

WOMEN OF BARMMM

Gender, Peace, and Security Towards
Normalisation of Major MILF Camps in
Mindanao, Philippines



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Pakigdait Inc. or “Pakigdait Alang sa Pag-amoma sa Kalinaw,” a local term for **“Reaching Out to Nurture Peace”** is a peacebuilding organization with a council that is composed of leaders representing different religions. Its initiatives in Northern Mindanao seek to achieve peace advocacy, conflict transformation, cultural sensitivity, interfaith dialogue, and community development anchored on peacebuilding efforts.

MARADECA highlights the importance of the aspirations of the Moro people in its programmes. Its programmes aim to address the issues and concerns of the marginalized sectors in urban and rural areas in Marawi City and Lanao Del Sur, especially the internally displaced persons (IDPs). **MARADECA** is active in promoting women’s and children’s welfare, particularly on matters concerning education, health, sanitation, and peacebuilding efforts for a number of years.

As an NGO, **UnYPhil-Women** focuses on initiatives that benefit women and youth in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). Their work includes the promotion of women’s rights against abuses, women’s empowerment, and participation in planning and decision-making. In recent years, they have also developed programmes on peacebuilding, reproductive health, and humanitarian response.

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TABLE OF CONTENTS

Authors	i
Acknowledgement	ii
Executive Summary	v
1 Introduction	01
2 Review of Related Literature	03
3 Methodology	
3.1 Study Sites	05
3.2 Quantitative Approach	06
3.3 Variables and Methodology used including Differences between the Global WPS Study and the Localised WPS Study	06
3.4 Variables related to Normalisation	10
3.5 Qualitative Approach	10
4 Results and Discussion	
4.1 Overall Indices	11
4.2 Overall Analysis of the Three Main Indicators	11
4.3 Detailed Discussion and Analysis of Specific Indices	12
4.4 Justice Index	16
4.5 Security Index	18
4.6 Overall Camp Performance in the Localised Index, and Comparison with Philippines' Performance in the 2019-2020 Global Index	21
4.7 Normalisation Process and Women's Well-being	22
4.8 Effects of the Establishment of BARMM on Women's Well-being	27
4.9 Implications of the Study	28

5	Conclusion and Recommendations	
5.1	Conclusion	33
5.2	Recommendations	34
6	References	36
7	List of Acronyms	39
8	Annex 1: WPS Survey Form	40
9	Annex 2: WPS In-depth Interview	56
10	Annex 3: WPS Key Informant Interview	60

EXECUTIVE SUMMARY



Gender is a predictor of peace in post-conflict spaces (Espinosa, 2020). What then do the situations of women in three camps of the Moro Islamic Liberation Front (MILF) predict following the installation of the MILF-led autonomous government in the Bangsamoro Region in 2019?

This study looks into the situation of women in three of six MILF camps in Mindanao, namely, Camp Bilal in Lanao de Norte, Camp Busrah in Lanao del Sur, and Camp Omar in Maguindanao to bring forward gender, peace, and security issues toward sustainable peace. While called camps, these territories occupy several municipalities. Camp Bilal covers 122 barangays (villages) in five municipalities, four of which are in Lanao del Norte province of Northern Mindanao. Camp Busrah covers 101 villages in five municipalities of Lanao del Sur. Camp Omar occupies 50 villages in five municipalities of Maguindanao province — the seat of BARMM government.

A peace agreement to end decades of conflict was signed between the Philippine government and the MILF in 2014 leading to the formulation of a two-track development road map: the political and the normalisation tracks. The first track ushered in the MILF-led Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) in 2019. The second track

intends to enable ex-combatants to go back to civilian life.

Little is said, however, on gender, peace, and security within the context of deeply-rooted chauvinism in a culture that has historically favored the elite and the male in terms of opportunities of all kinds; a situation this study seeks to remedy.

The study utilised the Women Peace and Security (WPS) Index, a global measurement of gender equality using three indicators: inclusion, justice, and security. But it used primary camp-specific data instead of publicly available national data that the WPS Index uses. The study also expanded the indicators and applied the arithmetic as against geometric means to account for contextual gaps and date source configurations from the GIWPS-PRIO methodology with customs and sensitivities unique to Moro communities included.

Quantitative (survey) and qualitative (in-depth interview and Key Informant Interviews or KIIs) methods with a confidence interval of 95% and a 5% margin of error, were employed.

The survey used stratified random sampling of 773 respondents. The in-depth interviews had 23 of the 30 targetted respondents from the

three camps, including five who got the highest well-being ratings from each camp and five with the lowest. KIIs involved officers of civil society and government organisations. Questions for both interview types focused on the localised WPS Index and the subjects' awareness of and participation in the normalisation track.

RESULTS AND IMPLICATIONS OF THE STUDY

Over-all WPS score for the three camps at 0.566 was much lower than the 0.709 the Philippines obtained in the 2019-2020 Global WPS Index Report where the country ranked 90th among 158 countries.

The localized WPS used in the study has a total of 11 indices under the three main indicators. Eight of these sub-indicators can be compared to the scores the Philippines derived from the global WPS study, despite the fact that in 5 indices, the parameters of the categories of the questions were tweaked to capture a local picture. Here are the comparisons:

Most indices showed wide disparity in the situation of women in the 3 camps compared to the WPS in the Philippines, except with respect to son bias where the male to female ratio in the camps are almost the same as that of the Philippines. Women in the camps also felt safe in their communities compared to the Philippines as a whole. Going by the answers of the respondents, this result could be attributed to a) the successful peace process and b) the protection women get from living inside an MILF camp.

Overall, Omar WPS is 0.595, Busrah 0.564, while Bilal got 0.540. Their situations are similar to countries that experienced violent conflict and ranked from 149 to 158.

Country	WPS index value	Education (women's mean years of schooling, ages 25+)	Financial inclusion (women ages 15+, %)	Employment (women ages 25+, %)	Cellphone use (women ages 15+, %)	Parliamentary representation (seats held by women, %)	Son bias (male to female ratio at birth)	Intimate partner violence (experienced by women in the past year, %)	Community safety (perception among women ages 15+, %)
Philippines	0.709	9.3	38.9	51.2	80.3	29.1	1.06	5.5	57.7
Camp Areas									
Bilal	0.333 or 0.540 (if using local methodology)	4.7	0.48	2.44	22.27	7.01	1.15	0	97.2
Busrah	0.516 or 0.564	7.6	2.92	9.2	79.18	1.39	1.09	3.01	96.15
Omar	0.503 or 0.595	6.3	0.48	12.62	85.92	6.12	1.11	4.29	57.23
Camps total	0.463 or 0.566	6.4	1.58	8.28	65.36	5.05	1.11	2.54	87.76

Comparison of WPS main indicators index across camps

WPS Index	Bilal	Busrah	Omar	Overall by Index
Inclusion	0.327	0.412	0.445	0.398
Justice	0.588	0.559	0.773	0.626
Security	0.705	0.721	0.567	0.674
Overall Average	0.540	0.564	0.595	0.566

As shown above, of the three main indicators, inclusion was the lowest at 0.398, attributed to low level of education, lack of employment, and lack of representation. Security garnered the highest at 0.674 followed by justice at 0.626. The relative high score for security could be attributed to the creation of BARMM.

