

# **At the Frontline: Women Peacekeepers in the Philippines**

*Women's Agency in  
Keeping the Peace, Promoting  
Security: WePeace Stories and  
Training Manual*

ERLINDA LUNAG: WOMAN  
PEACEKEEPER OF LAGAWE, IFUGAO  
FRONT COVER PHOTO  
BY ELIZABETH LAURICO, MAY 2019

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Arlyssa Bianca E. Pabotoy  
Author

Jasmin Nario-Galace and Anna Kristina M. Dinglasan  
Editors

Toni Gabrielle M. Paloma  
Publication design

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CENTER FOR PEACE EDUCATION  
MIRIAM COLLEGE



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## Acknowledgements

The Center for Peace Education (CPE) of Miriam College is delighted to make this contribution to the growing literature on women, peace and security (WPS), specifically on the aspect of women in peacekeeping and peacemaking.

CPE actively worked with government and other civil society groups in the formulation of the first National Action Plan on WPS launched in March 2010. Since its adoption, we have launched many initiatives to implement the NAP with civil society partners, government agencies and foreign missions.

AS UNSCR 1325 will be celebrating its 20<sup>th</sup> anniversary in 2020, it is good to take stock of gains. Civil society implementing the NAP have seen the following gains, by far:

- Increase in the awareness on 1325, specifically the importance of women's agency in preventing conflict and in keeping, making and building peace, among government institutions, civil society and community organizations working on peace, human rights and gender equality;
- Some local governments have adopted Local Action Plans (LAPs) and legislated participation of women in decision-making and their protection from armed conflict;
- Roughly 3,000 UN Peacekeepers have been trained on armed violence prevention and conflict resolution prior to deployment to Golan Heights, Libya and Syria;
- Likert tests conducted indicated change in perceptions and attitudes of women, especially community women, on their role in leadership and public service. Focus Group Discussions (FGDs) also indicated observed change in the attitudes of men towards women's participation in decision-making;
- The security sector is operationalizing the NAP. Systems were established to ensure equal opportunities for women and non-uniformed personnel in placement, promotion, recruitment and training, as well as internal mechanisms that will ensure more attention to Investigation of cases involving sexual harassment against women, complaints on discrimination against women and grave abuse of discretion by superiors against women personnel;
- Women with whom we shared capacities reported feeling more competent in skills of early warning and early response, conflict resolution, mediation, monitoring of human rights and IHL violations, as well as on concepts of gender in Islamic and indigenous traditions;
- CSO lobbying has helped get women to important positions related to peace and security. Our research showed increasing women's participation in decision-making positions in government;
- CSO lobbying has helped make the Bangsamoro Organic Law more gender-responsive;
- Civil society involvement has also given more spaces for community women to bring their voices to the fore. Our constant going-around has also inspired the formation of community women's groups; and
- Civil society efforts have also inspired some women we shared capacities with to throw their hat into the election ring.

## Acknowledgements

But there is more to be done, including influencing more mindsets and policies, before women can meaningfully participate and make an impact. Hence, we will continue to persist to make that goal of peace less elusive.

The CPE wishes to thank the Royal Norwegian Embassy for its trust and support the past ten years. Civil society made many milestones because of partnerships such as this.

The CPE also wishes to thank its partners who made sure that women feel more empowered and capacitated to do community peace work. The stories we gathered from the women of *WePeace* tell us that what we do makes a difference- in the women and the communities they serve. Mabuhay kayo, Aksyon para sa Katarungan at Kapayapaan, Balay Mindanaw, Luminga-1 Women's Group-Lagawe, Ifugao, Prelature of Infanta, Vicariate of Real, Infanta, Nakar and Ilavac, St. Louis College of Bulanao, and #WomenInspiringWomen for Peace and Security.

### **Jasmin Nario-Galace**

Senior Associate, Center for Peace Education-Miriam College

## Foreword

As Norway's Ambassador to the Philippines, I spend a lot of my time on Norway's various peace engagements in the Philippines, both in relation to the Bangsamoro process and to our role as the third-party facilitator for the talks between the NDFP and the government.

In this work I have come across a large number of very impressive Filipino women in leadership positions, involved in issues related to peace and security. There's former Undersecretary Gloria Mercado, Executive Director at the Office of the Presidential Adviser on the Peace Process (OPAPP) who asserted: 'There is no structural or legal impediment to women participation in peace and security'. There's Irene Santiago, who continues her peace work with the local communities and the barangays of Davao, working alongside Mayor Sarah Duterte. There's the first captain of a frigate in the Philippine Navy, Captain Luzviminda Camacho, who also became the first Philippine female officer to lead a UN peacekeeping mission in Haiti. There is Delia Albert, the former Secretary of Foreign Affairs.

Norway is working closely on the women, peace and security agenda with the Philippines. The Philippines in fact has an impressive track-record. In the World Economic Forum, the Philippines ranked 8th in the gender gap index, ranking first in the Asian region.

For Norway, the goal is to ensure that the rights, needs, and priorities of both men and women are safeguarded throughout all our efforts aimed at peace and security. Here in the Philippines we have an excellent partner in this endeavor.

I am pleased to inform you that the Philippines is one of Norway's priority countries for our National Action Plan in support of the United Security Council Resolution 1325. This entails support and funding to Philippine peace processes and women participation in peace and security.

I would like to congratulate the project Women's Agency in Keeping the Peace, Promoting Security of the Miriam College's Centre for Peace Education.

This initiative, and the publication that documents the milestones of the project, helps strengthen the participation of women in peace and security efforts all over the Philippines.

**Bjørn Jahnsen**

Ambassador

The Royal Norwegian Embassy in Manila

## United Nations Security Resolution 1325

### *Women, Peace and Security and its succeeding resolutions*



**1325 (2000)** – Affirms the importance of the participation of women and the inclusion of gender perspectives in peace negotiations, humanitarian planning, peacekeeping operations, and post-conflict peacebuilding and governance



**1820 (2008)** – Recognizes sexual violence as a tactic of war and a matter of international peace and security that necessitates a security response



**1888 (2009)** - Strengthens efforts to end sexual violence in conflict by establishing a Special Representative of the Secretary-General and team of experts on rule of law and sexual violence in conflict

**1889 (2009)** - Establishes indicators for the monitoring of resolution 1325 and requests the Secretary-General to submit a report on women's participation and inclusion in peacebuilding



**1960 (2010)** - Establishes a monitoring and reporting mechanism on sexual violence in conflict

**2106 (2013)** - Stresses accountability for perpetrators of sexual violence in conflict, as well as women's political and economic empowerment



**2122 (2013)** - Positions gender equality and women's empowerment as critical to international peace and security, recognizes the differential impact of all violations in conflict on women and girls, and calls for consistent application of WPS across the Security Council's work



**2242 (2015)** – Establishes the Informal Experts Group (IEG); addresses persistent obstacles in implementing the WPS agenda, including financing and institutional reforms; focuses on greater integration of the agendas on WPS and counter-terrorism and countering violent extremism; and calls for improved Security Council working methods on women, peace, and security



**2467 (2019)** – Positions conflict-related sexual violence as firmly rooted in the broader women, peace and security agenda; stresses justice and accountability efforts; calls for support and protection to women's civil society organizations; and calls for attention to the issues of children born of rape



**2493 (2019)** – Encourages regional organizations to consider convening meetings with various stakeholders to review the implementation of the WPS agenda in their respective regions, and encourages them to identify practical and measurable steps for fully implementing the agenda, in the lead up to the 20th commemoration of resolution 1325 in 2020

Source: UN Women

## List of Acronyms

**AKKAPKA** - Aksyon para sa Katarungan at Kapayapaan  
**ARMM** - Autonomous Region of Muslim Mindanao  
**BARMM** - Bangsamoro Autonomous Region of Muslim Mindanao  
**BIFF** - Bangsamoro Islamic Freedom Fighters  
**BMFI** - Balay Mindanaw Foundation, Inc.  
**BPAT** - Barangay Peacekeeping Action Team  
**BPOC** - Barangay Peace and Order Council  
**CAR** - Cordillera Administrative Region  
**CARHRHL** - Comprehensive Agreement on Human Rights and International Humanitarian Law  
**CBCP** - Catholic Bishops Conference of the Philippines  
**CPE** - Center for Peace Education  
**CEDAW** - Convention on the Elimination of all Forms of Discrimination Against Women  
**CHR** - Commission on Human Rights  
**CPP-NPA-NDF** - Communist Party of the Philippines-New People's Army-National Democratic Front  
**CR** - Conflict Resolution  
**CSO** - Civil Society Organizations  
**DDR** - Disarmament, Demobilization and Reintegration  
**DENR** - Department of Environment and Natural Resources  
**DILG** - Department of Interior and Local Government  
**DND-AFP** - Department of National Defense-Armed Forces of the Philippines  
**ECC** - Environmental Compliance Certificate  
**EO** - Executive Order  
**EWER** - Early Warning Early Response  
**FGD** - Focus Group Discussions  
**FPIC** - Free, Prior, and Inform Consent  
**GAD** - Gender and Development  
**GNWP** - Global Network of Women Peacebuilders  
**GPH** - Government of the Philippines  
**IDP** - Internally Displaced People  
**IEC** - Information, Education, Communication Campaign  
**IED** - Improvised Explosive Device  
**IP** - Indigenous Peoples  
**LGU** - Local Government Unit  
**MCW** - Magna Carta of Women  
**MILF** - Moro Islamic Liberation Front  
**MGAD** - Municipal Gender and Development (Office)  
**MNLF** - Moro National Liberation Front  
**MPSA** - Mineral Production and Sharing Agreements  
**MSWDO** - Municipal Social Welfare Development Office  
**MWSS** - Metropolitan Waterworks and Sewerage System  
**NAP-WPS** - National Action Plan for Women, Peace and Security  
**NCIP** - National Commission on Indigenous People  
**NCWSP** - New Centennial Water Source Project  
**NDF** - National Democratic Front  
**NGO** - Non-Governmental Organizations  
**NP** - Nonviolent Peaceforce  
**NPA** - New People's Army  
**PAMANA** - Payapa at Masaganang Pamayanan  
**PCW** - Philippine Commission on Women  
**PNP** - Philippine National Police  
**RNE** - Royal Norwegian Embassy  
**SAC** - Social Action Center  
**SEC** - Securities and Exchange Commission  
**SGV** - Sexual and Gender-Based Violence  
**SPSS** - Statistical Package for the Social Sciences  
**TESDA** - Technical Education and Skills Development Authority  
**UNSC** - United Nations Security Council  
**UNSCR** - United Nations Security Council Resolution  
**VAW** - Violence Against Women  
**VAWC** - Violence Against Women and Children  
**WEAct 1325** - Women Engaged in Action  
**WPS** - Women, Peace and Security  
**ZOD** - Zero Open Defecation

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# Introduction

The Philippines, composed of 7,600 islands is an archipelago nestled in Southeast Asia (Marquez, 2019). It is among the fastest-growing economies in the region with increasing urbanization, a growing middle-income class, and large young population. One of the mega biodiversity countries in the world, the Philippines consists of diverse topography of mountainous terrains, forests, plains, and coastal areas (UNDP, 2019). This rich natural resource offers a range of products for export, and picturesque locations for tourism.

The World Bank reports that the Philippine economy has delivered inclusive growth as seen in declining poverty rates and falling Gini coefficient (World Bank, 2019). This is evident in the expansion of domestic tourism among Filipino citizens (Sicat, 2019). The country is expected to sustain progress in poverty reduction, with the economy remaining strong and projected to grow to 5.8% at the end of 2019 (World Bank, 2019).

Yet despite these developments, the Philippines continues to find itself in a struggle for peace.

In the 2019 World Peace Index, the country ranks 134th out of 163 countries, a small rise in improvement from its 137th spot in the previous year. In Asia Pacific, the Philippines ranked 18th as least peaceful country, joining North Korea at the bottom. The country's low ranking may be owed to terrorist and non-state armed groups that remain a threat to national security; and a high crime rate that estimates 19 deaths daily (ABS-CBN News, 2016). The War on Drugs, which has claimed more than 20,000 lives as of 2018 (HRW, 2018), and the proliferation of small arms-- many of them loose and in the hands of civilians, are also likely reasons for the Philippines' poor performance in the World Peace Index.

Additionally, the country remains host to the two longest armed conflicts in the world. On one hand, the armed conflict between the government and the Communist Party of the Philippines has been ongoing for almost 50 years (Ongcal, 2018). On the other, in the region of Mindanao, development remains uneven, with some provinces remaining to be the poorest across the country (Sta. Ana, 2018). Violent conflict in Mindanao is exacerbated by a myriad of economic factors such as issues of land ownership, a "shadow economy," characterized by the trade of goods with neighboring countries like Malaysia and Indonesia with no government permits, and criminal activities such as illicit gun trade and drug trafficking (Acosta & Nicolas, 2019).

The recently-concluded formal peace negotiations between the government and the Moro Islamic Liberation Front (MILF), and creation of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) have fostered hopes for peace through the decommissioning of firearms, and addressing historical injustices against the Moro people. The emergence of splinter groups from the Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF), as well as, ISIS-inspired groups also pose a threat to efforts in building long-lasting peace in the region (Hart, 2019).

The multi-faceted and complex conflict issues in the country make it a breeding ground for poverty, economic instability, violent extremism, inequality and **gender-based violence**.

# Gendered Conflict

In the Philippines, challenges to peace and gender equality abound. A woman or child is raped every hour<sup>1</sup>. Gender relations in various levels of human interaction have dominator blueprints showing relations based on ranking and domination that have produced authoritarianism, rigid male dominance and violence, including violence against women (VAW) and gender inequality (Rodriguez, 2015).

Sexual violence remains a major concern in the Philippines where rape victims or survivors choose not to report or file complaints against their perpetrators because of fear of stigma and the embarrassment of recalling their ordeal to the authorities (Flores & Diaz, 2010). Moreover, sexual violence has been continually used as a tactic of war. Conflict increases women's insecurity and fear, as well as their vulnerability to rape and other forms of sexual and gender based violence (SGV). For example, the massacre in Maguindanao on November 23, 2009 that killed 57 people, 21 of whom are women, shows women's vulnerability to SGV. Autopsy found traces of semen, and bruising in the genitals of five of the 21 slain women, concrete evidence that they were raped (GMA, 2009).

In particular cultures, women and their communities are often reluctant to report SGV because of cultural considerations, cultivating a culture of silence to avoid dishonor and shame that victims bring to their families or their communities.

## A Different Battlefield

### Women in Peace and Conflict

In 2016, the **Women Engaged in Action (WE Act) 1325**, then under the coordination of the Center for Peace Education (CPE), conducted an action research on the Barometer of Women's Security. The research found that community women's main peace and security issues are the occurrence of armed conflicts and the ensuing mass evacuations and displacement, presence of lawless and armed elements, crimes, family feuds and the proliferation of loose firearms.

Community women who participated in the research put forward **that peace in the community will be more sustainable if local women were meaningfully involved**. They recommended that capacities of local women for peace work and participation be strengthened so that they can take on the role of **"peace and security monitors and conflict solvers"** in their own communities.

Why is there a need for women's voices in the discourse of peace?

Conflicts impact women differently from men. When men are in battle or in hiding, women bear multiple domestic burdens that range from providing for the children to shielding the family from harm. Access to social services, such as health and education, and proper facilities in evacuation centers remain a challenge for women. Yet challenging the perception that they are mere victims of war, more and more women continually manifest their effectiveness as peace agents both in times of conflict and peace.

<sup>1</sup>This is based on police records, as cited by the Center for Women's Resources (CWR), which showed that from January to October last year, there were 7,037 reported rape cases nationwide.

# Making the invisible, visible

## UNSCR 1325: Women, Peace and Security

In the year 2000, the United Nations Security Council Resolution 1325 (UNSCR 1325) on Women, Peace and Security (WPS), a groundbreaking resolution, was adopted. UNSCR 1325 **affirms the importance of the participation of women and the inclusion of gender perspectives** in peace negotiations, humanitarian planning, peacekeeping operations, and post-conflict peacebuilding and governance (UN Women).

**The key commitments in 1325 can be broken down into 5 thematic areas:**



## WPS in the Philippines

In 2018, the Philippines ranked 1st in all of Asia and 8th in the world, in the World Economic Forum's Global Gender Gap Index (Okutsu, 2018). The country has had a strong presence of progressive women's movement instrumental in contributing to national laws and policies dedicated to women's human rights. The country champions the WPS Agenda as the first Southeast Asian country to adopt a National Action Plan for Women, Peace and Security (NAP-WPS).

The WPS Agenda in the Philippines has borne fruit through the development of local action plans in various local government units across the country<sup>2</sup>. It has also resulted in the amplification of women's voices and participation in peace processes, and saw the first woman chief negotiator in Philippine history to sign a major peace agreement between two negotiating parties in 2014 (Nobel Women's Initiative, 2014).

**On the ground, women have taken on multiple roles in being peacebuilders and addressing conflict. They are:**

**Peace advocates, negotiators, mediators**

**Values "formators"**

**Healers and "reconcilers"**

**Evacuation center managers**

**Role models**

**Relief operations coordinators**

**Facilitators of dialogues**

<sup>2</sup>In 2017, through the partnership of WeAct 1325 and the Global Network of Women Peacebuilders, local development plans had been developed in various local government units in Agusan del Norte; Calbiga, Samar; Cuyapo, Nueva Ecija; Real, Quezon; and Tabuk City.

