



THE ROLE OF BANGSAMORO WOMEN IN THE GOVERNMENT OF THE PHILIPPINES (GPH) - MORO ISLAMIC LIBERATION FRONT (MILF) PEACE PROCESS

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Abstract

This study is focused on the different roles played by Bangsamoro Women in the Peace process between the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) Peace Process. It aimed to identify and document Bangsamoro women from the grassroots and analyzed how their specific roles have contributed in advancing the peace process. Specifically, this study sought to identify the socio-demographic profile of the Bangsamoro women who are involved formally and informally in the GPHMILF Peace Process; determine the various factors that influence or hinder their involvement in the peace process, their lessons learned, hopes for the peace process and expectations from it; identify the different classifications of women's participation in the peace process and factors that determine such participation; and determine the impact of their participation in the peace process to themselves, their family, community, and the peace process? To find answers to these questions, it utilized the qualitative research approaches. The first phase involved surveys among identified Bangsamoro women. It was purposely done to gather information on the basic socio-demographic profile of the respondents, their economic status, knowledge about the peace process, and the role they played. The second part involved a qualitative study through focus group discussion (FGD) and in depth interviews/Key Informant Interviews (KII). An instrument was developed for each respective strategy. Using purposive sampling, Forty Maguindanaon women from Cotabato City, Pikit and Aleosan Municipalities of North Cotabato, Datu Odin Sinsuat, Datu Blah Sinsuat, Upi, Talayan and Ampatuan Municipalities of Maguindanao Province served as respondents of this study. This study utilized questionnaire as an instrument for the survey and interview guides for the KII and FGD. The researcher drafted the instruments with careful consideration of the existing related information.

Keywords: Bangsamoro women, Government of the Philippines, Peace process, Moro Liberation Front

INTRODUCTION

In conflict situations, women and children are the most affected. They are vulnerable to hunger and poverty borne out of wars; their access to basic services like health and education are stalled, and they are exposed to different forms of violence such as rape, trafficking, and displacement. Many women living in conflict-affected areas of Muslim Mindanao live like this every day. Such experiences could leave “immediate to long-term multiple physical, sexual and psychological consequences on victims,” a 2014 United Nations study on indigenous women and girls said. They could also pose a “tremendous setback to socio-economic development.”

Among ARMM provinces, “women are more prone to trafficking” than men, said Liezl Bugtay, team leader of the Bangsamoro Conflict Monitoring System (BCMS) of International Alert, a project funded by the World Bank. Bugtay presented the 2011-2014 BCMS report during a gender and peace workshop organized by the Women’s Peace Table and the Women’s Feature Service. The report also said that civilians are mostly the victims in violent conflicts. It showed that Maguindanao had the highest cases of rape in the region, while Lanao del Sur had the most record of domestic violence.

The statistics, however, only account for reported cases. The problem, however, is that women are severely affected during war but they are not given as much opportunities to participate in the peace process due to rare leadership roles within armed groups, lack of political power and affiliation, illiteracy, social mores, and logistical concerns.

To help address this issue experienced by women across different parts of the world, the United Nations Security Council Resolution (UNSCR) 1325 adopted on October 31, 2000, link women to sustainable peace and security. It reaffirmed the crucial role of women in the prevention and resolution of conflicts, peace negotiations, peace-building, peacekeeping, humanitarian response, and in postconflict reconstruction. It stresses the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security. Its core message is that durable peace cannot be achieved without the significant participation of women in conflict prevention, resolution and peacebuilding. Subsequent Security Council Presidential Statement in October 2004 called for National Action Plans (NAP) by all member states, including Philippines.

Ten years later, the Philippine government adopted the National Action Plan (NAP) on Women, Peace, and Security, making it the first Asian country and the 16th globally to “operationalize its commitments” to the said UN resolutions. NAP is also anchored on the Magna Carta of Women, according to the Office of the Presidential Adviser on the Peace Process (OPAPP). Women suffer the most during war, but they have been breaking ground, taking active roles in the ongoing struggle for peace.

The same information was reflected in a 2010 study commissioned by The Asia Foundation, which observed “long-standing traditions of women’s participation in conflict resolution and mediation” across some conflict-affected areas in Mindanao. The study also suggested that women’s participation in the peace process could “help solidify the support” for

peace among other women, and could "increase the opportunity for women's perspectives and concerns to be incorporated". Hence, the need to further train and empower women as "mediators and resolvers of community conflict."

