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Women Speak: Perspectives on Normalization

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Since 1980, almost half of the world’s poorest countries have experienced armed conflict, with most now taking place within states rather than between them. There has been a tremendous toll in terms of human suffering, economic loss and wasted development opportunities—and women often bear a disproportionate amount of the burden.

Yet women are not just victims. Women are often the key to preventing violence from reemerging, to resolving ongoing conflict and to rebuilding societies. By ensuring that both men and women are included in rebuilding communities and in making decisions, peace is more likely to be lasting. This approach is consistent with Australia’s strong support of the United Nations Security Council Resolution 1325 on women, peace and security, which recognizes the significant role women play in preventing, managing and resolving conflict.

In Mindanao, where instability and insecurity has continued to hamper development, women have played key roles in the peace negotiations between the Government of the Philippines and the Moro Islamic Liberation Front. The Philippines should be justifiably proud of the role that women played in the negotiations. Looking forward to the implementation of the peace agreement now is an opportune time to focus on normalization and the important role that women can play in this process.

This publication outlines the perspectives shared by women on their role in normalization, and provides useful steps to ensure women’s active participation and consideration in the peace process. Building on women’s unique experience of armed conflict and perspectives on normalization, it is essential to empower women to contribute to a post-conflict environment that promotes equal human rights, livelihood opportunities for all and active political participation.

Australia will continue our commitment to promoting issues of concern to women, men, girls and boys and supporting the implementation of the peace agreement in Mindanao.

Warren Hoye

Australian Embassy, Manila

INTRODUCTION

On October 15, 2012, the Government of the Republic of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) signed the Framework Agreement on the Bangsamoro (FAB), a preliminary peace agreement that signaled the end of decades of armed conflict in the region which had reportedly killed more than 160, 000 people; displaced millions; and siphoned off resources that otherwise would have been spent for the delivery of basic social services.

The FAB paves the way for a just and lasting peace in Mindanao. It creates a new political entity, the Bangsamoro, which is hoped to lead in building a society that respects and promotes human rights and creates institutions that will improve peoples' economic situation and ensure their security.

This goal is fleshed out in the FAB's Section on Normalization

described as a return to conditions where communities can achieve their desired quality of life; where sustainable livelihoods and political participation are pursued; where human rights are respected and promoted; and where people are free from fear of violence and crime.¹ The FAB identified several pathways to normalization. Among these are the establishment of a civilian policing structure, decommissioning of forces, control of firearms, disbandment of private armies and other armed groups, efforts at development, and transitional justice.²

It is in this context that the project "Women Working for Normalization" was conceived. It has two major components. One is an action research that will gather women's perspectives on normalization. The second is capacity-building on concepts and skills that will enable women to take active part in normalization.

Four consultation cum capacity building training workshops were conducted by members of the Women Engaged in Action on 1325 (WE Act 1325) done with support from the Australian Government. Consultations and training sessions were conducted from September 2013 to February 2014. Approximately 200 women from the provinces of Maguinadanao, Lanao, Tawi-tawi, Basilan, Sulu and Zamboanga participated in the project.

Women have always been on the margins in decision-making and political processes, including processes that relate to peace and security. Though often

¹ Framework Agreement on the Bangsamoro, Sec. VIII, Numbers 1 and 2.

² Framework Agreement on the Bangsamoro, Sec. VIII.

not involved in the conduct of war, they are affected disproportionately. Hence, the inclusion in the FAB of a provision recognizing the right of women to meaningful political participation and protection from all forms of violence³ is a provision welcomed by women who for decades have been stereotyped as vulnerable, or who have hardly been seen and heard in public spaces that decide on matters related to peace and security.

The Women Working for Normalization project which theme was “Ensuring Women’s Meaningful Participation in the Formulation of the Basic Law and in the Process of Normalization,” had two objectives. One was to consult women in conflict-affected areas in Mindanao on their perspectives on normalization and submit such perspectives to the members of the negotiating panels drafting the final peace agreement as well as to the Bangsamoro Transition Commission (BTC) which was tasked to draft the Bangsamoro Basic Law. Such consultations were meant to give community women the space to share their views on normalization-related issues as they have perspectives shaped by their unique experience of armed conflict. The peace panels and the BTC will likewise benefit from knowing how people, particularly women from communities, view important normalization components such as decommissioning, arms control, healing and reconciliation and transitional justice.

WE Act 1325 had submitted results of consultations to both members of the GPH and MILF negotiating panels as well as to members of the BTC.

The project’s second objective was to capacitate women on concepts and skills related to normalization that they may actively participate in the process of return to normal and stable conditions after more than four decades of armed conflict.

By negotiating, the peace panels and the BTC have helped create “vertical security”. There is a need for people in communities to help build “horizontal security” or security in the communities. The WWN project gave a space for community women to learn and/or enhance knowledge as well as basic skills on conflict prevention, conflict resolution and mediation, human rights and international humanitarian law and gender rights in the context of religion and culture-- concepts and skills essential to help build peace and security on the ground. Learning or re-learning the latter is crucial to help dispel beliefs that women are home-bound and that peace and

³ Framework Agreement on the Bangsamoro, Section 6, Number 1,, Letter B

security are matters that are decided solely by men.

Who, then, is a woman working for normalization? She is that woman who will take initiatives to set up or join mechanisms where she can help settle disputes in communities peacefully and constructively. A woman working for normalization will engage the police

recommending appropriate policing in the Bangsamoro. She will engage the Joint Normalization Committee that will ensure the coordination between the government and remaining MILF Forces until decommissioning has been fully completed. She will help work for the reduction and control of firearms in the area and the disbandment of private armies and other armed groups.

The woman working for normalization will help prevent conflicts. She will help keep the peace in communities and mediate in disputes. She will educate for peace, nonviolence and respect for diversity.

This report contains the perspectives shared by the women participants during the capacity-building and Focus Group Discussion components of the Project.

It is hoped that these perspectives documented here will be useful in the next steps to the peace process: the adoption of the Bangsamoro Basic Law, the formation of the Bangsamoro Transition Authority and the election of the Bangsamoro Government. In all these phases of post-conflict reconstruction and peacebuilding, we want to see women's perspectives considered. Most importantly, we want to see many of them actively participating in processes and mechanisms that will lead to normalization, and in the building of peace and security on the ground.

Jasmin Nario-Galace

National Coordinator

WE Act 1325

CHAPTER I: INTRODUCTION

WWN: Project Background

Stemming from the landmark Framework Agreement on the Bangsamoro (FAB), signed in October 2012, the Philippines is now at an opportune time to respond to FAB's post-conflict reconstruction and peacebuilding challenges, one of which is the challenge of normalization or return to normal or stable conditions. It is in this light that the Women Engaged in Action on 1325 (WE Act 1325), through the support of the Australian Government, has endeavored to begin engaging women on their possible roles in the normalization processes that will ensue from agreements made in the peace negotiations. By undertaking the Women Working for Normalization (WWN) Project, the WE Act 1325 network seeks to consult and capacitate women in the provinces of Maguindanao, Lanao, Tawi-tawi, Basilan, Sulu and Zamboanga in order to facilitate their meaningful participation in the various aspects of normalization such as in early warning and early response (EWER) and conflict resolution. The project highlights the network's slogan, "Women preventing war, building peace".

According to Dr. Jasmin Nario-Galace, National Coordinator of WE Act 1325, in other countries, the process of normalization is commonly referred to as DDR - Disarmament, Decommissioning and Reintegration, which is undertaken following a conflict. In the local context, normalization is the term being used as the goal outlined in the Framework Agreement on the Bangsamoro (FAB) is beyond DDR. Section 8 of the FAB on Normalization basically describes it as a process of returning to a "normal situation" as opposed to the "abnormal" situation experienced during conflict. According to Nario-Galace, current trends focus more on upholding human security, veering away from the traditional idea of security. Aspects of security that normalization would entail include community security, economic security, food security, political security, personal security and environmental security, among others. As such, the different factors and aspects involved in normalization involve the disposition of arms, reintegration of combatants into society, and protection and promotion of human rights. The hope is that the women participating in the project will contribute in the transition from the current situation to the "normal situation" that was described.

Pathways were outlined to achieve the ideal situation, such as having a civilian policing structure, the decommissioning of forces, controlling firearms, the disbandment of private armies and other armed groups, carrying out of development efforts, and providing for transitional justice, which

would facilitate achieving the normal state and improving the wellbeing of the people. Of these, transitional justice was highlighted, relating it to historical injustices experienced in Mindanao, such as land grabbing, which highly affects, as well, the indigenous population.

In order for women to participate, the capacity-building cum consultation project seeks to equip women with the necessary knowledge and skills related to normalization. This engagement with women will focus on horizontal security, building peace on the ground through the various skills that they will develop through their participation in the sessions. The results of the consultations gathered through the Focus Group Discussions (FGDs), were submitted to members of the Bangsamoro Transition Commission (BTC) for their consideration as they craft the Bangsamoro Basic Law. Transmitting these results to the BTC is seen as an important step in elevating the concerns of women on the ground to those in decision-making positions, to ensure that their perspectives are heard. In this manner, the program also touches on vertical security by connecting the experiences on the ground to national level institutions.

It is important to note that the WWN Project is part of an action research. Apart from consulting the women, and enhancing their skills, the project also seeks to measure the changes in their beliefs and attitudes regarding women's roles in peacebuilding. This was done through administering a Belief and Attitudes Questionnaire (BAQ) prior to the conduct of the training sessions, as well as after the completion of the 3-day workshop in each leg. The process of the BAQ will be further elaborated in the last portion of this publication.

UN Security Council Resolutions on Women, Peace and Security and the Philippine National Action Plan

United Nations Security Council Resolution (UNSCR) 1325 provides the umbrella policy that guides the work of WE Act 1325, as evident in the network's name, not only in the Women Working for Normalization Project, but for all other initiatives. The adoption of UNSCR 1325, reflects the international community's recognition of the plight of women in situations of armed conflict. It seeks to address the unique impact that conflict has on women, and recognize the valuable contribution of women in peacebuilding. Essentially this resolution calls for women's participation in peacebuilding, conflict prevention and conflict resolution, peacekeeping and post conflict reconstruction. This increased role in peacebuilding is very much what the Women Working for Normalization Project aims to contribute to by converging with women on the ground.

WE Act 1325 is a nationwide network of organizations that support the implementation of UNSCRs 1325 and 1820, through the Philippine National Action Plan (NAP) on Women Peace and Security, the national mechanism for its implementation. The NAP highlights transforming the image of women in conflict from victims to peacebuilders. The NAP is divided into main themes that focus on women's empowerment and participation, the protection of women's rights and the prevention of violations, and the promotion and mainstreaming of women, peace and security, in order to further capacitate women as agents of change in peacebuilding, peace-keeping, conflict resolution, as well as post-conflict reconstruction. The network serves as a civil society counterpart of government agencies in the National Steering Committee on Women, Peace and Security tasked with overseeing the proper implementation of the NAP. Organizations that were involved in the crafting of the National Action Plan are members of what would eventually become WE Act 1325.

The GPH-MILF Peace Process

In the conduct of the various sessions in the capability building aspect of the Women Working for Normalization Project, the participants were provided with updates on the peace processes at the national level, between the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF). The updates were given by Ms. Carmen Lauzon-Gatmaytan, representative of WE Act 1325 member organization, Asian Circle 1325, and formerly a consultant of the Office of the Presidential Adviser on the Peace Process (OPAPP). The segment on updates she provided to participants was grounded on the roadmap to peace in Mindanao developed by the OPAPP. The said roadmap begins with the historic signing of the Framework Agreement on the Bangsamoro (FAB) which reflected the commitment of both sides to address this conflict through negotiations, dialogue and peaceful means. The FAB, and its corresponding annexes, guides all the succeeding actions toward the creation of the new Bangsamoro Political Entity.

In the wake of the signing of the FAB, the Bangsamoro Transition Commission (BTC) was created, stemming from the Annex on Transitional Arrangements and Modalities - one of the first crucial steps in the entire process. The BTC was created through Executive Order 120, assigning 15 individuals to constitute the body taking on the task of drafting the Bangsamoro Basic Law (BBL), the paramount policy on all things Bangsamoro. The BBL will outline in detail, the processes necessary for the Bangsamoro to function. Once the draft has been made, the bill will then be certified urgent by the President, upon whose approval, the draft law will then be brought to the Congress to be ratified. Once the law is ratified, the Bangsamoro Transition

Authority (BTA), composed of a group of appointed individuals, will temporarily take the place of the government in the Autonomous Region of Muslim Mindanao (ARMM), for those areas that will choose to become part of the Bangsamoro territory through a plebiscite. Only those in the core area who vote to become part of the Bangsamoro territory will become part of the Bangsamoro. The Bangsamoro Government will be elected in 2016, after which the BTA will no longer preside over governance-related matters.

Apart from the abovementioned measures, the Annex on Transitional Arrangements and Modalities also stipulates the creation of other bodies to help facilitate the transition process, among these is the Third Party Monitoring Team, tasked to oversee the process and observe if the agreed-upon terms are properly being implemented, and the Joint Normalization Committee (JNC) which will observe the various factors in play in the normalization processes. Part and parcel of the transitional bodies are the Peace Panels. Lauzon-Gatmaytan emphasized however, that the panels will only continue to exist until the Exit Document is signed, thereby officially terminating the peace negotiations, rendering the panels unnecessary.

In addition to the arrangements and bodies made in the abovementioned annex, the Annex on Normalization also outlines other important processes to be undertaken to transition the state of the communities and the people within the Bangsamoro Territory from being conflict-affected to what is considered a “normal” setting. The necessary courses of action charted out in this annex are related to the skills being developed in the participants of the WWN, so they may actively take part in normalization in their communities. The Annex on Normalization mostly centers on security. With regard to security, decommissioning processes will contribute to turning MILF combatants into regular civilians through the gradual decommissioning of the Bangsamoro Islamic Armed Forces (BIAF). Additionally there will be the redeployment of the Armed Forces of the Philippines in the areas covered by the Bangsamoro complementary to ongoing normalization, in a manner that will not create a security vacuum within the new entity. Police reform is also outlined in the Annex with regard to the creation of the Bangsamoro Police Force. Furthermore, there are provisions for the disbandment of private armies, and the dispossession of weapons. Along with this there are also provisions regarding ceasefires and demilitarization. Different structures regarding socio-economic services, transitional justice, and reconciliation are also outlined to facilitate the rehabilitation, reconstruction and development of communities in the

Bangsamoro, especially the Internally Displaced Persons (IDPs) and former combatants.

The other two annexes focus on resource control and governmental powers. The Annex on Wealth-Sharing outlines how the new entity will sustain fiscal autonomy and development in the Bangsamoro through the regulation of taxation, block grants and subsidies. Revenue-sharing from national taxes and natural resources are stipulated in this annex as well. With regard to other delineations between the Bangsamoro Government and the National Government, the Annex on Power Sharing contains the division of powers reserved for the future Bangsamoro Government, powers to be jointly possessed by the Bangsamoro Government and the National Government, as well as powers that will continue to be held solely by the National Government. Within this annex, principles of Intergovernmental Relations are also provided, as well as territorial scope and jurisdiction concerning regional waters and other water domain. In addition to the annexes there is the Addendum on the Bangsamoro Waters which identifies which parts of water territory the Bangsamoro Government will also have jurisdiction, and which will be shared with the National Government.

The negotiating panels on both sides tirelessly labored to maintain the appropriate balance of interests in each word in these documents. With sincerity, understanding, determination, and a genuine commitment to work together towards peace, they were able to complete the Framework Agreement and all four Annexes, along with the Addendum on the Bangsamoro Waters. Their hard work and perseverance was matched with the eventual signing of the Comprehensive Agreement on the Bangsamoro (CAB) on March 27, 2014, marking the beginning of the equally laborious realization of these commitments.

Despite the guidelines provided by the FAB and the Annexes, and the victory that is the CAB, there are remaining challenges to the Bangsamoro peace process. Gender mainstreaming remains a big challenge – women are still not fully engaged. Similarly there is also a need for the tri-people narratives and assertions to be heard and recognized, for example, the Indigenous Peoples' right to Ancestral Domain. Minorities in the Bangsamoro will have to be given due concern. In such a transition, various sources of violence and the proliferation of arms continue to pose difficulties. Similarly, the challenges include the transformation of armed groups to unarmed entities, especially long time members and combatants. Moreover, resistance to change the status quo, specifically in Local Government Units (LGU), needs to be addressed as the process progresses.

One of the more pressing concerns is the divide between the MILF and the Moro National Liberation Front (MNLF), but to address this, concerns regarding the 1996 Final Peace Agreement with the MNLF are to be inserted into the Comprehensive Agreement. This specific concern may be perceived as one of the weaknesses in this process. Overall, the normalization process will also require a long gestation period. It will take some time before the changes become tangible. Along with the above-mentioned obstacles, the legislative process in the Congress is also an area of concern. The support of the Congress, particularly for the Bangsamoro Basic Law, is essential to the process, as is the intended elections. The post 2016 agenda is very important but is somewhat uncertain at this point in time, especially in relation to who will be in the next government.

CHAPTER II: WOMEN'S EXPERIENCES OF CONFLICT AND CONFLICT RESOLUTION

Women's Experiences of Conflict & Conflict Resolution

The essence of the WWN Project lies in the experiences of women in conflict, and how these draw light to the effect of conflict on women, given their roles and stature in their communities. These experiences highlight the various roles that women take on, during the onset of conflict, and even before and after the skirmishes arise. A majority of the women involved in the Women Working for Normalization Project hail from these four provinces - Maguindanao, Lanao Province, Tawi-tawi, and Zamboanga - but there were also some who travelled from Sulu and Basilan to share their stories. Sharing their war stories provides a point of departure on which the succeeding training could be anchored, making it relevant to their unique experiences.

In order to help women recollect relevant experiences to impart to the group, they were asked a series of questions that involved inquiry into the types of conflict they are exposed to, the roots of conflict, and the effects on the community, specifically on the women. They were also asked to describe how conflict is dealt with, and how women are involved and contribute. The women may have come from various places, but there are commonalities when it comes to how conflict has affected them.

Types of conflict, causes and effects

The women cited political conflict, land conflict, armed conflict, and personal conflict as the main types of conflict they encounter. They also cited *rido*, land grabbing, and other problems such as bombings, theft, kidnapping and rape as connected to conflict. They find these types of conflict rooted in poverty, abuse of power, injustice, and oppression.

Rido (also referred to *aslidu*) are clan conflicts that create patterns of revenge among its members caused by disputes over property, political rivalry, and violation of the family's honor or dignity. It is seen not only as a cause for armed or political conflict, it is also considered an effect of other manifestations of conflict.

The root causes identified for land conflicts are conflicting boundaries and ancestral domain claims of the Indigenous Peoples (IPs), land grabbing,

the presence of informal settlers, and rido. Greed and personal interests of businesses or the moneyed class, which in some cases involve taking land as payment when people do not have money, also contribute to this type of conflict. According to the women, land conflicts also result from land being captured by informal settlers, creating title problems.

Political conflicts are seen to stem from the perpetuation of political dynasties, extra-judicial killings, and rido linked to politics. Losses in elections and other election-related issues are a main concern in relation to reasons behind political conflict and political violence. Competing candidates and parties are often involved in politically-fueled conflict, usually between the incumbent and other politicians. Cultural differences and misunderstanding, and even cattle rustling – stealing of livestock - are also thought to cause political conflict. The women consulted made mention that political conflicts are usually related to other forms of direct violence such as bombings and killings, and even armed conflict.

Armed conflict can stem from a combination of the cited causes –such as politics and personal interests of those involved, differences in cultural beliefs, land disputes, and poverty. Militarization in an area is also considered to give rise to more armed conflict. The women in Maguindanao listed two specific forms of armed conflict they are exposed to – the Moro Islamic Liberation Front (MILF) vs. Armed Forces of the Philippines (AFP), and the Bangsamoro Islamic Freedom Fighters (BIFF) vs. the AFP. The violation of ceasefires between opposing parties incite further armed conflict.

Other than these wide scale conflicts involving government forces and armed groups, political rivalries and tribal groups being deprived of their land, the women also identified more intimate causes of conflict on a personal level. The women shared that conflict in communities can also occur between neighbors and friends. Personal conflict is viewed as a result of “tsismis” or gossip and rumors. These may also be caused by parents getting involved in children’s fights. Other forms of personal conflict cited were harassment and rape. The unequal respect of rights between men and women was heavily cited by women in Zamboanga as a cause for the violation of rights of the women, leading to personal conflict.

Effects of conflict particularly on women

The deprivation and violations of the rights of women in times of conflict include not only harassment and rape but also domestic violence. Sadly, some tend to keep quiet and be passive about their situation. Because of this, mental, psychological and emotional distress happens, and there is a resulting loss of self-esteem. All forms of conflict, not just personal

conflict affect women detrimentally. Other mental effects of conflict involve psychological trauma in the form of constant fear or “pagiging balisa”.

Conflicts contribute to broken homes, the deaths of many a father, placing multiple burdens on women, and in some cases resulting in prostitution as a means of sustenance for the women’s families. Additionally, conflict also results in early marriage for young girls, further resulting in their low educational attainment.

Effects of conflict on communities

Conflict takes a toll on the health of the community both physically and emotionally. Other effects of conflict shared by the women as experienced in their communities were instability, insecurity, widespread displacement, wherein people are forced to leave everything behind. This also leads to the disruption of schooling for the children, resulting in low educational attainment. Children are also especially vulnerable in the face of the recruitment of child soldiers. Shared by the women in Lanao was the concept of “Paramihang lahi” - the more family members there are, the more powerful a family can be. This is achieved not only by giving birth to more children, but also through inter-marriages as extension of alliances.

In addition, there is also much damage to property. In times of conflict, people are made to evacuate and everything remaining will likely be destroyed in the crossfire. The women in Lanao refer to this as migration resulting in ghost communities. In the conduct of offensives, parties may encroach upon land when building or searching for housing or stations for troops. The presence of armed groups also results in the proliferation of illegal firearms and extra-judicial killings.

Because of this insecurity and fear, there is a decrease in economic productivity. Examples given are that crops are not harvested or planted, out of fear, which also results in poverty. Conflict breeds poverty – there is no or very low income. Apart from the lack of peace and order, these conflicts and problems affect livelihood, resulting in unemployment and poverty.

