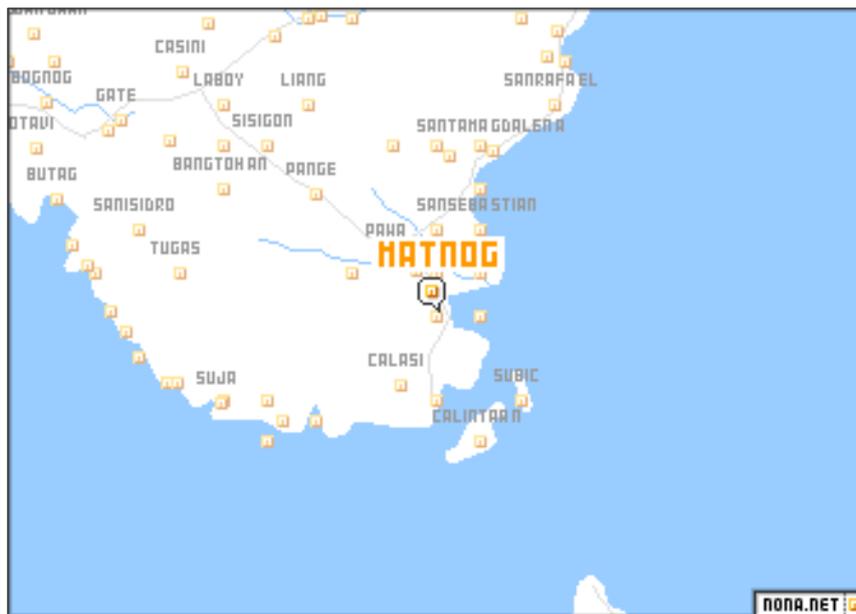


SITUATION MONITORING OF WOMEN FISHERFOLKS, AND WOMEN AND GIRLS AT RISK OF TRAFFICKING IN CALINTAAN, MATNOG, SORSOGON

PROFILE OF BRGY. CALINTAAN

Calintaan is one of the forty (40) [barangays](#) in the municipality of [Matnog](#), in the province of [Sorsogon](#). An island barangay, it is about a half-hour away by boat from the poblaci3n. The carabao is the main mode of transportation in the island.

The primary sources of income for the barangay are fisheries (65%) and agriculture (25%), though ecotourism also makes a sizeable contribution to the barangay coffers. Calintaan is home to two beaches - Subic Laki (big) and Subic Liit (small), with pink white sand that draw both local and foreign tourists.





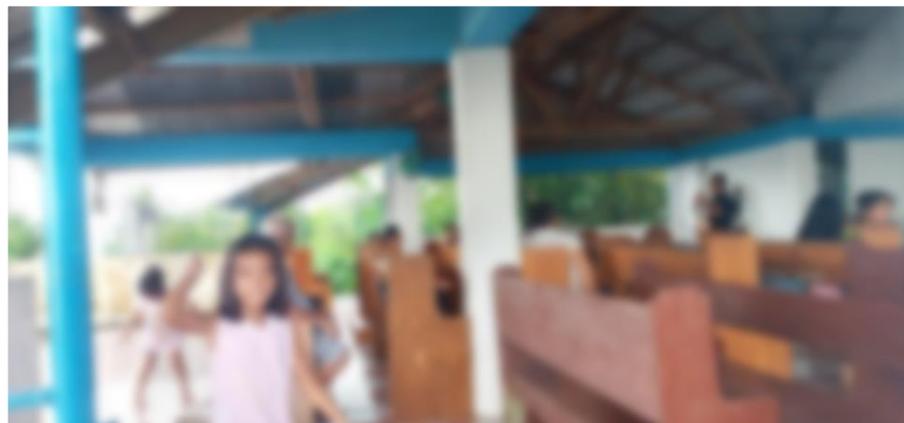
Another tourism asset is the Marine Fish Sanctuary with its forty-five (45) different species of fish.



The twenty-seven (27) houses found on the island are made of concrete materials. Other structures include an elementary school, a barangay hall, a chapel, and a multi-purpose stage. Hotels also dot the island.



Its population as determined by the 2015 Census was 1,319. This represented 3.21% of the total population of Matnog. According to the 2015 census, the age group with the highest population in Calintaan is 5 to 9, with 154 individuals. Conversely, the age group with the lowest population is 80 and over, with 8 individuals. Those aged 15 up to 64, roughly, the economically active population and actual or potential members of the work force, constitute a total of 57.62% (760).





The women of the Marine Fish Sanctuary in Calintaan, Matnog.

**KEY INFORMANT INTERVIEW (GOVERNMENT SERVICE PROVIDER)
October 6, 2020**

DIONEBEL FIGUEROA
Municipal Administrator
Matnog, Sorsogon

I. SITUATIONER OF WOMEN FISHERFOLKS

Does the office have sex disaggregated data of fisher folks in the municipality? How many are the recorded women fisher folks?

Yes, we have a group of women called “*Samahan ng mga Kababaihang Bantay Santuaryo ng Calintaan, Matnog, Sorsogon.*” They are the wives of fishermen, who guard and preserve our marine sanctuary near in the island of *Calintaan*.

Based on agency data, what is the current state of fisherfolks in the municipality? (explore kinds of fishing, numbers, income of the sector)

Fisher folks continue to do fishing. Usually, it’s the men who are more involved in fishing. But it’s still a partnership between husbands and their wives.

What issues of fisher folks are particular in your municipality?

The issue of illegal fishing and potential illegal fishing. So, it’s really crucial to have effective ways to guard our marine resources.

What about women fisher folks? Are they recognized as fisherfolks independent from their fisherman husbands?

Yes. There are about 100 women who are part of women's organizations in Calintaan and Kalayuan combined.

Does the agency have data on GBV/trafficking in fishing communities? What are the identifiable trends?

