

Social Institutions and Gender Index

Philippines

SIGI Country Profile

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Social institutions in the Philippines

The state of gender equality in the Philippines

The SIGI 2023 profile for the Philippines provides a comprehensive overview of the state of gender equality in the country, as measured by the OECD's Social Institutions and Gender Index (SIGI). The fifth edition of the SIGI, released in 2023, assesses 140 countries based on the level of gender-based discrimination in their social institutions. These discriminatory social institutions encompass both formal and informal laws, as well as social norms and practices that restrict women's and girls' access to rights, justice, empowerment opportunities and resources, thereby undermining their agency and authority.

Figure 1. SIGI and dimension scores for the Philippines, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), "Social Institutions and Gender Index (Edition 2023)", *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

In 2023, the Philippines obtained a a SIGI score of 50 denoting high levels of discrimination, compared to an average score of 39 in Southeast Asia, denoting medium levels of discrimination, and a world average

score of 29 (Figure 1).¹ The country obtained a score of 57 in the “Discrimination in the family” dimension, followed by “Restricted access to productive and financial resources” (50), “Restricted physical integrity” (49) and “Restricted civil liberties” (42).

Legislative framework in the Philippines

The Philippines’ legal system is a mixture of civil law and common law, derived from the successive periods of colonisation of Spain and the United States, together with the presence of indigenous customary law and a separate and distinct Muslim legal system for the Muslim minority.² Article XII, Section 5 of the Constitution,³ as amended, recognises the existence of indigenous customary law in the country and specifically refers to its applicability in relation to property rights and to determining ownership and the extent of ancestral domain. Additionally, the Code of Muslim Personal Laws,⁴ as amended, recognises and codifies the system of Philippines’ Muslim personal laws. Section 3 of the Code of Muslim Personal Laws stipulates that in case of conflict between the provisions of the Code and laws of general application, the provisions of the Code prevail.

Article III of the Constitution recognises and prohibits multiple and intersectional discrimination – which constitutes an essential element to enhance gender equality. The Philippines ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)⁵ in 1981 without any reservations.⁶

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In the Philippines, there are applicable legal provisions regulating the production and dissemination of gender statistics. For instance, the Magna Carta of Women,⁷ as amended, establishes the Commission on Human Rights which, together with the Philippine Commission on Women (PCW) and other state agencies, is notably in charge of overseeing the development of indicators and guidelines to fulfil its duties related to women’s human rights, including the right to non-discrimination (Chapter VI, Section 39). The Magna Carta of Women also mandates that all public institutions develop and maintain a Gender and Development (GAD) database containing gender statistics and sex-disaggregated data that have been systematically gathered, regularly updated, and subjected to gender analysis for planning, programming, and policy formulation (Chapter VI, Section 36(c)).

Positive highlights and significant challenges since the fourth edition of the SIGI

Positive highlights

¹ Levels of discrimination in the SIGI and its dimensions are assessed based on scores as follow: very low [0-20]; low [20-30]; medium [30-40]; high [40-50]; and very high [50-100].

² Council of ASEAN Chief Justices (n.d.), *Philippines*, <https://cacj-ajp.org/philippines/>.

³ Republic of the Philippines (1987), “Constitution of the Republic of the Philippines”.

⁴ Republic of the Philippines (1977), “Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines”, *Official Gazette*, Vol. 73, No. 20.

⁵ United Nations (1979), “Convention on the Elimination of All Forms of Discrimination Against Women”, *Treaties Series*, vol. 1249, United Nations, New York, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.

⁶ United Nations (2023), “Status of Treaties: Chapter IV - 8. Convention on the Elimination of All Forms of Discrimination against Women”, *Treaty Collection*, United Nations, New York, <<https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>>.

⁷ Republic of the Philippines (2009), “The Magna Carta of Women (Republic Act No. 9710)”.

The Philippines has a strong legal framework that guarantees women and men equal rights in certain aspects of their lives, although the coexistence of specific pieces of legislation which applies to distinct groups of the population may weaken certain women's rights (see below). The law notably guarantees women and men equal rights in terms of freedom of movement, access to justice and political voice, although the absence of quotas and the prevalence of discriminatory attitudes towards women's political leadership limit women's political representation in parliament. In the economic sphere, laws guarantee women and men equal rights, prohibiting discrimination in employment in the basis of sex and mandating equal remuneration for work of equal value. Although attitudes continue to undermine women's economic empowerment – 69% of the population believes that men should have more right to a job than women and 43% think that men make better business leaders than women – the strong legal framework translates into a high representation of women in economic decision-making positions. In 2023, 53% of managers were women and 30% of companies were headed by women. In the family sphere, the equal rights granted by general legislation are often undermined by the presence of a parallel Code of Muslim Personal Laws. However, the Philippines have taken steps to address the potential legal loopholes and to eliminate discriminatory provisions. For instance, the enactment of the “Prohibition of Child Marriage Law” in 2021 set the minimum legal age for marriage at 18 years for all girls and boys without any exceptions.

! Significant challenges

Discriminatory social institutions undermine women's rights and opportunities in many spheres of their lives. In the Philippines, distinct pieces of legislation regulate family and marriage matters – including divorce, inheritance or the administration of assets within the household – for Muslim and non-Muslim individuals. Both systems contain provisions that weaken women's rights. For instance, the Family Code, which regulates marriage and family affairs for non-Muslim individuals, contains discriminatory provisions that restrict a woman's right to be the legal guardian of her child or that limit a married woman's right to equally administer land assets and properties of the household. Likewise, the Code of Muslim Personal Laws, which governs marriage and family affairs for Muslim individuals, contains discriminatory provisions that limit a woman's guardianship over her child, that grant men more rights to divorce, that establish a waiting period for women to remarry following a divorce, that grant male heirs larger shares of inheritance compared to female heirs, and that prevent a woman from working without the consent of her spouse.