# WePeace

## **Women's Agency in Keeping the Peace, Promoting Security**

Answering the call of community women in building local peace, the Women's Agency in Keeping the Peace, Promoting Security or WePeace was organized by the Miriam College-Center for Peace Education (CPE) with support from the Royal Norwegian Embassy (RNE). The initiative sought to develop women's capacity on community-based mediation and monitoring, and advancing horizontal peace to enable their meaningful participation at the grassroots level.

WePeace capacitates selected community women on gender-responsive peacemaking and peacekeeping, complementing the work of community peace and order councils in promoting community security.

## **In 2019, WePeace has:**



Helped the formation of women peacekeepers and women peacekeeping teams, and enabled women's increased participation in existing peacekeeping mechanisms such as peace and order councils;



Opened a space for the sharing of community peacekeeping experience with women peacebuilders specifically the experience of the all-women peacekeeping force in Bontoc, Mountain Province and Lagawe, Ifugao; and

Produced a documentation of the training process of WePeace, and the stories of its participants, which can be used by Local Government Units (LGUs), Non-governmental Organizations (NGOs) or women's groups who are interested in creating their own women peacekeeping teams.

WePeace has helped put in place preventive mechanisms and early warning systems for women and girls to avert conflict-related violence. It has also supported the implementation of some action points in the current NAP-WPS, including capacitation of women from conflict-affected or vulnerable communities under the NAP's pillar on Empowerment and Participation.

## **At the frontline**

### **Women Peace Keepers in the Philippines**

In barangays, cities and municipalities, women work, usually voluntarily, in keeping the peace, and helping resolve conflicts. The need to help organize women peacekeepers in various parts of the country has been inspired by the experience of women peacekeeping teams from Bontoc, Mountain Province and Lagawe, Ifugao. Mountain Province and Ifugao are provinces nestled in a row of great mountain ranges occupying half of Northern Luzon. It is part of the Cordillera Administrative Region (CAR), the only landlocked region in the country (DILG).

Cordillera's population is largely composed of closely-related indigenous peoples (IPs). Collectively, they are popularly known as Igorot, and are often grouped into a number of ethnic or ethno-linguistic identities, such as Apayao or Isneg, Tinggian, Kalinga, Bontoc, Kankanaey, Ibaloy, Ifugao, and Bago (Cordillera Peoples Alliance). The Cordilleras have preserved their indigenous practices and cultures, and still use the indigenous justice system of bodong in addressing disputes and conflicts.

## The Bontoc Women's Brigade

In Bontoc, Mountain Province, the Bontoc Women's Brigade was formed and organized to become community women peacekeepers, supporting the Philippine National Police (PNP) and barangay councilors in ensuring the strict compliance of ordinances on drinking bans and curfew.

**They have been an active women peacekeeping group since 2001.**



The team's founding members were Mayor Louis F. Claver, Jr. and Florence N. Taguiba, former mayor and vice-mayor of Bontoc in 2001, and the Brigade's current president, Caroline Castañeda.

The brigade is registered with the Securities and Exchange Commission, and receives annual monetary support from the provincial government for their peacekeeping work, and other community initiatives such as tree planting activities and livelihood programs.

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## The Lagawe Women Peacekeeping Team

In the neighboring province of Ifugao, another all-women peacekeeping team was formed in the municipality of Lagawe. Like the Bontoc Women's Brigade, they do nightly rounds to ensure compliance and implementation of drinking bans and curfew.

Because of the nature of peacekeeping work, it had been a role perceived to be exclusively for men. However, leaders in their community—both men and women—encouraged them to participate and engage in peacekeeping work.



# From the Cordilleras to the rest of the Philippines

In January of 2019, the Center for Peace Education met with the two women peacekeeping teams to hear their stories and insights as peacekeepers, and present the concept of WePeace -- replicating their work by building the capacity of more women across the country to become peacekeepers.

## The Women Peacekeepers of Cordillera

### Bontoc and Lagawe Women Peacekeepers - Activities and Roles

Main issue in both areas: Implementation of ordinances of curfew on minors and drinking ban.

Main activities in focus for both areas:

- Awareness-raising on ordinances
- Nightly rounds to check compliance of ordinances by both establishments and citizens

#### Other activities as Peacekeeping Teams:

Bontoc	Lagawe
<ol style="list-style-type: none"> <li>1. Supporting the PNP by providing information on the location of gambling venues</li> <li>2. Liaising between schools and computer shops to ensure that children do not cut class to play games during school hours</li> </ol>	<ol style="list-style-type: none"> <li>1. Maintaining "peace" by reporting noisy motorcycles passing through their barangays in the evenings</li> </ol>

**Alcohol-related violence** is a common security issue shared by both provinces. There is a strong drinking culture in both provinces attributed to the production of local rice wine in the region. Drinking is tolerated even among young people as children are fed fermented rice—from which rice wine is produced.

#### Indicators of success:

Peace and order in the community

Awareness of, and compliance with ordinances on drinking and curfew

Reduced violence: more peaceful evenings and declining incidence of petty crimes

Coverage from media and academe on the work they do

Both groups share the importance of having a **unified vision of what peace looks like**. This picture serves as a guide in the conduct and assessment of their work as a peacekeeping team.

#### Roles as peacekeepers:



Beyond their main roles as peacekeepers, both teams are also key sources of information on barangay and municipal ordinances: e.g. availability of health services such as vaccines, and initiatives such as tree planting and solid waste management.

# The Women Peacekeepers of Cordillera

## Two key skills used:

Nonviolent communication	Mediation
<p>They perform intervention and mediation roles in cases of domestic abuse between couples. They give advice, and encourage women to report cases to the Violence against Women and Children (VAWC) desks.</p>	<p>Both groups note the importance of communicating from a neutral ground, and in the most peaceful means possible. They shared that if they are aggressive, especially when speaking, they will not be listened to, thus the possibility of fueling more violence.</p>



### Support from the government:

#### Local Government Unit (LGU)

Both teams receive support from their respective local government units. Their work is integrated into the existing peacekeeping structures of their municipality, and they work closely with barangay (village) councilors.

#### Philippine National Police (PNP)

Cases beyond their capacity, e.g. armed actors, are automatically referred to the police.

Threats	Solutions
<ul style="list-style-type: none"> <li>• Perpetrators with arms: knives / guns</li> <li>• Drug users</li> </ul>	<ul style="list-style-type: none"> <li>• Being observant</li> <li>• Clarity of their roles as peacekeepers</li> <li>• Support and protection from the police</li> </ul>

The Women Peacekeeping Teams are highly respected and supported by their local communities. In Bontoc, parents and wives are very happy to support the team as their work aligns with their personal concerns for their family members. Peacekeepers in Lagawe highlight the profound respect accorded to the elderly and women that is rooted in indigenous Ifugao culture.

# Challenges

- 1 Acceptance by affected members of the community**

The implementation of curfew means strict compliance also by commercial establishments and businesses. Often, peacekeepers are confronted by business owners who say that they can't recover the cost of running their business if they insist on implementing the curfew.
- 2 Sustainability of peacekeeping teams**

The average age of the peacekeeping teams is 30 years. In Bontoc, they face the challenge of enticing younger people to join as there is no constant monetary support.

With teams composed of more elders, passing on the current gains to the next generation of peacekeepers remains a challenge and threat to the sustainability of the peacekeeping teams.

# Motivation



## Mothers of the community

Being a peacekeeper is a way to ensure that their children and grandchildren are protected. They set an example for their own children, who are ashamed of violating laws their mothers are upholding and protecting.



## Community support

Acknowledgement of, and support for, their service as seen from the respect and appreciation the community gives to the women peacekeepers.



## Inspired by women

Leaders who have shown encouragement and support despite the gendered perception that only men can do peacekeeping work.



## Inspiring other women

Proving a woman's role is not limited to the family but can also extend to the community.

# Passing Peace Forward

## The Partnerships behind WePeace: A network of Women Peacebuilders

Bringing the vision of forming Women Peacekeepers across the country, CPE organized a consultation with its local partners in February 2019 to discuss the project objectives and plan for its implementation. Building from partnerships formed in WEAAct 1325 and through the Global Network of Women Peacebuilders (GNWP), WePeace partners include:

- **Aksyon para sa Katarungan at Kapayapaan (AKKAPKA) -Ifugao**
- **Balay Mindanaw Foundation Inc. – Mindanao**
- **The Prelature of Infanta, Vicariate of Real, Infanta, Nakar and Ilavac - Quezon**
- **St. Louis College of Bulanao, Bulanao, Tabuk City – Kalinga**
- **#WomenInspiringWomen for Peace and Security – Metro Manila**

The recipients of WePeace are under the mentorship and guidance of these local partners. The scope of WePeace’s work has been tailored to work well with the level of influence and engagement of the partner organizations on the ground.

In the hope of having far-reaching results from the municipality to the barangay, WePeace mobilized women from:



WePeace’s engagement seeks to have a strong impact on the whole municipality by focusing on a specific intervention for a barangay that needs the most support, as seen in the case of increased incidence monitoring in Aleosan, North Cotabato. Partners have also acknowledged that in some areas, not all barangays are affected by conflict thus the training also serves as pre-emptive in case conflict does erupt.

## Participant Profile

Participants were chosen on the basis of having the basic knowledge and/or formal or informal experience on the topics covered in the training.



# An archipelago of diverse situations

## Four Areas, Four Conflict Lines

Multiple layers of vulnerabilities are a reality in the Philippines. The possibility of a natural or human-induced disaster looms throughout the country may it be in the form of typhoons or earthquakes, or armed encounters and bombings. This reality makes both conflict and peacebuilding multifaceted and highly complex.

Identified in the February consultation meeting, four conflict-affected areas with four different conflict lines, have been chosen to receive the WePeace training.



# Local Peace and Security Contexts

## Aleosan, North Cotabato

Central Mindanao has had a long history of violent conflicts and displacement. It is surrounded by military units and has been under Martial Law since 23 May 2017. Contributing to its volatile peace and security situation are: shootings and firing, Improvised Explosive Device (IED) bombings, illegal drugs, motorcycle theft and the proliferation of loose firearms. Revolutionary groups are also present in the area: MNLF (Moro National Liberation Front), MILF (Moro Islamic Liberation Front), Bangsamoro Islamic Freedom Fighters (BIFF), and the alleged sighting of the CPP-NPA-NDF (Communist Party of the Philippines-New People's Army-National Democratic Front).

Aleosan is a municipality in North Cotabato in Central Mindanao. As of 2015, it has a total population of 39,405 and is composed of 19 barangays. It is under the 4th Infantry Battalion (34IB) of the 602nd Infantry Brigade, 6th Infantry Division (6ID), Philippine Army. Two out of 19 barangays<sup>1</sup> -- Dungan and Tapodoc--have voted to be part of BARMM. Aleosan was chosen to receive training because of the recurring incidences of gun violence and unresolved land conflicts, *ridos* or clan wars, petty crimes, rape cases, and proliferation of firearms in the area.

## WePeace in Aleosan

Through the project's local partner, Balay Mindanaw Foundation, Inc. (BMFI), WePeace has trained 22 women from 5 barangays in Aleosan – Tapodoc, Dungan, San Mateo, Bagolibas, and Pagangan. Nonviolent Peaceforce (NP), a participating organization, also brought 2 participants from a barangay in Kitaotao, Bukidnon, Northern Mindanao.



### Current challenges and issues to monitor Aleosan are:

**Building community resilience, and sustaining the gains of the peace processes;**

**Transitioning from Autonomous Region of Muslim Mindanao (ARMM) to BARMM**

**Decommissioning of loose firearms; and**

**Ensuring the protection of civilians.**

## Surigao Del Sur

Surigao del Sur, a province of the Caraga Administrative Region, is known as the Timber Corridor of the Philippines, Asia's mining capital, and is home to one of Asia's best surfing beaches. The region hosts 42 approved Mineral Production and Sharing Agreements (MPSA) covering 103,643.25 hectares or 55.29% of the entire mining permits approved for Mindanao. It also hosts 18 operating mines for gold, nickel, copper, and chromite.

<sup>1</sup>A total of 4 barangays (Tapodoc, Dungan, Pagangan ug Lower Mingading) were under election of inclusion but only 2 barangays won through double majority. Inclusion of the BARMM needed two wins – at the barangay level and municipal level.

Caraga is vulnerable to conflicts arising from the uneven distribution of resources. While the region only has a total land area of 1,884,700 hectares, a total of 2,126,898.2 hectares of mining permits have been issued.

Surigao del Sur composes 24% of the total land area of the Caraga region. It has a total population of 501,808 people, and has 6 major ecosystems (forest, marginal, agricultural, freshwater, urban, and coastal ecosystems) which serve as the major resources for livelihood in the province. The CPP-NPA-NDF is also known to have a presence in the province.

Indigenous Peoples (IP) or Lumads compose 145,111 of the total population of Surigao del Sur. Scattered throughout seven towns, the tribes of the Manobo, Mandaya, Kamayo, and Mamanwas are the most vulnerable and marginalised groups in the province. Lumad communities in Surigao del Sur and neighboring provinces have had a long history of recurrent internal displacements.

### **Increasing tensions with the left and rising fears from IPs**



The suspension and termination of peace talks with the CPP-NPA-NDF, extension of Martial Law until December 2019, and bombing of Lumad schools have caused tension and fear among Lumad communities.

In December of 2018, the NPA had reportedly abducted 2 soldiers and 12 militiamen in a military patrol base in Barangay New Tubigon, in the Municipality of Sibagat, Agusan del Sur in the neighboring province of Surigao del Sur (Gallardo, 2018). Following this incident, about 300 individuals (55 families) including 61 learners and 2 volunteer teachers of Panukmoan Community Learning Center, from *Sitio* (sub-villages) Manluya, Panukmoan, and Decoy, evacuated to *Sitio* Simowao and Barangay Diatagon in Surigao del Sur. These displacements were driven by intensified operations by state armed forces surrounding their communities. Nearby communities in neighboring municipalities, Lianga, San Agustin and Tago, are also affected. Since the abduction in December, five people were dead within the periphery of the Lumad communities in Lianga.

Balay Mindanaw conducted Focus Group Discussions (FGD) with community leaders who reported military harassment.<sup>2</sup> Among the cases shared during the FGD was that of a 17-year old accused of being associated with the CPP-NPA. According to the FGD participants, he was tied and taken into custody. Another case raised was ceasing farming activities because of restrictions in people's mobility. They are prohibited to go more than 100–200 meters beyond their properties or they risk being shot. Participants from Kilometer 16 cited that a quota is enforced on how many kilos of rice they can bring home.

<sup>2</sup> Participants in the FGDs are leaders from: Km. 14, Km. 16 of Brgy. Diatagon, Lianga Municipality; *Sitio* Lagangan of Tago Municipality; *Sitios* Magkahunaw, Kabuluhan of Brgy. Buhisan, San Agustin

## WePeace in Surigao Del Sur

The introduction of WePeace in Surigao del Sur had been a welcome proposal particularly as different barangays were experiencing recurring displacement, and as it complements the current monitoring initiatives of Balay Mindanaw. The main aim was to build on the women's current capacity by improving monitoring, and giving the women a better understanding of their roles in their communities.

A total of 26 participants attended the training conducted last April 2019, representing 10 barangays from Lianga and Cagwait, San Agustin. Additionally, 2 participants from Bukidnon also participated through another partner, Nonviolent Peaceforce, as well as 5 participants from the Municipal Local Government Office, Lianga, Surigao del Sur.



## Tabuk, Kalinga

Tabuk is the capital city of Kalinga, a landlocked province in the Cordillera Administrative Region in Luzon. The province is subdivided into 7 municipalities and 1 city with 48 sub-tribes practicing the indigenous justice system called *bodong*, or "Peace-Pact." The *bodong* is a mutually binding law that governs the relationship of two villages, and is a customary process of conflict resolution. Although government institutions are present in the province, the *bodong* remains to be the main peace and justice system used.

In ancient times, sub-tribes in the area had constantly been in conflict because of *kayao*, the mass invasion of a village by the inhabitants of another to gain supremacy over land. Loyalties to sub-tribes, though good as it is, sometimes result in sub-tribal conflict. When a *pagta*--laws agreed upon in a *bodong*--is violated, conflicts aimed at injuring and eliminating rival tribes arise. Sub-tribes based on filial and clan relations still remain strong to this day.

In Kalinga culture, revenge is not only directed towards the perpetrator but to the whole sub-tribe. Revenge seeking, once required of the *bodong* justice system in ancient times continues to be an accepted practice today. Weapons used in seeking revenge have also evolved from the traditional spears or bows and arrows to firearms (Lawagan, n.d.).

## WePeace in Kalinga

The *bodong* remains to be male-dominated. Women possess secondary roles with opportunities to be heard reserved for a very few elderly, assertive or educated women. The need to empower more women to take on meaningful roles in the community is the foundation and reason for the training in Tabuk.

### Key issues that may erupt into conflict are:

- Territorial disputes
- Dishonoring another member of a tribe which often lead to tribal wars
- Stray animals creating noise pollution, scattering animal waste, and causing traffic accidents
- Incidences of theft and petty crimes
- Lax implementation of drinking curfews which often result in violent disagreements within barangays and between different tribes
- Availability of, and access to, psychoactive drugs
- Both reported and unreported incidents of violence against women and children (VAWC).



Through our local partner, the St. Louis College of Bolanao, a total of 20 women actively participated and completed the capacity-building workshop. They are representatives of different barangays from Tabuk who hold positions as leaders and tribe elders, as well as work for government offices including the PNP, and the Local Government Unit.