Conflict also results in discrimination between Christians and Muslims, as well as tribal groups. It creates divisions between people with cultural differences, and fosters exclusion and misunderstanding.

One of the more interesting insights on the effects of conflict shared by a woman in Tawi-tawi was that conflict results in learning from the situation. Conflict elicits a variety of problems, resulting in many negative conditions,

but on a positive note, experiences in conflict also allow people to learn what they can do better the next time around.

Crime and conflict are seen to be interrelated. The women also stated that the incidence of crimes is very much connected as roots and effects of conflict. Taking advantage of poverty, bad influences of neighbors and friends, were said to contribute to the

occurrences of theft and rape. The women in Lanao also mentioned the occurrence of pyramiding scams in certain areas. Drugs were a commonly identified problem especially by those in the Basilan-Sulu-Tawi-tawi (BaSuLTa) area. Aside from being in itself a type of conflict, rido or lidu among clans was also seen as a root and effect of other conflicts.

Factors that sustain conflict

The women in Maguindanao discussed in the session on conflict resolution, with Commissioner Fatmawati Salapuddin of the Bangsamoro Transition Commission and Lupah Sug Bangsamoro Women, factors that may perpetuate the conflicts in the community.

A commonly highlighted concern when it comes to conflict is that it is worsened by the lack of education and awareness. The women admitted that there is little or no knowledge of rights in the community, especially in relation to IP rights on land titling processes, among others, and because the IPs do not know about the proper processes, they might unknowingly be giving away their land which would lead to further conflict down the road. Moreover, Ancestral Domain Claims to IP lands are not being recognized, exacerbating the situation even further. Additionally, private armies are used to enforce land grabbing, often turning land conflict into armed conflict as well. Along with this the presence of the Abu Sayyaf Group (ASG), armed groups and other lawless elements (lost commands) also heighten insecurity and sustain conflicts. In relation, the state of ongoing peace talks also affects the incidence of conflicts, especially those carried out by other groups not involved in talks.

Power dynamics, politics, and the use of wealth to pursue interests is an especially potent ingredient in conflicts. The lack of unity, and the dominance of personal interests, particularly those eyeing positions in government are a common setback in peacebuilding in communities. This is further aggravated by connections to those in power, or the government, leading to impunity and the lack of accountability for those fostering conflict and their cohorts. In light of this, the women see no intervention from relevant agencies to help resolve conflicts in the communities.

Poverty, despite being a major effect of conflict, also plays into continuing the conflict cycle. People are driven by poverty to engage in criminal activity that contributes to conflict. Their involvement with parties to conflict as combatants or otherwise also results from poverty. People are easier to recruit if they are in situations of poverty, and looking for a resort out of it. Especially in cases of armed conflict, another sustaining factor identified by the women is the continued recruitment on both sides, including young people. The youth are thus exposed to the cycle of armed conflict and violence.

A woman from Maguindanao expressed how conflict sometimes seemingly limits women, such that they do not have a voice and “Nakikiramdang na lang” (seem only to try and get a feel of what is going on). In Lanao, the women expressed that they speak out against rido, and voice their opinions about things that are occurring.

There have been experiences wherein elder Indigenous People are asked for signatures, unknowingly handing over their land. The Indigenous People traditionally have no concepts of titles and ownership of land. They have been on these lands all their lives and consider it a part of their spirituality. The land is a source of life to be shared by all.

Women involved in addressing conflict

Some women shared their experiences highlighting how women contribute to addressing conflict in their communities. A participant expressed that women have a large role in managing conflict. She shared that aside from being a teacher, she is also called upon to settle conflicts among people in the three barangays in the school district. A member of the Mindanao Human Rights Action Center, (MinHRAC), highlighted that women have a big role, an important role. She told the women that she is not afraid to die in the line of duty, in protecting human rights, because that is what needs to be done. A woman who is a mandatory barangay representative in Upi, Cotabato shared that when problems arise, even when they are just small problems, they already take action. She said “We women have a big importance especially in dealing with the littlest problems”. Similarly in Lanao, women are involved in the mediation process.

Another means by which women contribute is through the dawah, a manner by which Muslim women deal with conflicts. Similarly, IP women, perform rituals and vigils to end violence. Women are involved in initiating

consultations, dialogues and meetings of elders and heads of family within the barangay, youth, women, families and concerned sectors. There is also advocacy with local government, wherein women are involved in awareness training, education, holding workshops and information campaigns in communities. It was highlighted that women must be alert and

knowledgeable about what they can prepare and do in times of conflict. A participant shared that in such meetings, there is a call for women to take part in peacebuilding, “Sa mga

pulong nagkakaroon ng malawakang panawagan sa kababaihan tungo sa pagsulong ng kapayapaan.”

Others reported that women also take part in identifying evacuation centers and organizing safe areas for women and children during times of armed conflict.

As such, they also engage in counseling and therapy.

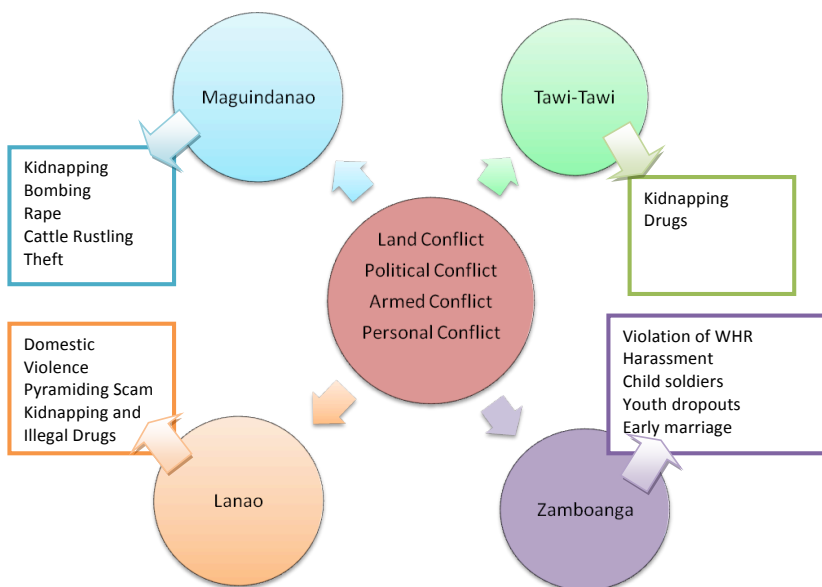
“Do not be afraid. God would want us, as women, to take up our roles. Everything men can do, women can also do. We have to stand up and take up our roles so that justice can prevail, so that our children can go back to school.” – BaiMesriya, Member of MinHRAC, Maguindanao

The women in Zamboanga emphasized that women need to be role models. According to them, in light of the violation of the rights of women in situations of armed conflict, women must seek legal rights to defend themselves, as well as advocate for the human rights of women and children. As such, a woman stressed: “We need to familiarize ourselves with agencies that cater to women’s rights issues so we know where to turn to.”

To address the effects of conflict, women call on concerned agencies for support, be it barangay officials or municipal officials. Despite this, it is Non-government Organizations (NGOs) and the religious sector that often provide immediate help.

Insights from the women show how they view conflict in a multi-faceted way. They have insights on conflict at the national level between government forces and those of non-state actors, but they also know how neighborhood gossip fuels smaller scale conflicts among community members. They consider not only how conflicts affect their communities, but also how different sectors are involved. They provided insight into how the youth are impacted by conflict and how displacement and the absence of Overseas Filipino Worker (OFW) parents contribute to their involvement

in drugs, conflict and crime. They see how politicians position themselves, and how politics is very much entrenched in the incidence of conflict on the ground. A commonality expressed by the various inputs given by the women is that women can be and are involved in initiatives to address conflict on the ground, whether big or small. However, they also stressed the need to know more. Each group called for more training for women to improve their existing skills and add new ones to complement these.



To respond incrementally to this call, the women were introduced, or reintroduced to conflict resolution and mediation techniques as means to respond to community conflict. Commissioner Fatmawati Salapuddin and Dr. Jasmin Nario-Galace both gave input on conflict mediation and resolution techniques. Salapuddin's input was addressed towards the Moro women and those familiar with the context of the island provinces, while Nario-Galace's approach involved more mainstream practices.

Conflict Resolution in the context of Muslim Filipinos

To situate the input she would impart, Salapuddin started by saying that Muslims in the Philippines are not homogenous. There are 13 ethnic groups situated all over the country, with their unique culture and language. And it is within this unique culture that various traditional methods of dealing with conflict are found. Salapuddin elaborated that there is conflict both at the horizontal and vertical level, emphasizing that sometimes root causes are not given adequate attention and there are risks of resumption of violence if the situation is not properly resolved.

At the horizontal level, there are conflicts within clans or the family unit. Such conflict is referred to as “Rido” in Central Mindanao and “Pagbanta” in Sulu. According to Salapuddin, this always involves an act of revenge, as this is part of the culture in those areas where conflicts are resolved by traditional methods. The cycles of retaliation continues and worsens, if there are no real efforts to settle the issue. These are powered by personal interests, wherein misunderstanding develops into a cycle of retaliation. She mentioned a term “Magdanaw” which means the proximity of relatives to those involved in conflict may exacerbate the problem.

The chart below portrays a snapshot of various types of conflict in the island provinces, shared by women in the Zamboanga leg of the WWN.

Incident/ Conflict	Was it resolved? Who resolved it?
Basilan in the 1990s. Political rivalry between 2 families 4 hours of shooting resulting in 12 casualties	The municipal government got involved Rivals were given positions
Tipo-tipo elections in 2009 A barangay kagawad was shot— so the election was held up	The cycle of violence continued between the two parties
Basilan Rido connected to barangay elections - Cousins ran against each other 4 dead from the other party, concurrent official's side had no casualties	Mayor tried to resolve it, but it did not work The winner, a woman, offered to pay Php 100,000 for every victim as blood money to stop rido. She granted the request to turn a sitio into a brgy so the losing side could also rule. Every problem has a solution, but there is a need to work together, and listen for the betterment of all.
Akbar municipality in 2009 Problem between a couple who were both drug addicts. Because of jealousy, the wife stabbed and killed another woman. 11 died in the clash between the family of the victim and perpetrators	They settled it among themselves. Land selling was involved in the settlement. Some people involved in the resolution did not actually want to help. They had their own interests in the land.
A 16- year old girl was raped and killed which started the fight. At least one was killed	Mayor allowed revenge, case was not really resolved

Salapuddin remarks that in some areas in Mindanao, the formal justice system and law enforcement is weak. These systems are not effective in stopping the conflicts, especially when these are rido – family oriented. The justice system is not present in these areas, thus people make use of their own mechanisms. She explained the three layers of traditional mechanisms: 1) customary sources, 2) shariah, and 3) Adat Law or indigenous culture. She explained further that traditional institutions govern the resolution of conflicts, such as the sultanate of Sulu or Maguindanao. There is also the Pangampong A Ranao; and the Iranun Adat Law.

The government also came up with the Code of Muslim Personal Law to help deal with these concerns. This has to be advocated further so that people will understand and make use of these mechanisms. Leaders beginning from the barangay level also have to be knowledgeable on customary law because as leaders they must get involved and help in the resolution of conflicts of their people. They must know how to take into consideration that there is the Muslim character and also the tribal or indigenous character in the people involved. Some tribes like the Iranun, have taken the customary law to the municipal level. The municipality has a written customary law to be followed when there is conflict. But the challenge remains to be compliance to what is written.

In Conflict Resolution among Muslims there are elements that come together in a process to find a solution. These are 1) “taritib” or the kinship system which relies on interrelatedness of those involved; 2) the “ijma” or religious leaders who hold consultations on how to resolve a problem; 3) “shariah” which is justice based in the Quran; and 4) “adat” which is the distinct indigenous character a person possesses aside from being Muslim. In addition, apart from the use of traditional means in the process of Conflict Resolution, other modes used include negotiations, arbitration, mediation, dialogue, and conversations. The problem in using any of these processes is not completing the process and being able to address the root causes of conflict. There are risks of resumption of violence if the situation is not properly resolved.

In certain cases, it is not really mediation that takes place, wherein the parties find solutions themselves. In most cases, according to the speaker, it is arbitration, because the solutions proposed are based on traditional laws and customs. The process seemingly makes use of mediation to get parties to agree and come together, and then moves to arbitration to find a solution. This is how resolution is done in the absence of formal courts and systems. It is in these processes that women, as members of the community, can contribute, even if they are not leaders in the government system.

According to Jurma Tikmasan, Chair of Nisa ul haqq fi Bangsamoro and a WE Act 1325 member who also provided input on Conflict Resolution in the Islamic context, the Quran and its basic principles support gender justice. She said that women, prior to Islam were not treated as persons, but after Islam, there was “phased liberation” of women, wherein they were given rights as persons. Unfortunately patriarchal societies diminished this gender justice. She explained that justice is a central custom in Islam. Islamic teachings include retaliation but gives higher importance

to benevolence, forgiveness and concern for “weaker” members of society. The word Islam may be translated to submission, surrender or peace. There is emphasis on the prevention of conflict in Muslim peacebuilding. The Prophet Muhammad was an example of being a peacemaker, preventing conflicts from escalating. There is the belief that peace is a divine quality, a godly act worthy of praise and reward.

Mainstream Approaches to Mediation

Similarly, the mainstream approaches gave importance to acknowledging the root causes of conflict. Misunderstanding, differences in expectations and realities, differing opinions and interests, protecting honor, and domination are among other causes of conflict described by women in Tawi-tawi. It was acknowledged that the effects of conflict on a larger scale include polarization and instability.

This session elaborated on different ways people deal with conflict. Five ways were highlighted in particular: avoidance also known as flight or moving away from the problem; aggression (fight); problem-solving (facing the problem); accommodation (giving up) and compromise (meeting halfway). The management of anger was highlighted to emphasize its necessity in avoiding further escalation of a conflict. Also given emphasis was how anger can be destructive if not properly dealt with.

Mediation was described as finding common ground through the help of an impartial or neutral person, where parties come up with a solution acceptable to both sides. Nario-Galace then outlined the characteristics of a good mediator which involves being fair, a good listener, supportive and understanding, analytical, and trustworthy. Being a mediator involves being knowledgeable on the issue at hand and not being judgmental and being respectful to both sides. The women were shown examples of questions that will be helpful in clarifying and getting to important facts in a case, as well as questions that are unnecessary to ask. The goal in mediation is not to change perspective. It is to understand the perspective

of the other and broaden one’s perspective on a certain issue. Tools that are helpful in mediation were also discussed with the participants. One such tool is Conflict Mapping which entails analyzing interests and positions and is used in identifying areas of agreement and conflict. Criteria for a mutually beneficial agreement, as well as the procedure to ensure that it is effective, highlights that mediators are not to provide a solution but to help both sides come to an agreement on their own. Nario-Galace also reminded the participants that finding a solution may

not always happen in the end. Further and future mediation is always an option, once wounds have healed and both sides are more ready and open to discussion.

Indigenous Approaches

As for Conflict Mediation practices undertaken by Indigenous People, the model shown to the women was that of “tiyawan” practiced by the Teduray Lambangian indigenous group. This was shown to demonstrate IP means of conflict settlement. This involves a process of filing the case, conducting research on the background of those involved, and a meeting with the tribal justice system wherein each side is given a chance to defend and/or explain themselves to the tribe council. The council decides whether the person is guilty or not. The person who made the claim, if proven untrue, must pay. In the case depicted, the payment was Php 6,000 for the tribe council members and two horses – one to the falsely accused man, and one to the woman’s family whose honor was questioned.

IP mechanisms for conflict resolution are based largely on cultural practices including values, norms, rules, as well as external forces. Conflict resolution in indigenous traditions makes use of traditional structures, beliefs and rituals. It is however, good to note that IP women have roles in formal and informal conflict resolution. Among these, according to IP Woman Ms. Joy Grecia, women are influential in the decision making of husbands. They are the ones who hear the problems and listen and give advice. Their perspectives can make changes in decisions made.

In the Tawi-tawi leg of the project, there was a special session on Badjau Approaches to Conflict Resolution and Mediation presented by one of the local organizing team members, Ms. Fatima ‘Shalom’ Allian. In the practices of the Badjau, the Panglima or tribal leader facilitates mediation and agreements. They are involved not only in conflict mediation but other matters as well, such as agreements relating to elopement and marriage. For example, if the dowry cannot be given, the Panglima will assist the parties to come to an agreement about it.

An example of conflict mediation given was related to physical injury. In this case both parties involved are Badjaus. In a case like this, the hospitalization is paid by the offender and this will serve as the only payment. However, when the victim is non-Badjau, blood money is demanded and it is higher than just hospital bills. It was highlighted in

all this that women tend to pacify when problems arise. Regarding the issue of blood money, a participant shared that it is a Tausug belief that if there is no blood money there will be no healing of the injuries. On the matter of injury inflicted on a non-Badjau by a Badjau, there are also guidelines that are followed. For moral damage, the Panglima will impose “taksil”, usually an amount as payment to the aggrieved party. There is also a practice of taking out their anger on material possessions. On theft, depending on the circumstances, the Panglima will decide on the “taksil”, as is the practice in conflict involving properties. A participant shared the concept of Usadda/ Ombo, the belief that if you do something bad, divine intervention will cause something bad to happen to the family, a concept akin to karma. It is this concept that guides the Badjaus in their daily conduct and prevents them from doing bad things.

Haj. Fatima was also invited to share on the Sama perspective. According to her their culture is very patriarchal, the male role is emphasized and women limited to household chores and child rearing. In conflict resolution and mediation, respected male elders lead then settlement process. Women are usually not involved, only male religious leaders. When amicable settlement is chosen, the consensus building and consultation process is led by male members of the community.

Early Warning and Early Response

After sharing their experiences and insights on conflict, as part of the capacity building aspect of the project, the women were provided a session on Early Warning and Early Response (EWER), so that they may also contribute to preventing similar conflicts from arising in the future.

Carmen Lauzon-Gatmaytan was once again at the helm of this session to explain the origins and importance of early warning and early response. Interestingly, one of the more positive discoveries made by the team during the various legs of the WWN, was that many of the anecdotes of the women, connote that they are already engaged in various forms of EWER, yet do not refer to these practices as such.

Early Warning and Early Response (EWER) consists basically of ways to prevent conflict and ways to respond to a perceived potential armed conflict. Lauzon-Gatmaytan explains that the system makes use of both quantitative and qualitative data. EWER draws its beginnings in methods of disaster preparedness and intelligence gathering which have been translated into a peace practice for conflict situations. EWER is usually employed when there is a pending conflict, particularly in “hot spots”, such as certain areas in Mindanao.

Women were asked to share methods already being utilized in their communities for the same purposes. The results showed that there are various practices already in place that could be considered a system of early warning and early response. As seen in the tables below, each area and group has unique ways of warning the community of impending conflict.

Maguindanao
Indigenous early warning system - The drum or <i>tambol</i> is used - depending on the number of hits as a warning for evacuation, similar to its modern counterpart, the cellphone, which can spread information. Gongs can also be used in early warning. Its resonance acts as a warning to alert the people so they can prepare to evacuate or prepare themselves for any disturbances.
NDBC, a broadcasting company works with the church during disasters. Programs like <i>Radio Bida</i> , <i>Happy FM</i> , and <i>Radio for Peace</i> show the coordination and cooperation between media and church when it comes to early warning. They also highlighted that as media, releasing messages in a peaceful way, using a peace lens, is a result of this collaboration.
<p>Traditional or customary ways by which people conduct early warning in IP communities:</p> <p>The way of life of indigenous communities is deeply rooted to the land and to nature. As such their means of early warning are in the form of omens or signs that come from nature or animals. Examples given:</p> <ul style="list-style-type: none"> <input type="checkbox"/> if a <i>butiki</i> (lizard) makes a sound when you are about to leave your house, you should not continue with your plans, or wait a while before leaving <input type="checkbox"/> if there is lighting without rain, something will occur and one should be wary <input type="checkbox"/> if there is a yellow glow in the sky, there will be sickness <input type="checkbox"/> if a rainbow appears with rain, there is a bad spirit

In the session with the women from Maguindanao, IP participants shared other components in their communities that perform early warning functions. There is a “Setawag” in the community, a bearer of news. This is a person who shouts at the top of the trees that there is a calamity. There are also other people with similar roles, such as the “Tegenef” or leaders who will tell you what will happen, such as if there will be a war, calamity, etc. There are also people called “Refuro” who will tell the community if there are storms. They also shared that in the past people would make noise using utensils, pots and pans, as a warning to get ready for big waves at sea or strong winds. The women shared that whether there are manmade calamities or natural calamities, indigenous communities have ways to respond.

Women have observed that although women are present and trained, they cannot fully engage due to cultural practices dictating how they act when men are around. Sometimes women tend to just keep quiet and let the men take the lead in decision-making. This affects the power balance and the perspective taken on, which is predominantly the male view.

