

Baseline Research on the Issues and Status of Women in Mindanao



Prepared by:

**Miriam College- Women and Gender Institute (WAGI)
In collaboration with the Philippine Council for Islam and Democracy
and the Mindanao Commission on Women**

On behalf of the Women's Peace Table (WPT)

**With the support of:
United States Agency for International Development (USAID)**

January 2016



Copyright @ 2016 by Miriam College-Women and Gender Institute (WAGI)

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise without the prior written permission of the publisher.

Publisher:

Miriam College-Women and Gender Institute (WAGI)

Rm. 128 Ground Floor, Caritas Building, Miriam College

Katipunan Road, Loyola Heights, Diliman

Quezon City, Philippines 1101

Tel. Nos:(+632) 580 5400 Extension 3590

Telefax: (+632) 435 9229

Email: wagi@mc.edu.ph

Web: www.mc.edu.ph

Credits

Editors: Aurora Javate-De Dios, Stella Eloisa Marquez-Fong, &
Melanie M. Reyes

Writer: Anna Kristina M. Dinglasan

Researchers cum writers: Mary Kathleen Sarte Bueza
& Nikki Jean V. Jurisprudencia

Lay out & Design: Maximo Santiago, TUDLA

Acknowledgments

1. Core Group Members/Area Supervisors

Basilan (Isabela and Lamitan): Nida Dans
Jolo and Zamboanga: Salma Rasul
Cotabato City: Mariam Daud, Anisa Taha Arab
Marawi City: Minombao Ramos-Mayo

2. FGD Facilitators/Enumerators/ Transcribers/Documenters:

Cotabato: Anisa Taha-Arab
Baingan Candao
Ysnarin Sula

Isabela: Nida Dans
Hja. Kalbiya S. Comez
Maria Jonareza Mabazza
Diana Rose Nabi

Jolo: Raymond delos Reyes
Nurainie Idjilani
Janice Jalali
Puraida Tibli

Lamitan: Amy Ahalajal
Filipina Montejo
Jessica Flores
Hilaria Mazo

Marawi City: Afidah Amenollah

Rohaida M. Ramos
Laida Matuan

Zamboanga City: Almaira Saglayan
Paul Harold Pacho
Abdul Jabber Antao
Jealan Kate Cabug

3. Institution:

Ateneo de Zamboanga University (ADZU) - Fr. Karel San Juan
Social Awareness and Community Service Involvement Office, ADZU-
Ms. Marjo and Mr. Mayo

4. Survey Encoders – Miriam College Department of Psychology students of :

Dr. Jerry J. Jurisprudencia
Dolly Camille Alberto
Jayms Alyssa Candelaria
Daryl Mitzi Evangelista
Arielle Faith Mamahit
Cyrileen Mae Marcelo

5. Statistician- Dayavati Abella

6. USAID- Fatima Verzosa

7. WPT Secretariat, PCID Team

8. In memory of Josefa "Gigi" Francisco, Senior Research Coordinator

Table of Contents	Page
Acknowledgment	ii
Table of Contents	iv
List of Tables	vi
List of Acronyms	vii
 Introduction	
1.1. Contextual Background: A Short Historical Flashback of the Conflict in Mindanao	1
1.2. Locating women within the peace process and peace building initiatives	1
1.3. About the research project	3
1.4. Limitations	4
1.5. Organization of the report	4
 Section 2: Research Methodology	5
2.1. Survey	5
2.1.1. Participants	5
2.1.2. Setting	9
2.1.3. Measures	10
2.1.4. Procedures	10
2.1.5. Data Analysis	10
2.2. Focus Group Discussions	10
2.2.1. Participants	11
2.2.2. Setting	11
2.2.3. Measures	12
2.2.4. Procedures	12
2.2.5. Data Analysis	12
 Section 3: Summary of Research Findings	13
3.1. Demographic and household information	13
3.2. Knowledge of war and conflict in Mindanao	22
3.3. Experiences of war	24
3.4. Rising from the ashes: women respond to crises	28
3.4.1. Reproductive and care work, and women’s community involvement	28
3.4.2. Coping with the crises	29
3.5. Knowledge of and attitudes towards the peace process	31
3.5.1. Attitudes about the peace process and the creation	

of the Bangsamoro	36
3.6. Knowledge of, and attitudes towards women’s meaningful participation in peacebuilding	41
3.6.1. Defining women’s meaningful participation	41
3.6.2. Identifying enabling factors and barriers for women’s meaningful participation	42
3.6.3. Perceived outcomes of women’s meaningful participation	43
Section 4: Analysis	44
4.1. Intersecting identities and multiple experiences	44
4.1.1. Women in armed conflict: converging realities	45
4.1.2. The paradox of domestic and care work in armed conflict: blurred lines that continue to divide	46
4.2. The Philippine’s commitment to women, peace and security: exposing gaps and highlighting windows of opportunities	48
4.2.1. Protection and Prevention	49
4.2.2. Empowerment and Participation	50
4.2.3. Promotion and Mainstreaming	51
4.2.4. Monitoring and evaluation	53
Section 5: Conclusions and Recommendations	54
References	57
Annexes:	59
A. Geographical Maps and Profiles of the Research Areas	59
1. Map and Profile of Cotabato City	59
2. Map and Profile of Isabel City	59
3. Map and Profile of the Municipality of Jolo	60
4. Map and Profile of Lamitan City	60
5. Map and Profile of Marawi City	61
6. Map and Profile of Zamboanga City	62
B. Comprehensive Agreement on the Bangsamoro/Bangsamoro Basic Law Survey of Women	63
C. Focus Group Discussion Guide	74
D. Focus Group Discussion Documentation Guide	79

List of Tables	Page	
Table 1	Survey Respondents by Classification of Communities Surveyed	6
Table 2	Survey Respondents by Religion	6
Table 3	Survey Respondents by Area	7
Table 4	Survey Respondents by Ethnicity	7
Table 5	Survey Respondents by Civil Status	8
Table 6	Age of Survey Respondents When They First Got Married	8
Table 7	Educational Attainment	9
Table 8	Survey Respondents' Last School Attended Based on Type of School	9
Table 9	Urban and Rural Areas Covered by the Survey	11
Table 10	Age Range and Number of Focus Group Discussion Participants per Area	11
Table 11	Schedules and Venues of Focus Group Discussions	14
Table 12	Reasons for Considering Current Location as Permanent Residence	14
Table 13	Reasons for NOT Considering Current Location as Permanent Residence	15
Table 14	Type of Household	17
Table 15	Employment Status	20
Table 16	Total Family Income	21
Table 17	Person Who Manages Daily Household Finances	22
Table 18	Ability to Set Aside Funds for the Future	23
Table 19	Top 10 Livelihood Projects Women Can Participate and Benefit From	24
Table 20	Sources of Income	28
Table 21	Types of Conflict Experienced by Women	42
Table 22	Current Issues and Concerns in the Community as a Result of the Conflict	70
Table 23	Current Issues and Concerns of Women and Girls in the Community as a Result of the Conflict	70
Table 24	Level of Familiarity with the CAB/BBL and Related Terms	71
Table 25	Expectations on the CAB/BBL	71
Table 26	Whether or Not Respondents Voted in the 2013 Local Elections	73

List of Acronyms

ARMM	Autonomous Region of Muslim Mindanao
ASG	Abu Sayyaff Group
BBL	Bangsamoro Basic Law
BIFF	Bangsamoro Islamic Freedom Fighters
BTC	Bangsamoro Transition Commission
CAB	Comprehensive Agreement on the Bangsamoro
CCT	Conditional Cash Transfer
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CHED	Commission on Higher Education
DSWD	Department of Social Welfare and Development
FGD	Focus Group Discussion
GPH	Government of the Philippines
GRP	Government of the Republic of the Philippines
HIV	Human Immunodeficiency Virus
IDPs	Internally Displaced Persons
IP	Indigenous Peoples
MCW	Magna Carta of Women
MILF	Moro Islamic Liberation Front
MNLF	Moro National Liberation Front
NAP	National Action Plan
OPAPP	Office of the Presidential Adviser on the Peace Process
PAMANA	Payapa at Masaganang Pamayanan
PAPP	Presidential Adviser on the Peace Process
PCID	Philippine Center for Islam and Democracy
PNP	Philippine National Police
SPSS	Statistical Package for the Social Sciences
TESDA	Technical Education and Skills Development Authority
UN CSW	United Nations Committee on the Status of Women
UN ESCAP	United Nations Economic and Social Commission for Asia and the Pacific
UNSCR	United Nations Security Council Resolution
USAID	United States Agency for International Development
WAGI	Women and Gender Institute
WPS	Women, Peace and Security

Introduction

1.1. Contextual Background: A Short Historical Flashback on the Conflict in Mindanao

For several decades, the Philippines has contended with armed secessionist movements in Mindanao. In recent years, Mindanao has also experienced hostilities and violence from smaller armed groups, such as the Abu Sayyaf Group (ASG) and the Bangsamoro Islamic Freedom Fighters (BIFF). The Government of the Philippines (GPH) entered into a Peace Agreement with the Moro National Liberation Front (MNLF) in 1996 but peace had remained elusive with the formation of a breakaway group from the MNLF—the Moro Islamic Liberation Front (MILF). In 2003, a series of ceasefire agreements between the government and the MILF began, followed by the resumption of negotiations between the two parties in 2009.

On March 27, 2014, the Philippine government and the MILF signed the Comprehensive Agreement on the Bangsamoro (CAB), a document that outlines the general features and points of consensus between the government and MILF. It also defines the structure and powers of a new Bangsamoro political entity that will replace the Autonomous Region of Muslim Mindanao (ARMM); as well as, sets principles, processes and mechanisms for the transition period before the regular election in 2016. It is supplemented by four annexes that contain principles and points of consensus in relation to power and wealth sharing between the national government and the Bangsamoro; normalization and transition arrangements. A crucial next step is the passage of the Bangsamoro Basic Law (BBL), a policy that will enable the implementation of the peace agreement. The BBL ensures the creation of a Bangsamoro political entity, as guaranteed by the peace agreement, replacing the current ARMM, as well as, defines its powers and basic structure. Presently, congressional deliberations have produced two versions, both of which were not approved. The current session is now on recess to make way for the upcoming national elections in May. This means that its passage may be put on hold, depending on the legislative agenda of the next congress and the priorities of the incumbent president.

1.2. Locating women within the peace process and peace building initiatives

“...if women have a distinctive angle in peace, it is not due to women being nurturing. It seems more to do with knowing oppression when we see it...they don’t always delineate between domestic and public/political structures...and are more likely to see a continuum of violence because they experience the connected forms of domestic and political violence that stretches from the home, to the street, to the battlefield” (Machanda, 2001).

Women and men experience wars/armed conflicts differently. Women’s traditional roles, gendered bodies and social expectations have exposed them to more vulnerabilities than men.

Throughout the years of conflict in Mindanao, women and children have been disproportionately affected as victims and collateral damage. As in many other conflicts throughout the world, the women and children in Mindanao have been subjected to a *“continuum of violence spanning periods of conflict, transition and post-conflict situations”* (Samuel 2012). Armed violence perpetuates sexual and gender-based violence, and places unnecessary and multiple burdens on women. Evacuations, displacement and constant threats of bombings have exacerbated insecurity for women and children.

Peace processes must address gendered dimensions and impacts of war, especially in political and economic stabilization (Aolin, et. al. 2001). Such efforts must take into consideration that *“dominant notions of masculinity, war and militarization converge in both the control and abuse”* of women during wartime, (Samuel 2012) and stretches into post-conflict situations. It is thus, important to explore women’s concepts of peace and security, as these necessarily inform programs and policies that are to be implemented in post-conflict and reconstruction. Often times, women’s experiences and concerns during and after armed conflict are pushed to the bottom of the peace and security agenda, as the more pressing and urgent need of ending hostilities are prioritized. Moreover, women rarely find opportunities to participate in peace building efforts. From the experiences of many countries, the inclusion of women’s leadership is critical to the success of any peace process because their participation brings in a new perspective that enhances the effectiveness of any peace agreements. Their close ties with the community where they are located assure a better and closer involvement and ownership of the peace process by the people on the ground.

The peace processes between the MNLF/MILF and the GPH has seen positive developments in the recent years where women have had active participation both in formal and non-formal spaces for peacebuilding. Examples include President Corazon Aquino’s visit to Sulu in 1987 to talk peace with MNLF Leader Nur Misuari, which eventually led to the signing of the 1996 Final MNLF- GPH. More recently, women have served as Presidential Advisor on the Peace Process (PAPP), and female members in GPH and MILF peace panel. In 2003, 16 women have participated in peace negotiations and many more women and women’s organizations are actively engaged in the peace process, in peace advocacy, and in promoting women’s human rights. In March 2010, the cooperation of various women’s groups and government entities resulted in the adoption of the country’s National Action Plan (NAP) on United Nations Security Council Resolution (UNSCR) 1325 at the national level, making them the first country in Asia to have a NAP-WPS (Women’s Peace and Security).

The visibility and active participation of women in various levels of the peace process have made it possible for the inclusion of specific language on gender in the outcome peace agreement between the GPH and the MILF. There are two direct references to

gender under the rights to be guaranteed by both parties: (1) the right of women to meaningful, political participation, and protection from all forms of violence; and (2) the right to equal opportunity and non-discrimination in social and economic activity and public service, regardless of class, creed, disability, gender or ethnicity. The inclusion of these rights are critical as they serve as entry points to increase women's involvement in the peace process and recognize women's contribution in the social and economic development of their communities.

The two rights of women that are referenced in the CAB and the draft BBL are supported by the Philippine NAP-WPS, which has two main objectives and two supporting elements. The main objectives are: (a) Protection and Prevention – to ensure the protection of women's human rights and prevention of violation of these rights in armed conflict and post-conflict situations, and (b) Empowerment and Participation – to empower women and ensure their active and meaningful participation in areas of peace building, peacekeeping, conflict prevention, conflict resolution, and post-conflict reconstruction. The supporting elements are (a) Promotion and Mainstreaming – to promote and mainstream gender perspectives in all aspects of conflict prevention, conflict resolution, and peacekeeping, and (b) Capacity Development and Monitoring and Reporting – to institutionalize a system to monitor, evaluate, and report on the implementation of the NAP in order to enhance accountability for successful implementation and the achievement of its goals.

The above references to gender and rights of women in peace agreements are likewise anchored on the Magna Carta of Women (MCW), particularly those provisions relating to peace and development. As a product of the collaborative efforts of women civil society groups and government, the MCW embodies the rights enshrined in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW). It also seeks to strengthen other gender-related laws that have been passed like the Anti-Sexual Harassment Act (Republic Act 7877), Rape Victims Assistance Act (Republic Act 8505) and Violence Against Women and their Children Act (Republic Act 9262), among others.

1.3. About the research project

This research is part of a two-year endeavor between the Women's Peace Table Network¹ (of which WAGI is a co-convener) and USAID. The aim of this project is to build a national peace constituency for peace among women and different strategic groups that will support the current peace negotiations, particularly between the GPH and the MILF. The project also seeks to ensure that the intended BBL will be gender responsive; and to support the local implementation of the Philippine NAP-WPS and the Mindanao 2020 peace and development objectives.

¹ Now called Women's Peace Collective

This objective baseline data collection on women, peace and security is to gain knowledge and understanding of the status and conditions of women and men in conflict-affected areas, as well as, to determine their socio-economic conditions and capacities. In addition, the data gathered also aims to understand the extent of women's participation in the peace process.

1.4. Limitations

The conduct of this study was not without challenges. In terms of instrumentation, the final version of the survey and FGD instruments were developed through a series of research team meetings and consultations with point persons from each of the identified areas. While these were both drafted in English, survey enumerators and FGD facilitators administered these instruments in the vernacular language. The aim of translating the instruments to the vernacular is to enable the respondents to better understand the questions. Further, it helps to establish better rapport between the enumerator and the respondents, as well as, between the FGD facilitators and participants.

Though the study intended to gather responses from diverse groups of women as possible, majority of the survey respondents in all areas were Muslims; however, the FGDs conducted per area were composed of a mixed group of Christian, Muslim and IP (Indigenous Peoples) women.

The research team encountered some difficulties in the FGD process. While the research team gave a set of guidelines and questions for the FGDs, there were modifications done in the facilitation of the FGDs in some of the research areas.

Issues of safety and security limited the presence of the project secretariat in some phases of the research. The survey and FGDs were conducted by research teams, specifically from the local areas. In addition, military operations in Jolo between August to September 2014 delayed the conduct of FGD in the area.

The research was conducted from June to September 2014. Thus, it was not able to capture the changes in women's attitudes toward the BBL and the peace process after the Mamasapano encounter, which surely had an impact on how members of conflict-affected communities perceive the BBL and the peace process.

1.5. Organization of the report

This research is divided into five sections. Following this introduction, Section 2 covers a discussion of the research methodology. Section 3 provides a summary of key findings, which covers an overview of demographic information about the participants, followed

by a summary of women's knowledge of the conflict in Mindanao and a discussion of their experiences in this context. This part looks at the impact of war on the lives of women, their families and communities, and explores the various ways in which women managed to survive in situations of conflict. The discussion then proceeds with an exploration of women's knowledge and attitudes about the peace process, as well as, their knowledge, attitudes and perceptions of women's meaningful participation.

Section Four is an in-depth discussion of the findings, providing analysis on how these are intricately linked to intersections of gender, socio-economic status, religion, and ethnicity. It then investigates where gaps and challenges lie in terms of the country's commitment to gender equality and women's empowerment in the context of armed conflict.

The report concludes in Section Five with a set of recommendations identifying opportunities to take advantage of further work in gender, peace and security.

Section 2: Research Methodology

The research employed a two-tiered sequential approach to achieve the objectives of this study. First, a survey was conducted to gather quantitative data to primarily give the researchers a demographic and socio-economic profile of women in the six conflict-affected priority areas that were pre-identified by USAID, namely: Cotabato City, Isabela City, the municipality of Jolo, Lamitan City, Marawi City, and Zamboanga City. The survey also inquired about women's experiences of armed conflict, women's knowledge of the CAB and the BBL, and women's political participation. Second, FGDs were held in the six project areas using questions that were formulated based on the initial results of the survey. It is in this order that the methodologies used for this research will be discussed.

2.1. Survey

2.1.1. Participants

Thirty-six (36) women from the six areas, participated in the pretest phase of this study. Their responses were not included in the data set as they were only used to determine the validity and reliability of the survey instrument.

A total of 600 female respondents were interviewed for this survey. However, four responses were voided because the participants did not meet the age requirement for this survey. Thus, the final number of respondents from which data were gathered was 596 and their age range is from 18 to 80 years old. Shown below are detailed demographic information about the survey respondents:

Table 1. Respondents Classified According to Religion

Religion	f	%
Islam	523	87.8
Christianity	14	2.3
Alliance	5	.8
ATBCI	20	3.4
Episcopal	1	.2
<i>(no information)</i>	27	4.5
<i>(missing)</i>	6	1.0
<i>TOTAL</i>	596	100.0

Majority of the respondents for the survey were Muslims with 523 participants or 87.8%. Only 73 participants or 12.2% were from other religious denominations.

Table 2. Respondents Classified According to Area

Area	f	%
South Basilan / Lamitan	109	18.3
Marawi / Lanao / Balindong	100	16.8
Jolo	99	16.6
Cotabato City	96	16.1
Isabela City	96	16.1
Zamboanga City	96	16.1
<i>TOTAL</i>	596	100.0

The participants for the survey research were almost equally distributed among the six project areas. There were slight variances in the number of participants per area, with Lamitan having 109 survey respondents or 18.3% of the total number of surveyed respondents. Marawi City followed, with 100 or 16.8%. The municipality of Jolo came in next, with 99 participants or 16.6%. Cotabato City, Isabela City, and Zamboanga City each had 96 respondents or 16.1%.

Table 3. Respondents Classified According to Ethnicity

Ethnicity	f	%
Tausug	174	29.2
Maranao	100	16.8
Yakan	100	16.8
Badjao	51	8.6
Iranon	47	7.9
Sama Bangingi	43	7.2
Te'duray	25	4.2
<i>(no information)</i>	12	2.0
Maguindanaoan	11	1.8
Sama	10	1.7
Sama Daundung	8	1.3
Kalibugan	7	1.2
Bisaya	3	.5
Balik Islam	1	.2
Chavacano	1	.2
Ilonga	1	.2
Kalibugan-Labuson	1	.2
Subanon	1	.2
<i>TOTAL</i>	596	100.0

Table 3 shows that Tausugs had the largest representation among the participants in this survey with 174 participants or 29.2% of the total number of respondents. Maranaos and Yakans followed, both with 100 or 16.8%. The Badjaos were next, with 51 participants or 8.6%. The Iranons followed with 47 participants or 7.9% of the total number of respondents and the Sama Bangingi with 43 respondents or 7.2%. The rest of the ethnic groups in the six project areas had very few participants for this survey, as shown by the table above.