Bilal's low score and Omar's high score show a glimpse of how distance from the seat of government is directly proportional to level of neglect. Omar is in Maguindanao, the seat of BARMM in Southern Mindanao. Bilal is in Lanao del Norte, the northernmost part of Mindanao, more than 230 kilometers away. The Moro conflict was also fueled by neglect worsened by distance from the central government.

With all three camps getting a low overall WPS score, particularly in the inclusion indicator, there is a need to get the views and feedback from the Bangsamoro Women's Auxiliary Brigade (BIWAB), the all-women support group of MILF's Bangsamoro Islamic Armed Force, as to how the government can best support them and what institutions or mechanisms are needed to ensure inclusive development given the male and clan-dominated socio-economic and political realities.

INCLUSION INDEX

Inclusion has five sub-indicators: education, financial inclusion, employment, access to information, and parliamentary representation. Among them, access to information obtained the highest relative score (0.616) across the three camps, while the parliamentary (0.114), not just under the inclusion indicator but is the lowest score among all other sub-indicators.

Bilal women are most disadvantaged in terms of education, employment, and access to cellphones, while less than 1% of women across the three camps hold legislative positions in the village, municipal, provincial, and regional levels. The two other camps may have fared better, but are also in dire poverty.

Although Bilal is not part of BARMM, it is identified as a priority area for normalisation being one of the six MILF camps. The BARMM government is duty-bound to support Bilal as its people fought the war side by side with those from other camps and in areas that now compose the BARMM. Also, while the normalisation process is the responsibility of the national government and not the Bangsamoro Transition Authority (BTA)/BARMM, the latter could still play an influential role in ensuring the inclusion of gender equality measures given that there is no mechanism to address gender issues in the normalisation process.

Access to Information. Access to information among the women in the camps is understood as information from their leaders in the Bangsamoro Islamic Auxiliary Force (BIAF) and other MILF and community leaders. Cellphone access is limited due to poor signal in many areas with only 22% of Bilal women owning a mobile phone; the figure was 79% in Busrah and 86% in Omar.

Education. Remoteness, lack of school infrastructure, poor road network, and prevalent poverty deprived Bilal women of education. At 0.290, it had the most number of women with minimal or no formal education.

Busrah had the most literate women (0.477) attributed to being in the same province as the Mindanao State University in Marawi City. Proximity and scholarships for underprivileged students motivated families to access higher education. There are also more primary, secondary, and tertiary schools there.

Of note is that 37% of all respondents said their children stopped schooling due to Covid-19 related hardships.

Financial. All three camps fell below poverty and food thresholds in the Philippines, which in 2018 was set at Php10,481 (approx. US\$217/month) and Php7,337 (US\$152/month), respectively (PSA, 2018).

Average monthly income for families in Omar was Php 6,957 (US\$143.80), in Busrah it was Php5,805 (US\$ 120), while it was Php4,257 (US\$ 88) in Bilal. Only 1% of women in Bilal, 6% in Busrah, and 18% in Omar had income higher than the poverty threshold. About 75% of respondents said they did not have access to any economic or livelihood opportunities in their community.

The COVID-19 pandemic made family finances worse, said 80% of the women. Bilal women's average income shrunk by 42.5%, Busrah by 30.38%, and Omar by 26.21%, an average reduction of 33.03%.

Employment. Only 8% of women are employed: 9% in Busrah, 12% in Omar, and 2% in Bilal. Main sources are informal enterprises (e.g., vending, mat making and selling) and farming. This takes on a different light when viewed from the perspective of Discriminatory Norms sub-indicator under the Justice Index.

Parliamentary Representation. Less than 3% of respondents held positions in the village, representation sub-indicator got the lowest municipal, and regional legislative bodies. Most women in the three camps, however, clarified that they are confident of the representation they get from their male leaders.

JUSTICE INDEX

The justice indicator has three sub-indicators: legal discrimination, son bias, and discriminatory norms. Omar had the highest score (0.773) followed by Bilal (0.588) and Busrah (0.559).

Legal Discrimination. This refers to regulations that constrain women's economic and societal participation. Scores in this sub-indicator are high (Omar - 0.758; Bisrah - 0.605; Bilal - 0.522), showing that women in the camp do not feel restricted by laws and norms. This is reinforced by their general belief that women can freely choose where they want to live and that they have relative economic freedom (Omar - 73%; Busrah - 62%; Bilal - 39%).

In-depth interviews, however, showed that restrictions to mobility are self-imposed because of discrimination and a perceived distrust of Moro people. But there is a perception that this will change with BARMM, citing lesser instances of prejudice experienced and a general perception of respect at military checkpoints especially by BIWAB members.

Son Bias. There is no indication that male children are preferred over female children with the women respondents saying their husbands also do not hold a bias for sons.

Discriminatory Norms. Majority of the women in all camps (73%) find it acceptable for women to get paid work. But staying home is not viewed as discriminatory with majority (63.8%) in all the camps agreeing that, "it is a woman's job to look after the family and manage the home and family, and the men's role is to earn money." Some 84% of women also agreed that women must obey their husbands.

While there is no marked preference for sons over daughters and women are not restricted by laws and norms, the concern is about women's conviction on their "subservient" role to their husbands which tends to reinforce male-domination at the household level and in terms of the political affairs in the BARMM.

Women's low representation in the parliament and government is a reflection of this norm. Thus, grassroots activities and campaigns regarding women leadership roles in the household and the community need to be strengthened to promote women's participation in political decision-making from the village level up to the regional.

SECURITY INDEX

The security index was computed using three sub-indicators and had the following overall results: intimate partner violence (0.609), perception of community safety (0.864), and organised violence (0.549). Women in Busrah obtained the highest security index (0.721) followed closely by Bilal (0.705), while women in Omar (0.567) had the lowest score for security index.

Intimate Partner Violence. Majority of respondents (94.4%) said they do not have personal experience of suffering violence from their intimate partners while 11% said they know of another woman in their community who experienced this. But in-depth interviews surfaced a reluctance to elaborate on this as admitting to intimate partner violence can lead to rido (clan war) — either by the family of the woman for the abuse suffered or of the husband for the disgrace. This is a red flag, as it could be that abusive relationships are kept secret by the abused.

Meanwhile, girls getting married before the age of 18 is acceptable in Bilal (91.2% seeing nothing wrong with it) and Busrah (77.6%) with reasons ranging from preventing pre-marital sex, which is taboo in Islam, to economic pressures. In short, girls in these camps are being married off because of social norms and for economic gains. Only 18% share this view in Omar, attributed to local and international non-government organizations who actively espouse gender programs and women's exposure to non-Moro communities.

Clearly, there is need to brush up on implementing existing national laws on Violence against Women and Children

(VAWC), especially among law enforcers within the context of cultural nuances that muffle the voices of the abused and the girls.

