a degree of dependence on her partner which makes it difficult for her to leave the home.

It may also happen that beating the wife is a method for the husband to legitimize his position of being the head of the household. According to the Ultimate Resource Theory (Strauss & Allen (1974) cited in Carlson, 1984), in order for a male to assert his position of dominance in the family, he must have a higher source of income compared to his wife. In the case that he fails to meet this requirements he resorts to the ultimate resource—physical violence. This theory is validated by the findings that households wherein the husband is unemployed or a part-time worker had the highest rates of violence between spouses (Carlson, 1984). It is also consistent with the psychological and social conditioning of males—they commit violence against themselves or others whenever they have harbor feelings of inadequacy (Horowitz, 1997).

c. *Ideological State Apparatus*¹

Gender inequality is reinforced and perpetuated by different institutions wherein the sphere is dominated by males and examples of which include the schools, the media, the church, and the government. They teach women to be submissive and to stick to their gender-role expectations even at an early age (Sherman (1996) cited in Zachorowska-Mazurkiewicz, 2009).

Additionally, it could be seen that during the late 1980s, misogyny² has entered and became a constant theme in rap music. The said genre encourages, sensationalizes, normalizes, and justifies oppressive and demoralizing ideas about women—that if they are not a burden to men, they are mere objects for sex and for abuse (Adams & Fuller, 2006). Since music is one powerful means of communication, hearing such lyrics on the airwaves reinforces, if not intensifies, antagonistic attitudes towards females.

¹ According to Gordon (1998), this is a term developed by Louis Althusser, a Marxist theorist, to refer to institutions that “were formally outside state control but which served to transmit the values of the state, to interpellate those individuals affected by them, and to maintain order in a society, above all to reproduce capitalist relations of production.”

² This has been defined as hatred or disdain for women.

II. METHODOLOGY

For this study, the World Values Survey³ Data for the Philippines during Wave 6 (Years 2010-2014) has been used. The WVS consists of nationally representative surveys conducted in almost 100 countries using a common questionnaire. It was designed to help scientists and policymakers understand changes in the belief, values, and motivations of people throughout the world (World Values Survey, n.d.). In the Philippines, the survey was facilitated by the Social Weather Stations. The WVS Philippine dataset is a nationally representative survey consisting of 1200 observations, 600 male and 600 female.

Table 2.1. Variable code, descriptions, categories and reference class

Variable Code	Description/Label	Categories	Reference Class
Dependent Variables			
Y_1	On the whole, men make better political leaders than women do.	1 - Strongly Disagere	N/A
		2 - Disagree	
		3 - Agree	
		4 - Strongly Agree	
Y_2	On the whole, men make better business executives than women do.	1 - Strongly Disagere	N/A
		2 - Disagree	
		3 - Agree	
		4 - Strongly Agree	
Y_3	A university education is more important for a boy than for a girl.	1 - Strongly Disagere	N/A
		2 - Disagree	
		3 - Agree	
		4 - Strongly Agree	
Y_4	When a mother works for pay, the children suffer.	1 - Strongly Disagere	N/A
		2 - Disagree	
		3 - Agree	
		4 - Strongly Agree	
Correlates			
sex	Sex of the respondent	0 - Female	0 - Female
		1 - Male	
$maritalstatus$	Marital status of the respondent	0 - Single	0 - Single
		1 - Married	
		2 - Living together as married (Live-in)	
		3 - Divorced/Widowed/Seperated	

³ The World Values Survey is “a worldwide investigation of sociocultural and political change. It is conducted by a network of social scientists at leading universities all around world.” (Association of Religion Data Archives)

age	Age of the respondent	0 - Below 30 years old	0 - Below 30 years old
		1 - 30 to 39 years old	
		2 - 40 to 49 years old	
		3 - 50 to 59 years old	
		4 - 60 years old and above	
employmentstatus	Employment status of the respondent	0 - Retired/unemployed	0 - Retired/unemployed
		1 - Employed (both full-time and part-time)	
		2 - Self-employed	
		3 - Student	
		4 - Housewife	
religion	Religious affiliation	0 - Roman Catholic	0 - Roman Catholic
		1 - Other Christian denominations	
		2 - Muslim	
		3 - Iglesia ni Cristo	
		4 - Other Religions	
education	Educational attainment	0 - No formal education	0 - No formal education
		1 - Incomplete primary school	
		2 - Complete primary school	
		3 - Incomplete secondary school: technical/vocational type	
		4 - Complete secondary school: technical/vocational type	
		5 - Incomplete secondary school: university-preparatory type	
		6 - Complete secondary school: university-preparatory type	
		7 - Some university-level education, without degree	
		8 - University-level education, with degree	
infosource_newspaper	Frequency of obtaining information from newspapers	0 - Never	0 - Never
		1 - Less than monthly	
		2 - Monthly	
		3 - Weekly	
		4 - Daily	
infosource_magazin	Frequency of obtaining	0 - Never	0 - Never