Lanao Province	
Ways of Warning	Responses
Dipper (<i>tabo</i>) is struck when there is a calamity as a means of warning	Gathering in the house of the Sultan Assigning of tasks/actions/responses
Text brigade (However, there is a challenge in determining the reliability of these messages)	Monitoring/giving updates through the use of radio and cellphones
MPOC (Municipal Peace Council) meets when there are conflicts	Seeking the advice of responsible people in the community.
Information from different networks of people and organizations - traditional leaders, religious leaders, concerned CSOs, concerned officials, Masjid - announcements made in the different mosques, Intelligence reports	Coordination with existing Pos and NGOs in the area, coordination with local authorities, validation of the information being received & information dissemination
Military movements - Intensified PNP and AFP visibility	Observation
Information dissemination through media -Radio -TV Broadcasts channel 8 and channel 10 (every Sunday) where Commander Bravo always gives an update -Letter of Information -Emergency Hotlines	Preparations are made by every household by having a ready pack of basic supplies. Securing of properties -gold accessories are buried because they cannot take them when they evacuate -early harvesting of crops -selling of animals/livestock Organizing practices -who will lead & who is in charge of the children
Word of mouth	Kakeateg (Maranao term for practice of relatives arriving in order to know more about the situation)
Quick Response Teams	Approaching the conflicting parties and the possible mediators (LGU, AFP, PNP, MILF) & setting the time and venue wherein concerned parties can have a dialogue
Information/ Data Gathering Information/Data Validation Identifying the profile of the conflicting parties Identifying key persons who can help mediate in the issue.	Forced evacuation of women and children

Tawi-Tawi with Participants from Basila and Sulu	
<input type="checkbox"/> "Pulong-pulong" (informal meetings), chatting in places like convenience stores, mosques – information is transferred among customers, teachers, people in the mosque, even vendors have information even just on petty crimes. <input type="checkbox"/> Word of mouth – even if it is not official	<input type="checkbox"/> Communications are responded to especially by the police. The police look into information even if it is not certain and verified yet. <input type="checkbox"/> Automatic response of government – consideration of officials for staff who did not come to work because of information on evacuation etc

<ul style="list-style-type: none"> <input type="checkbox"/> Text messages and alerts have multiplier effect, but sometimes texts are wrong so there is a need to verify <input type="checkbox"/> Media/communication – Red Cross/ DSWD/media – 2 radio stations – announce and give information to the community on AFP movements 	<p>evacuation etc</p> <ul style="list-style-type: none"> <input type="checkbox"/> Immediate voluntary response – schools are turned into temporary evacuation centers or women go to the Department of Social Welfare and Development (DSWD) to volunteer <input type="checkbox"/> Advanced thinking – planning
<ul style="list-style-type: none"> <input type="checkbox"/> Indigenous ways- The animals like birds are noisy when there are disturbances <input type="checkbox"/> Traditional ways such as the Elders’ warning – they can see the signs and understand – bad weather <input type="checkbox"/> Whistles which have meanings – long whistle, 2 whistle- get ready, 3 whistles – evacuation, <input type="checkbox"/> Red Cross 143 in their barangay – whistle warning, bells 	
<ul style="list-style-type: none"> <input type="checkbox"/> Coordination with AFP- Police alert – red alert – roving patrols which serve as warning to the people <input type="checkbox"/> When they see pools of police/ military it is an alarming sign causes people to secure their family <input type="checkbox"/> Presence of Maritime coast guards / NDRRMC --- Posting personnel for security – groups less likely to move if security forces are already present and ready <input type="checkbox"/> Coordinating councils to facilitate evacuation – better than before <input type="checkbox"/> Cooperation – area coordinating councils in barangays/municipal level <input type="checkbox"/> Give out information to barangays for disaster preparedness 	
<p>Nearby barangays help each other in warning</p> <ul style="list-style-type: none"> <input type="checkbox"/> Coordination with LGUs 	

The women in Tawi-tawi identified the mosque as a place to obtain information and possible warnings. However, it was expressed that women sometimes do not know this. For example, a woman was told by her husband “sa bahay ka na lang mag-pray” (you can just pray at home), and as a result missed the information that was shared at the mosque that day. However, the women acknowledge that at present women are no longer passive (remaining at home). Women are now empowered and participate more especially in issues in the community. This is aided by the fact that people are no longer afraid to share information. There is the spirit of “Gandarisanudulan” meaning you can lean on me/ us. One can rely on people to relay information.

The women stressed that experience is the best teacher. In addition to the various steps and processes undertaken to warn people of impending crises, they recognize the importance of individual instinct and assessment. People validate the information first but simultaneously prepare, in case of need. They develop a sense of how situations may evolve, whether for the better or worse.

To attest to the benefit and effectiveness of EWER, a case was discussed where one conflict that did not progress because all the people knew about the conflict brewing and were prepared. The police and the community were all prepared thus extinguishing any element of surprise from the armed groups. This highlights the advantage of creating awareness and sending effective warning.

Zamboanga with participants from Basilan and Sulu
House to house information
Text brigade – when houses are scattered
Coordination with the Barangay (Brgy.) chairman → Brgy. officials roam about giving advice
Coordination with military – inform people of their operations in the area
Consultation with religious leaders
Civilian initiative - Roving group of men patrolled the community (24/7 shifts)
Continuous ringing of church bell
Mobile fire siren to alarm people
Warning shots fired by Brgy council (3- fire, 1- rebels)

Ringling of the bell at the municipal hall means to pack up and be ready to evacuate

Only some barangays have PA systems to announce warnings – it is also used by military to raise alerts

Detailed descriptions of EWER processes:

1. Text brigade
2. Confirmation with barangay officials – brgy. intelligence network
3. Coordination with concerned agencies – Police, Department of Education, Barangay/ LGU
4. Coming up with a plan - have bahay silungan and food supplies ready for evacuation
5. Weighing gravity of conflict – if only one barangay is affected. Decisions will depend on gravity of situation. Orders will come from the mayor.
6. Trying to contain conflict in one area

OR

- A. Information by word of mouth
- B. Verbal confirmation
- C. Brgy. captain informs residents
- D. Mayor will ask if they want to leave or stay
- E. Military comes in

Multi-purpose building in PAMANA areas used as evacuation sites

Heath personnel and engineers are frontliners during disasters

A commonality continuously shared by all the women is that information given during early warning must be verified properly in order to curb inciting unnecessary fear or panic. A woman in Tawi-tawi mentioned that she does not acknowledge text alerts because these cause more confusion. LGUs, the military and CSOs are very much involved in verifying information.

Early Warning and Response: The process

In light of the various means that seem to effectively give warnings to community members, the structure of EWER was shared with the women in the following steps. These steps highlight gender-sensitive conflict analysis while conducting early warning and response.

1. Collecting information on the situation using gender-sensitive conflict EW indicators, and factors that can trigger or minimize the likelihood of conflict. Factors that increase the likelihood of conflict include the portrayal of women as a scapegoat, victim blaming, engagement of women in shadow economy including trafficking; resistance to women's participation, cultural practices that tolerates vengeance, corruption and inefficiency in the government. Obtaining sex-disaggregated data is of great importance and impact.

2. Identifying or “mapping” key actors and stakeholders, including those who fuel conflict and those who promote peace. This also involves identifying individuals, groups and sectors that affect or are affected by the movement of the conflict, determining

their position, interests, level of influence, and power relations with other stakeholders. The Stakeholders Analysis Tool can be used in collecting information on stakeholders involved in a conflict. An example of the use of said tool is found below indicating answers from the women.

Stakeholders	Positions on the issue	Interests	Capacity / motivation to participate	Actual/potential courses of action outside negotiation table	Sources of power
Religious leaders (ulama, priests, pastor), lay leaders, parents, teachers	-respect for peace & order, culture – dialogue & reconciliation	Call for peace and unity	High	-Peace starts with the young ones, hence peace education – peace table in solving conflicts among students	Moral power

3. Formulating best and worst case scenarios and response options. This anticipates scenarios that could happen in a given timeframe and as a guide to the crafting of response options or intervention.

4. Planning effective responses by identifying actions and steps to alleviate tension and promote the nonviolent resolution of conflict.

With regard to early response two means of prevention may be used, Operational Prevention or direct prevention, and Structural Prevention or root causes prevention, addressing systemic issues. It is important to direct prevention both at the operational and structural level, addressing

both immediate crises and also the roots from which conflicts arise. These types of early response can take various forms such as dialogue, networking, impact assessment, the implementation of Minimum Initial Services Package standard during emergency/crisis situations, and trust building, as well as conflict analysis and security sector reform in terms of approach to conflict response. Peace education and advocacy are important structural prevention actions that can be done.

The main challenge of EWER relates to the question: how early is early? It has been shown that sometimes warnings are given but other hindrances affect effective responses. Women have shared that although there is early warning, the response takes a long time. The only immediate response is given by the LGU and DSWD, but relief is lacking. According to Lauzon-Gatmaytan, if communities are capable and prepared, they can contribute, and act immediately. She stressed that the DO NO HARM principle is crucial when conducting EWER. This principle highlights the importance of not

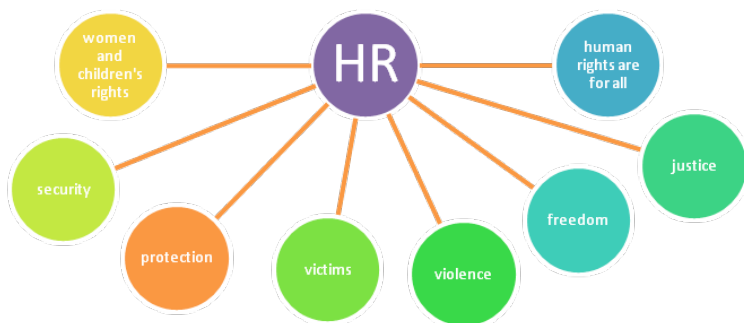
contributing to another possible conflict when addressing current conflicts.

Human Rights (HR) and International Humanitarian Law (IHL)

At the heart of the effects of conflict is that which affects human life and dignity. Respect for human rights is a pathway to peace, and as such is an important component of peacebuilding work, especially when transitioning to a post-conflict situation. The United Nations defines human rights as “those rights which are inherent in our nature and without which we cannot live as human beings.” The Commission on Human Rights in the Philippines defines these as the supreme, inherent and inalienable rights to life, to dignity and to self development, the essence of which makes man human. The late senator Jose Diokno, added that human rights are more than just legal concepts, that these are the essence of man and woman and by denying these, you deny humanity.

Atty. Marilyn Pintor, the Regional Director of the Commission on Human Rights of the CARAGA Region led the discussions on human rights for three of the four WWN legs. According to Pintor, it is paramount that the women are aware of their rights and the rights of others, so that they may effectively uphold these and actively engage in combating violations. Human rights often become an issue during times of armed conflict, wherein people’s rights, especially those of civilians are not properly respected. Human rights are universal, indivisible, interdependent and inalienable. Every person regardless of any status or characteristic they may have, possess human rights which cannot be taken from them. The three main components or principles of human rights are life, dignity, and self-development. All human rights contribute to ensuring these three.

Upon being asked about ideas they associated with human rights, the women gave a variety of answers.



There are various legal sources from which the importance and sanctity of human rights and the need for these to be upheld and respected can be drawn. The most common and basic of these is the Constitution which upholds the rights of the citizenry through the Bill of Rights. Other sources include the Universal Declaration of Human Rights (UNDHR), the first comprehensive human rights instrument to be proclaimed by a universal international organization; the International Covenant on Civil and Political Rights (ICCPR) & International Covenant on Economic, Social and Cultural Rights (ICESCR). UN resolutions such as United Nations Security Council Resolution 1325, and others focused on the rights of persons with disabilities, children and Indigenous People, and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) also provide detailed basis for various human rights. The basic principles of the CEDAW cover the political, civic, social, economic and cultural rights of women and girls. This is especially relevant to the women involved in WWN.

Additionally, important provisions of the Magna Carta of Women (MCW) were presented. The MCW protects women from all forms of violence including those perpetrated by the state. Protection of women also covers times of disaster or calamity and all phases of rehabilitation. Furthermore, civil, political and economic rights of women in marginalized sectors are mentioned in the MCW. These include among others, rights pertaining to food and resources, employment and security, and representation and participation.

Relevant to the topic of human rights in a conflict and post-conflict context is the FAB provision in Section 5 on Basic Rights which includes the right of women to meaningful political participation and protection from all forms of violence, and articulates that Indigenous Peoples' rights will be respected. Other agreements entered into by the Philippine government and armed groups also include and highlight the importance of human rights, such as the CARHRIHL, and the Tripoli Agreement on Peace of 2001.

Given the many rights that we have as human beings, these can be classified into non-derogable (absolute) and derogable rights (can be suspended or put on hold by the state in emergency situations). The state has the obligation to protect and promote human rights as well as fulfill its obligation as a member of the UN and state party to various conventions and treaties. Individual duties involve protecting and upholding their rights and the rights of others. However, individuals must also act responsibly in exercising their own rights so as not to impinge on the rights of others.

Women's experiences regarding human rights violations

Being on the ground, these women experience firsthand the effects of conflict, including human rights violations. A woman from Cotabato shared that an incident that stands out in her mind is a story of someone who had been assaulted by 7 marines. Not only was this person's dignity not respected, the state's obligation to protect people was also disregarded.

One participant from Sulu shared an incident during armed conflict wherein mortar shelling killed some children. The woman stressed that there was no mechanism in Sulu to deal with this issue and to ensure that those responsible would be held accountable for their actions. The parents of the victims just had to accept that their children were killed by the mortar. She highlighted that in Sulu there are no such agencies to run to like the CHR. Another woman shared an incident during election season in which teachers were threatened and terrorized by the candidates' parties. Their rights and lives were put at risk when these parties demanded ballot boxes in favor of their candidates. She explained that they remained silent to avoid commotion and more violence. But she also expressed that because of this, people lost their right to actually vote.

The women had a laundry list of HR Violations on the ground that they witness or experience:

Present HR Violations
Private properties are damaged or lost
Not enough support for the IDPs
Cyber stalking
No distinction between combatants & civilians
Political Rights (participation, assembly, organizing, expression of empowerment) not respected
Many poor people are becoming nomadic; setting up temporary shelters in various places including classrooms
Mass killings of civilians because of conflicts
Children roaming around MSU & City of Marawi selling goods (pitiful)

Limitations on the freedom of expression
Killing of MILF members
Many children are forced to help earn a living for their families because of economic crisis
Forced disappearance
Forced marriage
Child labour
Child killed last Ramadan in Marawi
Ignominy (violation under RPC)
Direct assault against a person of authority

Killing of homosexuals
Raiding and looting of homes
Rape
Right to safe shelter and environment not upheld
Right to life and the satisfaction of basic needs not upheld
The right to suffrage/voters rights are not upheld - Nepotism
Torture & Ill-treatment
Trafficking of women
Unfair distribution of services and opportunities among the community
Vendors getting killed in the work place
Verbal Abuse
Women are abused

Feared Future HR Violations
Abuse of power
Breakdown of laws
Children would continue to stop going to school because of the armed conflict
Continued occurrences of killings and other societal crimes
Deprivation of access to basic needs
Deprivation of employment & livelihood

Discrimination
Forced displacements
Harassment
IDPs and their poor living conditions may continue to be ignored
Killings and violations of basic needs may worsen
More women & children killed
More women in Hijab might be victimized
Peace process spoilers
Right to peaceful living may be even more difficult to achieve
Socio-economic occurrence involving children being unable to attend school because they are the ones working for their family
The continuation of conflict will add increasing burden to women acting as both father and mother to their children
Warrantless arrest
Freedom of self-expression may still prove to be a challenge

Abuses and violations occur and this is known by people in the communities. Pintor stressed that by knowing your rights, one can better assert them. If people in a community are aware of their rights and the violations against them, and file cases or draw attention to these, parties committing violations will be less likely to do so knowing that the community has a tendency to act. Furthermore, holding dialogues and educating concerned parties is beneficial in preventing future violations. Proof that knowledge makes a difference can be found in an anecdote from Sulu wherein cases filed against soldiers and a mass education campaign dispelled future violations. The woman who shared the story emphasized that knowledge of human rights is important in dealing with violations, as is continuous and persistent pushing of the HR agenda.

“Three women were massacred in their home by soldiers. There were a group of women who helped the family file a case. After this, there was a massive Human Rights education campaign in the community including the military. After then these types of violations are no longer seen in those areas. Education is an advantage.”

The human rights agenda, in the context of armed conflict, is referred to as International Humanitarian Law (IHL), otherwise known as the Laws of War. The IHL resulted from four Geneva Conventions. All 194 States are party to the Geneva Conventions, making them universal. In the decades that followed, three additional protocols were added to the conventions as a means of strengthening the limits to warfare they impose and the lengths to which parties to conflict must protect civilians from harm.

International Humanitarian Law covers two main concerns, according to Atty Marilyn Pintor: 1) the protection of those who are not, or no longer, taking part in combat; and 2) restrictions on the means of warfare, including weapons and methods of warfare, such as military tactics. IHL is applicable in international armed conflicts, wherein at least two states are involved, and in non-international armed conflicts, those restricted to the territory of a single State, involving either regular armed forces fighting groups of armed dissidents, or armed groups fighting each other. The law covers all those involved regardless of whether they are part of the state or comprise other armed groups.

Important aspects of IHL include the protection of civilians and non-combatants including medics, the respect for the dignity of women, the wounded and the dead. Respect for the rights of prisoners of war, is given importance, emphasizing that people must be treated humanely regardless of which side they belong to. Similarly, the seriously wounded will become priority for treatment. Again this applies to everyone regardless of their allegiance. There are also rules governing the treatment of detainees and the way in which civilians are to be treated when under the authority of an adverse party. These laws emphasize the avoidance of unnecessary suffering in situations of war, where human suffering abounds and is difficult to avoid. It is of utmost importance that the dignity of human beings be respected.

In the interest of reducing suffering and violence induced upon civilians and non-combatants, International Humanitarian Law prohibits all means and methods of warfare which cause superfluous injury or unnecessary suffering, and cause severe or long-term damage to the environment. In this regard the use of non-discriminating weapons, including exploding bullets, chemical and biological weapons, blinding laser weapons and anti-personnel mines, are banned.

It is important to note that IHL only applies in times of conflict but the respect for human rights should be observed in both times of war and peace. These concepts illustrate that even wars have limits, but moreover the implementation of these is an imperative in order to limit the damage on human life. With this knowledge, women are encouraged to be vigilant and active in detecting, recognizing and addressing violations to human rights and the laws of armed conflict.

Addressing Arms Proliferation and Misuse

Decommissioning is set to be a part of the normalization process as indicated in the annex. As such, there needs to be an adequate grasp of the condition of arms proliferation in communities on the ground, especially those involving soon-to-be former combatants. As such, the WWN Project aims to provide women with skills that will allow them to contribute to monitoring arms proliferation and misuse in their areas. According to Dr. Jasmin Nario-Galace, the presence of arms in a community contributes to insecurity and instability, especially in volatile areas already plagued by armed conflict.

Citing research on the current state of gun proliferation and its effects on Philippine society, Galace states that there are 4.2 million guns in the hands of civilians, citing data from the Small Arms Survey. Guns in the Philippines are not only being imported or smuggled, but they are also locally manufactured. What more, they are also being transferred from government agencies to non-state actors through illicit means. Highlighted in her report is that small guns are not the only problem but high-powered weapons have a high count as well. The presence of these weapons and their disastrous effects can be seen in the likes of the Maguindanao Massacre in 2009.

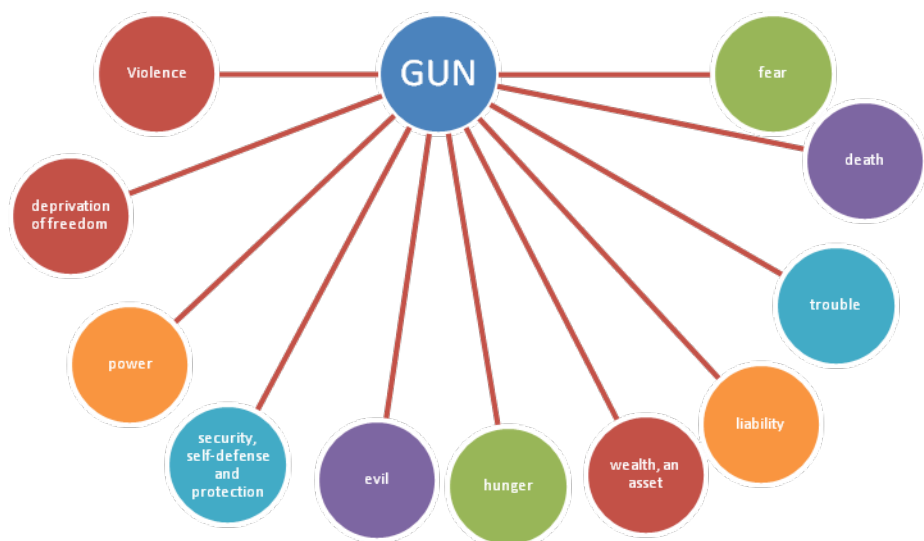
Effects of arms proliferation

The proliferation and misuse of arms has effects on all conflicts in the country, not just in Mindanao, by way of exacerbating the violence, the violations of IHL and human rights, and the rampant political killings happening regularly. Apart from intensifying violent conflict, arms also play a big role in perpetuating political dynasties and strengthening private armed groups and private armies. Furthermore, arms have an impact on women and girls in the communities where they are present. The gender aspect of the impact of arms relates to the presence of guns in the perpetration of rape, domestic violence and other forms of violence against women. Men may be the holders of the weapons, but women become the victims of various crimes committed at gun point whether in

the streets or in the battlefields. According to the women, guns result in fear, death, insecurity, trauma, and bloodshed. Because of the presence of armed conflict people stay away from their communities. A woman highlighted that guns contribute to the ruins that are the future of their children.

Women' views on arms

Women had mixed reactions to the presence of arms, with most viewing them as an instrument for violence, inciting fear, while others considering them a form of protection that provides security to the bearer. However, most women when consulted expressed that they would rather that security forces be the ones in possession of weapons and firearms.



During the session on arms proliferation and misuse, the women were given the task of identifying the various parts of a hand gun. The scores were consistently low. When asked why they are not familiar with the parts, the women said it is because they do not have guns. They were however, quite familiar with the types of guns present in their communities. Among those mentioned were armalite, shotgun, 38, M16, M14, 103, 105, RPG, high-powered guns, seniorita. A woman shared that in certain cases even marbles are used as bullets.

Presence of private armies and armed groups

Arms are heavily connected to the existence of private armies. The women of Mindanao were also consulted regarding the presence of private armies

and armed groups in their areas. The women disclosed that private armies exist mainly for the defense and security of politicians and their families. This was associated with political dynasties, with politicians using their private armies to contend with those of their adversaries.

One woman from Cotabato divulged that the presence of the military in an area automatically creates fear. Due to past experiences, the people now expect there will be skirmishes when they notice increased military presence. As for other armed groups present in their communities, this woman remarked that they do not usually harm the people. “Some of them are our relatives, and they won’t harm us. So it is not alarming.” In contrast, another woman from Maguindanao, expressed that there is confusion in the communities with regard to the men with weapons. Some are in full soldier uniform, others are in half uniform, and most of them are called “Sir”, making it difficult to distinguish from which side they come from. Regardless of which side they are on, there is always fear, because civilians will always be affected. She also shared that weapons give these men a sense of power. “Matapang sila kasi may mga baril sila”. (They feel powerful because they carry guns.) And this affects the children as well, because they copy what they see.

A woman who works with an NGO that acts as a service provider for humanitarian concerns, shared that they work with various stakeholders including the military and armed groups. In their work, the communities themselves established the mindset that the military is a partner and would not be violent.

