

STRENGTHENING WOMEN'S LEADERSHIP AND PARTICIPATION IN THE BANGSAMORO: A TRAINING KIT



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United Nations Entity for Gender Equality
and the Empowerment of Women

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INTRODUCTION

BACKGROUND AND RATIONALE

In 15 October 2012, the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) signed the Framework Agreement on the Bangsamoro (FAB), which puts both parties on the path to end nearly four decades of intermittent violent civil conflict. The centerpiece of the FAB is the decision to create the Bangsamoro, a new autonomous entity in Mindanao and homeland for the Moro people. The new entity will replace the current Autonomous Region of Muslim Mindanao (ARMM). The FAB laid out an overall framework for a final settlement and mandated further talks to produce annexes in three complex areas including power sharing, wealth sharing and normalization in a manner that provides for the maximum level of autonomy allowable within the constraints of the current Philippine Constitution.

After 17 months of further negotiations, the parties agreed on crucial annexes pertaining to normalization, wealth sharing and power sharing, to form part of the Comprehensive Agreement on the Bangsamoro (CAB).

The CAB placed the Philippines in the world map as this agreement was signed by a female chief negotiator and contained gender-sensitive provisions. These provisions in the CAB provided the backdrop for women's participation and leadership in the transition processes and in preparation for the establishment of the new Bangsamoro political entity.

In 2015, the United Nations Country Team identified an integrated set of activities, which became part of the project, "Increasing Public Confidence and Participation in Support of the Implementation of the Bangsamoro Peace Agreement," supported by the Peace Building Fund (PBF). The United Nations Entity for Gender Equality and the Empowerment of Women or UN Women took this opportunity to contribute to ensuring women's leadership and participation in the Bangsamoro given the momentum created by the peace agreement.

UN Women undertook a series of interventions to implement the said project - first of which is the mapping of women leaders and civil society organizations in the Bangsamoro which aims to gather the profiles, perspectives and baseline capacities on gender, peace and governance of women leaders and civil society organizations. A total of 979 women leaders and 157 civil society organizations (CSOs) in the Bangsamoro were mapped from August 2015 to March 2016.

From the mapping activity, a number of women leaders were selected and capacitated on the cross-cutting themes of gender, peace and governance (134), as well as advocacy to strengthen their existing leadership capacities (79) from May to August 2016. As a result of these capacity development activities, these women leaders crafted a set of action plans or agenda points containing gender, peace and governance issues and recommendations to be lobbied or advocated to their respective local government officials.

Entitled "Reclaiming Women's Spaces Towards Leadership and Participation in the Bangsamoro," the trainings to women leaders on the cross-cutting themes of gender, peace and governance were carefully planned by the training team led by Nisa Ul Haqq Fi Bangsamoro. A workshop was conducted by UN Women

and Nisa with select individuals from the academe, civil society and indigenous communities to conceptualize the training design and agree on the core messages of the modules. The first module on gender was intended to draw the participants to a rediscovery of themselves - the woman exercising her own agency. The second module on peace, on the other hand, served as a transition from reflecting at the “self” to reflecting at the “ummah” or community – the Bangsamoro – where women live their realities. The third module allowed the women to think about their role in sustaining peace and equality in their respective communities.

After which, the facilitators and resource persons began writing and rewriting the session guides. Revisions were made sensitive to the diverse contexts of the women leaders participating in the training – Moros, indigenous, Christians; eminent women, young women, women who are former combatants; and community women, women from the academe and government posts. Supplemental sessions were introduced to hone communication, leadership and team building skills as well as break stereotypes. Language and methodologies were reviewed to enable better understanding from the participants.

In the end, the women leaders and training team learned from the capacity development activities. Most of the participants have attended gender and peace orientations and trainings, but these were taken separately. Some who have participated in gender trainings in the past realized the importance of understanding gender concepts into their respective contexts – given the teachings of Islam and the customs and practices of indigenous peoples. Some participants from the civil society organizations were unaware of the various opportunities available for women at the local level, (e.g., gender-related policies, mechanisms as well as programs/ projects/ services). Many of the participating women leaders have not participated in the consultations and orientations on the CAB; while some have participated but barely understood the contents of the agreement, its importance and relevance to their lives. With the release of the Transitional Justice and Reconciliation Commission (TJRC) Report, participating women leaders, especially young women, further learned about the struggle of the Bangsamoro, enabling a greater appreciation of their identity and their pursuit to protect, promote and fulfill their right to self-determination. Given these learnings, the training team decided to formulate this Training Kit as a legacy for continuing capacity building for women leaders to reclaim their spaces towards leadership and participation in the Bangsamoro.

This Training Kit is the contribution of UN Women to the implementation of the Philippine National Action Plan on Women, Peace and Security (NAPWPS), particularly Outcome/ Pillar 2 on Empowerment and Participation.

INTENDED PARTICIPANTS

This Training Kit is to be delivered to women leaders in the Bangsamoro. In the context of conducting the trainings, the women leaders, as defined by the training team, are those who have been part of the mapping activities commissioned by UN Women. These women leaders are not limited to elected or appointed women in government posts, rather, they are the women who led various civil society organizations or grassroots or people’s organizations, young women who are active in school-based and out-of-school youth organizations, indigenous women who led indigenous people’s organizations, women in the academe and madaris, as well as former combatant women.

Ideally, the composition of the participants should be heterogeneous, with women leaders from the abovementioned categories and coming from varied contexts – Muslims, indigenous peoples, Christians to facilitate appreciation and understanding of the diversities and lived realities of the women in the Bangsamoro.

SCOPE AND LIMITATIONS

This Training Kit covers how journeys of women can be appreciated and understood given the various contexts and realities in the Bangsamoro. It also provides opportunities for women’s participation, leadership and agenda development. However, it does not provide specific recommendations on which opportunities or agenda may be pursued by the women leaders and their organizations or institutions given that such are to be derived from their gender and conflict analysis. Likewise, it does not provide how women leaders should align their agenda with their respective organizations or institutions or with their regional and local governments, since this will be an application of their learnings from this kit.

Furthermore, customs, practices and beliefs of ethnic groups within the Bangsamoro were not thoroughly discussed in this kit. Users are highly encouraged to develop training needs assessment (TNA) and participants’ profiling to customize sessions according to the participants’ contexts. A sample TNA is found in Annex 2 of this kit.

CONTENTS

This Training Kit contains training modules and sessions aimed at reflecting and analyzing women’s journeys based on their various contexts and realities in the Bangsamoro. It includes sessions on existing opportunities such as policies, mechanisms, programs and services which women leaders may tap towards meaningful participation and leadership in the Bangsamoro. This kit also contains ready-to-use sample presentations and references for trainers and other practitioners. It also provides alternative or supplemental sessions and some pointers for easier training delivery and learning of intended participants.

Module		Description
1	Revisiting the concept of gender in the context of Islam and indigenous peoples	Contains sessions on reflecting and understanding women’s ‘journeys’ vis-à-vis one’s context in aid of identifying gender issues and recommendations
2	Recalling the struggle of the Bangsamoro and its impact on women	Contains sessions on the history of the Bangsamoro people, the Bangsamoro peace process and the CAB in aid of identifying peace issues and recommendations
3	Navigating opportunities for women’s leadership, participation and agenda-building	Contains sessions on available opportunities for women’s leadership and participation and prioritizing actions towards building a women’s agenda

There are also supplemental sessions that trainers could use depending on the profile and ‘temperature check’ throughout the training of the participants.

EXPECTATIONS FROM USERS

Users of this Training Kit are expected to:

- Have basic to advanced understanding of gender, conflict and peace concepts as necessary conceptual handles in training delivery. In case the user needs a refresher on gender, conflict and peace concepts, refer to the Resources section of this kit.
- Diagnose intended participants. A TNA is useful in gathering baseline capacities as well as pre-activity meetings to adequately assess needs and realities. A sample TNA is available in Annex 2 of this kit. After diagnosis, it is important to see if the proposed training design is appropriate or adequate to achieve expected learning objectives.
- Customize sessions based on the participants' diagnosis. It is equally important to also look into the composition of target participants in terms of ethnicity, religion or beliefs, education and age, among others.
- Assess learnings of intended participants. With the TNA or the agency diagnosis as baselines, conduct a post-activity assessment to check if participants achieved the expected learning objectives. A sample post-activity assessment can be found in Annex 3 of this kit.

PROPOSED SCHEDULE

Time	Module	Session	Materials/Equipment needed
Day 1			
8.30– 9.00 a.m.		Arrival of participants/ Registration	Registration sheet Name tags Markers
9.00– 9.30 a.m.	Introductions		
9.30– 11.00 a.m.	Module 1	Session 1: Reflecting on our own journeys as women	¼ kraft paper per participant Mat or fabric/ cloth with the following materials: Colored markers Cut-outs of the following: flags, rocks, skateboards, humans, stars, aprons (preferably printed in sticker papers, otherwise, use glue or paste for posting) Glue or paste Crayons Masking tapes for posting workshop outputs Instrumental music for reflection Laptop connected to speakers
11.00 a.m.– 12.30 p.m.		Session 2: Understanding our journeys as women	LCD projector Laptop
12.30– 1.30 p.m.		Lunch	
1.30– 2.30 p.m.		Session 3: Understanding gender in the context of Islam	Holy Qur'an LCD projector Laptop
2.30– 3.30 p.m.	Module 2	Session 4: Understanding gender in the context of indigenous peoples	Kraft paper with gender division of labor in indigenous peoples' cultures LCD projector Laptop
3.30– 5.00 p.m.		Session 5: Identifying gender issues and recommendations to address such	Kraft paper Markers Masking tape

Time	Module	Session	Materials/Equipment needed
Day 2			
8.30–9.00 a.m.		Arrival of participants/ Registration	Registration sheet
9.00–9.30 a.m.		Synthesis of Day 1	LCD projector Laptop
9.30–10.15 a.m.	Supplemental session	Respecting diversity	Individual printouts of verses from the Holy Qur'an and Holy Bible Mat
10.15–11.15 a.m.	Module 2	Session 1: Revisiting the struggle of the Bangsamoro people	Kraft paper with printouts of the history of the Bangsamoro Masking tape
11.15 a.m.–12.00 p.m.		Session 2: The Bangsamoro peace process and the Comprehensive Agreement on the Bangsamoro (CAB)	Cut-outs of portions of the gender-related provisions in the CAB Masking tape LCD projector Laptop connected to speakers
12.00–1.00 p.m.		Lunch	
1.00–3.15 p.m.		(Cont.) Session 2: The Bangsamoro peace process and the CAB	Cut-outs of portions of the gender-related provisions in the CAB Masking tape LCD projector Laptop connected to speakers
3.15–4.45 p.m.		Session 3: Identifying peace issues and recommendations to address such	Kraft paper Markers Masking tape

Time	Module	Session	Materials/Equipment needed
Day 3			
9.30–10.00 a.m.		Arrival of participants/ Registration	Registration sheet
10.00–10.30 a.m.		Synthesis of Day 2	LCD projector Laptop
10.30 a.m.–12.00 p.m.	Supplemental session	Building teams	Two (2) buckets or pails Five (5) small balls which can fit into the bucket or pail Garter with eight (8) straws Eight (8) scarves
12.00–1.00 p.m.		Lunch	
1.00–1.30 p.m.	Module 3	Session 1: Determining the baselines for women's leadership and participation	Kraft papers Markers Cut-outs of existing policies, structures, plans and programs on gender and peace Masking tapes
1.30–3.00 p.m.		Session 2: Identifying opportunities for women's leadership and participation	Kraft papers Metacards Markers Masking tape LCD projector Laptop
3.00–5.00 p.m.		Session 3: Building a women's agenda	Kraft paper Metacards Markers Masking tape Outputs from Module 1 (gender issues) and Module 2 (peace issues)
5.00–5.30 p.m.		Overall synthesis Exit assessment Evaluation	

MODULE 1

REVISITING THE CONCEPT OF GENDER IN THE CONTEXT OF ISLAM AND INDIGENOUS PEOPLES

This module will focus on rediscovering “her-self,” the woman exercising her own agency, shaped by sociocultural and religious expectations and norms in the domestic, productive and community or public spheres. It contains sessions that would enable women to reflect on their ‘life journeys’ and situating how factors such as religious belief or ethnicity shaped their life views and experiences, and most importantly, in leading or participating in their organizations or communities.

Facilitators and resource persons handling this module should have prior training and a good conceptual handle of gender and its interplay with faith and culture.

At the end of this module, participants will identify key gender issues affecting their leadership and participation in the community or public sphere and develop recommendations or solutions that they will pursue later on.

This module is ideally conducted for 7 hours or one day.

Session		Time allocation
1	Reflecting on our own journeys as women	1 hour and 30 minutes
2	Understanding our journeys as women	1 hour and 30 minutes
3	Understanding gender in the context of Islam	1 hour and 30 minutes
4	Understanding gender in the context of indigenous peoples	1 hour
5	Identifying gender issues and recommendations to address such	1 hour and 30 minutes

SESSION 1: REFLECTING ON OUR OWN JOURNEYS AS WOMEN

Session contributor: Zahria Muti-Mapandi

Learning objective

To reflect on one's journey as a woman, looking through one's accomplishments, achievements and milestones and reflect on one's challenges and barriers.

Time required

1 hour and 30 minutes

Materials and equipment needed

¼ kraft paper per participant

Mat or fabric/ cloth with the following materials:

Colored markers

Cut-outs of the following: flags, rocks, skateboards, humans, stars, aprons (preferably printed in sticker papers, otherwise, use glue or paste for posting)

Glue or paste

Crayons

Masking tapes for posting workshop outputs

Facial tissue papers

Instrumental music for reflection

Laptop connected to speakers

Procedure and content

1. Place all the materials in the middle of a mat or room.
2. Prepare the participants by stating that this session will look into their personal lives as women and as leaders – their milestones and challenges, and factors that made them who they are today. Inform the participants that it is possible that they might get emotional as they look back into their life journey. While this is so, assure the participants that it is a safe space for them to express their emotions and experiences and that each journey will be respected and valued. Engage the participants to also keep each other's journeys as confidential.
3. Ask the participants to create a roadmap of their own life journey. The roadmap may be straight, crooked, or winding, etc. What matters is that this roadmap reflects the kind of life journey that they had until now.
4. Explain each of the cut-outs to be placed in the roadmap.
 - Flags – representing one's milestones, accomplishments or achievements, placed chronologically on the right side of the roadmap

- Apron – representing one’s roles as they accomplish or achieve those milestones, placed chronologically on the left side of the roadmap
- Rocks – representing one’s challenges and barriers encountered along the way in accomplishing or achieving those milestones, placed on the center of the roadmap
- Skateboards – representing the factors that helped or hasten the accomplishment or achievement of their milestones, placed near the Flags
- Humans – representing the people who helped in accomplishing and achieving milestones, placed near the flags and/or those who helped in coping with the challenges and barriers, placed near the rocks. If the person helped both in the milestones and in overcoming the challenges. Place the human cut-out on an equal proximity to both flag and stone.
- Star – representing the factors within oneself such as qualities, attitudes, values that helped in achieving one’s accomplishments, achievements and milestones, placed above the flags or helped in having a positive regard of their identity, placed above the aprons.