METHODS

This study used qualitative research approaches. The first phase involved field survey among identified Bangsamoro women. It was purposely done to gather information on the basic socio-demographic profile of the respondents, their economic status, knowledge about the peace process and the role they played. The second part involved a qualitative study through focus group discussion (FGD) and in depth interviews/Key Informant Interviews (KII). An instrument was developed for each strategy.

This study covered the areas of Cotabato City, Pikit and Aleosan Municipalities of North Cotabato, Datu Odin Sinsuat, Datu Blah Sinsuat, Upi, Talayan and Ampatuan Municipalities of Maguindanao Province. On the next page is the map of these areas. This study employed purposive sampling. Respondents were those earlier identified Bangsamoro women who are involved in the peace process, with respect to the kind and level of the roles they played. Five Maguindanaon women from each of the eight identified areas served as respondents of this study. They were chosen based on the data gathered from news articles, published documents, project reports, and information from Bangsamoro leaders whom the researcher met prior to the actual conduct of the survey, FGD, and KII.

RESULTS AND DISCUSSIONS

Profile of the Respondents

The socio-demographic profile of the respondents according to their sex, address, age, civil status, occupation, monthly income, primary source of income, and educational attainment (formal and Madrasah systems of education). Included also in this part are the ethnic affiliations of spouse, educational attainment of the spouse (formal and Madrasah systems of education), occupation of the spouse, monthly income of the spouse, number of children, total household members, household composition, and language proficiency of the respondents.

The purpose of knowing the socio-demographic profile of the respondents is to disclose and explain the qualities, disposition and characteristics that distinguished the respondents of this study. In the same manner, it divulged information that provide descriptions about the respondents.

Based on the table, there were 40 total number of respondents. All of them (100%) were female. They represented equally the five 5 municipalities of Maguindanao province, two municipalities from Cotabato Province and Cotabato City. Meaning, the 40 respondents were taken equally from each of the seven municipalities and one city. These areas were covered by the former Empire Province of Cotabato and are included in the Bangsamoro core territory as defined in the signed Comprehensive Agreement on Bangsamoro (CAB).

Some 32 percent of the respondents belonged to the age bracket of 51-60 years old followed by 27.5 percent of age bracket 41-50 years old. These data reveal that majority of them had witnessed and experienced the horrific consequences of Martial Law, rise of armed movements in the Bangsamoro, and major encounters in Mindanao between government forces and armed groups.

They were also able to witness the various peace processes between the government of the Philippines and the Bangsamoro. This is further supported by the result of discussion during Focus Group Discussion (FGD) where most of the respondents disclosed that they were displaced from their areas several times because of recurring wars. As such, they are deeply committed to achieving an end to violence because they are the first victims of conflict. This finding further affirms the study (Anderlini 2000:34) that women are more likely to have come to the peace table via their roots in civil activism, 'often with first-hand experience of the brutal consequences of violent conflict'.

All respondents were Muslims. Majority or 70 percent of them were married. This information suggests that having family is not a hindrance for women to be involved in a peace process. In the later part of this study, data also show that they are being supported by members of their family as they perform their assigned tasks.

In terms of formal educational attainment, some 25 percent of the respondents were college degree holders, with one lawyer and one MAPDS graduate. On Madrasah System, 95 percent of them are literate in Arabic, with 50 percent in elementary level, 20 percent in high school level, 7.5 percent in kindergarten, 12.5 percent in college level, 2.5 percent who have graduated college and another 2.5 percent with post graduate degree.

Interestingly, the high percentage of respondents who are literate in Arabic discloses that most of these Bangsamoro women who are actively involved in the peace process have studied in Madrasah and are knowledgeable about Islam. This finding is further supported by the data gathered during the FGD which divulged that many of the respondents are being addressed as "ustadza" by other people. These women consider peacebuilding as part of their religious obligations as they believe that Islam teaches peace which is linked to verse 103-104 and 110 of Surah Ali Emran, verse 1 to 4 of Surah Al Anfal, and verse 9 and 10 of Surah Alhujurat, all from the Holy Qur'an.