The Netherlands Institute of International Relations Clingendael Conflict Research Unit has some suggestions that could be relevant in BARMM:

- Install effective early-warning and response mechanisms to prevent VAW including data collection, conflict analysis, risks assessment and responses, and designing and implementation of appropriate responses.
- Involve women in the planning, setting up, and implementation of post-conflict civilian security sector to make this women-friendly although efforts seem to have been initiated already by the Bangsamoro Women's Commission (BWC) with support from the UN.
- Trauma counselling and the likes to help the populace process their negative conflict experiences.
- Provide safe space for female ex-combatants to reintegrate into society.
- Address women's capabilities and vulnerabilities especially the displaced, widows and female-headed households, and female ex-combatants, and provide desired support to navigate through the new setup brought by BARMM.
- Support the change of cultural norms through media campaigns, capacity building, and encourage cultural change especially with regards gender roles. The ways forward on this could be linked to the legislation on Violence against Women and Children (VAWC) and capacity building and campaigns and the establishment of the Bangsamoro Women's Commission (BWC).

Community Safety. Busrah ranked highest with 0.968, Bilal at 0.941, and Omar at 0.621 where Omar participants in KII said the presence of Private Armed Groups (PAGs) and the Bangsamoro Islamic Freedom Fighters (BIFF) near their area make them feel less secure.

Some 78% of respondents from Bilal and 97.1% from Busrah said their village is very peaceful, whereas only 7.9% in Omar said so.

Normalisation includes dismantling of armed groups. However, violence in their midst will persist unless gender equality is integrated into the implementation, particularly the recognition of women's mediation and conflict resolution roles in their communities where these armed groups are operating.

The good Covid-19 contributed is a decrease in harassment of women (from July 2019 to July 2020 and from March to October 2020) with respondents saying there were also less armed conflict, banditry, rido or clan conflict, ethnic conflict and cattle rustling or stealing of farm animals.

Organized Violence. This sub-index is directly proportional to the perception of Community Safety with Busrah again scoring the highest mean index at 0.645 and Omar at the bottom with 0.353.

In relation to this, MILF security forces enjoy “very high” levels of trust among women of Busrah (75.5%) and Bilal (60%). While only 20% of those in Omar gave MILF a “very high” trust rating, still, 57.9% gave a “high” trust rating and only 20% say they have “low” trust. Non-MILF security forces may be less trusted compared to MILF, but still got 20.6% “very high” trust level and 43.2% “high” trust.

NORMALISATION PROCESS AND WOMEN'S WELL-BEING

The normalisation process has three main components: security, socio-economic development, and transitional justice broken down to six sub-components: socio-economic and camp development, policing, dismantling

of private armed groups, decommissioning of ex-combatants, repositioning of the armed forces, and transitional justice.

Around 50% of total respondents are aware of the sub-components: 25.0% up to 81.9% from Bilal, 21.9% up to 74.1% from Busrah, and 33.2% up to 78.5% of Omar women. Decommissioning appeared to be most known to the respondents (77.5% are aware), of which it is most associated with an economic package for ex-combatants and their families. Awareness shows a bias toward what brings tangible benefits at the household level (socio-economic camp development, 56.4%) with moderate levels of awareness on transitional justice (50.2%), policing (51.6%), and low awareness on repositioning of AFP (29.24%) and dismantling of private armed groups (30.7%).



More women also participated in socio-economic and camp development activities, like consultations, meetings and others (40.1%) than in any other sub-component. In fact, even though decommissioning is well-known, it only garnered 24.7% women participation in consultations and meetings (Busrah, 41.4%; Bilal, 13%; Omar, 9.8%). It appears that decommissioning is viewed as a concern of male ex-combatants.

Most respondents (82%) believed that the COVID-19 pandemic affected women's representation and participation in the normalisation process. They also think that the pandemic had an impact on the inclusiveness of consultations, planning, and implementation of programs on the normalisation process (79.8%) even as they lamented perceived slow progress in the process. For some BIWAB members, this slow progress is due to lack of guidance and clear direction regarding their inclusion in normalisation and governance.

WELL-BEING, AWARENESS, PARTICIPATION, AND INCLUSION

Again, higher level of well-being is brought about by awareness (0.57 to 0.60), participation (0.57 to 0.61), and the perception of inclusion in the normalisation process (0.58 to 0.59). Lower well-being accompanies lack of awareness (0.54 to 0.56), lack of participation (0.55 to 0.56), and perception of exclusion (0.53-0.54). This proves that women with more political and social participation have higher well-being and vice versa.

Some positive developments aside, Bangsamoro still has a long way to go to enable marginalised women to meaningfully participate in community, societal, and governance affairs. It appears too that gender equality hardly figures in both the normalisation process and the political track.

Given that gender is a predictor of peace in post-conflict spaces, this does not bode well for BARMM.

RECOMMENDATIONS

From the above findings, several recommendations have been drafted to strengthen the foundations of gender work in the Bangsamoro region, excerpts of which are listed below:

1. Engage women and men in awareness-raising on gender equality in the camps including male ex-combatants and traditional leaders to enable them to advance, rather than obstruct, gender equality efforts while intensifying initial efforts already undertaken;
2. Provide opportunities for both men and women to explore issues related to inclusion, justice, and peace in gender awareness activities;
3. Enable the villages and the local government units (LGUs) to enact resolutions to lighten women's burden at home and in the community;
4. Ensure that gender equality programs and activities are given priority by the BARMM government and its LGUs, and work closely with government and different Civil Society Organizations (CSOs) on gender programs in the region and to make gender programmes at the village and camp levels government priority;
5. Tap government entities like the Technical Education and Skills Development Authority (TESDA) or universities, especially those near the camps, to develop programs and provide services in training Moro women to enhance skills in the digital system and accessing livelihoods, improve their level of education through literacy trainings, and capacity-building relevant to their needs.

6. For government to improve women access to financial and technical livelihood services, support economic initiatives and programs especially for enterprise development by women, and support initiatives to organize the marginalised women;
7. Promote women participation in political decision-making by adopting laws that place women in leadership positions, and incorporating women's views in policy agenda in BARMM while monitoring implementation of UNSC Resolution 1325 for genuine women empowerment;
8. Consult with various women's groups to come up with a consensus on participation in the normalisation process, ensuring that even marginalised women will participate and involve women ex-combatants in all aspects and at all levels of the normalisation process, i.e. planning, programme designing, implementing and evaluating;
9. Create mechanisms and safer spaces for BIWAB members from marginalised sectors to freely express their views and opinions in normalisation discourses;
10. Localise the implementation of the Regional Action Plan (RAP) down to the barangay/uma level ensuring that women are part of the discussions; and support UN Women and other efforts to place gender at the core of BARMM's security action.



1. INTRODUCTION

The Voluntary Service Overseas (VSO) Philippines is a development organisation that uses a volunteering for development (VfD) strategy. This organisation has undertaken this research for its programme called Safe, Peaceful, and Resilient Communities (SPARC). It seeks to ensure that SPARC incorporates social inclusion and gender, which are at the core of the VSO programme approach.

According to the United Nations (2021), gender is a strong predictor of a state's future peacefulness. When their women are voiceless, post-conflict societies are vulnerable to recurrence of violence (Espinosa, 2020). To better gender-situate its SPARC programme, VSO needs a more comprehensive understanding of the situation of marginalised women in the Bangsamoro. The conclusion of the peace process in the region in 2014 installed a new autonomous government in 2019, making the circumstances fluid for women in the area. Among others, VSO hopes to align its programme with the efforts of the new Bangsamoro Transition Authority (BTA) and other stakeholders to address women's post-conflict needs.