<i>es</i>	information from newspapers	1 - Less than monthly	
		2 - Monthly	
		3 - Weekly	
		4 - Daily	
<i>infosource_tv</i>	Frequency of obtaining information from television	0 - Never	0 - Never
		1 - Less than monthly	
		2 - Monthly	
		3 - Weekly	
		4 - Daily	
<i>infosource_radio</i>	Frequency of obtaining information from radio	0 - Never	0 - Never
		1 - Less than monthly	
		2 - Monthly	
		3 - Weekly	
		4 - Daily	
<i>violence</i>	Degree of justifiability of violence against other people	Ordinal variable: integer values from 1 to 10 inclusive	N/A
		1 - Never justifiable	
		10 - Always justifiable	
<i>wifebeating</i>	Degree of justifiability of a man beating his wife	Ordinal variable: integer values from 1 to 10 inclusive	N/A
		1 - Never justifiable	
		10 - Always justifiable	
<i>equalrights</i>	Degree to which respondent perceives equal rights between men and women as an essential characteristic of democracy	Ordinal variable: integer values from 1 to 10 inclusive	N/A
		1 - Not an essential characteristic of democracy	
		10 - An essential characteristic of democracy	
<i>child_faith</i>	Respondent mentioned religious faith as one of five qualities encouraged to be learned at home by children	0 - Not mentioned	0 - Not mentioned
		1 - Mentioned	
<i>child_selfexpress</i>	Respondent mentioned religious self-expression as one of five qualities encouraged to be learned at home by children	0 - Not mentioned	0 - Not mentioned
		1 - Mentioned	
<i>tradition</i>	Degree of importance of religious and familial traditions	Ordinal variable: integer values from 1 to 6 inclusive	N/A
		1 - Very important	
		6 - Very unimportant	

<i>politics</i>	Interest in Politics	1 - Very interested	4 - Not at all interested
		2 - Somewhat interested	
		3 - Not very interested	
		4 - Not at all interested	
<i>politics_imp</i>	Important in life: Politics	1 - Very important	4 - Not at all important
		2 - Rather important	
		3 - Not very important	
		4 - Not at all important	
<i>polparty</i>	Active/Inactive Membership: Political Party	0 - Not a member	0 - Not a member
		1 - Inactive	
		2 - Active	
<i>aimsofcountry</i>	Aims of country: First choice	1 - Economic growth	4 - Trying to make our cities and countrysides more beautiful
		2 - Strong defense	
		3 - People have more to say about how things are done	
		4 - Trying to make our cities and countrysides more beautiful	
<i>fightforcountry</i>	Willingness to fight for your country	1 - Yes	0 - No
		0 - No	
<i>enviversusecon</i>	Protecting environment vs Economic growth	1 - Environment	3 - Other
		2 - Economic growth	
		3 - Other	
<i>polactsignpet</i>	Political Action: Signing of petition	1 - Have done	3 - Would never do
		2 - Might do	
		3 - Would never do	
<i>polactboycott</i>	Political Action: Joining in boycotts	1 - Have done	3 - Would never do
		2 - Might do	
		3 - Would never do	
<i>polactdemon</i>	Political Action: Attending peaceful demonstrations	1 - Have done	3 - Would never do
		2 - Might do	
		3 - Would never do	
<i>polactstrikes</i>	Political Action: Joining strikes	1 - Have done	3 - Would never do
		2 - Might do	
		3 - Would never do	
<i>polactother</i>	Political Action: Any other act of protest	1 - Have done	3 - Would never do
		2 - Might do	
		3 - Would never do	
<i>governmentresponsibility</i>	Government Responsibility	Ordinal variable: interger values from 1 to 10 inclusive	N/A
		1 - Government should take more responsibility	