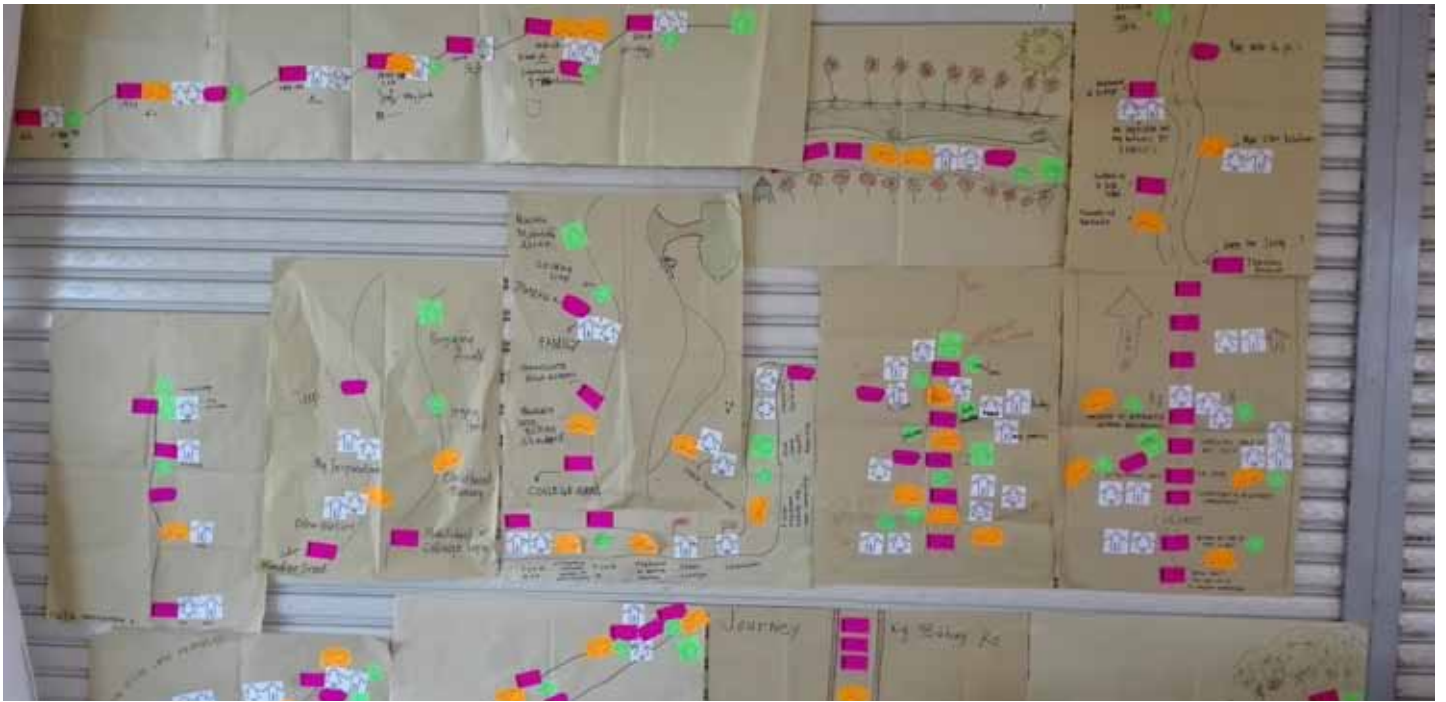
Participants will be given 45 minutes for their individual activity. Play background music for reflection. Ensure that participants have their personal space for reflection.

5. When ready, ask participants to form triads to share their work. Each triad will be given a total of 15 minutes or 5 minutes per participant for their sharing.
6. After the sharing, ask participants to display their work on a wall on the side of the room then, select at least three (3) participants to share their life journeys in plenary (preferably from a Moro woman, an indigenous woman and a young woman). Again, each participant will be given 5 minutes for the sharing.
7. Synthesize the session by highlighting the following points:
 - Affirming women’s accomplishments, achievements and milestones
 - Underscoring commonalities of women’s challenges and barriers faced regardless of ethnicity or beliefs, age, educational background, etc.
 - Highlighting distinct accomplishments and/or challenges regardless of ethnicity or beliefs, age, educational background, etc.
8. Close the session by reminding the participants to uphold the confidentiality of the sharings of other participants.

Note to facilitator:

While participants may be women who are heads or officials of institutions or organizations, some may not immediately see or identify themselves as leaders. Hence, their journeys may gravitate towards their domestic milestones or challenges. The facilitator has to affirm such, and underscore the importance of such milestones or challenges in inspiring them to become leaders.

In some instances, participants share more of the journeys of the “humans” or the people who helped them in accomplishing and achieving their milestones, rather than their own. It is important that participants are reminded that this process is about reflecting their own journeys considering that most of the time, women are preoccupied with various engagements within and outside their homes.



Bangsamoro women going through the journeying process, a reflection of their personal journeys as women leaders.

SESSION 2: UNDERSTANDING OUR JOURNEYS AS WOMEN

Session contributor: Maricel Aguilar

Learning objective

To understand women's journeys by analyzing societal roles, expectations, and needs of women and men.

Time required

1 hour and 30 minutes

Equipment needed

LCD projector

Laptop

Procedure and content

1. Looking back at the outputs of Session 1, randomly ask participants of the following:
 - Looking at your “aprons,” what roles did you play to accomplish or achieve your milestones, accomplishments or achievements?
 - Looking at your “rocks” or challenges and barriers, do you think you have encountered them because you are a woman?
 - Looking at your “humans” or the people who helped you in achieving your milestones, accomplishments or achievements, are they mostly women or men?
2. Summarize the responses of the participants and remind them to take hold of such responses in the course of the session.
3. Begin the session by introducing the concepts of sex and gender:
 - Women and men are being distinguished by their sex – or their natural or biological characteristics. However, society or institutions created roles and expectations on women and men because of these biological differences. Such societal roles and expectations are called social construction of gender.
 - Gender roles or expectations vary according to age, class, race, ethnicity, religion and other beliefs and ideologies, socio-economic and political environments.

Provide examples of gender expectations. For example, as early as infancy, baby girls are made to wear pink, while baby boys are made to wear blue. As they grow up, girls are made to play with dolls while boys play with toy cars or toy guns. In school, books contain statements such as “Mother cooks in the house. Father works in an office or farm.” Female students take nursing or teaching as professions, while men take engineering. In some areas, women are not allowed to go out alone or at night, while there is more leniency among men. These expectations were ascribed at home, in school, at work, and in communities.

4. Underscore that because of these social constructs, the “capacity to be” and the “capacity to do” are sometimes hampered or curtailed. It is important to analyze the gender roles and expectations of society

and institutions as basis for policy change and programming later on. Gender analysis is a systematic way of identifying the status, roles and responsibilities of women and men in society, as well as their access to and decision over resources, benefits and opportunities. It determines the factors influencing the relations between women and men and its potential impact on policies, systems, programs and projects.

5. Share the various building blocks to gender analysis:

- Gender division of labor (Moser)¹

Begin by asking the women if they ever have been paid for housework such as washing the dishes and clothes. Ask them who usually does the housework.

After which, present the different roles of women and men across different spheres of life.

Reproductive roles	Productive roles	Community managing roles	Community politics roles
Child bearing/ rearing and domestic tasks	Production, manufacturing, retail, with exchange or use value	Activities at the community level to ensure the accomplishment of reproductive roles	Activities at the community level within the framework of politics
Maintenance of the labor force		Provision and maintenance of scarce resources	Provides status or power in the community
Unpaid	Paid	Usually unpaid	Paid or unpaid
Mostly done by women	Mostly done by men; women are paid lower than men	Mostly done by women	Mostly done by men

Engage the participants to look back into their individual journeys in Session 1 and see where their lives gravitated the most. As women, probe if they are involved in community managing or community politics roles. Ask also who performs reproductive roles given their community roles.

Underscore that the division of labor within and outside the home provides the backdrop by which women could realize their full potentials as leaders. First, it is important to recognize reproductive or domestic work as work considering that it ensures the well-being of the entire family. Second, it should be emphasized that reproductive work is unpaid, mostly done by women (and extended to girls) and is undervalued. Society however, puts premium to productive work considering its monetary contribution to the household and local economy. More often than not, men are expected to do and are given opportunities for productive work. Gender division of labor and how society looks into reproductive and productive work consequently sets the unequal valuing to women and men's work.

Emphasize also that shared responsibility within the household enables women to actively and meaningfully participate at the community level. Engage the women to quickly share their experience in balancing work across spheres and if they are encountering challenges especially when it comes to sharing responsibilities.

¹ Caroline Moser, *Gender Planning and Development: Theory, Practice and Training* (Routledge, 1993).

- Practical gender needs and strategic gender interests (Moser)²

Another way of analyzing gender relations is by looking at practical gender needs and strategic gender interests:

Practical gender needs	Strategic gender interests
Response to an immediate perceived necessity	
Formulated from concrete conditions	Formulated by an analysis of women's subordination in society
Do not challenge the subordinate position of women although they arise out of it	Challenge the nature of the relationship between men and women
May include: <ul style="list-style-type: none"> • Water provision • Health care • Income earning for household provisioning • Housing and basic services • Family food provision 	May include: <ul style="list-style-type: none"> • Abolition of gender division of labor • Alleviation of the burden of domestic labor and child care • Removal of structural forms of discrimination such as rights to land or property • Access to credit and other resources • Freedom of choice over child bearing • Measures against violence

Emphasize that while practical gender needs are necessary for survival or maintaining the household, such needs should be bridged towards achieving strategic gender interests. For example, provision of livelihoods or employment (practical gender needs) for women is necessary however, one must reflect if women have access to credit and other resources (strategic gender needs) to enable them to have more sustainable income. Provision of health care (practical gender needs) must look towards fulfilling freedoms to decide on the number of children and spacing of child bearing as well as understanding gender relations in the household that affect such decisions (strategic gender interests).

Draw the participants' attention to the programs and services for women at the local level. Ask them which ones have they received or accessed.

Underscore that if women are perceived to be beneficiaries of development programs and services, there is a tendency to focus only on addressing practical gender needs. If women are perceived otherwise, then women will be more involved in planning and decision-making processes of policies, programs and services.

- Manifestations of gender bias (HASIK)³

Multiple burden	Performing multiple roles despite limited time, energy and resources of women and men
Gender stereotyping	Assigning unquestioned and unexamined roles, beliefs and perceptions on women and men
Marginalization	Relegating women and men traditionally acceptable activities, projects, and programs connected with gender division of labor
Subordination	Lower status attributed, most especially to women, in society arising from gender stereotyping
Gender-based violence	Harm inflicted on the basis of gender

² Ibid.

³ Harnessing Self-Reliant Initiatives and Knowledge (HASIK) with the support of Philippine Canada Human Resource Development Program, 1995.

With reference to gender division of labor as earlier discussed, if tasks within the household are shared, there will be lesser burden on women who are mostly likely to undertake domestic or reproductive work. The level of participation in community work must also be looked into with reference to the level of domestic and productive work performed by women and men.

Prevailing, unexamined perceptions and expectations of society on what women and men can “do” and “be” is called gender stereotyping. Looking back at the earlier examples, such stereotypes are engrained as early as infancy when baby girls are made to play dolls while boys, toy cars or toy guns. Girls are allowed to cry while boys are not. Course choice and profession are often subjected to stereotypes (e.g., female students taking courses that reflect or extend domestic roles such as nursing or teaching, while men take courses that are more viable in the productive sphere).

Closely linked with gender stereotyping is marginalization – with women and men relegated to traditional activities and roles given traditional gender division of labor. Considering gender stereotypes, women may face subordination. They may be perceived to only have capacities in the domestic sphere, hence they are not given or may have limited access and opportunities for leadership and decision-making.

Perceived to be weak and considered to be in a lower status than men, women may be vulnerable to violence. Note that gender-based violence that results in, or is likely to result in physical, sexual, or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life.⁴

Such gender biases usually affect women given the fundamental perception of women’s position or status and value in society. Usually, these biases are latent, hence, utmost probing and analysis are conducted to unearth the reasons behind low participation of women in the public sphere. Engage the participants, then, if they have experienced any of these gender biases.

- Levels of empowerment (Longwe)⁵

Welfare	{	Level of women’s material welfare (income, food, health care) relative to men
Access	{	Level of women’s access to factors of production (land, labor, credit, training, market facilities and all public services and benefits on an equal basis with men
Conscientization	{	Level of conscious understanding of the difference between sex and gender, the belief that gender division of labor should be fair and agreeable to both sexes, and not involving economic or political domination of one sex to the other
Participation	{	Level of women’s equal participation in the decision-making process, in policy-making, planning and administration
Control	{	Level of women’s control over the decision-making process, through conscientization and mobilization to achieve equality of control over factors of production and distribution of benefits

⁴ Republic Act No. 9710 or the Magna Carta of Women.

⁵ Sara Hlupekile Longwe, 'Gender Awareness: The Missing Element in the Third World Development Project,' in T. Wallace and C. March Changing Perceptions: Writings on Gender and Development (Oxford, UK: Oxfam, 1991).

Women would usually claim that they are empowered. However, it is important to analyze the various levels of empowerment. Note that these levels are not sequential, rather these may be achieved simultaneously.

Welfare refers to the level of women's material empowerment relative to men, such as income, food, health care, etc.

Access, on the other hand, refers to the level of women's access to factors of production and the equality of opportunity between women and men to obtain such resources.

Conscientization refers to the level of women's understanding of sex and gender, of gender division of labor being fair and agreeable to both sexes, without economic or political domination of one sex over the other.

Participation refers to the level of women's equal participation with men in development planning processes and decision-making.

Lastly, control refers to the level of women's participation in the decision-making process to achieve balance of control between men and women over the factors of production, without one in a position of dominance.

Ask the participants which level of empowerment is achieved by the women in their communities. Probe if women are at the level of participation or control that they are able to shape their communities or do they need interventions along the lines of conscientization to enable them to participate in the public sphere.

6. Stress that the various "building blocks" to gender analysis are important in generating gender issues. Gender issues are issues arising from the societal expectations on the roles of women and men. These issues hamper or prevent women and men to achieve their fullest potentials and enjoy the fruits of development. At the end of analyzing gender roles and relations, one can unearth the gender issues arising from these.
7. It is important to understand that given the long history of societal expectations on women and men, there is consequently gender inequities that need to be rectified through affirmative action, eventually leading to gender equality. Gender equity refers to giving to those who have less based on the historical and societal disadvantages that prevent women and men from operating from a level playing field. Affirmative actions are special measures aimed at accelerating the attainment of equality. Gender equality, on the other hand, is the similarity of treatment, enjoyment of the same status, benefits and opportunities of development between women and men. Gender equality is a fundamental human right.
8. Having clarified the various building blocks of gender analysis, engage the participants to look into the various gender issues faced by women and men in the context of conflict.⁶

⁶ Canadian International Development Agency, 2001.