None to date. Sometime in 2007 and 2008, there was some news of this about trafficking from the Visayas and Mindanao. It stopped when it became public. We are closely monitoring this. And besides the associations of fisherfolks here are very strong and empowered, and they take some responsibility in deterring these illegal and criminal activities.

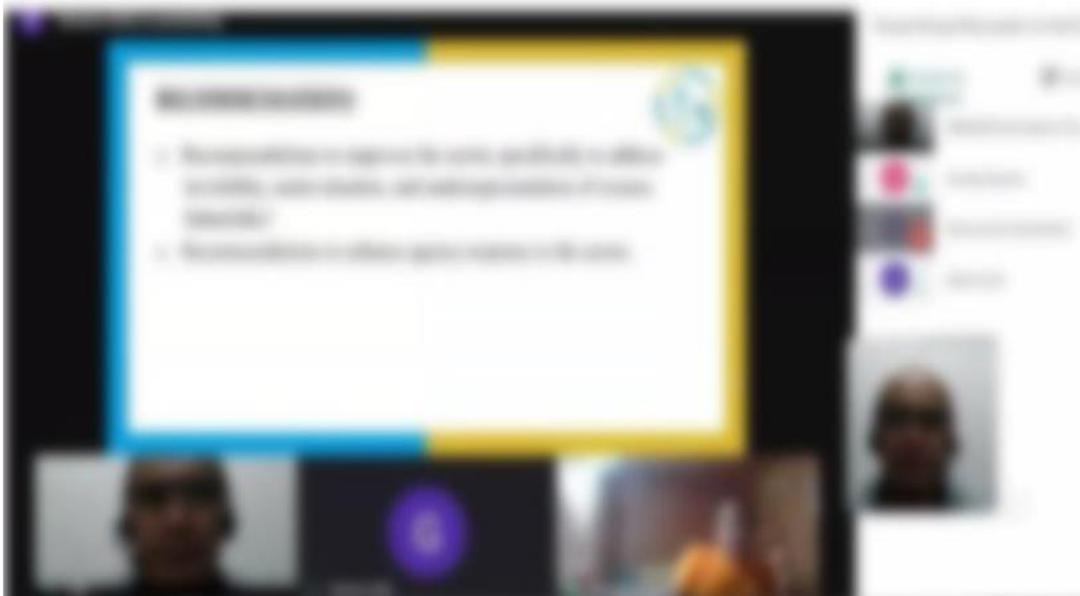
II. POLICIES AND PROGRAMS

Are there policies adopted by the agency pertaining to fisherfolks? Women fisherfolks?

Yes, through BFAR.

What are the general programs of the agency for fisherfolks before the ECQ?

Before March 17, 2020, BFAR continued to monitor our fisheries sector, providing training, community development and strengthening activities, and material support.



Are there specific programs for women fisherfolks in accordance with the MCW?

(inaudible)

Does the sector currently benefit (in terms of program and benefits) from the GAD budget of the agency?

(inaudible) ...*Samahan ng mga Maliliit na Mangingisda.....etc...* There seems to be no budget allocated only for women. Our entry level is the community or and the households.

III. COVID-19 IMPACT AND PROGRAM

During ECQ, what programs were developed to assist fisher folks during crisis?

The fisherfolks are “least assisted” because they are allowed to go out and fish. Although, they still received relief good of rice and canned goods.

What impact of the pandemic on the sector have you documented?

Abundant catch but buyers have no money. So there was an overflow of fish. These were almost just given out for free.

IV. RECOMMENDATIONS

To empower the sector, specifically to address invisibility, undervaluation, and under representation of women fisherfolks?

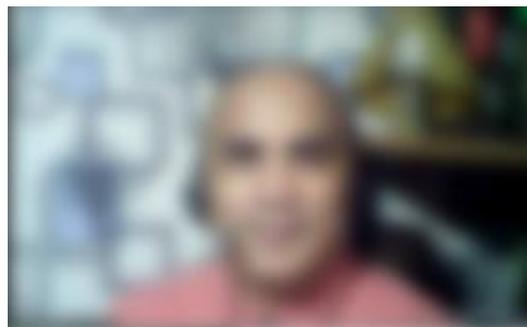
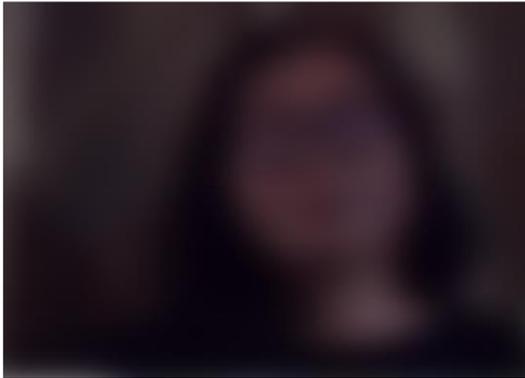
We need to partner more with women fisherfolks so they will cease to be invisible, undervalued and underrepresented. We will have to involve them more as women in policy-making as well.

To enhance agency response to the sector?

We will do our best to assist our fisheries sector to be productive in having sufficient food supply and also supplying our municipality with the same. We will be instrumental in helping them, so that we will have a dynamic community and happy and healthy fisherfolks family.

KEY INFORMANT INTERVIEW (GOVERNMENT SERVICE PROVIDER)

October 9, 2020



NONIE P. ENOLVA

Chief of the Marine Fisheries Administrative Concerns Management Division
and Designated Spokesperson

BFAR 5

I. SITUATIONER OF WOMEN FISHERFOLKS

Does the office have sex disaggregated data of fisher folks in the region? How many are the recorded women fisher folks?