The legal framework also fails to fully protect women's physical integrity and to guarantee them control and autonomy over their body. For instance, the law continues to provide for reduced penalties in cases of “honour crimes,” perpetrators of rape can avoid prosecution if they marry the victim/survivor, and abortion is criminalised under all circumstances, even if the pregnant woman's life is at risk.

Summary of results for the Philippines

Discrimination in the family	Unit	Value
Laws on child marriage	Score	25
Girl child marriage rate ¹	%	8.5
Boy child marriage rate ¹	%	4.8
Laws on household responsibilities	Score	75
Share of the population that agrees or strongly agrees that “if a woman earns more than her husband, it is a problem”	%	27.4
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	46.5
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	-
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	-
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	-
Laws on divorce	Score	75
Laws on inheritance	Score	50
Restricted physical integrity	Unit	Value
Laws on violence against women	Score	75
Share of women who consider a husband to be justified in hitting or beating his wife under certain circumstances	%	53.6
Lifetime intimate-partner violence rate ²	%	14
12-month intimate-partner violence rate ²	%	4.9
Laws on female genital mutilation	%	50
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	-
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	-
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	107.3
Laws on reproductive autonomy	Score	100
Unmet needs for family planning ⁴	%	15.4
Restricted access to productive and financial resources	Unit	Value
Laws on land assets	Score	75
Share of women among landowners	%	-
Laws on non-land assets	Score	75
Share of women among house owners	%	-
Laws on financial assets	Score	0
Share of women among bank account owners	%	44
Laws on workplace rights	Score	50
Share of the population declaring that “when jobs are scarce, men should have more right to a job than women”	%	69.1
Share of the population declaring that “men make better business executives than women do”	%	43.3
Share of women among managers	%	53
Share of firms with a woman as top manager	%	29.9
Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	100
Laws on political voice	Score	0
Share of the population declaring that “men make better political leaders than women do”	%	56.5
Share of women in Parliament (lower chamber)	%	27.3
Laws on freedom of movement	Score	0
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	55.6
Laws on access to justice	Score	0
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	49.3

Note: Scores of legal variables range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination.

¹ % of girls/boys aged 15-19 years who have been or are still married, divorced, widowed or in an informal union.

² % of ever-partnered women and girls who have experienced physical and/or sexual violence by a current or former intimate partner during their lifetime/over the previous 12 months. Population base for lifetime IPV: 15-49 years. Population base for 12-month IPV: 15 years and older.

³ A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

⁴ % of married or in-union women of reproductive age who want to either stop or delay childbearing but are not using any contraception method.

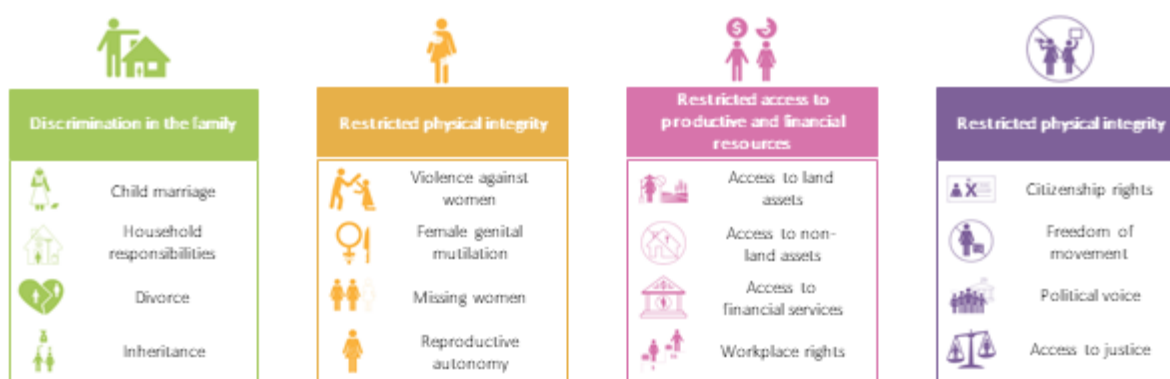
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

Results across the SIGI's four dimensions

The SIGI measures gender-based discrimination across four dimensions covering the major socio-economic areas that affect women and girls throughout their lifetime:



- The **“Discrimination in the family”** dimension captures social institutions that limit women’s decision-making power and weaken their status in the household and the family.
- The **“Restricted physical integrity”** dimension captures social institutions that increase women’s and girls’ vulnerability to multiple forms of violence and limit their control over their reproductive autonomy.
- The **“Restricted access to productive and financial resources”** dimension captures social institutions that limit women’s economic opportunities and rights.
- The **“Restricted civil liberties”** dimension captures social institutions restricting women’s access to, and participation and voice in, the public and political spheres.

Figure 2. Conceptual framework of the fifth edition of the SIGI



Each dimension builds on four indicators which, in turn, build on one to three variables depending on data availability (Figure 2). This section features the results by dimension, examining the pertinent social norms, practices and legal frameworks for each indicator.

The legal information collected through the *SIGI 2023 Legal Survey* covers both formal and codified laws, as well as informal laws. The information is assessed based on whether the law protects women’s rights or not, and is icon-coded as follows:

-  : The legal framework protects women’s rights.
-  : The legal framework does not fully protect women’s rights.

There is no universal agreement on what informal laws refer to, given contextual differences across time and place, as well as distinct disciplinary or theoretical approaches. In the context of the SIGI, informal laws (customary, traditional or religious laws/rules) describe mechanisms that operate outside the formal legal system of state-based laws. Informal laws vary from one community to another and are generally uncodified and unwritten. In some cases, informal laws may reflect unequal power dynamics within a given community and discriminatory social norms, with adverse consequences on women and girls and other vulnerable groups. Informal laws are unsteady and have been adapted over time in response to external factors.