Men	Women
Pre-conflict	
Present in formal peace tables and traditional/ indigenous conflict resolution mechanisms	Often, low leadership and participation in formal peace tables and traditional/ indigenous conflict resolution mechanisms
During conflict	
<i>Combatants or member of armed group</i>	
Carry arms; in the frontline of conflict	May carry arms; serve as medics or cooks or budgets for the armed group
Young boys may also carry arms; serve as messengers to armed groups	
Vulnerable to exploitation, especially among recruited young boys	Vulnerable to sexual- and gender-based violence
<i>Non-combatants</i>	
Given constraints to mobility, may experience stress as they undertake domestic roles usually undertaken by women	Given constraints to mobility of men, may experience stress as they seek food and other basic goods which are more difficult to access in times of conflict
	May take on extremely cheap or unpaid labor to survive
Vulnerable to exploitation, especially recruitment of young boys	Vulnerable to sexual- and gender-based violence, including human trafficking
Reconstruction and rehabilitation	
Receive reconstruction and rehabilitation programs and services such as provision of land, credit, etc.	Since not in the frontlines or not often considered as combatants, may not receive reconstruction and rehabilitation programs and services

9. Furthermore:

- Families may struggle to surmount debts that they have incurred to rebuild homes, livelihoods and enterprises, to recuperate from ill health and to return children to schools.⁷
- Internally displaced people (IDPs) who settle with kin or host communities or in temporary makeshift camps may have little access to services provided by the government and international organizations.⁸
- Many women complain of lack of privacy for bathing or dressing and the constant presence of unknown armed men in IDP camps.⁹
- Lack of food, clean water and sanitary facilities promotes diseases with diarrheal illnesses and pneumonia as major causes of IDP deaths.¹⁰
- Many lacked privacy and felt unsafe at night because of the lack of electricity and the passing through of military in the camps.¹¹
- The adverse impact of forced displacement on women's physical and mental health and livelihoods affects their diet, which is of special significance when accompanying pregnancies and motherhood.¹²
- Young men in conflict-affected areas of Mindanao are forced to take on adult roles and responsibilities many of them are not ready for.¹³

⁷ The Asia Foundation, 2010.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Internal Displacement Monitoring Centre (IDMC), June 2011.

¹² Ibid.

¹³ Ibid.

- Widespread firearms and constant insecurity encourage young boys to carry arms. Armed groups use children in their ranks, mostly for non-combat duties, despite all groups maintaining a policy of non-recruitment of children for direct hostilities.¹⁴

10. Synthesize the session with the following points:

- Underscore that in times of peace, women and girls are already disadvantaged in terms of opportunities, resources, and benefits and are aggravated in times of conflict.
- Women's political participation is directly proportional to the roles and responsibilities performed of women and men in the domestic and productive sphere. It is important that women and men share responsibilities to enable women's meaningful participation in the public sphere.
- Prevailing perceptions on the roles and responsibilities of women and men may hamper women's political participation. Analyses of such perceptions could provide opportunities for targeting key actors and finding avenues to correct gender biases.

¹⁴ IDMC, June 2011.

SESSION 3: UNDERSTANDING GENDER IN THE CONTEXT OF ISLAM

Session contributors: Jurma Tikmasan and Atty. Hamid Barra

Learning objective

To understand women's journeys in the context of Islam

Time required

1 hour and 30 minutes

Materials and equipment needed

Holy Qur'an

LCD projector

Laptop

Procedure and content

Note to facilitator:

It is ideal that the resource person for this session is a Muslim and is knowledgeable on gender in the context of Islam. One needs to be ready to respond to some questions especially on Qur'anic verses and interpretations. It is possible that other participants are non-Moros hence, emphasize that the session encourages openness and is meant to generate discussion on the differences and commonalities of Moros, indigenous peoples and Christian and understand each other's journeys.

1. Recall Session 2, on the concept of sex and gender – e.g., expectations of women and men's roles in society vary according to age, class, religion or belief, and ethnicity. This session will examine women's journeys from an Islamic context. Underscore that women's journeys may even vary from Muslim to another hence, each Moro woman's journey is unique.

2. Begin the discussion with a reference from the Qur'an, the Surah al-Nisa 4:1:

"O mankind! Be conscious of your Lord, who created you from a single person, and from him He created his spouse, and from them both He created many men and women, and have reverence of Allah through Whom you demand your mutual (rights), and revere the wombs [that bore you]. Surely, Allah is always watching over you."

Engage the participants to reflect into this verse and share their thoughts in plenary; randomly select 2-3 participants for this activity.

3. Raise that several misinterpretations on the status and role of women in society emanated from this particular Qur'anic verse, as it has been construed that it was from a man that the first human came about, serving as a reference point for women's marginalization and subordination in the domestic and public spheres. Direct the participants into other Quranic verses that clearly connote that neither male

nor female is over another and that they were created to mutually respect one another:

“And their Lord hath accepted of them, and answered them: ‘Never will I suffer to be lost the work of any of you, be he male or female; ye are members, one of another.’” (Surah Ali ‘Imran 3:195)

“O humankind! We created you from a single pair of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is the one who is the most righteous of you. And Allah has full knowledge and is well acquainted with all things.” (Surah Al Hujurat 49:13)

Again, engage the participants to reflect into these verses and share their thoughts in plenary.

4. Present other Qur’anic verses that emphasize the equal roles and responsibilities of men and women:

a. In doing what is right, forbidding what is wrong, prayer and zakat

“If any do deeds of righteousness, be they male or female, and have faith, they will enter paradise and not the least injustice will be done to them.” (Surah An Nisa 4:124)

“Believing men and believing women are helpers (and protectors), of one another in enjoining the doing of what is right and in forbidding the doing of what is wrong, and are constant in prayer, and render the payment of the zakat¹⁵, and obey Allah and His Messenger. It is upon them that Allah will bestow His grace. Verily, Allah is Almighty, full of Wisdom.” (Surah al-Tawbah 9:71)

b. In the enjoyment of sexual relations and creating peaceful partnerships

“It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.” (Surah Al-Baqarah 2:187)

“And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].” (Surah An Nisa 4:3)

“And among His Signs is this: that He created for you mates from among yourselves that you may dwell in tranquility and peace, and He put love and mercy between your hearts; verily, in that are signs for those who reflect.” (Surah al-Rum 30:21)

“If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though

¹⁵ Alms-giving treated like a religious tax and/or a religious obligation in Islam.

men's souls are swayed by greed. But if ye do good and practice self-restraints, God is well acquainted with all that ye do.” (Surah An Nisa 4:128)

“When ye divorce women, and they fulfill the term of their (iddat¹⁶), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, to take undue advantage; if any one does that he wrongs his own soul.” (Surah Al Baqarah 2:231)

c. In caregiving and family support

“The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. An heir shall be changeable in the same way. If they both decide on weaning on mutual consent, and after due consultation, there is no blame on them. If you decide on a foster-mother for your offspring, there is no blame on you, provide you pay (the mother) what you offered on equitable terms. But fear Allah and know that Allah sees well.” (Surah Al-Baqarah 2:233)

Engage the participants to reflect on each of the verses and ask them to share their personal reflections or experiences.

5. Ask the participants to reflect on women's specific status in the Muslim society given the following verses:

“And we have enjoined upon man goodness towards his parents: his mother bore him by bearing strain upon strain; and his utter dependence upon her lasted two years: (hence, O man!) be grateful towards Me and toward your parents, (and remember that) with me is all journey's end.” (Surah Luqman 31:14)

“We enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of a child to his weaning is a period of thirty months.” (Surah Al-Ahqaf 46:15)

“Those who slander chaste women, in discreet but believing, are cursed in this life and in the Hereafter: for them is a grievous penalty.” (Surah An Nisa 4:23)

“And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) flog them with 80 stripes; and reject their evidence even after: for such men are wicked transgressors.” (Surah An-Nur 24:4)

“Ye who believe! Ye are forbidden to inherit women against their will. Nor should you treat them with harshness...” (Surah An Nisa 4:19)

¹⁶ Iddat is the period a woman must observe after the death of her spouse or after a divorce, during which she may not marry another man.

Note to facilitator:

In some instances, some participants may challenge the various Qur'anic verses presented to emphasize acceptance of existing gender roles. It is important to engage the participants if indeed the Qur'an specifically stated such roles or whether such are based on long-standing traditions or customs within the family or community. Debates are welcome among the participants as these provide avenues for learning. However, the facilitator/ resource person should ensure that the debates do not create judgments between and among women of different contexts.

Some may also ask why are there interpretations that placed women in a disadvantageous position in society and why they are not doing something about it. It is important to stress to the participants that changing gender perspectives in traditional communities takes years, decades and perhaps, a lifetime to change and that conscientization or education is critical in enabling changes that could rectify historical and societal disadvantages on women.

6. Synthesize the reflections of the participants and underscore that there are many interpretations of the Qur'an that can be based on one's perspectives or status in society or upbringing. Such interpretations, not to mention the overlays of socio-cultural practices in a particular area, may have placed women in a more disadvantageous position in the Muslim society. Islam, like any other religion, is anchored on justice and equality. Hence, it is important to study its teachings as enshrined in the Qur'an, find meaning into one's personal realities (rather than another's interpretation), and engage other women how to use the teachings of the Qur'an to liberate them from various forms of gender biases.
7. Close the session with a prayer from any of the participants.

SESSION 4: UNDERSTANDING GENDER IN THE CONTEXT OF INDIGENOUS PEOPLES

Session contributors: Jocelyn Palao and Aileen Hualde

Learning objective

To understand women's journeys in the context of indigenous peoples' cultures.

Time required

45 minutes to 1 hour

Materials and equipment needed

Kraft paper with gender division of labor in indigenous peoples' cultures

LCD projector

Laptop

Procedure and content

Note to facilitator:

It is ideal that the resource person for this session is coming from an indigenous group and is knowledgeable on the gender division of labor in their ethnic group. One needs to be ready to respond to some questions especially on traditional or customary practices of a particular tribe. It is possible that other participants are Moros and Christians. Hence, emphasize that the session encourages openness and is meant to generate discussion on the differences and commonalities of Moros, indigenous peoples and Christian and understand each other's journeys.

1. Recall Session 2, on the concept of sex and gender – e.g., expectations of women and men's roles in society vary according to age, class, religion or belief, and ethnicity. This session will examine women's journeys from an indigenous peoples' context. Underscore that women's journeys may even vary from one ethnic group into another and within one ethnic group. Hence, each indigenous woman's journey is unique. Emphasize that the session is meant to generate discussion on the differences and commonalities of Moros, indigenous peoples and Christian and understand each other's journeys.
2. Present gender division of labor, within the household, in the productive and in the public sphere.

Gender division of labor in a Teduray community (South Upi, Maguindanao)

		Bread winner	Decision making	Holding authority	Tribal leader	Prayer leader	Social gatherings	Child rearing/ House keeping	Assist in planting or harvesting	Budget officers
1.	Intact, traditional community	Male	Male	Male	Male	Male and Female	Male	Female	Female	Male
2.	Semi-assimilated, equidistantly living between assimilates and intact	Male and Female	Male and Female	Male	Male	Male and Female	Male and Female	Female	Female	Male and Female
3.	Assimilated, educated	Male and Female	Male and Female	Male and Female	Male	Male and Female	Male and Female	Female	Female	Male and Female

Note to facilitator:

The example presented in this session is the practice of Tedurays, an indigenous group in Maguindanao. However, other indigenous groups can also be engaged for this session. In the case of Tedurays, for example, traditional communities would refer to communities that follow the indigenous ways of living, mostly practiced by those who have not been educated or have experienced communicating or living outside their communities. Assimilated communities, on the other hand, are those who already follow contemporary ways of living, had some levels of education and/or have experienced communicating or living outside their communities. One of the bottom lines of this session is that education plays an important factor in the gender division of labor. Conscientization, like education, is vital in creating better conditions and status for women.

- Engage the participants to exchange thoughts on gender division of labor as experienced in their respective communities. Reflect on differences and affirm commonalities across contexts. Unearth perspectives on whether existing gender division of labor in indigenous communities are conducive for women's participation and leadership.

Note to facilitator:

In some instances, some participants may ask why traditional communities have disadvantageous division of labor and why they are not doing something about it. It is important to stress to the participants that changing gender division of labor in traditional communities takes years, decades and perhaps, a lifetime, and that conscientization or education, as mentioned earlier, is critical in enabling changes that could rectify historical and societal disadvantages on women.



GENDER in the CONTEXT of IP (Tëduray)										REMARKS
	Bread winner	Decision making	Holding Authority	Tribal leader	Prayer leader	Social gathering	child-rearing	housekeeping chores	assist in planting/harvesting	
1. Intact										
2. Traditional Community	♂	♂	♂	♂	♂	♂	♀	♀	♀	
3. Semi-Assimilated <i>direct exposure from the A and I</i>	♂ ♀	♂ ♀	♂	♂	♂ ♀	♂ ♀	♀	♀	♀	
4. Assimilated <i>Educated</i>	♂ ♀	♂ ♀	♂ ♀	♂	♂ ♀	♂ ♀	♀	♀	♀	

Aileen Hualde sharing how Tedurays ‘divide’ women and men’s work in their context (top). Gender division of labor in the context of Tedurays (below).

SESSION 5: IDENTIFYING GENDER ISSUES AND RECOMMENDATIONS

Learning objective

To identify gender issues in the context of conflict.

Time required

1 hour and 30 minutes

Materials needed

Kraft paper

Markers

Masking tape

Procedure and content

1. Participants may be grouped according to the following categories, depending on the participants' profile:
 - a. Youth
 - b. Indigenous peoples
 - c. Civil society heads or members
 - d. Academe
2. Given the learnings from the earlier sessions, participants will identify at most three (3) gender issues, based on their categories (e.g., youth to think about issues faced by young women, etc.) These gender issues are those that they think hamper them to lead and actively participate in their own organizations or communities.

Note to facilitator:

In some cases, groups will identify solutions or action points rather than gender issues. It is important to highlight such in the beginning of the workshop as this can have implications in identifying recommendations later on. Lead the groups to identifying gender issues within their category.

3. After identifying the gender issues, the groups need to think about solutions or recommendations that they could implement later on as a group. Emphasize that these issues will be used later in the last module on planning. On the next page is the template for the workshop output:

Gender issue	Solution

Note to facilitator:

Check whether groups are identifying solutions that are within their capacities or resources. In some cases, groups will identify issues that are far beyond their capacities and resources.

- Participants will be asked to present their outputs in plenary. Highlight commonalities and differences of gender issues and recommendations. Close the session by stating that workshop outputs will be used later on in Module 3.



Lanao women from the academe identifying gender issues in their sector.

MODULE 2

RECALLING THE STRUGGLES OF THE BANGSAMORO AND ITS IMPACT ON WOMEN

This module will focus on the struggle of the Bangsamoro towards self-determination and its path to peace. It contains session on the chronology of the Bangsamoro struggle, the Bangsamoro peace processes as well as anchors for women's participation in peacebuilding based on existing peace agreements.

At the end of this module, participants will identify key peace issues affecting their leadership and participation in the community or public sphere and develop recommendations or solutions that they will pursue later on.

This module is ideally conducted for 5 hours and 30 minutes.