73% are men fisherfolks

27% are women fisherfolks

Based on agency data, what is the current state of fisherfolks in the region? (explore kinds of fishing, numbers, income of the sector)

Our municipal fisher folk registration program show that there are:

123,000 registered fisher folks (73% are men fisher folks; 27% are women fisher folks)

64% - capture fishing

17% - into aquaculture

19% - gleaning (collecting sea shells)

What about women fisherfolks? Are they recognized as fisherfolks independent from their fisherman husbands?

No. Most women do not engage in capture fishing. They are more involved in aqua culture such as seaweeds farming, occasional fishing with their husbands, and gleaning activities. Women have limited participation in decision-making because they are not recognized as fisher folk which is perpetuated by the stereotype of the fisher folk as male. We pioneered or pilot tested our programs in Matnog because there is a women managed marine protected area there that we want to continue and to assist in order to strengthen women's empowerment and participation in the fisheries sector. They are the *Samahan ng mga Kababaihang Bantay Sanktuaryo ng Calintaan, Matnog, Sorsogon*, a SEC registered organization.

Does the agency have data on GBV/trafficking in fishing communities? What are the identifiable trends?

None.

II. POLICIES AND PROGRAMS

Are there policies adopted by the agency pertaining to fisher folks? Women fisherfolks?

Women representation in decision-making in the municipality (LGU).

What are the general programs of the agency for fisher folks before the ECQ?

Provision of alternative livelihood projects like seaweeds farming equipment, bancas, fishing paraphernalia, tilapia fingerlings dispersal, training, community development activities and strengthening activities.

Are there specific programs for women fisher folks in accordance with the MCW?

Most of our trainings are on post-harvest activities such as fish processing, and aquaculture such as seaweeds farming, Increase participation and the management of fisheries resources, Mangrove planting and management, seaweeds farming, and gleaned materials processing. Address the inactive stance of women leaders and the lukewarm response of the local community. Increase the presence of women in the councils. Coastal resource management - bantay-dagat too. Fish and deputized law-enforcement training.

Does the sector currently benefit (in terms of program and benefits) from the GAD budget of the agency?

I guess so, yes. News and gender development report, we can identify how many women benefited from our programs.

III. COVID-19 IMPACT AND PROGRAM

During ECQ, what programs were developed to assist fisher folks during crisis? How many beneficiaries are there to the programs?

Food resiliency and *alpas* covid program that targets households. Like urban aquaponics. This has a 24 million pesos budget.

How many beneficiaries were able to avail?

I do not have the exact figures. But they are mostly households.

What impact of the pandemic on the sector have you documented?

We have no economic study of the effect of COVID-19. Our fisher folks generally went unhampered in fishing.

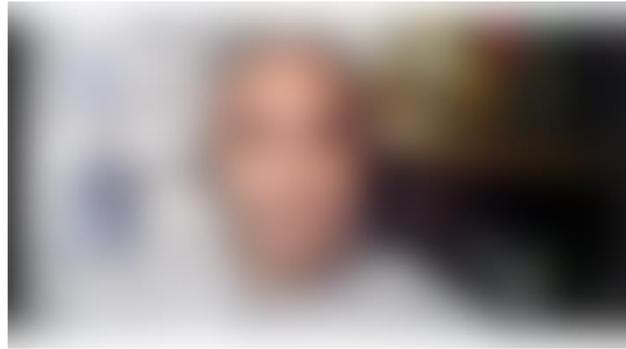
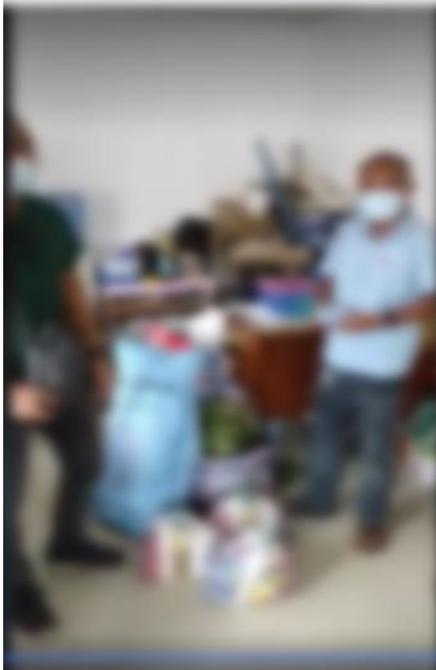
IV. RECOMMENDATIONS

To empower the sector, specifically to address invisibility, undervaluation, and under representation of women fisher folks?

- Continue strengthening women, and greater participation of women in the councils in the municipal level that makes decisions and policies. Within 5 years the 73% 27% ratio will not really change as far as capture fishing is concerned. The physiological make-up of men still different from women. Men can endure more the physical stress of capture fishing.
- Women can have greater participation in food processing and decision-making.
- To enhance agency response to the sector:
 - (1) Gender-sensitize the fisheries sector; and
 - (2) Put administrative control - to be granted temporary spatial measure so women can catch up in benefiting from BFAR's programs, eg., women empowerment programs - women as *Bantay-Dagat*.

KEY INFORMANT INTERVIEW (GOVERNMENT SERVICE PROVIDER)

October 28 ,2020



ENGR. EMMANUEL E. DE GUZMAN

Municipal Agricultural Officer

Matnog, Sorsogon

I. SITUATIONER OF WOMEN FISHERFOLKS

Does the office have sex disaggregated data of fisher folks in the region? How many are the recorded women fisher folks?

There are two groups of women here that I know. The first one has 23 members; the second has 30 plus members.

Based on agency data, what is the current state of fisherfolks in the region? (explore kinds of fishing, numbers, income of the sector)

Life is hard for most fisherfolks here. This is why we facilitate livelihood programs under the PRDP. These are mostly aqua culture projects such as seaweeds farming in which most members are women. We have no data on their daily average income, though.

What issues of fisher folks are particular to the region?