Table 4. Classification of Respondents According to Civil Status

Civil Status	f	%
Married	474	79.5
Widowed	68	11.4
Single	34	5.7
Separated	18	3.0
Divorced	2	.3
TOTAL	596	100.0

As indicated in Table 4, majority of the participants are married with 474 respondents or 79.5%; Widow with 68 respondents or 11.4%; Single with 34 or 5.7%; Separated with 18 or 3.0%; and finally, 2 or 0.3% of the total number of respondents were divorced.

Table 5. Classification of Respondents According to Age They Got Married

	F	%
11 to 20 years old	340	57.0
21 to 30 years old	166	27.9
<i>(no information)</i>	40	6.7
<i>(not applicable)</i>	31	5.2
31 to 40 years old	9	1.5
8 to 10 years old	6	1.0
41 to 50 years old	3	.5
51 to 60 years old	1	.2
TOTAL	596	100.0

Table 5 presents the age of respondents when they got married. Majority of the respondents surveyed married at the age range between 11-20 with 340 responses or 57% of respondents. Second highest result is the 21-30 years old bracket with 166 responses or 27.9%, 50% less than the 11-20 years old bracket.

Table 6. Classification of Respondents According to Educational Attainment

Educational Attainment	F	%
College graduate	105	17.6
No formal schooling	83	13.9
High school graduate	83	13.9
Some high school	78	13.1
Grade 1-4	64	10.7
Some elementary education	60	10.1
Some college	60	10.1
Elementary graduate	46	7.7
<i>(no information)</i>	16	2.7
<i>(not applicable)</i>	1	.2
TOTAL	596	100.0

Table 6 shows that a considerable number of participants are college graduates with 105 respondents or 17.6%. This is followed by high school graduates and those of no formal schooling with 83 responses each or 13.9%. Some high school education received 78 responses or 13.1% while the rest of the surveyed participants were either

able to graduate from elementary, had some elementary education, or had some college education but were not able to finish their degree.

Table 7. Classification of Respondents According to Last School Attended

Last School Attended	F	%
Regular public school (non-Madrasah)	332	55.7
Regular public school and Madrasah	75	12.6
Private school (non-Madrasah)	73	12.2
<i>(no information)</i>	69	11.6
<i>(not applicable)</i>	29	4.9
Only Madrasah	18	3.0
TOTAL	596	100.0

The results of Table 7 indicate that 332 or 55.7% of the participants attended a regular public school that is non-Madrasah, followed by 75 or 12.6% of respondents attending a regular public school that is Madrasah. Respondents who attended a private school that is non-Madrasah is numbered at 73 or 12.2%. Lastly, 18 participants or 3% attended Madrasah only.

2.1.2. Setting

Both pretest and actual surveys covered rural and urban areas in Cotabato City, Isabela City, the municipality of Jolo, Lamitan City, Marawi City, and Zamboanga City. Areas where IP communities are found are also included in the survey to ensure that women from different ethnic groups are represented. Table 8 identifies the urban and rural areas covered by this research.

Table 8. Urban and Rural Areas Covered by the Survey

Site	Urban	Rural	IP
Cotabato City	Mother Barangay Bagua	Barangay Bayanga Sur	Barangay Tomicor (Te'duray), Barangay Bayanga Sur (Iranon)
Isabela City	Barangay Tabuk	Barangay Kumalarang	Barangay Diki
Jolo	San Raymundo	Maubuh	Busbus Annex
Lamitan City	Barangay Maganda	Barangay non-IP)	Barangay Colonia
Marawi City	Barangay Sallam	Padila	--
Zamboanga City	Sangali	Taluksangay (non-IP)	Taluksangay

2.1.3. Measures

Women from the six areas were interviewed using a survey instrument that was developed primarily for the purpose of this research. The final version of the survey instrument used in this study is divided into four parts to address the objectives identified in the first section of this report. They are: (1) Information About the Respondent, (2) Livelihood and Income, (3) Women's Experiences of Conflict, and (4) Knowledge and Expectations on the Bangsamoro and Political Participation of Women. A copy of the actual interview questionnaire may be found in Appendix B.

2.1.4. Procedures

Research teams were formed for each area to ensure that data will be systematically collected, verified, and submitted to the Women And Gender Institute (WAGI) for encoding, consolidation, and analysis. Each research team was composed of locals from the six conflict-affected areas. Area-based research teams were made up of five members, namely: one (1) core group member, one (1) area supervisor, and three (3) enumerators.

The actual data collection for this baseline data collection survey was conducted from mid-June to late August 2014. Although submission to WAGI of completed questionnaires was scheduled at an earlier time, there were delays in the submission of questionnaires due to inclement weather and security threats within the time frame allotted for this research.

Upon the field supervisors' submission of completed questionnaires, data were encoded using SPSS version 20. Third year psychology students volunteered as encoders for this survey research.

2.1.5. Data Analysis

As mentioned earlier, survey data for this baseline research were analyzed using SPSS version 20. A statistician was commissioned to perform statistical analyses on the survey data. Descriptive statistics (frequencies, means, medians, and modes) were produced using the data set.

2.2. Focus Group Discussions

Focus group discussions (FGDs) were conducted to supplement data gathered from the survey. There were a total of six (6) FGDs conducted in accordance with the objectives mentioned in the first section of this report.

2.2.1. Participants

A total of forty four (44) Muslim, Christian, and indigenous women combined joined the FGDs for this baseline research. The age range of respondents was 18 to 56 years of age. Below are the age range and number of participants per USAID priority area:

Table 9. Age Range and Number of Focus Group Discussion Participants Per Area

Area	Age Range	Number of Participants
Cotabato City	40-55 years old	7 women
Isabela City	36-52 years old	7 women
Jolo (municipality)	20-50 years old	6 women
Lamitan City	35-54 years old	6 women
Marawi City	18-21 years old	11 women
Zamboanga City	30-56 years old	7 women
<i>Total</i>		<i>44 women</i>

2.2.2. Setting

The FGDs took place in four (4) different venues and schedules due to limited human resources and heightened security risk at the time when this research was conducted. Four (4) of the six (6) groups from the research areas conducted their FGD within their city or municipality. These were: Cotabato City, the municipality of Jolo, Marawi City, and Zamboanga City. On the contrary, the groups from Isabela and Lamitan had to conduct their FGDs in Zamboanga because of ongoing military operations in Basilan last August 2014. Below are the schedules and venues of the six FGDs:

Table 10. Schedules and Venues of FGDs

Area	Date of FGD	Venue of FGD
Cotabato City	August 08, 2014	Alibaba Restaurant, Alnor Complex, Cotabato City
Isabela City	August 30, 2014	OWWA Training Center, Zamboanga City
Jolo (municipality)	September 6, 2014	Notre Dame of Jolo College, Jolo, Sulu
Lamitan City	August 30, 2014	OWWA Training Center, Zamboanga City
Marawi City	August 12, 2014	Graduate School Conference Room, Mindanao State University Main Campus
Zamboanga City	August 30, 2014	OWWA Training Center, Zamboanga City

2.2.3. Measures

The FGDs conducted for the six (6) USAID priority areas had four main themes: (1) *Knowledge and Attitudes Toward Women's Involvement in Community Activities*, (2) *Women's Knowledge and Experiences of Armed Conflict*, (3) *Knowledge and Attitudes Toward the Peace Process and the Establishment of the Bangsamoro*, and (4) *Knowledge and Attitudes Toward Women's Participation in Peacebuilding*. Guide questions used for the FGD are found in Annex C.

2.2.4. Procedures

The Manila-based research team drafted the FGD questions, in coordination with the core group members and field supervisors of the survey research. An FGD manual (Appendix C) and a focus group discussion documentation template (Appendix D) were developed and sent to the facilitators and documenters to ensure that the structure and content of the focus group discussions are uniform.

The FGDs were convened and conducted by one (1) facilitator and one (1) documenter/process observer.

The documentation reports were checked and stored by WAGI once they were received. All reports, except for Jolo and Sulu (submitted late due to heightened security concerns) were validated in a workshop held in Miriam College in October 2014. The workshop was attended by the core group members, FGD facilitators, and documenters. The validation workshop allowed the Manila-based research team, together with the area-based research teams to revisit the objectives of the focus group discussion; present the FGD results per area; provide necessary information, which may be missing in the documentation reports; and, validate initial themes from the focus group transcripts and documentation. Such a process allowed the team to consolidate data and come up with broad themes upon which analysis could be based.

2.2.5. Data Analysis

With the qualitative nature of the FGD results, thematic analysis was used as the method for analyzing data in this stage of the baseline research. This was facilitated by the validation workshop that was conducted last October 10, 2014 where initial and broad themes of the FGDs in the six areas were identified by both Manila and community-based researchers. Results of the thematic analyses are presented in the next section of this report.

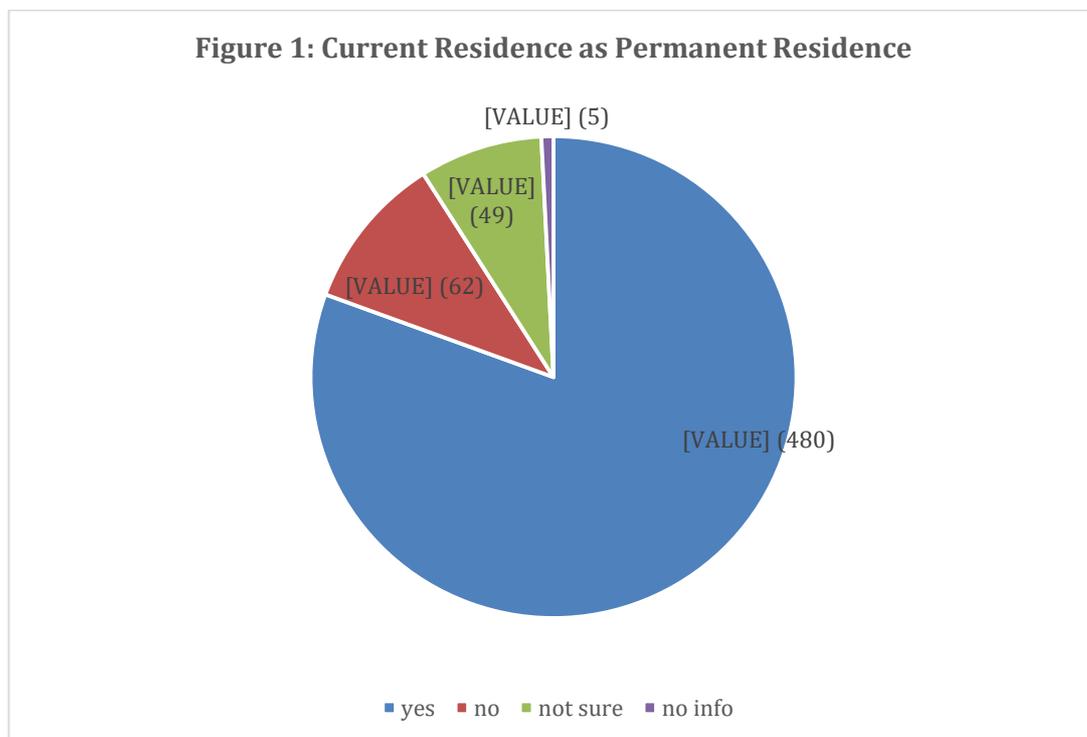
Section 3: Summary of Research Findings

This section of the report expounds on women’s experiences of the war in Mindanao. It shall proceed by providing demographic and household information before highlighting five important aspects derived from the survey and FGDs: (1) women’s experiences of conflict; (2) knowledge about the conflict in Mindanao (3) women’s reactions to issues and manner of coping with the conflict; (4) knowledge of, and attitudes towards the peace process; and (5) knowledge of, and attitudes towards women’s meaningful participation in peacebuilding.

3.1. Demographic and household information

A total of 596 women participated in the survey conducted for this study. Of the total number, 36.7% are from urban areas and 43.6% from rural areas. About 18% of the total number of participants are from indigenous communities.

Internal migration is one of the most common consequences of armed conflict. This survey investigated the extent to which this phenomenon happened to its survey participants through questions that inquire about their reasons for moving. Figure 1 illustrates that 480 out of 596 respondents consider their current location as their permanent residence, primarily because of comfort, stability and familiarity of the place. Economic reasons, such as work, livelihood, business, and source of income are also among the top considerations. (See Table 12)



Sixty two (62) or 10.4% of the respondents do not consider their present location as permanent residence because of unmet needs and insufficient income (17 respondents) or that they do not have ownership of their house (15 respondents). (See Table 12)

Table 11: Reasons for Considering Current Location as Permanent Residence

Reason	F
Comfortable, stable, and already settled / considers their current location as their home	109
Work/livelihood/business/source of income is there	85
Hometown – where they were born or where they grew up	70
They / their husband / their family owns the house	53
Closer to family / relatives	41
The place is peaceful	29
No other place to stay	14
Husband’s place / husband’s decision	13
It is the place where they got married or started a family	8
Where the children’s school are located	8
Difficult to move to a new place	4
Others (e.g., don’t know, near the water source, etc.)	20
<i>(no information)</i>	26

Table 12: Reasons for NOT Considering Current Location as Permanent Residence

Reason	F
Basic needs are not met / insufficient income	17
The house is not theirs / plans to get their own house	15
Is staying there only for work	7
Plans to look for work / business opportunities elsewhere	5
Plans to go back to their old home	5
Not yet sure of the place / not comfortable	4
Temporarily settling only	4
Others (e.g., faith healer said not to live near the sea, etc.)	4
<i>(no information)</i>	1

Although majority of the respondents have not moved their residence since 2000 (see Figure 3), the time when the Estrada administration declared an all-out war against the MILF, there is still a significant number of respondents (176 or 29.5%) that revealed they moved residence since 2000 primarily due to armed conflict/war (64 respondents), economic opportunities where they find work, business or livelihood (54 respondents); while 17 respondents claimed that they are evacuees. The rest also have varied reasons, from joining the husband’s hometown, searching for or returning to their own permanent home, finding a more peaceful place, among others. (See Table 13)

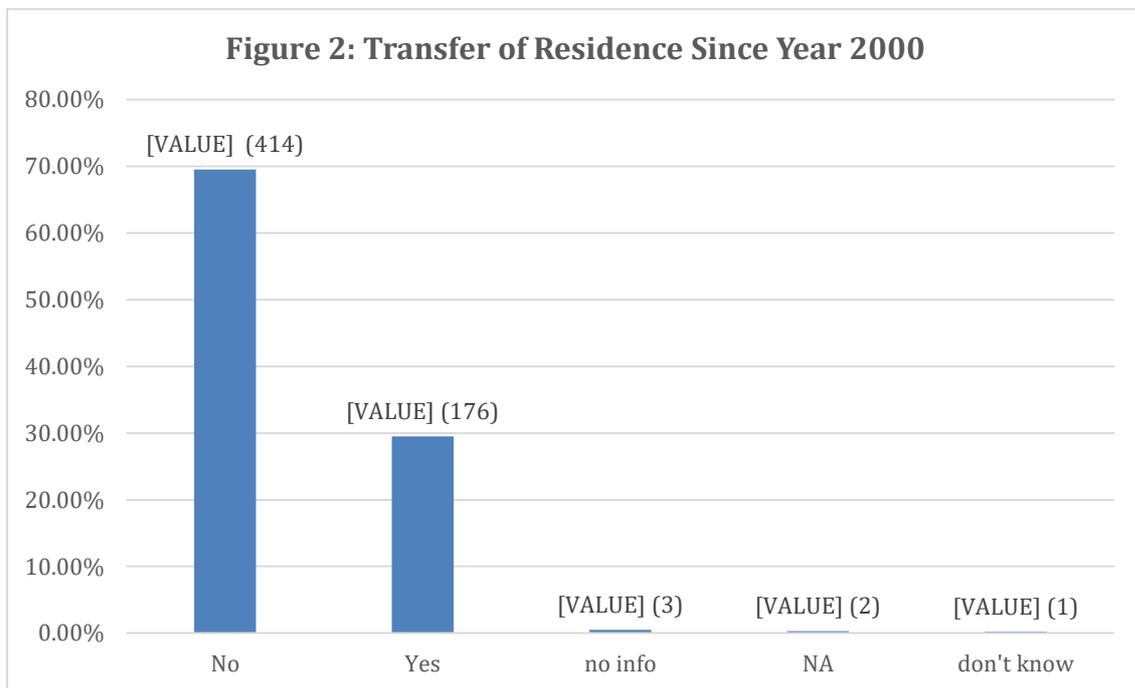
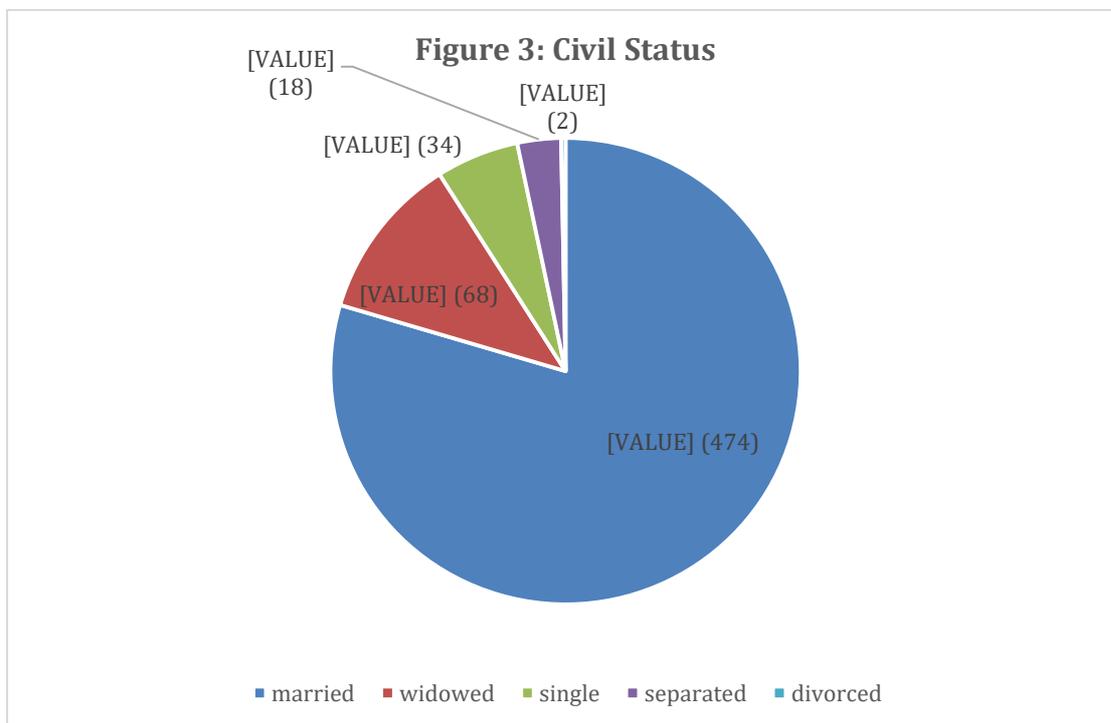


Table 13: Reasons for Moving

Reason	f
Armed conflict	64
Move to a place where there is work/business/livelihood	17
Evacuees	12
Move to husband’s hometown	12
Move from a temporary home; search for or return to their own permanent home	11
Move to a more peaceful place	9
Demolished/destroyed home	5
Move to children’s school	5
Financial problem	4

Reason	f
Marriage	4
Move with family members/relatives	4
Family problem	3
Crackdown	2
Rido	2
General difficulty in the way of living	2
Others (e.g. personal issues, want to live independently, give birth, etc)	13



Majority of the respondents (79.5% or 474 respondents) are married, some are widowed (11.4% or 68 respondent), while others are either single (5.7% or 34 respondents) or separated (3% or 18 respondents). (See Figure 3)

In terms of living arrangements, more than half of the respondents (59.1%) are living with their husbands and children; while 16.4% have extended families, specifically living with their in laws or own parents aside from their husband and children. Interestingly, there were 40 respondents who are female headed households with their children. The rest of the survey respondents have varied types of households, as shown in Table 14.

Table 14: Type of Household

Type of Household	f	%
Living with husband and children	352	59.1
Living with husband, children, and in laws or own parents	98	16.4
Female headed household, living with children	40	6.7
<i>(no information)</i>	20	3.4
Living with siblings' household	18	3.0
Living with the household of son or daughter	16	2.7
Living with the household of parents	15	2.5
Living with husband, children, other wives and children, and in laws or parents	11	1.8
Female headed household, living with children and own parents	8	1.3
Living with husband, children, and other wives and children of husband	5	.8
Living with granddaughter or grandson	4	.7
Living alone	3	.5
Living with husband alone	2	.3
Others	2	.3
Living with husband and siblings	1	.2
Living with grandmother or grandfather	1	.2
TOTAL	596	100.0

It is to be noted that a large number of respondents (74% or 443 respondents) claimed that they are not currently employed, but if we look at the Table 15, women are involved in their families' businesses, such as sale of crops and livestock. They are also engage in casual labor or temporary employment and some of them have other sources of income.