In terms of their occupation, some 37.5 percent were housekeeper, followed by 12.5 percent as Arabic teachers. Interestingly, one of them was a lawyer who can talk squarely in the negotiating table and can able to convert the agreed talking points into signable agreement.

Regarding their monthly income, majority or 75 percent of the respondents belonged to monthly income bracket of P10, 000 below. Only 5 percent of the respondents belong to monthly income bracket of 41,000-50,000 pesos. Their primary sources of income were from Agriculture with 32.5 percent followed by business (25 percent). Amazingly, 12.5 percent of them have no source of income of their own.

These data show that majority of the respondents are considered poor. When probed deeper during FGD about their family income, majority disclosed that they can't exactly estimate it because it varies periodically and is dependent on various factors. But one thing is certain, it doesn't go beyond P10, 000. When inquired further on reasons of having low income, majority cited the absence of enduring peaceful condition in their community and the lack of opportunity to be gainfully employed as the main causes of being poor. On having no source of income of their own, respondents gave such answer due to the fact that they don't earn their own money and are financially covered by their family and or husband.

Majority or 72.5 percent of the respondents' spouses were ethnically belonged to the Maguindanaon tribe and only 5 percent were Iranun. This finding supported the consistent claim that Bangsamoro tribes prefer marriages within their own tribe. Some 30 percent of their spouses were farmers followed by 12.5 percent businessman. It was found out that most of the spouses of the respondents are also actively involved in the peace process though no other details were disclosed related to this matter.

Most (50 percent) of the respondents have 1-5 children followed by 22.5 percent with 6-10 children. These numbers simply support the claim that most families in Bangsamoro communities have more children than families in other regions. This can be linked to the reality that during early days, family planning was considered taboo and families were discouraged from practicing it. On the other hand, 45 percent of them have single household followed by 32.5 percent having household extended with children or relative dependents. These data show that typically, Bangsamoro families have close family ties and they usually practice shared household.

Based on the multiple answers of the respondents, the greatest majority or 97.5 percent of the respondents can understand, speak and write Filipino language. Eighty seven percent of the respondents can understand, speak and write English, while 80 percent of them can understand, speak and write Arabic language. These numbers are closely linked to the educational attainment of the respondents. This further supports the fact that most of these Bangsamoro leaders who are actively engaged in the peace process are well-educated, though not all are technically abled, both in the formal system and Madrasah system.

Community Background

The background of the community where the respondents reside such as the nature of the community in terms of ethnicity, length of residency in the community, family status of the respondents in the community, and personal assessment of the peace and security conditions in the community based on personal perception.

Community background discloses the ethnic compositions of the community where respondents live. It includes their perceived status in the community, and personal opinion on the peace and security condition of their community.

Majority or 72.5 percent of the respondents lived in mixed community, while 50 percent of them have been living in their community between 31-40 years. This implies that respondents are knowledgeable on the advantages as well as issues and problems that usually arouse in mixed community. They are also familiar in resolving issues in their community that led to them being mobilized in settling local conflicts. Another interesting finding is that respondents had personal experiences of being displaced several times from their community and yet they still opted to return and stay.

In terms of perceived family status in the community, majority or 85 percent of the respondents said that they belonged to the Middle Class of the community. This information was briefly discussed during the FGD and it turned out that though some are supposedly within the upper class of the community but they prefer to be identified in the middle class due to humility which is in accordance to the teaching of Islam.

The extreme majority or 92.5 percent of the respondents revealed that the peace and security conditions in their community were somewhat good as there has been absence or at least minimal encounters between government troops and armed groups. This improved peace and order situation can be attributed to the existing peace process between the government and the MILF that inspires them to help in sustaining its gains and help in its furtherance. They expressed (with 17.5 percent) that they can have stable peace and security conditions in their community once the BBL will be passed and signed agreements will be implemented.

Participation in the GPH-MILF Peace Process

The participation of the respondents in the GPH-MILF peace process. The topics included which have bearing on the questions are about the length of the respondents' participation in the GPH-MILF peace process, factors that influence/motivate the respondents to participate in the peace process, and the roles they played in the peace process. Furthermore, this part also included questions how the roles of the respondents in the peace process are determined – either by people, events, or circumstances. Moreover, question on the challenges met by the respondents while performing their roles in the peace process was also included.