Session		Time allocation
1	Revisiting the struggle of the Bangsamoro people	1 hour
2	The Bangsamoro peace process and the Comprehensive Agreement on the Bangsamoro	3 hours
3	Identifying peace issues and recommendations to address such	1 hour and 30 minutes

SESSION 1: REVISITING THE STRUGGLE OF THE BANGSAMORO PEOPLE

Session contributor: Fatima Pir Allian

Learning objective

To revisit the struggle of the Bangsamoro people to fulfill their right to self-determination

Time required

1 hour

Materials needed

Kraft paper with printouts of the history of the Bangsamoro

Masking tape

Procedure and content

1. Prior to the session, randomly place cut-outs of the Bangsamoro's history¹⁷ of struggle towards self-determination on the wall or board:

TIME	EVENTS
GROUP 1	
Bago mag-1280	Bago dumating ang Islam, ang mga katutubo ay nahahati sa mga barangay at pinamamahalaan ng mga datu.
1280	Dumating ang mga nangangalakal na Arabong Muslim at mga misyonero na nagpakilala sa Islam. Niyakap ng ilang katutubo ang nasabing relihiyon/ paniniwala sa Mindanao.
1450	Itinatag ang Sultanate ng Sulu.
Kalagitnaan ng ika-15 siglo	Dumating ang Islam sa Maguindanao na nagpasimula ng pagtatag ng Sultanate ng Maguindanao at Buwayan. Ang Pangampong sa Ranao ay nauna nang naitatag.
1521	Dumating ni Magellan sa Pilipinas at natalo siya sa kamay ng Islamisadong komunidad na pinamumunuan ni Lapu-Lapu. Ito ang naging simula ng 300 taon na pananakop ng mga Kastila sa Pilipinas ngunit hindi nila tuluyang nasakop ang kalakhan ng Mindanao at Palawan.
1565	Dumating si Legazpi at nagsimula nang sakupin ang ilang parte ng bansa, tulad ng Cebu at Maynila.
1898	Ibinenta ng Espanya ang Pilipinas sa mga Amerikano, kasama na ang Mindanao, Sulu, at Palawan sa tinatawag na "Treaty of Paris."
1950s	Inilunsad ang EDCOR (Economic Development Corporation), isang programa ng gobyerno upang hikayatin ang mga miyembro ng Hukbo ng Bayan Laban sa mga Hapones (HukBalaHap) na nakabase sa Gitnang Luzon na lumipat sa ilang lugar sa Mindanao, bilang bahagi ng kanilang rehabilitasyon. Binigyan ang mga Huks ng lupa sa pamamagitan ng titulo at pautang sa lupa.
1968	Marso: Mahigit 27 na Muslim army recruits na nasa ilalim ng secret commando training sa Corregidor ang pinatay sa tinatawag ngayon na "Jabidah Massacre." Mayo: Dahil sa malawakang pag-alsa dulot ng Jabidah Massacre, binuo ni Datu Udtog Matalam ang Mindanao Independence Movement (MIM). Si Datu Udtog Matalam ay dating gobernador ng Cotabato Empire Province.

¹⁷ Some of the references for this section were taken from the following: Salah Jubair, "Bangsamoro: A Nation Under Endless Tyranny" (3rd Ed., Kuala Lumpur, Malaysia, 1999); Presentation of Prof. Rudy Rodil, entitled "Major Political Conflicts & Prospects of Peace in Mindanao-Sulu" at the May 21, 2011 MPI Forum, Muslims in the Philippines, Cesar A. Majul; and Muslim Filipinos: Heritage and Horizon, Peter Gowing.

TIME	EVENTS
1969	Setyembre: Binuo ng pitong kontra-Muslim na mga pulitiko (tinatawag na Magic 7 ng Central Mindanao) ang Ilaga Movement.
1971	Nagsimula ang matinding bakbakan sa pagitan ng mga Muslim, Kristiyano at pulitiko. Pinaigting pa ito ng mga massacre katulad ng Manili Massacre sa Carmen at Tacub Massacre sa Kauswagan.
GROUP 2	
1972	Binuo ni Professor Nur Misuari ang Moro National Liberation Front (MNLF) upang makibaka laban sa gobyerno ng Pilipinas at kamtin ang kalayaan para sa Bangsamoro. Martial Law: Pinaigting ang militarisasyon sa Mindanao kung saan maraming Moro ang pinatay ng mga armadong grupo.
1976	Nabuo ang 1976 Tripoli Agreement na bumuod sa pagtatayo ng isang autonomous region sa Katimugang Pilipinas. Itinakda nito ang 13 na probinsiya at siyam (9) na syudad bilang 'areas of autonomy.' Nagpatayo ng dalawang autonomous regions (9 at 12).
1977	Dahil sa pirmahan, hindi pagsunod ni Marcos sa kasunduan na itinakda ng Tripoli Agreement at sa maraming kadahilanan, tumiwalag ang ibang myembro ng MNLF na pinangunahan ni Ustadz Hashim Salamat at nagtuloy sa kanyang pagtatag ng Moro Islamic Liberation Front (MILF).
1984	Pormal na itinatag ang MILF, na pinangunahan ni Salamat Hashim at iba pang dating kasapi ng MNLF.
1986	Naging unang babaeng pangulo si Corazon C. Aquino. Kinausap niya si Nur Misuari ngunit walang pormal na negosasyong naganap dahil sa pagpapatibay ng Saligang Batas ng 1987 na nagtatag ng Autonomous Region in Muslim Mindanao (ARMM) na diumanoy labag sa napagkasunduan sa Tripoli Agreement.
1989	Pagpasa ng Republic Act 6734 o Ang Organic Act for the Autonomous Region in Muslim Mindanao o ARMM.
1996	Pinirmahan ng dating Pangulong Fidel V. Ramos at ng MNLF ang 1996 Final Implementation of the Tripoli Agreement.
GROUP 3	
1997	Nagsimula ng negosasyon sa pagitan ng gobyerno at ng MILF.
2000	Idineklara ni dating Pangulong Joseph E. Estrada ang "all-out-war" laban sa MILF.
2001	Muling pag-uusap sa pagitan MILF at ng gobyerno na pinamunuan ni Gloria Macapagal-Arroyo.
2002	Pagpirma sa dalawang dokumentong pangkapayapaan, ang pagbubuo ng Ad Hoc Joint Action Group (AHJAG) at pagsasagawa sa Humanitarian, Rehabilitation at Development na aspeto ng Tripoli Agreement.
2003	Muling pagsabog ng bakbakan sa pagitan ng gobyerno at MILF sa Central Mindanao dahil sa malawakang operasyong militar sa Pikit at Pagalungan laban umano sa "Pentagon kidnap-for-ransom group." Muli ring nagdeklara ng ceasefire sa taon na ito.
2004	Dumating ang International Monitoring Team (IMT) na pinamunuan ng Malaysia sa Mindanao upang masubaybayan ang implementasyon ng ceasefire.
GROUP 4	
2008	Idineklara ng Korte Suprema na labag sa Konstitusyon ang Memorandum of Agreement on Ancestral Domain (MOA-AD) na pinirmahan sa pagitan ng GPH at MILF. Muling nagkaroon ng mga bakbakan sa Central Mindanao.
2009	Nagkaroon ng ceasefire at pag-uusap sa pagitan ng GPH at MILF. Nagkasundo and dalawang panig sa pagbubuo ng International Contact Group (ICG) at Civilian Protection Component ng IMT (IMT-CPC).
2010	Idineklara ni Pangulong Benigno S. Aquino III ang kagustuhan ng kanyang administrasyon na makamit ang kapayapaan sa Mindanao.
2011	Enero: Nagsimula ang informal talks sa Malaysia. Oktubre: Nagkaroon ng engkwentro sa pagitan ng military at MILF sa Al-Barka, Basilan. Kahit may panawagang all-out-war laban sa MILF ay wala nang naganap na sagupaan noong sumunod na taon.
2012	Oktubre: Inanunsyo ang pagbubuo ng Framework Agreement on the Bangsamoro (FAB) matapos ang ika-32 na exploratory talks. Ang FAB ay magsisilbing gabay sa pagkamit ng kapayapaan sa Mindanao. Disyembre: Pinirmahan ni Pangulong Benigno S. Aquino III ang Executive Order No. 120 na bumuo sa Bangsamoro Transition Commission (BTC). May 15 katao na gumawa ng banghay para sa Bangsamoro Basic Law (BBL).

TIME	EVENTS
2013	<p>Pebrero: Pinirmahan ang Annex on Transitional Arrangements and Modalities at nagkasundo sa pagbubuo ng Independent Commission on Policing (ICP) na magbibigay ng mga rekomendasyon sa porma ng itatayong Bangsamoro Police Force.</p> <p>Hulyo: Nagsagawa ng mga pag-atake ang Bangsamoro Islamic Freedom Fighters (BIFF), isang splinter group ng MILF, isang araw bago bumalik sa negosasyon ang GPH at MILF. Pagkatapos ng ilan pang pagkaantala ay napirmahan din ang Annex on Wealth Sharing.</p> <p>Setyembre: Tinatayang 400 na kasapi ng MNLF ang sumakop sa tatlong barangay ng Zamboanga City. Aabot ng isang buwan ang matinding bakbakan at mahigit 100,000 katao ang nawalan ng tirahan at ilan pa ang namatay.</p> <p>Disyembre: Napirmahan ang Annex on Power Sharing.</p>
2014	<p>Enero: Pinirmahan ang Annex on Normalization at Addendum on the Bangsamoro Waters.</p> <p>Marso: Pinirmahan ng GPH at MILF ang Comprehensive Agreement on the Bangsamoro (CAB).</p>
2015	<p>Pagsalang ng House Bill 5811 at Senate Bill 2498 na naglalayong magsulong ng pagtatatag ng isang Bangsamoro political entity alinsunod sa nakasaad sa CAB.</p> <p>Naganap ang Mamasapano Incident na nagdulot ng malaking dagok sa isinusulong na BBL. Naghain ng arrest warrant sa mga terroristang si Zulkifli Abduhir at Abdul Basit Usman, ngunit ito ay kumitil sa buhay ng 44 na miyembro ng PNP Special Action Force, 18 mula sa MILF at BIFF, at limang sibilyan.</p>
2016	<p>Naging pangulo si Rodrigo Roa Duterte. Isinusulong niya ang dalawang paraan para magkaroon ng isang Bangsamoro: 1) sa pamamagitan ng pederalismo at, 2) pagpasa ng isang batas sa Bangsamoro.</p>

2. Ask the participants to count off from one to four then distribute the four panels of kraft paper with printouts of the history of the Bangsamoro.
3. Ask the participants to read the key historical events in Bangsamoro history. Participants will be given 15 minutes for this exercise. Each group will choose a rapporteur to share the key historical events assigned to their group in plenary.
4. Ask the participants which of these key events do they know. Inquire where they have learned about these events.
5. Further inquire if they noticed any woman in the Bangsamoro history or if they know of any prominent women in the Bangsamoro who took part in any of the events mentioned.

Note to facilitator:

Find out from the participants how much they know about the Bangsamoro history and where did learned it from. Chances are, most of the participants will say that they do not know when the struggle for a Bangsamoro homeland began because these events were not included in instructional materials in schools. Stress the importance of learning about the Bangsamoro history as this provides an anchor to one's identity and against any form of misinformation as well as discrimination against the Bangsamoro people. Highlight that a lot of prejudices against the Bangsamoro were derived from the lack of information and education about the Bangsamoro, resulting to biases on its people. Encourage the participants to study more about their own history and share as much to other people.

Further call the attention of the participants on the invisibility of women in history, more so Bangsamoro history, considering the prevailing gender biases on the role of women in the public sphere.



Nenita Allian sharing her 'her-story' during the Burning of Jolo in 1974 to women participants.

SESSION 2: THE BANGSAMORO PEACE PROCESS AND THE COMPREHENSIVE AGREEMENT ON THE BANGSAMORO

Session contributors: Fatima Pir Allian, Atty. Raissa Jajurie and Atty. Norma Marohom

Learning objective

To revisit the Bangsamoro peace process and the Comprehensive Agreement on the Bangsamoro (CAB).

Time required

3 hours

Materials and equipment needed

Cut-outs of portions of the gender-related provisions in the CAB

Masking tape

LCD projector

Laptop connected to speakers

Procedure and content

1. Prior to the session, randomly place on the wall or board the cut-outs of the gender-related provisions of the CAB.
2. Recall the previous session and emphasize that the historical injustices against the Bangsamoro people served as the impetus for the creation of rebel groups or fronts in the Bangsamoro.

Year	MNLF	MILF
1976	GPH and MNLF signed the Tripoli Peace Agreement.	
1977	President Ferdinand E. Marcos unilaterally created the Autonomous Region; negotiations between GPH and MNLF broke down.	
	Salamat Hashim announced an Instrument of Takeover of MNLF leadership. Hashim was expelled from MNLF and was charged with treason.	Hashim formed the MILF.
1978	GPH met with Hashim rather than Misuari. The talks continued until 1979.	
1986	President Corazon C. Aquino visited Sulu to talk peace with Misuari.	
1987	GPH met with MNLF in Jeddah and agreed to discuss autonomy.	
	Negotiations broke down because GPH continued to implement the autonomy provisions in the newly approved 1987 Philippine Constitution despite MNLF objections.	
1993	Under President Fidel V. Ramos, GPH and MNLF talks resumed. Both parties signed the CIPANAS Understanding that provided the agenda for the peace talks.	

Year	MNLF	MILF
	GPH and MNLF agreed on an Interim Ceasefire Agreement and Memorandum of Agreement (MOA), which called for the setting up of five support committees.	
1994	GPH and MNLF resumed talks and an Interim Agreement, containing 81 consensus points, was signed.	
1996	GPH and MNLF signed the Final Peace Agreement.	The negotiations between GPH and MILF started.
1997		A general cessation of hostilities between GPH and the MILF was signed in July.
2000		President Joseph E. Estrada declared an “all-out-war” against the MILF.
2001		GPH and MILF signed an Agreement of the General Framework for the Resumption of Peace Talks.
		MILF and MNLF hold unity talks.
2003	10th Islamic Summit Conference recognized that the Phase I of the FPA has been substantially implemented.	President Gloria Macapagal-Arroyo cancelled peace talks with MILF. Salamat Hashim died of heart attack and Ebrahim Murad took over as Chair.
		GPH and MILF agreed on “mutual cessation of hostilities. Abaya Doctrine or the AFP Guidelines on the primacy of the peace process was formulated.
		Exploratory peace talks resulted in gradual pull out of military forces in Bulik, deployment of a 3rd Party Monitoring Team in Mindanao, formation of an AHJAG and ancestral domain as the next agenda of the peace talks.
2005		Exploratory talks in Malaysia concluded the discussion on concept, territory and resources.
2006		GPH-MILF peace talks resumed.
2007		GPH-MILF peace talks reached a deadlock in relation to ancestral domain negotiations.
2008		A deal on ancestral domain of some local Muslim communities is made in Kuala Lumpur. A joint communique was signed on Muslim ancestral domain. The MOA provided that 700 villages in Mindanao will hold a referendum within 12 months if they want to join the Moro homeland.
		Supreme Court declared the MOA unconstitutional and illegal.
2009		The Framework Agreement on the Formation of International Contact Group for the GPH-MILF Peace Process and the agreement on the establishment of the Civilian Protection Component of the peace talks were signed.
2011		President Benigno S. Aquino III met with Murad to fast track the peace negotiations.
2012		GPH and MILF signed the FAB.
2013	MNLF group associated with Misuari attacked Zamboanga City with the aim of declaring independence of the Bangsamoro Republik and raising the flag at the city hall.	
2014		GPH and MILF signed the CAB.

3. After which, discuss the CAB.

- The CAB is a Final Peace Agreement signed between the GPH and the MILF on 27 March 2014.