This study looks into the situation of women in the camps of the Moro Islamic Liberation Front (MILF). Improving the situation of the camps is part of the priorities of the government's

normalisation process under the Comprehensive Agreement on the Bangsamoro (CAB). The VSO hopes that the results of this study will be useful, not only to the organization, but more importantly to the various stakeholders in the Bangsamoro society, including its regional government and other stakeholders working on peace, gender, and development.

Towards strengthening its conflict-prevention efforts, the United Nations (UN) adopted resolutions on "Sustaining Peace" on April 2016. The importance of achieving "inclusive, just, and peaceful societies" is underscored in the Sustainable Peace Agenda (UN, 2018), supporting the 2030 Agenda for Sustainable Development. Thereby, these Agenda reinforce the UN Security Council Resolution 1325 on Women, Peace, and Security adopted in 2000. With these resolutions, there is a recognition of the essential role of the rights of women in the attainment of peace and justice. Under these documents, women empowerment and inclusion are emphasised. This recognition helps enable individuals achieve their potentials in life.

There is a trend of using global indices to measure the improvement of countries by pitting their goals against outcomes. This innovation utilise indices to simplify complex



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data into manageable information, thereby drawing a growing number of adherents (GWIPS and PRIO, 2017). With the data produced allowing comparative analysis, these global indices can pinpoint low performing countries to encourage better performance. Meanwhile, global gender-related indices typically focus on education as well as political and economic participation. However, issues related to justice and security are neglected. So, other equally important dimensions related to justice such as systematic bias, discrimination, and violence against women and girls tend to be excluded. The Women Peace and Security (WPS) Index addresses these limitations. Developed by the Georgetown Institute for Women Peace and Security (GIWPS) and the Peace Research Institute Oslo (PRIO) in 2017, it is based on the 2030 Agenda and links gender and development with justice and security. It assesses and measures key dimensions of women empowerment and autonomy in the private and public sphere. A simple yet transparent measurement of gender equality, the WPS Index uses the concept of well-being by looking into its three main features: inclusion, justice, and security.

This study which focuses on 3 of the 6 MILF camps, adopted and localised the WPS Global Index, and aims to achieve the following objectives:

- (1) Determine the status of the well-being of the Bangsamoro women living in the MILF camps as a measurement of gender equality;
- (2) Identify and describe the factors that contribute to their current well-being status;
- (3) Measure the link of Bangsamoro women's well-being to their participation in the ongoing normalisation process in the Bangsamoro region; and
- (4) Recommend sound initiatives and applicable measures to improve the well-being of the Bangsamoro women in the MILF camps and ensure their meaningful participation in the normalisation process.

The localised WPS index offers avenues for stakeholders to assess the challenges and opportunities that can help transform the lives of Bangsamoro women. Hopefully, it will also widely enrich the body of knowledge on women, peace, and security.

While the study intends to provide a better understanding of the ongoing normalisation process, it cannot be used to make conclusions on the BARMM government's performance since the BTA has just been installed in 2019. Similarly, the normalisation process being implemented jointly by the national government and the MILF is still at its very early stage. Moreover, the study results may not be used to conclude the effects of COVID-19 on Bangsamoro women's well-being. While the study was conducted during the pandemic, the study does not have conclusive evidence that would isolate the effects of COVID-19 on the well-being scores. As such, the pandemic will remain as part of the context of the study.



Photo by: Alvertus Multimedia Production

2. REVIEW OF RELATED LITERATURE

Mindanao, in the southern Philippines, is populated by the tri-people (Moro, Lumad, and settlers). In the past decades, the Autonomous Region in Muslim Mindanao or ARMM (now called the Bangsamoro Autonomous Region in Muslim Mindanao or BARMM) has been associated with armed conflicts between the state and those who are for the Moros' economic and land rights, asserting control over the region's political affairs (Macasalong, 2014). These conflicts have consequences on tri-people's psycho-emotional conditions as well as their socio-economic, political, and cultural life. For instance, poverty has become more pronounced, with ARMM's poverty incidence in 2018 at 61.8%, while that of the national level was only 16.6% (PSA, 2018). The region also lags in other development indicators such as education and health. The completion rate of elementary education in ARMM has been very low at only 37.1% in 2015, the lowest of any province, and lower by more than 50% compared to the National Capital Region (PSA, 2018). Indeed, schooling in ARMM has often been disrupted by conflicts where schools closed, families displaced, and children pushed into child labour or early marriage by poverty. While students are eventually able to pursue their studies, long displacements and the consequences related to their emotional state hamper the learning progress.

In 1997, the government and the MILF, the main revolutionary group, engaged in peace negotiations. This culminated in the signing of the CAB in 2014 under which a two-track peace and development road map was agreed upon—the political track and the normalisation process. The political track provided for the enactment and ratification of the Bangsamoro Organic Law (BoL) that transformed ARMM into BARMM, created and installed the MILF-led BTA that governs BARMM during the 2019-2022 transition period. As of this writing, the law extending the transition period to another 3 years is being finalised in the Philippine

Congress. The normalisation track provides for the decommissioning, disarmament, and development processes focusing primarily on the socio-economic lives of ex-combatants, their families, and communities “to ensure human security in the Bangsamoro” (Official Gazette of the Republic of the Philippines, 2012).

The successful peace processes have yielded significant milestones that brought new hope to the Moros. With the BTA installed, the next important challenge is to create an enabling environment that allows the people to rebuild their lives, pursue economic development, and (re)build safe, peaceful and resilient communities free from fear of violence and crime. Creating an enabling environment is challenging given the existing local political architecture in the region characterised by “dynastic clan politics, absence of genuine political parties,” where “rule of the guns and impunity” is prevalent, and where “well-entrenched local power asymmetries and highly corrupt governance” have caused perpetuation of poverty, injustice, and the existence of “illicit economy and violence” (Deinla and Engelbrecht, 2019, p.3). The Bangsamoro people have high hopes that the MILF-led BTA would succeed in tackling these challenges and transforming the region into a prosperous and peaceful society.

Women play various roles in conflict and peace-building. In BARMM, whilst some Moro women have joined the rebel groups as combatants and supporters, others were mere civilians affected by armed encounters. Women and children usually compose the majority of internally displaced people. Many women also ended up performing traditionally male roles including that of being breadwinners, due to men's mobility restrictions mostly to avert suspicion of rebel involvement. Even as they add to women's burden, these new roles have

also opened new economic doors not earlier available to women (Dwyer and Guiam, 2012).

UN's Security Council Resolution 1325 has been part of the framework used in the Bangsamoro peace process. While not highlighted in various discussions, many Bangsamoro women have always been involved in conflict mediation, especially in community-level disputes and clan wars (Santiago, 2015). There was increasing participation of women in the Bangsamoro peace process from 2004 until 2014 when the CAB was signed. Women were heavily involved in the negotiation teams of both the government and MILF. The government bodies that supported the negotiation including the secretariat and legal panel were also led by women and the majority of the members were women. The CAB contained provisions recognising women's right to protection from violence and participation in political spheres. Indeed, the peace agreement was welcomed for its strong provisions for women's rights and their economic and political participation (Santiago, 2015).