As revealed , majority or 72.5 percent of the respondents were involved in the peace process for 16 years and above. Their family and the Bangsamoro leaders were the foremost people who motivated and influenced them to join the peace process. These data imply that the family of the respondents, Bangsamoro leaders, and Bangsamoro society in general are cognizant of the skills and abilities of women as effective peacebuilders. This is totally in contrast to other countries such as in Nigeria where Cultural Barriers can work against women's involvement in the public sphere (Anigwe 2014).

Iwobi (2008) defined culture as “the integrated sum total of learned behavior patterns which are manifested and shared by the members of a society” and includes the shared “beliefs, values, traditions, or outlooks...characteristics of particular social populations” (p. 42). In other words, culture has a major influence on a person's identity and perception of the world, and

consequently is one of the main factors listed as an impediment to gender relations in Nigeria (Chuku, 2009). It is also one of the factors that obstruct women from effectively participating in political processes, such as the peace process.

There are also factors or events that influenced the respondents to participate in the peace process, and these are: (a) affected by evacuation with 15 percent, (b) inherited from family with 15 percent also, and (c) Assembly; SWC organizing in 1970s; joining the rallies and assemblies with 12.5 percent. As opined by the 7.5 percent of the respondents, “we joined in the peace process Kasi kami and unang biktima ng giyera” (because we are the first victims of the wars in Mindanao). These data suggest that their participation to the peace process is rooted from bloodline and is being backed up by members of their family. Also revealed by the data is that the personal experiences of the Bangsamoro women on the horrendous effects of war did not hinder them from participating in the peace process instead they further encourage them to help in attaining a meaningful peace in their homeland.

Regarding the roles played by the respondents in the peace process, majority or 75 percent of them expressed that their role was being “leader in mass action (e.g. lobbying, protest, rallies, etc.)”, this is followed by “convener of public consultation” having 37.5 percent. One respondent acted as member of the Technical Working Group on Annex on Normalization of the MILF Peace Panel. According to 27.5 percent of the respondents, their roles in the peace process were determined by assigned Bangsamoro leaders who have influence in the peace process.

These findings are in conformity to the seven models for increasing women’s inclusion in the peace process as outlined by O’reilly, Ó Súilleabháin, Paffenholz (Reimagining Peacemaking: Women’s Roles in Peace Processes. 2015). This finding also confirms the importance of mass action in supporting peace process. According to said study, mass action can give the negotiating parties’ insight into the perceived legitimacy of their position (whether in favor of or against the process). It is not easy for mediators to influence mass mobilization but it is crucial for all track-one actors to monitor developments in this area to see how the public is reacting to the process and how viable their proposals for peace would be over the long term. Women are particularly well placed to exert influence on a peace process through mass action. Though women are usually in a minority among governments and armed groups that typically get a seat at the peace table, as well as among other high level power holders that may influence the negotiations in other ways, women are often particularly active members of civil society and grassroots movements advocating for peace. In addition, in conflict zones women often have more freedom of movement than men as they are not typically perceived as belligerents. Consultations are another channel for women to influence negotiations without participating directly in the talks and to generate a broader sense of ownership over the peace process among a greater proportion of the society. Consultations are the most common form of broader inclusion across peace processes.

The challenges met by the respondents while performing their roles, many (47.5 percent) of them indicated that personal barriers are big challenges as they perform their roles, followed

by budget constraints (25 percent). Other big challenges were, technical with 27.5 percent and conceptual barrier with 15 percent. These data revealed that greater family responsibilities such as taking care of sick children, attending family occasions, among others, are some of the major challenges met by women who are actively involved in the peace process. Lack of sufficient resources needed as they participate in various activities related to the peace process, such as lobbying to the Senate and Congress and mobilizing other women, was another challenge met by the respondents as they support the peace process.

Another challenge met by the respondents was on issue of power and expertise. “It’s a power game. And in most of these games, women are not there,” said then UN mediator-in-residence Margaret Vogt in an interview with IPI. “So, when it comes to discussing peace [at] the table, the participants—the negotiators—see it as an opportunity to renegotiate power, and they want to restrict the domain as much as possible.” Women’s groups seeking inclusion at the peace table are often met with extensive questions about their credibility, their constituencies, and their qualifications. In some cases, a higher bar is set for women’s participation than for other groups. They are expected to be both prominent leaders with technical experience and activists with large grassroots constituencies (O’reilly, Ó Súilleabháin, Paffenholz. *Reimagining Peacemaking: Women’s Roles in Peace Processes*. 2015).