For example, customary laws are laws that are embodied in customs, rules or traditions and accepted by members of the community as binding but remain adaptable, dynamic and flexible.⁸ The CEDAW General Recommendation No. 33 also recognises indigenous laws.⁹ These are similar to customary laws but are often given a distinct identity in recognition of the specific international standards related to the rights and protections of indigenous peoples and their justice systems. Informal religious laws may refer to norms that are derived from interpretations of codified religious texts and/or longstanding traditions.

⁸ United Nations (2018), "Module 1: The Theory and Practice of Women's Access to Justice Programming", *A Practitioner's Toolkit on Women's Access to Justice Programming*, UN Women, UNDP, UNDOC and OHCHR, New York, Vienna and Geneva, https://www.ohchr.org/sites/default/files/Documents/Publications/PractitionerToolkit/WA2J_Module1.pdf.

⁹ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

The Philippines exhibits very high levels of discrimination within the family with a score of 57, compared to a world average of 38 and an average score of 52 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in the Philippines experience the highest levels of discrimination in the “Household responsibilities” and “Divorce” indicators with scores of 75 for both, followed by “Inheritance” with a score of 50. The lowest levels of discrimination are found in the “Child marriage” indicator with a score of 17.

Figure 3. Discrimination in the family scores for the Philippines, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Child marriage

Practices related to child marriage

Child marriage is a concern in the Philippines, with remains largely concentrated among Muslim and indigenous communities.¹⁰ In 2023, 9% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 5% of boys. In addition, 17% of women aged 20-24 were married or in a union before the age of 18,¹¹ compared to a world average of 26% and an average of 17% in Southeast Asia – based on countries for which data are available.

¹⁰ UNICEF (2022), *Passage of “Prohibition of Child Marriage Law” is a Major Milestone for Child Rights*, <https://www.unicef.org/philippines/press-releases/passage-prohibition-child-marriage-law-major-milestone-child-rights> (accessed on 1 October 2023).

¹¹ This indicator corresponds to SDG indicator 5.3.1

Legal frameworks concerning child marriage

In 2021, the Philippines enacted a landmark reform on child marriage,¹² which set the minimum legal age of marriage at 18 years for all women and men, without any exceptions, and imposed harsh legal penalties for the violation of the law.

Question	Answer	Assessment
What is the legal age of marriage for men?	18	✓
What is the legal age of marriage for women?	18	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of parent and/or legal guardian?	No	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of judge or court?	No	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of another person or institution?	No	✓
Does the legal age of marriage apply to all groups of women?	Yes	✓
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in the Philippines that are comparable to other countries on practices related to the division of household responsibilities. In 2023, worldwide, women dedicate 2.6 times more time on unpaid care and domestic work than men,¹³ while in Southeast Asia this ratio is 3.1 – based on countries for which data are available.

However, data on attitudes indicate the presence of prevailing discriminatory social norms that confine women to the household. In the Philippines, 27% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 46% of the population agrees that children will suffer if the mother has a paid job outside the home, compared to a world average of 56% and an average of 35% in Southeast Asia. Likewise, 84% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

The law does not provide women with the same rights as men to be the legal guardians of their children in marriage or informal unions. Article 211 the Family Code,¹⁴ as amended – which regulates marriage and family affairs for non-Muslim individuals – and Article 71 of the Code of Muslim Personal Laws,¹⁵ as amended – which regulates marriage and family affairs for Muslim individuals – both stipulate that the parents jointly exercise parental authority over their children but that in case of disagreement, the decision of the father prevails. Whereas Article 176 of the Family Code and Article 71 of the Code of Muslim Personal Law stipulate that a child born out of an informal union remains under the authority of the mother,

¹² Republic of the Philippines (2021), “An Act Prohibiting the Practice of Child Marriage and Imposing Penalties for Violations Thereof (Republic Act No. 11596)”.

¹³ This indicator corresponds to SDG indicator 5.4.1

¹⁴ Republic of the Philippines (1987), “Executive Order No. 209 promulgating the Family Code of the Philippines”.

¹⁵ Republic of the Philippines (1977), “Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines”, *Official Gazette*, Vol. 73, No. 20.

Article 71 of the Code of Muslim Personal Law further establishes that a general guardian to the child may be appointed by the court. Article 80 of the Code of Muslim Personal Law also stipulates that the guardianship of a minor's property – which is different than custody – is vested in priority to the father. The right to be recognised as head of household or head of family also differs for Muslim and non-Muslim women. While the Family Code provides women with the same rights as men, Articles 35 and 36 of the Code of Muslim Personal Laws establish that a married man must cover the expenses and provide for the needs of the household, whereas a married woman must manage the affairs of the household and respect her spouse's prerogatives on matters such as the acquisition of property or exercising a profession or occupation.

Question	Answer	Assessment
Does the law provide women with the same rights as men to be "head of household" or "head of family"?	Yes	✓
Does the law provide women with the same rights as men to be the legal guardians of their children during marriage?	No	!
Does the law provide women with the same rights as men to be legal guardians of their children in informal unions?	No	!
Regarding women's legal rights to be recognised as head of household or head of family, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being recognised as the head of household?	No	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children?	No	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to the choice of where to live?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Divorce

Legal frameworks concerning divorce

Marriage and family affairs in the Philippines – including divorce, inheritance and the administration of assets within the family – are regulated by different legislation for Muslim and non-Muslim individuals. Under the Family Code, which governs divorce matters for non-Muslim individuals, divorce per se is not legally recognised. Nevertheless, Article 26 of the Family Code,¹⁶ as amended, allows for the judicial recognition of divorce decrees obtained abroad in the case of a marriage between a Filipino citizen and a foreign national. When a marriage is dissolved following a decree of legal separation or an annulment, Articles 102(6) and 129(9) of the Family Code establish that the custody of a child aged less than 7 years is vested in priority to the mother. Under the Code of Muslim Personal Law, divorce is authorised but with many restrictions regarding Muslim women's rights to initiate a divorce and finalise it. In line with the principles of Islamic Sharia, Article 46 of the Code of Muslim Personal Laws¹⁷ grants a married man the right to divorce his spouse at will, without any restrictions (*talaq*). Conversely, a married woman's rights to obtain a divorce are very limited and precisely specified. Articles 47, 48, 51 and 52 list the grounds under which a woman is allowed to ask for a divorce. Finally, Article 50 grants a married woman the right to seek divorce by *khul'* – the process whereby the woman obtains divorce in exchange of paying her spouse an agreed financial compensation. Articles 56 and 57 also establish a waiting period (*iddah*) for the Muslim divorced woman until she can remarry. Finally, pursuant to Article 78 of the Code of Muslim Personal Laws, the custody of a child aged less than 7 years belongs to the mother. If the mother is unable to be the custodian, custody passes on to the maternal grandmother, followed by the paternal grandmother, and then by other female relatives.