## Quezon Province

Quezon is a province in the Calabarzon region with Lucena City as its capital. It is bounded to the north by the province of Aurora, to the west by the provinces of Laguna and Rizal, to the southwest by the province of Batangas and to the southeast by Camarines Norte and Camarines Sur. Quezon is also part of the Sierra Madre, the longest mountain range in the Philippines.

Quezon's topography is characterized by rugged terrain with few plains, valleys and swamps. Narrow strips of land along the coast and river valley are available for growing crops with well drained lowlands along the coast (Quezon Province).

### Development Aggression: The Kaliwa Dam Project

The proposed New Centennial Water Source Project (NCWSP), spearheaded by the government's Metropolitan Waterworks and Sewerage System (MWSS), intends to provide water security, reliability and additional water supply for Metro Manila. It is planned to be site specific, with the Kaliwa-Kanan-Agos River Basin as an alternative water source. The dam's proposed location directly hits Barangay Pagsangahan, General Nakar, and Brgy. Magsaysay, Infanta, Quezon.



## Development Aggression: The Kaliwa Dam Project

Among other groups that oppose the construction of the said dam, the Catholic Bishops Conference of the Philippines, (CBCP) through the Prelature of Infanta, formed a Social Action Center (SAC) that looks after the immediate needs of the poor by providing livelihood programs and projects, and firmly opposes the destruction of natural resources through illegal logging, mining and destructive fishing.

Headed by His Excellency Most Reverend Bernardino C. Cortez, DD, the Prelature is composed of 10 parishes from the Aurora Province, and 8 parishes in the northern part of Quezon, where the Kaliwa Dam is to be constructed. The Prelature has reasoned that its construction will lead to the destruction of natural resources, and displacement of the residents, including indigenous peoples living in this part of Sierra Madre.

After the catastrophic 29 November 2004 flash flood in the municipalities of Real, Infanta, and General Nakar, residents are now advocating against development projects that may cause another disaster, including staunch opposition to the construction of this dam (Cruz, 2019).

## The Situation of Indigenous Peoples

The proposed construction of the Kaliwa Dam at the heart of the Sierra Madre Mountain is likely to displace thousands of indigenous people from the Dumagat Remontado tribe. By law, free, prior and informed consent (FPIC) from indigenous communities affected is required for any project to be constructed on their land. Obtaining an FPIC certificate is facilitated by, and secured through the National Commission on Indigenous People (NCIP).

Yet despite ongoing efforts to push for the construction of the said dam, Haribon Foundation says the project failed to secure an FPIC, and reports manipulation and railroading of legal processes by the NCIP itself, MWSS, and some local officials (Haribon Foundation, 2019). IP leaders who have decided to oppose the construction also report being forced by NCIP to conduct community/cluster assemblies to allow the IPs to vote in favor of, or against the construction of the dam.

## WePeace in Quezon

With heightened tensions in the province, there is a strong call to

ensure peaceful measures in both safeguarding and advocating for the interests of the locals. Ms. Rosalinda Villafior of the Municipal Gender and Development Focal Point System in Real, gathered community women active in the Prelature of Infanta to participate in the WePeace training.



A total of 15 women from Infanta, Real and General Nakar were in attendance. These women are leaders in church and sit on the VAWC desks in their respective barangays. Three of our participants are from the Dumagat Tribe, representing the IPs of Quezon.

# The Formation of the Women Peacekeepers of WePeace

## About the WePeace Training

WePeace conducted two-day capacity building workshops in each area, which included special sessions where experiences and skills were shared to address specific needs unique to each community. Modules were prepared and distributed to guide participants should they find the need to conduct the training on their own. Assessment questionnaires<sup>1</sup> were also distributed before and after the training to measure the change in belief, perception, and knowledge of the participants.



**Areas have an attendance from at least 15 to a maximum of 25 women.**

**Participant profile: members of women's organizations, representatives from VAWC desks, tribal elders, indigenous groups, and Local Government Unit representatives.**

### Training dates and venues

- WePeace Aleosan - 9-10 April, Kidapawan, North Cotabato
- WePeace Surigao - 12-13 April, San Agustin, Surigao del Sur
- WePeace Kalinga - 27-28 May, Tabuk, Kalinga
- WePeace Quezon - 30-31 May, Infanta, Quezon

## About the Training Topics

### 1. Local Peace and Security Context

Each training began with a workshop facilitated by local partners. Participants were grouped per area to identify and map out key issues and actions taken, and list recommendations to improve action on identified key peace and security issues. The outputs were then presented in plenary.



### 2. National Peace and Security Context

This session was conducted by the Center for Peace Education (CPE) to give an overview of the key national peace and security concerns— armed conflict, tribal and sub-tribal conflicts, *ridos* or clan wars, development aggression, political rivalries, proliferation of weapons, crimes, and sex and gender-based violence.

This session highlights the impact of conflict and violence on women, the victimization of women, and women's participation in peace and security. It included an introduction on UNSCR1325, the NAP-WPS, and the background and objectives of WePeace.

<sup>1</sup> Annex 1: Assessment Questionnaire

<sup>2</sup> In accordance with Republic Act 9262: Anti-Violence Against Women and Their Children Act of 2004, Women and Children's desks are spaces in Local Government Units and barangays receiving and documenting reports of cases of VAWC.

### **3. Policy and Legal Mandates**

This session introduced the relevant provisions of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), CEDAW General Recommendation 30, UNSCR 1325, Magna Carta of Women, and other pertinent instruments covering women's rights. Clarification on the allocation of the Gender and Development (GAD) budget in relation to the NAP-WPS were also raised and discussed during the session. The training was conducted by Atty. Amirah Pendatun in North Cotabato, Atty. Anna Basman in Surigao del Sur, Prof. Miriam Coronel-Ferrer in Tabuk, Kalinga, and had been combined with the National Peace and Security Context by Dr. Jasmin Nario-Galace in Quezon.

### **4. Gender Equality, Gender Sensitivity, and Human Rights**

The session was divided into three main parts discussing basic concepts such as gender and sex; the social structures and norms defining gender roles and expectations; and the Magna Carta of Women. The training was designed to let participants gain understanding of sex and gender, gender roles, and social constructs that contribute to gender biases. The discussion on the Magna Carta of Women focused on provisions addressing women's rights in the context of peace and security. The session also highlighted the importance of gender and development concepts as a fundamental value reflected in development choices and institutional practices. Facilitators of this session were Ms. Edna Duhan and Ms. Joyce Niwane of the Aksyon para sa Katarungan at Kapayapaan; and Ms. Kaye Villaflor, Gender and Development Advocate from Infanta, Quezon.

### **5. Conflict Resolution and Mediation**

The session provided an introduction to the concept of conflict resolution (CR) and the process of mediation. Nonviolent language was highlighted as a key point to ensure effective mediation. The session also included a simulation activity where participants mediated conflict brought about by the issues their local communities face. In Mindanao, Ms. Belle Garcia-Hernandez of Balay Mindanaw Foundation Inc. and Dr. Therese Grail Lawagan from the St. Louis College of Bolanao led the session. Mindful of the tribal justice system in Tabuk, Kalinga, our partners who are also indigenous women, Dr. Lawagan and Ms. Niwane, led this session. Dr. Galace and Ms. Hernandez concluded the CR Mediation session in Quezon.

### **6. Monitoring and Documentation**

The aim of this session is for participants to gain basic knowledge and skills in monitoring and documentation in varying contexts. It introduced ethical information management, and discussed corresponding lines of communication when disseminating information. Participants were asked to define monitoring, to enumerate the mechanisms they employ, and to talk about the challenges they currently face in their communities. Participants then shared the different ways they do monitoring in their own areas. For example, a local barangay in Aleosan signals an impending conflict or danger through a specific beat of a drum. The training was facilitated by Ms. Elizabeth Laurico of Balay Mindanaw Foundation Inc.

### **7. Work Plan and Implementation**

This session provided an overview of the next phases of the project, including the implementation of an activity or project that seeks to heighten the participation of women in peace and order councils or create a women peacekeeping team. Participants were grouped according to their areas, barangays, towns, groups, etc., to brainstorm and create an action plan. Participants presented key issues, activities to address this issue, and a timeline which will be monitored by the project's local partner in coordination with CPE. This session was led by the project officer, Ms. Bianca Pabotoy.

# Women Peacebuilders Sharing Sessions

## Lagawe Women Peacekeeping Team (Nationwide)

To highlight the story of Women Peacekeeping Teams in the North, the president of the Luminga-I Women's Group, Ms. Erlinda Lunag, shared her experience as a woman peacekeeper in Lagawe, Ifugao. She discussed the key issues their group monitors, gender programs being implemented in their barangays, and over-all support given to them by the LGU. This sharing had been conducted in all four areas.



## Community Organizing with Peacebuilding (Luzon)

This session was unique to all workshops held in Luzon. It included an introduction to Balay Mindanaw's methodology of community organizing in areas experiencing a transitioning government (Bangsamoro Autonomous Region in Muslim Mindanao), and internal displacement. Key aspects in the process of organizing and fundraising, as well as the different levels of intervention, and possible challenges were presented to show how it is applied especially in response to the different conflicts in Southern Philippines. The session also allowed for reflection and conversation about how this methodology can be applied in the participants' own local contexts. Ms. Belle Hernandez led the session.

## Peacekeeping on the Ground (Tabuk)

Ms. Myla Dulnuan, Municipal Social Welfare Development Officer (MSWDO) of Asipulo, Ifugao, shared her experiences in being at the forefront of peacekeeping in Tabuk, Kalinga. Asipulo, a town in the neighboring province of Ifugao, has had a long history of vulnerability to the armed conflict between the government and the NPA. She spoke of challenges and lessons learned in addressing peace and order, maintaining public safety, and tips on working with communities affected by armed conflict.

## Early Warning Early Response (Mindanao)

The session, facilitated by Nonviolent Peaceforce (NP), provided a background on the protection of civilians through unarmed strategies, building peace with communities, and advocating for the wider adoption of these approaches to safeguard human lives and dignity. NP introduced the tools they use for unarmed civilian protection including the Early Warning Early Response (EWER) mechanisms they use to identify threats, data collection and processing, and in disseminating the information for emergency response. The session was conducted by Ms. Carmen Gatmaytan for both areas with Mr. Benhaur Ayob in North Cotabato and Mr. Ramon Plasabas in Surigao del Sur.

# Working towards building a Gendered Perspective

## Results from the SPSS Analysis

Following the trainings, an SPSS (Statistical Package for the Social Sciences) analysis<sup>3</sup> was conducted to determine possible perception change among participants.

A repeated measures t-test analysis was used to see if there was a significant difference between the average pretest and post-test responses. To calculate “scores,” the responses were coded as follows:

4 = Strongly Disagree    3 = Disagree    2 = Agree    1 = Strongly Agree

Statistical analysis was done across all areas with a total of 51 respondents. Since there were only a few questionnaires that were completed, analysis per area is unable to yield reliable results.

Descriptive Statistics			
	Mean	Std. Deviation	N
Pretest	31.1765	4.51533	51
Posttest	32.8627	5.43698	51

$$F(1, 50) = 9.947, p = .003, \eta^2 = .166$$

The average (mean) of the pre-test and post-test scores show a difference of +1.69 points. **Analysis shows that the difference is significant, and can be attributed to the training.** However, it is important to note that the +1.69 point difference between the pre-test and post-test is minimal. This minimal difference could be attributed to the level of awareness of the peace and security issues within their communities. It could also be reflective of deep-seated cultural or religious norms or gender equality issues.

# **The WePeace Training Modules**

## **Session 1:**

### **Policy Mandates on Women, Peace and Security**

Prepared by: Sittie Amirah Pendatun, #WomenInspiringWomen for Peace and Security

This module is intended to facilitate the participants' understanding of pertinent international and domestic instruments as a means to address the gender dimensions of conflict and peace. The key features of legal and normative frames on Women, Peace and Security and the role of women in conflict prevention and peacemaking are highlighted to encourage the participants to take a more active role in building and sustaining peace in their communities.

#### **Objectives**

At the end of the session, the participants will be able to:

1. Have a basic understanding of the gender dimensions of conflict and peace;
2. Know the relevant features of the various international legal and normative frames on Women, Peace and Security (WPS), as well as pertinent domestic instruments;
3. Reflect whether these provisions are implemented in the country and in particular, in their locality;
4. Acknowledge that women have a key role and positive impact on conflict prevention, peacemaking, and sustaining peace; and
5. Review how they, as women leaders and future women peacekeepers, can help in observing or pushing for the implementation of these policies.

#### **Time Required**

1 to 1.5 hours

#### **Materials and Equipment Needed**

Laptop and projector for video, and digital presentation (if using one)  
Meta cards

#### **Session Procedures**

1. Ask the participants whether they are familiar with pertinent instruments addressing women, peace and security such as CEDAW, UN Security Council Resolution 1325, UN Security Council Resolution 1820, Magna Carta of Women and others.
2. Get the participants' input on the role and situation of women in different stages of conflict and peace process.
3. Explain the gender dimensions of conflict and peace.
4. Point out that the WPS Agenda is a response aimed to address the gender dimensions of conflict and peace.
5. Explain the salient provisions of international instruments such as CEDAW, CEDAW General Recommendation 30, UN Security Council Resolution 1325, and UN Security Council 1820.
6. Explain the salient provisions of national instruments such as the Magna Carta of Women and the National Action Plan on Women, Peace and Security (NAP-WPS).
7. Provide examples of women's roles in conflict prevention, peacemaking and sustaining peace.
8. Illustrate the impact of women's active participation in conflict prevention, peacemaking and sustaining peace.
9. Check the participants' understanding through a quiz bee.

## Activity

### Activity I: Quiz (15 - 20 minutes)

1. Divide the participants into three groups.
2. Give them the meta cards containing "A," "B," "C," and "D."
3. Flash the questions on the screen. Each group should raise the meta card representing their answer.
4. Provide a brief explanation about the answer choices.

### Sample Questions:

1. **Which of the following statement/s is/are true?**
  - a) Women play a significant role in addressing peace and conflict issues.
  - b) The experiences of men and women during times of peace and conflict are the same.
  - c) All of the above
  - d) None of the above
2. **The United Nations Security Council Resolution (UNSCR) 1325...**
  - b) Urges Member States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict
  - c) Calls on the government of Member States to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict
  - d) Stresses that sexual violence, when used or commissioned as a tactic of war in order to deliberately target civilians or as a part of a widespread or systematic attack against civilian populations, can significantly exacerbate situations of armed conflict and may impede the restoration of international peace and security
  - e) All of the above
3. **Adopting a gender perspective in negotiating and implementing peace agreements includes:**
  - b) The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction
  - c) Measures that support local women's peace initiatives and indigenous processes for conflict resolution
  - d) Measures that ensure the protection of and respect for human rights of women and girls
  - e) All of the above
4. **Under the Magna Carta of Women, the peace process should be pursued with the following considerations:**
  - b) Increase the number of women participating in discussions and decision-making in the peace process, including membership in peace panels recognizing women's role in conflict-prevention and peace-making and in mainstream system of conflict resolution
  - c) Allocate 5% of the agency budget to the WPS Agenda
  - d) Include the peace perspective in the education curriculum and other educational undertakings
  - e) All of the above

## Session 1:

### Policy Mandates on Women, Peace and Security

Prepared by: Sittie Amirah Pendatun, #WomenInspiringWomen for Peace and Security

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## **Session 2:**

### **Gender Equality, Gender Sensitivity and Women's Rights**

Prepared by: Edna Duhan and Joyce Niwane, AKKAPKA; Linda Villafor, MGAD Office Real

Gender is a social construct. Whereas being male or female are biological facts, masculinity and femininity are attributes that are culturally constructed and socially determined. Social Institutions/Forces provides a system of values, norms and mechanisms which maintain social control on gender roles that perpetuate unequal gender relations in society. The full and complete development of a country, the welfare of the world and the cause of peace requires the maximum participation of women on equal terms with men in all fields. Gender equality and women's empowerment are central to the achievement of the Country's Development Goals - as just and desirable ends, and as vehicles for the achievement of all the other goals.

#### **General Objective**

To gain a deeper understanding of gender concept as a social construct and gender and development concepts as it promotes gender equality as fundamental values that should be reflected in development choices and institutional practices.

Note: While the training for WePeace is specially designed for an all-women audience, the training may be modified to suit a mixed group of participants.

#### **Topic 1: Sex and Gender**

##### Objectives

At the end of the session, the participants will be able to:

1. Define basic concepts such as sex, gender, gender characteristics, gender roles, gender role stereotyping, as well as identify contributing factors to gender role stereotypes; and
2. Gain a deeper understanding of gender as a social construct; and how gender and development concepts promote gender equality as a fundamental value that should be reflected in development choices and institutional practices.

##### Time Required

30 minutes

##### Methodology

Lecture, Interactive discussion, Games

##### Materials Needed

Masking tape, Permanent markers, Meta cards, Laptop and projector

##### Session Procedures

There are varied activities that the trainer/facilitator can use to surface participants' understanding of sex and gender. This will serve as a means of involving participants in the discussion, as well as, provide a baseline on participants' own notions about sex and gender.

#### **Option 1: Word Association on Sex and Gender (15 minutes)**

1. Write on the meta card a word you associate with WOMEN or MEN. The word can be an adjective, a role, a trait or an activity.

**For example: Women: Emotional, Nurse      Men: Strong, Muscular**

2. Let the participants post their meta cards on the space provided in the front of the room.
3. Discuss whether the roles listed under men and women remain exclusive only to the sex it is listed under. Share examples of women doing a role listed under men, and vice-versa. Proceed to the Lecture on Sex and Gender.