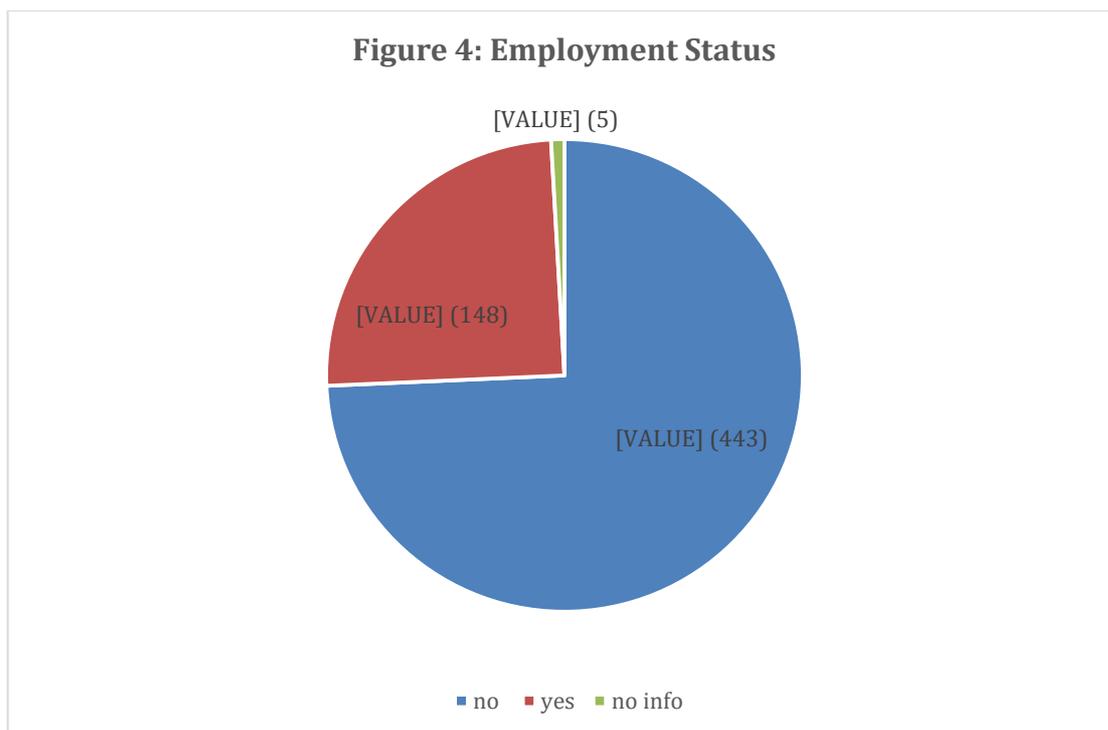


Table 15 showed the various sources of income that respondents are engaged with. Some of them (186 respondents or 31.2%) mentioned that they have their own business such as a sari-sari store, buy and sell, vending, among others. There were also a number of respondents (93 respondents or 16.1%) who said that they earn from the sale of crops in their farms or they engage in fishing activities; while others are casual or temporary workers (93 respondents or 15.6%). There are some (70 respondents or 11.7%) who said that they benefit from conditional cash transfer programs of the government such as the 4Ps and Kalahi-CIDDs. Few women indicated receiving remittance from OFW family members, receiving pension, and selling livestock (46 respondents or 7.7%). However, there is still quite a number of respondents (112 respondents or 18.8%) who indicated that they have other sources of income but did not elaborate what these sources are.

Most of the respondents (199 respondents or 33.3%) have a total monthly income of more than 1,000 pesos to 3,000 pesos, followed by 145 respondents (24.3%) with more than 3,000 to 5,000 pesos monthly income. A significant number from this income bracket (31.2%) are involved in family or small scale businesses such as the sale of crops, livestock and fishing as reflected in Table 15. There are also quite a number of respondents (112 or 18.8%) who have monthly income of more than 5,000 to 15,000 pesos. Few of them (66 or 11.1%) earned only 1,000 or less per month; but there are others (41 or 6.9%) that have more than 15,000 to 20,000 monthly income and very few (25 or 4.2%) with more than 20,000 monthly income. (See Figure 5)

Figure 5: Total Family Income

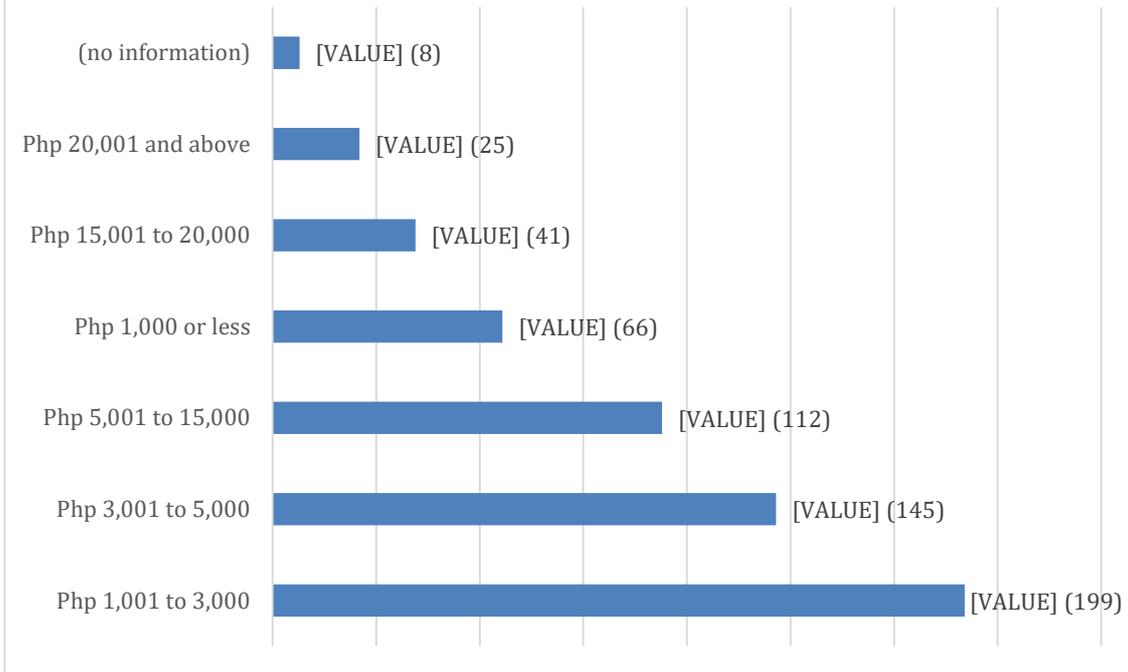
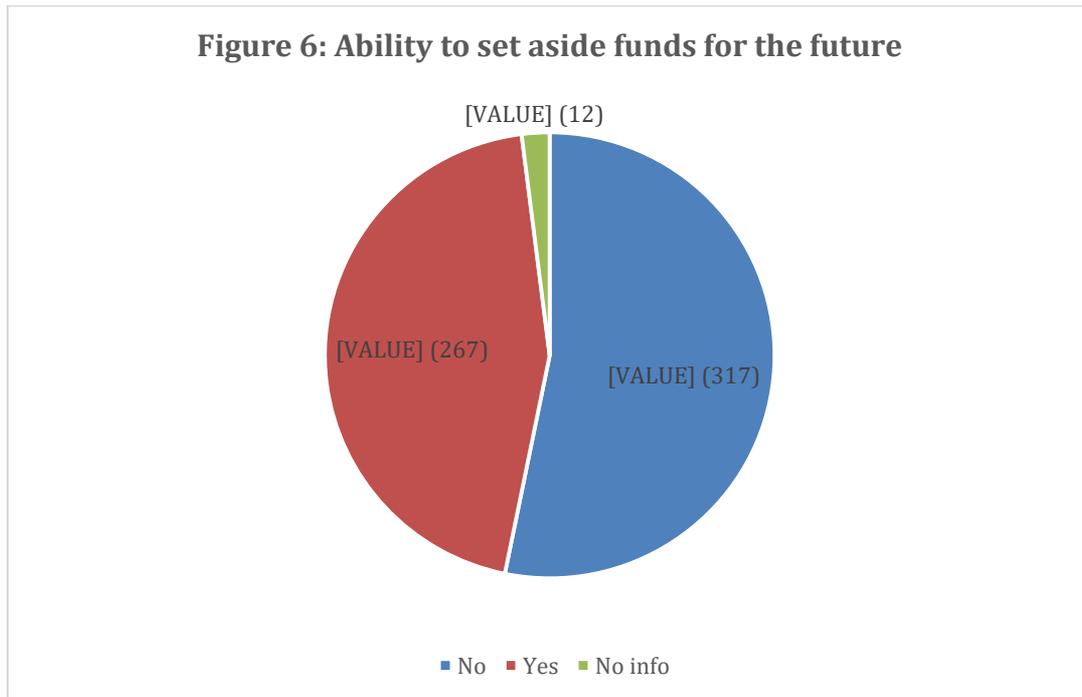


Table 15. Sources of Income

	Formal employment/ wage job		Casual labor/ temporary services/ care taker		Sales from your business (sari- sari store, buy & sell, vending)		Sales from crops in your farms, fishing activities		Sales from livestock		Cash received from family members/ remittance from OFWs		Pension, retirement, and other benefits		Conditional cash transfer from governments (4Ps, KALAHI- CIDDS)		Other sources of income	
	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%	f	%
Php 100-5,000	11	1.8	93	15.6	186	31.2	96	16.1	3	.5	46	7.7	2	.3	70	11.7	112	18.8
Php 5,001-10,000	16	2.7	3	.5	25	4.2	4	.7			9	1.5	3	.5	1	.2	14	2.3
Php 10,001-15,000	12	2.0	1	.2	1	.2	1	.2	1	.2	2	.3					3	.5
Php 15,001-20,000	13	2.2			2	.3			1	.2	2	.3	2	.3			2	.3
Php 20,001-25,000	1	.2																
Php 25,001-30,000	2	.3			1	.2			1	.2	1	.2	1	.2				
Php 30,001-35,000																		
Php 35,001-40,000	1	.2			1	.2												
Php 40,001-45,000																		
Php 45,001-50,000																		
Php 50,001-55,000	1	.2																
Php 55,001-60,000	2	.3																
<i>(not applicable)</i>	449	75.3	403	67.6	337	56.5	414	69.5	499	83.7	463	77.7	497	83.4	432	72.5	385	64.6
<i>(no information)</i>	88	14.8	95	15.9	42	7.0	80	13.4	91	15.3	73	12.2	91	15.3	93	15.6	80	13.4
<i>(don't know)</i>			1	.2	1	.2												
<i>(missing)</i>							1	.2										
TOTAL	596	100.0	596	100.0	596	100.0	596	100.0	596	100.0	596	100.0	596	100.0	596	100.0	596	100.0

The sad reality is that more than half of the respondents (317 or 53.2%) admitted that they were not able to save funds from their monthly income.



When it comes to the management of household finances, 53.7% say that they manage the day-to-day finances, while 26.5% say their husband is responsible. About 8% of surveyed participants indicated that management of household finances is shared between herself and her husband. The 53.2% respondents said that their monthly income does not permit them to save funds for future use.

Table 16. Who manages the day-to-day finances in your household?

	F	%
Me	320	53.7
Husband	158	26.5
Me and husband	48	8.1
Father/Mother	19	3.2
Eldest child	10	1.7
Brother/Sister	9	1.5
In-laws	6	1.0
Me and child	6	1.0
Aunt/Uncle	5	.8
Daughter/Son	4	.7
Government subsidy / pension	4	.7
<i>(no information)</i>	4	.7
Me and parent	1	.2

	F	%
<i>(don't know)</i>	1	.2
<i>(missing)</i>	1	.2
TOTAL	596	100.0

When asked about the kinds of livelihood projects women can participate in and benefit from, the most common answer given is the running of a sari-sari store or businesses related to catering/cooking or baking. Other projects identified were agriculture/farming; sewing, buy and sell; dressmaking; and handicrafts. (See Table 17)

Table 17. Top 10 Livelihood Projects Women Can Participate and Benefit From

	f
Sari-Sari Store	256
Baking/Cooking/Catering	151
Agriculture/Farming (e.g., agar-agar farming, seaweed farming, vegetable farming)	102
Sewing	89
Buy & Sell	71
Dressmaking	67
Handicraft/Weaving	66
Rice for Peace	57
Business/Entrepreneurship	41
Raising/Working Animals	37

3.2. Knowledge of war and conflict in Mindanao

While all areas covered in the research are affected by armed conflict, the women indicate that the most common type of conflict they have experienced are between the government and the MNLF/MILF, as well as, *rido* or family feud. Others types mentioned are encounters between private armies of political clans, and conflict between the government and Abu Sayaff. When asked what has caused these conflict, the women gave several reasons.

According to an FGD participant from Marawi, *rido* or family feuds are frequent causes of conflict. These clan wars often occur between political rivals. She noted, "*Ang di pagkakaintindihan ng pamilya, at isang dahilan na ito ay pulitika kung saan ang bawat pamilya ay sumusuporta sa kanilang kandidato at nagkakaroon ng hidwaan ang dalawang panig kapag nagkaroon ng pandaraya at di pagkakaunawaan sa distrito (Misunderstandings between families often concern politics where each family supports their own candidate resulting in conflicts, especially when there is electoral fraud or*

cheating)." Other reasons that fuel *rido* or provoke vendetta between clans are land or property disputes.

For other women, the desperate and dire conditions of people in Mindanao are also causes of war. A participant from Jolo shared, *"Poverty, kahirapan. Nakakaisip ang isang mahirap na gumawa ng kasamaan gawa ng gutom (Poverty and hardship provoke poor and hungry people to engage in wrongdoing)."*

Others identified unsettled political issues saying that sometimes, the *"killings are politically motivated,"* (participant from Cotabato City). Drugs have also been a major concern, with a participant from Marawi saying, *"Ang cause ng conflict ay ang pagpasok ng pinagbabawal na gamot sa aming lugar. Ito ay pangunahing suliranin na aming pinagdadaan (Conflict is also caused by the use of prohibited drugs in our area. This is a major concern for us).* A similar concern was raised by a participant from Cotabato who said, *"We are always on alert for the surprise exchange of gunfire because of drug-related issues."*

As the women identified different causes of armed conflict, they also also recognized various actors in these conflicts. They enumerate civilians who act as couriers and messengers; political leaders and drug addicts as actors. Others include Moro groups—ASG, the MILF and MNLF, as well as, the military and PNP in the list.

Table 18. Types of Conflict Experienced by Women

	F
Armed conflict between the government and the MNLF	246
Armed conflict between the government and the MILF	206
Family feud or rido	156
Private armies of political clans	99
Conflict between the government and the ASG	63
Banditry/Extortion	56
Military operations and rebels	8
Conflict between neighbors / ethnic groups	6
Kidnap, rape, and drugs	5
Domestic violence	3
Deprivation of IPs	2
Others (e.g., natural calamities, accidents, petty crimes)	8

The six areas covered by the project are all affected by armed conflict. As reflected in Table 18, the most common type of conflict experienced by women are those between the government and armed groups (MNLF and MILF), with a combined total of 452 responses and those that are caused by feuding families or rido, with 156 responses.

There are also other types of conflict that occur, such as those brought by political armies of political clans, conflict between the government and the ASG, banditry/extortion, and private violence, among others. (See Table 18)

One participant from Marawi said,

“Ang mga taong involved sa giyera na ito ay ang mga sundalo ng gobyerno at ang komander ng MNLF. Dahil sa giyera na ito maraming residente na naapektuhan at mga nadadamay na mga inosente (The people involved in this war are the soldiers and MNLF commanders. This war has affected many residents and innocent people).” While another participant said, *“It is between the government, as represented by the military, and some rebel groups.”*

3.3. Experiences of war

Both the survey and focus group discussions conducted provided us with a clear picture of women’s experiences in specific conflict-affected areas in Mindanao. The women identified the following effects of war:

- psychological trauma
- difficulty in meeting basic needs
- displacement, evacuation, separation from family
- sickness, spread of diseases
- loss of livelihoods

These experiences are echoed in their community as respondents enumerated how war has affected the communities in which they belong. During the FGD, women acknowledged the multi-dimensional effects of armed conflict. It has resulted in physical, psycho-emotional, economic, environmental problems that are compounded by various forms of violence and displacement. Similarly, the survey revealed that respondents identified psychological trauma/mental health issues as the most common issue in their community as a result of the conflict (305 responses), followed by the lack of food and clean water (284 responses), and insufficient or lack of income (281 responses), among others. (See Table 19)

Table 19. Current Issues and Concerns in the Community as a Result of the Conflict

	f
Psychological trauma/mental health issues	305
Lack of food and clean water	284
Insufficient or lacking income	281

	f
Cleanliness and sanitation	212
Spread of disease	176
Petty crimes (pickpocketing, theft, stealing)	120
Harassment	109
Drug and/or alcohol addiction	100
Migration due to loss of livelihood	99
Kidnapping	51
Gambling	44
Privacy issues	39
Health issues (e.g., pregnancy-related health issues, diseases due to unclean environment, lack of medicine, malnutrition, lung-related health issues, etc)	39
Looting	33
Trafficking	24
Others (e.g., crackdown, rape, etc)	5

The physical effects of war included health and sanitation problems, which have resulted in the spread of diseases and illnesses. The destruction of natural resources have also led to a shortage of food and water, and increased malnutrition in communities. An FGD participant from Marawi shares that war,

“brings about hunger, the destruction of the environment, as well as, sickness and death of people (Nagdudulot ng gutom, pagkasira sa ating likas na yaman, pagkakasakit at pagkamatay ng tao).”

The women also shared that the war has compounding psycho-emotional impacts. They said that there is increased feelings of fear and insecurity. Very often, psychological trauma, which is the leading top most concern of women, is not given sufficient attention because these are not the priority assistance given to the community in the aftermath of any conflict. Some shared:

“Nakaapekto ang giyera sa akin at sa aking pamilya dahil napapalagay sa alanganin ang aming seguridad at dahil na rin sa kakulangan sa proteksyon (The war has affected me and my family because our security is put on the line and because of the lack of protection).” – Participant from Marawi

“Ang mga sibilyan o mga tao sa lugar na yon ay natakot at bihira lang lumabas sa kanilang bahay dahil baka daw may magputukan (Civilians are scared and rarely go out of their homes because they fear that fighting might erupt).”—Participant from Marawi City

“Natatakot kami kaya hindi kami makatulog ng mabuti (We are scared so we cannot sleep well at night).”—Participant from Zamboanga

Psychological distress and trauma have also become common. A student from Marawi City shared,

“Hindi ako mapalagay sa sarili kong kaligtasan, maari itong makaapekto sa aking pag-aaral dahil kahit saan ako magpunta nakakakita ako ng mga sundalo at hindi ko maiwasang kabahan. Hangga’t hindi magkasundo ang gobyerno at Bangsamoro ay hindi ako ligtas sa komunidad (I fear for my safety and it may affect my studies because I see soldiers everywhere I go and I can’t help but feel nervous. I will not feel safe until the government and the Bangsamoro reach an agreement).”

The research participants also shared that the war has made it difficult for them and their families to gain access to livelihoods and income to support their basic needs. This is due to the loss of property, fear, and destruction of natural resources among others. For example, in Zamboanga City, an FGD participant shared,

“we have left our homes and were not able to save and bring with us anything” (...naiwan ang bahay at ni isa wala man lang sila nadala na kahit ano).” Similarly, an FGD participant from Marawi City shared, *“...sa aking pamilya nakakaapekto sa kanilang pamumuhay dahil hindi sila makapaghanap buhay dahil sa takot na madamay sa gulo (my family was affected and could not go to work for fear of being caught in skirmishes).”*

Because of the war too, businesses have suffered.. Another participant said,

“We operate a canteen [in a school] and we were doing quite well. However, because there are no more classes, our sales have been affected. We have not earned (...may canteen...nanininda na kami ng marami. Apektado ang benta namin kasi wala nang klase yung mga bata. Kaya lugi kami).”

Various forms of violence were also experienced. For example, a participant from Cotabato City shared that their community has been continually harassed, saying,

“My community is always experiencing harassment from the high and overpowered politicians. My husband was one of their victims, they shot him because he is the leader of the land claimants.”

Kidnapping was also rampant. One participant from Cotabato recalls an incident after the Maguindanao Massacre²:

“...on the same afternoon after the massacre, a big number of men passed by our barangay and took ten men as hostage. They also took some ruminants and fowls. We did not hear from our men for two nights. They were freed and were returned safely to our barangay. According to them, they were asked to carry heavy guns and bullets and other supplies of their captors.”

Another participant from Isabela noted,

“...many died as victims for merely talking with or encountering what appeared to be military men in uniforms. The victims were mostly civilian, but there were also casualties from the military.”

The compounding effects of conflict and violence have also directly resulted in the displacement and forced migration of those living in affected areas. The participants shared:

“We vacated our lands several times due to the war between the MILF and GRP but we still return to our own place.” – Cotabato City

“We have been displaced for three months when President Estrada declared an all out war in 2000.” – Cotabato City

“We have no more houses to live in, they were either destroyed or burned by lawless elements.”—Isabela City

The lack of income, the physical and psychological effects of the conflict and various forms of violence have exacerbated the conditions of people in specific areas in Mindanao, which are already among the poorest regions in the country. These have also resulted in petty crimes, drug addiction, gambling, looting and kidnapping for ransom.