- It is a result of 16 years of negotiations between the government and the MILF that began in 1997, then continued under the facilitation of the Government of Malaysia beginning 2001, and led to the signing of the FAB in 2012.
 - Aside from the various agreements, the Annexes on Transitional Arrangements and Modalities (2013), Revenue Generation (2013), Power Sharing (2013) and Normalization (2014) are included in the CAB.
 - The CAB also calls for the decommissioning of the Bangsamoro Islamic Armed Forces (BIAF), which is the armed wing of the MILF. In return, the government would establish a new Bangsamoro political entity, changing from the current Autonomous Region of Muslim Mindanao.
 - The CAB also lists 81 powers categorized into reserved for the central government, exclusive to the Bangsamoro, and concurrent with or shared by the two sides for power sharing.
4. Underscore that the CAB placed the Philippines in the world map – being one of the major peace agreements in the world signed by a woman, (e.g., Miriam Coronel Ferrer). Aside from this, another member of the government peace panel is participated in by a Moro woman, Yasmin Busran Lao.
 5. After the presentation on the CAB, show a short video on the Bangsamoro peace process. The video may be accessed through this link: <https://www.youtube.com/watch?v=qoEi5-ezOxU>.
 6. Reveal the gender-related provisions in kraft paper. Engage the participants to put the provisions in the appropriate annex. Participants will be given 15 minutes for this exercise.
 7. After which, ask the participants if the provisions are already in order and call the participants in plenary presentation. Recite the gender-related provisions as shown on the wall or board and inform the participants that their responses will be validated later on in the presentation.
 8. Present the CAB, with emphasis on its gender-related provisions:

Agreement	Section	Provision
Framework Agreement on the Bangsamoro (2012)	Section 6 on Basic Rights	“1(g) Right of women to meaningful political participation, and protection from all forms of violence” and “1(i) right to equal opportunity and non-discrimination in social and economic activity and public service, regardless of class, creed, disability, gender and ethnicity.”
Annex on Revenue and Wealth Sharing (2013)	Gender and Development	XII. “In the utilization of public funds, the Bangsamoro shall ensure that the needs of women and men are addressed. For this purpose, the Bangsamoro shall set aside at least 5% of the official development funds that it receives for support programs and activities for women in accordance with a gender and development plan.”
Annex on Power Sharing (2013)	Governance Structure: Bangsamoro Ministerial Government	“2. The Bangsamoro assembly shall be representative of the Bangsamoro’s constituent political units, as well as non-Moro indigenous communities, women, settler communities, and other sectors. The Bangsamoro Basic Law shall ensure that the representation in the assembly reflects the diversity of the Bangsamoro.”

Agreement	Section	Provision
		"7. There shall be a Bangsamoro council of leaders composed of the Chief Minister, provincial governors, mayors of chartered cities, and a representative each of the non-Moro indigenous communities, women, settler communities, and other sectors. The Bangsamoro council of leaders shall be chaired by the Chief Minister."
Annex on Normalization (2014)	Socio-Economic Development	"3. Special socio-economic programs will be provided to the decommissioned women auxiliary forces of the MILF."
		"5. The Parties recognize the need to attract multi-donor country support, assistance and pledges to the normalization process. For this purpose, a Trust Fund shall be established through which urgent support, recurrent and investment budget cost will be released with efficiency, transparency and accountability. The parties agree to adopt criteria for eligible financing schemes, such as, priority areas of capacity building, institutional strengthening, impact programs to address imbalances in development and infrastructures, and economic facilitation for return to normal life affecting combatant and non-combatant elements of the MILF, indigenous peoples, women, children, and internally displaced persons."
Draft Bangsamoro Basic Law (2014)	Article V. Powers of Government, Section 3 on Exclusive Powers	"(55) establishment of appropriate mechanism for consultation for women and marginalized sectors" and "(56) special development programs and laws for women, the youth, the elderly, labor, the differently-abled, and indigenous cultural communities."
	Article VI. Intergovernmental Relations, Section 5 on Council of Leaders	Provides for the inclusion of women representative in the Council.
	Article VII. The Bangsamoro Government, Section 5 on the Classification and Allocation of Seats and Section 6 on the Election for Reserved Seats for Non-Moro Indigenous	"(3)...a reserved seat for women." "(h) gender equality."
	Article IX. Basic Rights, Section 1	"(g) right of women's meaningful participation and protection from all form of violence" and "(i) right to equal opportunity and non-discrimination and economic activity and public service regardless of class, creed, disability, gender and ethnicity."
	Article IX. Basic Rights, Section 11	"aside from the reserved seat for women in Parliament, there shall be at least one qualified woman to the Bangsamoro Cabinet." Accordingly, the "Bangsamoro Parliament shall enact a law that gives recognition to the role of women in nation-building and regional development and representation of women in other decision-making and policy-determining bodies of the Bangsamoro Government."
	Article XIII. Economy and Patrimony, Section 6 on Sustainable Development	Provides for allocating funds for gender and development

9. Emphasize also that while the provision on Transitional Justice and Reconciliation in the Normalization does not specify women- or gender-related provisions, its report, released in March 2015 indicated key gender-related issues and recommendations:
 - a. Legitimate grievances of the Bangsamoro: issues referring to *“grievances that are rooted or grounded on objective conditions and circumstances (e.g., objective grievances) like landlessness, poverty, unemployment, widespread discrimination and abuses, ethnic dominance, inter-group hatred, political/economic exclusion or injustice.”*
 - » Moro women are recognized as Muslim because of their visible identity markers (e.g., wearing of hijab and niqab), while young Moro men are often stereotyped as potential “terrorists.” As a result, they encounter difficulties in finding jobs, accessing higher education, and other opportunities. Some Moro women, who stopped wearing a *hijab* because of discrimination, are afraid of gradually losing their identity.
 - » In the case of young indigenous women, their parents’ inability to send them to school has forced many of them to seek work in cities as domestic helpers.
 - » Young Moro girls are often married off at an early age to escape poverty; others have been pushed into trafficking by their own families.
 - » Additionally, women are also denied education because their parents fear that if they go to a formal school, they would end up either marrying a Christian or converting to Christianity.
 - b. Historical Injustices
 - » Numerous cases of gender discrimination in the disregard for established customs, for example in dismantling the *Panglima* system together with traditional forms of governance, such as the Moro Sultanates, the *Timuay* system of the *Tedurays*, and the *Sama* system of leadership. Starting in 1946, the Americans mobilized the *Panglima*, who had traditionally served as counsellors of the Sultan, to serve as barangay heads. In the process, men replaced the female Panglima, whose role in the community was then limited to being a traditional healer.
 - » There are numerous stories of Moro women being abducted, raped, sexually abused, and killed by state security forces. During the Listening Process, participants told stories of women who defaced themselves and otherwise spoiled their appearance, so that the soldiers would not find them attractive. Others tried to keep their children close to them as a deterrent factor, thinking that the soldiers would not take an interest in them because they were mothers. These strategies proved to be ineffective, as even the mothers were not spared. Soldiers took them away for sexual pleasure and they are later returned to their respective husbands and families. The victimized women’s own families and communities now stigmatize them for having brought shame upon them. The women themselves can only suffer in silence.
 - » It is important to note as well that most of trafficked women from Mindanao come from conflict affected communities.
 - c. Human rights violations
 - » There is a gendered pattern of direct violence: the men and boys are killed; women and girls, on the other hand, are raped before being killed.
 - » During the height of Ilagâ atrocities, women’s bodies were mutilated by cutting off their nipples and breasts, ripping babies out of pregnant women’s wombs, and disfiguring their reproductive organs. Each of these acts in itself represents a symbolic form of denigrating womanhood.

- » “Malisbong massacre:” an unknown number of women and girls, aged 7 to 60 years old, were taken as hostages on board naval vessels, where they were raped and then killed. After which their bodies are thrown overboard into the sea. Those who survived the ordeal and were able to return to their communities never managed to live a normal life again. They were haunted by the brutality of their experience and the shame that they carried.
 - » There were accounts of women being raped by Ilagâ and soldiers in front of their families or of women forced to have sex with their husbands in front of and for the amusement of soldiers. Many Moro women and young girls who were abducted and raped were never seen again. Those who were allowed to return to their families and communities were shunned and stigmatized. In some cases, victims were forcefully married to their perpetrators to “save” their honour. Some of the women, who had been abducted and sexually abused, became pregnant and were forced to marry their captors, only to be abandoned later. In other instances, many of the young Moro and indigenous women and girls were just simply married off (early/forced marriages), often to older men, in order for their families and communities to protect them.
 - » Among the Bangsamoro and indigenous peoples, as in other societies, rape and other forms of sexual violence are treated as a taboo subject—an unspeakable crime. Victims rarely speak out and instead suffer in silence, usually, on their own, for years on end.
- d. Marginalization through land dispossession
- In the context of armed conflict, this has become problematic for Moro and indigenous women “who are left behind” as widows or as household heads by their husbands. These women have no legal basis to assume ownership of land that is held in their husband’s name.” Some cases were reported, in which indigenous women became victims of predatory strategies of entrepreneurs and Christian settlers who persuaded local communities to exchange vast tracks of land for a paltry sum. In other cases, participants explained that those who want to take their lands resort to “courting the daughters of families of indigenous leaders and later convince them to become their wives.”

The TJRC report also recommends:

- A. The need for “all recommendations shall take gender and cultural sensitivities into consideration and be informed by a perspective that promotes healing and reconciliation” and in citing key institutions of the government, such as the PCW and the Regional Commission on Bangsamoro Women (RCBW), to lead and address the various gender-related recommendations in the report.
- B. The provision of basic and specialized health services to individuals, who may have suffered physical and mental disabilities linked to conflict-, gender- and identity-based violence as well as cultural and gender-sensitive, psychosocial healing services for the Bangsamoro and indigenous peoples, who have suffered traumatic experiences, in particular trauma associated with sexual violence.
- C. The creation of the National TJRC on the Bangsamoro (NTJRCB) and the need for a Civil Society Forum that will monitor the work of the NTJRCB.

10. After the presentation of the TJRC report and its recommendations, close the session with a video of the Palimbang Massacre. The video may be accessed through this link: <https://www.youtube.com/watch?v=joREJWwltw4>.

Note to facilitator:

This particular session can incite emotions from the participants. Give them time to take in the video and engage them into expressing their emotions based on what they have seen.

Alternative session

One may engage a woman who survived the Martial Law, which was the height of the offensive against the Bangsamoro. Let her share her experience with the participants.



Hazar Ahmad and Noraida Abo sharing their journeys towards peace.

SESSION 3: IDENTIFYING PEACE ISSUES AND RECOMMENDATIONS

Learning objective

To identify peace issues and recommendations in the contexts of conflict and leadership and participation in peacebuilding.

Time required

1 hour and 30 minutes

Materials needed

Kraft paper

Markers

Masking tape

Procedure and content

1. Participants may be grouped according to the following categories, depending on the participants' profile:
 - a. Youth
 - b. Indigenous peoples
 - c. Civil society heads or members
 - d. Academe
2. Given the learnings from the earlier sessions, participants will identify at most three (3) peace issues, based on their categories (e.g., youth to think about peace issues faced by young women, etc.). These peace issues are those that make women vulnerable to violence in times of conflict or hamper them to lead and participate in peacebuilding.

Note to facilitator:

In some cases, groups will identify solutions or action points rather than peace issues. It is important to highlight such in the beginning of the workshop as this can have implications in identifying recommendations later on.

Reiterate to the groups the need to identify peace issues within their category.

3. After identifying the peace issues, groups need to think about solutions or recommendations that they could implement later on as a group. Emphasize that these issues will be used later in the last module on planning.

Note to facilitator:

Check whether groups are identifying solutions that are within their capacities or resources. In some cases, groups tend to identify issues that are far beyond their means.

Participants will be asked to present their outputs in plenary. Highlight commonalities and differences of peace issues and recommendations. Close the session by stating that workshop outputs will be used later in Module 3.



Women leaders from various areas sharing their workshop outputs.

MODULE 3

NAVIGATING OPPORTUNITIES FOR WOMEN'S LEADERSHIP, PARTICIPATION AND AGENDA-BUILDING

This module will enable participants to plan the interventions that they will pursue towards addressing gender and peace issues in their areas and to intensify their leadership and participation in the Bangsamoro. It contains sessions that will surface existing opportunities or entry points in their localities as well as the imperatives behind such opportunities. It will also make use of the results or outputs of the previous sessions as building blocks for the planning exercise.

At the end of this module, participants will have a set of interventions to address gender and peace issues in their area to be implemented by themselves, within a three- to six- month timeframe.

This module is ideally conducted for 4 hours or 1/2 day.

Session		Time allocation
1	Determining the baselines for women's leadership and participation	30 minutes
2	Identifying opportunities for women's leadership and participation	1 hour and 30 minutes
3	Building a women's agenda	2 hours

SESSION 1: DETERMINING THE BASELINES FOR WOMEN'S LEADERSHIP AND PARTICIPATION

Learning objective

To determine women's awareness or knowledge of existing policies, structures, plans, and programs on gender and peace in their respective areas.

Time required

30 minutes

Materials needed

Kraft papers

Markers

Cut-outs of existing policies, structures, plans and programs on gender and peace

Masking tapes

Procedure and content

1. On the wall or board, randomly post cut-outs of the following existing policies, structures, plans and programs on gender and peace:
 - Gender and Development (GAD) Code
 - GAD Plan and Budget
 - GAD Focal Point
 - Women's Council or Committee
 - Peace and Order Council
 - Interagency Committees On Anti-Trafficking And Violence Against Women (IAC-AT-VAWC)
 - Women and Children's Protection Desks (WCPD)
 - Grievance machinery on sexual harassment
 - Comprehensive support to women and their children victims or survivors of violence
 - Community-based rehabilitation for perpetrators of domestic violence
 - Community-based primary health care service
 - Reproductive health services
 - Mobile health care delivery services
 - Comprehensive community-based primary health care information and education campaign
 - Women and children protection units in all hospitals
 - Distance learning program
 - Scholarship programs
 - Psychosocial support for women

2. Ask the participants to pick up the items that they know exist in their area and leave those that they do not know about. Post the various entries on policies, structures, plans, and programs/ projects/ services. Participants should also indicate if the entries are found at which level (e.g., barangay, municipal or provincial level). Participants will be given 15 minutes for this exercise.
3. After which, process the responses in plenary, highlighting which ones are known to be present in the area or which ones are not.

Note that it is possible that these policies, mechanisms, programs and services may exist but what needs to be stressed is how far the participants know about these in their localities. Clarify that perhaps, there is a need to intensify information dissemination about these opportunities among the citizens to enable the people to access resources and benefits as well as participate in these mechanisms.

Note to facilitator:

As it were, the entries were derived from the ARMM GAD Code considering applicability in most, if not all, of the Bangsamoro areas. One may also use Republic Act No. 9710 or the Magna Carta of Women as reference for the list of policies, mechanisms, programs and services.

4. Leave the exercise outputs posted on the board to guide the participants later on in Session 3.

SESSION 2: IDENTIFYING THE OPPORTUNITIES FOR WOMEN'S LEADERSHIP AND PARTICIPATION

Learning objective

To provide possible entry points for women's leadership and participation.