**Option 2: "P and T" Game (20 minutes)**

1. The trainer/facilitator asks for 2 volunteers and designates each as either "male" or female. Both are asked to stand in the front.
  2. The rest of the participants will be divided into 2 groups and each are assigned to be with the either the "male" or "female" volunteer.
  3. Participants are then asked to label as many body parts that starts with the letter "P" on their assigned volunteer using tape provided.
  4. The same is done on all body parts starting with the letter "T".
  5. The facilitator then evaluates and counts which body parts are correctly identified and labeled. The team with the most number of points wins.
1. Process the activity by asking the following guide questions:
    - How did you feel about the activity?
    - What is the difference between male and female body parts?

**Option 3: "Kaya Ko" Activity (10 minutes)**

1. Divide the participants into 2 groups.
2. One group will represent the "Female Group" and the other the "Male Group". Instruct the "Male Group" to think as male/lalaki for the purpose of this activity.
3. Introduce the cheer, "Kaya, Kaya, Kaya ng Babae, Kaya ng Lalaki". Instruct the group that while cheering, they must act out a task or activity that they can do as a female or male.
4. Give both groups time to plan the tasks or activities they will act out (i.e; maglaba – gesture of washing, magsibak, magluto etc.)
5. Instruct the all participants to simultaneously cheer the "kaya, kaya" until the facilitator points to one group, who must continue cheering and show the corresponding actions. Then both groups must alternately cheer "kaya ng babae" and "kaya ng lalaki" until either one of the group has run out of tasks or activities to act out.
6. The first group that stops cheering loses.
7. Process the activity by asking, "What is the difference between the roles that males and the females play?"

Synthesis

Synthesize the activity by presenting the following key learning points:

1. Sex and gender: sex is a biologically determined difference between men and women; whereas gender is a socially constructed difference between men and women.
2. Characteristics of gender: relational, hierarchical, historical, contextual, specific and institutional.
3. Gender relationships are personal and political.
4. Sex role functions are roles which males or females assume because of basic physiological or anatomical differences; gender roles are part of gender norms, they are societies' evaluation of behavior and are often categorized as masculine or feminine.
5. Sex role stereotyping and factors contributing to gender stereotypes result in gender bias and discrimination against women and men.
6. There are structural bases for gender-based discrimination which have led to marginalization, subordination, stereotyping, multiple burdens and violence against women.
7. Addressing gender issues is a complex process; they are often culturally ingrained, and are perpetuated and facilitated by various social institutions.
8. Gender characteristics and relations (i.e. role stereotyping, etc.) are a social construct perpetuated by values, institutions, and practices. Thus, they can be influenced and changed.

### **Activity 1: The Five Finger Talk (Usapang Daliri) (30 minutes)**

#### **A. Family**

5. What characteristics of your daughter/son will make you happy/proud?
6. Why would you be happy that your child is a girl/boy? (Character traits)
7. How will you raise your son/daughter?
8. What roles do you expect your son/ daughter to perform: at home, in school, in the community?
9. What investments will you make for your son/daughter?
10. What do you think are the effects of sex role stereotype to a growing child? You can share your personal experiences here.

#### **B. Community**

1. List down gender related issues and concerns in your community.
  - How did the community define the role of women and men?
  - What are the roles women and men have in the community in addressing these issues?
2. What are the usual crimes committed by men and women? Do you think sex role stereotypes have to do with the usual crimes committed?
3. Discuss and probe the role of the LGU in responding to gender related issues:
  - Are there any specific gender related ordinances? How is it implemented?
4. Discuss your recommendations:
  - For the different actors in the community to conduct better policy implementation on gender issues.
  - How to practice and promote gender-sensitivity in the community.

#### **C. Church**

1. How does the church define the role of women and men?
2. List down gender related issues and concerns in the church teachings.
3. Discuss and probe the role of religious communities in responding to these gender-related issues.
4. Discuss your recommendations on how the church can practice and promote gender-sensitivity.

#### **D. Workplace or State**

1. Discuss different types of work and functions of men and women.
2. List down the gender related issues and concerns experienced in the work place. Discuss specific problems encountered by women.

## **Topic 2: Gender Issues and the Role of Social Institutions**

### Objective

At the end of the session, the participants will be able to articulate social institutions such as the family, church, school, government, mass media, workplace, and communities we belong are sites of socialization. These institutions legitimize social roles and expectations based on gender that, in turn, reinforce and perpetuate discrimination against women.

### Time Required

1 hour

### Methodology

Small group discussion, Lecture

### Materials and Equipment Needed

Meta cards, Manila paper, Permanent markers, Masking tape, Laptop with LCD Projector

### **Activity 1: The Five Finger Talk (Usapang Daliri) (30 minutes)**

1. Divide the participants into 5 groups.
2. Ask each group to select a moderator to facilitate the discussion, and a rapporteur to keep a record of the group's discussion.
3. Ask the representatives chosen by each group to pick draw a piece of paper from a bowl indicating the institutions they will discuss:
  - a. Family ( two groups, preparing for a baby boy and baby girl)
  - b. Community
  - c. Church
  - d. Workplace or state
  - e. Media
4. Based on their observations and individual reflection, ask the group to answer the guide questions below. Allow them to discuss for 20-25 minutes. Remind the participants to respect confidentiality during the entire process.
5. Ask each group to present a five-minute creative presentation that summarizes their discussion during the plenary.

### Guide Questions

#### A. Family

1. What provisions do you need for the baby girl and boy? Describe the type of clothing, toys and materials you need to decorate the baby's room.
2. What plans and dreams do you have for the baby boy and baby girl (education, profession, hobbies and interest)?
3. As the child grows, what leisurely or recreational activities will you teach him/her?
4. How would you like your child to help you at home?

**Activity 1: The Five Finger Talk (Usapang Daliri) (30 minutes) .**

3. Discuss and probe the role of management in addressing the gender issues and concerns.
  - How do you, as an employee, respond?
  - How do co-workers respond?
  - How does the management respond?
4. Discuss your recommendations on how to practice and promote gender-sensitivity in the workplace.

**E. Media**

1. List down the gender related issues and concerns you find in the media:
  - How do they portray women and men in the film industry/print? In Comics? Commercials? Soap operas?
  - In your experience how do these portrayals affect women, men and children?
  - Discuss and probe the role of the MTRCB in responding to these gender-related issues and concerns.
2. Discuss your recommendations:
  - How do you discuss gender issues you observe from the media, with your family and community?
  - How can the media promote or improve their promotion of gender-sensitivity?

**Activity 2: The Presentation (30 minutes)**

1. Ask each group to present their group output in a five-minute creative presentation.
2. After each presentation, open the floor for any clarification, reactions and comments.
3. After all the group presentations, ask the participants if any of them share the same insights or reflections. Ask if any of them have had similar experiences, or have found themselves in similar situations. Ask if there are those who think/feel differently or have very different experiences.

Processing

To process the activity, you may have a free flowing discussion guided by the following questions:

1. How do the 5 social institutions (family, community, church, workplace, and media) reinforce and perpetuate gender stereotypes.
2. What is the knowledge of your group with regards to gender stereotyping?
3. Consider who has to be involved, how would you advocate for change?

**Activity 3: The Timeline (20 minutes)**

*To summarize the presentations and to prepare for the synthesis, the following exercise may be done.*

1. Ask for two volunteers among the participants.
2. On the board, ask each volunteer to write the activities they do on a typical day, from the time they wake up to the time they sleep.

**For example:**

Female	Male
Morning	
4:00 – Wakes up, prepares breakfast	Still sleeping
5:00 – Washes clothes	
6:00 – Breakfast call for the family, prepares for office	Wakes up, jogs
7:00 – Sees children off to school	Prepares for office
Sets out for office	
8:00 – Office work	Sets out for office
Afternoon till evening	Office work
5:00 – Goes home	
6:00 – Prepares dinner	Goes home
7:00 – Dinner	Watches TV
8:00 – Wash dishes, cleans home	Dinner
9:00 – Attends to children's needs	Watches TV
10:00 – Fix laundry	
11:00 – Fix laundry	Sleeps
12:00 – Sleeps	Sleeps

Processing

1. Ask for observations and comments among participants about timetable of the male and female volunteer.
2. With the insights and observations given, you may emphasize that this exercise shows the multiple burdens that women perform on a daily basis. Further, this can be related to gender stereotyping which is reinforced by the socialization process in a given society.
3. Optional: Video Presentation of the "Impossible Dream".

#### **Activity 4: Discussion and Synthesis (20 minutes)**

##### Key points to discuss

1. Gender norms are taught and reinforced by various social institutions including the family; school, church; workplace; media; and the community, among others.
2. These social institutions reinforce social values that men and women are not only different from each other, but that they are not equal.
3. Gender roles are deeply rooted in culture, as well as in the belief and value systems of society.
4. Pervasive social control reinforces, and maintains or sanctions gender roles and expectations. It perpetuates the unequal value and the inferior status of women in the society.
5. The gender division of labor into productive and reproductive responsibilities is a social arrangement where men and women take complementary roles. This leads to emerging issues of gender subordination, marginalization, and stereotyping, that in turn limits women's participation in decision-making, their community involvement, as well as engagement in the public sphere.
6. Socialization into gender norms begins early in life. These norms and values are learned and are not natural; men and women are systematically taught to be different from one another.
7. Gender differences reflect how society treats men and women differently, with gender expectations manifested in division of work and responsibilities; the kind of activities and services accessible to men and women, mobility, emotional responses, intellectual responses, or in physical segregation of boys and girls, etc.
8. Oftentimes, gender concerns and issues in development are overlooked or not deprioritized because decision-makers often think that they have nothing to do with gender.
9. A major challenge is to raise awareness through education and training that aim to break stereotypes and encourage men and women to unlearn deeply rooted biases.
10. The five Gender Issues/Biases are: a. Marginalization – Economic, b. Subordination – Political, c. Stereotyping – Ascription, d. Multi-Burden – Division of Labor, e. Violence Against Women – Personal, Human Rights (Gender and Development Code Guidelines)

#### **Topic 3: Magna Carta of Women/Bill of Rights**

##### Objective

At the end of the session, the participants will be able to gain a basic understanding of the Magna Carta of Women, otherwise also known as the bill of rights of women.

##### Time Required

45 Minutes

##### Methodology

Lecture/Discussion, Video viewing

### ***Topic 3: Magna Carta of Women/Bill of Rights***

#### Materials and Equipment Needed

Laptop with LCD projector, Magna Carta of Women (AVR)/Human Rights Film

#### Session Procedures

Provide input on the Magna Carta of Women with focus on the rights and empowerment of women:

##### **A. Protection from Violence**

- Incremental increase in the recruitment and training of women in the police force, military, forensics, medico-legal, legal services and social work services availed of by women who are victims of gender-related offenses until fifty percent of the personnel thereof shall be women.
- Women shall have the right to protection and security in situations of armed conflict and militarization. They shall be protected from all forms of gender-based violence, particularly rape and other forms of sexual abuse, and all forms of violence in situations of armed conflict. It shall not force women, especially indigenous people, to abandon their lands, territories and means of subsistence, or relocate them to special centers for military purposes under any discriminatory condition.
- Pregnant and lactating women, women and mothers with dependent children, women with disabilities who are arrested, detained or interned for reasons related to armed conflict shall have their cases considered with utmost priority and humanitarian consideration.
- All stakeholders/duty bearers shall provide psychosocial interventions to combatants and non-combatants, especially children who suffered from armed conflict.
- The Office of the Presidential Adviser on the Peace Process (OPAPP), Philippine Commission on Women (PCW), Department of National Defense-Armed Forces of the Philippines (DND-AFP), Commission on Human Rights (CHR) and other concerned agencies shall formulate plans and guidelines to ensure the implementation of the United Nations Security Council (UNSC) Resolutions on women, peace and security.
- Local Government Units shall provide temporary shelter to displaced women and children in situations of armed conflict.

##### **B. Non-discrimination in employment in the field of military, police and other similar services that include according the same promotional privileges and opportunities as their men counterpart.**

##### **C. Peace and Development**

- Increase the number of women participating in discussions and decision-making in the peace process, including membership in peace panels recognizing women's role in conflict-prevention and peace-making and in indigenous system of conflict resolution;
- Ensure the development, and inclusion of women's welfare and concerns in the peace agenda in the overall peace strategy and women's participation in the planning, implementation, monitoring and evaluation of rehabilitation and rebuilding of conflict-affected areas;
- The institution of measures to ensure the protection of civilians in conflict-affected communities with special consideration for the specific needs of women and girls;

- Include the peace perspective in the education curriculum and other educational undertaking, and
- The recognition and support for women's role in conflict prevention, management, resolution and peacemaking and indigenous systems of conflict resolution.

D. The Local Government Units are mandated to deliver the necessary services and interventions to women and especially those in difficult circumstances who are: victims and survivors of sexual and physical abuse, illegal recruitment, prostitution, trafficking, in armed conflict, women in detention and such other related circumstances.

#### E. Conflict Prevention

- Women should not be excluded in conflict prevention processes and institutions involved in preventive diplomacy such as nuclear disarmament.
- Non-discrimination of women in conflict prevention interventions, and policies; and avoidance of gender inequalities whether by states or third parties.
- Recognition on the importance of the Arms Trade Treaty and its provisions on the gendered impacts of the proliferation of arms.
- The need for Early Warning Systems to include gender-related indicators.
- Women and girls should not experience sexual violence as a tactic of conflict by armed combatants during and after the conflict.
- Prevent, investigate and punish all forms of gender-based violence that women and girls might experience related to conflict; and implement a policy of zero tolerance.
- Ensure women's and girl's access to justice, adopt gender-sensitive, investigative procedures and training protocols for police, military and peacemakers.
- Collect and standardize data collection methods on the incidence and prevalence of gender-based violence.
- Allocate adequate resources, and adopt effective measures to give access to comprehensive medical treatment, mental health care and psychosocial support.
- Develop and disseminate standard operating procedures and referral systems to link security actors with service providers on gender-based violence, including one-stop shops offering medical (mobile clinic), legal and psychosocial services for sexual violence survivors, multi-purpose community centers that link immediate assistance to economic and social empowerment and reintegration.
- Ensure national responses including specific intervention linking and aligning the prevention and response to gender-based violence and HIV.

#### F. Trafficking

- Restrictive migration policies in conflict-affected areas may intensify women's vulnerability to trafficking.
- Provide accountability and zero tolerance for sexual exploitation and abuse by UN personnel including national troops, peacekeeping forces, border police, immigration officials and humanitarian actors.

#### G. Security Sector Reform and Disarmament, Demobilization and Reintegration (DDR)

- Provision of Women, Peace and Security Resolutions to guarantee women's access to DDR programs to overcome gender stereotypes that impede women's economic opportunities on the basis of equality with men.
- Increase the number of women in security institutions in the security sector reform initiatives and uphold zero tolerance policies for sexual abuse.

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## **Session 3:**

### **Conflict Resolution**

Conflict is a natural part of our life. It is unavoidable in groups. We disagree. There are times that we strongly defend our opinions and refuse to conform. Conflicts usually result from differences in personal qualities, values, principles or opinions. We constantly experience conflict situations in our daily lives. However, conflict is not negative. It can be turned around into opportunities.

This two-hour basic conflict resolution training activity is designed to provide the participants an overview of conflict resolution. Discussed in this session are the: concepts of conflict, links between its causes and its effects, and options in dealing with conflicts. This enables participants to be more confident in dealing with conflict situations. They will discover how conflict situations can be reversed into opportunities. They will explore and acquire basic conflict resolution process/skills to successfully handle conflicts affecting their lives. Hence, this training session will help empower participants to become peacemakers in their community.

#### Objectives

At the end of the session, the participants will be able to:

1. Give an overview of conflict and conflict resolution;
2. Define conflict and identify its causes and effects;
3. Describe the different options in resolving conflicts;
4. Describe the benefits of a problem-solving approach to conflict resolution;
5. Be equipped with basic skills in resolving conflict, hence peacemaking capability; and
6. Become more confident in handling interpersonal or group conflict.

#### Time Required

2 hours for each topic

#### Materials and Equipment Needed

Handouts on the concept of Conflict & Conflict Resolution, Laptop, LCD/projector, Cartolina, marker/pens, masking tape, Meta/index cards

#### **Topic 1: Conflict Resolution with Group Dynamics**

*Prepared by: ThereseGrail Chulsi-Lawagan, St. Louis College of Bulanao, Tabuk City, Kalinga*

#### Session Procedures

1. Provide an overview of the concepts of conflict and conflict resolution. (15 minutes)
2. Facilitator provides the definition of conflict.
3. Sharing of experiences of participants. (Group Dynamics #1: 40 minutes)
4. Participants share conflict experiences, their causes and effects, and how these are interrelated through group dynamics.
5. Group sharing of views on how we think and respond to conflicts. (Group Dynamics #2: 30 minutes)
6. Facilitator describes the importance of acknowledging different responses to conflict.
7. Wrap up activity: Collect and group similar answers: Three situations are given. Participants will share how these are handled unjustly or justly. (20 minutes)
8. Debriefing. (15 minutes)

**Activity 1: Group Dynamics # 1: My Conflict Tree Activity (40 minutes)**

This will surface the conflict experiences of the participants, their causes and effects and the links between.