For women and girls specifically, increased incidences of human trafficking and prostitution, as well as, gender-based violence have been pressing issues. The situation in evacuation centers have also been so dire because of poor sanitation and lack of privacy making them all the more vulnerable. Moreover, there is lack of capacity to respond to women’s reproductive health care needs, especially pregnancy related illnesses.

² The massacre of 58 individuals, including 32 journalists, by anti-government Muslim militants on November 23, 2009. The victims were on their way to a political gathering. See <http://www.rappler.com/newsbreak/iq/113484-maguindanao-massacre-6th-year-updates>

Table 20. Current Issues and Concerns of Women and Girls in the Community as a Result of the Conflict

	f
Lack of income	430
Psychological trauma/mental health issues	271
Maternal and reproductive health issues	194
Harassment	101
Physical, sexual, and psychological violence	80
Drug pushing	55
Migration	55
Privacy issues	53
Kidnapping	43

Table 20 looks at the concerns of women and girls in the communities affected by war. They identified the lack of work and income as long term impact of war. Without stable means of livelihood, women and their families are driven to absolute levels of poverty which are compounded by lingering psychological trauma. For women, reproductive health is an urgent issue especially when they are constantly on the run. Pregnant women, nursing mothers, and women who are menstruating are in need of urgent medical assistance, which may not be available or which maybe not be adequate when they need it most. Notable too is the concern for harassment and violence experienced by women and young girls, either during or, after conflicts when they have to settle in evacuations that have no protective and safety measures in place.

3.4. Rising from the ashes: women respond to crises

The research participants also recognize varying ways by which women from communities have helped in times of conflict. One from Cotabato City shared, *“I remember during the conflict between MILF and the GRP, our house was a shelter for my husband’s relatives...Although our house is small, we managed to take care of them and treated them nice.”*

3.4.1. Reproductive and care work, and women’s community involvement

Women are primary care givers in times of conflict, leading other women and children to safety. Their contributions are evident in their community involvement, which for them can mean varying things. The FGDs show that community involvement is defined in different ways by the participants. This could mean helping other women as one respondent from Lamitan City, a barangay official, said, *“...I am initiating more women to*

join sports activities. We have feeding programs as well, which resolve conflicts between and among women.”

For another barangay official, this time from Cotabato, community involvement is a way to respond to other women’s needs in the community. She said, *“I perform multi-roles because I see and know in my heart that my community needs me.”* Similarly, other participants see their involvement as a social responsibility. A respondent from Cotabato City, a member of an indigenous community, shared *“I feel it is my obligation to empower my fellow IPs, especially the women so that they will not be left behind, so that together our voices as IPs would be heard.”* As such, they acknowledge the differing roles that women have played—from active volunteers in the distribution of relief goods and aid, to helping build shelters and caring for people in evacuation camps.

Some women too have helped in the implementation of government programs. A respondent from Cotabato City said,

“We conduct first aid training, [we attend] cooking classes, provided by TESDA, such as dressmaking, and values transformation. I consider myself a community leader because I involve myself and give time towards the development of other women like me.”

Others consider their productive work as part of their community involvement. For instance, someone from Lamitan said,

“May isang weaving center sa Lamitan at ang nagmamay-ari mismo ang natututo...mostly women pumupunta sa kanyang weaving center, tinuturuan silang mag-weave ng yakan cloth. Nag ge-generate po ng employment sa mga women (There’s a weaving center in Lamitan that also teaches—mostly women, to weave. The owner of the center herself conducts these trainings. It generates employment for many women in the community).”

3.4.2. Coping with the crises

Their involvement have somehow also helped them have a sense of fulfillment despite the setbacks brought by the conflict. One of them shared,

“...I am honored because in my own little way, I am able to contribute something to the community in Lupah Sug, especially in molding the youth so that they can be somebody in the future at sila naman ang bumiti sa (so that they can then help rebuild) Lupah Sug. So kahit gaano pa kahirap yung trials na ma-encounter ko, ok lang kasi at the end of the day, kung maalala mo kontribusyon mo na yun (So no matter how difficult the trials I encounter, at the end of the day, you remind

yourself of your contributions...) it makes me contented and happy” – Participant from Jolo

Similarly, participants from Lamitan city noted that they are happy because they can help other women in their community. Another from Cotabato City noted,

“I feel fulfilled because I touch so many lives especially women. Although they do not have formal schooling, I witness their transformation...”

For the women, such community involvement, aside from helping other members in their community, has been a way for them to cope with the conflict. For example, a respondent from Marawi City shared,

“Some activities that helped me, my family and other women in my community—we busied ourselves by continuing some tasks that we did before the conflict...”
Another respondent, from Zamboanga said, *“Umaga hanggang hatinggabi, doon na kami sa barangay para makatulong sa mga tao. Masaya na kami (From morning until midnight we are at the barangay just to help others. We are happy with that).”*

Part of the women’s coping strategy is also to engage in dialogue and interaction with other women:

“Para sa akin siguro ang nakakatulong talaga yung involvement mong ganito sa mga tao. Kwentuhan kasama ang kaibigan, magshare ka ng experience sa mga friends at family mo. Isa iyon sa nakakarelieve ng puso mo sa mga pinagdadaanan mo (For me, this kind of involvement really helps. You talk and share your experiences with your friends and your family. Those are things that relieve your heartaches). – Participant from Jolo

“Makipag communicate o di kaya maki-unite sa kapwa tapos magbigay ng words of encouragement or inspirational message. Magkaroon din ng prayer meeting or di kaya prayer rally (Communicate and engage with others and offer words of encouragement or inspirational messages. Organize prayer meetings or rallies).”

Turning to one’s religious beliefs also offer the women some repite from the travails of conflict. This is affirmed by the thoughts of several participants from Marawi City:

“Yung mga bagay na ginawa namin na nakatulong noong may giyera pa ay ang aming katatagan at pagdarasal sa ating panginoon...dahil alam nating lahat na siya lang ang makakatulong sa aming mga Muslim sa nangyayari sa ating komunidad gaya ng giyera (What helped us during the war was constant prayers

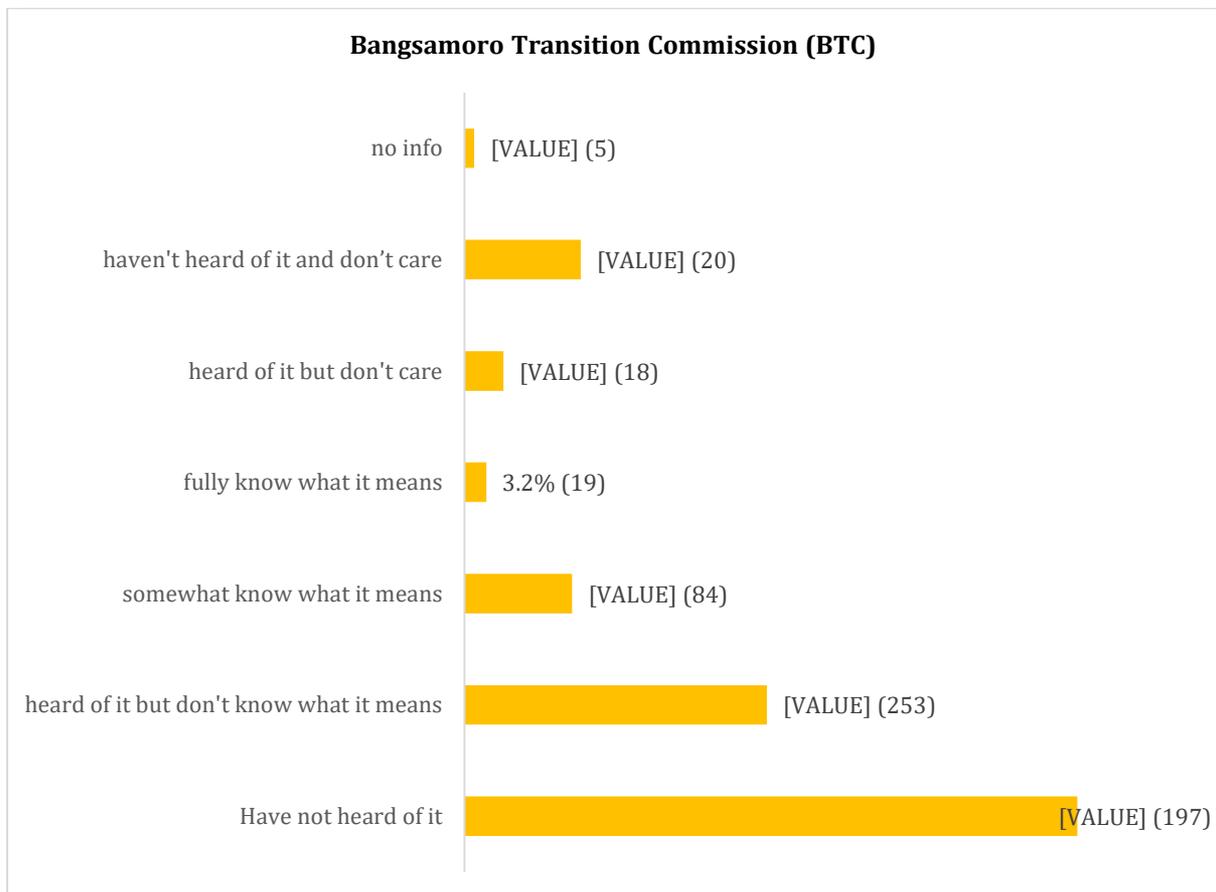
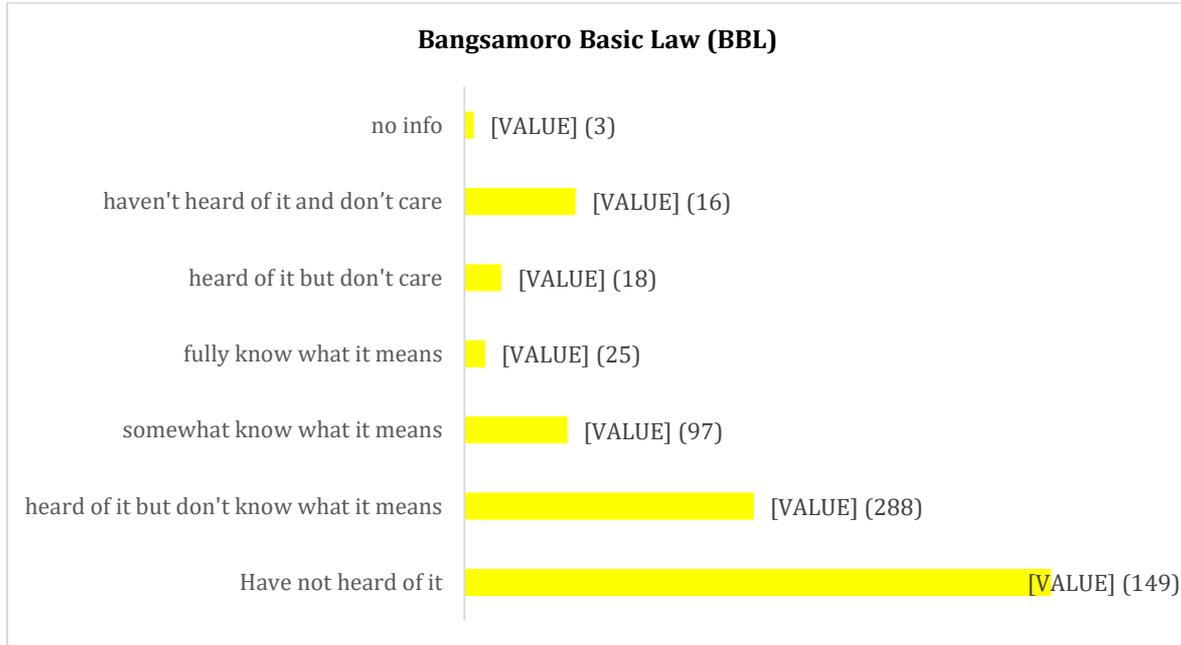
because we know that only God can help us Muslims cope with what is happening in our community).”

“Unang-una ay pagdarasal sa Allah s.w.t. at nagsama-sama kami at ang aking mga kapatid na Muslim na isigaw ang kapayapaan para sa aming lipunan (First of all, prayers to Allah s.w.t. and uniting with my fellow Muslims to proclaim peace in our communities).”

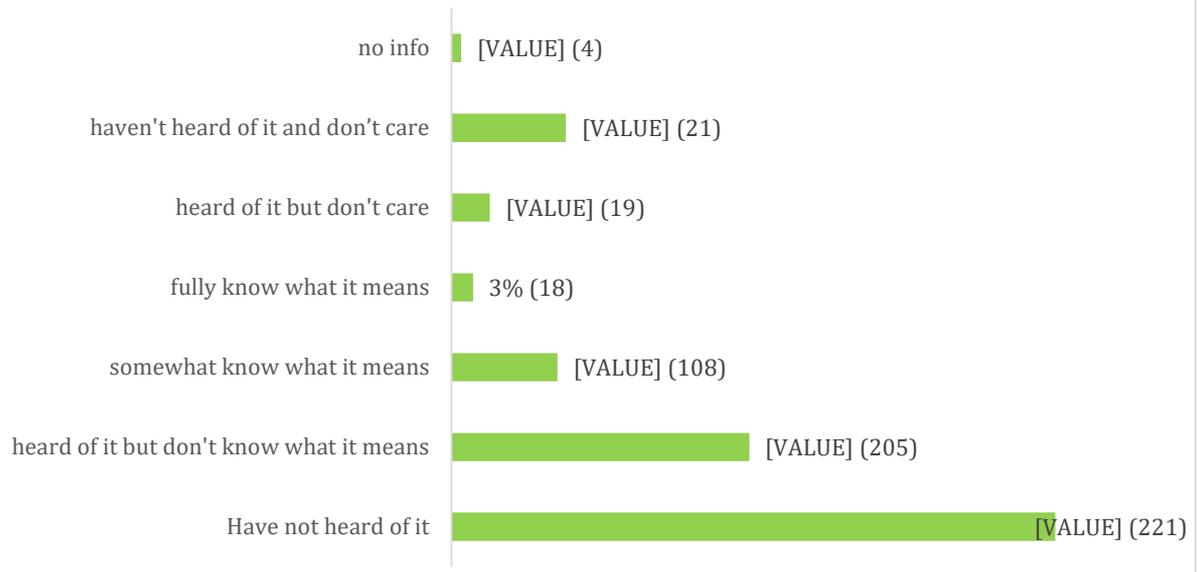
3.5. Knowledge of and attitudes towards the peace process

This research also explored the attitudes of women towards the peace process in Mindanao. Both the survey and FGD reflect women’s lack of knowledge and understanding about the peace process and the establishment of the Bangsamoro. When asked about their familiarity with the CAB and related terms such as the BBL a substantive number of participants indicated very little understanding and knowledge. About 47% of all respondents said they have heard about the CAB but do not know what it means while 23.3% said they have not heard about it. Concerning the BBL, about 48.3% said they heard about the BBL but do not know what it means while 25% said they have not heard about it. Similarly, when they were asked about the BTC, 42.4% said that they have heard about it but don’t know what it means, while 33.1% said that they have not heard about it at all. The same trend can be observed about other terms in relation to the peace process such as plebiscite, referendum, fiscal autonomy, political autonomy and ministerial form of government. (See Figure 7) Yet despite this lack of knowledge and understanding, the survey showed that majority of them will participate and vote in the referendum on the BBL.

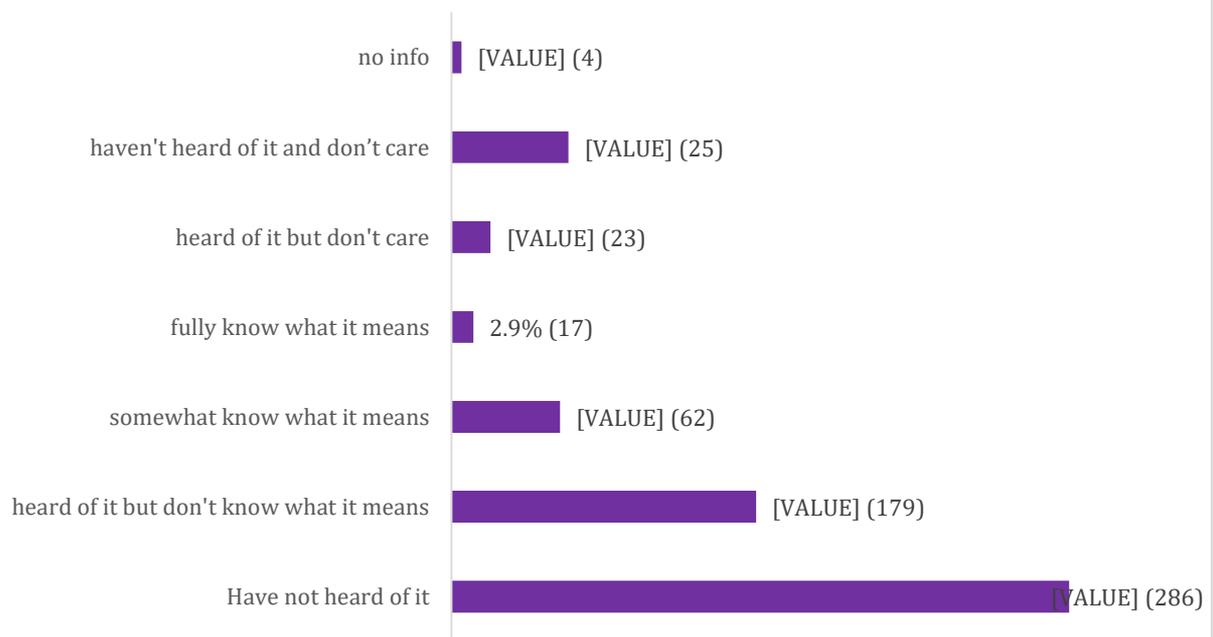
Figure 7: Level of Familiarity with the CAB/BBL and Related Terms