In addition to the hard life, many fisherfolks do not have access to high end fishing gears. They use mostly traditional fishing nets only. Not all have their own *bancas* or

motorboats. Most simply ride along with motorboat owners to try their luck out in the open sea. On top of this, the local population is growing as there are less and less fish for every one.

What about women fisherfolks? Are they recognized as fisher folks independent from their fisherman husbands?

Yes, since they have other ways in being fisherfolks like seaweeds aqua farming. Only men go out far from shore to do capture fishing. Women do occasional fishing with their husbands, but near the shore.

Does the agency have data on GBV/trafficking in fishing communities? What are the identifiable trends?

None.

II. POLICIES AND PROGRAMS

Are there policies adopted by the agency pertaining to fisherfolks? Women fisherfolks?

Municipal ordinance on fishing permits, duly registered annually. We do not have specific policies for women. Ours are general for both genders.

What are the general programs of the agency for fisherfolks before the ECQ?

We used to give fisherfolks nets and fishing lines. These could last a year or two. But if the fisherfolk is negligent, it will take a few months.

Are there specific programs for women fisherfolks in accordance with the MCW?

None.

Does the sector currently benefit (in terms of program and benefits) from the GAD budget of the agency?

No.

III. COVID-19 IMPACT AND PROGRAMS

During ECQ, what programs were developed to assist fisher folks during crisis? How many beneficiaries are there to the programs?

General with the national and local government. Food relief. The number of fishermen in motorboats was reduced to comply with physical distancing protocols.

How many beneficiaries were able to avail?

We do not know the exact figures at the moment.

Are these programs available for women?

PRDP.

What impact of the pandemic on the sector have you documented?

Some locals barged into the marine sanctuary to harvest due to severe hunger.

IV. RECOMMENDATIONS

To empower the sector, specifically to address invisibility, undervaluation, and under representation of women fisherfolks?

Create projects that are really for women. Managed by women, especially the capital.

To enhance agency response to the sector.

Women are still underrepresented. This has to be addressed, too. To enhance our agency's response to the sector, we need to provide more trainings, and have additional personnel, so we can serve our people more and better.

**SITUATION OF WOMEN FISHERFOLKS, AND WOMEN AND GIRLS AT RISK
OF TRAFFICKING AND OTHER FORMS OF GBV DURING COVID-19
PANDEMIC AND THE NEW NORMAL**

Barangay Calintaan, Matnog, Sorsogon, Philippines



GENERAL PROFILE OF OUR 16 WOMEN KEY INFORMANTS

Our sixteen (16) women respondents are local residents of Barangay (Isla) *Calintaan*, an island located 45 minutes away by motor boat from the municipality of mainland, Matnog, Sorsogon. This barangay is juridically part of the local government of Matnog. They are all married and are mothers too. Two are in their 20's, three in their 30's, eight in their 40's, and three in their 50's.

They all belong to an organization called *Samahan ng Mga Kababaihang Bantay Santuaryo ng Calintaan, Matnog, Sorsogon*.

1. Respondent A, 59
2. Respondent B, 42
3. Respondent C, 22
4. Respondent D, 49
5. Respondent E, 42
6. Respondent F, 35
7. Respondent G, 38
8. Respondent H, 48
9. Respondent I, 26
10. Respondent J, 48
11. Respondent K, 42
12. Respondent L, 48
13. Respondent M, 34
14. Respondent N, 52
15. Respondent O, 46
16. Respondent P, 54



Samahan ng Mga Kababaihang Bantay Santuaryo ng Calintaan, Matnog, Sorsogon



(The interviews took place on November 16,2020 and the following days via phone and facebook chat messenger.)

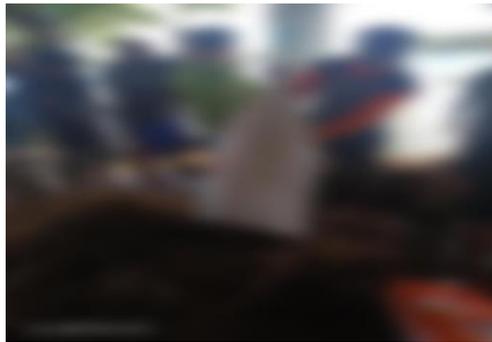
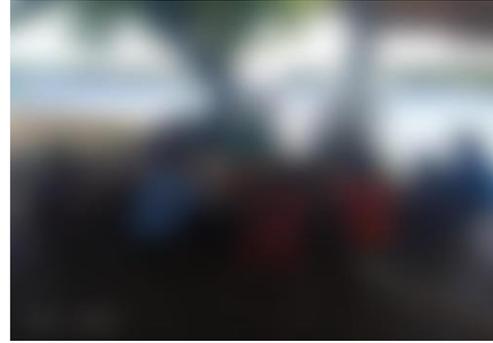
I. ROLES AND GENERAL SITUATIONER

What is the nearest body of water near you, and what benefits do you get from it?

Most of our women respondents identified the sea as the closest body of water to their homes. A few live near the *nipahan* or palm plantation and the mangroves, but still connected to the sea. The sea is their main source of livelihood and income. Our women consider it their greatest blessing, next to the hills where they harvest root crops such as *camote*. Most of the women take part in planting, cultivating seaweeds and harvesting these within a two to three months period. Sometime in the 90s, the seaweeds industry has taken a plunge. But came the 2000s, this dynamic organization of women worked hard and contributed significantly to its revival. Their husbands catch various types of fish in the sea to feed their families and/or to sell to others.