		10 - People should take more responsibility	
<i>polpartyconf</i>	Confidence: Political parties	1 - A great deal	4 - None at all
		2 - Quite a lot	
		3 - Not very much	
		4 - None at all	
<i>polsysleader</i>	Political System: Having a strong leader who does not have to bother with parliament and others	1 - Very good	4 - Very bad
		2 - Fairly good	
		3 - Fairly bad	
		4 - Very bad	
<i>polsysexperts</i>	Political System: Having experts, not government, make decisions according to what they think is best for the country	1 - Very good	4 - Very bad
		2 - Fairly good	
		3 - Fairly bad	
		4 - Very bad	
<i>polsysarmy</i>	Political System: Having the army rule	1 - Very good	4 - Very bad
		2 - Fairly good	
		3 - Fairly bad	
		4 - Very bad	
<i>polsysdemocratic</i>	Political System: Having a democratic political system	1 - Very good	4 - Very bad
		2 - Fairly good	
		3 - Fairly bad	
		4 - Very bad	
<i>respforindivright</i>	How much respect is there for individual human rights nowadays in this country	1 - Great deal	4 - No respect
		2 - Fairly	
		3 - Not much	
		4 - No respect	
<i>honestelections</i>	Degree of importance: having an honest elections makes a lot of difference in your life	1 - Very important	4 - Not at all important
		2 - Rather important	
		3 - Not very important	
		4 - Not at all important	
<i>socialclass</i>	Social Class (Subjective)	1 - Upper	4 - Working
		2 - Upper middle	
		3 - Lower middle	
		4 - Working	
		5 - Lower	
<i>V47_agree</i>	Agreement to the statement "If a woman earns more money than her husband, it's almost certain to cause problems."	1 - Agree	0 - Otherwise
		0 - Otherwise	
<i>V54_agree</i>	Agreement to the	1 - Agree	0 - Otherwise

	statement"Being a housewife is just as fulfilling as working for pay."	0 - Otherwise	
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Analysis

Proportional odds (PO) cumulative logit model was fitted to the data. The outcomes of interest are Y_1 (degree of belief to the statement: *On the whole, men make better political leaders than women do.*), Y_2 (degree of belief to the statement: *On the whole, men make better business executives than women do*), Y_3 (degree of belief to the statement: *A university education is more important for a boy than for a girl.*), and Y_4 (degree of belief to the statement: *When a mother works for pay, children suffer.*)

For any j^{th} observation in the sample, the response variable Y_{ij} , $i=1,2,3,4$ and $j=1,2,...,n$, is defined by:

$$Y_{ij} = \begin{cases} 1, \text{Strongly Disagree} \\ 2, \text{Disagree} \\ 3, \text{Agree} \\ 4, \text{Strongly Agree} \end{cases}$$

The following discussion about the PO cumulative logit ordinal regression model is taken from Abolencia et al. (2015) in the *International Journal of Philippine Science and Technology*:

The PO cumulative logit ordinal regression model is formulated as follows. Let Y be the ordinal dependent random variable taking values $0, 1, ..., J - 1$. Let $x = (x_1, x_2, ..., x_p)'$ be the covariates used to explain such dependent variable. The PO model compares the probability of an equal or smaller response, $Y \leq j$, to the probability of larger response, $Y \geq j$,

$$\begin{aligned} g_i(x) &= \log \left[\frac{P(Y \leq j | x)}{P(Y > j | x)} \right] \\ &= \log \left[\frac{\pi_0(x) + \dots + \pi_j(x)}{\pi_{j+1}(x) + \dots + \pi_J(x)} \right] \\ &= \alpha_j - x' \beta \end{aligned}$$

for each category $j = 0, 1, ..., J - 1$, where $\pi_j = P(Y = j)$ is the probability that the subject belongs to category j with respect to the response Y and $\beta = (\beta_1, \beta_2, ..., \beta_p)'$ is the coefficient vector. The maximum likelihood estimator $\hat{\beta}$ of β was obtained through the Newton-Raphson algorithm.

Categorical correlates with more than two levels were recoded as multiple indicator functions with the base categories indicated in Table 1. Also, many variables were fitted into the model; however, only those who were significant after the backward selection procedure were retained.