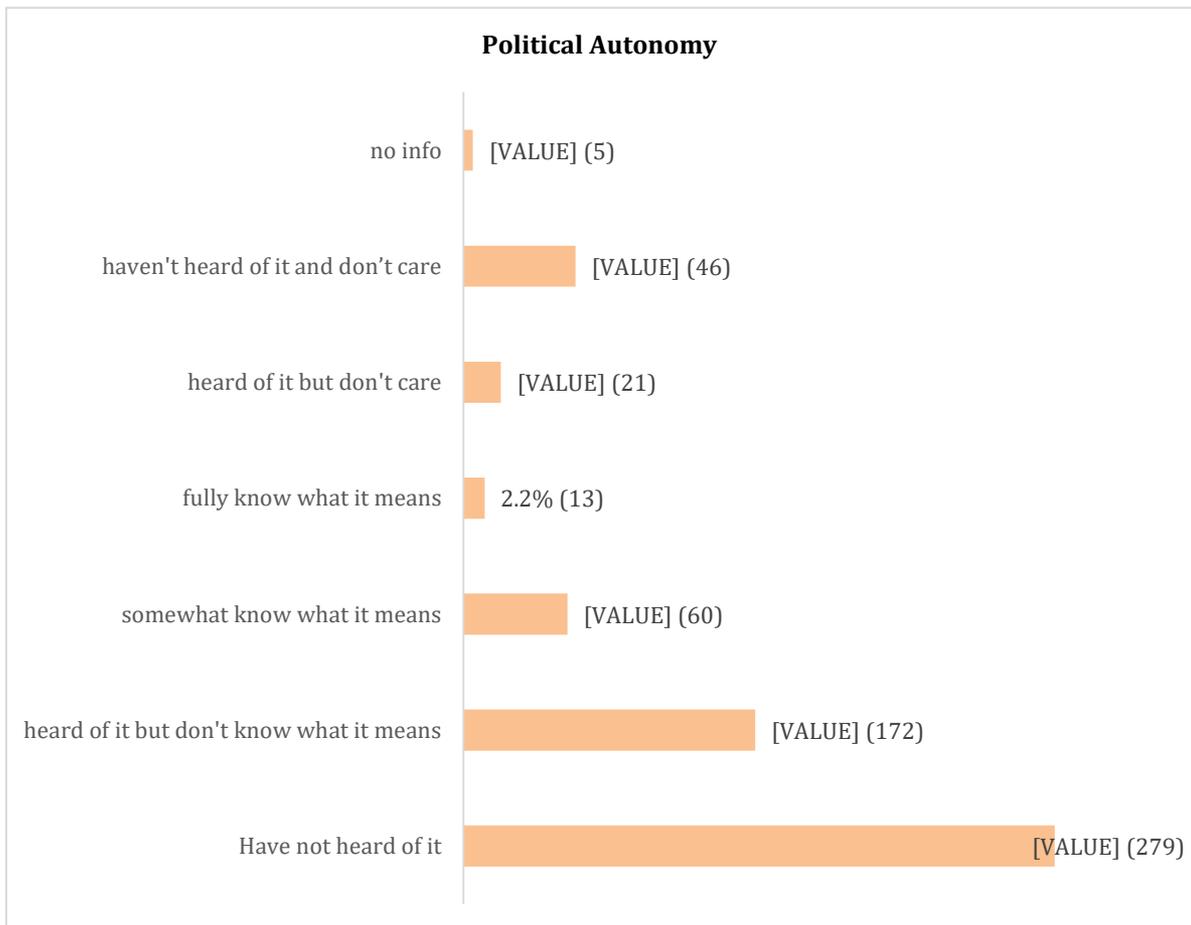
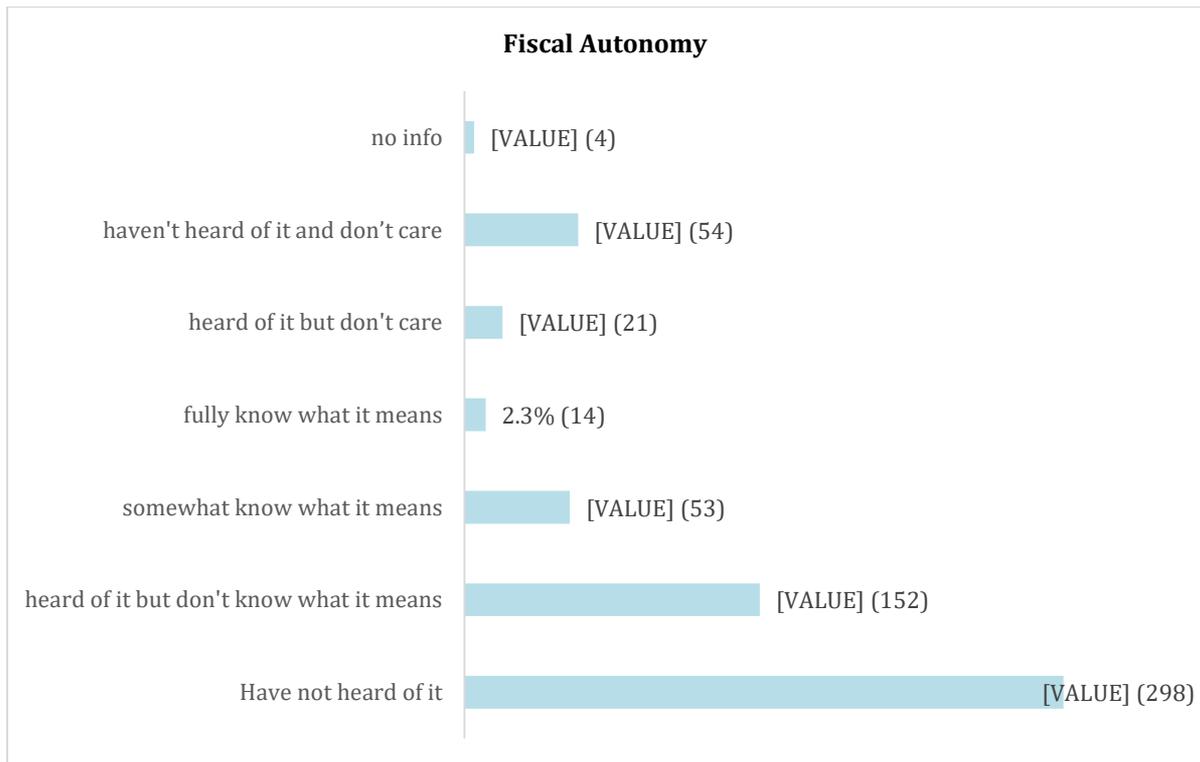


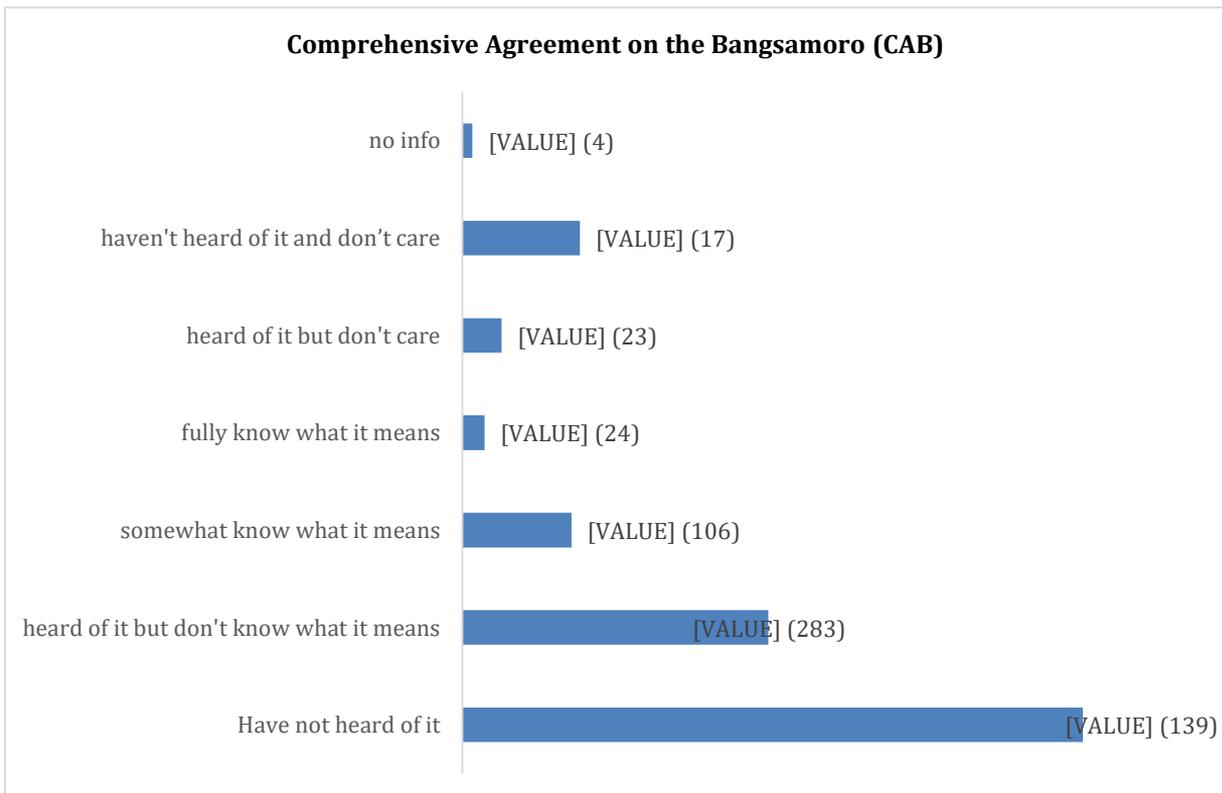
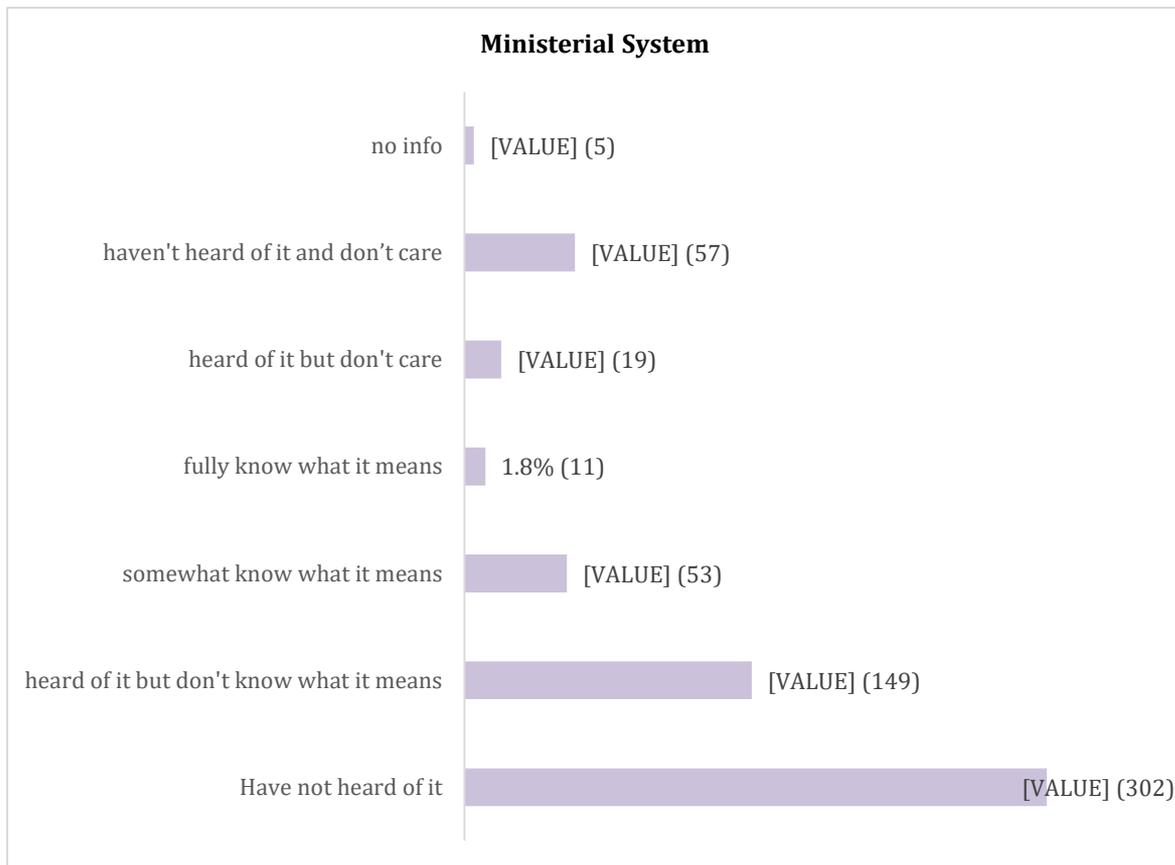
Plebiscite



Referendum







This data is supported by results from the FGD. Some respondents from Jolo shared that people in their area don't understand what is happening in terms of the peace process. One of them remarked, *"Hindi talaga nila naiintindihan. Especially sa kabundukan. Hindi nila alam (They don't really know. Especially those in the mountains. They do not know).*

A participant from Marawi admitted,

"Honestly, all I hear about the the Comprehensive Agreement on the Bangsamoro is that the government and the MILF are talking about this matter but what I'm hearing is limited with no detailed information so I really don't know what to feel and say."

This sentiment is echoed by participants from Zamboanga who shared that they have heard about the CAB and BBL from the news but do not have sufficient information about it and therefore do not really understand what these are about. One of them remarked,

"Matagal ko nang narinig pero di ko maintindihan. Ano kaya ang pinaglalaman nila? Ano ang gusto nila? (It's been a while since I have heard of these but I don't understand. What are they fighting for? What do they want?)."

3.5.1. Attitudes about the peace process and the creation of the Bangsamoro

The lack of knowledge and understanding of the peace process is reflected on women's expectations on the CAB. Since majority of them do not fully understand what it is and its content, a significant number, 61.9%, have also stated that they are not sure what to expect. Results from the FGD show varied attitudes towards the peace process and the establishment of the Bangsamoro. There are those who have showed a **positive attitude**, expressing their support. To them the peace process and the Bangsamoro are signifiers of change reflecting an acceptance of the Muslim identity, and necessary steps towards peace and development:

"Maganda sana ito para maiwasan ang problema. Dapat marunong tayo tumanggap ng pagbabago. Bukas tayo lagi sa anumang pagbabago (It is good so that conflicts can be avoided. We have to learn to accept change. We have to be open to change)." – Zamboanga City

"Sa tingin namin ay mabuti ang Bangsamoro Basic Law para sa aming mga Muslim para malaman natin ang ating kahalagahan at ng ating sariling

batas (We feel that the BBL will be good for us Muslims because it will allow us to know our worth and the significance of our own laws).”—Cotabato City

“Maganda ang Comprehensive Agreement on the Bangsamoro. Magiging malaya tayo na mga Moro o Muslim mula sa gobyerno at sana hindi na bumalik ang kinakatakutang martial law. Sa Bangsamoro Basic Law naman, maganda kung Shariah Law ang magiging batas dahil mapapanatili ang batas ng Islam or kapayapaan at ang ikagaganda at ikauunlad ng ating bayan (The CAB is good. It guarantees the freedom of Moros or Muslims from the government, we hope that what we dread the most—martial law—will not happen again. As for the BBL, it would be good if our laws are based on Shariah Law because it ensures the laws of Islam, it ensures peace and what will be good for the nation)—Marawi City

There are those who expressed **negative sentiments** for the peace process stating various reasons. Some expressed *fear and uncertainty* entailing the creation of the Bangsamoro and questioned the sincerity of the parties involved:

“It [Bangsamoro] may be worse than ARMM.” –Isabela City

“I am scared for the next level. I am scared for the people who will hold the seat of Bangsamoro” – Cotabato City

“When will our barangay have peace? We are in doubt of the sincerity of both parties—the government and the MILF.” – Lamitan City

“In my community, many of the people are doubtful of the BBL because some of them are asking what’s inside this law, what’s going to happen to us and what will our lives be after this. But some of them agree because they feel that it will be the best for them.”—Marawi City

FGD results also show the *lack of confidence and trust* women have in the peace process. For example, in Zamboanga City, there is a general feeling that nothing much has changed despite the continuous talks:

“Sa telebisyon pinaguusapan ang peace process, tuloy-tuloy yun pero may ambush nanaman sa Jolo at patayan sa Basilan (The peace process is always talked about on TV, it’s a continuous process but still an ambush reported in Jolo and killings Basilan).”

“Hindi pa rin ako sangayon base sa naransan...siguro ang Moro nasa national pa rin. Kasi napabayaang...kung titingnan mo ulit ang ARMM, pare-

pareho lang ang mga tao. Palitan lang ng mukha (I still don't agree based on what I have experienced. Perhaps the Moros will still be under the national government. If you will look at the ARMM, only the faces change but they are still the same people)."

Striking in the FGDs are ***misconceptions*** about the creation of the Bangsamoro, which perhaps feeds the fears and uncertainties that the women feel. These misconceptions might also be the reasons for the lack of confidence and trust in the peace process:

"Diba kapag autonomous, completely independent ka? Pero autonomous nga pero under the umbrella pa rin sila ng national. Hindi autonomous yun. (Isn't it that when you are autonomous, you are completely independent? [We are said to be] autonomous but we are still under the umbrella of the national government. That is not autonomy)." –Zamboanga City

"There are doubts that we will become an independent nation and the AFP will be under the command of the Bangsamoro." – Lamitan City

"There are rumors that if Isabela will be included in the Bangsamoro, Christians will be forced to leave the place unless they convert." – Isabela City

"...Hindi po ako sang-ayon dito kasi kapag tayong mga Bangsamoro ay nahiwalay sa Pilipinas ay hindi na sila (gobyerno) makikialam sa anumang pangyayari sa atin sa Mindanao (I do not agree with it (CAB) because when the Bangsamoro becomes separate from the Philippines, the government will no longer show concern over what what happens in Mindanao)" – Marawi City

"Ang sabi ng nakararami hindi maganda ang magiging epekto pag maitatag ang BBL dahil pwersahan nilang papasuotin ang mga ito ng Abaya or damit pang-Muslim na hindi rin naman tama (Many say that the effects of the BBL, once it is established, would be negative because it will force non-Muslims to wear the Abaya or the required clothing for Muslims, which is not right)"—Marawi City.

There was also a belief that the creation of the Bangsamoro may trigger conflicts between and among groups. For example, a respondent from Jolo noted,

"Tausugs are not in favor of the Bangsamoro...because as Tausugs alam mo na nandito sa atin ang MNLF side. So parang malaking sampal yon sa atin kung tatanggapin natin yon despite the fact na nageexist pa ang MNLF. So

honestly, susundin ko pagka-Tausug ko. I will say no (Tausugs are not in favor of the Bangsamoro...because as Tausug, we know that the MNLF side is here. Accepting the Bangsamoro, while knowing that the MNLF still exists is like a slap on our face. Honestly, I will follow my Tausug identity. I will say no.)."

Some women feel that the delay in the implementation of the peace agreement can cause conflict. A respondent from Cotabato City said,

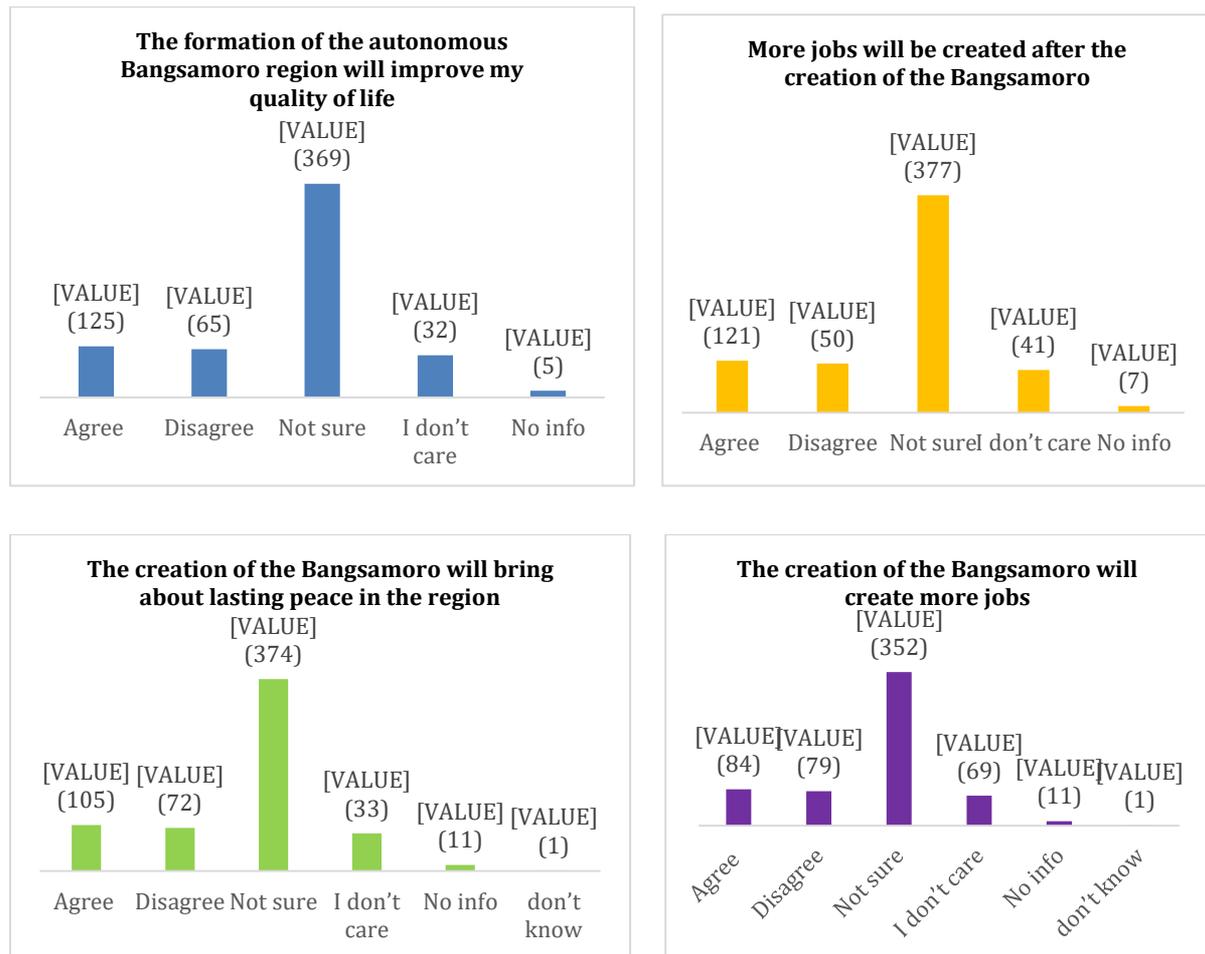
"Ang aming pakiramdam sa kasalukuyang lagay ng prosesong pangkapayapaan yon ay ang Comprehensive Agreement on the Bangsamoro...ay kung pwede bilisan nilang maimplement ito dahil sa katagalan ng pagproseso nito ay dahilan ng mga giyera na nangyayari sa aming komunidad (We feel that the peace process should move at a quicker pace. We hope they can implement the CAB quickly because the delay is causing conflict in our community)."

Finally, there were women who showed **ambivalence** towards the peace process and the creation of the Bangsamoro. In Jolo, there was a general sentiment the success of the Bangsamoro is highly dependent on the leader that is to be elected. One respondent shared,

"Ako, hindi pro or anti. Sa gitna ako. Kung ano ang nakakabuti sa bayan ng Muslim, doon ako. Kahit na ang maging leader MNLF, MILF...kahit sino basta sa ikauunlad ng lahat. Maging dahilan siya sa pag-unite ng mga Muslim—mapa Maranao man or Maguindanao o Tausog, or whatever...basta siya maging dahilan ng pagkakaisa (I'm neither pro nor anti. I stand in the middle, as long as it will be for the betterment of the Muslim people. Whoever leads, whether they are from the MNLF or MILF, must be able to unite all Muslims—Maranao, Maguindanao, Tausug or whatever. That leader must unite us all).