1. Group participants into five/six and give one cartolina per group.
2. Each group will draw a picture of a tree, including its roots, trunk and branches – on a large sheet of paper/white cartolina.
3. Each person gets 3 meta cards, where they write a word or two of their own conflict experience and its cause and effect.
4. Attach cards to the tree: on the roots, if seen as a root cause; on the trunk, if seen as an issue, or "topic" of the conflict; and on the branches, if perceived as the effect.
5. A volunteer from each group presents the group's output in the plenary.
6. Discuss the links between root causes and effects.

**Activity 2: Group Dynamics # 2: My Technique of Managing Conflict (30 minutes)**

1. The purpose of this activity is to show that even if people believe that their conflict is difficult to solve, there may be some way out. This is why asking for help from people they trust before making difficult decisions may be beneficial. The facilitator also explains that everybody has the potential to effectively communicate and guide each other in managing a conflict.
2. Respective participants suggest ways on how to respond or resolve their identified conflicts in Group Dynamics # 1.
3. Process each group's output.

**Activity 3: Wrap-up Activity (20 minutes)**

If you are in the following situation, how are you going to handle it?

Situations	How I May Handle the Situation Negatively	How I May Handle the Situation Constructively
Your husband has a job and has asked you to stay home to take care of the children. You do not welcome the idea because you want to put into practice your profession or skills.		
Friend 1 is spreading false news (gossip) about friend 2.		
Two of your neighbors are blaming each other and quarrelling about the intolerable smell coming from a canal located in between their homes		

**Activity 4: Debriefing: (15 minutes)**

1. Group discussion on the answers and output from wrap-up activity.

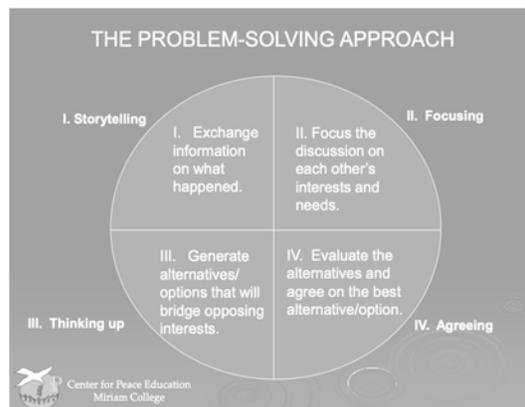
### Activity 1:

1. Webchart: Ask the participants to write on the board a word/phrase/ concept they associate with the word "conflict". (15 minutes)
  2. Ask the group to give a generalization of their associations.
  3. Buzz Session: Ask participants to list possible causes and effects of conflict and share their list to a partner. (10 minutes)
  4. Plenary: Ask participants to share their lists to the bigger group. (20 minutes)
  5. Facilitator synthesizes responses. (10 minutes)
  6. Ask participants to complete the following sentence: "When confronted with a conflict, I..." Ask them to write their answers on a meta card and post them on the board. (15 minutes)
  7. Go through the responses and give Input 1 and 2.
3. his/her goals. (FIGHT)
  4. Give up or give in. This option is taken when goal is to preserve harmony in the relationship. It is also taken when the other party recognizes the validity of the other's viewpoint. (ACCOMMODATE)
  5. Give half. Meet in the middle. This option is reached when both parties cannot get what they want fully and are willing to give up part of their goals. (COMPROMISE)
  5. Move towards. Dialogue or collaborate with your adversary. This option is taken when both the issue and relationship are important to the parties; hence, a mutually acceptable solution is sought. (FACE/COLLABORATE).

### Input 1: Options in Dealing with Conflict (20 minutes)

1. Move away. Avoid the situation or withdraw. This option is normally chosen when the issue is trivial or when the person in conflict believes that s/he has no power to change the situation. (FLIGHT)
2. Move against. Win the battle. This option is taken when the issue is important, the party thinks that s/he is right and is bent to prove that, or s/he has the power to achieve

*Facilitator explains that when the relationship with the other person is important and the conflict issue is also important, it is recommended that the collaborative problem-solving approach to conflict is used. Facilitator explains the steps involved in this approach:*



### Activity 2:

Ask participants to form 4 groups and recall a conflict incident they were involved in or a witness to. Ask them to share with group members: a) words and actions that helped resolve the conflict; and b) words and actions that aggravated the conflict. Ask them to list these down on a craft/Manila paper in two columns and report to the bigger group.

## Input 2: Some Tips to a Good Dialogue (20 minutes)

### *Dialoguing Tips*

1. Speak in a gentle, non-threatening manner.
2. Think carefully of what you are going to say. Do not make the situation worse by angering the other person.
3. Use the I-message. Begin your sentences with "I" to illustrate how you feel about the situation. "You" messages tend to be blaming or reproachful.
4. Admit your own responsibility to the conflict. Such will soften an otherwise positional stance.
5. Avoid using hazy statements and global words such as "always" and "never". Be as specific as possible.
6. Be willing to tell the other person his/her positive attributes. This will help create an atmosphere of trust and openness.
7. Show positive regard and respect. Do not call names, blame, humiliate, characterize or judge.
8. Do not give in to the temptation of returning hurt for hurt. As Gandhi had said, "an eye for an eye will make the world blind." Instead, paraphrase, clarify and explain your situation.
9. Be tough on the problem, not on the person. Make it clear that it is with the behavior or ideas that you disagree with, not the person.
10. Don't take anything personally. Instead, become aware of the wound the person has let out in the open, be grateful that s/he helped uncover it, and take responsibility in healing that wound.

### *Listening Tips*

1. Actively listen. Show that you are hearing his/her point of view.
2. Listen with empathy and try to stand in the shoe of the other.
3. Accept criticism of your ideas or behavior. This does not mean rejection of you as a person.
4. Paraphrase and clarify when needed.

### *Collaborating Tips*

1. State your needs or interests, not your demands.
2. Deal with issues one at a time.
3. State your positive intentions to solve the problem repeatedly.
4. Be solution-oriented. Prepare realistic proposals for a solution. Look for solutions that are good and fair to both sides.

### *Reinforcement/Closing:*

- Inform participants that the session on mediation will allow them to use skills learned from this session.
- Ask participants to complete the following sentence: One skill I learned from this session that I will be able to apply is..." (10 minutes)

## **References**

*ICT/ADR & Mediation Manual: A Project of Interfaith Center & Culture of Non-violence.* (2009).

Loreta, C. & Galace, J. (2010). *Peace Education: A Pathway to Peace.* Quezon City: Center for Peace Education-Miriam College.

## **Session 4:**

### **Mediation**

Prepared by Belle Garcia-Hernandez, Balay Mindanaw Foundation, Inc (BMFI)

This module is designed to provide an overview and concept of mediation as one approach to conflict resolution. Through mediation, conflicting parties reach an “agreement” through dialogue with the help of a mediator, coming between the two parties, helping them in the decision making process. Given this objective, mediation therefore is done by a third party or a neutral person who voluntarily facilitates the process of resolving problems.

This module discusses the six-step process of mediation and emphasizes the ability to differentiate mediation from arbitration as an essential skill of a third party mediator.

Simulation exercises and role-playing will increase the participants’ awareness of the difference between arbitration and mediation. It will also deepen their understanding on the utmost need to not just resolve the conflict but also to renew or rebuild the relationship of the conflicting parties.

#### Objectives

At the end of the session, the participants will be able to:

1. Understand mediation: its goal, objectives, and benefits;
2. Differentiate the mediation approach from arbitration approach;
3. Know the 6 steps or processes in doing mediation between two conflicting parties as well as the expected output per step;
4. Identify the skills of a mediator and their roles and responsibilities being the third party;
5. Resonate with the needed roles and appropriate character and skills of a good mediator, including the DO’s & the DON’Ts of the mediation process;
6. Realize that mediation can be institutionalized in their communities to resolve conflicts; and
7. Develop self-awareness and strengthen capacities as mediators and as peacebuilders.

#### Time Required

1 hour and 30 minutes

#### Materials and Equipment Needed

Laptop and projector for video and Powerpoint presentation, Cartolina/marker/masking tape, Meta cards

#### Session Procedures

1. Presentation on concept, goal and objectives of mediation
2. Discussion on the difference between Arbitration and Mediation (through Activity 1)
3. Process of mediation and its 6 steps
4. Problem-Solving: At one glance
5. The essential skills of a good/effective mediator, DO’s & DON’Ts
6. Role play on the mediation process, practicing mediation skills (through Activity 2)
7. Processing of the Activity 2: observations and feedback
8. Character of a mediator
9. The benefits of mediation
10. Questions, clarifications, reflections

Activity 1: Mediation or Arbitration (15 minutes)

1. Divide participants into groups of five/six.
2. Ask them to listen carefully to given situations. They will then discuss among themselves what these are about, and identify what process it shows: mediation or arbitration.
3. As soon as the participants are ready, the facilitator will then begin to cite a situation, and allow each group to choose whether the process of conflict resolution is mediation or arbitration.
4. The first group to answer or has more correct answers will be the recognized as the winner.

Activity 2: Role Play (20 minutes)

1. In the same grouping, the participants will demonstrate how two parties come to a resolution with the help of a mediator.
2. Ask each group to identify who will act as mediator and who will be the conflicting parties.
3. For 20 minutes, they will be asked to quickly do a role-play, demonstrating how a mediator can properly perform their role toward resolving a conflict between the two parties.

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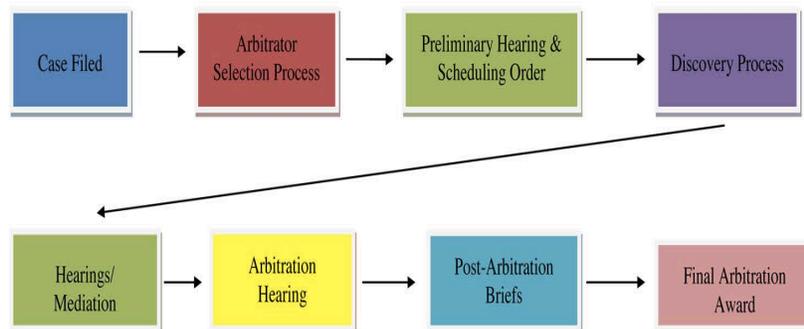
Balay Mindanaw Foundation. (2005). *Panday-Kalinaw: A Community Peace Builder's Practical Guide for Strategic Action and Advocacy*.

**Annex 4.1 Companion Guide: Notes on Mediation**

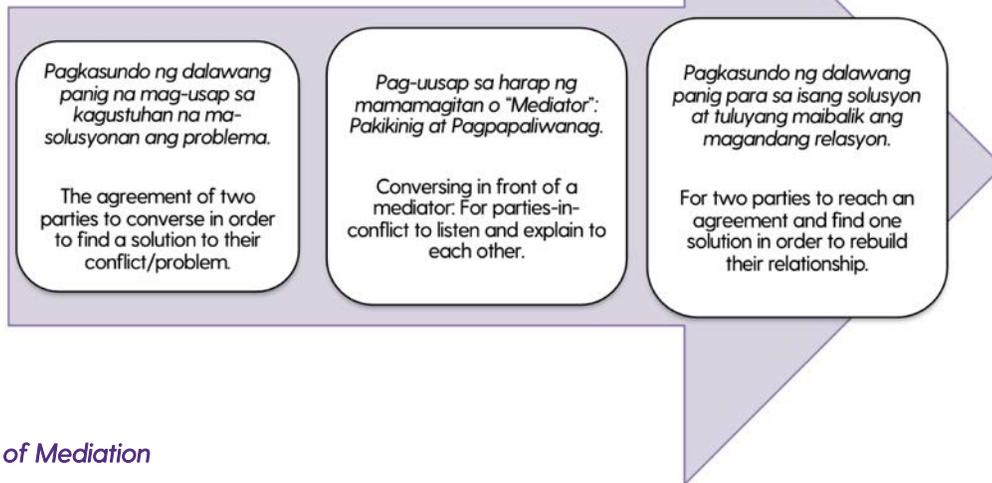
**What is Mediation?**

- Is a voluntary process where conflicting parties explore mutually satisfactory solutions to differences through a common agreement or plan
- A facilitated negotiation by a third party chosen by the conflicting parties

## ARBITRATION PROCESS



## Process of mediation and its 6 steps



### **6-Steps of Mediation**

1. **PAHAHANDA** - Lugar, pagkain, papel, upuan, iba pang kakailanganin – kumportable sa bawat isa.

**Preparation** – Identifying materials needed for, and venue of the dialogue. It is important that both parties are comfortable with the arrangements leading up to the mediation.

2. **PAUNANG SALITA** - Welcome and sharing of words of encouragement.
  - Sisiyulang ang diskusyon kung bakit tayo nandito at kung ano ang papel ng mediator.
  - Tatanungin ng mediator kung tanggap ba at sang-ayon ang dalawang partido sa proseso?
  - Kasunduan sa pag-uusap, "ground rules" at "Confidentiality at note-taking"

#### **Welcoming remarks**

- Mediator starts by discussing why we are here, the roles of the mediator, and confirmation if both parties have agreed to the process.
- This is where ground rules are created, and where the confidentiality of the process and note-taking are established.
- Skills to be used: Organization, Facilitation, Consultation, Consensus-finding, Recognition

3. **ORAS NG PAKIKINING AT PAGSASALITA**

- Siguraduhan ang pinagkasunduan na proseso.
- Makinig sa bawat isa – bibigyan ng sapat na oras ng pagsasalita.
- Bigyan diin ang pagbibigay halaga sa nararamdaman sa nangyaring situasyon o problema.

#### **Listening and Speaking Time**

- It is important to ensure that each party's speaking and listening time is clear and respected. The mediator needs to emphasize the importance of listening, and being respectful towards the feelings of the speaking party.
- Skills to be used: Listening, Neutrality, Clarification/Probing

4. **PALITAN NG PALIWANAG** - Panahon ito nang pagbibigay liwanag sa mga isyus na inilabas sa panahon ng pakikinig at pagsasalita. Kung mainit ang mga palitan, mahalaga ang "mediator" na gawing mahinahon ang palitan ng dalawang panig.

**Explanation** – This is the time for each party to give an explanation on the different issues raised during the listening and speaking time. If the conversation heats up, it is important for the mediator to diffuse the tension, and ask both parties to calm down.

- Skills to be used: Listening, Clarification/Probing, Paraphrasing, Neutrality

**5. KASUNDUAN**

- *Mahalagang tanungin: Ano ang gusto ninyong mangyari o makita sa unahan?*
- *Tulongan silang makakita o makaisip ng kasunduan na pareho nilang magugustuhan o “mutually beneficial”.*
- *Alalayan ang dalawang panig na magkasundo sa isang makatotohanan at mapagpalayang solusyon o “fair agreement”.*

**Agreement**

- Ask the question: What do you want to happen and see after this?
- Mediator facilitates between the two parties to reach and agree upon a “mutually beneficial” agreement.
- Skills to be used: Neutrality, Brainstorming

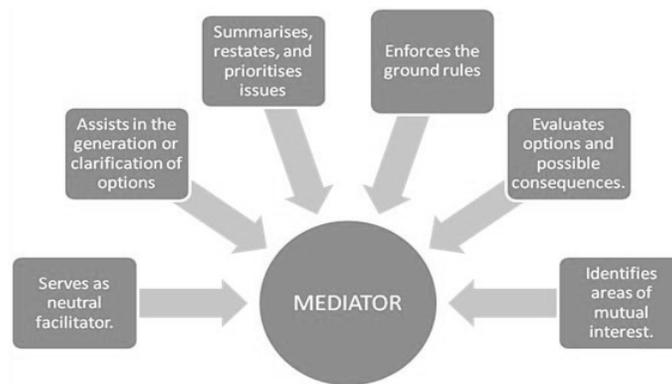
**6. PAGTATAPOS/ HULING SALITA**

- *Ang Kasunduan ay maaring isulat at mapirmahan ng dalawang panig.*
- *Pasalamatan ang bawat isa dahil sa kanilang kooperasyon.*

**Conclusion**

- Parties decide if they want to create a written and signed agreement.
- Mediator thanks both parties for their cooperation.
- Skills to be used: Summarization, Recognition, Assurance

**The essential skills of a good/effective mediator:**



**Do's and Don'ts in Mediation**

Do's	Don'ts
<ul style="list-style-type: none"> <li>• Focus on the problem</li> <li>• Allow dialogue</li> <li>• Win-win solution</li> <li>• Guide them to think solution</li> <li>• Summarize when you are stuck</li> <li>• Call a separate meetings when you are unsure</li> </ul>	<ul style="list-style-type: none"> <li>• Focus on the position</li> <li>• Allow debate or let the parties argue</li> <li>• Win-lose solution</li> <li>• Give the solution or solve the problem</li> <li>• Give favor to the other</li> </ul>

## Session 5:

### Monitoring and Documentation

Prepared by Elizabeth B. Laurico, Balay Mindanaw Foundation, Inc (BMFI)

Monitoring and documenting safety and security situations are crucial especially in areas that remain volatile brought by either human-induced disasters or armed conflict. Communities affected by armed conflict need to be vigilant and involved in ensuring their safety and security by enhancing their capacities on identifying early warning signs of an impending threat, and identifying an appropriate response.

With the present realities on the ground, there is a need to strengthen communication and collaboration through the improvement of the monitoring and documentation process that addresses civilian protection issues and concerns especially to communities living in most vulnerable areas.

#### Objectives

1. At the end of the session, the participants will be able to:
2. Gain basic knowledge and skills in monitoring and documenting incidences of conflict and violence in varying contexts;
3. Appreciate the importance of monitoring and documentation in doing peacekeeping work;
4. Practice monitoring and documentation skills and apply right attitude in doing monitoring and documentation; and
5. Know the importance of information management.