III. RESULTS AND DISCUSSIONS

Model 1: The Female Politician Model

Running an ordinal logistic regression model and retaining only the significant regressors, we are left with the following table:

Table 3.1: The Female Politician Model's Regressors and Coefficients

Y_1	<i>Coefficients</i>	<i>Odds Ratio (OR)</i>	<i>Std. Err.</i>	<i>p-value</i>
<i>age4 (60 and above)</i>	0.535938	1.709051	0.162948	0.001
<i>age3 (50-59)</i>	0.564569	1.75869	0.187599	0.003
<i>religion2 (Muslim)</i>	1.166114	3.209496	0.358546	0.001
<i>Tradition</i>	-0.13808	0.87103	0.050798	0.007
<i>sex1 (Male)</i>	0.683033	1.979873	0.118729	<0.001
<i>infosource_newspaper2 (monthly)</i>	0.654327	1.923846	0.234881	0.005
<i>infosource_newspaper1 (less than monthly)</i>	0.328297	1.388601	0.120529	0.006
<i>politics1 (very important)</i>	0.32651	1.386122	0.146021	0.025
<i>politics3 (not very interested)</i>	-0.4484	0.638652	0.132261	0.001
<i>education7 (Incomplete university degree)</i>	-0.31038	0.733171	0.153669	0.043
<i>education3 (Incomplete secondary school technical/vocational type)</i>	0.491496	1.634759	0.199658	0.014
<i>polsysarmy2 (fairly good)</i>	0.285907	1.330968	0.120628	0.018
<i>honestelections2 (rather important)</i>	-0.29205	0.74673	0.121362	0.016
<i>constant 1</i>	-2.59691			
<i>constant 2</i>	0.124995			
<i>constant 3</i>	1.502357			

It is notable that for older respondents, it appears that they are in favor of men being political leaders. Specifically, 60 years old and above respondents and 50-59 years old respondents have an increase of **71%** and **76%** in odds respectively when compared to their 30 years old counterparts on agreeing more that men make better political leaders than women.

Male respondents, on the other hand, have **1.98** odds of believing more that men are more capable in the realm of politics than women are. This is to be expected as in-group bias⁴ is difficult to ignore. Moreover, this result is consistent with the research study

⁴ Also called as in-group favoritism. A phenomenon where people prefer to trust people of their own kind (Brewer, 2007).

conducted by Eagly et al. (1992) wherein they have concluded that women were devalued whenever they assume a stereotypically masculine leadership role and this scenario intensifies when the evaluators are male.

In terms of religion, it is evident that Muslims have an increase of over **321%** odds of agreeing more to the statement of interest when compared to Roman Catholic respondents. This gives support to the prevailing notion that Muslims view (Muslim) women as inferior and passive, prisoners of their patriarchal culture (Ramji (2003) cited in Ramji, 2007) (Dhami & Sheikh, 2000). However, holding all things constant, an increase in the degree of importance of religious and family traditions further supports this statement. As a matter of fact, doing so will result to an increase of about **14%** of odds of the respondent agreeing more that the men are better political leaders.

For the education covariates, it can be seen that having finished some university-level education without a degree decreases the odds of agreeing more by about **30%**, while respondents who have not completed secondary education of technical/vocational type increase the odds of agreeing more by about **63%** compared to those who do not have formal education; both are compared to those who have no formal education. This appears logical as lack of education usually results to the “common” culture which is “simplistic, authoritarian, and anomic in its perspective” whereas the “enlightened” culture of the well-educated is based on democratic and scientific values (Selznick & Steinberg (1969) cited in Jackman, 1973). This then implies that a high educational attainment reduces prejudice and bias towards women significantly.

The opinion of “fairly good” in having the army rule as a political system implies an increase of **33%** in their odds of agreeing to those who say that the particularly political system is “very bad”. This means that for people having such answer, the use of force is a more acceptable form of suppressing dissent rather than dialogues (Frank & Ukpere, 2012). Since the military strongly believes in and practices sexist attitudes (Van Wijk, 2011), this research study hypothesizes that if a person believes in the military rule, he or she might prefer males to be political leaders as army and combat has always been a field associated with masculinity.

Respondents who obtain information from newspapers monthly and those who obtain it less than monthly have odds of **1.92** and **1.39** respectively on their agreeing that men make better political leaders than women, than those who never obtain information from newspapers.