Dwyer and Guiam (2012) noted, however, that women constituted a small number of participants in the CAB despite the observed benefits in including women in negotiations. Kubota and Takashi (2016) also observed that women's participation was limited to women from elite families and clans. Much of the decision-making still rested with the powerful men despite women's efforts to increase their political influence. Marginalised women's participation has been hampered by several barriers: women's level of education, their reproductive and productive burdens at home, and discriminatory social norms.

Moreover, the post-conflict situation has revealed substantial layers of marginalisation and consequences to the well-being of marginalised women (Paredes, 2015). Deeply-rooted influences of chauvinism against Moro women are hindering the progress of sustaining peace in the region. Thus far, strategies and measures for the inclusion of women in socio-economic development, transitional justice and reconciliation, resource mobilisation, and

confidence-building measures have yet to be incorporated fully and articulated clearly in the plans and organisational mechanisms of the normalisation process and BARMM governance. Unless these issues are considered, the onset of new conflicts is not farfetched.

During the launch of BARMM's agenda on women, peace, and security in October 2020, UN Resident Coordinator in the Philippines Gustavo Gonzales underscored the importance of the Bangsamoro women's participation in the normalisation process (UN Philippines, 2021). Gonzales emphasised that women's voices must inform the various programmes, policies, and agenda of the BARMM government. BARMM Chief Minister Murad Ebrahim conceded that many important goals in the normalisation process and governance have yet to be realised including those related to women.

The Bangsamoro women aspired for a better, peaceful and prosperous future, but many have a hard time articulating their vision (Conciliation Resources, 2015). Marginalised women also lacked confidence in their ability to fully participate in peace processes and conflict transformation due to a lack of exposure to politics and governance. Women from marginalised ethnic groups faced further discrimination which was incomprehensible to women who belong to political majorities. Women who live below the poverty level have constraints in participating in programs compared to women who have more financial resources. Consequently, given their different socio-economic realities, Moro women may be caught in debates about the meaning of empowerment and their aspirations for the future, affecting their ability to negotiate as one united sector.

Against this backdrop and the limited studies on women, peace, and security in Mindanao, this study contributes to the literature, specifically in understanding gender issues in the normalisation process focusing on the MILF camps in the BARMM region.

3. METHODOLOGY

3.1 STUDY SITES

This study covers three (3) of the six (6) MILF camps—Camp Omar in Maguindanao province, Camp Busrah in Lanao del Sur, and Camp Bilal in Lanao del Norte (Figure 1). Unlike the common features of state military camps that bear proper markings and delineation, the MILF camps are similar to a community with unclear boundaries.

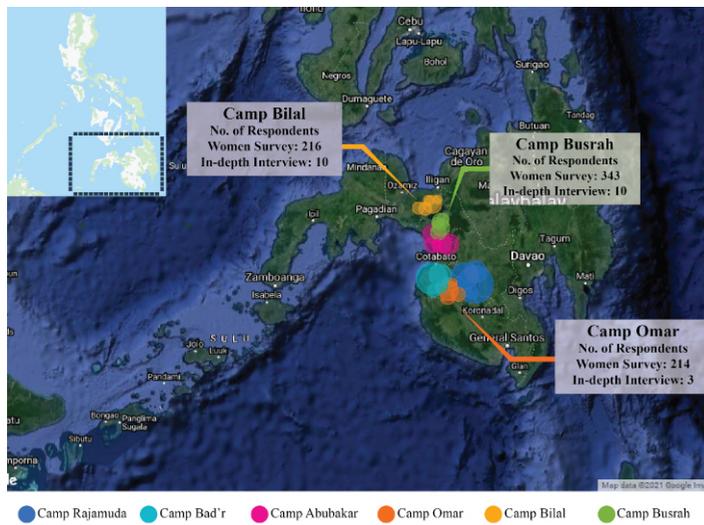


Figure 1. Major camps of the Moro Islamic Liberation Front (MILF) and study sites

Covering 122 barangays (villages), most of Camp Bilal is geographically outside BARMM, with four (4) of the five (5) municipalities located in Lanao del Norte, in Northern Mindanao (Table 1). Camp Busrah occupies 101 barangays (villages) in five municipalities in Lanao del Sur. Camp Omar consists of 50 barangays in five municipalities of Maguindanao province. Lanao del Norte has a poverty incidence of 17.2% while Lanao del Sur and Maguindanao have a poverty incidence of 73.7% and 56.6%, respectively as of 2018 (PSA, 2018). Maguindanao is where the current seat of the BARMM government is located.

Table 1. The three major MILF camps covered by the study

Camp	2018 Poverty Incidence	Areas Covered
Camp Bilal	17.2% (Lanao del Norte)	5 municipalities-3 in Northern Mindanao; 2 in BARMM
Camp Busrah	73.7% (Lanao del Sur)	101 barangays in 5 municipalities in Lanao Del Sur
Camp Omar	56.6% (Maguindanao)	50 barangays in 5 municipalities in Maguindanao



Photo by: Marlo Nacia

3.2 QUANTITATIVE APPROACH

The study used sequential mixed methods in collecting and analysing data. For the quantitative approach, it used the survey method with a total of 773 women as participants chosen through systematic random sampling. Using a 0.95 power, a 0.05 alpha, and a 0.15 effect size, which is considered small, would require a minimum sample size of 580. A higher value of power and lower values of alpha and the effect size are however more desirable, thus the decision to increase the sample size to 773 women respondents. The sample size was calculated using the G*Power software package with an assumption of using a t-test to measure the difference of the means from one constant (one sample case) for a two-tailed test (Faul Et al., 2007). Since the population size and the population master list were not determined, a purely randomised sampling method was not applicable. Thus, the study used systematic random sampling. Participants were identified through a modified transect walk, and the randomly selected respondents from households were identified using the following inclusion criteria:

- (1) Woman (regardless of age) who is living with a spouse;
- (2) Woman (regardless of age) who has assumed the day-to-day responsibility of the household as a single parent or as a wife in a polygamous relationship;
- (3) Woman (regardless of age) who has assumed the day-to-day responsibility of the household as a daughter who is assuming the role of a household head due to the absence of parents (they can be less than 18 years old); or
- (4) Woman (regardless of age) who has been widowed.

The protocol for the modified transect walk using systematic sampling is enumerated as follows (Figure 2):

- (1) The outpost of the sub-camp or base command as the starting point for transect walk;

- (2) From the starting point (i.e. outpost), four household respondents were chosen based on a predetermined random distance. For example, the respondents included women living in the nearest house within a randomly selected time (i.e. one- up to five-minute walk) from the starting point going to four opposite directions – North, East, South and West; and,
- (3) The final determination of the randomly selected households was based on the inclusion criteria enumerated above.