¹⁶ Republic of the Philippines (1987), "Executive Order No. 209 promulgating the Family Code of the Philippines".

¹⁷ Republic of the Philippines (1977), "Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines", *Official Gazette*, Vol. 73, No. 20.

Question	Answer	Assessment
Do women and men have the same rights to initiate/file for a divorce?	Yes	✓
Can women and men finalise a divorce or annulment with the same requirements?	Yes	✓
Do women and men have the same rights to child custody following a divorce?	No	!
Regarding divorce, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to initiating divorce?	No	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children after divorce?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Inheritance

Legal frameworks concerning inheritance rights

Marriage and family affairs in the Philippines – including divorce, inheritance and the administration of assets within the family – are regulated by different legislation for Muslim and non-Muslim individuals. Under Article 190 of the Family Law,¹⁸ as amended, and Articles 979 and 980 of the Civil Code,¹⁹ as amended, daughters and sons as well as widows and widowers have equal inheritance rights. For Muslim individuals, provisions of the Code of Muslim Personal Laws governing inheritance matters follow the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs. For instance, Article 122 of the Code of Muslim Personal Laws,²⁰ as amended, establishes that sons are entitled to twice the share received by daughters. Likewise, Articles 111 and 112 stipulate that a surviving widower receives one half of the estate (or one quarter if there are surviving children), whereas a surviving widow receives one quarter of the estate (or one eighth if there are surviving children).

Question	Answer	Assessment
Do daughters and sons have the same rights to inherit?	Yes	✓
Do female and male surviving spouses have the same rights to inherit?	Yes	✓
Regarding inheritance rights of daughters, does the law apply to all groups of women?	No	!
Regarding inheritance rights of female surviving spouses, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between sons and daughters when it comes to inheritance?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between male and female surviving spouses when it comes to inheritance?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

¹⁸ Republic of the Philippines (1987), "Executive Order No. 209 promulgating the Family Code of the Philippines".

¹⁹ Republic of the Philippines (1949), "Civil Code of the Philippines (Republic Act No. 386)", *Official Gazette Supplement*, Vol. 45, No. 6.

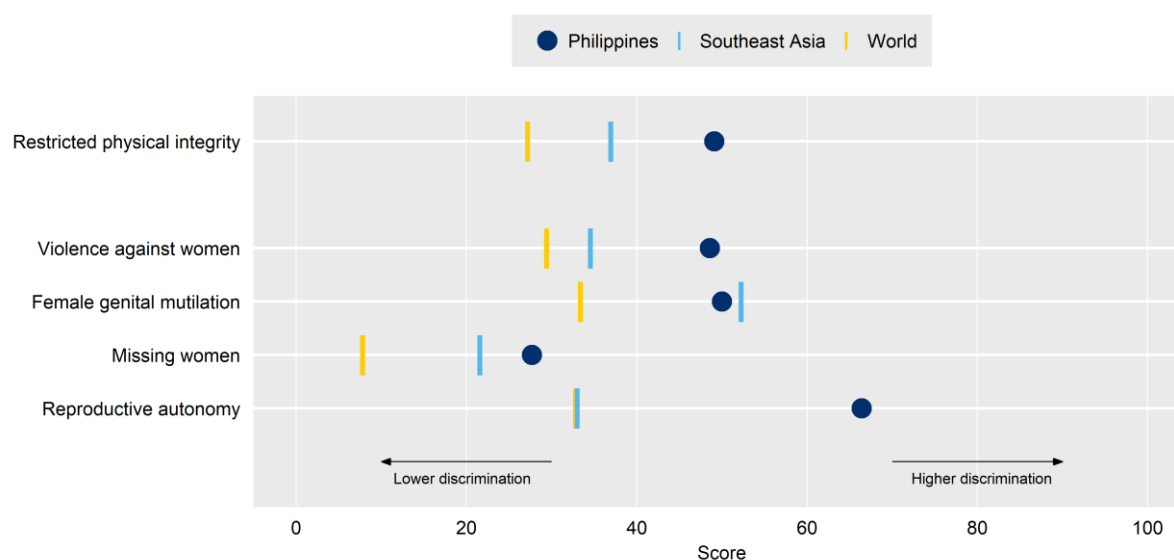
²⁰ Republic of the Philippines (1977), "Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines", *Official Gazette*, Vol. 73, No. 20.

Restricted physical integrity

The Philippines exhibits high levels of discrimination within the family with a score of 49, compared to a world average of 27 and an average score of 37 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in the Philippines experience the highest levels of discrimination in the “Reproductive autonomy” indicator with a score of 66, followed by “Female genital mutilation” and “Violence against women” with scores of 50 and 49, respectively. The lowest levels of discrimination are found in the “Missing women” indicator, with a score of 28.