Looking at the political participation of the respondents, it is notable that those who answered “very important” on deeming that politics is important in life have **39%** increase in odds of agreeing that men make better political leaders than women, than those who think politics is “not at all important” in life. Those who are “not very interested” in politics have **64%** decrease in odds of agreeing on the political leader opinion, than those who are “not interested at all” in politics. Ultimately, respondents who believe that having an honest elections will have a difference in their lives is “rather important” have **0.75** odds of

agreeing that men make better political leaders than women, than those who think it is “not at all important.”

Model 2: The Female Business Executive Model

Running an ordinal logistic regression model and retaining only the significant regressors, we are left with the following table:

Table 3.2: The Female Business Executive Model's Regressors and Coefficients

<i>Y₂</i>	<i>Coefficients</i>	<i>Odds Ratio (OR)</i>	<i>Std. Err.</i>	<i>p-value</i>
<i>religion1 (Other Christian denominations)</i>	-0.8517	0.42669069	0.32632	0.009
<i>sex1 (Male)</i>	0.70556	2.02498096	0.119887	0
<i>religion2 (Muslim)</i>	1.209486	3.3517614	0.334844	0
<i>education8 (Complete university degree)</i>	-0.48977	0.61276437	0.173789	0.005
<i>education7 (Incomplete university degree)</i>	-0.53205	0.58740244	0.163047	0.001
<i>infosource_tv4 (Daily)</i>	-0.33215	0.71738043	0.161876	0.04
<i>tradition</i>	-0.12074	0.88626267	0.052062	0.021
<i>equalrights</i>	-0.05601	0.94552656	0.020035	0.005
<i>constant 1</i>	-3.16603			
<i>constant 2</i>	-0.46406			
<i>constant 3</i>	0.901447			

From the analysis, the odds of agreeing more with the statement that men make better executives than women increases by about **102%** for men when compared to women. This means that men are more likely to agree that men make better business executives than women.

Also, the odds of agreeing with that aforementioned statement increases by **250%** for Muslims when compared to Roman Catholics. This also implies that Muslims generally are more likely to agree that men make better business executives than women. Additionally, being affiliated with other Christian denominations decreases the odds of agreeing with the statement more by about **60%**. Another interesting result is that decreasing level of importance of religious and familial traditions decreases the odds of agreeing more with the statement by **12%** for each level

On the other hand, getting to university and eventually finishing university studies decreases the odds of agreeing more with the aforementioned statement by about **47%** and **51%**, respectively.

For media factors, the only significant correlate is getting information from the television daily. Again, holding everything else constant, the odds of agreeing more with the aforementioned statement decreases by about **30%** for those who get information from television daily than those who do not. Finally, those who believed more that equal rights for men and women are essential characteristics of democracy are **5%** less likely to agree more with the aforementioned statement.

Most of the statements above are mere echoes of the results and discussion from Model 1. However, we put a new paradigm into this model and that is viewing women as a member of the workforce and the offices. According to the studies cited by Valentine and Page (2006), women are found to have more managerial skills; however, this is given little regard as they are always influenced by domestic issues. Moreover, organization and management theory, alongside with business education, is primarily based on masculine views and attitudes as the norm for managerial behavior (Lämsä & Sintonen, 2001). These two statements might explain why men and Muslim people believe that men are better executives than women.

Model 3: The University Girl Model

Running an ordinal logistic regression model and retaining only the significant regressors, we are left with the following table:

Table 3.3: The University Girl Model's Regressors and Coefficients

Y_3	<i>Coefficients</i>	<i>Odds Ratio (OR)</i>	<i>Std. Err.</i>	<i>p-value</i>
<i>sex1 (male)</i>	0.759472	2.13714644	0.138174	0
<i>religion2 (Muslim)</i>	0.881031	2.413385902	0.355897	0.013
<i>education8 (Complete university degree)</i>	-0.85327	0.426017736	0.171258	0
<i>education7 (Incomplete university degree)</i>	-0.75085	0.471965212	0.172459	0
<i>equalrights</i>	-0.07099	0.931473722	0.020007	0
<i>employmentstatus4 (housewife)</i>	0.426383	1.531707	0.192033	0.027
<i>violence</i>	0.057681	1.059376471	0.020765	0.006
<i>child_faith</i>	-0.277	0.758052299	0.123238	0.025
<i>constant 1</i>	-2.42403			
<i>constant 2</i>	0.263552			

<i>constant 3</i>	1.4819			
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Men are more likely to agree more that university education is more important for a boy than for a girl, specifically, the odds of agreeing more with this statement is **130%** higher for men than for women. Again, Muslims are more likely to agree more with the aforementioned statement as the odds of agreeing more increases by **140%** for Muslims than for Roman Catholics.