This ambivalence reflects women's uncertain expectations on the CAB. The survey result show that most of them are not sure if the CAB and/or the BBL will improve quality of life, generate jobs, or bring about lasting peace. Perhaps this might have to do with their experiences of different types of conflict apart from the war between the MILF/MNLF and the Philippine government. It may also have to do with how the women recognize many other actors in the conflict, most of them not recognized as official parties to the peace processes.

Figure 8: Expectations on the CAB/BBL



Yet despite the lack of knowledge and understanding of the peace process, as well as, varied attitudes, there is still a **general feeling of hope** among the women. This is reflected in some of their responses in the FGDS. Some of them hope for positive changes in terms of governance and leadership; and improved economic conditions in Mindanao, especially for women:

“...powerful politicians will step down and respect the Bangsamoro government. Our Bangsamoro leaders will unite and prioritize the marginal people in their agenda.”—Cotabato City

“...no more corruption in the local government and the military.”—Isabela City

“Sana magkaroon ng tamang leader sa bawat lugar sa buong Mindanao. Magkaroon na ng magandang pag-iisip para sa ikabubuti ng mga tao. Maitigil na lahat ng hindi magandang gawain ng leader at sana magkaroon na nag kapayapaan... (I hope that there will be good leaders in each area of Mindanao. I hope their intentions would be to bring good and to make life better for people. I hope they bring peace).”—Marawi City

“Pangarap ko ang mga kababaihan, mga nanay na walang trabaho ay sana magkaroon na ng kabuhayan. Livelihood programs para sa kanila (I hope that all women, mothers without jobs, will have jobs and access to livelihood).”—Jolo

“...Pangarap kong guminhawa ang kabuhayan at sitwasyon ng kababaihan. Hindi ang Muslim, pati rin sa lahat ng relihiyon na nakatira sa Bangsamoro (I hope that women’s lives improve, not only Muslims but also others who live in the Bangsamoro).”— Jolo

They are also aspire for development, peace and security, equality and unity amongst the people of Mindanao:

“My hopes and aspirations for the Bangsamoro is to see development, less crimes, have less overseas Filipino workers and more local employment and a safe space for us all.” –Cotabato City

“My dream for my community is to have access to basic services like in health...for my community to have access to free education, to have concrete roads, employment and a peaceful environment for everybody.”— Cotabato City

“I am happy with the outcome of the peace process between the government and the MILF because we believe that it will put an end to all the injustice around us.”—Cotabato City

Kung magkaroon na ng BBL, unang una sa mga hopes and aspirations ay ang kapayapaan sa lugar natin. Ibig sabihin wala nang giyera at pagmamahal nalang ang paiiralin kahit anong relihiyon ka pa (If the BBL is passed, I hope that there will be peace in our communities. This means that there is not more war and that love is nurtured among us, even if we come from different religions.”

3.6. Knowledge of, and attitudes towards women’s meaningful participation in peacebuilding

3.6.1. Defining women’s meaningful participation

The women who participated in the FGDs were also asked to share their thoughts on women’s meaningful participation in peacebuilding. The results show us various definitions, but the commonalities reflect their understanding of meaningful

participation to be the assertion of women’s voices and the availability and accessibility of opportunities where this is possible; educating and building capacities of women; involvement in decision-making and leadership positions; engagement in peace-promoting activities in their communities and other spaces; and political participation.

The need for women’s political participation as form of community involvement is supported by the survey result where close to 90% of respondents say they voted in the local elections last 2013. A significant number of them said that they voted because it was an exercise of their right, as well as their responsibility to choose a candidate who can help the community and make a change. Moreover, the survey also showed that more than 90% of them have participated in election related activities.

Table 21. Did you vote in the 2013 elections?

	f	%
Yes	529	88.8
No	47	7.9
<i>(no information)</i>	19	3.2
<i>(missing)</i>	1	.2
TOTAL	596	100.0

Also striking is how some of them believe that meaningful participation could also mean the reproductive contribution of women in their communities:

“Kami sa bahay ng mga anak ko...kinakausap para sa kabutihan. Turuan ng ikabubuti at maging ehemplo para maging mabubuting tao (At home, I talk to my children and tell them to be good individuals. I also make sure to become a good example for them).”—Zamboanga City

“We women already play an important role in peacebuilding. We are mothers and it is an instinct for us to mold our children to become responsible individuals.”—Cotabato City

3.6.2. Identifying enabling factors and barriers for women’s meaningful participation

When asked what facilitates or allows women’s meaningful participation, the respondents gave several answers. They noted that establishing women’s organizations and organizing women in communities can enhance their participation in peacebuilding. Such groups can provide various ways to increase women’s capacities such as giving leadership and livelihood training. These groups can also serve as a

support mechanism for women where they can engage in dialogues, help each other and share responsibilities and skills.

“Siguro mas malaki o mas malawak ang maitutulong ng isang babae para sa ikagaganda ng kanyang komunidad kung magkakaroon siya ng samahan ng mga babae ng sa ganoon marami silang magtutulongan para mas mapadali o mapabilis ang kanilang paggawa ng mga bagay-bagay na maaring makatulong sa ikauunlad ng komunidad (It might be of great help to be a part of a group of women who can help each other out with their roles and responsibilities towards the improvement of their community)” – Marawi City

During the focus group discussion, the lack of awareness of the ways in which women can participate meaningfully emerged as a common theme. While meaningful participation may mean different things to some participants, there were others who said that they do not believe that women have been engaged. A respondent from Marawi City said,

“Wala akong masasabi sa katanungan na ito dahil gaya ng sabi ko hindi ko nakikita na nagagawa ng mga kababaihan ang sinasabing makabuluhang partisipasyon sa kapayapaan (I don’t have much to say in response to this question for, as I have said, I do not see that women are able to participate meaningfully).”

3.6.3. Perceived outcomes of women’s meaningful participation

The FGD participants also shared what they thought would be outcomes of women’s meaningful participation in peacebuilding. They said that it would result in increased awareness of issues experienced in the communities, improved family life, unity and peace in the community, development and progress, and lasting peace.

For some of the women, meaningful participation also results in the confidence of women to assert their voices, as well as increased sense of self-fulfillment among women:

“I feel other women are insecure and feel threatened, while others will be challenged in a positive way” – Isabela City

“Other women will be aware of the right to participate and its impact in addressing certain issues.”—Marawi City

“Kung malaki ang participasyon mo...malaki din ang magiging respeto sa iyo sa komunidad (If you are meaningfully participating, you gain huge respect from your community).”

Section 4: Analysis

Women and War: An intersectional perspective

The previous section presented the main findings for the research and highlighted four important aspects: (1) women's experiences of conflict; (2) how women have responded to issues and coped with the conflict; (3) women's knowledge of, and attitudes towards the peace process; and (4) women's knowledge of, and attitudes towards women's meaningful participation in peacebuilding. This part of the report provides a two-fold analysis. First it explores how gender, class, religion and ethnicity intersect to create multiple experiences for women, define their understanding of the peace process and their roles in it. Second, it investigates where gaps and challenges in the Philippine's commitment to gender equality and women's empowerment in the context of armed conflict.

4.1. Intersecting identities and multiple experiences

The research findings point to how intersections of socio-economic conditions, religion and ethnicity converge with gender to produce multiple experiences for women in situations of armed conflict. This convergence likewise affect their knowledge and attitudes towards the peace process between the GPH and the MILF, as well as, how they define women's meaningful participation and its perceived outcomes.

Intersectional analysis is the examination of how identity categories can "*mutually strengthen or weaken each other*" (Winker & Deagle 2011:52), and create hierarchies and systems of discrimination or privilege. Intersectionality requires that social structures, processes of identity construction and cultural symbols are examined (Ibid.) in order to "*decode meaning and to understand the complex connections among various forms of human interaction*" (Scott 1988:42).

Joan Scott defines gender as a "*constitutive element of social relationships based on perceived differences between sexes,*" and a "*primary way of signifying relationships of power*" (1988:42). Scott emphasizes the need to look at four elements—symbolic representations; normative concepts; social institutions and subjective identities, particularly examining how sex-related differences between bodies are established as an objective set of references that, in turn, structure and organize social life (Scott 1988:45). Scott notes, "*to the extent that these references establish distributions of power (differentiated control over or access to material and symbolic resources), gender becomes implicated in the conception and construction of power itself*" (Ibid.).

As such, it is helpful to examine how gender is intricately linked with different categories of identity; thus, producing intersecting systems of oppression (Lutz,

Herrera-Vivar & Supik 2011:3). According to Lutz et. al. (2011:8), “...the power effects generated by [identity] categories are profoundly inscribed in historical and societal terms and by virtue of the numerous overlaps between them, form the heirarchisation of unequal social relationships.” Intersectional analysis requires the examination of the “positionings of women and men,” and reflection “on the different ways in which they participate in the reproduction of these relations” (Ibid.). Intersectionality theorizes gender in a way that examines processes of exclusion attached to other identity categories and how they intersect with each other (Ibid.).

4.1.1. Women in armed conflict: converging realities

The research findings illustrate how intersections of gender, class, religion and ethnicity have created multiple forms of oppression, and unique experiences for women in communities wrought with conflict. The research also shows how they too are all too often at the receiving end of very specific forms of discrimination.

We know that the conflict has made it difficult for women to access livelihood and other sources of income. Prior to the conflict, most women earned a living by farming, working alongside their husbands. But the war has destroyed their property, resulting in the loss of their livelihoods, forcing them to find alternative sources of income. As such, women were left without much choice but to migrate to other cities outside of Mindanao or abroad to find employment, often as domestic helpers or in the service industry. There have also been cases where women end up as prostitutes or become victims of human trafficking.

Women have also been discriminated because of their religion and ethnicity. For example, after the war, Muslim women have felt increasingly vulnerable because of stereotypes attached to Muslim identity. Respondents from Zamboanga felt discriminated as they are seen as security threats.

“Pagkatapos ng giyera meron nang diskirminasyon sa mga Muslim. Halimbawa kung papasok ka sa isang department store, lahat i-double check nila sa iyo (After the war, there is more discrimination against Muslims. For example they double check everything when you enter a department store).”

“Lahat iiwasan ka porke’t nakasuot ka ng pantakip sa ulo. Takot sila sa Muslim (Everyone avoids you just because you wear a headcovering. They are afraid of Muslims).”

Similarly, indigenous women bear the brunt of discrimination against their tribe. Indigenous people have been the targeted by armed groups because of land disputes.

This situation also leaves them feeling increasingly vulnerable. A respondent from Cotabato recounted,

“More than 100 indigenous people in my community have been shot for different reasons. The situation is now better after the Ampatuan regime but still, the fear remains.”

We have also seen how intersections of gender, socio-economic status, religion and ethnicity greatly impacts on women’s knowledge, understanding and attitudes towards the peace process. For example, a respondent from Jolo reiterated that many women, especially those in who live in remote areas do not understand what the peace process is all about, these include indigenous women from communities. Religion and ethnicity affect their decisions to support the peace process or not. For example, a respondent from Jolo said,

“Tausugs are not in favor of the Bangsamoro...kasi in general naiinitindihan naman natin that as a Tausug, we know andito ang MNLF side, diba? So parang malakng sampal yon sa atin kung tatanggapin natin yon despite the fact na nag-eexist pa ang MNLF. So honestly, kung susundin ko ang pagka-Tausug ko, I will say no (Tausugs are not in favor of the Bangsamoro...in general we know that the MNLF are present here so if we will support the Bangsamoro, it will be a slap in our faces. So honestly, if I were to follow my Tausug roots, I will not support it).”

Moreover, these intersections are also definitive factors in identifying the kind of services and opportunities that are available and accessible. Women repeatedly talked about the need to address reproductive health care needs of those in conflict-affected areas, as well as raised concerns over increasing cases of pregnancy-related illnesses. They have also expressed concerns over rising incidents of sexual harassment and other forms of gender-based violence due to factors such as psychological trauma, and the lack of privacy in evacuation centers. In some cases, women continue to be targets of rape by armed men to demoralize their communities.

4.1.2. The paradox of domestic and care work in armed conflict: blurred lines that continue to divide

In the same way that these intersections create multiple experiences, they also define how women have been able to respond and cope with the issues they face during conflict. We have seen from the results that women acknowledge their roles as primary care-givers during armed conflict. Certainly, they perceive being involved in their communities as an extension of care and reproductive responsibilities beyond the confines of their home. For example, a respondent from Marawi shares,

“Ang ginagampanang papel ng mga kababaihan; Una, mapanatili ang ganda ng kapaligiran, particular na ang kalsadang dinaraan. Ikalawa, maging mapagmasid sa kapaligiran at mga pangyayaring di-inaasahan upang mapangalagaan ang kapakanan ng mga bata sa kani-kanilang kabahayan. Ikatlo, maging mabuting kapitbahay at mamamayan sa kapwa upang mapanatili ang mabuting pakikipag-ugnayan sa mga tao ng komunidad. Ika-apat, nakikiisa sa mga proyekto ng gobyerno tungo sa pagpapayaman ng buhay at pati na rin makatulong sa proyektong pakikinabangan ng lahat sa komunidad (Among the roles that women play in our community...first, she is someone who can make sure that the surroundings are maintained. Second, she is vigilant so she can respond to unexpected events and take measures to care for her children and household. Third she must also be a good neighbor and citizen so that good relations with others can be maintained. Fourth, she participates in government projects aimed at income generation and development of the community).”

This is also evident when examining the kind of projects that they are involved with or opportunities they are seeking. They have spoken about participating in government livelihood training in dressmaking, weaving, cooking and the like. Similarly, most of them indicated operating sari-sari stores, canteens and bakeshops as the kinds of livelihoods that would be most beneficial to women. Fewer have said they will benefit from farming and fishing. This can be attributed to how women prioritize the welfare and survival of their family, therefore preferring income generating activities that involve tasks related to their household responsibilities and those which can be performed in the confines of their home.

This extension of reproductive and care work is echoed also in their definitions of women's meaningful participation in peacebuilding. Striking were respondents' remarks about how women already contribute to peace because as mothers, they must raise responsible individuals. Indeed, many of them have also said that part of meaningful participation is increasing women's voices and encouraging women's active participation in peace-promoting activities. Moreover, they also define meaningful participation as the involvement of women in leadership and decision-making for this will mean a heightened awareness of their issues and concerns, as well as an increased appreciation for their contributions. Ultimately, increasing women's participation in peacebuilding means a recognition of their reproductive and care work as important contributions to peace. This is important because many of them feel that their contributions also add to their own sense of fulfillment. This is also reflected in their responses when asked about what factors enable women's meaningful participation.

For many of them, it is necessary to organize the women in their communities to have a space for dialogue. It must be recalled that being amongst other women in the

community has helped them cope with the atrocities and impact of conflict. Such groups can also facilitate skills training and sharing to help other women, and initiate peace promoting activities. More importantly, they said that it is necessary to provide livelihood training to help women secure income to support their families. As mentioned earlier, the livelihoods that they find most beneficial are those that will allow them to perform activities related to and within the vicinity of their households. Finally, they said that it is important for women to be trained in leadership and public speaking. This will enable women to gain confidence and empower them to become active in politics.

Indeed, the extension of reproductive and carework blurs traditional lines that clearly define gender roles and expectations, and therefore women's capacities in times of conflict. Yet paradoxically, the research findings also suggest that women's lack of knowledge about the peace process, their ambivalence, and negative attitudes may be attributed to how traditional gender roles and expectations are continuously upheld, often preventing women from accessing information; as well as, limiting the kind of programs, projects and opportunities that are made available for them.

4.2. The Philippine's commitment to women, peace and security: exposing gaps and highlighting windows of opportunities

The Philippines is among the first countries in Asia to have a NAP on WPS which was adopted in 2010. It is based on the landmark UNSCR 1325, as well as succeeding resolutions addressing the need to protect women and girls in times of war and providing necessary support for the meaningful participation of women and girls in peacebuilding.

The NAP serves as the country's framework for the implementation of its commitment to fulfill international standards in the protection of women and girls in situations of armed conflict. The NAP seeks to streamline government priorities in terms of gender, peace and security and guide implementation at the national and local levels by identifying key actors and stakeholders. Aside from UNSCR 1325 and its cousin resolutions, the NAP is also anchored on the MCW (Republic Act 9710) which is the local counterpart of the Philippines' commitment to the CEDAW. The NAP has four outcomes on which programs, activities and projects are based:

- (1) Protection and Prevention: To ensure the protection of women's human rights and prevention of violation of these rights in armed conflicts and post-conflict situations through the enactment and implementation of gender-responsive and conflict sensitive policies, programs and services.
- (2) Empowerment and Participation: To empower and ensure their active and meaningful participation in areas of peacekeeping, peacemaking, peacebuilding, conflict prevention and post conflict reconstruction.

- (3) Promotion and Mainstreaming: To promote and and mainstream gender perspectives in all aspects of conflict prevention, conflict resolution and peacebuilding.
- (4) Monitoring and Evaluation: To institutionalize a system to monitor, evaluate and report on the implementation of the NAP in order to enhance accountability for successful implementation and the achievement of goals.

The first three of these outcomes are adopted from the outcomes indicated in the resolution. The fourth is unique to the Philippine NAP. Its implementation relies on the cooperation between and among various national agencies as well as local government units. While primary responsibility is shared among members of a Technical Working Group on Women on the NAP, OPAPP has taken the lead in laying the ground work for its implementation, operationalizing the NAP through the PAMANA⁴ programs of the government and its implementing agencies. OPAPP has also taken the lead in creating mechanisms for evaluation and monitoring.

A recent study OPAPP conducted outlined the initiatives by government towards fulfilling the commitments outlined in the NAP. The report serves as a database that could help in mapping out how the NAP has been implemented five years since it was adopted, as well as empirical reference to aid in policy formulation, and basis for the development of gender and conflict sensitive programs. As it contains data addressing NAP implementation at the national level and including armed conflict and peace processes other than the MILF- GPH talks, this study will only highlight information that is relevant to the finds of this research and shall do so by providing a brief review of the initiatives done for each of the four outcomes.

4.2.1. Protection and Prevention

In terms of the protection and prevention of violation of women's rights in conflict situations, the OPAPP report acknowledges that while there is data available from various agencies, it is not disaggregated by sex. In certain cases where there is sex-disaggregated data, it is not nuanced to reflect that is specific to conflict. Nevertheless the report shows that the government did not fall short in providing certain services that might respond to the needs of women in situations of armed conflict. For example, the DSWD, in cooperation with other relevant agencies have provided mental health and psycho-social services to women and girls in conflict areas, specifically those who are in evacuation centers. Data from the PNP also show that women's desks in police stations are in place throughout areas covered by PAMANA.

⁴ *Payapa at Masaganang Pamayanan or PAMANA is the national government's convergence program that extends development interventions to isolated, hard-to-reach and conflict-affected communities, ensuring that they are not left behind. See: <http://pamana.net/pamana#sthash.JqrH2NX2.dpuf>*

In terms of providing reproductive and healthcare needs of women, the government has worked with various non-governmental and international organizations to be able to provide minimum initial service package. This is an initiative to ensure the prevention of gender-based violence, HIV transmission, and maternal and new born illnesses and death. Government has also provided health insurance in PAMANA areas as well as ensured the creation of women-friendly spaces, especially for displaced women. There is also data showing the provision of a number of livelihood training for women, as well as scholarships granted by CHED and the TESDA that benefitted women and girls.

Indeed, much has been done in terms of ensuring the protection of women and girls however, our own research findings show that there is a general discontent or dissatisfaction among the women surveyed. As we have seen earlier, women have repeatedly emphasized the lack of response in terms of reproductive healthcare needs. This might be attributed to the narrow focus or understanding of reproductive health. While the report highlighted data in relation to reproductive health have focused more on maternal and neonatal mortality rates. While the absence of data does not reflect the lack of efforts or initiatives, it can also signify that other issues related to reproductive health such as prevention of the transmission of HIV and other sexually transmitted diseases and birth control are less prioritized.

Similarly, perhaps discontent has to do with the lack of cultural and religious sensitivity of projects and programs. This can be a reason why, while there are various programs in place, women do not take advantage of them because they contradict their cultural and/or religious practices.

Dissatisfaction may also reflect the lack of capacity of service providers to respond to specific needs of women. For example, while there are women's help desks tasked to respond to cases of sexual and gender-based violence, officers responsible for handling these cases are ill-equipped and gender insensitive, often emphasizing the fault of victims or requiring them to recount their experiences, creating further trauma. This is reflected in how victims are first required to file a police report or blotter before they can avail of services.

4.2.2. Empowerment and Participation

It is not difficult to see how much progress the Philippines has made in terms of empowerment and participation of women in peacebuilding. Women have been increasingly visible in various levels of the peace process, from formal negotiating panels to grassroots participation.