Figure 4. Restricted physical integrity scores for the Philippines, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Violence against women

Practices and social norms related to violence against women

Violence against women remains a concern in the Philippines. In 2023, 14% of women aged 15-49 have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime, and 5% of women aged more than 15 have experienced such violence at least once over the last 12 months.²¹

These levels of intimate-partner violence are rooted in its widespread social acceptance. In 2023, 54% of women aged 15-49 think that it is justified for a husband to hit or beat his wife under certain circumstances, such as burning the food, arguing with the spouse, going out without telling him, neglecting the children,

²¹ This indicator corresponds to SDG indicator 5.2.1

or refusing to have sex. In comparison, 30% of women holds these discriminatory attitudes worldwide, and 33% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning violence against women

Article 247 of the Revised Penal Code,²² as amended, provides for reduced penalties in cases of so-called “honour crimes.” The punishment for a married person who murders or causes any serious physical injury to his/her spouse because he/she catches the spouse committing illegitimate sexual acts is banishment, compared to a usual sentence of maximum period of detention or death. Although Articles 266-A, 266-B and 266-D of the Revised Penal Code, as amended in 1997,²³ criminalise rape and ground its definition on the notion of free consent, Article 266-C allows perpetrators of rape to avoid prosecution if they marry the victim/survivor. The definition of rape also remains based on the notion of carnal knowledge and penetration.

Question	Answer	Assessment
Is there a law specifically addressing violence against women?	Yes	✓
If there is a specific law addressing violence against women, are there specific provisions for investigation, prosecution and punishment of the perpetrator?	Yes	✓
If there is a specific law addressing violence against women, are there specific provisions for protection and support services for victims/survivors?	Yes	✓
Does the law include reduced penalties in case of so-called “honour crimes”?	Yes	!
Domestic violence		
Is domestic violence a criminal offence?	Yes	✓
Does domestic violence legislation cover physical abuse?	Yes	✓
Does domestic violence legislation cover sexual abuse?	Yes	✓
Does domestic violence legislation cover psychological abuse?	Yes	✓
Does domestic violence legislation cover economic abuse?	Yes	✓
Are there any exceptions included in informal laws (traditional, religious, and/or customary rules/laws) that reduce penalties for domestic violence?	No	✓
Rape		
Is rape a criminal offence?	Yes	✓
Is the legal definition of rape based on lack of consent?	Yes	✓
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	No	✓
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	Yes	!
Does the legal definition of rape include marital rape?	Yes	✓
Does the law permit the reduction or removal of legal punishment if the perpetrator marries the victim?	Yes	!
Sexual harassment		
Does the law prohibit sexual harassment?	Yes	✓
Does the law on sexual harassment include criminal penalties?	Yes	✓
Do legal protections from sexual harassment apply in the workplace?	Yes	✓
Do legal protections from sexual harassment apply in educational establishments?	Yes	✓
Do legal protections from sexual harassment apply in public spaces?	Yes	✓
Do legal protections from sexual harassment apply online / on the internet?	Yes	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Female genital mutilation

Practices and social norms related to female genital mutilation and cutting (FGM/C)

²² Republic of the Philippines (1930), “Revised Penal Code (Act No. 3815)”.

²³ Republic of the Philippines (1997), “The Anti-Rape Law of 1997 (Republic Act No. 8353)”.

Female genital mutilation and cutting (FGM/C) is traditionally concentrated in a limited number of countries that have been well-identified and documented by international organisations at the forefront of the fight against this harmful practice. Yet, evidence highlights that FGM/C takes place across all regions, among indigenous and/or diaspora communities originating from countries where FGM/C is known to be common. In some contexts, girls are taken across national borders to undergo FGM/C in a country where the legislation against the practice is either non-existent or less strict.²⁴

There are no available data in the Philippines that are comparable to other countries on practices and social norms related to female genital mutilation and cutting.

Legal frameworks concerning female genital mutilation and cutting (FGM/C)

Articles 262 and 263 of the Revised Penal Code,²⁵ as amended, allow to prosecute FGM/C acts on broad grounds, namely under acts of serious physical injuries or mutilation of some essential organ for reproduction. However, the law does not criminalise FGM/C on narrow grounds.

Question	Answer	Assessment
Does the law criminalise FGM/C on broad or narrow grounds?	Yes	✓
Does the law criminalise FGM/C on narrow grounds only?	No	!
Are there informal laws (customary, traditional or religious laws) that allow or encourage FGM/C?	Yes	!
Does the law take precedence over informal laws (customary, traditional or religious laws) that allow, condone or prescribe FGM?	Yes	✓

Note: The SIGI methodology assesses laws on FGM/C according to two scenarios: (1) criminalisation on narrow grounds includes laws that contain criminal penalties for acts of “female genital mutilation”, “permanent altering/removal of external genitalia”, “female circumcision”, “excision”, “infibulation” and “genital mutilation”; (2) criminalisation on broad grounds includes “mutilation”, “harming of a person’s organs”, “serious bodily injury” and “bodily injury/hurt/assault.” The presence of informal laws that allow or encourage FGM/C is proxied by the existence of nationally representative data on FGM/C or the existence of indirect estimates (usually used in countries where FGM/C is mainly practiced by diaspora communities), small-scale studies, or anecdotal evidence and media reports as reported by Equality Now, the End FGM European Network and the US End FGM/C Network in 2020.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>, and Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

Missing women

Practices related to missing women

The “Missing women” indicator captures whether there are any existing imbalances in the natural sex ratio between girls and boys aged 0-4 due to pre- and postnatal gender-biased sex selection. These imbalances can result from sex-selective abortions, female infanticide, and/or inadequate healthcare and nutrition for girls. A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

In the Philippines, the “missing women” phenomenon is an issue. The boy-to-girl sex ratio for children aged 0-4 is estimated at 107.3, which means that there are approximately 107.3 boys aged 0-4 for 100 girls of the same age. This ratio is substantially higher than the natural sex ratio at birth.

²⁴ Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

²⁵ Republic of the Philippines (1930), “Revised Penal Code (Act No. 3815)”.

Reproductive autonomy

Practices related to women's reproductive autonomy

Unmet needs for family planning are calculated as the proportion of women of reproductive age (15-49 years), married or in union, who wish to interrupt or delay childbearing but do not use any method of contraception.