Seaweeds harvesting and sorting (December 1,2020)

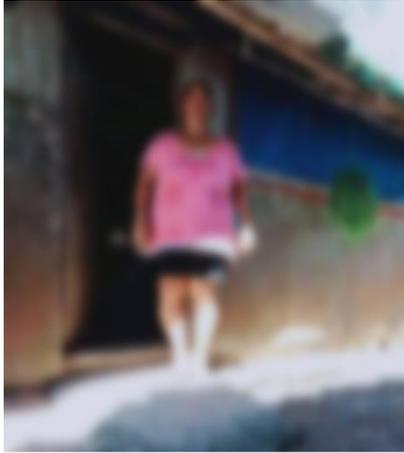


Apart from seaweeds farming, the women complement their husbands and men by engaging in light fishing, guarding their community's fish sanctuary from illegal fishing. Their fish sanctuary is their community's most prized treasure and natural resource. It is a rich marine ecosystem that is also home to a variety of sea creatures, such as the *kulambutan*, *isda la paz*, *abalon*, *pugita*, *balat*, and many more. Pre-COVID-9, the locals earn extra income from tourism. But since COVID-19 in March 2020, tourism was banned to protect the residents from contagion. This has significantly reduced the locals' involvement in tourism.

When asked about the details of the benefits they draw from the sea and what they do with these, our respondents regarded the sea as their family's primary source of daily food and income. All women mentioned that they would usually divide their husband's/men's catch of the day into two: family consumption and selling. The portion they get for the family is usually good for only a day. So, tomorrow will be another cycle for survival. Selling their catch had been extremely difficult. There are no tourists or visitors around to buy their catch. In the old normal, most of them would go to the mainland of Matnog to sell their catch at higher prices. Since COVID 19, going to the mainland to sell them has become extremely risky, impractical and expensive. Some women also mentioned that their family is engaged in catching *pugitas* or octopuses and *alimangos* or crabs, mostly for selling purposes.

As a woman fisherfolk who lives in a fishing community, what is your typical day like. What do you do in the house, and outside your home?

Respondent A is involved in hog raising, planting seaweeds in the sea, and kamoteng kahoy in the nearby hills.



Respondent A

Like her, most of the women are engaged in similar activities. Housework, mothering, helping the children with their modules, and selling fish to neighbors when there is extra fish for selling take up much of their time. Some would process the *kamote* they have harvested or bought into *kakanins* or snacks and sell them. Everyday, our women are busy being mothers, wives, and occasional sellers of fish and snacks. On top of these, most women help their husbands prepare for the day, send them off to the sea, and surrender them to an uncertain fate. When the children are tended to, they can finally have time to go to the seaweeds farm to work again. Saturdays are often laundry days, and Sundays are for prayer, rest and Mass, and yes, assisting their children with their modules.

Assuming that the seaweeds have not been wiped out by the typhoons, the community is expecting to harvest seaweeds by late December or January of next year.

Most of the women who work at the seaweeds farm have grown children already. Those whose children are still small, go to the seaweeds farm less frequently.

Usually, the younger women tend to join their husbands occasionally in fishing. The older women used to do this when they were younger. Now they focus on raising crops in the hills, cooking and cleaning house, and taking care of their grandchildren.

Are your husband, son or daughter into fishing? What do they do? How much do they earn in a day?

Most women, especially whose husbands are in their twenties to their early 50's and whose children are still toddlers up to being in their elementary years of schooling, said their husbands are the only ones into heavy deep water fishing. One woman whose husband is elderly said her husband is employed as a bangus feeder at a bangus farm/ fish pen nearby, earning 9,000 a month.

The rest of the husbands earn between 300 to 500 a day especially those who have their own boats. There are some husbands who earn only between 150 to 200 a day, as they only join their fellow fishermen who have boats. And if they cannot sail, they have to content themselves with catching fish in shallow waters.

Some women have left the island to go to Manila to work, mostly as house helps. One of the women has sent her daughter to Manila to work as a house help. Other parents have grown children who are in college, studying outside of the island. Mothers often teach their daughters chores at home such as cleaning, cooking, and doing the laundry.

Many women feel the times are tougher now for themselves and their families because they cannot sell their catch to mainland Matnog for a higher price because of IATF restrictions.

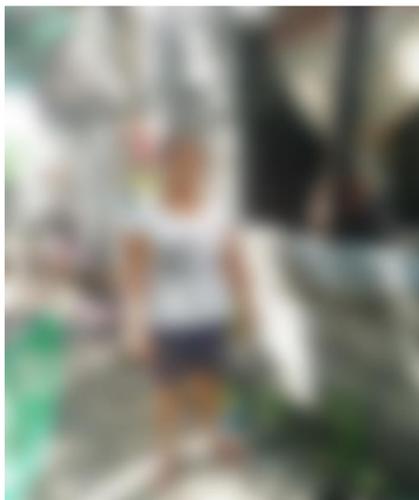
Boys are expected by their families to carry on fishing when they are grown. Girls are expected to be home makers when they are grown, or helpers if they cannot get a good education. Nevertheless, women still consider education as the key or ticket out of poverty.

When there is no catch, they turn to *kamote*, or get goods on credit from the nearest sari-sari store.

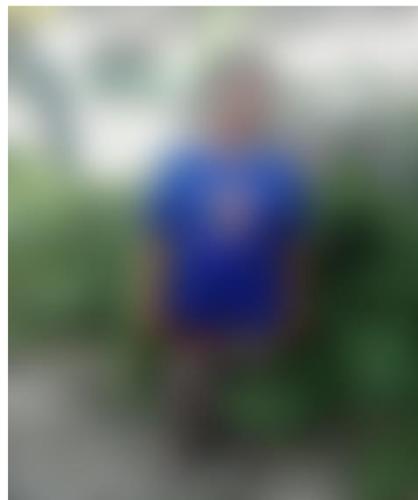
Do you consider yourself a woman fisher folk? Why so? Why not so?