According to the OPAPP report, the Philippines women have had a large presence in formal peace tables, having had six women sit as members of the government negotiating panel since 2000. One of whom served as chair.

Similarly, women have headed its secretariat and four women became part of the Bangsamoro Transition Commission—the body tasked to draft the Bangsamoro Basic Law. The presence of these women has produced positive results particularly in the inclusion of gender language in the Comprehensive Peace Agreement.

When it comes to participation of women in informal spaces, the OPAPP report reflects that most initiatives have mostly been done by civil society and non-governmental organizations. The report also shows that much of these initiatives have involved partnership with government, particularly in consultations and advocacy towards the recognition of women's rights in situations of armed conflict.

While there is much progress in formal spaces, the same is yet to be in communities. There is still a lack of representation of women in leadership and decision making positions at the community level. This is reflected in the kind of activities that they consider as contributions to peace, as well as their ideas of women's meaningful participation. This is also reflected in women's aspirations of the peace process. Below are examples from the FGDs:

*“ Meaningful participation of women is when our voices will be heard. Our stand as a woman will be respected. I think women representation in any aspect should be given consideration to balance to ...the issues...”—
Cotabato City*

“We hope more women will be elected in barangay council and be part in settling family feuds/disputes in barangay (RIDO)—Isabela City

“Women can lead and more women leaders must be elected in the barangay council”—Lamitan City

“Pwede rin ang pagkandidato ng mga kababaihan. Tulad sa amin, ang pinuno namin ay babae, nakakatulong na siya dahil may mga katubigan na kami , may ilaw at may mga programa na binibigay para sa mga kababaihan namin (Women can run for office. The leader in our area is a woman. She has already helped a lot because we now have water and electricity. There are also different programs for the women in our community).”—Marawi City

4.2.3. Promotion and Mainstreaming

Mainstreaming has been done in part through the PAMANA project, as well as, through Gender and Development programs of local government units. Initiatives exist but these

are not properly documented as most of them are integrated into other awareness raising initiatives based on the mandate of the agencies concerned.

There have been conduct of gender sensitivity training for duty bearers, especially for agencies concerned with women, peace and security issues. The impact of these are also yet to be felt on the ground, as we have seen from the survey and FGD results. We have seen that majority of our respondents lack knowledge about the peace process, the Comprehensive Agreement, the Bangsamoro Basic Law and other related terms. There are also quite a number of respondents who are ambivalent and/or uncertain of the impact of the peace process. There is confusion about some concepts such as autonomy, vis-à-vis complete independence, and the BBL as Shariah Law, among others. Some also feel that the CAB and BBL favor only the Muslims and therefore fear that Christians will be discriminated or forcibly relocate once implemented. The following are few examples from the FGD:

“Diba kapag autonomous, completely independent ka? Pero autonomous nga pero under the umbrella pa rin sila ng national. Hindi autonomous yun. (Isn’t it that when you are autonomous, you are completely independent? [We are said to be] autonomous but we are still under the umbrella of the national government. That is not autonomy).” –Zamboanga City

“Sa Bangsamoro Basic Law naman, maganda kung Shariah Law ang magiging batas dahil mapapanatili ang batas ng Islam o kapayapaan at ang ikagaganda at ikauunlad ng ating bayan (In terms of the BBL, it would be nice if Shariah will be the basis of the law because it maintains Islamic law as well as promote peace and development of our nation).” –Marawi City

“There are rumors that if Isabela will be included in the Bangsamoro, Christians will be forced to leave the place unless they convert.” – Isabela City

“Ang sabi ng nakararami hindi maganda ang magiging epekto pag maitatag ang BBL dahil pwersahan nilang papasuotin ang mga ito ng Abaya or damit pang-Muslim na hindi rin naman tama (Many say that the effects of the BBL, once it is established, would be negative because it will force non-Muslims to wear the Abaya or the required clothing for Muslims, which is not right)”—Marawi City.

Although this outcome has to do specifically with the promotion and mainstreaming of gender perspectives in all aspects of conflict prevention, conflict resolution and peace building, it is necessary to address the gap in women’s knowledge and awareness of the

peace process, as well as their lack of understanding of related documents and concepts. The discontent, ambivalence and negative attitudes that result from this lack of knowledge is telling of how programs directed towards raising awareness of women's issues, concerns and rights in conflict situations remain inaccessible to the very women they seek to serve and protect.

4.2.4. Monitoring and evaluation

A database of initiatives by the Philippine government has been produced by OPAPP in order to inform policy and substantiate programming on women, peace and security. It also highlights increasing efforts to strengthen coordination and cooperation between and among national agencies and local government units to effectively implement provisions of the NAP. These efforts are documented in various reports submitted by the government to different UN bodies such as the CEDAW Committee, the UN CSW and the UN ESCAP. These reports are complimented by studies conducted by various NGOs and civil society groups.

However, OPAPP admits that while a framework and mechanism for monitoring and evaluation has already been developed, implementing bodies are yet to be trained and familiarized with the tool. This will prove to be a major challenge especially as a new government takes over in June 2016.

Various sentiments and attitudes of the women we interviewed and surveyed about the peace process, and women's participation in peacebuilding may be attributed to their complex situation in Mindanao. Examining the intersectionality of gender, socio-economic conditions, religion and ethnicity allows for a deeper understanding of women's experiences. These identity categories do not operate in separate siloes, and neither are the experiences they bring felt in a vacuum. Through this research we have seen how these identity categories mutually strengthen or weaken each other creating unique experiences for women. Although some of these experiences are clearly and directly linked to actual fighting between recognized armed parties, the results of this research brings to light the fact that many of these experiences are multiple oppressions brought about by the intersections of gender, socio-economic conditions, religion, and ethnicity in a context wrought by war.

Section 5: Conclusions and Recommendations

Final words and steps forward

We have seen in the previous sections how women's experiences of conflict, how they have responded and coped with the crises attached to war are defined by interlinkages of gender, socio-economic conditions, religion and ethnicity. These intersections too inform women's knowledge and attitudes towards the peace process and what women's meaningful participation in peacebuilding and its outcomes means to them.

This convergence also brought to light how experiences, knowledge and attitudes of women are largely defined by their reproductive and care responsibilities. Two important points may be raised from this. ***First, it is necessary to recognize reproductive and care work as important contributions to peace building and therefore must inform policies, programs and activities aimed at addressing women, peace and security concerns.*** The research results remind us that "*gender is intrinsic to the subject matter and politics of security*" (Hudson 2005:156) and for us to be able to respond meaningfully, we must understand that "*security issues need to be extended to include the specific security concerns of women*" (Hudson 2005:157).

This brings us to another important point. ***The extension of reproductive and carework from their homes to the community, while blurring traditional lines that clearly define gender roles and expectations, paradoxically perpetuate gender norms and roles, thus limiting women's access to information, as well as the kind of opportunities available for them.***

Truong, et. al. (2006: xix) pointed out that care work is a major component of human security. As such, care work must be central to any program that seeks to provide opportunities for women. Therefore responses to gender, peace and security issues, to be truly effective, must examine security as a "*a human experience of everyday life mediated through a variety of social structures*" (Truong, et. al 2006: xii) that are *defined by hierarchical structures that often rely of gendered understandings of so-called natural relationships between male and female*" (Scott, 1998:47).

Intersectional analysis has therefore been helpful in surfacing how and why women experience specific and multiple forms of oppressions in armed conflict. It has likewise been useful in understanding how and why they define meaningful participation and peace. Such an analysis allowed for a deeper understanding of the situation of women for certainly gender, socio-economic standing, religion and ethnicity define social relationships that do not operate in separate and airtight siloes. Neither are the experiences they bring felt in a vacuum. This research highlighted the necessity of

reading between the lines, and of hearing what is not being said—that the situation of women are not necessarily only a direct result of the war but are compounding effects of social hierarchies and relationships that have put women and girls at the bottom.

Several recommendations can be proposed from these realizations towards a more holistic response to gender, peace and security issues:

For instance, while women are in desperate need of income, government must be mindful of the kind of opportunities that it provides. For women to truly benefit from peace and development projects in Mindanao, government must be reminded that an overemphasis on paid labor and formal employment would create multiple burdens for the very women they seek to help, for as we have seen. It puts the burden of care work on women simply because it is their natural responsibility to care for the family and their community. This often results in ever more dire conditions for women because their *“reproductive and care responsibilities almost often also define the kind of jobs available to women—long hours, low paying, and rarely with any benefits.”*⁵

Caution must also be directed towards the kind of livelihood assistance provided, particularly in the provision of micro-finance and small loans that could give women the opportunity to start their own business. Alongside the provision of these loans, a mechanism must be put in place that ensures women receive basic social services. Nancy Fraser (2009: 111-112) reminds us that micro-credit projects aimed at poverty alleviation and women’s empowerment are now being implemented *“when states are abandoning macro-structures to fight poverty.”* In other words, such livelihood opportunities come at a time when basic services are being privatized, thereby creating additional financial and ultimately, reproductive and care burdens on women in conflict areas.

Beyond economic participation, policies, programs and projects must also ensure that women’s capacities in leadership, including skills building in public speaking, advocacy and conflict mediation and/or resolution. This will give them the confidence to seek public positions as well as lend them more credibility to speak on behalf of their community.

Yet we have to recognize that women need the support of those in their community for in many instances, even when they have the capacity and confidence to lead, they are reluctant because of traditional social norms and expectations. As such, it is necessary to continue working with other members of the community, particularly men—fathers, sons, other male relatives, as well as political and religious leaders. Engaging men increases their awareness of gender issues and women’s rights. While it may take a long

⁵ Dinglasan (2015). The Philippine’s Bangsamoro Development Plan: Gender Dilemmas in Post Conflict Mindanao. Unpublished paper for the course Securitization of Development: Violence, Humanitarianism and Peace, International Institute for Social Studies, Den Haag, Netherlands.

process to reverse patriarchal beliefs and tendencies, working with both women and men encourages support for, and increases appreciation of, women's meaningful contributions.

Mechanisms must also be put in place in terms of addressing other forms of conflict experienced by women in the community. The peace processes indirectly addresses family feuds, land disputes and other violent encounters involving various other actors aside from those recognized as official parties. While several efforts are in place, it is necessary to train women and proactively involve them in conflict resolution in their own communities.

Many women have been actively engaged in efforts addressing issues in relation to gender, peace and security. Certainly, many programs have been implemented to heighten awareness, increase capacities and support the participation of women. It is thus necessary to develop and nurture gender, peace and security champions, for these women know their communities better than anybody else. These are women whom other women in the community can rely on to speak on their behalf, and those who can work with the men for they have their trust and confidence.

Finally, parties to the peace process must continue to work with each other to build confidence and gain the trust of their constituency and stakeholders. The challenge is to continue and build on the work that has already been done and initiatives that are already in place. As well, partnership and cooperation with civil society and non-governmental organizations must be strengthened in order to reach optimum outcomes.

References

- Aolin, F., Haynes, D., & Cahn, N. (2001). *On the Frontlines: Gender, War and the Post Conflict-Process*. New York, NY: Oxford University Press
- Bruno, J. A. (1973). *The social world of the Tausug: A study on Philippine culture and education*. F. L. Jocano and P. Mendez, (Eds.). Manila: Centro Escolar University Research and Development Center.
- Cotabato City Government. (2014). Brief history of Cotabato City. Retrieved from http://www.cotabatocity.net.ph/index.php?option=com_content&view=article&id=110&Itemid=91).
- Draft Bangsamoro Basic Law: House Bill 5811. (2014). Accessed on 13 November 2014 <<http://www.opapp.gov.ph>>
- Fraser, N. (2009) 'Feminism, Capitalism and the Cunning of History', *New Left Review* 56:pp. 97-115.
- Hudson, H. (2005) "'Doing' Security As Though Humans Matter: A Feminist Perspective on Gender and the Politics of Human Security", *Security Dialogue* 36(2): pp. 155-174. Accessed on 25 February 2015 <<http://www.sdi.sagepub.com>>
- Isabela City Government. (2011). About Isabela City. Retrieved from http://www.isabelacity.ph/index.php?option=com_content&view=article&id=46:about-isabela-.
- Lutz, H., M.T. Herrera Vivar & L. Supik (2011). 'Framing Intersectionality: An Introduction' in Lutz, H., M.T. Herrera Vivar & L. Supik (eds.). *Framing Intersectionality: Debates on a Multi-Faceted Concept in Gender Studies*, pp. 1-22. Surrey, England: Ashgate Publishing.
- Medina, A. (2013, September 10). Timeline: crisis in Zamboanga city. GMA News. Retrieved from <http://www.gmanetwork.com/news/story/325855/news/regions/timeline-crisis-in-zamboanga-city>.
- Miriam College-Women and Gender Institute. (2013, in press). *Stories told in whispers: Women's experiences of armed conflict in Mindanao*. Quezon City: Miriam College Foundation, Inc.

Office of the Presidential Adviser on the Peace Process. (2013). Roadmap towards the creation of the Bangsamoro. Retrieved from <<http://www.opapp.gov.ph/media/infographic/roadmap-towards-creation-bangsamoro>>

Office of the Presidential Adviser on the Peace Process (2016). Women, Peace and Security: A Study on the Initiatives to Implement United Nations Security Council Resolution 1325. Pasig City: OPAPP

Philippine Statistical Authority (2010). 2010 Census of population and housing. Retrieved from <http://web0.psa.gov.ph/statistics/census/population-and-housing>.

Samuel, K. (ed.) (2012). Women Transforming Peace Activism in a Fierce New World. Development Alternatives with Women for A New Era. Retrieved from <http://www.dawnnet.org> on March 11, 2012.

Scott, J. (1988). 'Gender: A useful category in historical analysis. In Gender and the Politics of History, New York: Columbia University Press, pp.28-49.

Truong, T., Wieringa, S. & Chhachhi, A. (eds.). (2006). Engendering Human Security: Feminist Perspectives. London, UK: Zed Books.

Winker, G. & Nina D. (2011). 'Intersectionality as multi-level analysis: Dealing with social inequality' in European Journal of Women's Studies (18)1 pp. 51-66. Accessed on 19 November 2014 <http://www.ejw.sagepub.com>

Zamboanga City Government (2014a). History of Sangali. Retrieved from http://www.zamboanga.com/z/index.php?title=Sangali_Zamboanga_City_Philippines.

Zamboanga City Government. (2014b). History of Taluksangay. Retrieved from http://www.zamboanga.com/z/index.php?title=Sangali_Zamboanga_City_Philippines.

Annex A

Profile of the Six (6) Project Areas

1. Cotabato City

Cotabato City is the ancient capital town of Mindanao in the seventeenth century under the reign of Sultan Dipatwan Kudarat. Based on the 2010 Census of Population and Housing, Cotabato City has a total population of 271, 786. The city has a land area of 17,599 hectares and divided into thirty seven (37) barangays (PSA, 2010).

The city's name was derived from the words "kuta" for fort and "wato" for stone. The rapid development of the city led to the surge of migrants from other parts of Mindanao and the Visayas. Additionally, it attracted Chinese nationals who engage in business and eventually intermarried with the locals who are known as the "Maguindanaons".



Figure 1. *Map of Cotabato City*

Mother Bagua and Bayanga Sur are the two barangays included in this study to represent Cotabato and Maguindanao, its adjacent province. While Barangay Mother Bagua is located within Cotabato, Bayanga Sur is found in the province of Maguindanao, particularly in the municipality of Matanog.

The economy of Cotabato City thrives on trading basic commodities, industrial raw materials, agriculture and aquaculture products, with the city being at the heart of bustling Central Mindanao Region. Due to its geography, the city has become a center for commerce and trade.

2. Isabela City



Isabela City is located at the northern part of Basilan Province. It has a total land area of 11,373 hectares consisting of 45 barangays. Among these, 18 are classified as urban while 27 are rural. The city has a total population of 97,857 as of May 2010 (PSA, 2010). Its main industry is agriculture, forestry, and fisheries. Its major crop is coconut, along with rice, corn, root

Figure 2. *Map of Isabela City*

crops, rubber and coffee (Isabela City Government, 2011).

Three barangays were included in this study, namely: Barangay Kumalarang, Barangay Tabuk, and Barangay Diki. Barangay Kumalarang is located along the northwestern coast of Basilan island. Barangay Kumalarang has a population of 847. On the other hand, Barangay Tabuk's population is 5, 346 while Barangay Diki's population is 3, 256 (PSA, 2010).

3. Municipality of Jolo

Jolo is the main island of Sulu and its provincial capital bears the same name. The distinction between the island and the provincial capital is visible only when the local language is used. People of Sulu utilize the word "sug" when referring to the island, but they say "Tiyanggi Sug" or simply "Tiyanggi" when they mean the provincial capital. A great majority of the people in Jolo are Tausugs who are faithful to Islam, except for a number of migrants who moved to Sulu due to intermarriages with the natives (Bruno, 1973). Christians account for only 3% of the population, with the rest belonging to other sects. The capital town is made up of eight barangays (Abdullah, 1989). The barangays included in this study are: Barangay San Raymundo, Barangay Busbus, and Barangay Maubuh.



Figure 3. Map of the Municipality of Jolo

According to the 2010 Census of the Population, Barangay San Raymundo is classified as an urban barangay and has a population of 15, 802. Barangay Busbus is a bigger barangay in Jolo, with a population of 36, 622. Lastly, Barangay Maubuh is a rural barangay in Patikul, Sulu with a population of 2, 114. (PSA, 2010).

4. Lamitan City

Lamitan City is located in the southern portion of Basilan province and has a population of 68,996. Within the household population of 293,204, males comprise 50.1% of the population, while females comprise 49.9% (PSA, 2010). Lamitan has 45 barangays. Agriculture is its main source of livelihood and its major crops are coconut, coffee, cassava, banana and corn. Copra trading is also a lead commercial activity, as coconuts are constantly planted all around the year.



Figure 4. Map of Lamitan City

The Abu Sayyaf (ASG) is concentrated in Lamitan and other parts of Basilan province. In this area, The MNLF and other militant groups like the Bangsamoro Islamic Freedom Fighters also affect the daily lives of the people, as they constantly clash with government troops. In 2013, the standoff initiated by MNLF leader Nur Misuari, along with the Abu Sayaff and the Bangsamoro Islamic Freedom Fighters in Zamboanga eventually reached Lamitan City in Basilan. This caused deaths and injuries to many militants and civilians, as well as internal displacement of locals.

5. Marawi City



Figure 5. *Map of Marawi City*

Marawi City is the capital of Lanao del Sur. It belongs to the first district of the province and is considered to be a fourth class municipality. According to the 2010 Census of the Population, it has a population of 187,1061(PSA, 2010). With a land area of 87.50 square kilometers and being one of the cities surrounding Lake Lanao, agriculture and fishing are its primary economic activities.

Lanao del Sur is home to many political dynasties and political clans. These families include: Alontos, Lucmans, Adiongs, Dimaporos, Macarambons, and Dimakutas. Before the 1970s, Christians and Muslims lived together harmoniously in Lanao del Sur, most especially in Marawi City. However, the struggle for an independent Bangsamoro and the creation of groups such as MILF and MNLF emerged in the 1960s due to injustices committed against Muslims. These include the Jabidah massacre in 1968, where in 28 young Muslims who were recruited in the Philippine Army were brutally killed, and the massacres and burning of homes of the Muslims, by a Christian armed group “Ilagas”.

Barangay Sallam is among the ninety six (96) barangays situated in Marawi City, the capital of Lanao del Sur. Barangay Sallam, the setting where our data was gathered, is located within the compound of Mindanao State University Main Campus. On the other hand, Barangay Padila is located in Balindong and has a small population of 511 (PSA, 2010).

6. Zamboanga City

Zamboanga City is located at the southern most part of the Zamboanga Peninsula. It consists of 98 barangays, and is divided into 2 districts. District I or the West Coast has 38 Barangays, and District II by the East Coast with 60 barangays. According to the 2010 Philippine Statistics Authority, it has a population of 807,129. Within the City, 50.1 percent are males while 49.9 percent are females. Its main industries are agriculture



Figure 6. Map of Zamboanga City

and fisheries, and exports rubber, pears, copra, mahogany, fish, fruits and abaca. Zamboanga is

also famous for its sardine industry. The city has suffered for a long time from violence such as bombings, kidnappings, killings and displacement from various groups.

Most recently, the confrontation between the Moro National Liberation Front (MNLF) and the government erupted on September 2013, causing 6 barangays to be affected. Nur Misuari declared the establishment of the United Federated States of Bangsamoro Republik, causing conflict to break out, and a total standstill occurred. Many were killed, injured and were used as hostages (Medina, 2013).

Two barangays in Zamboanga were tapped to collect data for this baseline research. They are: Barangay Sangali and Barangay Taluksangay. Barangay Sangali has a population of 19, 230 (PSA, 2010). It is known for its abundant aquatic resources and its residents engage in fishing and fish drying for livelihood. The barangay has 7 Puroks, 4 Zones and 5 Sitios (Zamboanga City Government, 2014). Barangay Taluksangay, on the other hand, has a population of 8, 108 (PSA, 2010). Barangay Taluksangay is the area where Islamic culture was introduced in 1885 and the place where the first Islamic Mosque was constructed. The majority of the inhabitants of Taluksangay are Muslims who are descendants of the ethnic group Sama Banguingui (Zamboanga City Government, 2014b).