Impact of Participation in the Peace Process

The impact of the respondents’ participation to the peace process. The impact is measured by getting the frequency and percentage distribution of the respondents’ responses on the indicators of every specific question found in the tables constructed by the researcher. The questions which have bearing on this section include impacts of the peace process to the respondents, their family, community, and to the peace process itself. The order of the presentation, analysis and interpretation of data is done in accordance with the objective of the study.

Majority or 85 percent of the respondents indicated that their participation in the peace process has “strengthened their self-worth”, followed by “developed better leadership skills and other related field of expertise” with 65 percent. Respondents also “gained more recognition from other people and organizations” with 62.5 percent.

These data reveal that when women are provided with opportunities to participate in political processes like peace process, they gain self-confidence and improve their self-worth. As shared by the respondents during FGD, they find more meaning to their contributions – whether small or big, in the pursuit of peaceful resolution in the Mindanao conflict. This, accordingly, adds more meaning to their life as Muslims. They also shared that their participation in the peace process has provided them enough training on becoming more aware of the local context, issues that greatly affect their community, and defining appropriate strategies in addressing those issues, thereby enhancing their leadership skill. Also, their participation is noticed by other people and organizations, thus, expanding their circle of contacts and networks.

The impact of the respondents' participation in the peace process to their family. Majority or 77.5 percent of the respondents expressed that the impact of their participation in the peace process is that their family "gained better relationship with neighbors and other people." Most (72.5 percent) of the respondents indicated that their family acquired "more recognition/trust from other people." Another good impact is that it "improved the economic status" of the respondents with a frequency of 8 or 20 percent. This finding suggests that eventually, the impact on women's participation in the peace process is not confined solely to them but it also affects their family. The study confirms that respondents' family has developed better relationship with their neighbors and other people which can be attributed to the positive image that the respondents are projecting as active peacebuilders. Aside from improved economic status, recognition and trust from other people are also bestowed to their family as a consequence their participation to the peace process.

The frequency and percentage distribution of the respondents according to the impact of participation to the peace process in their community. Majority or 82.5% of the respondents pointed out that through their participation, their community "gained more recognition/trust from other communities and organization/groups. Most 52.5 percent of the respondents said that their participation to the peace process has "improved peace and order situation" in their community. These data dictate that respondents' communities have also benefitted from their participation in the peace process. As supported by the discussion during FGD, their communities were recognized by some organizations and had received projects and other interventions out of the peace process. Consequently, peace and order situation have also improved.

The last section deals with the answers of the question: What has been the impact of your role in the peace process itself? The table reveals that there were 2 indicators with the same 60 percent answers given by the respondents and these are: (a) advocated and worked for measures/mechanisms that would help prevent relapse into violence, such as addressing/preventing local conflicts, and (b) increased public perception of the legitimacy of the process. The Bangsamoro women were "able to bring a greater number of issues to the negotiation table or peace panels and raise specific and concrete concerns" as indicated by the 30 percent of the respondents.

Summary of Findings

1. All of the respondents (100%) were female. They came from the five (5) municipalities of Maguindanao province, two (2) municipalities from the Province of North Cotabato and Cotabato City. 32 percent of the respondents belonged to the age bracket of 51-60 years old. Majority or 70 percent of the respondents were married. All of them are Islam believers. In terms of their occupation, some 37.5 percent were housekeeper, followed by 12.5 percent as Arabic teachers. Majority or 75 percent of the respondents belonged to monthly income bracket of P10, 000 below. Agriculture is their primary source of income. In terms of formal educational attainment, 25 percent of the respondents were college degree holders. On Madrasah System, 95 percent of