Alternatives to arms

The women collectively agreed that alternatives should be considered, drawing on all the negative consequences of arms proliferation. Measures to aid in this goal that were mentioned by the women include the need for critical mass innovative strategies in controlling arms and influencing mindsets in the direction of peace. On the same note, improving the presence of religions such as Islamic education campaigns on peace, and proper education on weapons possession are seen as means to improve the situation. Better visibility of the police, proper training of the police force, and making amendments to laws related to issuing permits to carry weapons will also benefit the cause at the institutional level.

The women acknowledge that they can play a role in the control and monitoring of arms. Among the suggestions on how women can participate and engage more is working with NGOs because networking, knowing people, can prove useful.

The following chart details the various means by which women think arms control can be conducted within the normalization processes of the future Bangsamoro.

Alternatives structures	How to address/control arms	Collection strategy	Women's role in arms control
By controlling arms in the possession of the GPH & MILF through mechanisms such as a Code of Conduct.	Having a Bangsamoro Police, that are God-fearing and does their job guided by policy and discipline BTC & Panel can formulate policy for normalization	Gradually implement control, as of now we see arms as a means of securing ourselves, for defense, not necessarily for violence	Stewards of Unity & Oneness – remind people of the way our ancestors were, sharing their lands, allowing each one to live peacefully. Regardless of religion, we all have the same goal. Take part in the implementation of agreements.
Craft strict policies to control guns and create mechanisms to reinforce the control. Bantay armas sa komunidad. Respect each tribe in the Bangsamoro Local monitoring team in each community in the Bangsamoro entity	Bangsamoro Gun Safety Council Educate/inform gun users on proper use State should make efforts to control illegal arms coming into the country – Bureau of Customs should act on this issue	Respect IP rights in the conduct of collection Create Bangsamoro Economic Development Authority Civilians should be prohibited from carrying arms Develop values and awareness of armed groups on proper gun usage	Women can help inform people and consult families in the community Use whatever capacity we have to dialogue with those carrying arms Involve/ inform Media and other sectors - Highlight the value of life, it might affect those wielding weapons Conduct Data gathering
Implement FAB, Sec. 8 on normalization and the Annexes, especially the Joint Normalization	Limit/ control use and distribution and licensing	Give livelihood as an alternative to arms – education, IEC on FAB, Scholarships,	Stewards of respect for life and religion
Committee (JNC) Police and independent parties should participate in the gradual decommissioning of forces	Take away special privileges Impose ordinances and laws regarding carrying of firearms	Social and health services	
Police your own territory Those who violate do not know – educate them – HR, peace, IHL, Culture sensitive Learn to adjust to others Be vigilant Organize a group of women so we can address the needs of the people	Identify gun holders in community Limit arms to peacekeepers Limit civilian gun ownership – limit number, age bracket 21 yrs old and up Proper punishment for those caught violating gun laws Provide employment Provide education	Livelihood, education, basic services in exchange for arms -in giving people money you cannot control what they will do with it. Give them skills or services they can use long term, and can help their families too Issue a statement from women on arms control and misuse	Education starting in the family. Influence the perspective of children that guns are bad Close monitoring Disbandment of groups/private armies who misuse arms Ongoing formation in the family and community members

Alarmingly, one woman pointed out that “We are victims of many agreements that don’t work out. It will never happen that people turn in all their guns after the peace agreements are signed. If the people see the sincerity in peace agreements, then they will lay down their arms on their own because they will find no use for these, if they are socially, politically, economically & spiritually secure.” As pointed out, confidence building and reintegration of former combatants are an especially delicate measure that needs to be taken up for the disposition of arms and disbandment of armed groups to be lasting and effective.

CHAPTER III: Women in Islamic and Indigenous Traditions

The normalization to be taken up in the different core areas in the proposed Bangsamoro, covers various groups of inhabitants. Apart from the Moro majority, there are also Indigenous People and some Christian and migrant settlers as well. The Moro and IP women are part and parcel of the WWN Project. These women must also take part in the processes of normalization, with respect to their unique religious, traditional and cultural contexts. The WWN Project incorporated into its training module sessions to improve and increase the awareness of Moro and IP women about their rights and potentials in peacebuilding, guided by Islamic and Indigenous traditions.

Women in Islamic Traditions

There are many misconceptions about Muslim women and what they can or cannot do. This in turn limits what they are able to achieve, and what they contribute to the development of their society. According to Ms. Jurma Tikmasan, from NisaUlHaqq fi Bangsamoro, every individual has a responsibility to attain needs for a satisfying life, the attainment of which requires the capacity to do and the capacity to be. These concepts revolve around the ability and power to do productive and satisfying work. The “capacity to be” means the right and opportunity to be knowledgeable, skillful and confident of one’s abilities. Gender issues affect people’s capacity to do and to be. Resources and opportunities are not the same for women and men.

Traditional conceptions of femininity and masculinity do not look favorably upon women, placing them in a weaker position, reinforcing ideas that their place is in the home. In the productive-reproductive divide the work of men is seen as productive work (paid, visible, valued) while the work of women is seen as reproductive work (unpaid, invisible, not given value). These ideas regarding women and men, and their roles in society result in gender issues, such as gender biases. These biases affect all aspects of life, blocking people’s capacity to do and to be. Different types of biases applied to women include discrimination, violence, marginalization, gender stereotyping, subordination, and the multiple burden. Gender issues disrupt development, thus gender and development are essential in attaining development for all. Gender even affects women in the economy. Despite forming half the population, women are included in the invisible and marginalized sector or the so-called “non-money economy” because they engage in tasks such as bearing and

raising children, domestic and unpaid economic, and labor subsistence agriculture. However, they are also involved in the money economy, usually in the informal sector, but here they face some challenges. These include discrimination, exploitation, harassment and the lack of protection. Women have unique roles, stakes, and insights to share in order to attain development objectives. If women are given the chance to impart these values, they can have profound impacts on human progress and economic development. It is important to recognize that the need for gender equality, does not call for absolute equality. Gender equality takes note of differences in women and men, and factors them in accordingly.

Tikmasan stresses that gender issues affect us all, and we contribute to perpetuating them. To move forward, there are many things women can do on the personal and professional levels, such as examine their own perspectives for gender biases. Because gender biases are rooted in perspectives influenced by tradition and culture, it is imperative that cultural, traditional and religious perspectives be reexamined in order to fully understand how women are situated therein. In this light an in-depth discussion on women in Islam was provided to the participants, so that the Moro women would better understand what the Quran actually says, as well as for non-Moro women to also be aware of the misconceptions.

Examples of common misconceptions about women in the context of Islam, include the view that women are inferior to men and should focus on reproductive roles, or that it is acceptable for men to beat women. In the context of Islam, both women and men are enjoined to understand the intellectual aspect, spiritual aspect and political aspect of their faith, and incorporate it into their lives and dealings with others. In this regard Surah al-Nisa' 4:1 was provided as reference. Highlighted were the portions that promote unity and equality stating that men and women were created "from the same kind" and instructs "reverence [for] the wombs that bore you". However this session emphasized that although these are the teachings, women are still subjected to misconception and discrimination. The same Quran can be viewed with different interpretations depending on the people and society interpreting it. And these interpretations dictate the way people go about their political systems, economic systems, aside from daily life.

According to Tikmasan, the essence of Islam and the humanistic values it embodies include equality of all beings. The only thing that

differentiates people is the quality of their obedience and devotion to God. And people are not to judge this, because only God can judge. The “Tawhid” is the cornerstone of Islam and can be viewed as a source of gender justice. In relating “Tawhid” to everyday life and interactions with others, the general idea is that no human is higher, better or superior to another because only God is higher than us. These teachings can be imbibed both in horizontal and vertical relationships, again highlighting equality among all people. The “Tawhid” promotes justice in all people. In the same manner, it states that minorities must be protected and respected, this includes women. In this light, oppressed women benefitted from the advent of Islam. She also made mention of the leadership of women during the lifetime of the Prophet, further exemplifying the important role of women.

The section on women in Islam is very much tied to lived realities of Moro women. It is by illustrating these realities that one finds the levels of discrimination that affect women, especially those in conflict-affected areas. Issues include Violence Against Women and Children (VAWC) and the gender aspect of polygyny, and related issues on the condition and treatment of women in marriages. Tikmasan shared a passage from Sura Al nisa 4:129 that dispels the common misconception that in Islam a man may have many wives. This passage states that fair and just treatment must be conferred to each wife, should there be more than one. It is realistically not possible to treat four women in exactly the same manner, with the same amount of affection and love, so it also states that it is better to just marry one person. This crucial part of the scripture is often not mentioned. It was noted that the Code of Muslim Personal Law allows having up to four wives but with condition, although the “exceptional cases” mentioned therein is not clarified.

The teachings of the Khutba and the Code of Muslim Personal Law outline the roles, obligations and rights of women in relation to marriage, divorce, domestic violence among others. Examples provided explain how women and men have the equal right to participate in economic development within the context and teachings of Islam. Furthermore, women have the right to education, and to be consulted regarding marriage and family planning, which is allowed in Islam. Regarding the Code of Muslim Personal Law (CMPL), there is still much room for improvement, but there are groups undertaking such advocacy. Tikmasan reiterated that Islam recognizes fundamental equality among women and men, despite the widespread misconceptions that say otherwise.

Going further into the realities on the ground, there is an unmet need for family planning in the ARMM. Access to family planning methods is very limited for women in the ARMM due to cultural, religious and logistical reasons. There is also poor access to health facilities and health workers needed to support detecting and managing high-risk pregnancies. Aside from issues on reproductive health, early marriage and child marriage also pose a problem to young women and girls. Marriage at a young age in turn will increasingly result in poverty, thus perpetuating the poverty cycle. There have been studies indicating the negative effects this phenomenon has on the sense of well-being of these girls.

Women and men have the equal right to participate in economic development within the context and teachings of Islam.

Education is the universal right of all human beings regardless of nationality, religion, sex, creed, color, etc. Muslim Men and women are equally required to acquire knowledge

- On Economic Empowerment
(Khutba 5,6,7,10)

Women have the right to be consulted and the right to decide in marriage. Men have the right to choose whom to marry. Both men and women have the freedom of choice in marriage.

- On Marriage and Family (Khutba 1,3,4)

Citing a study by Dwyer and Guiam, the research shows that women face challenges in organizing effectively due to being fragmented along religious, ideological and class lines. Gender issues such as sex and gender-based violence (SGBV), prostitution, poverty are subordinated, especially in IDP camps. Women and children are the most vulnerable in these situations. It is notable however, that the research shows the resiliency of women, putting up NGOs, continuing to make efforts to contribute to society.

When asked about the various roles women have in the different stages, the women enumerated the roles below:

Before conflict <ul style="list-style-type: none"> - do house work - take care of the children and manage the home - participate in the community - help in income generation ex: helping in the fields & planting vegetables - Take care of children's education 	During conflict <ul style="list-style-type: none"> - secure the family - acquire food - organize the community (evacuation, etc) 	After conflict <ul style="list-style-type: none"> -dialogue -restore livelihood -check the property damage
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Tikmasan reiterated that women play vital roles before, during and after conflict. There are natural leaders but we need to find them and give them a chance. Women have a lot to contribute if only they are given adequate space to do so. The hope is that women continue take part in various ways in their communities and not be limited by misconceptions of their faith.

Women in Indigenous Traditions

The role, rights and responsibilities of women in the Indigenous context often remain unfamiliar even to the women themselves. But this cannot be discounted, and is particularly relevant due to the presence of many indigenous groups in the country, especially in Mindanao. It is important to note that the tribes of Mindanao also have a different context from other tribes in Northern parts of the country. Commissioner Froilyn Mendoza of the Bangsamoro Transition Commission and Teduray Lambangian Women's Organization (TLWO) and Ms. Jo Genna Jover of the Kutawato Council for Justice and Peace were tapped as resource persons to facilitate deeper understanding of gender in the context of indigenous people.

The story of Tabunaway, Mamalu and Sharif Kabunsuan

The point of departure for elaborating gender in the Indigenous context is the story of Tabunaway, Mamalu and Sharif Kabunsuan which shows the history of the tribal people in Mindanao. Tabunaway and Mamalu were siblings who are now representative of the tribal peoples in Mindanao. Sharif Kabunsuan represents the coming of Islam to the tribal people. Faced with the choice, Mamalu chose to remain rooted in the land, with Indigenous traditions, as opposed to joining Sharif Kabunsuan. Mamalu's lineage is now traced to the Indigenous tribes that inhabit the mountainous regions of Mindanao. Tabunaway joined Sharif Kabunsuan and adopted Islam. Tabunaway went on to settle in the waterways and islands, where the Islamized tribes now reside. Despite the differences in the paths they chose to take, Tabunaway and Mamalu made a pact

to divide the territory among them, but share whatever resources they gathered for themselves, with the other. The siblings remained in good favor with one another. The “safa” or covenant in the story for the separation of territory among the tribes, is marked with unity and a sense of oneness. This demonstrates that the tribes are all part of one big family. Mendoza said that the story reminds us that we are all brothers and sisters. Despite different beliefs, there are deep roots in history that connect the tri-people, and both Moro and IP women face many challenges.

Women in Indigenous traditions and cultural values

To help foster understanding of gender in the context of IPs, some insight was shared into important concepts and practices of the IPs in Mindanao. The guiding principles are “Tegudon” referring to the creed or litany of good and bad experiences of the indigenous peoples, which now has become the basis of their customary laws, and “Serifata” which refers to the equal status of every human being in society based on the view that the land is the mother of all humans. As such, human beings as children are equal. It is forbidden to use fellow human beings in order to elevate one’s status in society. Another guiding principle is the “Fanduga”, the belief that the land is the source of life and humanity. In relation to this, she explained that in the IP tradition there are no land titles, and that they do not understand why the colonizers had to divide and conquer the land that is for everyone to share. Among other important concepts are “Fintailan”, the value of women, and the respect due to them from the reproductive role they have, and “Keadatan” and “Murka” which are used to describe acts and behavior that are prohibited.

With regards to situating IP women in peace issues, she explained one of the important principles of IPs, the “kefiyofedew” which is peace in all aspects – physical, emotional, and environmental – and is the basis for justice and development in the community, as well as the IP way of life. The hope is that this will be achieved through the normalization process. “Kefiyofedew” also guides conflict resolution, in both serious and smaller conflicts. It was highlighted that these indigenous mechanisms would be very important in the process of normalization. Indigenous mechanisms take into account the varying degrees of cases. Tribal customary laws have been documented with corresponding punishments that allow for the efficient resolution of conflicts. There is “seekemen” which is the quick and confidential settlement of sensitive cases. “Talitib”

involves the whole community contributing to the penalty so that victim can be granted “kefiyofedew” – the two sides need not face each other. “Kukumrasam” is the settlement of disagreements between family or people with close relations. Another example is “baruwat” which is an appeal settlement of cases already decided upon because the aggrieved party is not satisfied. The process of “Tiyawan” was expounded on more as well. Another such ritual is the “tulak” conducted to finish the process to ensure that offenses will not be repeated.

Gender issues faced by IP Women

According to Jover, there is now the recognition of the deprivation of some of the rights of women. People are now acknowledging that certain cultural practices are not in line with what they want. Other processes such as marriage were originally arranged by elders. Some women agree to these practices, simply because it is the culturally accepted. There are groups advocating for change in cultural practices to mitigate the violation of the rights of women. She mentioned that stereotyping was developed later on, but in the earlier times, men and women used to help each other.

Today, IP women face many issues. These span many topics such as health - high rates of abortions and miscarriage in the first trimester; lack of education, high illiteracy rate attributed to dropping out to help in the farm; and even the destruction of environment where they get materials for their rituals. The lack of access to necessities like water, and poverty result in internal migration. Some women resort to becoming domestic help in the city to help make ends meet. Being in the city brings about other challenges to IP women, such as maltreatment resulting from not having the right skill set for certain types of domestic work in urban areas. These women are used to agricultural tasks, not doing laundry or ironing.

Also stemming from their movement into the cities, cultural assimilation becomes an issue for indigenous women. They may no longer identify as an IP, they become assimilated into the dominant Moro tribe, or other cultures in the areas they move to. Other challenges that IP women come up against are rooted in the land. These include not being given their Certificate of Ancestral Domain Title, logging companies occupying their lands, and being given only a small portion of these lands. Among others, displacement due to armed conflict and environmental disasters, HR violations, and early marriage of young girls sometimes against their will, are also gender issues faced by women and young girls in IP communities.

Roles and involvement of women

Despite the many issues they confront, in the traditional sense, IP women had very many important roles in the community and society. A few examples from those presented are women as stewards of the land, spiritual healers, protector of the lives of women, and the most relevant being, “libunkefedewan” or justice officer, arbiter. These women handle both minor cases (gossip, damage to property) and heinous crimes (murder, adultery, rape, land grabbing, kidnapping).

These cultural roles can also be connected to more recent legislation on the rights of IP women. Highlighted among these are Section 26 of the Indigenous Peoples Rights Act (IPRA) on Social Justice and Human Rights of women, which states that women shall enjoy equal rights and opportunities with men, in the social, economic, political and cultural spheres of life. The participation of indigenous women in the decision making process in all levels, as well as in the development of society, shall be given due respect and recognition.

MMAA 241 or an “Act to Recognize, Respect, Protect and Promote the Rights and Governance, Justice Systems, and Customary Laws of the Indigenous Peoples/ Tribal Peoples of the Autonomous Region in Muslim Mindanao” was also discussed, specifically section 4 on the rights and role of IP women and the participation of women in distinguishing programs meeting their distinct needs. Provisions on Women In Especially Difficult Circumstances (WEDC) were also found relevant to the context of IP Women. Naturally UNSCRs 1325 and 1820 on women, peace and security and the importance of women in peacebuilding were also highlighted. It is notable that the session on women in Islam and Indigenous Traditions facilitated a rich transfer of information between the Moro and IP women. The women realized that there were similar processes in their religions. The Muslim women inquired as to the God figure in IP traditions, as Muslims have Allah and Christians have Jesus. Mendoza explained that the indigenous people have the concept of “Tulus”. This may be considered the God of IPs, however the belief is in a creator, not one particular image or person.

Nature is very much part of their belief system. Their belief is that nature has spirits. There is also belief in gods and goddesses and spirits, such as female deity “Minader”. The most prominent symbol of their beliefs is the “dulang” – the colors usually seen in flags in rituals. These represent

the culture and beliefs of the tribe. The 5 colors in the dulang represent the various spirits from nature, peace, purity, and abundance. In relation to prayer, she shared that there is no structure to IP prayer. There is no specific action of prayer. Jover explained further that IPs do pray through their rituals, similar to communion. Interestingly, IPs accept other practices such as Christmas, but make sure not to forget their cultural practices. Another example is offering “lugaw” (rice porridge) during Ramadan after fasting. These actions confirm that indigenous people are in solidarity with other religions. However, it was also mentioned that some IPs were eventually forced to subscribe to religions due to societal requirements which are unnecessary in the tribal way of life, such as when a school asks for baptismal or marriage certificates of the students’ and their families.

Through these discussions, especially in the Tawi-tawi leg, the women were able to better understand their fellow women in the context of their belief systems. This also evoked strong emotions of solidarity on the part of the Moro women. They expressed their intentions of helping the IP women in their causes. There was much clamor to identify ways that women can effectively band together to advocate for their shared and varied concerns.

CHAPTER IV: Women's Perspectives on Normalization: Results of Focus Group Discussions

As a means of consulting the women, each leg of the project included a session for Focus Group Discussions. In these discussions women were consulted on their input on structures, mechanisms and other means to facilitate the normalization process. In line with the various themes of the sessions they participated in, the women were consulted on their vision of a peaceful Bangsamoro and what needs to be done to attain it (see Annex 1 for the questions raised during the FGD).

On their vision of a peaceful Bangsamoro and how to achieve it

The women of Cotabato envision a peaceful Bangsamoro as a transparent, fair and just political entity where there will be food security, employment and development. Also, in this political entity, the rights of each person will be upheld, and diversity and coexistence will be respected. Furthermore, there would be the equal distribution of resources and the fruits of the peace agreements are allocated equitably.

To achieve this, the women of Cotabato suggested that the officials who will be elected in the Bangsamoro Government should genuinely convey and represent the concerns of the people. The peace process should be inclusive in nature and take into consideration the agreements of the government with the other non-state actors in the region. A peaceful Bangsamoro can also be achieved if arms are handled and stored properly, and if mechanisms to monitor the agreement are created.

A peaceful Bangsamoro for the women of Lanao is a society wherein there is freedom of movement, the laws and rights of the people are upheld, private armies are disbanded, the proliferation of arms is addressed, existing armed conflicts are resolved and people especially in conflict affected communities are able to live peacefully and harmoniously. The Bangsamoro is seen as a progressive and developed society; a land of free people enjoying justice, protection and development. Furthermore, this society is perceived to be sensitive to the needs of women and children.

The women of Lanao believe that a peaceful Bangsamoro can be achieved through the just and inclusive implementation of the Shariah Law while acknowledging the co-existence of Muslim and non-Muslim inhabitants

of the Bangsamoro. The active role of women in building a peaceful society should also be emphasized. Moreover, the decision making process in the Bangsamoro Political Entity should be inclusive and participative in nature.

On the other hand, the women of BaSulTa envision a peaceful Bangsamoro as a society wherein armed conflicts and wars are addressed, the proliferation of arms and illegal drugs are addressed, and peace and development are enjoyed by the people. In turn, women's rights are recognized and upheld, and the process of governance is transparent and inclusive especially towards women. Furthermore, the different ethnic groups and sectors will be adequately represented, local officials are held accountable, and IP, Moro and Christians coexist peacefully with one another. The Bangsamoro is also seen as a society wherein poverty will be reduced through the provision of sustainable livelihood and adequate access to basic social services. Furthermore, the proliferation of illegal firearms and issuance of permits will also be addressed in the new Bangsamoro political entity. They say their vision of a peaceful Bangsamoro will be achieved through the proper implementation of policy reforms, values formation and education, and through constant dialogue and consultation of the various stakeholders.

For the women of Zamboanga and Zamboanga Sibugay, a peaceful Bangsamoro is a society wherein there is respect for diversity, understanding and equality between men and women. Women would also be involved and participate more in this new political entity, especially in top decision making positions. In this regard, there is a need to intensify the support for women through the conduct of capability building programs, seminars and symposiums.

On normalization and how to achieve it

The women of Cotabato see normalization as a situation wherein there is peace and order, a sense of well-being in the community, the rights of the people are upheld and there is an absence of fear and insecurity. The normalization process should also address the roots of conflict and take into account, the experiences of the people.