In the Philippines, the gap between women's reproductive intentions and their contraceptive behaviour exists, with 15% of women aged 15-49 who declare having an unmet need for family planning, compared to a world average of 12% and an average of 11% in Southeast Asia – based on countries for which data are available.

Legal frameworks concerning women's reproductive autonomy

Women's reproductive autonomy can be restricted by laws that prohibit the access to safe and legal abortion under essential circumstances (in cases of rape, incest, threats to the life or health of the pregnant woman and severe foetal impairment).²⁶ Evidence shows that the share of unsafe abortions is higher in countries with restrictive abortion laws. Unsafe abortions are a leading but preventable cause of maternal mortality and millions of girls and women are hospitalised every year following complications of unsafe abortion procedures.²⁷

Articles 256 to 259 of the Revised Penal Code,²⁸ as amended, fully prohibits and criminalises abortion, without any exception. Article 258 establishes mitigating circumstances for a woman who performs an abortion on herself to conceal her dishonour.

Question	Answer	Assessment
Is abortion illegal under any circumstances?	Yes	!
Is abortion legally permitted in cases where: it is essential to save the woman's life?	No	!
Is abortion legally permitted in cases where: it is essential to preserve the physical health of the woman?	No	!
Is abortion legally permitted in cases where: it is essential to preserve the mental health of the woman?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of rape or statutory rape?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of incest?	No	!
Is abortion legally permitted in cases where: social and economic reasons do not allow the mother to sustain a pregnancy?	No	!
Is abortion legally permitted in cases where: foetal impairment?	No	!
Does a woman require the approval of a medical practitioner to seek a legal abortion?	n.a.	n.a.
Does the law require the approval of the father of the foetus to seek a legal abortion?	n.a.	n.a.
Is there any national plan or policy that provide universal access to family planning services?	Yes	✓
Is there any law or national policy that provide free or subsidised access to contraception?	Yes	✓
Does the national school curricula include mandatory and comprehensive sexuality education?	Yes	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

²⁶ CEDAW (2022), *Access to safe and legal abortion: Urgent call for United States to adhere to women's rights convention*, <https://www.ohchr.org/en/statements/2022/07/access-safe-and-legal-abortion-urgent-call-united-states-adhere-womens-rights>.

²⁷ UNFPA (2022), *State of World Population 2022: Seeing the Unseen - The Case for Action in the Neglected Crisis of Unintended Pregnancy*, UNFPA, Geneva, <https://doi.org/10.18356/9789210015004>.

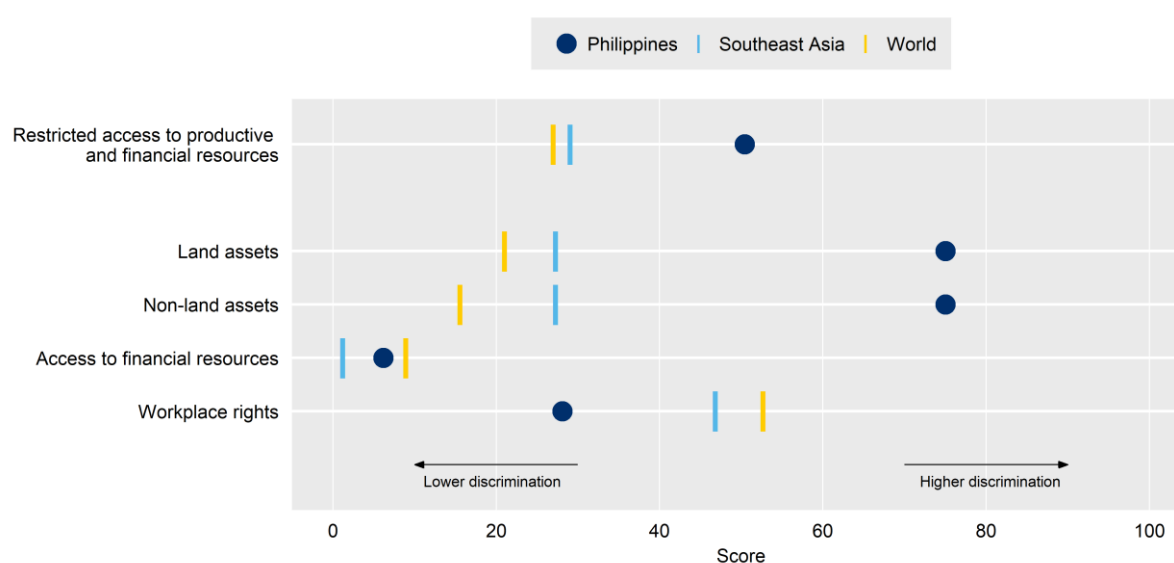
²⁸ Republic of the Philippines (1930), "Revised Penal Code (Act No. 3815)".

Restricted access to productive and financial resources

The Philippines exhibits very high levels of discrimination within the family with a score of 50, compared to a world average of 27 and an average score of 29 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in the Philippines experience the highest levels of discrimination in the “Access to land assets” and “Access to non-land assets” indicators, with a score of 75 for both, followed by “Workplace rights” indicator with a score of 28. The lowest levels of discrimination in this dimension are found in the “Access to financial services” indicator with a score of 6.

Figure 5. Restricted access to productive and financial resources scores for the Philippines, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Access to land assets

Practices related to women’s access to secure land assets

In the Philippines, women’s land ownership remains a major concern. In 2023, women account for only 12% of landowners in the country.

Legal frameworks concerning women’s access to land assets

Articles 96 and 124 of the Family Code,²⁹ as amended, establish that, unless spouses decide to opt for a judicial separation of property, the administration of the community property and conjugal partnership belongs to both spouses jointly. However, in case of disagreement, the decision of the married man prevails. Moreover, marriage and family affairs in the Philippines – including the administration of assets

²⁹ Republic of the Philippines (1987), “Executive Order No. 209 promulgating the Family Code of the Philippines”.

within the family – are regulated by different legislation for Muslim and non-Muslim individuals. Articles 37, 38, 40, 41 and 42 of the Code of Muslim Personal Laws,³⁰ as amended, provide the rules governing the ownership and use of assets such as land in cases of Muslim marriages.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own land?	Yes	✓
Does the law provide married women with the same rights as married men to use land?	No	!
Does the law provide unmarried women with the same rights as unmarried men to own land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use land?	Yes	✓
Regarding land, does the law apply to all groups of women?	No	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to non-land assets

Practices related to women's secure access to non-land assets

In the Philippines, women's access to non-land assets remains limited. In 2023, women account for 32% of house owners in the country.