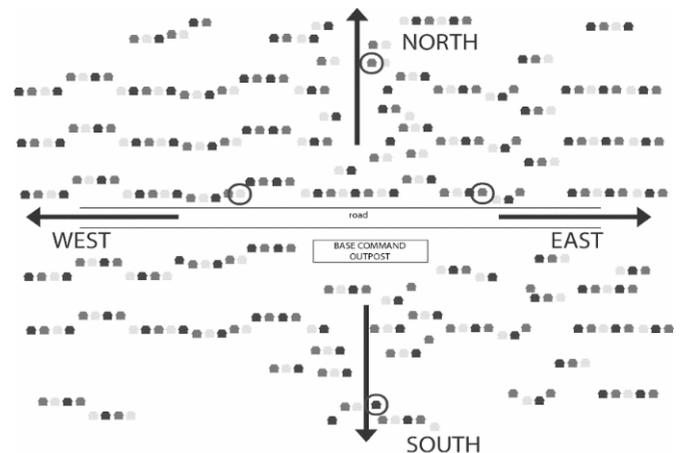


Figure 2. Systematic random sampling through a modified transect walk

3.3 VARIABLES AND METHODOLOGY USED INCLUDING DIFFERENCES BETWEEN THE GLOBAL WPS STUDY AND THE LOCALISED WPS STUDY

Although the local WPS study has been based on the global WPS framework, there had been adjustments that were made in the methodology for the study to be more relevant to the local context. First, whilst the global WPS study used publicly available national data from countries, including data from the Philippines, this localised WPS study used primary camp-specific data through the aforementioned methods. Secondly, to capture the local context, the localised study expanded the definition of the indicators in order to account for the contextual gaps and data source configurations from the GIWPS-PRIO

methodology. This modification also meant providing new set of indicators to capture the customs and sensitivities of the Moro communities, in addition to the common indicators included in the global WPS index that apply to the study sites. These additional indicators were developed in consultation with civil society organisations (CSOs) working with Moro communities within the camps. Below are the key variables used in the study (Table 2). See Annex 1 for the complete set of questions.



Table 2. Key variables in women, peace and security index, and comparison with Global WPS index

Indicators/ sub-indicators	Variables used in the localised WPS	Comparison with Global WPS
Inclusion	A composite index of inclusion sub-indices	
<ul style="list-style-type: none"> • Education 	Questions related to the number of years of education received of women in secular and/or Madrasah schools	More or less similar to the global index except that the global index does not specify Madrasah schools
<ul style="list-style-type: none"> • Financial Inclusion 	Data about the financial status of women in terms of savings account, income contribution to the household, and access to mobile money service	Global index asked about bank account but did not include questions related to income contribution to household
<ul style="list-style-type: none"> • Employment 	Data about women's employment and other economic activities	The global index focuses only on women's employment
<ul style="list-style-type: none"> • Cellphone use and access to information 	Questions related to cellphone use and other types of access to information	The global index focuses only on access to mobile phone
<ul style="list-style-type: none"> • Parliamentary representation 	Data related to women holding a leadership position at the community level, within the camp, at the regional government, and their participation in interface and other community meetings	The global index asks questions related to the percentage of positions held by women in the parliament
Justice	A composite index of the sub-indices for justice	
<ul style="list-style-type: none"> • Legal discrimination 	Data about women who experienced discrimination from laws and policies, including those that resulted in restrictions in their mobility, workplace, pay, pension, social amelioration, business, access to banking services, ownership of assets	The global index asks questions related to laws and regulations that affect the women's optimal participation in the society or economy or that discriminate against women, as measured by Women, Business, and the Law of the World Bank Group

Indicators/ sub-indicators	Variables used in the localised WPS	Comparison with Global WPS
<ul style="list-style-type: none"> • Son bias 	<p>Data related to the preference of women and/or their spouse to sons over daughters in terms of gender in children, schooling, transfer of assets, responsibility in household work, and elderly care (in favour of sons).</p>	<p>The global index looks at the ratio of male births to female births. A ratio higher than the demographic norms at a ratio of 1.05 boys to 1.00 girls is an indication of discrimination against girls and women.</p>
<ul style="list-style-type: none"> • Discriminatory norms 	<p>Questions related to women who experienced discrimination in a paid job, starting a business, access support for livelihood and other economic activities, inclusion in normalisation, decision-making in the household, leadership in the household, ownership of assets, practise sexual and reproductive health (SRH), and personal choice over marriage.</p>	<p>Global index focused on the answers to Gallup Poll question “Is it perfectly acceptable for any woman in your family to have a paid job outside the home if she wants one?”</p>
<p>Security</p>	<p>A composite index of the sub-indices for justice</p>	
<ul style="list-style-type: none"> • Intimate partner violence 	<p>Questions related to women having experienced intimate partner violence including physical or sexual violence, having access to GBV and SRH support, awareness of their rights as a woman, decision-making in reproduction, intimate partner violence observed in the community, and mechanisms to address domestic violence.</p>	<p>The global index measures incidence of women who have experienced intimate partner violence including physical or sexual violence</p>
<ul style="list-style-type: none"> • Community safety 	<p>Questions related to women in the community who feel safe when they walk alone in the evening; who consider their community as peaceful, with women and children being safe, and think there are existing mechanisms to resolve conflict.</p>	<p>Global index: Proportion of women who answered “Yes” to the Gallup World Poll question: “Do you feel safe walking alone at night in the city or area where you live?”</p>
<ul style="list-style-type: none"> • Organised violence 	<p>Experiences of displacement due to armed conflict, level of trust towards security forces and presence of private and other armed groups</p>	<p>The number of conflict-related deaths including those from state-based, non-state, or one-sided party measured per 100,000 people.</p>

Another modification in the localised methodology is the computation of the scores, which followed the arithmetic means in aggregating the indicators into each dimension sub-index (Figure 3). In contrast to the Global WPS which used secondary data and geometric means as an aggregation method, this study used primary data and the aggregation technique used was arithmetic means. The geometric approach favours indicators with higher values while the arithmetic approach applies constant compensability property (OECD, 2008). The reason for this choice is that in the context of low-performing countries such as the Philippines, a linear aggregation is more appropriate compared to using the geometric aggregation technique. Using Arithmetic means is suitable in the context of BARMM women where less than 10% of the surveyed participants were employed,

which implies that 90% of the samples have 0 values while 10% of the samples have a value of 1 in an employment variable measured as a binary scale. Aggregating values with the presence of zeroes using geometric means will result in an overall employment sub-index score of 0, which does not capture the informal economic activities of the Bangsamoro women. In contrast, using arithmetic means will consider other economic activities (mostly informal), and it is more appropriate in the study sites where formal employment opportunities are limited. The arithmetic aggregation is used in the Human Development Index, which aggregates linearly and equally three indicators including Gross National Income Index, Education Index, and Life Expectancy Index (Bohringer and Jochem, 2006).