Time required

1 hour and 30 minutes

Materials and equipment needed

Kraft papers
Metacards
Markers
Masking tape
LCD projector
Laptop

Procedure and content

1. Given the results of Session 1, stress that these opportunities were derived from international and national imperatives. Such imperatives are critical anchors for pursuing women's leadership and participation in peacebuilding and addressing gender issues in the context of conflict:
 - The **Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)**, known as the international Bill of Rights for women, was adopted in 1979. It defines what constitutes discrimination against women, creates the binding legal obligations regarding women's equal enjoyment of civil, political, economic, social and cultural rights alongside men.

In 2013, the **CEDAW General Recommendation No. 30** was adopted in 2013 to give authoritative guidance to State Parties that ratified CEDAW on concrete measures to ensure women's human rights before, during and after conflict. It also clarifies the applicability of the Convention in all forms of conflict and post-conflict settings and addresses crucial issues such as gender-based violence, trafficking, displacement, refugees and asylum-seekers, nationality and statelessness and access to justice. State parties to CEDAW need to report their progress in relation to women's human rights in the context of conflict.
 - The **Beijing Platform for Action** in 1995 specified women in armed conflict, and conditions of the girl-child as two of the 12 critical areas of concern.
 - The **Rome Statute of the International Criminal Court** in 1998, indicated its jurisdiction on cases of rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization and other forms of violence within the context of war as war crimes, crimes against humanity, and crimes that constitute genocide.

Then, present the following **United Nations Security Council Resolutions (UNSCRs)** issued on women, peace and security:

- **Resolution No. 1325** is considered as the landmark resolution on women, peace and security, which was adopted in 2000 to address the disproportionate and unique impact of armed conflict on women. It recognized women's contributions to conflict prevention, peacekeeping, conflict resolution and peacebuilding and stressed the importance of women's equal and full participation as active agents in peace and security. It called for gender balance at all levels of decision-making peace processes, protection of and respect for human rights of women and girls and the integration of gender perspective in post-conflict and in peace keeping.
- **Resolution No. 1889** calls for further strengthening of women's participation in peace processes and the development of indicators to measure progress on Resolution 1325.
- **Resolution No. 2122** sets stronger measures to enable women's participation in conflict resolution and recovery. It puts the responsibility on the Security Council, the United Nations, regional organizations and Member States to dismantle the barriers, create the space, and provide seats at the table for women.
- **Resolution No. 2242** calls on Member States to further integrate the women, peace and security agenda into their strategic plans such as national action plans and other planning frameworks, with sufficient resources. It also encourages Member States to increase funding on women, peace and security.
- **Resolution No. 1820** recognizes conflict-related sexual violence as a tactic of warfare and a matter of international peace and security. It called for the protection of women from sexual violence in situations of armed conflict.
- **Resolution No. 1960** provides an accountability system for stopping conflict-related sexual violence. It requested lists of perpetrators and annual reports on parties suspected of committing or being responsible for sexual violence. It stipulates strategic, coordinated and timely collection of information for and briefings to the Security Council on conflict-related sexual violence, and calls for countries to establish specific time-bound commitments to address the issue.

Then, present the national imperatives on women, peace and security **Republic Act No. 9710 or the Magna Carta of Women (MCW)**.

- Underscore the link of the UNSCRs with the MCW:
 - » MCW, being the national/ local translation of the UN CEDAW, contains provisions on the protection of women from all forms of violence. Section 9, Chapter IV on Rights and Empowerment, specifies that women shall have the right to protection and security in situations of armed conflict and militarization, which is directly linked with UNSCR 1820. Section 30 of the same chapter recognizes women in especially difficult circumstances (WEDC) to include women victims and survivors of armed conflict and succeeding section indicated services and interventions for WEDC.
 - » MCW has a section on peace and development with the increase in the number of women in discussions and decision-making in the peace process, as well as ensuring the development and inclusion of women's welfare and concerns in the peace agenda and women's participation in the development planning processes of conflict-affected areas. All these sections directly link with UNSCR 1325.
 - » MCW likewise has a section on eliminating discrimination of women in the military, police and other similar services which is likewise linked with UNSCR 1325. The implementing rules also state provisions to support women in the military such as trainings and providing opportunities for peacekeeping operations.

Present also the **National Action Plan on Women, Peace and Security (NAPWPS)**:

- Clarify that the NAPWPS is mainstreaming gender considerations, specifically in conflict-affected and post-conflict contexts and areas. Emphasize also that its programs, projects and services are to be integrated into flagship or regular plans, programs, projects and services to ensure institutionalization and sustainability of actions for women in conflict and post-conflict areas.
 - It has to be emphasized that NAPWPS provides “nuancing” or customization of gender-related strategies and interventions in conflict-affected areas. For example, violence against women and children must be analyzed if this transpired in the context of conflict. Was the perpetrator a state or a non-state actor? Was violence a result of the environment of armed violence in the area? These gender considerations need to be further nuanced according to the context of conflict or violence in a particular area.
 - Share that the Philippines is the pioneer in Asia in the formulation and adoption of a NAPWPS. As such, the country is lauded by other countries given its progress in recognizing and address the effects and impact of armed conflict on women.
 - Present the NAPWPS Results Framework. Underscore that all interventions should ensure that women in conflict and post-conflict situations are protected and empowered, playing a decisive role in peace and security processes and mechanisms.
 - a. The two main pillars of NAPWPS are: 1) Protection and Prevention which is reflective of UNSCR 1820 and 2) Empowerment and Participation which is reflective of UNSCR 1325.
 - i. Protection and Prevention look into indicators that protect and prevent women from all forms of sexual- and gender-based violence in the context of conflict. Interventions under this pillar cover immediate and sustained protection, access to justice and healing and rehabilitation.
 - ii. Empowerment and Participation look into indicators on women’s participation in formal peace tables, local peace mechanisms as well as traditional and customary conflict resolution mechanisms and the security sector.
 - b. The two support pillars of NAPWPS are: 1) Promotion and Mainstreaming and 2) Monitoring and Evaluation.
 - i. Promotion and Mainstreaming look into indicators on awareness-raising and capacity development of key actors implementing women, peace and security interventions at the national and local levels, including gender and culturally-sensitive peace education. It also covers the programs and projects on women, peace and security being implemented and its implementation cost.
 - ii. Monitoring and Evaluation look into indicators on the status of women in conflict-affected and post-conflict areas.
2. Because of such imperatives, policies, mechanisms, programs and services were established and these are considered as entry points for gender mainstreaming:¹⁸
- **POLICIES:** These are the official statements or pronouncements of the institution to support gender mainstreaming, which may be in the form of memoranda, orders, implementing rules and regulations or guidelines. These issuances may either be in the form of recognizing gender equality issues in broad

¹⁸ Gender Mainstreaming Evaluation Framework.

terms; to ensuring gender mainstreaming in the systems, processes, and plans; to assigning gender focal points and allocating resources for gender mainstreaming initiatives.

- **PEOPLE:** These are individuals or groups whose task is to mainstream gender equality. They are the following:
 - a. **Sponsors:** individuals or groups who have the power to sanction or legitimize gender equality. They are the leaders and officials within institutions issuing policies and allocating resources.
 - b. **Change agents:** individuals or groups responsible for executing interventions towards gender equality. They implement policies and plans into programs and projects.
 - c. **Advocates:** individuals or groups calling for changes in policies, plans, systems and processes to achieve gender equality.
- **ENABLING MECHANISMS:** These are the systems and mechanisms installed and resources allocated for gender mainstreaming. These may be in the form of gender focal points and the capacity development efforts for them, sex-disaggregated database, plans and budgets for gender equality programs, projects and activities, equal employment opportunities mechanisms, grievance mechanisms for addressing sexual harassment within the institution, among others.
- **PROGRAMS, PROJECTS AND ACTIVITIES:** These are the flagship programs, as well as projects and activities of the institution. It is important that the flagship and regular programs are influenced to address gender issues since these are the ones which have the sustained support by the institution – politically and resource-wise.

3. On the wall, ask the participants to categorize their outputs from the previous session according to the four entry points.

Policies	Gender and Development (GAD) Code
Enabling mechanisms	GAD Plan and Budget
	GAD Focal Point
	Women's Council or Committee
	Peace and Order Council
	Interagency Committees On Anti-Trafficking And Violence Against Women (IAC-AT-VAWC)
	Women and Children's Protection Desks (WCPD) ¹⁹
	Grievance machinery on sexual harassment ²⁰
Programs/ projects/ services	Comprehensive support to women and their children victims or survivors of violence ²¹
	Community-based rehabilitation for perpetrators of domestic violence ²²
	Community-based primary health care service ²³
	Reproductive health services ²⁴
	Mobile health care delivery services ²⁵
	Comprehensive community-based primary health care information and education campaign ²⁶
	Women and children protection units in all hospitals ²⁷
	Distance learning program ²⁸
	Scholarship programs ²⁹
	Psychosocial support for women ³⁰

4. After which, engage the participants to analyze the result of their categorization.
 - Which entry point is quite "heavy?"
 - Which entry point is quite "light?"
5. Then engage the participants to further identify entry points for women's leadership and participation and for addressing gender issues in the context of conflict using the four entry points.

¹⁹ Sec. 17, Chapter V, ARMM GAD Code.

²⁰ Sec. 70, Chapter XII, ARMM GAD Code.

²¹ Sec. 16, Chapter V, ARMM GAD Code.

²² Sec. 19, Chapter V, ARMM GAD Code.

²³ Sec. 44, Chapter X, ARMM GAD Code.

²⁴ Sec. 45, Chapter X, ARMM GAD Code.

²⁵ Sec. 51, Chapter X, ARMM GAD Code.

²⁶ Sec. 54, Chapter X, ARMM GAD Code.

²⁷ Sec. 55, Chapter X, ARMM GAD Code.

²⁸ Sec. 57, Chapter XI, ARMM GAD Code.

²⁹ Sec. 60, Chapter XI, ARMM GAD Code.

³⁰ Sec. 83, Chapter XIV, ARMM GAD Code.

SESSION 3: BUILDING A WOMEN'S AGENDA

Learning objective

To build a women's agenda to be pushed forward at the local level and key social institutions.

Time required

2 hours

Materials needed

Kraft paper

Metacards

Markers

Masking tape

Outputs from Module 1 (gender issues) and Module 2 (peace issues)

Procedure and content

1. Given the gender issues and recommendations from Module 1 and peace issues and recommendations from Module 2, as well as the opportunities from Session 2 of Module 3, ask the participants to prioritize their outputs and come up with one to three issues they will pursue as a team. They may also rethink the recommendations they have indicated in the earlier modules and consider the opportunities that surfaced in Session 2 of Module 3. Timelines will be the period by which the interventions will be implemented, ideally within a 3-6 month period to initially assess progress of the team. It is also critical to identify who among the members of the team will be responsible to see that the interventions are implemented.

Participants will collectively work on their set of interventions and will be given 1 hour to do so.

Workshop output will follow the matrix below:

Priority issue	Intervention	Timeline	Responsible person or organization

Note to facilitator:

Constantly guide the participants in the development of their action points/ agenda. Participants usually identify interventions that are far beyond the capacities and resources of the team. Remind them that the set of interventions will be implemented by them, hence, it is important to calibrate what interventions can and cannot be done by the team. Also, ensure that the participants have a common understanding of what they would want to achieve at the end of their interventions. In most cases, groups would identify numerous interventions, yet it is seemingly unclear as to what the expected results are after about 3-6 months of implementation.

Emphasize also the need to identify specific responsible persons, who are present in the workshop and perhaps, their organizations to commit in implementing the identified interventions.

2. After which, participants will select a rapporteur to share the outputs in plenary.



Women leaders planning various interventions to ensure gender equality, peace and good governance.

CONCLUSION

The trained women leaders in all of the areas unanimously agreed to pursue actions to increase awareness on the Bangsamoro history. In particular, women leaders in Sulu decided to use this action to address the cycle of violence in their communities. In Tawi-Tawi, Lanao provinces and Basilan, various sectoral groups pursue simultaneous actions to increase awareness on the Bangsamoro history. In North Cotabato, women leaders maximize their literacy programs to integrate gender concepts and Bangsamoro history and reach far-flung barangays. In Maguindanao, young women spearhead an inter-faith, inter-ethnicity dialogue among youth groups in the province and maximize local radio and speakers' bureau.

The implementation of these actions will be borne by the women leaders and their respective organizations. It is hoped that these women leaders will be able to sustain their efforts using their own capacities and resources.



Women leaders of Basilan (top); Women leaders of Lanao del Norte and Lanao del Sur (bottom).



Women leaders of Maguindanao (top); Women leaders of North Cotabato (bottom).



Women leaders of Sulu (top); Women leaders of Tawi-Tawi (bottom).

SUPPLEMENTAL SESSIONS

ACTIVITY GUIDE FOR RESPECTING DIVERSITY

Session contributors: Fatima Pir Allian and Maricel Aguilar

This activity can be a supplemental session for Module 1, Revisiting the concept in the context of Islam and indigenous peoples. It can be used as a priming session when there is a heterogeneous group of participants from various beliefs or religions.

Learning objective

To appreciate and respect diversity of beliefs.

Time required

45 minutes

Materials needed

Individual printouts of verses from the Holy Qur'an and Holy Bible
Mat

Procedure and content

1. Randomly place printouts of verses related to peace from the Holy Qur'an and the Holy Bible on the mat. Make duplicates to cover all participants. Ensure that the verses would not have an indication from which scriptures these were taken from. However, indicate the reference at the bottom portion at the back of the page.
 - *"There is no compulsion where the religion is concerned."* (Al-Quran 2:256)
 - *"Make every effort to live in peace with everyone and to be holy; without holiness, no one will see the Lord."* (Hebrews 12:14)
 - *"God does not forbid you from being good to those who have not fought you in the religion or driven you from your homes, or from being just towards them. God loves those who are just."* (Surat al-Mumtahana, 8)
 - *"Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else."* (1 Thessalonians 5:15)
 - *"We have appointed a law and a practice for every one of you. Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed."* (Surat al-Ma'ida, 48)
 - *"Blessed are the peacemakers, for they will be called children of God."* (Matthew 5:9)

- *“Indeed, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.”* (Al Quran 16:91)
 - *“Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.”* (Colossians 3:13)
 - *“The reward of goodness is nothing but goodness.”* (Al Quran 55:61)
 - *“It is to one’s honor to avoid strife, but every fool is quick to quarrel.”* (Proverbs 20:3)
2. Ask the participants to pick one verse and to reflect on it. Participants will be given 10 minutes for reflection.
 3. Request three to five participants to share their reflections in plenary.
 4. After the sharing, reveal to the participants where these scriptures were they taken from by turning the back page of the printouts. Ask the participants what they have discovered.

Note to facilitator:

It is possible that some Muslim participants may have gotten hold of Christian verses and vice-versa. It is important to harvest key messages such as “Muslims and Christians are more similar than different,” and “we both believe in peace, compassion and equality,” among other messages leading to respecting diversity.

5. Close the session with an invocation or prayer.



Women leaders reflecting on verses taken from the Holy Qur'an and Bible; they realized that Muslims and Christians are more alike than different in teachings and beliefs.

ACTIVITY GUIDE FOR TEAMBUILDING

Session contributor: Paul Adolfo

This activity can be a supplemental session for Module 3, Navigating opportunities for women's leadership, participation and agenda-building. It can be used as a priming session to make women work together as a team later on in agenda-building.