Majority, that is, 12 of our respondents consider themselves women fisherfolks, three said no, and one is undecided. For those who said yes, they attributed it to their engagement in seaweeds farming, occasional fishing with their husbands, individual fishing in the shallows, and proximity of their homes to the sea. **Respondent G** considers herself a fisherfolk because according to her, her and her family's dreams are tied up with the sea.

Respondent B, along with two other women who said no, sadly explained that due to the heavy load and burden of life and of work, they no longer know what to call themselves.



Respondent G



Respondent B

Was there any change in your life as a couple and a family because of COVID-19?

A minority of two (2) said none; a minority of two (2) said there was a slight change. The minority is still able to earn some income despite the pandemic. A majority of twelve (12) said yes, there was a big change. Among those who said yes, their reasons are: Life had become more difficult. We are not as free as we were to go out and fish. It also seems that the

fish we are meant to catch are also afraid of COVID-19, so they keep out of our sights. We have no income to buy rice. Since we cannot freely sell our catch, we need to work doubly hard to catch more, so we could at least stack up on food by turning these into fried fish. There are no refrigerators.

II. ECONOMIC PARTICIPATION AND RECOGNITION

Who are regarded as fisher folks in your community? Are there women in fishing too? If so, what do they do? What are their equipment?

It's usually mostly the men who are considered fishermen in our community. The definition of fisherman is primarily for a man who goes out into the open sea to catch fish, *pugitas* or octopuses and other sea creatures.

Nevertheless, some of the women consider themselves fishermen because they engage in catching fish through *paglalambat* (nets) in the shallows, catching crabs through *pagpapangki*, catching dilis, catching fish in the shallows using spear guns and goggles, and even manual fishing- *pagabanwit*, using a string called *tansi*.

The equipment we use are nets, flashlights, spears, fish hooks, fish lines, spear gun, goggles and crab traps.

Most women usually fish in the shallows, while the men fish in the deep seas. We multitask by planting seaweeds, and then clean up our seaweeds farm, the seas, and our homes.

How much do you earn in fishing? Where do your earnings go?

Some earn between 150 to 200 a day. Others between 300 to 400. There are some who earn 500 and up. But these figures all depend on a good weather, peak season of fish, and a bit of fishing instinct (where and when to drop that net).

The income usually goes to food such as rice, bread, milk, sugar, coffee, etc, payment of debts at the sari-sari store or to a neighbor from whom one borrowed money. Those who are sending children to study elsewhere, send money for their board and lodging. Some parents send money to for their grandchildren who live outside the island. Our women sometimes get to supplement their husband's income with their light fishing for 50 pesos, or when the seaweeds are finally harvested for about 1,000 pesos. Some women sell fried *kamotes* to neighbors. They can earn between 50 to 100 pesos during a good season.

Are you registered or enlisted in BFAR or DA as a woman fisherfolk? Who in your family is? Are you a 4Ps beneficiary?

One of the respondents does not know anything on this. The majority with eleven (11) respondents are registered/enlisted as woman fisherfolk. Four (4) of the respondents are not enlisted as fisherfolks. Four (4) are beneficiaries of the 4P's. The others are not members.

Do you have an organization of fisher folks in your community? Like fish wardens? Who are the members? Are there women in this groups?

Among the men, some of whom are our husbands, we have the Bantay-Dagat group. Then a group of men taking care of groopers. And our group, *Samahan ng mga Kababaihang Bantay Santuaryo ng Calintaan ng Matnog, Sorsogon*. We assist our men in guarding the seas especially the sanctuary and tend to our seaweeds. We are twenty-six (26). Our group used to be more than 26, but some have transferred for work to Manila.

What is the role of women among the organizations of fisherfolks? Are they part of decision-making?

Our role is to guard the fish sanctuary, stop illegal cyanide and small nets fishing, rock and sands extraction and call the attention of violators or potential trespassers or violators. However, whenever we call out to them, they ask for our papers which authorize us to do so.

In addition, we also feel we are somehow part of the decision-making because the men allow us to speak freely, They listen to us and take our opinion, ideas or points of view into account.

Do you think the attention that the fishing sector gives to you women, is sufficient? Explain.

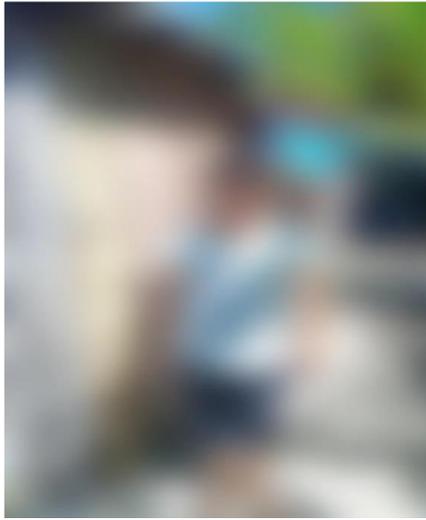
This issue is quite tricky. While it appears that majority said yes, the attention given is sufficient, there are still some underlying serious issues that the community needs to learn so that women can have better participation and representation. Let's start with the yes. This is so because the women are able to participate in managing and securing the sanctuary, and when they have any good suggestions and valid concerns, actions are taken to address them. Let us go to the other side. However, some feel it isn't enough yet because they lack equipment to be able to do the job more efficiently. And here is the serious concern. Some still feel underestimated simply because they are women. There appears to be a mentality in some corners of the island community that, at worst, still looks down on women, and at best, regards them with a patronizing, condescending attitude.

III. ACCESS TO INFORMATION, RESOURCES, AND FOOD PRODUCTION

Do you know anything about the rights and benefits of fisherfolks under our laws?

Only three (3) out of sixteen (16) said no. The rest, comprising thirteen (13) respondents, said they know their rights and benefits under our laws. They identified these as the right to be protected by their men, the right against abuse, and the right to prevent illegal and destructive activities against their waters, especially their fish sanctuary. About three (3) from the group are not aware of the MCW. Be that as it may, even before the said document was known, they know that there are basic rights persons have, especially women such as having equal dignity with men. This knowledge comes from experience and a sense of the natural law ingrained in every human being's heart.