For the women of Cotabato, normalization would be achieved if power would be equitably distributed through equal representation among Moros, IPs and migrants. The roles and capacities of women within the Bangsamoro Political Entity should be identified. Normalization can also

be achieved if early warning and prevention of conflict will be included and if provisions on decreasing arms and disarming existing armed groups will be included in the signed agreements.

For the women of Lanao, normalization is seen as a process which would ensure the security of the Bangsamoro. It is also seen as a situation wherein peace, security and good governance are present. As such, people would feel free from fear and violence, the proliferation of arms is addressed, former combatants are integrated into society, and skirmishes between security forces and non-state actors are avoided. Furthermore, development opportunities are present and equitably accessible to all, and communities are rehabilitated in order to allow the people to return to their normal lives.

According to the women of Lanao, normalization can be achieved by utilizing municipal peace and order councils, establishing implementing guidelines in the delivery of basic services, especially socio-economic services, and settling conflicts in the community. Aside from this, strengthening the implementation of laws and education about these laws, and by putting into action the Bangsamoro Basic Law can normalization be achieved. In the process of normalization emphasis should also be given to the meaningful involvement of women and their proactive role in providing security in the community. Furthermore, the inclusion of a provision on dismantling private armies and providing peace dividends in exchange for guns is also seen as a way towards normalization.

On the aspect of normalization, the women of BaSulTa view this as a situation wherein the absence of war and conflict is replaced by the presence of peace and development. Participation, opportunities for development and the benefits of social services are enjoyed by all of the individuals in the community. In a normal situation there is equality, unity and respect for one another, human rights are upheld and the people are God-fearing. People are free to exercise their rights particularly the right to religious freedom.

Normalization can be achieved through the creation of a coordination mechanism which will involve various stakeholders such as the community women, LGU officials, people's organizations, IPs, religious groups and the security sector. There is a need for knowledgeable and committed officials in the Bangsamoro. The quality of governance and the presence of accountability, transparency and good governance particularly at the

LGU level is also seen as a crucial factor in the normalization process.

The women of Zamboanga view normalization as a situation characterized by peaceful coexistence and harmonious relationships - there is a unity towards a common vision of peace. Normalization would entail the end of war and armed conflict in the community with people no longer living in fear, and the justice system will function effectively. There is also trust between the people and the government, and among the different groups of people. It is also seen as a society wherein the proliferation of guns in the community, armed groups, private armies and their ill-effects are addressed and a stricter policy on the ownership of guns is in place. For these women, normalization can be achieved through regular dialogues between and among people of different faiths and ethnicities, through the promotion of the culture of peace and values formation.

On mechanisms to protect human rights

The women of Cotabato stated that the BBL should indicate the commitment of the government in implementing the Indigenous Peoples' Rights Act (IPRA) including the respect for delineated territory. In addition to this, the basic law should also provide for the cross monitoring of the implementation of other related laws and policies. The women also suggested that the section on Basic Rights as indicated in the FAB, be anchored on national and international mechanisms to strengthen and ensure its implementation. A CSO monitoring structure should also be created. Additionally, results of spot reports should be made known to the community to provide them with data on HR violations being committed in their areas. The women also stated during the consultation that the link between the proliferation and misuse of arms and human rights violations should be emphasized.

For the women of Lanao, human rights education at the community level should be intensified. Along with this, violations can be monitored by creating appropriate offices and mechanisms accessible to the public at the barangay or municipal level. A human rights monitoring team can be created to strengthen efforts to address human rights violations in addition to strengthened implementation of existing mechanisms. According to the women of Tawi-Tawi, Basilan, Sulu and Zamboanga barangay ordinances should also be reinforced to prevent and address HR violations in the community. Furthermore, perpetrators of human rights violations should be held accountable and reprimanded accordingly

if proven guilty. Firearms are often used in the act of committing HR violations, hence the women stressed that there should be stricter regulations on the issuance of licenses and permits. Controlling the proliferation of arms was also identified as a pathway to addressing human rights violations.

Additionally, a strong alliance of women's organizations in the community, academe and media would be essential in strengthening the efforts towards human rights education. Furthermore, the women suggested that a wider understanding and implementation of the Shariah Law and its corresponding penalties should be propagated. A human rights body within the context of the Shariah Law should be created.

On arms control and decommissioning

According to the women of Cotabato, the government should ensure that proper compensation will be given to those who will forgo their weapons. Similarly, the women of Lanao remarked that the decommissioning program should guarantee that just compensation and definite programs, such as livelihood, scholarships and other peace dividends, will be available to those who will yield their arms. Sustainable programs would then contribute to the development of the skills of the people and to the development of the community as a whole. In this process, the involvement of women should also be ensured. Women from the community can encourage and accompany their respective family members and relatives who will forego their arms. In relation, stricter regulations and requirements for gun ownership, licensing and permits should also be in place. Furthermore, those who will violate such regulations should be reprimanded or penalized accordingly. Mechanisms for controlling, monitoring and reporting of violations should also be created.

The perspectives of the women of Lanao also include the creation of institutions and mechanisms which would facilitate decommissioning and arms control in the Bangsamoro. A third party mechanism can also be created to monitor the collection of arms. Women should also be involved in a mechanism to monitor the collection of firearms. According to them, private armies should be disbanded and the ownership of arms should be limited to the members of security forces. Similarly, according to the women of BaSulTa, Zamboanga and ZamboangaSibugay, during the process of disarmament and decommissioning, it is important to ensure proper implementation of policies in relation to the control of firearms. Ordinances for gun bans in the communities should also be an option. In

In addition to these, there should also be efforts to strengthen the education and advocacy campaign on the effects of the proliferation of arms in the community and at home. IECs should also be developed to propagate a wider awareness and understanding on the provision of decommissioning and arms control in the normalization annex.

On the policing structure

The women of Cotabato stated that participation in the policing structure of the Bangsamoro should be open for all including IPs and women. The role of women in preventing and resolving conflicts should be acknowledged and taken into consideration. The structure should also be gender and culture sensitive and would take into consideration IP mechanisms for policing. The women also suggested that an unarmed Bangsamoro Police Force should be considered.

For the women of Lanao, strict qualifications for the Bangsamoro Police Force should be ensured. Members of the police force should embody the values of transparency, neutrality, and good governance. Additionally, the context of the community should be taken into consideration as to whether or not this police force will be armed or not. The recruitment process should also be well-structured. Gender sensitivity, human rights and the Shariah Law should be incorporated in the capability building and training of the Bangsamoro Police Force. Furthermore, the police force should be inclusive to all including women and people of various ethnicities. Participative and democratic decision making process should also be guaranteed in the police force.

On the other hand, the women of BaSulTa emphasized that the Bangsamoro Police Force should be present in strategic areas of the conflict affected communities. Furthermore, the Bangsamoro police force can be a combination of local, homegrown personnel and the Special Action Forces from the other provinces. Former combatants should also be trained to be qualified members of the police force. Furthermore, women should be involved in the policing structure. Qualifications and criteria for prospective candidates should be based on educational status, abilities, social responsiveness and character.

The women of Zamboanga and Zamboanga Sibugay emphasized that women should be involved in the police ranks and their role should be expanded more than just being relegated to desk duties. There should

be field assignments for women in the Bangsamoro Police Force. They should be given opportunities to use their skills and capacities. Women police officers should be assigned to deal with female offenders and criminals to avoid incidence of VAW and harassment.

On the representation and participation of IP and Moro Women

The women of Cotabato believe that the Bangsamoro Basic Law should provide for the meaningful participation of women wherein Moro, IP and Christians will be adequately represented in the mechanisms of the Bangsamoro government.

For the women of Lanao, there should be equal representation of women from various cultures in the mechanisms of the Bangsamoro especially in leadership positions such as the Bangsamoro Assembly. It is also important that the process will be gender sensitive. Networks between women organizations in the region, especially at the community level, should be strengthened in order to lobby for these positions. Women should also be encouraged to form their respective political parties and also encouraged to send out resolutions and policy recommendations.

On the other hand, the women of BaSulTa, Zamboanga and Zamboanga Sibugay expressed that women should be represented in all local mechanisms and offices. Community-based women with proven integrity and leadership capacity should be encouraged to participate in the election process. Seats should also be reserved for women from each tribe. Local ordinances and memorandums should also be passed for the mandatory percentage of women's participation in local government mechanisms. However, for women to be able to participate meaningfully, they should be given adequate assistance especially in capability building trainings on leadership. The awareness of the community should also be strengthened to underscore the importance of women's participation. In addition to this, the community should also be mobilized to support women representatives.

On conflict resolution in communities

The women of Cotabato expressed that the use of customary and traditional conflict resolution mechanisms should be incorporated and strengthened while addressing any discriminatory practices involved in these mechanisms. The role of women in conflict resolution and mediation should be ensured. Women can contribute to addressing conflicts in non-

violent ways in the early stages, and find solutions acceptable to both parties. Furthermore, the significance of non-violent means of resolving conflict should be underscored.

The women of Lanao expressed that traditional, non-violent and culture sensitive approaches in conflict resolution should be strengthened. Islamic ways of resolving conflicts should also be recognized. In addition to these, the role of women in resolving conflict should be highlighted. For the women of BaSulTa, women should be involved and consulted in the resolution of conflicts especially in their respective communities. Women can be mediators, facilitators, negotiators and promoters of dialogue. Hence, the leaders and elders in the community should be invited to listen to the perspectives of women. Diplomatic and peaceful ways of resolving conflicts should be propagated. Peace covenants can be signed between conflicting parties. Slogans, billboards and IEC materials should be utilized in the promotion of peaceful settlement of disputes. Peace zones can also be identified and declared at the community level.

On the other hand, the women of Zamboanga and Zamboanga Sibugay expressed that a conflict management team in the community should be established. This team would monitor the signs of conflict, propose initiatives to resolve conflicts, plan the mediation process and assist the concerned parties in finding a common solution. The conflict management team could also bring the conflict to the attention of the local leaders and elders of the ethnic groups. Women should participate and be involved in this mechanism.

On healing the wounds of armed conflict

On healing the wounds of war, the women of Cotabato identified the need for confidence and trust building structures which would help in facilitating the healing process. Indigenous and cultural means of healing should also be incorporated. In the process of healing, the military may not need to be present in areas, as this creates a sense of insecurity in communities.

The women of Lanao, Zamboanga and Zamboanga Sibugay suggested that in the process of healing, the need for individual and community debriefing, trauma-healing and psycho-social counseling should be taken into account. It is also important that there be proper recognition of the struggles and history of the people in conflict affected communities. In

addition to this, the culture of peace should also be propagated in conflict affected communities.

The women of BaSulTa suggested that reconciliation be promoted through alternative activities and spaces such as interfaith dialogues, fellowships, gathering and “bayanihan” activities such as sports fests, salu-salo and community beautification. It is also important that the healing process involves both the victims and their families. Compensation such as livelihood programs and scholarships should also be provided to the affected families. These compensation and benefits should be distributed equitably and gender-responsively. The personhood of the victim should be given prime significance. The healing process should also recognize the need for counseling, stress debriefing and reconciliation sessions for the members of the community. The value of listening should be underscored. The use of social advocacy with a religious approach can also be utilized in the process.

On transitional justice

The women of Cotabato, Lanao, BaSulTa, Zamboanga and Zamboanga Sibugay see transitional justice as a gradual process that involves problems being addressed transparently while upholding the equal rights of those involved. According to the women, transitional justice can be achieved if people will be given spaces to listen and talk to one another, if those who were affected in the armed conflict will be able to participate, if the peace agreement will be respected and implemented, if people of various cultures will be equally represented and if the culture of peace will be cultivated.

The women suggested the creation of a body that will look into the extent of injustices, assess the cases, and identify appropriate means to provide justice. This body should be composed of different representatives from areas concerned and the representation should be approved by the community. There should also be provisions of reparations in land conflicts such as the return of disputed land to aggrieved parties.

Ways Forward

At the end of every workshop, a planning session is held with the women to ensure continuous engagement on their aspirations stipulated in the training sessions and Focus Group Discussions. This served as a space for the participants to map out their initiatives and plans after the training

and consultation. The response of the women centered on their desire to organize a women's group in their respective areas who will undertake advocacy and relay information obtained from the module sessions. The creation of this mechanism would also sustain the efforts of women in contributing to the normalization process. They also expressed that more women should be involved in these initiatives especially at the grassroots level. The module can also be translated into local dialects. This would help in the replication of the training in the communities. The women also indicated the need for supplementary training to develop their skills on conflict resolution and mediation, early warning and early response, documentation of HR violations, gender sensitivity, peace education and addressing arms proliferation and monitoring its collection.

The Women Working for Normalization Team of WEACT1325 seeks to continuously engage with the women on their concerns, and possible future engagement. Continuity and sustainability in efforts to capacitate and support women on the ground are crucial to ensuring their meaning participation in various aspects of peace operations, normalization included.



Representatives from the Women Engaged in Action on 1325 submitting the results of women's consultations to the members of the Bangsamoro Transition Commission



Women from Lanao Province doing an energizer at the Women Working for Normalization capacity-building workshop



Women from Zamboanga, Basilan and Sulu Provinces responding to questions posted during the Women Working for Normalization capacity-building workshop



Participants from Cotabato analyzing the conflict situation in their respective communities



Women from Tawi-tawi, Basilan and Sulu discussing peace and security situations in their provinces



Participants of the Women Working for Normalization Project of We Act 1325 - Australian Embassy from Tawi-tawi, Basilan and Sulu Provinces

CHAPTER V: Capacity Building on Normalization: Measuring Impact

A 22-item Likert-type scale designed to measure knowledge, beliefs and attitudes of women on various aspects of normalization, zeroing in on women's participation in the normalization process, was constructed (see Annex 2). These items were constructed by the members of the Women Working for Normalization team of WE Act 1325. These items were then given to three women and/or peace advocates for content validation. Experts were requested to indicate whether the items were suitable, clear and appropriate in relation to the scale's predetermined objectives per dimension. Some items were discarded and modified, upon the experts' suggestion.

The scale was given before and after the training to measure if there will be a change in the women's beliefs and attitudes toward normalization-related issues and their participation.

This research had the following questions:

1. What is the level of knowledge of women on normalization-related issues and skills like arms control, human rights, conflict resolution and early warning response?
2. Will women's knowledge of normalization-related issues and skills like arms control, human rights, conflict resolution and early response change after 3-day capacity training on normalization?
3. Do women believe that their participation can help provide peace and security in their communities?
4. Will a 3-day training on normalization improve their belief that women can provide peace and security in their communities?

Below are the variables measured and the corresponding items that intended to measure such variables:

Variable Code (see Results)	Variable description	Item Numbers	Interpretation
ARMSPRE/ARMSPOS	Agreement that arms should be controlled and private armies disbanded	1, 3	1.00-1.49 Very Low Agreement 1.50– 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement

HUMANPRE/HUMANPOS	Knowledge of human rights	4,6	1.00-1.49 Very Low Knowledge 1.50 – 2.49 Low Knowledge 2.50 – 3.49 High Knowledge
			3.50 – 4.00 Very High knowledge
WOMPRES/WOMPOS	Agreement that women, not only men should not participate in peace, human rights and security work and governance	2,5,7,8,9,13,16,19,20,21,22	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
EQUAPRE/EQUAPOS	Equality of men and women	10,18	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
PEACEPRE/PEACEPOS	Belief in peaceful conflict resolution	11,12,17	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
EARLYPRE/EARLYPOS	Knowledge of early warning and early response mechanisms	14	1.00-1.49 Very Low Knowledge 1.50 – 2.49 Low Knowledge 2.50 – 3.49 High Knowledge 3.50 – 4.00 Very High knowledge
TOOLPRE/TOOLPOS	Religion as tools of peace	15	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 very High Agreement
TOTALPRE/TOTALPOS	Overall beliefs and	Average of responses	1.00-1.49 Very negative beliefs

			3.50 – 4.00 Very High knowledge
WOMP/RE/WOMPOS	Agreement that women, not only men should not participate in peace, human rights and security work and governance	2,5,7,8,9,13,16,19,20,21,22	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
EQUAP/RE/EQUAPOS	Equality of men and women	10,18	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
PEACE/RE/PEACEPOS	Belief in peaceful conflict resolution	11,12,17	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 Very High Agreement
EARLY/RE/EARLYPOS	Knowledge of early warning and early response mechanisms	14	1.00-1.49 Very Low Knowledge 1.50 – 2.49 Low Knowledge 2.50 – 3.49 High Knowledge 3.50 – 4.00 Very High knowledge
TOOL/RE/TOOLPOS	Religion as tools of peace	15	1.00-1.49 Very Low Agreement 1.50 – 2.49 Low Agreement 2.50 – 3.49 High Agreement 3.50 – 4.00 very High Agreement
TOTAL/RE/TOTALPOS	Overall beliefs and	Average of responses	1.00-1.49 Very negative beliefs

	attitudes	per item	and attitude
			1.50 – 2.49 Negative beliefs and attitude
			2.50 – 3.49 Positive beliefs and attitude
			3.50 – 4.00 Very positive beliefs and attitude

The instrument used a 5-point scale, using Strongly Agree, Agree, Disagree and Strongly Disagree, and Neither Agree nor Disagree. To process the data, the following coding was used for the rating scale:

SA	4
A	3
D	2
SD	1
N	0

Statistical Package for the Social Sciences (SPSS) was used to measure changes in knowledge, beliefs and attitudes of the participants (see Annex 3 for SPSS output)

INTERPRETATION AND FINDINGS

1. What is the level of knowledge of women on normalization-related issues and skills like arms control, human rights, conflict resolution and early warning response?

a. For CDO, findings revealed that in the pretest, women registered their lowest agreement to the statement that Islamic teachings do not promote peace (TOOLPRE=1.08). Moreover, they exhibited high knowledge of early warning and early response mechanisms in their communities (EARLYPRE=2.62). These findings were even sustained after the 3-day training (TOOLPOS=1.23; EARLYPOS=3.17).

PROVINCE = CDO

Variable	Mean	Interpretation	Variable	Mean	Interpretation
ARMSPRE	2.413	Low Agreement	ARMSPOS	2.417	Low Agreement
HUMANPRE	2.237	Low Knowledge	HUMANPOS	1.986	Low Knowledge

WOMPRES	1.982222	Low Agreement	WOMPOS	1.474630	Very Low Agreement
EQUAORES	1.963	Low Agreement	EQUAPOS	2.194	Low Agreement
PEACEPRES	2.116667	Low Agreement	PEACEPOS	2.117117	Low Agreement
EARLYPRES	2.62	High Knowledge	EARLYPOS	3.17	High Knowledge
TOOLPRES	1.08	Very Low Agreement	TOOLPOS	1.23	Very Low Agreement
TOTALPRES	2.052251	Negative beliefs and attitude	TOTALPOS	2.045034	Negative beliefs and attitude

PROVINCE = CDO

b. For Tawi-Tawi, findings revealed that in the pretest, women registered their lowest agreement to the statement that Islamic teachings do not promote peace (TOOLPRES=1.24). Moreover, they exhibited high knowledge of early warning and early response mechanisms in their communities (EARLYPRES=2.56). These findings were even sustained after the 3-day training (TOOLPOS=1.22; EARLYPOS=2.78). It is however, worth noting that while in the pretest, they have a low agreement that arms should be controlled and private armies disbanded (ARMSPRES=2.419), their beliefs have changed after the 3-day training (ARMSPOS=2.537).

PROVINCE = TAWI-TAWI

Variable	Mean	Interpretation	Variable	Mean	Interpretation
ARMSPRES	2.419	Low Agreement	ARMSPOS	2.537	High Agreement
HUMANPRES	1.779	Low Knowledge	HUMANPOS	2.024	Low Knowledge
WOMPRES	1.887339	Low Agreement	WOMPOS	1.686364	Low Agreement
EQUAORES	2.012	Low Agreement	EQUAPOS	2.183	Low Agreement
PEACEPRES	1.945736	Low Agreement	PEACEPOS	1.869919	Low Agreement
EARLYPRES	2.56	High Knowledge	EARLYPOS	2.78	High Knowledge
TOOLPRES	1.24	Very Low	TOOLPOS	1.22	Very Low

		Agreement			Agreement
TOTALPRE	1.956198	Negative beliefs and attitude	TOTALPOS	2.030688	Negative beliefs and attitude

PROVINCE = Tawi-Tawi

c. For Zamboanga, it is worth noting that marked improvements in the following were seen after the 3-day training: (1) agreement that women should not participate in peace, human rights and security work, and governance (WOMPRES=1.867761 and WOMPOS=1.443926) and knowledge of early warning and early response mechanisms in their communities (EARLYPRE=2.34 and EARLYPOS=3.07).

PROVINCE = ZAMBOANGA

Variable	Mean	Interpretation	Variable	Mean	Interpretation
ARMSPRE	1.985	Low Agreement	ARMSPOS	2.226	Low Agreement
HUMANPRE	1.803	Low Knowledge	HUMANPOS	1.758	Low Knowledge
WOMPRES	1.867761	Low Agreement	WOMPOS	1.443926	Very Low Agreement
EQUAPRE	2.167	Low Agreement	EQUAPOS	2.274	Low Agreement
PEACEPRE	2.131313	Low Agreement	PEACEPOS	2.188172	Low Agreement
EARLYPRE	2.34	Low Knowledge	EARLYPOS	3.07	High Knowledge
TOOLPRE	1.44	Very Low Agreement	TOOLPOS	1.35	Very Low Agreement
TOTALPRE	1.940645	Negative beliefs and attitude	TOTALPOS	2.011066	Negative beliefs and attitude

PROVINCE = Zamboanga

d. For Cotabato, marked improvement in the following was observed; (1) agreement that arms should be controlled and private armies disbanded (ARMSPRE = 2.448 and ARMS POS=2.775); (2) agreement that women should not participate in peace, human rights and security work, and governance (WOMPRES=1.930894 and WOMPOS=1.758259); (3) knowledge of human rights (HUMANPRE=1.939 and HUMANPOS=1.915); (4) knowledge of early warning and early response mechanisms in their communities (EARLYPRE=3.05 and EARLYPOS=2.90) and

(5) agreement that Islamic teachings do not promote peace (TOOLPRE=1.51 and TOOLPOS=1.63).