#### Time Required

2 hours

#### Materials and Equipment Needed

Laptop & LCD projector, Meta cards, Markers, Masking Tape, Record book/Notebook, Pen/pencil. Brown Paper

#### Session Procedures

1. Context Situation Analysis
2. Leveling off: definition of terms to come up with a common understanding of the terms "monitoring and documentation" in a conflict situation
3. Provide input on the importance of monitoring: When, Why, and How it is done
4. Provide input on Documentation:
5. Provide input on Managing Information: Do's and Don'ts
6. Sharing of initiatives and success stories
7. Wrap Up

#### *Activity 1: Context Situation Analysis (20 minutes)*

1. What is/are the most common issue/s you are confronted with in your community?
2. How do you monitor this issue? Who are involved?
3. What monitoring mechanism/s is/are in place in your community? Is there an organized group/monitoring team in your community? (I.e. EWER, Peace Monitors, etc)
4. What factors have you encountered that help and hinder monitoring and documentation?

*Activity 2: Word Association (15 minutes)*

1. Ask the participants what comes to mind when they hear the word “monitoring” and “documentation”.
2. Provide meta cards and ask the participants to write as many answers possible.
3. Prepare two craft/Manila papers, put labels on them, and paste them on the white board.
4. Ask the participants to put their answers on the board.
5. Elucidate on answers needing clarification.
6. Provide the conceptual definition of the monitoring and documentation to come up with a common understanding of the terminologies.

*Activity 3: Monitoring (25 minutes)*

1. Group the participants into 4 (per barangay or geographic location) and ask them to share their actual experiences in monitoring the security situation in their respective areas.
2. Provide the ff. guide questions to facilitate smooth discussion:
  - o What is/are the most common peace and security issue/s you are confronted with in your community?
  - o How do you monitor this/these issue/s? Who is/are involved?
  - o What mechanism/s is/are in place in your community? Is there an organized group/monitoring team in your community? (i.e. EWER, Peace Monitors, etc)
  - o What are the facilitating and hindering factors?
  - o What are your recommendations to improve monitoring?
4. Give the participants 10 minutes to discuss.
5. Ask each team to share to the plenary the output of their discussion.
6. Building on the results of the workshop, provide input on monitoring- its Importance, when, why, and how it is done.

*Activity 4: Documentation (20 minutes)*

1. Ask the participants to share about their understanding of the word “DOCUMENTATION”.
2. Distribute prepared cards and ask the participants if the word/s written on them have something or nothing to do with DOCUMENTATION.
3. Ask each participant to explain or elaborate on their answers.
4. Allow the other participants to comment on the answers given by their co-participants.
5. Provide input on documentation.

*Activity 5: Managing Information (20 minutes)*

1. Using the documentation/report output, ask the participants on their thoughts about their prepared reports.
2. Discuss the Do's and Don'ts in the conduct of monitoring and interview/information gathering.
3. Discuss the limitations in providing information.

Activity 6: Sharing of Initiatives and Success Stories (20 minutes)

1. Ask the participants about current initiatives in their communities (if there is any) on monitoring, documentation and reporting.
2. Provide sample of a monitoring framework and how it can help in providing a clearer guide towards addressing or resolving a particular issue.

**References**

BALAOOD Mindanaw. (2007). Manual for Paralegal and Barangay Justice System.  
 PESANTEch. (1998). *Paralegal Manwal*.  
 Balay Mindanaw Foundation. (2005). *Panday-Kalinaw: A Community Peace Builder's Practical Guide for Strategic Action and Advocacy*.

**Annex 5.1 Companion Guide: Notes on Monitoring and Documentation**

**Monitoring:**

Ang monitoring ay isang sistematikong proseso sa pagkuha, pagkolekta, pag-analisa at paggamit ng impormasyon upang malaman/masundan ang direksyon tungo sa gustong maabot at maging gabay sa gagawing desisyon. Ito ay ginagawa kung may naumpisahang gawain o may nangyayari/pangyayari.

Monitoring is the systematic process of collecting, analyzing and using information in order to know and follow the progress of a situation, and give guidance on possible decision. This is done to see the progress of a situation.

**Documentation:**

Ito ay isang materyal na nagbibigay ng impormasyon o opisyal na impormasyon o ebidensya na nagsisilbing rekord. Ito rin ay isang proseso sa paghimayhimay at pagsusulat upang ang mga mahalagang datus at impormasyon ay mairekord.

This is material that gives information, official information or evidence which can serves as record to an incidence. This is also the process of writing down an investigation in order to record data and information.

**Managing Information: Do's and Don'ts**

**The 5Ws and 1H**

- **WHO** are involved?
- **WHAT** happened?  
What is the situation?
- **WHEN** did it happen?
- **WHERE** did it happen?
- **WHY** did it happen?  
What are the possible motivations?
- **HOW** did it happen?

Do's	Don'ts
<ul style="list-style-type: none"> <li>• Personal readiness</li> <li>• Transparency: what, why and for whom you are monitoring</li> <li>• Build trust and confidence with the community</li> <li>• Maintain critical engagement with different stakeholders</li> <li>• Be culture-sensitive</li> <li>• Know what is 'important' and what is 'needed'</li> <li>• Provide feedback to stakeholders/duty bearers</li> <li>• Ensure inclusiveness</li> <li>• DO NO HARM</li> </ul>	<ul style="list-style-type: none"> <li>• Never compromise safety and security</li> <li>• Do not argue with informants</li> <li>• Do not make false expectations/ empty promises</li> <li>• Do not be a source of misinformation or disinformation</li> <li>• Do not make other stakeholders feel guilty</li> </ul>

## Session 6:

### Work Plan and Implementation

Prepared by Bianca Pabotoy, Center for Peace Education – Miriam College

This module aims to serve as a guideline for communities to plan possible initiatives and projects to help address identified peace and security issues. This is the concluding module of the training, to give enough time for participants to consider and maximize the key inputs, policies, and skills discussed preceding this activity.

The Work Plan and Implementation is primarily led by the communities to ensure ownership and accountability. Trainers are only on stand-by to guide the planning, and give advice on questions and concerns from the participants.

#### Objectives

1. To harvest the key peace and security issues in each locality;
2. To revisit the project background and objectives, and present the project timeline;
3. To gather expected commitments and results from participants;
4. To discuss the application and implementation of training received in their local communities; and
5. To create a work plan for peacekeeping in their own areas

#### Time Required

Day 1: 30 minutes, Day 2: 1 hour

#### Materials and Equipment Needed

Laptop and projector, Craft paper, Markers

#### Session Procedures

##### *Day 1:*

Group participants according to barangay, municipality, or sector. Through a short workshop, ask them to map out the key peace and security issues in their areas. The results will then be used for the Work Plan and Implementation session on Day 2.

##### *Day 2:*

1. Project Presentation: Present the timeline, tasks and expected outputs from the project, and focal persons assigned to oversee the implementation.
2. Maintaining the same grouping from Day 1, ask participants to revisit the harvested outputs from the Local Peace and Security Context.
3. Planning: Give time for the participants to create and agree on a work and implementation plan, and assign specific roles for each member.
4. Summary and Commitments: Presentation of plans in plenary.

#### ***Activity 1: Local Peace and Security Context Workshop (30 minutes)***

1. Ask participants to sit in groups according to their barangays, municipalities or sector.
2. On a sheet of craft paper, ask them to map out the key peace and security issues in their areas.
3. Results will be presented in plenary and will be used to guide the possible activities and projects following the training.

Guide Questions for mapping:

Barangay/ Municipality/ Sector	Key Issue/s	What has helped	Recommended Actions

**Day 2 - Activity 2: Project Presentation (10 minutes)**

Present and clarify the following:

1. Background and Objectives
2. Project Timeline
3. Expected concrete outcomes
4. Memorandum of Understanding between local partner and women (Annex 3)
5. Monitoring mechanism – Focal points in each local area
6. Support available
7. End of project output - Publication
8. Work Plan Table for them to fill out per group

**Activity 3: Planning (30 minutes)**

1. Ask participants to sit in the same group as Day 1.
2. Present the Work Plan Table and ask them to brainstorm for possible activities and projects.
3. A facilitator from the organizing team will sit with each group to give guidance when needed.

Work Plan Table:

What: Key <u>PEACE AND SECURITY</u> Issue	WHAT can/will you do?	What is your objective/ What do you want to achieve?	How will you say your initiative is effective? Paano mo masasabi na epektibo ang inyong initiative?	When: Timeline
ISSUE 1				
ISSUE 2				

**Activity 4: Summary and Commitments (20 minutes)**

1. Plenary presentation of proposed work plan.
2. Brief feedback/comment session after every presentation.

# **The Stories of the Women of WePeace**

## **More Than the Woman They Know**

### ***WePeace Aleosan***

Five months following the Women's Agency in Keeping the Peace, Promoting Security: 2019 Women, Peace and Security training, community women from Aleosan, North Cotabato talk about how they never imagined being able to do monitoring and documentation in a former MILF (Moro Islamic Liberation Front) Camp.

They describe the experience as "something we could have never done before this training." A municipality in North Cotabato in Central Mindanao, Aleosan faces recurring incidences of shootings, unresolved land conflicts, family feuds, petty crimes, cases of rape, and proliferation of firearms.

## **The women from Aleosan had been the first group trained by WePeace in Kidapawan, North Cotabato last 9-10 April 2019.**

### ***Growing in and out their peace circle***

Community women from five barangays in Aleosan—Tapodoc, Dunguan, San Mateo, Bagolibas, and Paganan, have been constantly engaged in monitoring documenting conflict situations as a budding Women's Peacekeeping Group.

Under the guidance and mentorship of Balay Mindanaw, they conduct regular recall sessions, reflecting on their shared field experiences, and discussing the two main roles they constantly perform: monitoring and documenting incidents, and mediating conflict.

They have done site visits to conflict-affected barangays facing boundary issues. They have coordinated with the Department of Environment and Natural Resources (DENR) and worked with them to help address concerns on land ownership. They also helped monitor the midterm elections last

May, validated blast sites, and supported initiatives on health such as an information drive on dengue, and advocated for Zero Open Defecation (ZOD).

The women proudly share they have learned how to document properly and precisely through constant immersion. They are now aware of the proper process of gathering data, making sure to collect detailed information to support their documentation. As a testament to their progress, the women now add writing case reports, apart from monitoring and documentation, to their responsibilities.

They emphasize that a critical step in meaningful field work is maintaining their current engagement with the Peace and Order Council and Barangay Peacekeeping Action Team (BPAT). "Of course it remains the same – for issues concerning peace or security, the groups who are called to be there are the BPATs and Peace and Order Council. We continue (to make our presence known) because we, women peacekeepers, know we can engage. Our goal is to achieve peace, which is aligned to their goal and their work."

Their presence and engagement enable them to draft and help implement barangay ordinances, making them more aware, and puts them in a better position to take action on the peace and security concerns in their community.



### ***Mediating for peace***

Being a community mediator is one of the key roles of the Women Peacekeepers in Aleosan. Mediation skills come handy especially when dealing with VAWC cases, and conflicts among neighbors and friends. The training on Gender Sensitivity and Women's Rights has improved their capacity to run the barangay VAWC desks. They have observed that in the application of their mediation skills, they can even see an improvement in the relationships between patients and health workers.



Reflecting on their experiences, they share that the mediation process is different each time, and will always depend on the issue and situation. Only two key action points remain constant in any case: data gathering and listening sessions.

"Mediation is difficult because there is a possibility you can cause conflict. There could be buttons you are unknowingly causing the problem to be bigger, so we hope for more opportunities to learn more about what to do and what not to do when mediating."

### ***Bigger than their challenges***

Almost as challenging as the work they do in monitoring and the difficulty of weak cell phone signals as they perform their duties is dealing with public perception of women doing peacekeeping work. Our women peacekeepers are often criticized for being "*pakialamera*" (nosy) and just in for the "*tsismis*" (gossip). Sincerity and legitimacy have become both a challenge for the women to prove, and for their community to accept. When asked if this bothers them, they just roll their eyes, laugh and share,

**“We need to humble ourselves because what we are doing is not for us; it is for them.”**

They share that the issues of their community are bigger than their personal concerns. They are also reassured to find support and allies in their husbands, who are also peacekeepers.

For the Women Peacekeepers in Aleosan, continuing what they do now is, and will be enough, to prove their sincerity and capability of meaningfully contributing to building and keeping peace.

### ***Moving forward and becoming more***

WePeace Aleosan is a diverse group composed of barangay councilors, barangay health workers, barangay nutrition scholars, organization officers, and students. Striking the balance between their personal lives, and being a woman peacekeeper is something they are still learning. On one hand, they have learned how to properly approach people in conflict, even applying the skills they learned in their own families. They have also become more strategic in resolving conflicts, taking a more proactive approach rather than reactive. And while they have experienced tremendous personal growth in the past months, they are also very vocal about their need to develop self-confidence, to overcome personal fears and insecurities, and to improve the skills they already have. As they raise the bar in doing active and effective peace work, the demands of the communities rise with it.



But there is only excitement as they look and move forward. They are excited to deliver the demands that result from the work that they do. They know that with more training and continued guidance they shall be the capable women peacekeepers their communities need them to be.

In engaging themselves in peacekeeping and peacebuilding, not only have they become aware of the peace and security issues they face, but they have also become more aware of the endless possibilities they have as women in their communities. They realized that what they once thought was impossible—women visiting conflict sites or monitoring cases on land issues, is possible.

Experiencing a meaningful and empowering role in their community has made them stewards of women's rights. They are not afraid to speak up and say, "No, you can't talk to me like that because I have rights that protect me as a woman!"

The women peacekeepers of Aleosan, North Cotabato are, slowly but surely, proving to be more than the women they and their communities once believed they could be. From "being expected to stay at home," they are our women mediators, women documenters; our women for peace and security.



## Fearless Women for Peace

### WePeace Kalinga

Courage and confidence. These are the words you hear from the women peacekeepers from Tabuk City, Kalinga when asked what change they saw in themselves after the WePeace training in May.

### WePeace KalinGanda

Being community mediators comes naturally to the women peacekeepers in Kalinga, fondly called WePeace KalinGanda. The word 'Ganda' translates to beautiful in Filipino.

Emma, a *purok* (village) leader explains how the knowledge and training from WePeace helps her be more comfortable in facing problems in the community. Once a case is explained to her, she finds herself leading settlements. She recalls an incident where met with the respondents of a case involving child trauma, explaining the effects of their actions towards the child.

She is amazed at how she is able to explain rights violations and cite laws on VAWC, playing a critical role in interventions seeking to address such issues. She gives credit to the training, which helped her learn policies that support her work, and to discover her potential to do peacebuilding.

Viva also shares how her involvement in WePeace helps her in significant ways—in her work as a law enforcer and as a private citizen. As a law enforcer, she hears of, or witnesses various cases of conflict on a daily basis—domestic abuse, land dispute, and vehicular conflicts. Through her active involvement in these cases, she finds herself sharpening her mediation skills, facilitating amicable settlements and guiding opposing parties to choose peace instead of violence.

Now, even when she is off duty, people come to her for advice or to ask her to mediate, something she is now confident to do, thanks to WePeace.

Judy, a *barangay* councilor, now realizes how strategic her position is. Her leadership role allows her to influence others, and show them how to manage conflicts peacefully before it escalates to the *barangay*.



The atmosphere of camaraderie among the women who came together during the training, and their sincere intentions of wanting to work for peace and change their society impressed Sonja, a Swiss national stationed in Tabuk and WePeace participant. As a trained psychotherapist, she was surprised at how the women in WePeace Kalinga have embraced their role as mediators with so much passion and excitement despite being provided only a brief training.

Being vigilant and sensitive when doing monitoring and providing interventions have become their guiding posts in doing peacekeeping. They also share that following through with an agreement is as important as creating one. As peacebuilders the last thing they want to do is ignite violence between tribes. Instead, they make sure to maintain peace where it has been achieved.

### **Changing Times for Women and for Justice**

Kalinga, composed of different ethnic groups, is one of the provinces in the Cordillera Administrative Region with indigenous communities whose culture and political structures remain intact,

To this day, the indigenous system of *bodong* remains to be the front-line justice system before a case is raised to court. Through the years, this once predominantly male justice system has evolved, welcoming the participation of women. This evolution has been continuous, where more people are given the chance to mediate cases through provisions in the *Itabuk Pagta*<sup>1</sup>. While the *Itabuk Pagta* is based on the original *Pagta* of the *bodong*, it is special because its revisions are inclusive of all *Itabuk* – *binodngan* (a local tribe) and non-*binodngan*, migrants, and even Muslims residing in Tabuk City. The *Itabuk Pagta* covers all ethnic groups staying in Tabuk City, closing the gap on tribal discrimination

WePeace sees this progress as a great opportunity. Engaging with this change, they hope to engage with the *Bodong* council to conduct an information and education campaign (IEC)

### **Rising Tall Amidst the Emotional Toll of Peace Work**

Aside from sexual and gender based violence (SGV) and VAWC cases, two of the most common problems affecting their communities are vehicular accidents and public disturbances both usually influenced by alcohol consumption. They clearly cite that the creation of ordinances on vices would be of great help to their community.

On a special case, two peacekeepers have engaged in providing special assistance to their fellow councilor. Judy and Gloria, tearfully share their efforts to help a colleague who suffered a stroke on duty. The two led the rescue, and provided assistance to the victim's wife, who also suffers from tuberculosis, and his children.