Respondent C, who joins her husband occasionally to fish, said that her knowledge on this comes from meetings she and the others have attended in the past.



Respondent C

The women also expressed the need for more dialogues and consultations when it comes to making policies and major decisions that will affect the environment and the community.

Do you get any benefits from the government as a women fisherfolk? What about your husband? Under whose name is it addressed?

As far the group of women is concerned, the government through BFAR provides some equipment for seaweeds farming. As to other benefits, there is none from the government for individual woman fisherfolk. Instead, the benefits are addressed for the entire family through the husband, the traditional head of the family.

In this time of the COVID-19 pandemic, what benefits or assistance from the government for the fishing sector do you know? Do you know about SURE COVID AID?

Some received fishing equipment, seaweeds, relief goods like some kilos of rice, sardines, noodles. Some, but not all, received SAP. But no more now. Is it because our island is so far?

Did you receive any assistance from the government? Is it enough for your family? Are you still able to eat thrice a day?

Everyone received relief goods, but these are not enough for large families. The government should have given more to those families that are bigger. But it was good to have them. “We just needed to ration them, to last longer.”

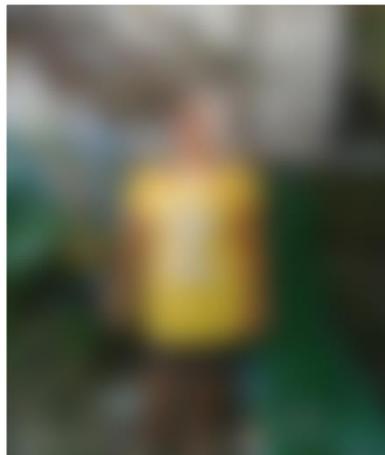
IV. EXPERIENCES OF MARGINALIZATION, STIGMA, AND DISCRIMINATION

Is your family's daily income sufficient for your needs? Are you still able to eat thrice a day?

Four (4) said it was sufficient; twelve (12) said it was not enough. Six (6) said they could still eat thrice a day; ten (10) said it's now down to twice a day. This is due to COVID-19 which limits their mobility and income opportunities.

Do the barangay officials, local government personnel treat you well whenever you ask about or avail your benefits?

Yes, in general. However, sometimes, not. According to **Respondent P** when a government employee is kind-hearted, we are treated well and we get our benefits. But, when one is moody, we cannot expect anything. We are told there is no money or budget. But when it's the kind one, we are asked to wait until our benefits or aid arrive.



Respondent P

V. TRAFFICKING AND GENDER-BASED VIOLENCE

Even before the pandemic, have you heard about violence done against women in your community? What form was it?

All respondents said, **NO** to hearing about any violence committed in their community at *Calintaan*. However, according to the group's president, **Respondent E**, on the other side of their island, in *Kalayuan*, a man broke into a house and tried to molest a woman. The woman escaped, and the incident has been addressed accordingly. Couples engage in petty quarrels, but the men do not turn violent against women.

What do you think is the root cause of violence? Why does it happen?

Majority (12) said it is because of poverty; two (2) said it's because of vice (being drunk); one (1) said the victim provoked the aggressor, and another said, she does not know the reason.

How does your community and your local government respond to these various forms of violence?

We get really angry. We'd go to the Barangay Office to fix it. We report to the authorities such as the police or the barangay captain, or to the DSWD. We impose curfew hours. We make rounds in patrolling our area. We also strive to understand and befriend the person who has violent tendencies, and extend help as much as we can.

Were there forms of violence that happened during the lockdown. What were these?

No, there weren't as far as our barangay *Calintaan* is concerned, except the incidence we heard about which happened in *Kalayuan*.

VI. GENERAL IMPACT OF COVID-19 PANDEMIC

How are you, as fisherfolks affected by the pandemic?

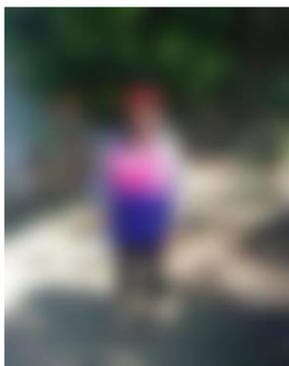
Fifteen (15) answered they are very much affected by the pandemic. The main reason their being unable to sell their catch. Consequently, some have resorted to converting their catch into dried fish for their family's consumption, or hopefully, for potential buyers. Others have resorted to borrow goods from the stores on credit. One of the respondents said her family is not much affected because they are only few in the family.

Is your work at home lighter or heavier during this pandemic?

One (1) said, it is lighter because her child helps her with the work in the house. Another one said it isn't heavy her son and daughter helps her too. Two (2) answered it is just the same. And majority of the eleven (11) women said the work is heavier than before the pandemic. What makes it heavier now, according to **Respondents N, K, D**, and two others, is the stress caused by having to help the children with their modules, and budgeting the money that is so much lesser than before.

Have you experienced harassment or any form of violation of your human rights during the lockdown, ECQ? Do you know a woman or women fisherfolk affected by this?

No one did. However, someone said she is not at peace in the times she had to leave the house, to fish, leaving her children on their own at the house.



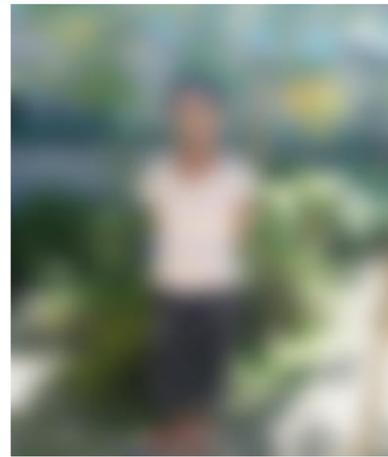
Is the government's assistance enough for you?