PROVINCE = COTABATO

Variable	Mean	Interpretation	Variable	Mean	Interpretation
ARMSPRE	2.448	Low Agreement	ARMSPOS	2.775	High Agreement
HUMANPRE	1.939	Low Knowledge	HUMANPOS	1.915	Low Knowledge
WOMPRES	1.930894	Low Agreement	WOMPOS	1.758259	Low Agreement
EQUAPRE	1.732	Low Agreement	EQUAPOS	1.963	Low Agreement
PEACEPRE	2.211382	Low Agreement	PEACEPOS	2.243902	Low Agreement
EARLYPRE	3.05	High Knowledge	EARLYPOS	2.90	High Knowledge
TOOLPRE	1.51	Low Agreement	TOOLPOS	1.63	Low Agreement
TOTALPRE	2.026117	Negative beliefs and attitude	TOTALPOS	2.060173	Negative beliefs and attitude

PROVINCE = Cotabato

2. Will women's knowledge of normalization-related issues and skills like arms control, human rights, conflict resolution and early response change after 3-day capacity training on normalization?

A paired-samples t-test was conducted for each province to compare the knowledge of normalization-related issues and skills before and after the 3-day capacity training on normalization.

e. For CDO, findings revealed that there are significant differences on the following women's knowledge on normalization-related issues and skills before and after the 3-day capacity training on normalization issues and skills like human rights ($t(32) = -2.150, p=0.039$), participation in peace, human rights and security work, and governance ($t(39) = 4.204, p=0.000$), and early response ($t(30) = -2.466, p=0.020$).

Paired Samples Test^a

		Mean Difference	Standard Deviation	T	df	Sig (2-tailed)
Pair 1	ARMSPRE - ARMSPOS	.0455	.7641	.342	32	.735
Pair 2	HUMANPRE - HUMANPOS	.3030	.8095	2.150	32	.039*
Pair 3	WOMPRES - WOMPOS	.5447222	.8194145	4.204	39	.000**
Pair 4	EQUAORE - EQUAPOS	-.2727	.9278	-1.689	32	.101
Pair 5	PEACEPRE - PEACEPOS	-.0098039	.6791027	-.084	33	.933
Pair 6	EARLYPRE - EARLYPOS	-.581	1.311	-2.466	30	.020*
Pair 7	TOOLPRE - TOOLPOS	-.094	.530	-1.000	31	.325
Pair 8	TOTALPRE - TOTALPOS	.0069920	.3206439	.125	32	.901

PROVINCE = CDO, *p<.05; **p<.01

f. For Tawi-Tawi, findings revealed that it is on normalization issues and skills related to women's participation in peace, human rights and security work, and governance ($t(42) = 2.803$, $p=0.043$), where a significant difference was reflected.

Paired Samples Test^a

		Mean Difference	Standard Deviation	T	df	Sig (2-tailed)
Pair 1	ARMSPRE - ARMSPOS	-.1500	.9072	-1.046	39	.302
Pair 2	HUMANPRE - HUMANPOS	-.2125	.9928	-1.354	39	.184
Pair 3	WOMPRES - WOMPOS	.2040404	.6422983	2.083	42	.043*
Pair 4	EQUAORE - EQUAPOS	-.1750	1.1183	-.990	39	.328
Pair 5	PEACEPRE - PEACEPOS	.0583333	.7126752	.518	39	.608
Pair 6	EARLYPRE - EARLYPOS	-.237	1.601	-.912	37	.368
Pair 7	TOOLPRE - TOOLPOS	.053	.655	.495	37	.624
Pair 8	TOTALPRE - TOTALPOS	-.0899066	.3237746	-1.756	39	.087

PROVINCE = TAWI-TAWI, *p<.05; **p<.01

g. For Zamboanga, findings revealed that there are significant differences on the following women's knowledge on normalization-related issues and skills before and after the 3-day capacity training on normalization issues and skills like arms control ($t(26) = -2.138$, $p=0.042$), participation in peace, human rights and security work, and governance ($t(32) = 3.335$, $p=0.002$), and early response ($t(22) = -3.118$, $p=0.005$).

		Paired Samples Test ^a				
		Mean Difference	Standard Deviation	t	df	Sig (2-tailed)
Pair 1	ARMSPRE - ARMSPOS	-.4259	1.0350	-2.138	26	.042*
Pair 2	HUMANPRE - HUMANPOS	.0370	.8427	.228	26	.821
Pair 3	WOMPRES - WOMPOS	.4716789	.8124833	3.335	32	.002**
Pair 4	EQUAPRE - EQUAPOS	-.1296	1.0246	-.657	26	.517
Pair 5	PEACEPRE - PEACEPOS	-.1666667	.8086075	-1.071	26	.294
Pair 6	EARLYPRE - EARLYPOS	-.739	1.137	-3.118	22	.005**
Pair 7	TOOLPRE - TOOLPOS	.154	.613	1.280	25	.212
Pair 8	TOTALPRE - TOTALPOS	-.1075635	.3593937	-1.555	26	.132

PROVINCE = ZAMBOANGA, * $p<.05$; ** $p<.01$

h. For Cotabato, findings revealed that there are significant differences on the following women's knowledge on normalization-related issues and skills before and after the 3-day capacity training on normalization issues and skills like arms control ($t(7) = -2.582$, $p=0.036$) and participation in peace, human rights and security work, and governance ($t(40) = 4$, $p=0.002$).

		Paired Samples Test ^a				
		Mean Difference	Standard Deviation	t	df	Sig (2-tailed)
Pair 1	ARMSPRE - ARMSPOS	-.6875	.7530	-2.582	7	.036*
Pair 2	HUMANPRE - HUMANPOS	.0244	.8800	.177	40	.860
Pair 3	WOMPRES - WOMPOS	.1726349	.2743719	4.029	40	.000***
Pair 4	EQUAPRE - EQUAPOS	-.2317	.7834	-1.894	40	.065

Pair 5	PEACEPRE - PEACEPOS	-.0325203	.7361872	-.283	40	.779
Pair 6	EARLYPRE - EARLYPOS	.128	.732	1.094	38	.281
Pair 7	TOOLPRE - TOOLPOS	-.135	1.273	-.646	36	.523
Pair 8	TOTALPRE - TOTALPOS	-.0340566	.2197425	-.992	40	.327

PROVINCE = COTABATO, * $p < .05$; ** $p < .01$

On the whole, the posttest scores across the four provinces, using ANOVA showed that there are significant differences on normalization issues like arms control ($F(127) = 2.966$, $p = 0.035$) and participation in peace, human rights and security work and governance ($F(1640) = 2.855$, $p = 0.039$). This means that the capacity-building training changed participants' views that guns were necessary in providing personal and community security. Most importantly, the capacity-building training was useful in convincing women that they have a role to play in providing community security. Twelve of 22 questions zeroed in on the importance of women's participation in normalization and the capacity-building workshop helped convince women that they can be effective participants in building peace and security on the ground. In particular, it is women from Cotabato, CDO, and Zamboanga who differed on this issue.

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
ARMSPOS	Between Groups	3.990	3	1.330	2.966	.035*
	Within Groups	55.602	124	.448		
	Total	59.592	127			
HUMANPOS	Between Groups	1.405	3	.468	.975	.406
	Within Groups	69.605	145	.480		
	Total	71.010	148			
WOMPOS	Between Groups	2.928	3	.976	2.855	.039*
	Within Groups	55.031	161	.342		
	Total	57.958	164			

EQUAPOS	Between Groups	2.016	3	.672	1.621	.187
	Within Groups	60.131	145	.415		
	Total	62.148	148			
EARLYPOS	Between Groups	3.339	3	1.113	.928	.429
	Within Groups	171.491	143	1.199		
	Total	174.830	146			
TOTALPOS	Between Groups	.047	3	.016	.175	.913
	Within Groups	12.845	145	.089		
	Total	12.891	148			
TOOLPOS	Between Groups	4.217	3	1.406	2.128	.099
	Within Groups	93.135	141	.661		
	Total	97.352	144			
PEACEPOS	Between Groups	3.271	3	1.090	2.593	.055
	Within Groups	61.401	146	.421		
	Total	64.672	149			

3. Do women believe that their participation can help provide peace and security in their communities?

Women participants in the study believe that that their participation can help provide peace and security in their communities. This is evident on their low agreement to the statement or item that says women should not participate in peace, human rights and security work as well as governance. Except for CDO and Zamboanga, there is still be a need for women in Taw-Tawi and Cotabato to further strengthen this awareness in order for the women in these provinces to feel the importance of their participation in providing peace and security in their communities.

4. Will a 3-day training on normalization improve their belief that women can provide peace and security in their communities?

As shown in the results above, the 3-day training on normalization (across the four provinces) showed improved women's belief that they can provide peace and security in their communities. In particular, women from CDO and Zamboanga exhibited significant improvements in their beliefs after the training.

EVALUATION OF CAPACITY-BUILDING SESSIONS

The Women Working for Normalization meetings, both speakers and content of sessions, as well as logistics were evaluated very highly by participants (see Annex 4). Many felt the need, though, for follow-up and more in-depth discussions.

Annex 1: Focus Group Discussion Questions Women Working for Normalization

1. What mechanisms are necessary in the Bangsamoro to protect human rights?

Anong mga mekanismo ang kailangan sa Bangsamoro para maprotektahan ang karapatang pangtao?

2. What is your understanding of normalization? Security? How do we achieve it?

Ano ang pagkakaintindi mo sa normalisasyon? Security? Paano ito makakamit?

3. What is your vision of a peaceful Bangsamoro and what needs to be done to achieve it?

Ano ang bisyon mo ng kapayapaan para sa Bangsamoro? Paano ito makakamit?

4. The Bangsamoro Basic Law will have a section on Decommissioning and arms control. If you will be asked what provisions are necessary to help facilitate decommissioning and arms control, what will you recommend?

Ang Bangsamoro Basic Law ay magkakaroon ng probisyon sa paglalansag ng mga di-opisyal na armadong grupo at pagko-kontrol ng proliperasyon ng armas. Anong mga rekomendasyon mayroon ka para maisakatuparan ang mga ito?

5. What kind of policing structure and arrangement do you want for the Bangsamoro Political Entity?

Anong istraktura at ayos ng kapulisan ang nais mo para sa Bangsamoro Political Entity?

6. How do you ensure genuine representation and participation of Moro and IP women in the Bangsamoro government?

Paano natin masisiguro ang partisipasyon ng mga kababaihang Moro at IP sa pamahalaang Bangsamoro?

7. How do you want conflicts resolved in your community? What role can women play in resolving conflicts?

Ano ang gusto mong paraan sa pagresolba ng hidwaan sa inyong kumunidad? Ano ang nakikita natin na partisipasyon ng kababaihan sa

pag-resolba ng mga hidwaan?

8. Through what ways can the wounds of armed conflict be healed?

Ano ang mga paraan para maghilom ang sugat na dulot ng hidwaan ng kasaysayan?

9. What is your understanding of transitional justice? How can this be achieved?

Ano ang iyong pagkakaunawa sa transitional justice? Paano ito makakamit?

Annex 2: Beliefs and Attitudes Questionnaire on Women and Normalization

Pseudo/Code Name: _____

Please encircle what you feel is true. Please do not answer according to what you think is right but according to what you really believe. (*Bilugan ang sagot na batay sa iyong paniniwala*):

SA- Strongly Agree (Matinding Sumasangayon)**A- Agree (Sumasangayon)****N- Neither Agree or Disagree (Hindi sumasang-ayon ngunit hind rin tumututol)****D- Disagree (Tumututol)****SD- Strongly Disagree (Matinding Tumututol)**

1. Guns are necessary to ensure personal and community security.

Kinakailangan ang baril para masiguro ang personal at pang-pamayanang seguridad.

SA A N D SD

2. Controlling firearms proliferation and disbanding private armies is a man's job .

Ang pagko-kontrol ng proliperasyon ng armas at ang paglalansag ng private armies ay trabaho ng lalake.

SA A N D SD

3. Normalization can be facilitated when firearms are reduced and controlled.

Makakatulong sa normalisasyon kung ang mga armas ay mababawasan at mako-kontrol.

SA A N D SD

4. During armed conflict human rights are not observed.

Walang human rights kung may giyera.

SA A N D SD

5. Only the government and its agents have obligations to promote and protect human rights.

Ang pamahalaan lamang ang may obligasyong isulong at protektahan ang karapatang pantao.

SA A N D SD

6. Children and women's rights are not human rights.

Hindi kabilang sa human rights ang karapatan ng mga kababaihan at bata.

SA A N D SD

7. Only men should take leadership roles in building peace and security.
Lalake lamang ang dapat na mamuno sa usaping pangkapayapaan at seguridad.

SA A N D SD

8. Muslim women should not join politics.
Hindi dapat sumali and kababaihang Muslim sa pulitika.

SA A N D SD

9. Women do not have the ability to resolve or find solutions to armed conflict.
Ang kababaihan ay walang kakayahan na maglutas /magresolba ng armadong tunggalian.

SA A N D SD

10. In Islam, Muslim women and men are equal in value.
Sa Islam, ang babae at lalake ay may pantay na halaga.

SA A N D SD

11. Only local customary conflict resolution methods and mechanisms can help resolve local conflicts.
Ang mga lokal na mekanismo at pamamaraan lamang ang epektibo sa paglulutas ng mga hidwaan.

SA A N D SD

12. Indigenous conflict resolution mechanisms are ineffective in resolving conflict.
Hindi mabisa ang mga katutubong papamaraan sa pagre-resolba ng mga hidwaan .

SA A N D SD

13. Women should not take part in peacemaking processes such as dialogue and negotiations
Hindi dapat makialam ang mga kababaihan sa mga prosesong pangkapayapaan gaya ng negosasyon at mediation.

SA A N D SD

14. There are existing good practices on early warning and early responses in local communities.

May mga magandang praktis sa komunidad sa maagap na pagpapaalam at pagtugon kung may nagbabadyang giyera.

SA A N D SD

15. Islamic teachings do not promote peace.

Hindi itinuturo ng Islam ang kapayapaan.

SA A N D SD

16. Women have important roles to play in early warning and early response mechanism.

May mahalagang papel ang mga kababaihan sa maagap na pagpapaalam sa komunidad at pagtugon kung may nagbabadyang giyera.

SA A N D SD

17. Peaceful conflict resolution is a way to attain justice for victims of atrocities.

Ang mapayapang paglutas ng hidwaan ay isang paraan ng pagkakamit ng hustisya para sa mga biktima ng kabagsikan.

SA A N D SD

18. The place of the women is in the home.

Ang lugar ng babae ay sa bahay.

SA A N D SD

19. Decisions on peace and security must be left in the hands of men, not women.

Ang mga desisyon hinggil sa kapayapaan at seguridad ay dapat iwanan sa kamay ng kalalakihan, hindi kababaihan.

SA A N D SD

20. Women should not be encouraged to join the security forces, namely, military, police and the peacekeeping forces.

Hindi dapat hikayatin ang babaeng pumaloob sa security forces gaya ng militar, kapulisan at peacekeeping forces.

SA A N D SD

21. The participation of women in local peace bodies like the *Lupong Tagapamayapa* should be encouraged.

Dapat hikayatin ang partisipasyon ng kababaihan sa mga local na mekanismong pangkapayapaan gaya ng Lupong Tagapamayapa.

SA A N D SD

22. Women's participation in normalization can surface concerns that men do not normally prioritize.

Ang partisipasyon ng kababaihan sa proseso ng normalisasyon ay makapaglalabas ng mga usaping hindi nabibigyang halaga ng mga kalalakihan

SA A N D SD

Annex 3: SPSS Output

PROVINCE = CDO

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPRE	40	1.5	3.5	2.413	.5049
HUMANPRE	40	1.0	4.0	2.237	.5882
WOMPRES	40	1.0000	3.2000	1.982222	.3967724
EQUAORE	40	.0	3.0	1.963	.8350
PEACEPRE	40	1.0000	3.0000	2.116667	.5205191
EARLYPRE	37	0	4	2.62	1.255
TOOLPRE	40	1	2	1.08	.267
TOTALPRE	40	1.4545	3.0000	2.052251	.2925425
Valid N (listwise)	37				

a. PROVINCE = CDO

PROVINCE = TAWITAWI

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPRE	43	.0	4.0	2.419	.8160
HUMANPRE	43	.5	4.0	1.779	.8402

WOMP	43	1.0000	2.8000	1.887339	.3790097
EQUAORE	43	.0	4.0	2.012	.9353
PEACEPRE	43	.0000	3.6667	1.945736	.8122092
EARLYPRE	41	0	4	2.56	1.266
TOOLPRE	41	0	4	1.24	.734
TOTALPRE	43	1.1364	2.9474	1.956198	.3761152
Valid N (listwise)	39				

a. PROVINCE = TAWITAWI

PROVINCE = ZAMBOANGA

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPRE	33	.0	4.0	1.985	.9142
HUMANPRE	33	.5	2.5	1.803	.6607
WOMP	33	1.1000	2.4000	1.867761	.3066449
EQUAORE	33	.0	4.0	2.167	.8354
PEACEPRE	33	.0000	3.3333	2.131313	.8119737
EARLYPRE	29	0	4	2.34	1.289
TOOLPRE	32	0	4	1.44	.759
TOTALPRE	33	1.1500	2.4545	1.940645	.3372421

Valid N (listwise)	28				
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a. PROVINCE = ZAMBOANGA

PROVINCE = COTABATO

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPRE	29	.0	4.0	2.448	.8998
HUMANPRE	41	.5	3.5	1.939	.7262
WOMPRES	41	.9000	2.5000	1.930894	.3030963
EQUAORE	41	.0	4.0	1.732	.8667
PEACEPRE	41	.6667	4.0000	2.211382	.6942466
EARLYPRE	40	0	4	3.05	.815
TOOLPRE	39	0	4	1.51	1.097
TOTALPRE	41	1.4545	2.4091	2.026117	.2508705
Valid N (listwise)	26				

a. PROVINCE = COTABATO

PROVINCE = CDO

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPOS	36	.5	3.5	2.417	.6601
HUMANPOS	36	.5	3.0	1.986	.6812
WOMPOS	43	.0000	2.6364	1.474630	.7006984
EQUAPOS	36	.5	3.0	2.194	.5382
PEACEPOS	37	.0000	3.3333	2.117117	.6583566
EARLYPOS	36	0	4	3.17	.941
TOOLPOS	35	1	4	1.23	.731
TOTALPOS	36	1.6364	2.9091	2.045034	.2300186
Valid N (listwise)	35				

a. PROVINCE = CDO

PROVINCE = TAWITAWI

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPOS	41	.5	3.5	2.537	.7105
HUMANPOS	41	.5	4.0	2.024	.7327
WOMPOS	44	.0000	2.7273	1.686364	.5896653
EQUAPOS	41	.5	4.0	2.183	.7396
PEACEPOS	41	.0000	3.6667	1.869919	.8023509

EARLYPOS	41	0	4	2.78	1.173
TOOLPOS	41	0	4	1.22	.690
TOTALPOS	41	1.1500	3.1364	2.030688	.3951013
Valid N (listwise)	41				

a. PROVINCE = TAWITAWI

PROVINCE = ZAMBOANGA**Descriptive Statistics^a**

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPOS	31	1.0	3.5	2.226	.7398
HUMANPOS	31	.5	2.5	1.758	.6438
WOMPOS	37	.0000	2.1818	1.443926	.6950455
EQUAPOS	31	.5	3.5	2.274	.5893
PEACEPOS	31	1.0000	3.3333	2.188172	.6020673
EARLYPOS	30	0	4	3.07	1.230
TOOLPOS	31	1	4	1.35	.798
TOTALPOS	31	1.2727	2.5455	2.011066	.2933983
Valid N (listwise)	30				

a. PROVINCE = ZAMBOANGA

PROVINCE = COTABATO

Descriptive Statistics^a

	N	Minimum	Maximum	Mean	Std. Deviation
ARMSPOS	20	2.0	3.5	2.775	.4435
HUMANPOS	41	.5	3.5	1.915	.6973
WOMPOS	41	1.1000	2.1818	1.758259	.2273237
EQUAPOS	41	.0	3.0	1.963	.6651
PEACEPOS	41	1.3333	3.5000	2.243902	.4788551
EARLYPOS	40	0	4	2.90	1.033
TOOLPOS	38	0	4	1.63	.998
TOTALPOS	41	1.4762	2.3636	2.060173	.2327088
Valid N (listwise)	19				

a. PROVINCE = COTABATO

T-Test

PROVINCE = CDO

Paired Samples Statistics^a

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 ARMSPRE	2.424	33	.5019	.0874
ARMSPOS	2.379	33	.6618	.1152
Pair 2 HUMANPRE	2.227	33	.5168	.0900

	HUMANPOS	1.924	33	.6746	.1174
Pair 3	WOMPRES	1.982222	40	.3967724	.0627352
	WOMPOS	1.437500	40	.7006859	.1107882
Pair 4	EQUAORES	1.970	33	.8286	.1442
	EQUAPOS	2.242	33	.5172	.0900
Pair 5	PEACEPRES	2.088235	34	.5462380	.0936790
	PEACEPOS	2.098039	34	.6693351	.1147900
Pair 6	EARLYPRES	2.55	31	1.338	.240
	EARLYPOS	3.13	31	.991	.178
Pair 7	TOOLPRES	1.06	32	.246	.043
	TOOLPOS	1.16	32	.574	.101
Pair 8	TOTALPRES	2.031326	33	.2929498	.0509960
	TOTALPOS	2.024334	33	.1800607	.0313445

a. PROVINCE = CDO

Paired Samples Correlations^a

		N	Correlation	Sig.
Pair 1	ARMSPRES & ARMSPOS	33	.160	.375
Pair 2	HUMANPRES & HUMANPOS	33	.096	.596
Pair 3	WOMPRES & WOMPOS	40	-.041	.800
Pair 4	EQUAORES & EQUAPOS	33	.109	.547