Legal frameworks concerning women's access to non-land assets

Articles 96 and 124 of the Family Code,³¹ as amended, establish that unless spouses decide to opt for a judicial separation of property, the administration of the community property and conjugal partnership belongs to both spouses jointly. However, in case of disagreement, the decision of the married man prevails. Moreover, marriage and family affairs in the Philippines – including the administration of assets within the family – are regulated by different legislation for Muslim and non-Muslim individuals. Articles 37, 38, 40, 41 and 42 of the Code of Muslim Personal Laws,³² as amended, provides the rules governing the ownership and use of assets such as houses in cases of Muslim marriages.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own property and other non-land assets?	Yes	✓
Does the law provide married women with the same rights as married men to use property and other non-land assets?	No	!
Does the law provide unmarried women with the same rights as unmarried men to own property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use property and other non-land assets?	Yes	✓
Regarding property and other non-land assets, does the law apply to all groups of women?	No	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of non-land assets?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

³⁰ Republic of the Philippines (1977), "Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines", *Official Gazette*, Vol. 73, No. 20.

³¹ Republic of the Philippines (1987), "Executive Order No. 209 promulgating the Family Code of the Philippines".

³² Republic of the Philippines (1977), "Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines", *Official Gazette*, Vol. 73, No. 20.

Access to financial services

Practices related to women's access to formal financial services

Gender imbalances in terms of access to financial services are limited in the Philippines. In 2023, 41% of women have a bank account at a financial institution, compared to 51% of men. This translates into women accounting for 44% of bank account holders. In comparison, at the global level, 67% of women have a bank account, compared to 72% of men. Across Southeast Asia, on average, 52% of women have a bank account, compared to 54% of men.

Legal frameworks concerning women's access to financial services

Question	Answer	Assessment
Does the law provide women with the same rights as men to open a bank account at a formal financial institution?	Yes	✓
Does the law require married women to obtain the signature and authority of their husband to open a bank account at a formal financial institution?	No	✓
Does the law provide women with the same rights as men to obtain credit?	Yes	✓
Regarding access to formal financial services, does the law apply to all groups of women (regardless of race, ethnicity, caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to opening a bank account?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to obtaining credit?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Workplace rights

Practices and social norms related to women's workplace rights

Women's representation in decision-making power positions in the economic sphere is not an issue in the Philippines. Women account for 53% of employees in a managerial position,³³ compared to a world average of 25% and an average of 36% in Southeast Asia – based on countries for which data are available. At the same time, 30% of companies in the country are headed by women.

However, discriminatory social norms still establish men as the main breadwinners of households, confining women to domestic and care duties. In the Philippines, 43% of the population believes that men make better business executives than women, compared to a world average of 42% and an average of 53% in Southeast Asia. Likewise, 69% of the population agrees that when jobs are scarce, men should have more right to a job than women. In comparison, 45% of the population holds these discriminatory attitudes worldwide, and 64% of the people across Southeast Asia – based on countries for which data are available.

Legal frameworks concerning women's workplace rights

Marriage and family affairs in the Philippines – including the duties and relationships between spouses – are regulated by different legislation for Muslim and non-Muslim individuals. In this context, Article 73 of the Family Code,³⁴ as amended, which applies to non-Muslim individuals, allows a married woman to take a paid job or register a business without the permission or consent of her spouse. Conversely, Article 36

³³ This indicator corresponds to SDG indicator 5.2.2

³⁴ Republic of the Philippines (1987), "Executive Order No. 209 promulgating the Family Code of the Philippines".

of the Code of Muslim Personal Laws,³⁵ as amended, stipulates that a married woman can only exercise a profession or occupation, or start a business, with the consent of her spouse.

Question	Answer	Assessment
Does the law prohibit discrimination in employment on the basis of sex?	Yes	✓
Does the law mandate equal remuneration for work of equal value?	Yes	✓
Does the law prohibit women from entering certain professions?	No	✓
Does the law allow women to work the same night hours as men?	Yes	✓
Does the law mandate paid maternity leave?	Yes	✓
Does the law mandate paid paternity leave?	Yes	✓
Does the law mandate paid parental leave?	Yes	✓
Does the law require women to have permission from their husband or legal guardian to take a paid job?	No	✓
Does the law require women to have permission from their husband or legal guardian to register a business?	No	✓
Regarding women's legal right to take a paid job or work and/or register a business, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	No	!
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to entering certain professions?	Yes	!
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to take a paid job?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to register a business?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