Also, housewives are about **53%** more likely to agree more with the aforementioned statement than those who have no work. Holding everything else constant, increasing the degree of justifiability of violence by one level increases the odds of agreeing more with the statement by about **5%**.

On the other hand, the odds of agreeing more to the statement that university is more important for boys than for girls decreases by about **53%** and **58%** for those who get to university but did not finish his degree and for those who completed a university degree, respectively. Finally, the odds of agreeing more with the statement that university is more important for boys than for girls are decreased by about **7%** for every level increase in the belief that equal rights between men and women are essential characteristics of a democracy holding everything else constant.

Since educational attainment is highly correlated with financial success, it appears that in the Philippine context, men are argued to have higher rights to education since they are expected to be the main providers in the household. This is to be expected as such is the social conditioning of men; they have learned that they will be judged based on the wealth that they have accumulated (Horowitz, 1997).

Model 4: The Modern Mother Model

Running an ordinal logistic regression model and retaining only the significant regressors, we are left with the following table:

Table 3.4: The Modern Mother Model's Regressors and Coefficients

<i>Y₄</i>	<i>Coefficients</i>	<i>Odds Ratio (OR)</i>	<i>Std. Err.</i>	<i>P-value</i>
<i>education8 (Complete university degree)</i>	-0.39418	0.67423	0.17476	0.024
<i>statement (fulfillment)</i>	0.37625	1.45681	0.14667	0.010
<i>religion4 (others)</i>	-1.51655	0.21947	0.70564	0.032
<i>age4 (60 and above)</i>	0.42515	1.52981	0.16625	0.011
<i>statement (earnings)</i>	0.60381	1.82908	0.12599	0.000
<i>housewife</i>	0.38148	1.46445	0.16108	0.018
<i>religion2 (muslim)</i>	0.73892	2.09367	0.29429	0.012
<i>constant1</i>	-1.86797			

<i>constant2</i>	0.80349			
<i>constant3</i>	2.19774			

Elderly people, aged 60 years and above, are more likely to agree that “when a mother works for pay, the children suffer”, as compared to people less than 30 years of age. As estimated by the model, the odds increase by about **53%** for those aged 60 years and above. Housewives, also exhibit the same tendency as the elderly people. There is an increase by about **46%** to the odds for this group relative compared to their counterparts.

For religious groups, Muslims tend to agree more on the statement under consideration compared to Roman Catholics. The estimated increase in odds for Muslims is about **109%**. On the contrary, individuals practicing less dominant religions as compared to those practicing Catholicism are less likely to agree on the same statement by about **78%** in terms of odds.

Individuals holding academic degrees in universities seem less likely to agree more to the statement, as compared to individuals with no formal education. As estimated by the model, the odds decrease by about **33%**.

It is also interesting to note that agreement on these statements, “if a woman earns more than her husband, it’s almost certain to cause problems” and “being a housewife is just as fulfilling as working for pay”, increases the odds of agreement to the response statement by **83%** and **46%** respectively.

Summary of Results

Through ordinal logistic regression using a proportional odds model cumulative-logit link, several determinants of level of adherence with certain gender-expected roles have been identified. Certain results may help in effective policy and policy targeting regarding gender discrimination and inequality. A recurring theme throughout the analysis is that valuing religious and familial traditions aid in compounding gender-role expectations among women; also, empirical evidence showed that women are more likely to be boxed inside gender-roles in Muslim communities as Muslims, in general, are more likely to adhere to the gender-role expectations of women whether in the workplace, in the academe, in the political arena, or at home. In-group bias is also evident in all analyses as males tend to agree more with all the gender-role expectations. However, media factors have not yielded hypothesized results as certain media factors, in fact, decreased the likelihood of agreeing more to the gender-role expectations. On a positive note, having at least university education significantly decreases adherence to the gender-role expectations, this then implies that a relatively high educational attainment reduces prejudice and bias towards women significantly.

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