Pair 5	PEACEPRE & PEACEPOS	34	.390	.023
Pair 6	EARLYPRE & EARLYPOS	31	.397	.027
Pair 7	TOOLPRE & TOOLPOS	32	.386	.029
Pair 8	TOTALPRE & TOTALPOS	33	.146	.417

a. PROVINCE = CDO

Paired Samples Test^a

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 ARMSPRE - ARMSPOS	.0455	.7641	.1330	-.2255	.3164	.342	32	.735
Pair 2 HUMANPRE - HUMANPOS	.3030	.8095	.1409	.0160	.5901	2.150	32	.039
Pair 3 WOMPRE - WOMPOS	.5447222	.8194145	.1295608	.2826608	.8067837	4.204	39	.000
Pair 4 EQUAORE - EQUAPOS	-.2727	.9278	.1615	-.6017	.0563	-1.689	32	.101
Pair 5 PEACEPRE - PEACEPOS	-.0098039	.6791027	.1164651	-.2467540	.2271462	-.084	33	.933
Pair 6 EARLYPRE - EARLYPOS	-.581	1.311	.235	-1.061	-.100	-2.466	30	.020
Pair 7 TOOLPRE - TOOLPOS	-.094	.530	.094	-.285	.097	-1.000	31	.325
Pair 8 TOTALPRE - TOTALPOS	.0069920	.3206439	.0558169	-.1067034	.1206874	.125	32	.901

a. PROVINCE = CDO

PROVINCE = TAWITAWI

Paired Samples Statistics^a

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ARMSPRE	2.363	40	.8164	.1291
	ARMSPOS	2.513	40	.7024	.1111
Pair 2	HUMANPRE	1.800	40	.8608	.1361
	HUMANPOS	2.013	40	.7380	.1167
Pair 3	WOMPRES	1.887339	43	.3790097	.0577984
	WOMPOS	1.683298	43	.5962890	.0909332
Pair 4	EQUAORE	2.025	40	.9265	.1465
	EQUAPOS	2.200	40	.7408	.1171
Pair 5	PEACEPRE	1.950000	40	.8347851	.1319911
	PEACEPOS	1.891667	40	.8002403	.1265291
Pair 6	EARLYPRE	2.50	38	1.289	.209
	EARLYPOS	2.74	38	1.201	.195
Pair 7	TOOLPRE	1.29	38	.732	.119
	TOOLPOS	1.24	38	.675	.110
Pair 8	TOTALPRE	1.943822	40	.3860024	.0610323
	TOTALPOS	2.033728	40	.3996488	.0631900

Paired Samples Statistics^a

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ARMSPRE	2.363	40	.8164	.1291
	ARMSPOS	2.513	40	.7024	.1111
Pair 2	HUMANPRE	1.800	40	.8608	.1361
	HUMANPOS	2.013	40	.7380	.1167
Pair 3	WOMPRES	1.887339	43	.3790097	.0577984
	WOMPOS	1.683298	43	.5962890	.0909332
Pair 4	EQUAPRES	2.025	40	.9265	.1465
	EQUAPOS	2.200	40	.7408	.1171
Pair 5	PEACEPRE	1.950000	40	.8347851	.1319911
	PEACEPOS	1.891667	40	.8002403	.1265291
Pair 6	EARLYPRE	2.50	38	1.289	.209
	EARLYPOS	2.74	38	1.201	.195
Pair 7	TOOLPRE	1.29	38	.732	.119
	TOOLPOS	1.24	38	.675	.110
Pair 8	TOTALPRE	1.943822	40	.3860024	.0610323
	TOTALPOS	2.033728	40	.3996488	.0631900

a. PROVINCE = TAWITAWI

Paired Samples Correlations^a

		N	Correlation	Sig.
Pair 1	ARMSPRE & ARMSPOS	40	.294	.066
Pair 2	HUMANPRE & HUMANPOS	40	.236	.142
Pair 3	WOMPRES & WOMPOS	43	.192	.218
Pair 4	EQUAORE & EQUAPOS	40	.114	.484
Pair 5	PEACEPRE & PEACEPOS	40	.621	.000
Pair 6	EARLYPRE & EARLYPOS	38	.175	.295
Pair 7	TOOLPRE & TOOLPOS	38	.569	.000
Pair 8	TOTALPRE & TOTALPOS	40	.661	.000

a. PROVINCE = TAWITAWI

Paired Samples Test^a

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 ARMSPRE – ARMSPOS	-.1500	.9072	.1434	-.4401	.1401	-1.046	39	.302
Pair 2 HUMANPRE – HUMANPOS	-.2125	.9928	.1570	-.5300	.1050	-1.354	39	.184
Pair 3 WOMPRES – WOMPOS	.2040404	.6422983	.0979496	.0063702	.4017106	2.083	42	.043
Pair 4 EQUAORE – EQUAPOS	-.1750	1.1183	.1768	-.5327	.1827	-.990	39	.328
Pair 5 PEACEPRE – PEACEPOS	.0583333	.7126752	.1126838	-.1695913	.2862579	.518	39	.608
Pair 6 EARLYPRE – EARLYPOS	-.237	1.601	.260	-.763	.289	-.912	37	.368
Pair 7 TOOLPRE – TOOLPOS	.053	.655	.106	-.163	.268	.495	37	.624
Pair 8 TOTALPRE – TOTALPOS	-.0899066	.3237746	.0511933	-.1934547	.0136416	-1.756	39	.087

a. PROVINCE = TAWITAWI

Paired Samples Statistics^a

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ARMSPRE	1.796	27	.8350	.1607
	ARMSPOS	2.222	27	.7638	.1470
Pair 2	HUMANPRE	1.778	27	.6405	.1233
	HUMANPOS	1.741	27	.6559	.1262
Pair 3	WOMPRES	1.867761	33	.3066449	.0533800
	WOMPOS	1.396082	33	.7174729	.1248960
Pair 4	EQUAPRE	2.093	27	.8991	.1730
	EQUAPOS	2.222	27	.5774	.1111
Pair 5	PEACEPRE	2.037037	27	.8540168	.1643556
	PEACEPOS	2.203704	27	.6155627	.1184651
Pair 6	EARLYPRE	2.35	23	1.335	.278
	EARLYPOS	3.09	23	1.311	.273
Pair 7	TOOLPRE	1.46	26	.761	.149
	TOOLPOS	1.31	26	.788	.155
Pair 8	TOTALPRE	1.890231	27	.3416599	.0657525
	TOTALPOS	1.997794	27	.2950932	.0567907

a. PROVINCE = ZAMBOANGA

Paired Samples Correlations^a

		N	Correlation	Sig.
Pair 1	ARMSPRE & ARMSPOS	27	.164	.413
Pair 2	HUMANPRE & HUMANPOS	27	.155	.440
Pair 3	WOMPRES & WOMPOS	33	-.117	.518
Pair 4	EQUAORE & EQUAPOS	27	.088	.661
Pair 5	PEACEPRE & PEACEPOS	27	.432	.024
Pair 6	EARLYPRE & EARLYPOS	23	.631	.001
Pair 7	TOOLPRE & TOOLPOS	26	.688	.000
Pair 8	TOTALPRE & TOTALPOS	27	.370	.057

a. PROVINCE = ZAMBOANGA

Paired Samples Test^a

		Paired Differences				t	df	Sig. (2-tailed)	
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower				Upper
Pair 1	ARMSPRE - ARMSPOS	-.4259	1.0350	.1992	-.8354	-.0165	-2.138	26	.042
Pair 2	HUMANPRE - HUMANPOS	.0370	.8427	.1622	-.2963	.3704	.228	26	.821
Pair 3	WOMPRES - WOMPOS	.4716789	.8124833	.1414352	.1835849	.7597730	3.335	32	.002
Pair 4	EQUAORE - EQUAPOS	-.1296	1.0246	.1972	-.5350	.2757	-.657	26	.517
Pair 5	PEACEPRE - PEACEPOS	-.1666667	.8086075	.1556166	-.4865412	.1532078	-1.071	26	.294
Pair 6	EARLYPRE - EARLYPOS	-.739	1.137	.237	-1.231	-.248	-3.118	22	.005
Pair 7	TOOLPRE - TOOLPOS	.154	.613	.120	-.094	.401	1.280	25	.212
Pair 8	TOTALPRE - TOTALPOS	-.1075635	.3593937	.0691654	-.2497349	.0346079	-1.555	26	.132

a. PROVINCE = ZAMBOANGA

PROVINCE = COTABATO

Paired Samples Statistics^a

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ARMSPRE	1.938	8	1.0155	.3590
	ARMSPOS	2.625	8	.4432	.1567
Pair 2	HUMANPRE	1.939	41	.7262	.1134
	HUMANPOS	1.915	41	.6973	.1089
Pair 3	WOMPRES	1.930894	41	.3030963	.0473357
	WOMPOS	1.758259	41	.2273237	.0355020
Pair 4	EQUAPRES	1.732	41	.8667	.1354
	EQUAPOS	1.963	41	.6651	.1039
Pair 5	PEACEPRE	2.211382	41	.6942466	.1084231
	PEACEPOS	2.243902	41	.4788551	.0747846
Pair 6	EARLYPRE	3.03	39	.811	.130
	EARLYPOS	2.90	39	1.046	.168
Pair 7	TOOLPRE	1.49	37	1.096	.180
	TOOLPOS	1.62	37	1.010	.166
Pair 8	TOTALPRE	2.026117	41	.2508705	.0391794
	TOTALPOS	2.060173	41	.2327088	.0363430

Paired Samples Statistics^a

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	ARMSPRE	1.938	8	1.0155	.3590
	ARMSPOS	2.625	8	.4432	.1567
Pair 2	HUMANPRE	1.939	41	.7262	.1134
	HUMANPOS	1.915	41	.6973	.1089
Pair 3	WOMPRES	1.930894	41	.3030963	.0473357
	WOMPOS	1.758259	41	.2273237	.0355020
Pair 4	EQUAPRES	1.732	41	.8667	.1354
	EQUAPOS	1.963	41	.6651	.1039
Pair 5	PEACEPRE	2.211382	41	.6942466	.1084231
	PEACEPOS	2.243902	41	.4788551	.0747846
Pair 6	EARLYPRE	3.03	39	.811	.130
	EARLYPOS	2.90	39	1.046	.168
Pair 7	TOOLPRE	1.49	37	1.096	.180
	TOOLPOS	1.62	37	1.010	.166
Pair 8	TOTALPRE	2.026117	41	.2508705	.0391794
	TOTALPOS	2.060173	41	.2327088	.0363430

a. PROVINCE = COTABATO

Paired Samples Correlations^a

		N	Correlation	Sig.
Pair 1	ARMSPRE & ARMSPOS	8	.734	.038
Pair 2	HUMANPRE & HUMANPOS	41	.236	.137
Pair 3	WOMPRES & WOMPOS	41	.495	.001
Pair 4	EQUAORE & EQUAPOS	41	.503	.001
Pair 5	PEACEPRE & PEACEPOS	41	.255	.108
Pair 6	EARLYPRE & EARLYPOS	39	.717	.000
Pair 7	TOOLPRE & TOOLPOS	37	.271	.104
Pair 8	TOTALPRE & TOTALPOS	41	.589	.000

a. PROVINCE = COTABATO

Paired Samples Test^a

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 ARMSPRE - ARMSPOS	-.6875	.7530	.2662	-1.3170	-.0580	-2.582	7	.036
Pair 2 HUMANPRE - HUMANPOS	.0244	.8800	.1374	-.2534	.3022	.177	40	.860
Pair 3 WOMPRES - WOMPOS	.1726349	.2743719	.0428497	.0860324	.2592373	4.029	40	.000
Pair 4 EQUAORE - EQUAPOS	-.2317	.7834	.1223	-.4790	.0156	-1.894	40	.065
Pair 5 PEACEPRE - PEACEPOS	-.0325203	.7361872	.1149731	-.2648897	.1998490	-.283	40	.779
Pair 6 EARLYPRE - EARLYPOS	.128	.732	.117	-.109	.365	1.094	38	.281
Pair 7 TOOLPRE - TOOLPOS	-.135	1.273	.209	-.560	.289	-.646	36	.523
Pair 8 TOTALPRE - TOTALPOS	-.0340566	.2197425	.0343180	-.1034159	.0353027	-.992	40	.327

a. PROVINCE = COTABATO

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
ARMSPOS	Between Groups	3.990	3	1.330	2.966	.035
	Within Groups	55.602	124	.448		
	Total	59.592	127			
HUMANPOS	Between Groups	1.405	3	.468	.975	.406
	Within Groups	69.605	145	.480		
	Total	71.010	148			
WOMPOS	Between Groups	2.928	3	.976	2.855	.039
	Within Groups	55.031	161	.342		
	Total	57.958	164			
EQUAPOS	Between Groups	2.016	3	.672	1.621	.187
	Within Groups	60.131	145	.415		
	Total	62.148	148			
TOOLPOS	Between Groups	4.217	3	1.406	2.128	.099
	Within Groups	93.135	141	.661		
	Total	97.352	144			
PEACEPOS	Between Groups	3.271	3	1.090	2.593	.055
	Within Groups	61.401	146	.421		
	Total	64.672	149			

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSPOS	CDO	36	2.417	.6601	.1100
	TAWITAWI	41	2.537	.7105	.1110
HUMANPOS	CDO	36	1.986	.6812	.1135
	TAWITAWI	41	2.024	.7327	.1144
WOMPOS	CDO	43	1.474630	.7006984	.1068555
	TAWITAWI	44	1.686364	.5896653	.0888954
EQUAPOS	CDO	36	2.194	.5382	.0897
	TAWITAWI	41	2.183	.7396	.1155
PEACEPOS	CDO	37	2.117117	.6583566	.1082332
	TAWITAWI	41	1.869919	.8023509	.1253062
EARLYPOS	CDO	36	3.17	.941	.157
	TAWITAWI	41	2.78	1.173	.183
TOOLPOS	CDO	35	1.23	.731	.124
	TAWITAWI	41	1.22	.690	.108
TOTALPOS	CDO	36	2.045034	.2300186	.0383364
	TAWITAWI	41	2.030688	.3951013	.0617045

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSPOS	Equal variances assumed	.315	.576	-.764	75	.447	-.1199	.1570	-.4327	.192
	Equal variances not assumed			-.767	74.747	.445	-.1199	.1563	-.4312	.191
HUMANPOS	Equal variances assumed	.190	.664	-.236	75	.814	-.0383	.1620	-.3610	.284
	Equal variances not assumed			-.237	74.740	.813	-.0383	.1612	-.3594	.282
WOMPOS	Equal variances assumed	1.117	.294	-1.526	85	.131	-.2117336	.1387223	-.4875507	.064083
	Equal variances not assumed			-1.523	81.925	.132	-.2117336	.1389982	-.4882490	.064781
EQUAPOS	Equal variances assumed	1.829	.180	.077	75	.939	.0115	.1492	-.2858	.308
	Equal variances not assumed			.079	72.615	.937	.0115	.1462	-.2800	.303
PEACEPOS	Equal variances assumed	1.586	.212	1.478	76	.144	.2471984	.1672661	-.0859409	.580337
	Equal variances not assumed			1.493	75.349	.140	.2471984	.1655779	-.0826247	.577021
EARLYPOS	Equal variances assumed	1.105	.297	1.579	75	.119	.386	.245	-.101	.87
	Equal variances not assumed			1.601	74.431	.114	.386	.241	-.094	.86
TOOLPOS	Equal variances assumed	.128	.722	.056	74	.956	.009	.163	-.316	.33
	Equal variances not assumed			.055	70.632	.956	.009	.164	-.318	.33
TOTALPOS	Equal variances assumed	7.326	.008	.191	75	.849	.0143453	.0750424	-.1351469	.163837
	Equal variances not assumed			.197	65.659	.844	.0143453	.0726438	-.1307068	.159397

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSPOS	CDO	36	2.417	.6601	.1100
	ZAMBOANGA	31	2.226	.7398	.1329
HUMANPOS	CDO	36	1.986	.6812	.1135
	ZAMBOANGA	31	1.758	.6438	.1156
WOMPOS	CDO	43	1.474630	.7006984	.1068555
	ZAMBOANGA	37	1.443926	.6950455	.1142648
EQUAPOS	CDO	36	2.194	.5382	.0897
	ZAMBOANGA	31	2.274	.5893	.1058
PEACEPOS	CDO	37	2.117117	.6583566	.1082332
	ZAMBOANGA	31	2.188172	.6020673	.1081345
EARLYPOS	CDO	36	3.17	.941	.157
	ZAMBOANGA	30	3.07	1.230	.225
TOOLPOS	CDO	35	1.23	.731	.124
	ZAMBOANGA	31	1.35	.798	.143
TOTALPOS	CDO	36	2.045034	.2300186	.0383364
	ZAMBOANGA	31	2.011066	.2933983	.0526959

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSPOS	Equal variances assumed	2.167	.146	1.116	65	.269	.1909	.1710	-.1507	.5324
	Equal variances not assumed			1.106	60.757	.273	.1909	.1725	-.1541	.5358
HUMANPOS	Equal variances assumed	.313	.578	1.401	65	.166	.2280	.1628	-.0970	.5531
	Equal variances not assumed			1.407	64.413	.164	.2280	.1621	-.0957	.5518
	assumed									
	Equal variances not assumed			.365	53.627	.716	.100	.274	-.449	.649
TOOLPOS	Equal variances assumed	1.380	.245	-.671	64	.505	-.126	.188	-.502	.250
	Equal variances not assumed			-.667	61.298	.507	-.126	.189	-.505	.252
TOTALPOS	Equal variances assumed	2.427	.124	.531	65	.597	.0339679	.0639971	-.0938431	.1617788
	Equal variances not assumed			.521	56.575	.604	.0339679	.0651655	-.0965450	.1644807

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSPOS	CDO	36	2.417	.6601	.1100
	COTABATO	20	2.775	.4435	.0992
HUMANPOS	CDO	36	1.986	.6812	.1135
	COTABATO	41	1.915	.6973	.1089
WOMPOS	CDO	43	1.474630	.7006984	.1068555
	COTABATO	41	1.758259	.2273237	.0355020
EQUAPOS	CDO	36	2.194	.5382	.0897
	COTABATO	41	1.963	.6651	.1039
PEACEPOS	CDO	37	2.117117	.6583566	.1082332
	COTABATO	41	2.243902	.4788551	.0747846
EARLYPOS	CDO	36	3.17	.941	.157
	COTABATO	40	2.90	1.033	.163
TOOLPOS	CDO	35	1.23	.731	.124
	COTABATO	38	1.63	.998	.162
TOTALPOS	CDO	36	2.045034	.2300186	.0383364
	COTABATO	41	2.060173	.2327088	.0363430

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSPOS	Equal variances assumed	1.619	.209	-2.167	54	.035	-.3583	.1654	-.6899	-.0268
	Equal variances not assumed			-2.419	51.883	.019	-.3583	.1481	-.6556	-.0611
HUMANPOS	Equal variances assumed	.011	.917	.454	75	.651	.0715	.1576	-.2424	.3854
	Equal variances not assumed			.454	74.126	.651	.0715	.1573	-.2420	.3849
WOMPOS	Equal variances assumed	16.452	.000	-2.470	82	.016	-.2836294	.1148169	-.5120368	-.0552220
	Equal variances not assumed			-2.519	51.130	.015	-.2836294	.1125988	-.5096670	-.0575918
EQUAPOS	Equal variances assumed	.407	.526	1.660	75	.101	.2310	.1391	-.0462	.5082
	Equal variances not assumed			1.683	74.533	.096	.2310	.1372	-.0424	.5045
PEACEPOS	Equal variances assumed	2.692	.105	-.979	76	.331	-.1267853	.1294675	-.3846421	.1310715
	Equal variances not assumed			-.964	65.204	.339	-.1267853	.1315567	-.3895065	.1359359

EARLYPOS	Equal variances assumed	.376	.542	1.172	74	.245	.267	.228	-.187	.720
	Equal variances not assumed			1.178	73.986	.243	.267	.226	-.185	.718
TOOLPOS	Equal variances assumed	8.296	.005	-1.954	71	.055	-.403	.206	-.814	.008
	Equal variances not assumed			-1.979	67.678	.052	-.403	.204	-.809	.003
TOTALPOS	Equal variances assumed	.265	.608	-.286	75	.775	-.0151395	.0528656	-.1204531	.0901742
	Equal variances not assumed			-.287	73.930	.775	-.0151395	.0528252	-.1203976	.0901186

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSPOS	TAWITAWI	41	2.537	.7105	.1110
	ZAMBOANGA	31	2.226	.7398	.1329
HUMANPOS	TAWITAWI	41	2.024	.7327	.1144
	ZAMBOANGA	31	1.758	.6438	.1156
WOMPOS	TAWITAWI	44	1.686364	.5896653	.0888954
	ZAMBOANGA	37	1.443926	.6950455	.1142648
EQUAPOS	TAWITAWI	41	2.183	.7396	.1155
	ZAMBOANGA	31	2.274	.5893	.1058

PEACEPOS	TAWITAWI	41	1.869919	.8023509	.1253062
	ZAMBOANGA	31	2.188172	.6020673	.1081345
EARLYPOS	TAWITAWI	41	2.78	1.173	.183
	ZAMBOANGA	30	3.07	1.230	.225
TOOLPOS	TAWITAWI	41	1.22	.690	.108
	ZAMBOANGA	31	1.35	.798	.143
TOTALPOS	TAWITAWI	41	2.030688	.3951013	.0617045
	ZAMBOANGA	31	2.011066	.2933983	.0526959

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSPOS	Equal variances assumed	.812	.371	1.805	70	.075	.3108	.1721	-.0325	.6541
	Equal variances not assumed			1.795	63.335	.077	.3108	.1731	-.0351	.6567
HUMANPOS	Equal variances assumed	.004	.948	1.608	70	.112	.2663	.1657	-.0641	.5967
	Equal variances not assumed			1.637	68.360	.106	.2663	.1627	-.0583	.5909

WOMPOS	Equal variances assumed	1.871	.175	1.699	79	.093	.2424379	.1427212	-.0416416	.5265174
	Equal variances not assumed			1.675	70.993	.098	.2424379	.1447716	-.0462291	.5311049
EQUAPOS	Equal variances assumed	1.352	.249	-.565	70	.574	-.0913	.1617	-.4137	.2312
	Equal variances not assumed			-.583	69.778	.562	-.0913	.1567	-.4037	.2212
PEACEPOS	Equal variances assumed	2.464	.121	-1.849	70	.069	-.3182533	.1721609	-.6616175	.0251108
	Equal variances not assumed			-1.923	69.999	.059	-.3182533	.1655134	-.6483596	.0118529
EARLYPOS	Equal variances assumed	.006	.938	-.995	69	.323	-.286	.288	-.860	.288
	Equal variances not assumed			-.988	60.889	.327	-.286	.290	-.866	.293
TOOLPOS	Equal variances assumed	.928	.339	-.770	70	.444	-.135	.176	-.486	.215
	Equal variances not assumed			-.755	59.281	.453	-.135	.179	-.494	.223
TOTALPOS	Equal variances assumed	1.596	.211	.232	70	.817	.0196226	.0845168	-.1489408	.1881861
	Equal variances not assumed			.242	69.987	.810	.0196226	.0811437	-.1422139	.1814591