Annex B

Survey Instrument

RESPONDENT NUMBER: _____

BARANGAY: _____

CLASSIFICATION: __1. URBAN __2. RURAL __3. IP

RELIGION: __1 ISLAM __2 CHRISTIANITY __ OTHERS (*SPECIFY*)_____

ETHNICITY: (*SPECIFY*)_____

NAME OF RESPONDENT: _____

ADDRESS: _____
Provide house address – number, purok, sitio, barangay; if not, common name of place

ENUMERATOR'S NAME: _____ DATE: _____

CHECKED BY FIELD SUPERVISOR: _____ DATE: _____

CHECKED BY AREA OFFICE EDITOR: _____ DATE: _____

RECEIVED BY WAGI: _____ DATE: _____

ENCODED BY: _____ DATE: _____

I. INFORMATION ABOUT THE RESPONDENT

1.1 What is your current civil status? (If single, skip Column 1.2, 1.3, 1.4, and 1.5 in Table 1.A)

1. Married 3. Widowed 5. Divorced
 2. Single 4. Separated 6. Others (Specify) _____

1.1.a If single, what is your relationship to the household head? _____.

1.2 If married or have been married, but divorced, separated, or widowed, how old were you when you first got married?	1.3 If married, are you...	1.4 How many wives does your present husband currently have?	1.5 How many wives of your husband currently live with you?	1.6 What type of household do you belong to?	1.7 How old are you?	1.8 What is your highest formal schooling?	1.9 What was the last school that you attended?
___ years old	__1. 1st wife __2. 2nd wife __3. 3rd wife	__1. Only one wife __2. Two wives	__1. You alone __2. You and one more wife	__1. Living with husband and children	___ years old (age at last birthday)	__1. No formal schooling __2. Grade 1-4	__1. Regular Public school (non-Madrasah)
	__4. 4th wife __5. NA Of the man you are living with?	__3. Three wives __4. Four wives __5. More than 4 wives __6. NA	__3. You and two more wives __4. You and three more wives __5. NA	__2. Living with husband, children and in laws/own parents __3. Living with husband, children, and other wives & children of husband __4. Living with husband, children, other wives and children and in laws/own parents (For single, divorced, separated, widowed, others) __5. Female headed household, living with children __6. Female headed household, living with children and own parents __7. Living with the household of parents __8. Living with household of son or daughter __9. Living with sibling's household __10. Others: (Specify) _____		__3. Some Elementary Education __4. Elementary Graduate __5. Some High School __6. High School Graduate __7. Some College __8. College Graduate	__2. Regular public school AND Madrasah __3. Private school (non Madrasah) __4. Only Madrasah

II. LIVELIHOOD & INCOME

2.1 Are you currently working?

1. Yes

2. No

2.2 What was your total personal income over the last month from the sources below?

(Compute from all sources)

Table 2.A— Respondent Sources of Income

Source of income in the last month	Amount earned
1. Formal employment/Wage Job	
2. Casual Labor/Temporary Services/Care Taker	
3. Sales from your businesses (sari sari store, buy & sell, vending)	
4. Sales from crops in your farms, fishing activities	
5. Sales from livestock	
6. Cash received from family members/remittance from OFWs	
7. Pension, retirement and other benefits	
8. Conditional Cash Transfer from government (4Ps, KALAHYON-CIDDS)	
9. Other sources of Income	
<i>Total personal income from various sources</i>	

2.3 This will only be accomplished if the respondent answers “Yes” to Question 2.1

Say aloud to the respondent: “I will read to you a few statements. For each statement, she should respond with either “Always”, “Most of the Time”, “Some of the Time”, “Rarely” or “Never”. Check the appropriate response.

Table 2.C— Work-Family Balance

ITEM	(a) Always	(b) Most of the time	(c) Some of the time	(d) Rarely	(e) Never
1. My work keeps me away from my family too much.					
2. I feel I don't have enough time for myself.					
3. I feel physically drained when I get home from / finish with work.					
4. I worry how my children are when I					

am working.					
5. I find enough time for the children.					
6. My husband helps take care of the children					
7. My older children and/or other family members take care of my younger children.					
8. I am comfortable with the arrangements for my children while I am working.					

9. I fear for my personal safety each time I go to work.					
10. Transportation is easily available for me to perform my work.					
11. I want to work but my husband does not allow me.					
12. I have difficulties in managing my time with all the social obligations I have to attend to.					
13. I have a hard time managing all the caregiving I have to perform at home.					

2.4 In your estimate, how much is your family's total household income in the last month, including income from all sources?

- 1. Pesos 1000 or less
- 2. Pesos 1001-3000
- 3. Pesos 3001 - 50000
- 4. Pesos 5001 – 8000
- 5. Pesos 8001 – 12000
- 6. Pesos 12001 – 1500
- 7. Pesos 15001 -18000
- 8. Pesos 18001 – 2000
- 9. Pesos 20001 and above

- 2.5 Do you have a household member who is working as an overseas Filipino worker?
 ___ 1. Yes (Provide the following information on all of your household members who are working abroad in Table 2.B. We will start with the females)
 ___ 2. No (Go to Question 2.6)

Table 2.B— Information on household members working abroad

(a) Name	(b) Sex (Male/ Female)	(c) Age	Type of work (Occupation)	(d) How many times has s/he been deployed abroad?	(e) Country currently working in?	(f) Has he/she been regularly sending money to household?
	__ 1.Male — 2.Female					__ 1. Regularly __ 2. Irregularly __ 3. Not at all
	__ 1.Male — 2.Female					__ 1. Regularly __ 2. Irregularly __ 3. Not at all
	__ 1.Male — 2.Female					__ 1. Regularly __ 2. Irregularly __ 3. Not at all

- 2.6 Who manages the day-to-day finances in your household?
 ___ 1. Me ___ 2.Husband
 ___ 3.Eldest Child ___ 4.Others (specify relationship to the respondent): _____

- 2.7 Are you able to set aside funds for future use?
 ___ 1. Yes ___ No

2.8 Identify three livelihood projects women like you can participate in and benefit from:

- A. _____
 B. _____
 C. _____

2.9 Identify three women whom you will approach for advice in business or credit.

- A. _____
 B. _____

C. _____

III. WOMEN'S EXPERIENCES OF CONFLICT

3.1 What type of conflict have you experienced? *(Check all that apply)*

- ____ 1. Armed conflict between the government and the MILF
- ____ 2. Armed conflict between the government and the MNLF
- ____ 3. Private armies of political clans
- ____ 4. Banditry/ Extortion
- ____ 5. Family feud or rido
- ____ 6. Others (Specify) _____

3.2. How did the war affect you and your family? *(Check all that apply)*

- ____ 1. Some members of our family were killed during the war
- ____ 2. Me and/or other members of my family fell ill during the war
- ____ 3. We became poorer and it was difficult to meet our basic needs
- ____ 4. I and/or other members of my family experienced symptoms of psychological trauma (constant fear and anxiety, difficulty sleeping, nightmares, mood swings, vivid recollections of war events, bedwetting in children, etc.)
- ____ 5. Our house was destroyed by explosives and heavy ammunition.
- ____ 6. Our livelihoods were destroyed, stolen
- ____ 7. We had to live at an evacuation center
- ____ 8. We stayed with relatives or friends elsewhere
- ____ 9. Some members of our family were separated from us
- ____ 10. Others (Specify): _____

3.3. What are your current issues and concerns in your community as a result of the conflict? *(Check as many as applicable)*

- | | |
|--|--|
| <input type="checkbox"/> Spread of disease | <input type="checkbox"/> Other health issues <i>(specify):</i> _____ |
| <input type="checkbox"/> Psychological trauma/
Mental health issues | _____ |
| <input type="checkbox"/> Lack of food and clean water | <input type="checkbox"/> Insufficient or lacking income |
| <input type="checkbox"/> Petty crimes (pickpocketing, theft or stealing, etc.) | |
| <input type="checkbox"/> Looting | |
| <input type="checkbox"/> Drug and/or alcohol addiction | <input type="checkbox"/> Gambling |
| <input type="checkbox"/> Cleanliness and sanitation | <input type="checkbox"/> Privacy issues |
| <input type="checkbox"/> Harassment | <input type="checkbox"/> Kidnapping |
| <input type="checkbox"/> Trafficking | |
| <input type="checkbox"/> Migration due to loss of livelihood | <input type="checkbox"/> Others <i>(specify):</i> _____ |

3.4 What are the current issues and concerns of women and girls in your community as a result of the conflict? *(Check as many as applicable)*

- | | |
|---|--|
| <input type="checkbox"/> Maternal and reproductive health issues | <input type="checkbox"/> Other health issues (<i>specify</i>): |
| | <input type="checkbox"/> Psychological trauma/
Mental health issues |
| <input type="checkbox"/> Lack of income | <input type="checkbox"/> Privacy issues |
| <input type="checkbox"/> Physical, sexual, and psychological violence | <input type="checkbox"/> Kidnapping |
| <input type="checkbox"/> Harassment | <input type="checkbox"/> Drug pushing |
| <input type="checkbox"/> Human trafficking/Prostitution | <input type="checkbox"/> Migration |
| <input type="checkbox"/> Others (<i>specify</i>): _____ | |

IV. KNOWLEDGE AND EXPECTATIONS ON THE BANGSAMORO & POLITICAL PARTICIPATION OF WOMEN

4.1 I am going to enumerate terms, could you tell me if you have heard and understood these terms (*Adapted from WB-PLEDGE*):

Table 4.A— Level of Familiarity with the CAB/BBL and Related Terms

TERMS	(a) I have not heard of it	(b) I have heard of it but I don't know what it means	(c) I have heard of it and I know somewhat what it means	(d) I have heard of it and fully knows what it means	(e) I have heard of it but I don't care	(f) I haven't heard of it and I don't care
1. Comprehensive Agreement on the Bangsamoro (CAB)						
2. Bangsamoro Basic Law (BBL)						
3. Bangsamoro Transition Commission						
4. Plebiscite						
5. Referendum						
6. Political Autonomy						
7. Fiscal Autonomy						
8. Ministerial system						

4.2 Please state how much you agree or disagree with each of the following statements:

Table 4.B — Expectations on the CAB/BBL

Statement	(a) Agree	(b) Disagree	(c) Not sure	(d) I don't care
1. The formation of the autonomous Bangsamoro region will improve my quality of life.				
2. More jobs will be created after the creation of the Bangsamoro.				
3. The creation of the Bangsamoro will bring about lasting peace in the region.				
4. The creation of the Bangsamoro will create more chaos.				

4.3 Based on your memory, how many times have you voted (*specify the number of times*):

- ___ 1. National elections
- ___ 2. Province-wide elections
- ___ 3. Barangay elections

4.4 Did you vote in the 2013 national elections?

- ___ 1. Yes
- ___ 2. No; Why? (*specify reason*) _____

4.5 Who were the most influential person/s that convinced you to vote or not to vote at all? (*Choose three and rank*):

- ___ Myself
- ___ Husband
- ___ Other family members
- ___ Media
- ___ Religious leaders
- ___ Political leaders (Barangay Captain, Mayor, Kagawad, etc.)
- ___ Others (*specify*): _____

Why? _____

4.6 Have you led or participated in election-related activities or programs in your community?

- ___ 1. Yes, in what role/s? (*Check all options that apply in Table 4.C*)

Table 4.C— Women’s Roles in Past Elections

Role/Capacity	Put a check (✓) if applicable
1. Assist in the registration process	
2. Candidate	
3. Educator/ Trainer	
4. Fund raiser	
5. Ordinary member of a local political party	
6. Voter	
7. Poll watcher	
8. Others (<i>specify</i>): _____	

___ 2. No, why not? _____

4.7 Will you vote in the forthcoming referendum on the Bangsamoro Basic Law?

- ___ 1. Yes
- ___ 2. Do not know what it is
- ___ 3. No, why? _____

4.8 Do you intend to participate in the 2016 local/national elections?

- ___ 1. Yes, in what role/s? (*Check all options that apply in Table 4.C*)

Table 4.D— Women’s Roles in 2016 Elections

Role/Capacity	Put a check (✓) if applicable
1. Assist in the registration process	
2. Candidate	
3. Educator/ Trainer	
4. Fund raiser	
5. Ordinary member of a local political party	
6. Voter	
7. Poll watcher	
8. Others (<i>specify</i>): _____	

___ 2. No, why not? _____

4.9 Give the names of 3-5 women in your community whom you consider as leaders.
Why are they leaders?

Women's names	Reasons
1.	
2.	
3.	
4.	
5.	

4.10 Give the names of 3-5 women in your community you would go for help or approach for personal advice or help? Why?

Women's names	Reasons
1.	
2.	
3.	
4.	
5.	

Maraming salamat po!

Annex C

Focus Group Discussion Guide

The following are the objectives of the focus group discussion:

1. To gather qualitative data on Bangsamoro women's demographic and socio-economic background;
2. To expand existing knowledge about Bangsamoro women's experiences of conflict in their everyday lives;
3. To inquire and obtain qualitative data on the current status of political participation among Bangsamoro women and their knowledge about the peace process;
4. To investigate on Bangsamoro women's knowledge and expectations of the Comprehensive Agreement on the Bangsamoro and the Bangsamoro Basic Law;
5. To explore ways to establish Women's Peace Tables with the Bangsamoro Women's Peace Tables in the six communities as platform for their participation in peace building.

I. Pre-Focus Group Discussion Preparations

- A. Identify and invite participants
- B. Invite and provide a briefing for facilitator/s
- C. Set the time, date, venue, and other administrative/logistical arrangements for the focus group discussion, including permits that have to be obtained from local authorities (if any)

II. Tips for Facilitators During the Focus Group Discussion Proper

- A. Set an atmosphere that fosters openness among participants. This may be done by first doing a round of introductions and/or a simple energizer.
- B. Speak to the participants in the local language (Tausug, Chavacano, Maguindanaon, etc.)
- C. Make sure that the focus group discussion is being recorded from the minute it started until the end of the discussion.
- D. Give a brief background of the research and the project in which it is one of the components.
- E. Begin asking the focus group discussion questions one by one, giving ample time for each participant to speak.
- F. Ask follow-up questions, encourage participants to elaborate on their responses. Manage exchange of ideas among respondents and ensure that the discussion will revolve only on what is being asked.

- G. Avoid sharing your own ideas about the topic/s being discussed, as they will influence the responses from the participants.
- H. When shifting from one discussion point to the next, make sure to establish the link between topics.
- I. Make sure to thank the participants after the focus group discussion.

III. Focus Group Discussion Questions

Below are the four main themes of the focus group discussion you will be conducting in your area/s, with their corresponding questions and possible follow-up questions, as well as their translation in Tagalog (*italicized*):

A. Knowledge and attitudes toward women's involvement in community activities

- a. Could you describe your everyday life in your community?

Maaari niyo po bang ilarawan ang pang araw-araw na pamumuhay sa inyong komunidad?

- i. How long have you lived in this community? (If participants narrate a history of moving from one place to another and eventually, to the present community, ask them what caused them to transfer)

Gaano na po kayo katagal naninirahan sa inyong lugar? (Kung kayo po ay nanggaling sa ibang lugar o mga lugar bago kayo lumipat at tumira dito, maaari po bang malaman kung ano ang dahilan ng inyong paglipat?)

- ii. What are the roles of women in your community? What are the activities and other women in your community usually engage in to fulfill these roles?

Anu-ano po ang papel na ginagampanan ng mga kababaihan sa inyong komunidad? Anu-ano po ang mga gawaing ginagampanan ninyo para maisakatuparan ang inyong papel o mga papel?

- iii. How do you feel about your roles in your community? Why?

Ano po ang inyong pakiramdam sa papel na ginagampanan ninyo sa inyong komunidad? Bakit?

B. Women's knowledge and experiences of armed conflict

- a. Could you please narrate to us your experiences of armed conflict in your community? (Could you determine a specific year/s when conflict/s happened in your community)?

Maaari niyo po bang ikwento sa amin kung anu-ano po ang inyong mga karanasan sa giyera sa inyong komunidad o lugar?

- i. What do you think caused the conflict in your community?

Ano po sa tingin ninyo ang naging sanhi o mga kadahilanan ng giyera sa inyong komunidad?

- ii. Who are/were the actors of the conflict in your community? Were there changes in the people or groups involved in the conflict over time or are the actors the same since the conflict started?

Sinu-sino po sa tingin niyo ang may kinalaman o mga taong naging sangkot sa giyera sa inyong komunidad? May mga pagbabago ba sa mga tao o grupo na may kinalaman sa giyera sa paglipas ng panahon o pareho parin sila mugsimula nang magsimula ang giyera?

- iii. How did the conflict affect you, your family, and your community?

Paano nakaapekto ang giyera sa inyong sarili, inyong pamilya, at sa inyong komunidad?

- iv. What specific ways or activities help you, your family, and other women in your community cope during times of conflict?

Anu-anong mga bagay o mga aktibidad na inyong ginawa na sa tingin niyo ay nakatulong sa inyo, sa inyong pamilya, at ibang kababaihan sa inyong komunidad noong panahon ng giyera?

Note: If cited indirectly or if discussion leads to the topic of sexual violence, ask whether there have been cases of sexual violence (rape, sexual harassment, etc.) that have happened in their community during conflicts

C. Knowledge and attitudes toward the peace process and the establishment of the Bangsamoro

- a. How do you feel about the current status of the peace process? What do you think of:

Ano po ang pakiramdam ninyo sa kasalukuyang lagay ng prosessong pangkapayapaan? Ano po ang tingin ninyo sa:

- i. the Comprehensive Agreement on the Bangsamoro?
- ii. the Bangsamoro Basic Law?

- b. Will you vote in the upcoming referendum on the Bangsamoro? Why or why not?

Kayo po ba ay boboto sa nalalapit na referendum para sa Bangsamoro? Bakit o bakit hindi?

- c. In your opinion, what are the general perceptions of your community towards the establishment of the Bangsamoro and participating in the upcoming referendum on the Bangsamoro? Why?

Sa inyong palagay, ano po ang pangkalahatang pagtingin ng inyong komunidad sa pagtatag ng Bangsamoro at paglahok sa nalalapit na referendum para sa Bangsamoro? Bakit?

- d. What are your hopes and aspirations for the future with the establishment of the Bangsamoro?

Anu-ano po ang inyong mga pangarap o kahilingan at aspirasyon para sa kinabukasan sa pagtatag ng Bangsamoro?

D. Knowledge and attitudes toward women's participation in peace building

- a. What does "meaningful participation of women" in peace building mean to you?

Para sa inyo, ano po ang "makahulugang partisipasyon ng kababaihan" sa pagbuo ng kapayapaan?

- i. At this time, do you think women are able to meaningfully participate in peacebuilding? Why or why not?

Sa kasalukuyan, sa tingin ninyo ba ay nagagawa ng kababaihan ang makahulugang partisipasyon sa pagbuo ng kapayapaan? Bakit o bakit hindi?

- ii. In what ways can women meaningfully participate in peace building? (i.e., establishment of women's peace groups,

participation and election of women in leadership positions in communities, conduct of livelihood training for women, etc.)

Sa anu-anong mga paraan maaring magkaroon ng makahulugang partisipasyon ang kababaihan sa pagbuo ng kapayapaan? (pagtatag ng women's peace groups, partisipasyon at pagkakaluklok ng mga babae bilang lider ng komunidad, pagsagawa ng livelihood training para sa kababaihan, etc.)

- iii. What are particular indicators of women's meaningful participation in peace building?

Anu-ano ang mga particular na indikasyon ng makahulugang partisipasyon ng kababaihan sa pagbuo ng kapayapaan?

- b. In your opinion, what effects will women's meaningful participation in peace building bring to:
- i. you
 - ii. your family
 - iii. other women
 - iv. your community

Sa inyong opinyon, ano ang magiging epekto ng makahulugang partisipasyon ng kababaihan sa pagbuo ng kapayapaan sa:

- i. inyong sarili*
- ii. sa inyong pamilya*
- iii. sa ibang kababaihan*
- iv. sa inyong komunidad*

Thank you very much!
Maraming salamat po!

Annex D

Focus Group Discussion Documentation Guide

Area of FGD: (i.e., Cotabato, Isabela, Lamitan, Marawi, Jolo, Zamboanga)

Short Background of the Area:

Date and Time of Focus Group Discussion: (ex: Aug. 12, 2014; 10 a. m.-12 n. n.)

Location of Focus Group Discussion:

Focus Group Discussion Facilitator:

Focus Group Discussion Participants:

Focus Group Discussion Documenter:

Demographic Background of Focus Group Discussion Participants (Age, Civil Status, Employment (if employed), etc.)

Focus Group Discussion Transcript (Translated):

Speaker	Text
	<i>(add as many rows as needed)</i>
	-End-

Documenter's Notes on the Focus Group Discussion:

(Narrative on general observations made during the focus group discussion, including patterns of behavior and responses shown by focus group discussion participants)