"Finding the balance between peace work and its emotional toll is critical," emphasizes Sonja. Emotions fuel the peace work. She has observed that when tensions rise, there is a tendency for emotions to easily explode because no one talks about what they are feeling.

Women peacekeepers are often asked to settle issues on abuse because of their sincere involvement and concern in handling these cases. While this stands as a wonderful opportunity for service, it could be a challenge as the peacekeepers themselves could grow unaware of their own emotional attachment to a case.

to raise more awareness of current *Itabuk Pagta*, particularly from a gender perspective, to encourage participation in mediation.

They are confident of the positive contribution they can make because they have seen it for themselves. In peace seminars, women are those who are actively engaged. When women speak in a *Bodong*, the solutions come. When women raise their voice, settlements are reached.



<sup>1</sup>A *pagta* is the agreed laws within a *bodong* by two tribes.

They share that they are aware of the limitations of both their energy and resources. They share about cases in hard-to-reach areas they wished they could have supported but could not because of the distance and lack of resources. They can only do so much.

### **Proving Themselves Right**

"Women have the right to stand for what is right," Emma shares. Being the only woman councilor in a group of twenty, she has had her fair share of being underestimated. So the WePeace training was a breath of fresh air for her. She has found a sense of courage and confidence in knowing, and working with women peacekeepers like her.

When her co-councilors see her wear the WePeace uniform, they know she means business. It is her own confidence boost, some kind of self- assurance gained from new knowledge from WePeace. It is also a reminder to her co-councilors that she knows what she is talking about.

Other members of WePeace Kalinga happily share how a normal t-shirt has become a marker, and a statement of their peacekeeping work and story as WePeace.

### **Looking Back and Looking Forward**

Fondly looking back on their experiences after the training, the women peacekeepers are very proud of what they have become. "When something is disappointing and difficult, there's a community I can lean on and speak to. If there are people jealous of me, then I think about this role as my gift as a person. (Jealousy is) Not my problem anymore because I know I am working honestly. I just leave them be!" Through peacekeeping, the women peacekeepers found a community, a go-to group when they need support. They find motivation in seeing other women inspired to work for peace.

They share that their communities receive a lot of training but what sets WePeace apart is the sincerity they felt from the training, which they now pay forward in serving their community whole heartedly.

"I realized how important my role is in sharing the knowledge I have. Now, I encourage women who are at home to engage and participate," Emma explains. When they talk about WePeace, other women—even men—ask how they could join and why they weren't invited in the first place!

The women peacekeepers of Kalinga build on this excitement to encourage more people to support them, knowing once engagement starts, cooperation is built. They are not only proud of what they have achieved but they look forward to how much more they can grow – evident in the many initiatives they plan to engage in.

### ***Not Just A Woman – I am a Woman!***

The words, "You are just a woman!" are repeatedly heard, like a tune on a broken record for most women in WePeace. When they are questioned if they can really do the work they have set themselves to do, the women have found a great rebuttal: "We know how to love and that is our greatest strength."

The eyes of the women peacekeepers in Kalinga sparkle with grit and determination to continue their efforts for peace. Yes, a long journey lies ahead, but for the women in Kalinga, peace is alive, and that in itself is important, and worthy of every celebration.

## Rising Up To The Challenge of Long-lasting Peace:

### *WePeace Surigao del Sur*

Susan is a *barangay* health worker from Kilometer 9 Diatagon, Surigao del Sur. She is an indigenous person, and one of women peacekeepers of WePeace. Of the diverse topics discussed in the training in April, Susan notes that one important realization she has taken home is how gender sensitivity can reshape our everyday lives.

“When my grandson cries, I will no longer tell him that a boy who cries is gay,” she explains. Dealing with her children and grandchildren, this new gender lens are both challenging and eye opening. “During the training, I was taught that everyone, no matter what gender, has the right to express their emotions and what they are really feeling.”

By learning about gender, and being more aware of how it has shaped her own bias and thinking, Susan has understood and come to terms with the fact that our standards cannot serve as basis for anyone’s sexual orientation and gender identity. Susan’s story gives us a glimpse of the long but steady process of learning and unlearning by the women of WePeace in Surigao del Sur.

### *WePeace Surigao del Sur*

Situated on the Eastern side of Mindanao, Surigao del Sur enjoys beautiful coastlines but remains vulnerable to natural hazards such as typhoons, tsunamis, and earthquakes.

It also continues to experience armed clashes between the government and the CPP-NPA-NDF. The overlap of natural disasters and conflict has continually displaced communities, making peace challenging and fragile.

The WePeace training in Surigao del Sur was the largest and most diverse. Some participants hold leadership roles, and positions in their respective *barangays* and LGUs. Some are also health workers, IP leaders, and government workers. After the training, it had been strategic for participants to present WePeace to offices they work, and engage with.



In Lianga, WePeace is being accredited and registered as a *barangay* peacekeeping team.

They are also drafting an ordinance to strengthen measures against VAWC, and improve the role of their women’s desk in their *barangay*.

In Cagwait, a re-echoing has already been organized by WePeace to share knowledge, and organize the women in the area. This has brought the possibility of creating an ordinance on SGV led by the women working in VAWC desks.

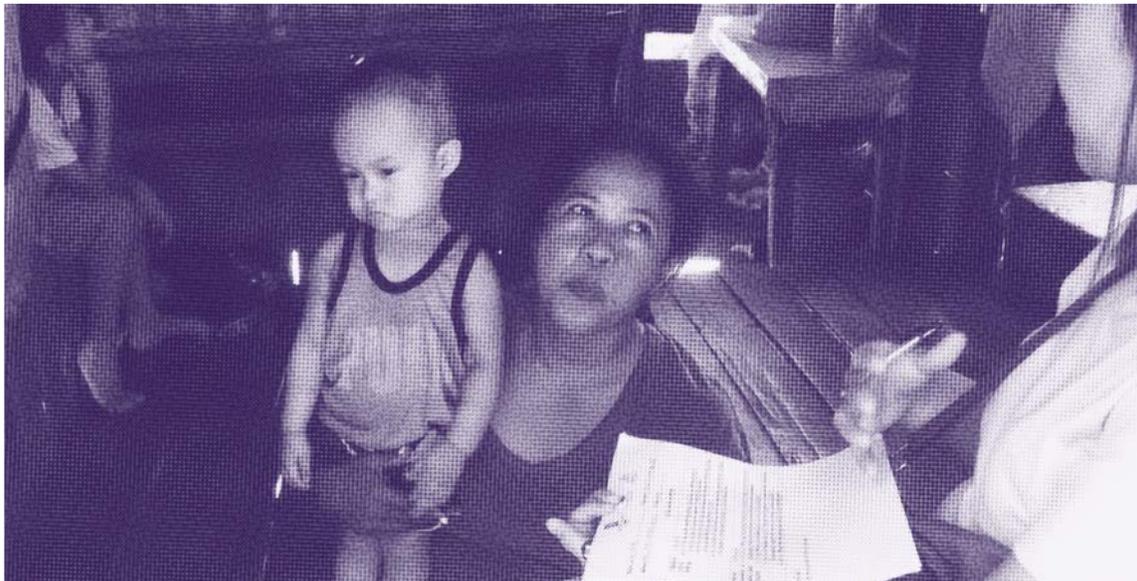
A woman peacekeeper has become the leader of the Huwangan Farmers Program. Cherlita takes advantage of their organization’s seminar for women from rural communities as an opportunity to share what she has gained from the WePeace training. She is doing this so they too would know more about their rights, and the current peacekeeping work being done by women working in VAWC desks.

### ***Gender at the core of their everyday lives***

The gender sensitivity training (GST) resonated with the women the most. The discussions on VAWC, SGV, and the Magna Carta of Women have informed most of what they have been doing for the community, may it be through their work with the LGUs or within the dynamics of their own homes.

The GST provided them the knowledge and confidence to give advice to fellow women and mothers not to abuse their children, and mediate and negotiate cases involving women's rights and dignity. Being informed has given them the courage to empower other women to never tolerate any form of abuse. The realization that women have the right to say no to the sexual demands from their husbands is something they credit to learning more about women's rights and SGV.

Simulation exercises of community mediation, peace negotiations, and dialogue also left quite an impression on the women. They happily share their experience helping couples in trouble, referring them to the proper authorities for settlement.



### ***Monitoring Peace and More***

Susan sees her responsibility as a peacekeeper to look after everyone's safety; especially school children who skip classes. She has lobbied for parents to ensure their kids' attendance in school, to keep them safe and distant from danger and conflict.

She is also involved in community mediation between couples in conflict, either referring cases to the barangay or handling them herself. This engagement helps her exercise her mediation and negotiation skills, which she sees very useful not only in the community but also within her own family.

Truly, WePeace Surigao has been doing peacekeeping work beyond issues related to physical security. Peace is closely interlinked with other issues that affect peace in their community. They participate and contribute in tree-planting activities, solid waste management, garbage segregation, sanitation and clean-up drives. The security of children, improvement of health, and a clean environment also means peace to them.

### ***The Road Less Travelled***

The context and environment of WePeace Surigao is a challenge for peacebuilding. Though the efforts towards peace have been highlighted, there is still a lot of need to solidify partnership between the peacekeeping teams and the LGU, and to recognize the contribution of women in peacekeeping work. Mobilizing and organizing the women in the community also remain a challenge. A catechist from Linaga voiced out how their efforts to engage other women to do peacekeeping are opposed and turned down by the community.

Because the communities are often caught between operations of the government and the CPP-NPA-NDF, ensuring their own security is a challenge in itself for the women peacekeepers. They have witnessed and experienced issues in *barangays* such as the presence of uniformed personnel inside communities, and tribal threats they cannot document out of fear.

Susan recalls an incident that has enveloped their community in a blanket of fear, “We evacuated, and were carrying the dead body of our fellow IP who was killed in our community. That was an unforgettable experience which challenges us, until today.”

She also shares the burden of having to perform her role as in the community in peacekeeping and peacebuilding while also having to perform a multitude of household chores when she comes home. Many women share Susan’s experience who, like her, have had to carry multiple burdens following a conflict.

The complexity of challenges arising from the environmental context, familial and societal expectations, coupled with the fact that peacekeeping is purely voluntary, some of the women had to step back and reflect if they can still embody and continue their roles as peacekeepers.

### ***Recalling Challenges, Realizing Progress***

Yet they continue because they know they have support. They forge on because peace is not an insurmountable challenge. Mentorship and recall sessions led by Balay Mindanaw have been a significant help and much needed support for the women. They point out how mentorship and recall sessions offer practical advice that useful in their everyday lives.

These consultations also continue the capacity building from the training, strengthening partnerships they already have. This gives them confidence, and enables them to echo what they have learned in other spaces, including in *Barangay* Development Council sessions.

For many of the women, these recall sessions are deeply personally and special because they also pushes them to grow as peacekeepers. It is in these sessions where they realize they are now able to document complex issues, and can refer issues and concerns to appropriate authorities.

Moreover, recall sessions serve as a measure to see how far their work has come, and a reminder that their work plants seeds of change in their community. Accomplishments and action plans become more visible; growth and progress, more measurable. Jeneth from Cagwait shares, “Finding ourselves in negative situations, is normal and negative feedback are always present. For example, I encounter people who are close minded, especially when it comes to [...] peace work.

**But as I continue my work as a peacekeeper, I have witnessed people who have resisted before, but are now slowly participating in peacebuilding activities.”**

### ***Moving Women Forward***

WePeace Surigao has done a lot this year alone. They have continually invested in building their capacities through participating in livelihood programs that train them to create products from indigenous materials; attending training on sexual health education and responsible parenthood; and participating in peace dialogues within IP political structures. "If we (women) involve ourselves, we can do great in peacebuilding," says Rachele from the Municipal Planning and Development Office of Lianga.

Looking forward, they recognize the importance of continuous engagement with LGUs in advancing the development of ordinances focused on addressing VAWC and SGV. They also highlight the importance of investing in livelihood programs and social enterprises, may it be through training or partnerships with government offices such as the Technical Education and Skills Development Authority (TESDA). They also give high value to the training and recall sessions with Balay Mindanaw.



### ***Moving Peace Forward***

WePeace Surigao is aware of the need for more women to be engaged in peace, in the way that they have been active. They know it is important and critical to continue mobilizing more women peacekeepers in neighboring barangays if they want to keep the peace they have started to build.

Peacebuilding is not an easy job but it has given them a new perspective on women's roles in society. WePeace Surigao now firmly believes that they have rights, and should be allowed to express their ideas. Women have the capacity to create and implement plans to help build and attain peace in society.

## **Gender-Sensitivity: A Way towards a Peaceful Community: WePeace Quezon**

by: Kaye Michelle Villaflor

### ***Gender Advocate and Woman Peacekeeper***

As a gender advocate, I was sent by Linda Villaflor, a long-time partner of the Center for Peace Education (CPE) to join the WePeace Training Team. Though reluctant, I obliged. Going through the first few days of the training, there were certain realizations that reaffirmed my stand on this advocacy.

Peacekeeping, most of the time, is a responsibility given to men. So how do women become peacekeepers? In my observation, women are already part of the barangay police force in some areas. But in others, they are not. This made me think -- to have a peaceful community, everyone must be involved and be gender sensitive. Why? Because the essence of gender sensitivity is not about who has power or authority. It refers to acknowledging the presence of the other, and understanding and respecting their choices and situations. When people learn to respect others, and do not let authority, power or entitlement oppress others, a peaceful life is realized. Men, women, and everyone in the broad gender spectrum must realize this.

Now, the next question: where do I go with this realization in mind? In my case, I brought it home. With CPE, the WePeace partners with support from the Royal Norwegian Embassy, brought the women peacekeeping training in Infanta, Quezon last 30-31 May 2019.

Infanta faces a major peace and security issue – the proposed Kaliwa Dam Project. Another troubling issue highlighted in the training was the prevalence of domestic violence.

With more than 20 women participating from three parishes, most have agreed that domestic violence is one important issue that needs attention and action. Emerging from the training, and working closely with the local parish priest and CPE, efforts to address gender-based issues is where Infanta's WePeace story begins.

### ***Up and Running: Peacekeeping through Different Approaches***

There were three key approaches identified to get WePeace Quezon running: First, providing a Women, Peace and Security (WPS) seminar for the barangay officials of Barangay Bantilan, where a current barangay official was a recipient of the WePeace training. Second, providing gender sensitivity training to women's desks, and the Family and Life Ministry of the parish; and lastly, continuously raising awareness on the implications of the construction of the Kaliwa Dam.

### ***One: Spreading Peace – One Barangay at a Time***

Anita Angco, a servant of the Infanta Parish, barangay official, and woman peacekeeper shares some her experience of being part of WePeace:

**On the training experience:**

*"It (the training) was a unique experience – unique in a sense that it was my first unforgettable experience to undergo the actual mediation process which I badly needed as a barangay official. I truly enjoyed and benefited a lot from it."*

**On monitoring and documentation:**

*"The WPS training has capacitated greatly as far as the mediation process is concerned. Every time the Barangay Chairperson is on official travel and certain issues in the barangay arise, he would appoint me to take charge of the issues. Because of the WPS training, I was able to mediate with confidence, and was able to help the parties resolve cases successfully. As to documentation, such cases follow a certain process of documentation prescribed by the local government and all reports and documents are filed in the office of the barangay."*

**On other involvements:**

*"As the chair for the Education Committee for our barangay council, I feel the need to echo the same training to more women leaders that they too will be capacitated when our term ends. Thus, upon discussion with Linda Villaflor and Kaye Villaflor, we agreed to hold the same WePeace training for barangay officials. True enough, the officials were very grateful for the seminar."*

This echoing was conducted last 29 and 30 July to barangay officials of Poblacion Bantilan, Infanta, Quezon. The women peacekeepers from the May training acted as the secretariat, and even assisted in conducting the mediation workshop.



**Gains from WePeace**

*"In particular, the session on conflict management has helped me a lot not only as a barangay official but in my personal life as well. Believing in walking the talk, I have learned to control my emotions and think first before acting, especially during difficult situations. The mediation topic has capacitated me as a barangay official. [...]Thanks to the skills gained from the training, the cases I handled since were resolved."*

Looking ahead, Anita shares that should there be a second phase to WePeace, discussions on the recovery process of women victims of SGV should be taken into consideration. Other possible topics could also be how to help start the healing process, and create a support group.

## ***Two: Building Peace in the Home, Building Peace in the Community***

Last 19 August 2019, a trainer's training was conducted to capacitate local women partners on different women and gender-based issues, and how peacebuilding and peacekeeping can be practiced. This trainer's training is part of the goal to conduct training for all members of the women's desk and the Family and Life Ministry of the parish.

Despite a few setbacks in terms of attendance from the previous training sessions, a Gender Sensitivity Training last 26 October 2019 brought together 9 married couples from selected members of the family and life ministry. This training received so much positive feedback, with couples sharing how it has helped them understand their partner better, and encouraged them to build a more peaceful community using their knowledge on gender sensitivity. Linda Villaflor, and I lead the training with Merian Aldea, another participant from the WePeace training in May. We continue our efforts to extend our outreach to members even beyond the parish, to particularly barangays.

## ***Three: Protecting Lives, Protecting Peace***

With the continued effort of the national government to construct the controversial Kaliwa Dam as a short-term solution for the water shortage/ crisis in the National Capital Region, WePeace Infanta joins local residents in its advocacy to protect human life, and to educate on the implications of this project.