Learning objective

To facilitate teambuilding among the participants of various backgrounds.

Time required

2 hours

Materials needed

Two (2) buckets or pails

Five (5) small balls which can fit into the bucket or pail

Garter with eight (8) straws

Eight (8) scarves

Procedure and content

1. Place the materials at the center of the room.
2. Engage the participants to form a circle to listen to the instructions and familiarize with the materials to be used in the activity:
 - In the room, there are buckets: the first bucket contains five balls, placed at one side of the room while the other bucket is empty, placed directly at the opposite end, around 15-20 feet away from the other bucket. In the middle of the two buckets is a garter with straws, placed like sun rays; each of the straws has a knot. Scarves will be used later on by the participants.
 - The bucket, containing balls, represents a conflict-affected community. The balls refer to its people. The goal is to transfer the balls into the safe zone, e.g., the empty bucket.
 - Each of the buckets is surrounded by a straw. The straw symbolizes the boundary which the participants should not step on while transferring the balls to the empty bucket.
 - Participants are to transfer the five balls to the empty bucket, using the garter with straws. The garter should be pulled to ensure that it is secured into the mouth of the bucket so that the garter serves as the handle while transporting the filled bucket to the empty bucket. Participants holding the straws should be conscious of the knots, as this serves as the limit of how far should each one will hold the knot. Note that the knots are positioned randomly so that some knots are closer to the garter and while some are farther.
 - Transfer the balls to the empty bucket by tilting the different straws and consequently, the bucket. Dropping a ball or the entire bucket would mean that a conflict or tragedy just happened.

- All these steps will be undertaken by blindfolded participants, those who are not blindfolded will be part of the team that will coach the blindfolded ones. Those who are not blindfolded should not touch the blindfolded participants; if so, all participants will go back to the initial position.

3. Give 30 minutes to strategize and decide who will be blindfolded.

Note to facilitator:

Leave the participants to strategize among themselves. Some participants will emerge as leaders and some as followers. Take note also of those who are 'dominating' or 'cutting-off' other participants, and those who are not speaking out.

Ask the assigned blindfolded participants if they are comfortable with the task, especially if they have problems with balance, etc. All participants are requested to be barefooted to enable them to move freely.

4. After which, request the participants to execute the activity for 30 minutes. Watch out for any violations that may take place such as:

- Stepping into the “no-go” zone
- Tapping or holding of a non-blindfolded participant to a blindfolded one (blindfolded to blindfolded is okay and vice versa)
- Holding beyond the knot
- Dropping of any of the balls or bucket

If there is any violation, declare that a “bomb went off” and a “conflict or tragedy” happened, hence, the participants will go back to their initial position and use the remaining time to strategize and execute the whole activity again.

5. If the activity reached its time limit, ask the participants to sit in a circle for a short discussion.
 - What were your thoughts about the activity? (e.g., Was the activity difficult or easy? Why so?)
 - What were your thoughts when you were tasked as a) blindfolded person, b) non-blindfolded person? What factors helped you in performing your task? What factors hindered you from performing your task?
 - What do you think could have been done better?
 - Did the group work as a team? Who served as a leader in the activity?
6. Provide your observations from the strategizing session and execution. Highlight the different points in relation to the following:
 - Clarity of goals: achieving the goal of bringing the bucket with balls to the safe zone or the empty bucket is as important as ensuring the safety of the participants
 - i. Planning to implementation to monitoring: is the goal clear to everyone? Are the strategies to achieve such goals clear as well? Is the execution aligned with what has been planned? How flexible is the plan with actual execution?

ii. Analysis of individual capacities and risks: sensitivity to the blindfolded participants, consciousness not to step on the “no-go” zone or boundary surrounding the buckets, leading the team to achieve the goal.

- Trust built between the blindfolded and non-blindfolded participants: Do the blindfolded participants trust the judgment of the non-blindfolded ones in providing instructions?
- Communication between and among blindfolded and non-blindfolded participants: Are the instructions clear? Are difficulties and adjustments clearly articulated? Is the language used understandable to all? Is the tone used non-threatening, calm and reassuring?

7. Close the session by underscoring the following points:

- The goal is as important as the process. The goal of transferring the balls into the safe zone is as important as ensuring the safety of all participants. Such goals must be clearly communicated and understood by all team members.
- Individual capacities (e.g., strengths and limitations) must be laid out to enable an analysis of assumptions and risks that the team will be taking in the course of planning and implementation, considering that not all participants are familiar with each other yet.
- Communication is vital. What is being said is as important as how it is being said. Some participants may not understand what is being instructed upon or may anticipate what is about to be said and such will have implications in the implementation of strategies.

Also note the challenges in communication (e.g., cultural backgrounds, language, feelings or emotional state of the sender and receiver of messages). The method and tone in delivering the message and the environment where the sender and receiver of messages can also affect communication.



Women leaders learning how to communicate with each other as part of building leadership and teams.

ACTIVITY GUIDE FOR BREAKING STEREOTYPES

Session contributor: Fatima Pir Allian

This activity can be a supplemental session for Module 2, Recalling the struggle of the Bangsamoro and its impact on women. It can also be used as a priming session when there is a heterogeneous group of participants from various beliefs or religions.

Learning objective

To deconstruct prevailing stereotypes based on ethnicity, religion or beliefs.

Time required

1 hour

Materials needed

News clippings

Procedure and content

1. Group the participants into three and provide each group with copies of the following news clips:

- **Group 1:**

- High terror threat warning raised in 19 areas**

- By Roel Pareño (philstar.com) | Updated December 14, 2015 - 4:19pm

- URL: <http://www.philstar.com/headlines/2015/12/14/1532565/high-terror-threat-warning-raised-19-areas>

- The high terrorism threat level was due to the persistent reports of the Abu Sayyaf Group and the Bangsamoro Islamic Freedom Fighters' plan to attack and engage in kidnap-for-ransom activities.

- ZAMBOANGA CITY, Philippines - Several places including areas with heavy tourist presence in the country were placed under terrorism threat level 3 or high terrorism threat category.

- The assessment was based on the security committee meeting last November 26 released by the National Intelligence Coordinating Agency to areas with high security concern.

- Zamboanga City Police director, Senior Superintendent Angelito Casimiro, said in a press briefing on Monday that the high terrorism threat level was due to the persistent reports of the Abu Sayyaf Group and the Bangsamoro Islamic Freedom Fighters' plan to attack and engage in kidnap-for-ransom activities.

- Casimiro said the areas placed under level 3 were the following:

- » Palawan
 - » Boracay Island in Malay, Aklan
 - » Zamboanga City
 - » Dipolog, Zamboanga del Norte
 - » Dapitan, Zamboanga del Norte
 - » Zamboanga Sibugay

- » Cotabato City
- » Palembang, Sultan Kudarat
- » Isulan, Sultan Kudarat
- » Lebak, Sultan Kudarat
- » Kidapawan City
- » Kabakan, North Cotabato
- » Midsayap, North Cotabato
- » Aleosan, North Cotabato
- » Maguindanao
- » Basilan
- » Sulu
- » Tawi-Tawi
- » Marawi

The report placed Metro Manila under level 2 or moderate terrorism threat level, noting the convergence of people in the metropolis during the Christmas season. Casimiro said the other areas under level 2 are Pagadian; Pitogo in Zamboanga del Sur; Lanao del Norte; the cities of Cagayan de Oro and Iligan; Davao City and Samal Island.

The towns of Kalamansig, Esperanza, Pres. Quirino, Tacurong City, all in Sultan Kudarat; towns of Alamada and Mlang in North Cotabato; the towns of Maasin, Kiamba and Maitum in Sarangani; General Santos City and the rest of Lanao del Sur were also assessed under moderate terrorist threat.

In Zamboanga City, Mayor Ma. Isabelle Climaco-Salazar said the security confidence in the city got a boost with the opening of the KCC Mall, the biggest in Mindanao.

Mayor Cherrylyn Santos-Akbar of Isabela City said her place benefited also from the positive impact of the growing investment. "Gone are the negative image perception projected in our place," Akbar said.

• **Group 2:**

A Radical Pope: Francis has challenged the Catholic Church. How much can he change it?

By E.J. Dionne (Associated Press) | May 11, 2015

URL: <http://prospect.org/article/radical-pope>

Pope Francis washes the feet of inmates at Rome's Rebibbia prison for Holy Thursday on April 2, 2015. On Francis's first Holy Thursday, in 2013, he washed the feet of a dozen young people at a juvenile detention center, including two women and two Muslims, an act that scandalized traditionalists.

The pope has backed up his words with actions that point down a new path. He tossed away the trappings of piety and might, disdaining the ornate regalia that appeal to so many prelates. The joke in Rome was that as priests got on board with the new Pope's program, many lacy surplices went on sale at steep discounts on eBay. He gave up the papal apartments and is known to treat the Vatican staff more as co-workers than employees.

On his first Holy Thursday, Francis washed the feet not of the usual group of priests gathered at St. Peter's or another basilica, but of a dozen young people being held at a juvenile detention center, including two women and two Muslims. In the foreword to Elisabetta Piqué's biography of Francis, Cardinal Seán O'Malley, the Archbishop of Boston and a close Francis adviser, noted that this act scandalized many traditionalists, much as Jesus's original washing of the Apostles' feet stunned them. The pope, O'Malley said, "replicated the surprise and shock of the apostles even as he dismayed those who preferred the stylized liturgy in a Basilica."

And, yes, Francis also declared that Jesus Christ has redeemed everyone, “including atheists,” even if the atheists might insist they are not interested and many theological conservatives might be horrified at the suggestion of salvation without conversion.

Francis has captured the world’s imagination. Global polling finds his popularity to be nearly universal. He is certainly loved in the United States. A recent Pew survey measured his favorable rating among Americans at 70 percent; only 15 percent had an unfavorable view. (Among Catholics, his favorability hit 90 percent). Intriguingly, American liberals gave Francis a slightly higher favorable rating (74 percent) than conservatives (67 percent). This was certainly something new for a pope.

The perception shared across the dividing lines of politics, philosophy, and theology is that the first Latin American and first Jesuit pope is moving the Catholic Church in a progressive direction. This is certainly true by many measures, but it is also incomplete.

A strong case can be made that Francis is not a liberal but a radical. His radicalism is obvious in his pronouncements on the injustices of capitalism, which please so many on the left. But Austen Ivereigh, whose recent biography is subtitled “Francis and the Making of a Radical Pope,” takes the R-word in a direction that is not, shall we say, universally associated with liberalism or the left. “Francis’s radicalism,” Ivereigh writes, “is born of his extraordinary identification with Jesus after a lifetime of total immersion in the Gospel and mystical prayer.”

Any attempt to come to terms with who Francis is and what he is doing must bear Ivereigh’s observation in mind. It is a reminder that the pope is motivated primarily by his relationship with Jesus Christ and his faith in a God of mercy. “If you understand that preaching a God of mercy is central to his ministry,” said the Catholic writer Michael Sean Winters, “everything else falls into place.” Much of the discussion of Francis understandably relates to his political views, to his recasting of the Church’s leadership around the globe, and to what is in many ways a break with the last 35 years of Church history. Yet his profound spirituality, of an old-fashioned sort rooted more in popular devotion than in high theology, is central to everything about him. When he takes on “the individualism of our postmodern and globalized era,” he is speaking about more than just economics. And when he describes “a vacuum left by secularist rationalism,” he is reminding us of the Catholic dialectic with modernity.

But neither should his spiritual radicalism be used to downplay how much change he is bringing about, and how he is moving a profound critique of economic injustice to the Church’s center stage. These are other aspects of his radicalism.

If Francis is in so many radical, there are limits to how far he wants to go in changing the Church. He has signaled that he will not open the question of allowing women to become priests, though he does seem open to married male priests and has improved the Vatican’s relationship with the American nuns who had been under investigation in the previous pontificate. There are other ways in which he can give women more power and authority in the Church, but this is one issue on which the 78-year-old pontiff is unlikely to be as radical or progressive as many Catholic women might hope.

- **Group 3:**

It changed my life: ‘My father was a terrorist’

The Straits Times/Asia News Network | 05:59 PM May 8th, 2016

URL: <http://newsinfo.inquirer.net/784027/it-changed-my-life-my-father-was-a-terrorist>

A young Mr Zak with his father, El Sayyid Nosair, who was convicted of helping to plan, from his prison cell, the 1993 bombing of World Trade Center in New York.

On Nov 5, 1990, Zak Ibrahim's life changed inexorably.

His mother was at home in New Jersey watching television when news broke that Rabbi Meir Kahane – a right-wing politician and the founder of the Jewish Defense League – had been shot.

The assailant was Zak's father, El Sayyid Nosair.

"There was footage of him lying in a pool of blood and being put into an ambulance," says Zak, who was just seven years old at that time. "It was my mother's introduction to his radical ideology."

If the family clung to any belief he was innocent, it vanished when El Sayyid was convicted of helping to plan, from his prison cell, the 1993 bombing of World Trade Center (WTC) in New York, which left six people dead and more than 1,000 injured.

Being the son of the first Islamic extremist to commit murder in the United States was an albatross Zak, now 33, carried around his neck for a long time.

He changed his name and moved at least 30 times, paralyzed by the fear that people would think his father's blood ran in his veins. His peripatetic existence made him an easy target for bullying which, ironically, drove him to make a stand against bigotry and hatred and everything his father represented.

About nine years ago, he started sharing his story publicly. He even wrote a book, *The Terrorist's Son: A Story Of Choice*, which was published by Ted Books in 2014.

Violence, he asserts, has no place in this world. "I believe there is value in having people understand that I was exposed to this violent ideology but I chose to promote peace. And if I could do that, what about the large majority of Muslims who are not exposed to this level of extremism?" says Zak, who was in Singapore recently to speak at the Credit Suisse Global Meetings Conference at Swissotel.

His mother was Karen Mills, a white American who grew up as a Catholic.

"She met my father on the night she converted to Islam. My father was born and raised in Port Said in Egypt and came to the US in 1981 for better opportunities," he says.

The couple got married a few weeks after meeting. "I came along a year later. I have a younger brother as well as a stepsister from my mother's previous marriage."

Life was normal for the first few years. But when Zak was five, the family had to move from Pennsylvania to New Jersey after his father was accused of sexual assault by a woman who had a history of mental illness.

"No charges were filed. In fact, the judge dismissed the case because there was no evidence that it took place. But the accusation ruined his reputation in the community."

Things worsened when his electrician father fell off a ladder while at work and suffered third-degree burns on his arms. "He became withdrawn and depressed and spent a lot of time in a corner of the living room by the heater reading the Quran," he recalls.

Not long after, El Sayyid started consorting with Mohammad Salameh, Ramzi Yousef and the other men responsible for the 1993 WTC bombing.

El Sayyid was acquitted of murdering Kahane but convicted of assault and possession of an illegal firearm. It was not until the WTC bombing that the authorities found out El Sayyid was part of a terrorist network and sentenced him to life imprisonment. It emerged years later that Osama bin Laden had funded his defence trial.

"That was when my mum realized he was not as innocent as he claimed. She filed for a divorce. I was 11 the last time I saw my father face to face," says Zak, whose father is still behind bars.

Over the next 10 years, the family moved multiple times.

Things changed dramatically when he sent in a one-minute video to TED and was invited, along with more than 20 others, to take part in its talent search in New York City in 2013. He was rated the top speaker that night and invited to speak at the main TED conference in Vancouver the following year.