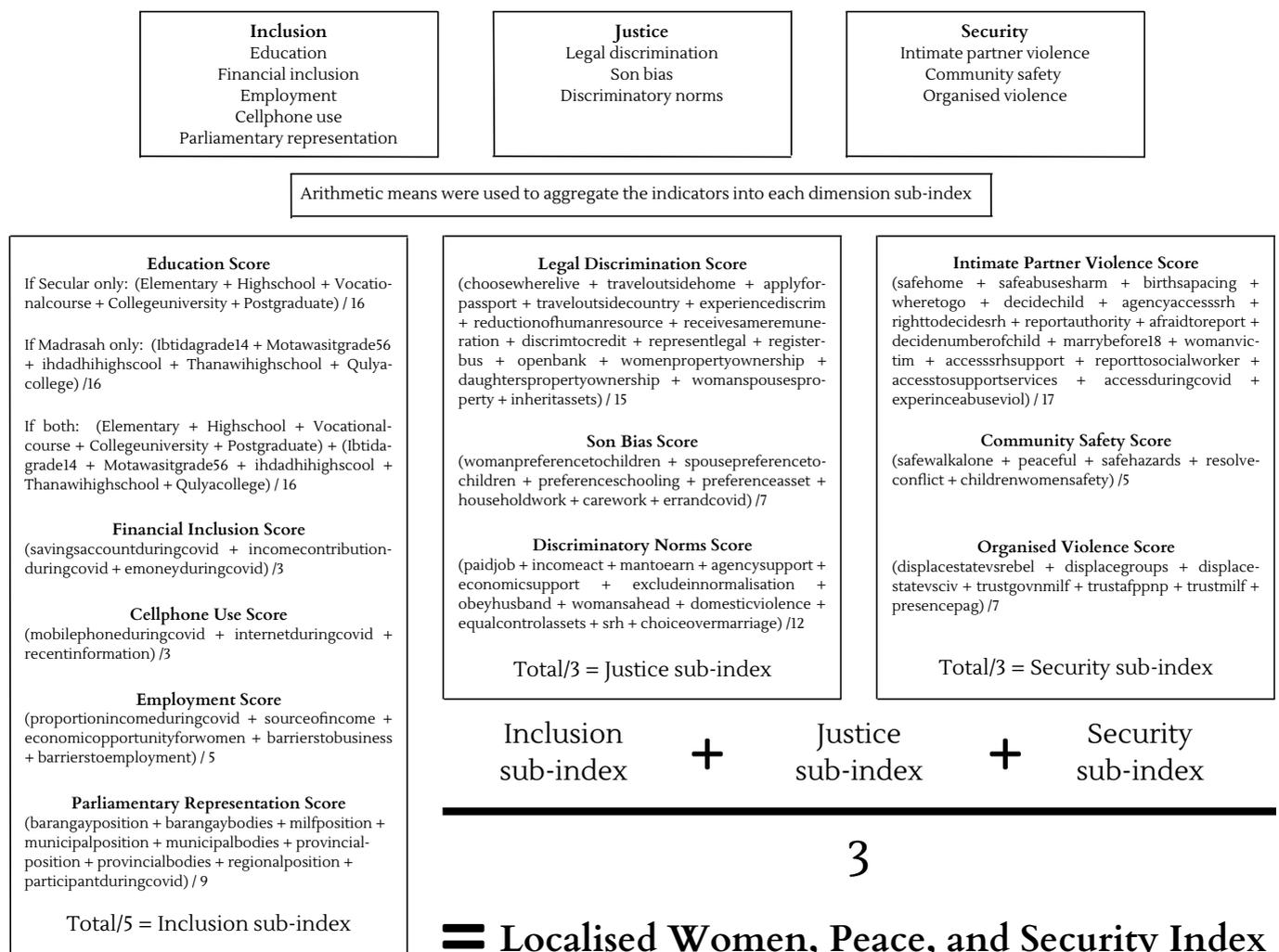


Figure 3. Calculation of the localised women, peace, and security index

3.4 VARIABLES RELATED TO NORMALISATION

The variables related to normalisation focused on women's level of awareness, and participation in the different components of normalisation, their aspirations, and their perceptions of the inclusiveness of the normalisation process. Based on the initial scan of existing literature, the available secondary data were not sufficient to establish the WPS index particularly for the data set needed for the 11 WPS indicators. To our knowledge, this study is one of the very few initiatives that collected primary data from the MILF camps. Understandably, these areas were previously missed in the national census and surveys due to safety and security considerations.

3.5 QUALITATIVE APPROACH

The qualitative approach includes data collection from in-depth interviews and KIIs. The in-depth interviews were conducted to provide a contextual understanding of the index scores and their variations across camps in terms of inclusion, justice and security, and the 11 sub-indicators of well-being. Questions related to normalisation were also included. Participants to the in-depth interviews included 5 respondents from each camp with the highest index score or who have the highest level of well-being, and 5 respondents with the lowest level of well-being, for a total of 30 respondents. This approach is consistent with the sequential mixed methods design commencing with quantitative followed by qualitative approach. However, in the course of data collection, the research team decided to exclude some areas that were lined up for in-depth interviews due to security consideration brought about by a firefight between government forces and an armed group, the Bangsamoro Islamic Freedom Fighters (BIFF). This occurred in areas adjacent to Camp Omar and Camp Bilal where the identified study participants are residing. As a consequence, the number of interviewees was reduced from the original target of 30 down to 23 or a reduction of about 23.3%.

The KIIs were conducted with officers of 5 offices and organisations that offer services to the Bangsamoro women. These were done to substantiate further the survey and in-depth interview results and key findings. The combination of in-depth interviews and KII provides a broad perspective for data analysis particularly in understanding the context of women with low well-being levels, women with high well-being levels, disparity of well-being across camps, and insights on the gaps and access to existing programmes on women in the Bangsamoro region.

As with the rest of the country, BARMM is experiencing the effects of COVID-19 in terms of barriers to access and delays in the delivery of economic, health, and other government social services. This study was able to document some of the ill-effects of COVID-19 on the well-being of women and normalisation which are presented in the succeeding sections of this paper.

Data from qualitative methods have been analysed using Sentiment Analysis (SA) to understand the presence and frequency of opinions, attitudes and emotions of Bangsamoro women towards their well-being, the normalisation process and the establishment of BARMM.

4. RESULTS AND DISCUSSION

4.1 OVERALL INDICES

The result of the survey showed that the WPS index or the overall well-being score for the three MILF camps was 0.566 (Table 3). This score is much lower than the WPS index score of the Philippines in the 2019 -2020 global WPS index report, revealing a score of 0.709 (and a ranking of 90th) for the country. Indeed, the localised WPS index score of the Bangsamoro women is comparable to the bottom countries (ranked 149th up to 158th) that have experienced conflict. While those countries may have experienced greater intensity of conflict compared to the Bangsamoro region, the well-being of women in the camps measured in terms of inclusion, justice, and security is comparable to the index scores of the women living in conflict-prone countries.