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSPOS	ZAMBOANGA	31	2.226	.7398	.1329
	COTABATO	20	2.775	.4435	.0992
HUMANPOS	ZAMBOANGA	31	1.758	.6438	.1156
	COTABATO	41	1.915	.6973	.1089
WOMPOS	ZAMBOANGA	37	1.443926	.6950455	.1142648
	COTABATO	41	1.758259	.2273237	.0355020
EQUAPOS	ZAMBOANGA	31	2.274	.5893	.1058
	COTABATO	41	1.963	.6651	.1039
PEACEPOS	ZAMBOANGA	31	2.188172	.6020673	.1081345
	COTABATO	41	2.243902	.4788551	.0747846
EARLYPOS	ZAMBOANGA	30	3.07	1.230	.225
	COTABATO	40	2.90	1.033	.163
TOOLPOS	ZAMBOANGA	31	1.35	.798	.143
	COTABATO	38	1.63	.998	.162
TOTALPOS	ZAMBOANGA	31	2.011066	.2933983	.0526959
	COTABATO	41	2.060173	.2327088	.0363430

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSPOS	Equal variances assumed	9.345	.004	-2.986	49	.004	-.5492	.1840	-.9189	-.1795
	Equal variances not assumed			-3.312	48.815	.002	-.5492	.1658	-.8824	-.2160
HUMANPOS	Equal variances assumed	.194	.661	-.975	70	.333	-.1566	.1606	-.4770	.1638
	Equal variances not assumed			-.986	67.181	.328	-.1566	.1588	-.4736	.1605
WOMPOS	Equal variances assumed	22.848	.000	-2.740	76	.008	-.3143337	.1147359	-.5428500	-.0858174
	Equal variances not assumed			-2.627	42.926	.012	-.3143337	.1196530	-.5556489	-.0730185
EQUAPOS	Equal variances assumed	.270	.605	2.060	70	.043	.3108	.1508	.0099	.6116
	Equal variances not assumed			2.096	68.181	.040	.3108	.1483	.0149	.6067
PEACEPOS	Equal variances assumed	1.607	.209	-.438	70	.663	-.0557304	.1273694	-.3097607	.1982999
	Equal variances not assumed			-.424	55.959	.673	-.0557304	.1314755	-.3191116	.2076509

EARLYPOS	Equal variances assumed	.274	.603	.616	68	.540	.167	.271	-.374	.707
	Equal variances not assumed			.600	56.115	.551	.167	.278	-.390	.723
TOOLPOS	Equal variances assumed	2.871	.095	-1.251	67	.215	-.277	.221	-.718	.165
	Equal variances not assumed			-1.280	66.981	.205	-.277	.216	-.708	.155
TOTALPOS	Equal variances assumed	1.478	.228	-.792	70	.431	-.0491074	.0619909	-.1727443	.0745295
	Equal variances not assumed			-.767	55.850	.446	-.0491074	.0640131	-.1773485	.0791338

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSGAIN	CDO	43	-.221	1.3986	.2133
	TAWITAWI	44	.000	1.3251	.1998
HUMGAIN	CDO	43	-.419	1.3755	.2098
	TAWITAWI	44	.148	1.1080	.1670
WOMGAIN	CDO	43	-.369298	1.0294820	.1569945
	TAWITAWI	44	-.158081	.7041971	.1061617
EQUAGAIN	CDO	43	.012	1.2932	.1972
	TAWITAWI	44	.068	1.2323	.1858

PEACGAIN	CDO	43	-.100775	1.1897598	.1814367
	TAWITAWI	44	-.159091	.8498020	.1281125
EARLGAIN	CDO	43	.40	2.014	.307
	TAWITAWI	44	.20	1.948	.294
TOOLGAIN	CDO	43	.00	.951	.145
	TAWITAWI	44	-.02	.731	.110

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSGAIN	Equal variances assumed	.322	.572	-.757	85	.451	-.2209	.2920	-.8016	.3597
	Equal variances not assumed			-.756	84.497	.452	-.2209	.2922	-.8020	.3601
HUMGAIN	Equal variances assumed	.318	.574	-2.117	85	.037	-.5663	.2675	-1.0982	-.0345
	Equal variances not assumed			-2.112	80.527	.038	-.5663	.2681	-1.0999	-.0328
WOMGAIN	Equal variances assumed	2.776	.099	-1.119	85	.266	-.2112168	.1887221	-.5864469	.1640132
	Equal variances not assumed			-1.114	74.066	.269	-.2112168	.1895194	-.5888368	.1664032

EQUAGAIN	Equal variances assumed	.005	.942	-.209	85	.835	-.0566	.2708	-.5949	.4818
	Equal variances not assumed			-.209	84.568	.835	-.0566	.2709	-.5953	.4822
PEACGAIN	Equal variances assumed	2.277	.135	.264	85	.793	.0583157	.2212720	-.3816323	.4982637
	Equal variances not assumed			.263	75.894	.794	.0583157	.2221082	-.3840612	.5006926
EARLGAIN	Equal variances assumed	.348	.557	.449	85	.654	.191	.425	-.654	1.035
	Equal variances not assumed			.449	84.731	.655	.191	.425	-.654	1.036
TOOLGAIN	Equal variances assumed	.029	.864	.125	85	.901	.023	.182	-.338	.384
	Equal variances not assumed			.125	78.826	.901	.023	.182	-.340	.385

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSGAIN	CDO	43	-.221	1.3986	.2133
	ZAMBOANGA	37	.095	1.7112	.2813
HUMGAIN	CDO	43	-.419	1.3755	.2098
	ZAMBOANGA	37	-.135	1.2728	.2093

WOMGAIN	CDO	43	-.369298	1.0294820	.1569945
	ZAMBOANGA	37	-.221915	1.0591679	.1741261
EQUAGAIN	CDO	43	.012	1.2932	.1972
	ZAMBOANGA	37	-.027	1.6200	.2663
PEACGAIN	CDO	43	-.100775	1.1897598	.1814367
	ZAMBOANGA	37	-.067568	1.4521480	.2387317
EARLGAIN	CDO	43	.40	2.014	.307
	ZAMBOANGA	37	.65	1.932	.318
TOOLGAIN	CDO	43	.00	.951	.145
	ZAMBOANGA	37	-.11	1.048	.172

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSGAIN	Equal variances assumed	2.120	.149	-.907	78	.367	-.3155	.3477	-1.0078	.3768
	Equal variances not assumed			-.894	69.575	.375	-.3155	.3530	-1.0197	.3887

HUMGAIN	Equal variances assumed	.001	.969	-.951	78	.344	-.2835	.2980	-.8768	.3099
	Equal variances not assumed			-.957	77.567	.342	-.2835	.2963	-.8734	.3065
WOMGAIN	Equal variances assumed	.015	.903	-.630	78	.531	-.1473825	.2339452	-.6131317	.3183666
	Equal variances not assumed			-.629	75.535	.531	-.1473825	.2344508	-.6143784	.3196133
EQUAGAIN	Equal variances assumed	2.323	.132	.119	78	.906	.0387	.3259	-.6101	.6874
	Equal variances not assumed			.117	68.622	.907	.0387	.3314	-.6225	.6998
PEACGAIN	Equal variances assumed	1.576	.213	-.112	78	.911	-.0332076	.2954054	-.6213145	.5548993
	Equal variances not assumed			-.111	69.674	.912	-.0332076	.2998534	-.6312956	.5648804
EARLGAIN	Equal variances assumed	.035	.853	-.572	78	.569	-.253	.443	-1.136	.629
	Equal variances not assumed			-.573	77.046	.568	-.253	.442	-1.133	.626
TOOLGAIN	Equal variances assumed	2.225	.140	.483	78	.630	.108	.224	-.337	.553
	Equal variances not assumed			.480	73.467	.633	.108	.225	-.341	.557

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSGAIN	CDO	43	-.221	1.3986	.2133
	COTABATO	41	-.378	2.5612	.4000
HUMGAIN	CDO	43	-.419	1.3755	.2098
	COTABATO	41	-.024	.8800	.1374
WOMGAIN	CDO	43	-.369298	1.0294820	.1569945
	COTABATO	41	-.172635	.2743719	.0428497
EQUAGAIN	CDO	43	.012	1.2932	.1972
	COTABATO	41	.232	.7834	.1223
PEACGAIN	CDO	43	-.100775	1.1897598	.1814367
	COTABATO	41	.032520	.7361872	.1149731
EARLGAIN	CDO	43	.40	2.014	.307
	COTABATO	41	-.15	1.062	.166
TOOLGAIN	CDO	43	.00	.951	.145
	COTABATO	41	.07	1.349	.211

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSGAIN	Equal variances assumed	36.697	.000	.351	82	.726	.1571	.4474	-.7330	1.0472
	Equal variances not assumed			.347	61.262	.730	.1571	.4533	-.7492	1.0635
HUMGAIN	Equal variances assumed	3.678	.059	-1.556	82	.124	-.3942	.2533	-.8982	.1097
	Equal variances not assumed			-1.572	71.888	.120	-.3942	.2508	-.8941	.1057
WOMGAIN	Equal variances assumed	16.121	.000	-1.183	82	.240	-.1966627	.1661743	-.5272364	.1339109
	Equal variances not assumed			-1.208	48.210	.233	-.1966627	.1627372	-.5238309	.1305055
EQUAGAIN	Equal variances assumed	4.061	.047	-.938	82	.351	-.2201	.2347	-.6870	.2468
	Equal variances not assumed			-.948	69.708	.346	-.2201	.2321	-.6830	.2428
PEACGAIN	Equal variances assumed	4.024	.048	-.614	82	.541	-.1332955	.2171202	-.5652167	.2986256
	Equal variances not assumed			-.621	70.557	.537	-.1332955	.2147978	-.5616367	.2950457

EARLGAIN	Equal variances assumed	14.404	.000	1.531	82	.130	.542	.354	-.162	1.245
	Equal variances not assumed			1.552	64.336	.126	.542	.349	-.155	1.239
TOOLGAIN	Equal variances assumed	4.168	.044	-.288	82	.774	-.073	.254	-.578	.432
	Equal variances not assumed			-.286	71.594	.776	-.073	.256	-.583	.437

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSGAIN	TAWITAWI	44	.000	1.3251	.1998
	ZAMBOANGA	37	.095	1.7112	.2813
HUMGAIN	TAWITAWI	44	.148	1.1080	.1670
	ZAMBOANGA	37	-.135	1.2728	.2093
WOMGAIN	TAWITAWI	44	-.158081	.7041971	.1061617
	ZAMBOANGA	37	-.221915	1.0591679	.1741261
EQUAGAIN	TAWITAWI	44	.068	1.2323	.1858
	ZAMBOANGA	37	-.027	1.6200	.2663
PEACGAIN	TAWITAWI	44	-.159091	.8498020	.1281125
	ZAMBOANGA	37	-.067568	1.4521480	.2387317

EARLGAIN	TAWITAWI	44	.20	1.948	.294
	ZAMBOANGA	37	.65	1.932	.318
TOOLGAIN	TAWITAWI	44	-.02	.731	.110
	ZAMBOANGA	37	-.11	1.048	.172

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSGAIN	Equal variances assumed	3.899	.052	-.280	79	.780	-.0946	.3376	-.7665	.5773
	Equal variances not assumed			-.274	67.161	.785	-.0946	.3450	-.7833	.5941
HUMGAIN	Equal variances assumed	.322	.572	1.069	79	.288	.2829	.2645	-.2437	.8094
	Equal variances not assumed			1.056	72.016	.294	.2829	.2677	-.2509	.8166
WOMGAIN	Equal variances assumed	3.033	.085	.324	79	.747	.0638343	.1971414	-.3285659	.4562345
	Equal variances not assumed			.313	60.714	.755	.0638343	.2039368	-.3440014	.4716699
EQUAGAIN	Equal variances assumed	2.764	.100	.300	79	.765	.0952	.3172	-.5362	.7266

	Equal variances not assumed			.293	66.396	.770	.0952	.3247	-.5530	.7434
PEACGAIN	Equal variances assumed	7.893	.006	-.353	79	.725	-.0915233	.2595539	-.6081525	.4251058
	Equal variances not assumed			-.338	55.843	.737	-.0915233	.2709347	-.6343045	.4512578
EARLGAIN	Equal variances assumed	.159	.691	-1.026	79	.308	-.444	.433	-1.306	.418
	Equal variances not assumed			-1.027	76.838	.308	-.444	.433	-1.306	.417
TOOLGAIN	Equal variances assumed	2.690	.105	.430	79	.668	.085	.198	-.310	.480
	Equal variances not assumed			.417	62.682	.678	.085	.205	-.323	.494

T-Test

Group Statistics

PROVINCE		N	Mean	Std. Deviation	Std. Error Mean
ARMSGAIN	ZAMBOANGA	37	.095	1.7112	.2813
	COTABATO	41	-.378	2.5612	.4000
HUMGAIN	ZAMBOANGA	37	-.135	1.2728	.2093
	COTABATO	41	-.024	.8800	.1374
WOMGAIN	ZAMBOANGA	37	-.221915	1.0591679	.1741261

	COTABATO	41	-.172635	.2743719	.0428497
EQUAGAIN	ZAMBOANGA	37	-.027	1.6200	.2663
	COTABATO	41	.232	.7834	.1223
PEACGAIN	ZAMBOANGA	37	-.067568	1.4521480	.2387317
	COTABATO	41	.032520	.7361872	.1149731
EARLGAIN	ZAMBOANGA	37	.65	1.932	.318
	COTABATO	41	-.15	1.062	.166
TOOLGAIN	ZAMBOANGA	37	-.11	1.048	.172
	COTABATO	41	.07	1.349	.211

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ARMSGAIN	Equal variances assumed	17.517	.000	.947	76	.346	.4726	.4988	-.5209	1.4662
	Equal variances not assumed			.967	70.259	.337	.4726	.4890	-.5026	1.4479
HUMGAIN	Equal variances assumed	4.338	.041	-.451	76	.654	-.1107	.2458	-.6003	.3788
	Equal variances not assumed			-.442	63.176	.660	-.1107	.2503	-.6110	.3895

WOMGAIN	Equal variances assumed	16.613	.000	-.288	76	.774	-.0492802	.1713480	-.3905494	.2919890
	Equal variances not assumed			-.275	40.359	.785	-.0492802	.1793210	-.4116010	.3130406
EQUAGAIN	Equal variances assumed	13.196	.001	-.912	76	.365	-.2587	.2838	-.8239	.3064
	Equal variances not assumed			-.883	50.764	.381	-.2587	.2931	-.8472	.3297
PEACGAIN	Equal variances assumed	10.750	.002	-.390	76	.698	-.1000879	.2569553	-.6118588	.4116830
	Equal variances not assumed			-.378	52.113	.707	-.1000879	.2649748	-.6317712	.4315954
EARLGAIN	Equal variances assumed	13.096	.001	2.281	76	.025	.795	.349	.101	1.489
	Equal variances not assumed			2.218	54.648	.031	.795	.358	.077	1.513
TOOLGAIN	Equal variances assumed	.507	.479	-.658	76	.513	-.181	.276	-.730	.368
	Equal variances not assumed			-.666	74.422	.507	-.181	.272	-.724	.361

Oneway

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
ARMSGAIN	Between Groups	5.488	3	1.829	.561	.642
	Within Groups	525.460	161	3.264		
	Total	530.948	164			
HUMGAIN	Between Groups	7.339	3	2.446	1.778	.154
	Within Groups	221.555	161	1.376		
	Total	228.894	164			
WOMGAIN	Between Groups	1.199	3	.400	.589	.623
	Within Groups	109.234	161	.678		
	Total	110.433	164			
EQUAGAIN	Between Groups	1.566	3	.522	.330	.804
	Within Groups	254.561	161	1.581		
	Total	256.127	164			
PEACGAIN	Between Groups	.816	3	.272	.233	.873
	Within Groups	188.099	161	1.168		
	Total	188.914	164			
EARLGAIN	Between Groups	13.274	3	4.425	1.389	.248
	Within Groups	512.993	161	3.186		
	Total	526.267	164			

TOOLGAIN	Between Groups	.650	3	.217	.201	.895
	Within Groups	173.325	161	1.077		
	Total	173.976	164			
TOTALGAIN	Between Groups	1.248	3	.416	.540	.656
	Within Groups	124.111	161	.771		
	Total	125.359	164			

Annex 4: Evaluation of Capacity Building Component of the Project

Evaluation – WWN Cotabato

Speakers	Average Rating
Jo Genna Jover	4.24
Topic & Content: Conflict Analysis with a Gender Lens	4.45
Dr. Jasmin Nario-Galace	4.64
Topic & Content: Women, peace and security and the NAP	4.82
Atty. Marilyn Pintor	4.44
Topic & Content: HR and IHL	4.38
Fatmawati Salappudin	4.23
Topic & Content: Conflict Resolution and Mediation	4.54
Carmen Gatmaytan	4.5
Topic & Content: Early Warning and Early Response	4.51
Jasmin Nario-Galace	4.4
Topic & Content: Arms Control	4.63
Jurma Tikmasan	4.5
Topic & Content: Women in Islam	4.59
Froilyn Mendoza	4.3
Topic & Content: Women in IP Traditions	4.53
Accommodations	5
Conference Venue	4.51
Food	4.56

Comments and Suggestions

The participants learned a lot from the workshop. They hope to continue the partnerships for women and peace and to carry on holding workshops and consultations in other places. They noted that the facilitators were very good and encouraging although the delivery of the information was a little bit fast. They also suggested for more time to be allotted on group sharing.

Speaker	Average Rating
Dr. Mino Ramos-Mayo Topic: Conflict Analysis with a Gender Lens	Speaker: 4.7 Content: 4.7
Dr. Jasmin Nario-Galace Topic: WPS and NAP	Speaker: 4.9 Content: 4.9
Carmen Gatmaytan Topic: GPH-MILF Peace Process Updates	Speaker: 4.8 Content: 4.8
Atty. Cheska Sarenas Topic: HR and IHL	Speaker: 4.4 Content: 4.5
Dr. Jasmin Nario-Galace Topic: Conflict resolution and mediation: Mainstream approaches	Speaker: 4.8 Content: 4.8
Fatmawati Salapuddin Topic: Conflict resolution and mediation: Islamic Perspectives	Speaker: 4.8 Content: 4.8
Carmen Gatmaytan Topic: Early warning and early response	Speaker: 4.8 Content: 4.8
Dr. Jasmin Nario-Galace Topic: Arms Control	Speaker: 4.9 Content: 4.9
Jurma Tikmasan Topic: Women in Islam	Speaker: 4.9 Content: 4.9
Rose Undag Topic: Women in IP Tradition	Speaker: 4 Content: 4.3
Accommodation	4.5
Venue	4.5
Food	4.4

Comments and Suggestions:

The participants were thankful and appreciative of the workshop. They deem it very informative. Aside from this, they also thought that it was a well-planned event. However, some of the workshop sessions were hastened because of the lack of time. The participants requested for a follow-up seminar especially at the grassroots level. They also suggested for a monitoring and assessment activity

Evaluation – WWN Tawi-Tawi

Speaker	Average Rating
Jurma Tikmasan Topic: Conflict Analysis with a Gender Lens	Speaker: 4.7 Content: 4.5
Dr. Jasmin Nario-Galace Topic: WPS and NAP	Speaker: 4.8 Content: 4.7
Carmen Gatmaytan Topic: GPH-MILF Peace Process Updates	Speaker: 4.7 Content: 4.5
Atty. Marilyn Pintor Topic: HR and IHL	Speaker: 4.5 Content: 4.4
Dr. Jasmin Nario-Galace Topic: Conflict resolution and mediation: Mainstream approaches	Speaker: 4.8 Content: 4.6
Carmen Gatmaytan Topic: Early warning and early response	Speaker: 4.7 Content: 4.5
Topic: Conflict resolution and mediation: Islamic Perspectives	Speaker: 4.7 Content: 4.5
Topic: Conflict resolution and mediation: IP Perspectives	Speaker: 4.6 Content: 4.5
Dr. Jasmin Nario-Galace Topic: Arms Control	Speaker: 4.7 Content: 4.6
Jurma Tikmasan Topic: Women in Islam	Speaker: 4.7 Content: 4.6
Jo Genna Jover Topic: Women in IP Tradition	Speaker: 4.5 Content: 4.3
Accommodation	4.5
Venue	4.1
Food	4.5

Comments and Suggestions

The participants thanked the facilitators for being friendly, commented that the resource speakers were very good, and expressed their appreciation over being invited to the seminar. They also suggested that there be more seminars, maybe in Manila next time, and that there would be updates regarding the implementation. The participants also commented on the lack of time during the seminar, the lack of handouts and the heat experienced in the conference hall.

Evaluation – WVN Zamboanga

Speaker	Average Rating
Mayer Delgado Topic: Conflict Analysis with a Gender Lens	Speaker: 4.5 Content: 4.8
Dr. Jasmin Nario-Galace Topic: WPS and NAP	Speaker: 4.8 Content: 4.8
Carmen Gatmaytan Topic: GPH-MILF Peace Process Updates	Speaker: 4.8 Content: 4.8
Atty. Marilyn Pintor Topic: HR and IHL	Speaker: 4.4 Content: 4.5
Fatmawati Salapuddin Topic: Conflict resolution and mediation	Speaker: 4.7 Content: 4.7
Carmen Gatmaytan Topic: Early warning and early response	Speaker: 4.7 Content: 4.5
Joy Grecia Topic: Conflict resolution and mediation: IP Perspectives	Speaker: 4.4 Content: 4.5
Dr. Jasmin Nario-Galace Topic: Arms Control	Speaker: 4.9 Content: 4.8
Jurma Tikmasan Topic: Women in Islam	Speaker: 4.9 Content: 4.8
Accommodation	4.9
Venue	4.8
food	4.8

Comments and Suggestions:

The participants thanked the facilitators for the seminar and commended the speakers on their knowledge and presentations. They do, however, wish that there were more in-depth discussions on topics, an allotted time for each speaker, and that Tagalog was used more in the explanations. The participants are also hoping for more seminars and wish to be invited again.



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