The proposed area of construction, from the point of view of those who are directly affected, threatens residents of Infanta, as well as indigenous peoples, who live downstream the Agos River.

As women peacekeepers, the group continues to hold dialogues and engage those on the ground. Last 7 July 2019 the Alliance of Oppositions of the

Kaliwa Dam launched the nationwide signature campaign addressed to the President, appealing to halt the construction. As the dam's construction progresses, another movement was organized by the local alliance of oppositions and the Local Government of Infanta – the Public Hearing for the Passage of the Legislative Resolution to oppose its construction. WePeace Infanta participated in this hearing, and even had a short moment with one of the key environmental experts discussing a study on the effects of the dam's construction.

## ***Advocating for Life, Advocating for Peace***

Though WePeace's first year is almost at its end, the women peacekeepers continue their involvement in awareness-raising on the Kaliwa Dam especially about its impact on the environment; vulnerability to natural hazards; and possible eruption of resource conflicts. We continue to serve our parish with the skills and knowledge we have learned from the training. We continue to use our voices and encourage the conversation about domestic violence.

As long as our activities remain nonviolent and rooted for the good, we continue to resist, to engage, and to work relentlessly for our generation, and the next. And as for me, the advocacy of gender equality and peace continues on as I live my everyday life.

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# Moving Women Peacekeeping Onwards

## *Taking stock of international initiatives to sustain gains*

In 2020, a number of important landmark anniversaries for several international resolutions and initiatives that have helped push the participation of women in peacekeeping will take place.

It is the 20th anniversary of the adoption of UNSCR 1325 on Women, Peace and Security. It is also the 25th year since the Fourth UN World Conference on Women was held and the Beijing Declaration and Platform for Action (1995) was adopted. The Beijing Declaration and Platform for Action is an international blueprint to achieve gender equality and women's empowerment.

The 2030 Agenda for Sustainable Development also celebrates its five-year mark since its adoption in 2015. There is a decade left to achieve its goal to end poverty, protect the planet and ensure that all human beings enjoy peace and prosperity. The 2017-2022 NAP-WPS of the Philippines also approaches its third year before the passing of a new 5-year plan for women, peace and security in the country.



## **Where do we go from here?**

### *Women, Peace and Security*

The Center for Peace Education and Balay Mindanaw have committed its participation in the Beijing+25 Women, Peace, and Security – Youth, Peace, and Security Action Coalition led by the Global Network of Women Peacebuilders (GNWP). The coalition will coordinate and facilitate the development and dissemination of messaging on the WPS agenda, advancing the achievements of civil society. By participating in this initiative, the stories, challenges, and realities of WePeace shall reverberate in an international space.

The high value placed on women's rights across all four WePeace communities reinforces the significance of the Beijing Declaration and Platform for Action. Continued engagement in international discussions, especially on such an important year, will help bolster continued attention and commitment to gender equality, especially in conflict situations. Continued awareness of the progress thus far also gives a human face to international norms that have, indeed, made significant changes to women's lives.

### **2030 Agenda: Sustainable Development Goals**

The 2030 Agenda lists 17 Sustainable Development Goals (SDGs), of which, through Goal #16 on Peace, Justice and Strong Institutions, Member states commit to “Promot[ing] peaceful and inclusive societies for sustainable development, provid[ing] access to justice for all and build[ing] effective, accountable and inclusive institutions at all levels.”

SDG 16 is multi-faceted, and enables the acceleration of other SDGs. Thus, the SDG16 ‘plus’ framework acknowledges other SDG targets that contribute to peace, justice and responsive institutions. Stories of WePeace continually link how their peacekeeping work extends beyond community security. They continually express how other aspects in their community life, as well as available opportunities enable them to consider themselves living and being in peace.

Peace for them means being able to participate in community building, being informed of, and claiming their rights (SDG 5- Gender Equality). They are often tapped to help disseminate information on health (SDG 3 – Good Health and Well-Being) and the environment (SDG 13 – Climate Action). They also list livelihood training as an intrinsic component of being effective peacekeepers (SDG 8 – Decent Work and Economic Growth). Thus, WePeace work is aligned with the SDG 16+ framework and the achievement of the 2030 Agenda.

At the international level, the story of WePeace has been featured as one of the Voices of SDG16+ Campaign at the 2019 High Level Political Forum in New York City in July 2019. It was again presented as an example of mobilization at the 16+ Forum in Dili, Timor-Leste in October this year.

### **Investing in Hope, Investing in Women**

The women of WePeace continue mobilizing their groups through formal meetings, often led by local partners, as in the case in Mindanao where WePeace members are community partners of Balay Mindanaw. They are also able to organize informal meetings, where women meet in common spaces such as barangay meetings or church activities. Following the collection of stories for this publication, all our women peacekeepers look forward to finding ways to continue the work they have started this year. With new-found confidence to engage in mediation and work on women’s rights, they hope to sustain the trust of their communities, and to receive recognition and support from their respective Local Governments.

The journey to peace is long, often challenging but an ever-fulfilling one. With the training of women in Aleosan, Surigao, Tabuk and Quezon, we have seen fearless and sincere women who are now able to participate meaningfully in peacekeeping and peacebuilding in their communities. We have seen the emergence of community mediators, custodians of women’s rights, peaceful councilors and leaders, and empowered mothers—all empowered women. These are our women peacekeepers, working at the frontlines for their friends, partners, families, and communities.

**They are women for women, and for peace. This is the Women’s Agency in Keeping Peace, Promoting Security. This is WePeace.**



# *Annexes and Bibliography*

## Annex I: Sample Assessment Form

Pseudonym:

Age:

Ethnicity:

Religion:

### QUESTIONNAIRE

	<b>Strongly Agree</b>	<b>Agree</b>	<b>Disagree</b>	<b>Strongly disagree</b>
1. Alcohol and drugs are the root causes of sexual harassment against women.				
2. Information taken from social media such as Facebook, television and radio are enough bases in knowing the truth.				
3. A woman will not be raped if her clothing is not tight, short or revealing (e.g. showed cleavage).				
4. How pitiful women are during war because they are only victims and cannot do anything.				
5. Resolving conflicts in the community is the work of men.				
6. As conflict is inevitable, there is no need to waste time learning to resolve it.				
7. Resolving conflict in the community is the work of the government.				
8. Women should be part of decision-making in securing peace in our country.				
9. It is the mediator who finds the solution to a conflict.				
10. It is just right for the Peace Monitor/Woman Peacekeeper to share data and information she is able to collect to whoever asks for it.				
11. Because men are the key actors in war, it is only right that they lead the talk/negotiations on peace or peace processes.				
12. Women should not run for public office.				

## Annex 2: SPSS Analysis – Complete Results

### 2019 CPE We Peace Study

Analysis by: Psychology Department, College of Arts and Sciences, Miriam College

Total Number of Respondents: 51

Number of Areas: 4

#### Descriptive Data

<b>Area</b>	No. of Respondents
Aleosan	11
Surigao del Sur	18
Tabuk	12
Quezon	10

<b>Age</b>	No. of Respondents
Below 18	1
18-30	6
30-40	6
40-50	9
50-60	14
60 above	9
Not indicated	6

<b>Religion</b>	No. of Respondents
Roman Catholic	31
Islam	6
Born Again Christian	2
Jehovah's Witness	2
Anglican	2
Seventh Day Adventist	1
CDCC	1
Not indicated	6

<b>Ethnicity</b>	No. of Respondents
Mag	5
Ilonggo	4
Kalinga	4
Tagalog	3
Bisaya	2
Manobo	2
Ilocano	2
Waray	1
Tobog	1
Sumadel	1
Igorot	1
Swiss	1
Bolanon	1
Not indicated	23

	Pre-test	4 = Strongly Disagree
	Post-test	3 = Disagree
		2 = Agree
		1 = Strongly Agree

- Generally, the average pre-test scores are somewhat similar to the post-test scores.
- When the respondents scored low in the pre-test, the score was also low in the post-test, and when the respondents scored high in the pre-test, the score was also high in the post-test, with exception to some items.
- It can also be observed that respondents already scored high in some items during the pre-test (e.g. Q8 and I2)<sup>1</sup> and continued to score high in the post-test, suggesting that they already have high awareness regarding the subject matter.
- On the other hand, pre-test scores are low for some items and continued to be low in the post-test (e.g. Q1 and Q10)<sup>2</sup>, suggesting that the respondents may have existing misconceptions which were not cleared by the training.

### Recommendations

1. CPE may take note of the particular subject matter/questions in which the respondents already showed high awareness, and may choose to focus more on other subject areas during training, particularly those in which there still appears to be strong misconceptions.
2. CPE may also consider a test that calls for dichotomous responses that will allow the evaluator to see if the answers are correct or not. This way, analysis can be more objective and accurate.
3. For similar projects in the future, CPE may also consider administering diagnostic tests at least a month before training so that the module can be adjusted based on the results of the pre-test.

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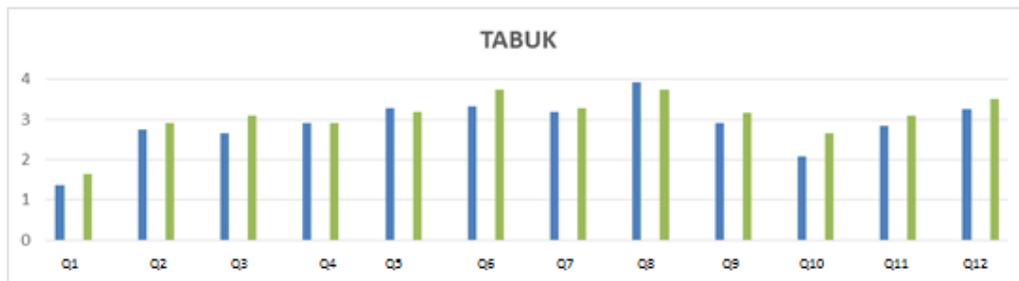
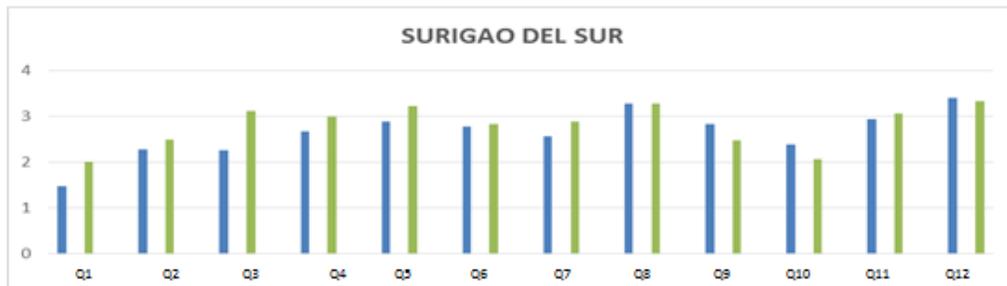
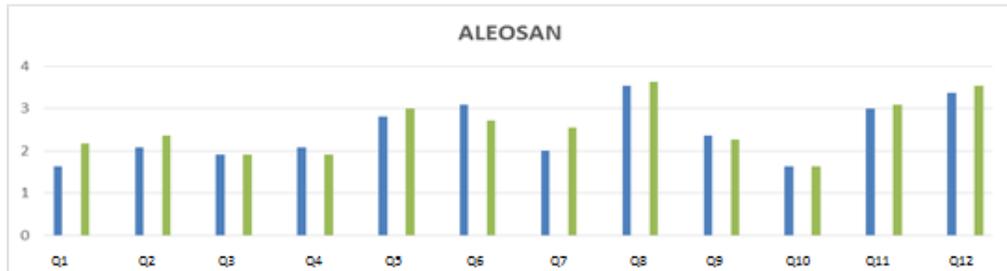
<sup>1</sup> Q8- Women should be part of decision-making in securing peace in our country.

Q12 - Women should not run for public office.

<sup>2</sup> Q1 - Alcohol and drugs are the root causes of sexual harassment against women.

Q10 - It is just right for the Peace Monitor/Woman Peacekeeper to share data and information she is able to collect to whoever asks for it.

## APPENDIX Trends Analysis (Per Area)



<table border="0"> <tr><td style="width: 20px; height: 10px; background-color: #4F81BD; border: 1px solid black;"></td><td>Pre-test</td></tr> <tr><td style="width: 20px; height: 10px; background-color: #80A040; border: 1px solid black;"></td><td>Post-test</td></tr> </table>		Pre-test		Post-test	<p>4 = Strongly Disagree            3 = Disagree            2 = Agree            1 = Strongly Agree</p>
	Pre-test				
	Post-test				

### Annex 3: Evaluation Form and Results

#### SAMPLE EVALUATION FORM

#### **Program**

Please rate the training using the scale 1 to 5, where 5 is the highest and 1 is the lowest. Please check the rating that applies.	1	2	3	4	5
Content of the training					
Process/approaches used to deliver content					
Enhancement of your own knowledge, skills and value-orientations					
Facilitators' effectiveness					
Your own interest/enthusiasm					

#### **Topics and Speakers**

Please rate your learning from the following topics using the scale 1 to 5, where 5 is the highest and 1 is the lowest. Please check the rating that applies.	1	2	3	4	5
Sharing of Peacekeeping Experience in Luzon					
Sharing on Early Warning Early Response (EWER)					
Policy and Legal Mandates					
Gender Equality, Gender Sensitivity and Women's Rights					
Conflict Resolution and Mediation					
Monitoring and Documentation					
Work Plan and Implementation					

#### **Logistics**

Please rate your stay and experience using the scale 1 to 5, where 5 is the highest and 1 is the lowest. Please check the rating that applies.	1	2	3	4	5
Venue					
Food					

Other comments and suggestions:

### Annex 3.1 WePeace Evaluation Results

Participants were given a form asking to rate the event’s program, topics and speakers, and logistical arrangements. These forms were distributed at the end of the training on Day 2. Based on the computed average these are the total scores:

- Program - 4.46
- Topic and speakers – 4.47
- Logistics – 4.65

#### General Feedback:

- Request for a follow-up training and continued invitation for workshops;
- Concern of better time management and sensitive to the allotted time slot per topic;
- A North-South education and exchange, benchmarking in Mindanao, to share experiences between the women; and
- Include additional topics on women’s rights.

#### Program

Rated using the scale 1 to 5, where 5 is the highest and 1 is the lowest.	<b>Total Score:</b>
Content of the training	4.50
Process/approaches used to deliver content	4.48
Enhancement of your own knowledge, skills and value-orientations	4.30
Facilitators’ effectiveness	4.60
Your own interest/enthusiasm	4.43
<b>Total:</b>	<b>4.46</b>

#### Topics and Speakers

Rated using the scale 1 to 5, where 5 is the highest and 1 is the lowest.	<b>Total Score:</b>
Sharing of Peacekeeping Experience in Luzon	4.42
Policy and Legal Mandates	4.47
Gender Equality, Gender Sensitivity and Women’s Rights	4.57
Conflict Resolution and Mediation	4.40
Monitoring and Documentation	4.49
Work Plan and Implementation	4.37
Sharing on Early Warning Early Response (EWER) – North Cotabato and Surigao del Sur	4.41
Sharing of MSWDO in Asipulo – Tabuk, Kalinga	4.56
Community Organizing through Peacebuilding – Kalinga and Quezon	4.5
<b>Total:</b>	<b>4.47</b>

#### Logistics

Rated using the scale 1 to 5, where 5 is the highest and 1 is the lowest.	<b>Total Score:</b>
Venue	4.80
Food	4.49
<b>Total:</b>	<b>4.65</b>

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# WePeace Training Team

**Jasmin Nario-Galace**

Senior Associate and Project Manager, Center for Peace Education-Miriam College  
WePeace Trainer on Conflict Resolution and Mediation

**Arlyssa Bianca Pabotoy**

Project Officer and Coordinator  
Center for Peace Education-Miriam College

**Joseline P. Niwane**

Undersecretary, Department of Social Welfare and Development  
WePeace Trainer on Gender Sensitivity, Gender Equality and Women's Rights

**Edna T. Duhan**

Department of Social Welfare and Development  
WePeace Trainer on Gender Sensitivity, Gender Equality and Women's Rights

**Miriam Coronel-Ferrer**

Senior Mediation Adviser, United Nations // #WomenInspiring Women for Peace and Security  
WePeace Trainer on Policy and Legal Mandates

**Belle Garcia-Hernandez**

Program Director, Balay Mindanaw Foundation, Inc  
WePeace Trainer on Conflict Resolution and Mediation

**Therese Grail Lawagan**

Dean of Academic Affairs, St Louis College of Bulanao – Tabuk City  
WePeace Trainer on Conflict Resolution and Mediation

**Elizabeth Laurico**

Area Manager – Aleosan, Balay Mindanaw Foundation, Inc  
WePeace Trainer on Monitoring and Documentation

**Anna Tarhata Basman**

Member of Parliament, Bangsamoro Transition Authority // #WomenInspiring  
Women for Peace and Security  
WePeace Trainer on Policy and Legal Mandates

**Sittie Amirah Pendatun**

Bangsamoro Transition Commission // #WomenInspiring Women for Peace and Security  
WePeace Trainer on Policy and Legal Mandates

**Rosalinda Villaflor**

Prelature of Infanta , Quezon  
Writer of WePeace Module on Gender Sensitivity, Gender Equality and Women's Rights

**Kaye Michelle Villaflor**

Prelature of Infanta , Quezon  
WePeace Trainer on Gender Sensitivity, Gender Equality and Women's Rights

## WePeace Partners



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