The offer for writing his book came the day after his speech. “They wanted it to be the first TED book in print,” he says, adding that TED had published only online books before that.

Not only did *The Terrorist’s Son* win the American Library Association Alex Award – given to the 10 best adult books of the year that also appeal to young adult readers – last year, it also made the reading list of many colleges in the US.

The accolades gave his speaking career the fillip it needed; he quit his job, set up a company with Mattson and started speaking full-time. “Before TED, I’d never given a talk outside of the US. Now 50 percent of my talks are delivered outside the US,” says Zak, who has spoken all over Europe and Asia.

He shared the stage and talked about faith with Bishop Desmond Tutu in Oxford University, and even gave a talk on the private island of Virgin head honcho Richard Branson in the Virgin Islands.

Except for a couple of e-mail denigrating what he does, he has never received any death threats.

His family supports what he does and he is now in the process of starting a non-profit with others who, like him, have grown up with hateful ideology and violence. “We want a foundation where people who have those experiences can share them with those susceptible to following in the path of hate and violence,” says Zak. He hopes to keep spreading the message of peace and non-violence.

2. Give the participants 5-10 minutes to read their assigned news clip. After which, ask the participants to share their understanding of the article they have read among themselves; group sharing will last 30 minutes. Ask them to assign a rapporteur who will share their discussion in plenary.
3. In plenary, ask the participants to initially share a summary of the news article and then their group discussion; sharing will be five 5 minutes per group. After which, probe the participants on the following:
 - Group 1: Which areas were considered as under “terrorism threat level 3 or high terrorism threat” category? What do you think will be the implications of such category in the said areas?
 - Group 2: How was the Catholic Pope Francis described? What does “radical” mean in the context of the article?
 - Group 3: How did Zak turn around his life?
4. Synthesize the session by highlighting that stereotypes create biases that can affect people’s lives. Bangsamoro areas, for example, are often perceived to be violent and threatening areas even if there are only isolated areas where local bandits and armed groups are actively operating. Given this, economic investments, among other opportunities, in the Bangsamoro are low. Radicals, on the other hand, are often associated with Muslims yet radicals could also mean someone who advocates or supports through or complete political or social reform as depicted by the Catholic Pope Francis. Muslims, most especially Muslim women given their clothing that easily distinguishes them from the rest, are often subjected to more stringent screening and security checks. In the case of Zak, one might think that just because his father was a terrorist, that he can be as well.

RESOURCES

Below are some UN Women resources on women, peace and security:

CEDAW and Security Council Resolution 1325: A Quick Guide. Available from <http://www.unwomen.org/en/digital-library/publications/2006/1/cedaw-and-security-council-resolution-1325-a-quick-guide#sthash.Og2y3opw.dpuf>.

Sourcebook on Women, Peace and Security. Available from <http://www.unwomen.org/en/digital-library/publications/2012/10/un-women-sourcebook-on-women-peace-and-security>.

Guidebook on CEDAW and General Recommendation No. 30 and the UN Security Council Resolutions on Women, Peace and Security. Available from <http://www.unwomen.org/en/digital-library/publications/2015/8/guidebook-cedawgeneralrecommendation30-womenpeacesecurity>.

Women, War, Peace: The Independent Experts' Assessment on the Impact of Armed Conflict on Women and Women's Role in Peace-Building (Progress of the World's Women 2002, Vol. 1). Available from <http://www.unwomen.org/en/digital-library/publications/2002/1/women-war-peace-the-independent-experts-assessment-on-the-impact-of-armed-conflict-on-women-and-women-s-role-in-peace-building-progress-of-the-world-s-women-2002-vol-1#sthash.S4RuNO8i.dpuf>.

Global Study on the Implementation on UN Security Council Resolution 1325. Available from <http://wps.unwomen.org/~media/files/un%20women/wps/highlights/unw-global-study-1325-2015.pdf>.

National policies and plans on women, peace and security:

Autonomous Region of Muslim Mindanao (ARMM) GAD Code. Available from <http://armm.gov.ph/armm-content/uploads/2013/03/MMA280.pdf>

Comprehensive Agreement on the Bangsamoro (CAB). Available from <http://www.gov.ph/downloads/2014/03mar/20140327-Comprehensive-Agreement-on-the-Bangsamoro.pdf>

PCW-DBM-NEDA Joint Circular 2012-01, Guidelines for the Preparation of GAD Plans and Accomplishment Reports to Implement the Magna Carta of Women. Available from <http://pcw.gov.ph/sites/default/files/documents/resources/pcw-neda-dbm-jc-2012-01.pdf>

PCW-OPAPP Joint Memorandum Circular 2014-01 on Integrating Women, Peace and Security Programs/ Projects/ Services in GAD Plans and Budgets and Accomplishment Reports – which also contains the National Action Plan on Women, Peace and Security (NAPWPS). Available from http://pcw.gov.ph/sites/default/files/documents/laws/pcw-opapp_joint_memorandum_circular_2014-01_women_peace_PAPs_GPB.pdf

PCW-DBM-DILG Joint Memorandum Circular 2016-01, Guidelines on the Localization of the Magna Carta of Women. Available from <http://www.pcw.gov.ph/sites/default/files/documents/laws/JMC%202016-01.pdf>

Republic Act No. 9710 or the Magna Carta of Women. Available from http://pcw.gov.ph/sites/default/files/documents/laws/republic_act_9710.pdf

Transitional Justice and Reconciliation Commission (TJRC) Report. Available from http://tjrc.ph/skin/vii_tjrc/pdfs/report.pdf

Tripoli Agreement of 1976. Available from <http://pcdspo.gov.ph/downloads/2012/10/Tripoli-Agreement-December-23-1976.pdf>

ANNEXES

ANNEX 1: SAMPLE PARTICIPANT'S PROFILE

This tool was used for the mapping of capacities of women leaders in the Bangsamoro to determine their baseline capacities and capacity needs as well as perspectives on governance, gender and peace. Results of the mapping were eventually used for developing and implementing interventions for women leaders and civil society organizations.

One may use this kind of participant's profiling as basis for training design preparation.

MUNICIPALITY	
PROVINCE	

I. PERSONAL PROFILE

Name	
Contact numbers (landline/ mobile)	
Email address	
Civil status <input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Widowed No of children: _____	
Age	
Religion/ faith	
Ethnicity	
Highest educational background	
Occupation (for community leaders)	
Previous work experience before entering politics (for elected/ appointed officials)	<input type="checkbox"/> Government <input type="checkbox"/> Academia <input type="checkbox"/> Business <input type="checkbox"/> Civil society work <input type="checkbox"/> Religious/ faith-based work <input type="checkbox"/> Others: Pls. specify _____

II. POLITICAL LIFE / LEADERSHIP PROFILE

FOR ELECTED/APPOINTED OFFICIALS ONLY	Current Position Held				
	Name of LGU /LGA				
	No. of years in current position		<input type="checkbox"/> 1-3 years <input type="checkbox"/> 4-6 years <input type="checkbox"/> 6-9 years		
	Nature of current position		<input type="checkbox"/> Elected <input type="checkbox"/> Appointed <input type="checkbox"/> Others Please specify: _____		
	Membership in local committees (indicate if Chair, Vice-Chair or Member), indicate which committee				
	Executive/ legislative priorities and accomplishments (Provide copies of accomplishment reports, if possible)				
	Cumulative no. of years in politics				
	Positions previously held in politics				
BOTH FOR ELECTED AND COMMUNITY LEADERS		No. of years in NGO/ civil society work			
FOR COMMUNITY LEADERS	Membership in Organizations	Position	No. of years in said position	Advocacy/Work	

Political party	
Position in the political party	
Do you have any family member who is currently into politics? Identify relationship and current position.	
Participation in local/ indigenous/ customary conflict prevention/ resolution/ management mechanisms	<input type="checkbox"/> Yes <input type="checkbox"/> No

III. BASELINE CAPACITIES AND CAPACITY NEEDS ON GOVERNANCE, GENDER AND PEACE

Themes and topics	Col. 1 Have you undergone seminars/ trainings on the following themes and topics?	Col. 2 When?	Col. 3 Do you find these themes/ topics useful?	Col. 4 Do you need training in this area?
1. Governance				
a. Good governance and/or transformative leadership	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
b. Local policy development (crafting of Executive Orders/ Ordinances/ local codes such as GAD Code, revenue code, etc.)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
c. Local planning and budgeting processes	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
d. Public speaking and agenda development	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
e. Participatory governance	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
f. Republic Act No. 9054 or the Organic Act for the Autonomous Region of Muslim Mindanao	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
g. Others, pls. specify				
2. Gender				
a. Gender sensitivity (difference of sex and gender, gender issues)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
b. Gender and Development (GAD) planning and budgeting	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
c. United Nations Convention on the Elimination on All Forms of Discrimination Against Women (UN CEDAW)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
d. Republic Act No. 9710 or the Magna Carta of Women	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
e. ARMM Gender and Development Code	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
f. Code of Muslim Personal Laws	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
g. ARMM Reproductive Health Law	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No

Themes and topics	Col.1 Have you undergone seminars/ trainings on the following themes and topics?	Col.2 When?	Col.3 Do you find these themes/ topics useful?	Col.4 Do you need training in this area?
h. Others, pls. specify				
3. Peace and Security				
a. Peace and human rights	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
b. 1976 Tripoli Agreement	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
c. United Nations Security Council Resolution No. 1325, 1820 and its succeeding resolutions	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
d. Women, Peace and Security (National Action Plan on Women, Peace and Security)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
e. Comprehensive Agreement on the Bangsamoro (CAB)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
f. Proposed Bangsamoro Basic Law (BBL)				
f.1. HB 4994 (BTC Draft)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
f.2. HB 5811 (Substitute Bill)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
f.3. SB 2894 (Senate Version)	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
g. Normalization, including Transitional Justice	<input type="checkbox"/> Yes <input type="checkbox"/> No		<input type="checkbox"/> Yes <input type="checkbox"/> No	<input type="checkbox"/> Yes <input type="checkbox"/> No
h. Others, pls. specify				
Other themes or topics which you think you still need to be trained with:				
1.				
2.				
3.				
4.				
5.				

IV. PERSPECTIVES ON GOVERNANCE, GENDER AND PEACE

To what extent do you agree on the following?

1. Moro women experience discrimination in all aspects of their lives, more so, in the political arena.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
2. Peace is achievable in the Bangsamoro.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
3. Men make better leaders than women.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
4. A women's mechanism should be set up in the new Bangsamoro government.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
5. When competing for office, men tend to be better politicians than women.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
6. Islam/ indigenous traditions/ beliefs prohibit women to participate in politics.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
7. Identify top three qualities of a good <u>male</u> leader.	1. 2. 3.
8. Identify top three qualities of a good <u>female</u> leader	1. 2. 3.
9. In your case, what are the facilitating factors or conditions that make women's entry into politics possible? (<i>gender, governance</i>)	

10. In your case, what are the issues and challenges that you have encountered when you tried to enter politics?

When you are already in office what additional challenges did you experience? How did you overcome such challenges

11. Who (person or organization) do you think are your strongest allies in your leadership journey? Why do you say so?

12. What do you consider as peace issues in your area/ community?

ANNEX 2: SAMPLE TRAINING NEEDS ASSESSMENT

I. PERSONAL PROFILE

Age	
Religion/ faith	<input type="checkbox"/> Islam <input type="checkbox"/> Christian <input type="checkbox"/> Others
Ethnicity (tribe)	
Highest educational background	<input type="checkbox"/> Elementary <input type="checkbox"/> High school <input type="checkbox"/> College <input type="checkbox"/> Post-graduate

II. PERSPECTIVES ON GOVERNANCE, GENDER AND PEACE

To what extent do you agree on the following?

1. Islam/ indigenous traditions/ beliefs prevent women to become leaders or to participate in political or public life.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
2. Moros, IPs and Christians could live harmoniously together.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
3. The Comprehensive Agreement on the Bangsamoro will only benefit the MILF and their communities.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
4. The Bangsamoro Basic Law is needed to bring about peace in the Bangsamoro and the country.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree

ANNEX 3: SAMPLE POST-ACTIVITY ASSESSMENT

I. PERSPECTIVES ON GENDER, PEACE AND GOVERNANCE

To what extent do you agree on the following?

1. Islam does not prevent women to become leaders or to participate in public life; it is our environment (family, school, culture) that does.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Uncertain <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
2. Our environment (family, school, culture) creates the roles and expectations on what women and men can and cannot do.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Uncertain <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
3. Discrimination and prejudices on Moros were brought about by the absence of narratives about the Moros in Philippine history.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Uncertain <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree
4. Moros are more alike than different with the indigenous peoples.	<input type="checkbox"/> Strongly Agree <input type="checkbox"/> Agree <input type="checkbox"/> Uncertain <input type="checkbox"/> Disagree <input type="checkbox"/> Strongly Disagree

II. TAKEAWAYS

What were your learnings on the following:

On being a Moro woman:	On being a young Moro woman:

On communicating with others:	On building trust:
On the timeline of conflict towards peace in the Bangsamoro:	On the Comprehensive Agreement on the Bangsamoro:
On stereotypes against Moros:	On finding commonalities with others (Christians, IPs):

III. INDICATE A PERSONAL PLAN OF ACTION WHICH YOU WILL DO WITHIN SIX (6) MONTHS UPON RETURN TO YOUR PROVINCE/ ORGANIZATION.

ANNEX 4: SAMPLE EVALUATION FORM

Content	
Do you think that the planned objectives and outputs of the activity were achieved?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Were the materials provided during activity informative, relevant, and sufficient?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
What topics/ sessions are most applicable to your functions/ roles/ responsibilities?	
What topics/ sessions are least applicable to your functions/ roles/ responsibilities?	
Process	
Do you think that the sequence of the topics was logical?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Do you think that the methodologies applied in the workshop were helpful and participatory?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Duration	
Do you think that the duration (no. of days and hours/ per day) covered all important matters that need to be discussed?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:

Logistics	
Was the hotel accommodation comfortable for the duration of your stay?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Was the activity venue comfortable and conducive for the workshop?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Was the food during the duration of the activity acceptable?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Do you think that the organizers of the workshop were able to address your logistical and administrative concerns?	<input type="checkbox"/> Yes <input type="checkbox"/> No Comments:
Other comments	
Please indicate other comments that you think would be relevant in improving the conduct of workshop.	

UN WOMEN IS THE UNITED NATIONS ORGANIZATION DEDICATED TO GENDER EQUALITY AND THE EMPOWERMENT OF WOMEN. A GLOBAL CHAMPION FOR WOMEN AND GIRLS, UN WOMEN WAS ESTABLISHED TO ACCELERATE PROGRESS ON MEETING THEIR RIGHTS WORLDWIDE.

UN Women supports United Nations Member States as they set global standards for achieving gender equality, and works with governments and civil society to design laws, policies, programmes and services needed to implement these standards. It stands behind women's equal participation in all aspects of life, focusing on five priority areas: increasing women's leadership and participation; ending violence against women; engaging women in all aspects of peace and security processes; enhancing women's economic empowerment; and making gender equality central to national development planning and budgeting. UN Women also leads, coordinates and promotes the United Nations system's work in advancing gender equality.



United Nations Entity for Gender Equality
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