The majority of 14 women said it's not enough. Two (2) said it is because their family is small.

How is your family able to surpass the hardships of the pandemic? How are you as a community helping each other get through this?

We are able to get by because we help one another by sharing food, lending fishing tools to those who have none, buying *kamote*, to make snacks out of them to sell, and by stretching our budget by rationing the food. We let fellow fishermen who have no boats, on our boats, so they can catch more fish out there in the open sea.

Respondent H planted vegetables to increase her family's food supply.



VII. RECOMMENDATIONS

What do you recommend to the government to improve the situation of fisherfolks?

1. Please provide us fishing equipment and boats.
2. Be very strict in prohibiting dynamite fishing.
3. Listen to our cries more often.
4. We hope help and benefits from the government will come soon to help us and make us happy.

What do you recommend to the government to improve the situation of women fisherfolks?

1. Provide us with enough equipment.
2. Appoint someone who truly understands us and who can really help us.
3. We need other sources of greater income aside from seaweeds and gropers
4. Listen to us MORE.
5. Be very persistent and strict against abusive fishermen who use compressors.

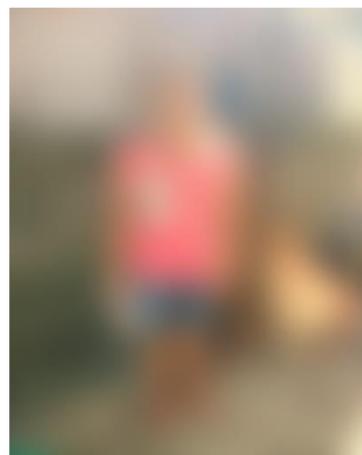
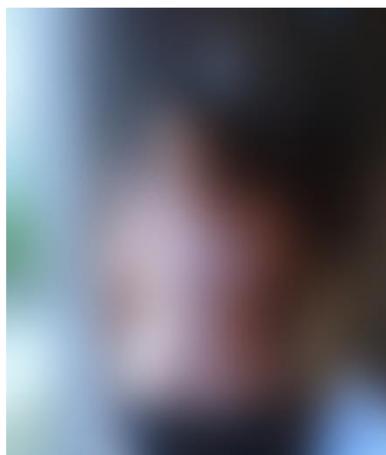
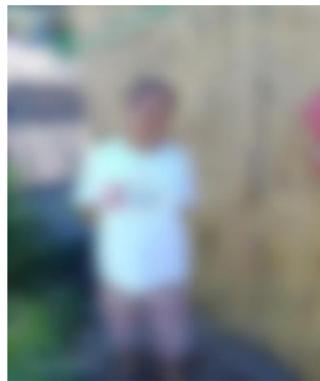
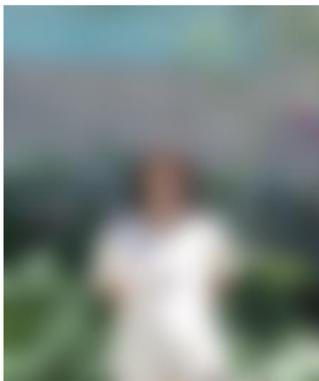
6. We hope we will be seriously listened to and attended.

What do you recommend to the government to end violence against women?

1. Put up prevention mechanisms so that crime against women do not happen such a patrol groups.
2. LIGHT our streets. Most crimes are done in the cover of darkness.
3. Report suspicious potential activities injurious to women.
4. Make swift and appropriate legal action on cases of violence against women, even if the complainant or victim has no money.
5. Community involvement and cooperation on these.

How can the situation of fisherfolks sector be uplifted after the pandemic as we face the New Normal?

It can be uplifted if we are **provided by the government with sufficient fishing equipment.** We also **badly need BOATS and FISHING GEARS**, said **Respondents I, J, L, O, and M.**



On our part, we need to be united, help each other, and be more patient with one another. Patience is the key as the recovery process will take longer than usual.

As a woman, what is your message to the fisherfolks sector?

“Let us be one with one another. Let us be one in our work for our families and our community. Let us extend more understanding to one another. If we have some differences or disputes, let us resolve these calmly. Let’s respect one another, and be responsible for our families’ and community’s economic and relational growth. Let us be hardworking in order to live. Let us help one another even more.

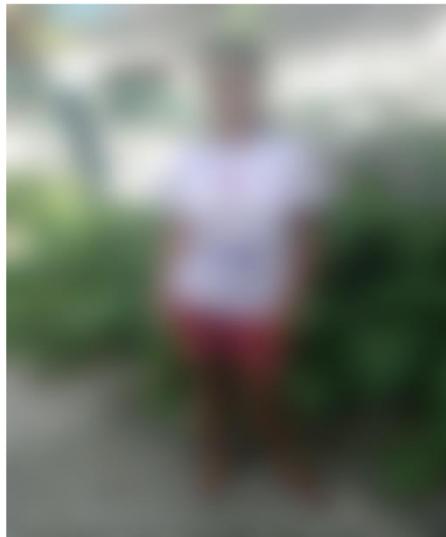
*For those who are not fisherfolks out there, please do not belittle us just because we are fisher folks or women. Seaweeds farming is an honorable job. We believe that what men can do, we can also do. For family, we can do anything, to live. – **Respondent H***

*Please help us have our own **boats and fishing equipment.***

*To our friends in the CHR and agencies of government in charge of our sector, **listen to our requests and our plea.** Once again, let us help one another.*

Let the youngest of the group, who is the next generation and who carries the incoming generation, have the final word:

“Let us help one another; let us help our women fisherfolks!”
- **Respondent C**



Respondent C

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