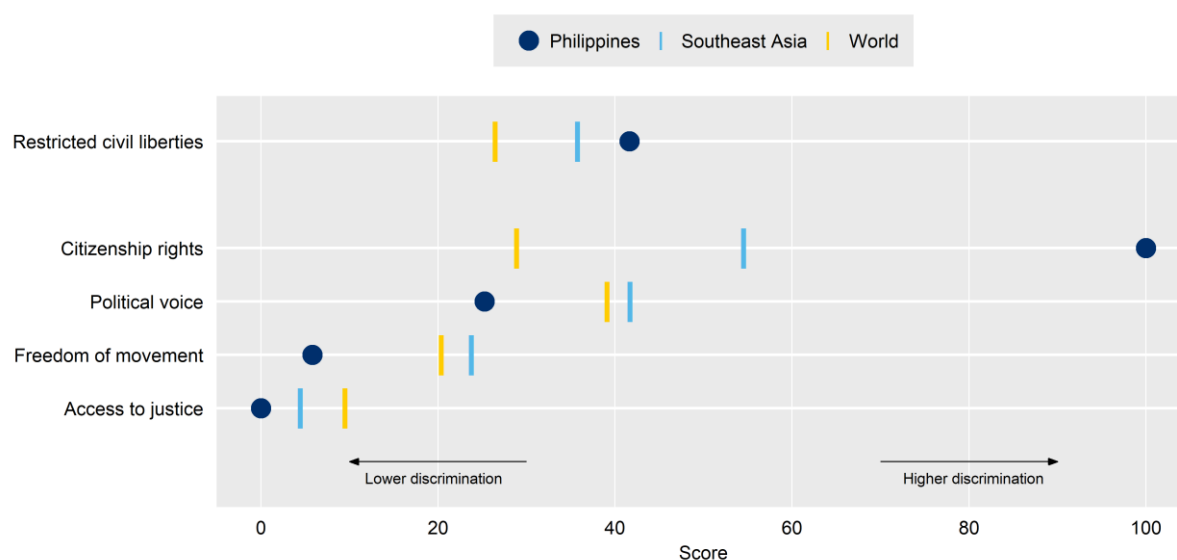
³⁵ Republic of the Philippines (1977), "Presidential Decree No. 1083 promulgating the Code of Muslim Personal Laws of the Philippines", *Official Gazette*, Vol. 73, No. 20.

Restricted civil liberties

The Philippines exhibits high levels of discrimination within the family with a score of 42, compared to a world average of 26 and an average score of 36 in Southeast Asia – based on countries for which scores could be calculated.

In this dimension, women and girls in the Philippines experience the highest levels of discrimination in the “Citizenship rights” indicator, with a SIGI score of 100, followed by “Political voice” and “Freedom of movement” with scores of 25 and 6, respectively. No discrimination is found in the “Access to justice” indicator, with a score of 0.

Figure 6. Restricted civil liberties scores for the Philippines, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Southeast Asia region covers Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, the Philippines, Singapore, Thailand, Timor-Leste and Viet Nam.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Citizenship rights

Legal frameworks concerning women’s citizenship rights

Section 3 of the Revised Naturalization Law,³⁶ as amended, establishes that a foreign man married to a Filipino woman can benefit from a reduction of the time required to wait until being allowed to apply for Filipino nationality, whereas it stays silent on the case of a foreign woman married to a Filipino man. Moreover, Sections 11 and 12 of the Administrative Naturalization Law³⁷ provide for different situations regarding the status of the spouse of a naturalised person. If the naturalised person is a man, the naturalisation process directly benefits his spouse, whereas if the naturalised person is a woman, it does not benefit her spouse who continues to be considered alien and must continue to file separately for naturalisation.

³⁶ Republic of the Philippines (1939), “Revised Naturalization Law (Commonwealth Act No. 473)”.

³⁷ Republic of the Philippines (2000), “Administrative Naturalization Law of 2000 (Republic Act No. 9139)”.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	No	!
Does the law provide unmarried women with the same rights as unmarried men to acquire nationality?	Yes	✓
Does the law provide married women with the same rights as married men to change their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to change their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to retain their nationality?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to retain their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their spouse?	No	!
Does the law provide married women with the same rights as married men to confer nationality to their children?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to confer nationality to their children?	Yes	✓
Regarding women's nationality rights, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to acquiring, changing, or retaining their nationality?	No	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to conferring nationality to their spouse and/or children?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Freedom of movement

Practices related to women's freedom of movement

Freedom of movement is recognised as a human right and mobility is essential in everyday life, for instance to reach the workplace or healthcare facilities. In the Philippines, women feel more unsafe than men, and a large part of the overall population, especially women, feels that way. Across the country, 35% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 29% of men. This translates into women accounting for 56% of those who do not feel safe walking alone at night.

Legal frameworks concerning women's freedom of movement

Beyond the challenge of ensuring that everyone feels safe enough to move around in public spaces, laws must guarantee women and men the same rights to obtain identification documents and to travel by themselves within and outside of their country.

Question	Answer	Assessment
Does the government provide national identity cards?	Yes	✓
Can a married woman apply for a national identity card in the same way as a married man? (in terms of rights and procedures)	Yes	✓
Can an unmarried woman apply for a national identity card in the same way as an unmarried man? (in terms of rights and procedures)	Yes	✓
Can a married woman apply for a passport in the same way as a married man (in terms of rights and procedures)?	Yes	✓
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	Yes	✓
Regarding identity cards and/or passports, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside the country?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside their homes?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to applying for identity cards or passports?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Political voice

Practices and social norms related to women's political voice

Women's political representation in the country is relatively low, with women accounting for only 27% of the members of parliament in 2023. This corresponds to the world average of 27% but is below the average of 22% in Southeast Asia.

Discriminatory attitudes that exclude women from positions of power in the political sphere are widespread, with 56% of the country's population declaring that men make better political leaders than women.

Legal frameworks concerning women's political voice

Question	Answer	Assessment
Does the law provide women with the same rights as men to vote?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the legislative branch?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the executive branch?	Yes	✓
Does the law provide women with the same rights as men to hold public office in the judiciary branch?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the national level?	No	!
Do constitutional/legislated gender quotas exist to promote women's political representation at the local level?	Yes	✓
Does the law provide for special measures other than quotas to promote women's political representation at the national level?	No	!
Does the law provide for special measures other than quotas to promote women's political representation at the local level?	No	!
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to voting?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to holding public office?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to justice

Practices related to women's access to justice

In the Philippines, 29% of women do not trust the judicial system and courts, compared to 31% of men. This translates into women accounting for 49% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

Question	Answer	Assessment
Does the law provide women with the same rights as men to sue?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the civil courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the criminal courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the family courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the tribunals?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes suing someone?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to providing testimony in court?	No	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to being judges, advocates or other court officers?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.