- them are literate in Arabic, with 50 percent in elementary level. Majority or 72.5 percent of the respondents have spouses who were ethnically belonged to the Maguindanaon tribe. Most of the spouse were college graduate while only few of them were able to join Madrassah system of education. Some 30 percent of their spouses were farmers. Majority of their spouses have a monthly income of 10,000 and below. Half of the respondents (50 percent) have 1-5 children. Forty percent of the respondents have 6-10 household members. 45 percent of them have single household. Based on the multiple answers of the respondents, the greatest majority or 97.5 percent of the respondents can understand, speak and write Filipino language.
2. The respondents were 100 percent Maguindanaon of the Bangsamoro ethnic group. Majority or 72.5 percent lived in mixed community. Fifty percent of them have been living in their community between 31-40 years. In terms of perceived family status in the community, majority or 85 percent of the respondents said that they belonged to the Middle Class of the community. The extreme majority or 92.5 percent of the respondents revealed that the peace and security conditions in their community were somewhat good. The respondents stated among others that they can have lasting peace and security conditions in their community once the BBL will be passed and signed agreements will be implemented.
 3. Majority or 72.5 percent of the respondents were involved in the peace process for 16 years and above. The family of the respondents and the Bangsamoro leaders were the foremost people who motivated and influenced them to join the peace process. The roles played by the respondents in the peace process were “leader in mass action (e.g. lobbying, protest, rallies, etc.)”, “convener of public consultation” One respondent acted as member of the Technical Working Group on Annex on Normalization of the MILF Peace Panel. Challenges met by the respondents while performing their roles were personal barrier, budget constraints, technical and conceptual barriers. Majority or 85 percent of the respondents indicated that their participation in the peace process has “strengthened their self-worth, “developed better leadership skills and other related field of expertise”, and gained “more recognition from other people and organizations”.
 4. On the impact of the respondents’ participation in the peace process to their family, majority or 77.5 percent of the respondents expressed that their participation in the peace process enabled their family to gain “better relationship with neighbours and other people”. 72.5 percent of the respondents indicated “more recognition/trust from other people.” Another good impact is that it “improved the economic status”. Majority or 82.5 of the respondents pointed out that their participation helped their community to gain “more recognition/trust from other communities and organization/groups. Most (52.5 percent) of the respondents said: “improved peace and order situation” in their community. The impact of the respondents’ role in the peace process itself are: (a) advocated and worked for measures/mechanisms that would help prevent relapse into violence, such as addressing/preventing local

conflicts, and (b) increased public perception of the legitimacy of the process. The Bangsamoro women also said that they were “able to bring a greater number of issues to the negotiation table or peace panels and raise specific and concrete concerns”.

Conclusions

The roles played by the Bangsamoro women in the Government of the Philippines (GPH) - Moro Islamic Liberation Front (MILF) Peace Process were mostly as conveners of public consultations, members of mechanisms created under the peace process such as BTC, etc., participants of high-level problem-solving workshops (Track 1.5), and organizers in mass actions (e.g. lobbying, protests, rallies, etc.). Their other roles were as participants in high-level problem-solving initiatives in the BM, member of MILF Legal Team, note-taker of the Technical Working Group that constructed the Annex on Normalization of the Bangsamoro Basic Law, and resource persons in seminars and workshops that have bearing on the advancement of the peace process. Their participation in the peace process is being backed up by their family and Bangsamoro leaders. Majority of them are heavily influenced by their parents to support the peace process. As such, they performed their roles diligently regardless of barriers and challenges they encountered as they recognize it as the ultimate solution to the problem of the Bangsamoro and would lead to the development of their homeland.

Recommendations

To improve the role of the Bangsamoro women in the Peace Process, the researcher recommends the following:

1. The need to improve the role of the Bangsamoro women by recruiting more technically-abled women such as lawyers, trained CSO leaders, and others.
2. The need to enhance the knowledge and technical know-how of the Bangsamoro women on how to effectively participate in the peace process through series of trainings on the art of negotiation.
3. The need to allocate enough financial assistance to Bangsamoro women who are actively involved in the peace process. This way, their participation in the peace process won't negatively affect the economic status of the family.
4. Integrate Bangsamoro history in the school curriculum and include names of women who have dedicated their life to peacebuilding.
5. Train more young Bangsamoro women on women's leadership and peacebuilding.
6. Ensure readiness of women in post-conflict rebuilding through trainings, and learning trips to countries with relevant experiences.
7. Document the experience and learnings of Bangsamoro women who actively participate in the struggle and the peace process so they become part of the Bangsamoro history, and so people, including the next generations, would learn from those experiences, and honor them.

8. Develop learning materials on women's participation in a peace process such as modules, flip charts, videos, etc. which can be used to train other women. Those materials should reflect the experience of the Bangsamoro women.

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