Table 3. Comparison of WPS indices

WPS index description	Bilal	Busrah	Omar	Overall
WPS index for the Philippines (2019 - 2020)	-	-	-	0.709
WPS index for the MILF camps computed using localised variables (see explanation in 3.3)	0.333	0.516	0.503	0.463
WPS Index for the MILF Camps using localised methodology (see explanation in 3.3)	0.540	0.564	0.595	0.566

Amongst the three MILF camps, women from Camp Bilal (located in Lanao del Norte in Northern Mindanao region, and Lanao del Sur of BARMM region) obtained the lowest WPS index score. Camp Omar in Maguindanao had the highest index score, while Camp Busrah in Lanao Del Sur had the mid-score. The data above implies two issues: neglect – i.e. the farther the people are situated from the seat of government the lesser attention and support they get—and marginalisation. The Moros’ grievances against the national government include the government’s seeming neglect of the ARMM region which is distant from the seat of the central government. The same situation,

however, seems to be happening with the camps. Located near the seat of the BARMM government, Camp Omar obtained the highest index score, whilst Camp Bilal located in the periphery of both BARMM and Northern Mindanao regions obtained the lowest index score. Although not reflective of the recently installed BARMM government, it is an issue that it may need to prioritize. On the level of marginalisation, the data suggest that Camp Bilal women were much more marginalised compared to women in the two other camps. This arrangement is despite the fact that some of the women in Camp Bilal are residing in the province that has a much lower level of poverty (Lanao del Norte) than the provinces of Maguindanao and Lanao del Sur (See Table 1).

4.2 OVERALL ANALYSIS OF THE THREE MAIN INDICATORS

Among the three main indicators of well-being (inclusion, justice, security), security relatively obtained the highest score followed by justice, whilst inclusion obtained the lowest score (Table 4). Each main indicator was computed using their sub-indicators (inclusion had 5 sub-indicators; justice had 3 sub-indicators; and security had 3 sub-indicators).

Table 4. Comparison of WPS main indicators index across camps

WPS Index	Bilal	Busrah	Omar	Overall by Index
Inclusion	0.327	0.412	0.445	0.398
Justice	0.588	0.559	0.773	0.626
Security	0.705	0.721	0.567	0.674
Overall Average by Camp	0.540	0.564	0.595	0.566

The high index for security can be attributed to the success of the peace agreement even as scores in the different camps vary. A more detailed discussion is in the subsequent sections. This finding has been affirmed in the in-depth interviews and KIIs.

“Nakakatulog na kami ng mahimbing sa gabi dahil hindi na kami takot na ang aming mga asawa ay mamamatay sa gyera” (We can already sleep soundly at night because we are not anymore afraid that our husbands will die in the war).

Several factors have made the inclusion index score very low, which is discussed more extensively in the succeeding sections. These factors include the level of education of women, employment, and lack of representation. For example, about 10% of women in the camps did not have any education at all, the majority only had elementary education, and only 8% of women had employment. These were affirmed in the in-depth interviews:

“Ang mga problema ng kababaihan tungkol sa kabuyahan ay hanggang ngayon di pa rin nagawan ng solusyon.” (Problems on women’s livelihood have not been addressed until now).

The justice sub-index revealed varying results. There was no marked preference for son over daughter, and the majority of women from the camps were not restricted by laws and norms (e.g. they can work outside the home). However, women believed that their primary role was to look after the family and be subservient to their husbands, citing the teachings of their Islamic belief.

“Dapat sumunod sa asawa; iyan ang itinuro sa Islam” (We need to follow the husband as taught in Islam).

4.3 DETAILED DISCUSSION AND ANALYSIS OF SPECIFIC INDICES

4.3.1 Inclusion Index

The inclusion index was computed using five sub-indicators: education (0.402), financial inclusion (0.396), employment (0.460), access to information (0.616), and parliamentary representation (0.114) (Table 5). Although the five sub-indicators had low scores, amongst them, access to information obtained the highest score relatively. Access to information

as a sub-indicator in the localised index is an expanded version of the global index on “cellphone use”. With the lack of phone signal limiting Bangsamoro women’s access to cellphones, women’s main access to information are their leaders from the Bangsamoro Islamic Auxiliary Force (BIAF), other MILF people and community leaders, especially during the COVID-19 pandemic period. The parliamentary representation sub-indicator had the lowest score under inclusion, as well as across the 11 sub-indicators.

Table 5. Inclusion index sub-indices

Index/ sub-index	Bilal	Busrah	Omar	Overall
Education	0.290 ± 0.017	0.477 ± 0.015	0.395 ± 0.018	0.402 ± 0.010
Financial Inclusion	0.440 ± 0.030	0.364 ± 0.025	0.404 ± 0.028	0.396 ± 0.016
Employment	0.432 ± 0.016	0.414 ± 0.013	0.563 ± 0.014	0.460 ± 0.008
Access to information	0.382 ± 0.021	0.675 ± 0.014	0.755 ± 0.303	0.616 ± 0.021
Parliamentary representation	0.091 ± 0.005	0.132 ± 0.004	0.109 ± 0.007	0.114 ± 0.003
Total for inclusion	0.327 ± 0.010	0.412 ± 0.008	0.445 ± 0.010	0.398 ± 0.006

4.3.2 Education sub-indicator

Data from the three camps indicated a significant difference among the education levels of women across camps (Table 6). Camp Bilal was significantly disadvantaged in schooling even as Lanao del Norte had a higher literacy rate of 97.0% compared to both Maguindanao (89.3%) and Lanao del Sur (94.1%) (PSA, 2018). Camp Busrah obtained the highest percentage of literate women compared to women in the two other camps in most categories. Camp Omar came second.

Table 6. Education level of women from the three camps

Education level (Years of Schooling)	Bilal	Busrah	Omar	Total
Women with no schooling at all	53 (25%)	38 (11%)	31 (14%)	122 (16%)
Elementary level (1-5 years)	53 (25%)	60 (17%)	49 (23%)	162 (21%)
Elementary graduate (6 years and over)	38 (18%)	44 (13%)	35 (16%)	117 (15%)
Highschool level (1-3 years)	32 (15%)	38 (11%)	26 (12%)	96 (12%)
Highschool graduate (4 years and over)	25 (12%)	84 (24%)	44 (21%)	153 (20%)
College level (1-3 years)	4 (2%)	25 (7%)	12 (6%)	41 (5%)
College graduate (4 years and over)	7 (3%)	52 (15%)	12 (6%)	71 (9%)
Post-graduate	4 (2%)	2 (1%)	5 (2%)	11 (1%)
Total number of respondents	216	343	214	773

Participants of the in-depth interviews and key informant interviews shared the possible reasons for the lagging behind of Camp Bilal. Camp Bilal is much less accessible due to an extremely poor road network and limited regular public transport. Thus, going to and from Iligan City, where the schools and universities, are located is much more expensive compared to the other camps. Travel also takes much longer. Poverty could also be a factor, considering greater unemployment of women in Camp Bilal and greater marginalisation in this camp.

Participants of the KIIs also attributed the higher score of education in Lanao del Sur to the existence of the main campus of a reputable university, the Mindanao State University, Marawi City, Lanao del Sur. They said that seeing students from different parts of the country studying at MSU could have motivated the residents to pursue education. MSU provides free tuition and scholarship to support deprived children. Also, the respondents noted a relatively large number of schools in the province for elementary, high school, and college education. In general, however, in-depth interview participants said they have yet to see significant changes in the educational system even after the establishment of BARMM.

“Wala pa kaming nakikitang pagbabago sa edukasyon kahit may BARMM government na. Nahirapan pa rin ang aming mga anak dahil sa layo ng iskwelahan, at ang mga scholarship ay napupunta

lamang sa iilan. Pero naniniwala pa rin kami na di kami pababayaan ng BARMM government at ng MILF” (We have yet to see significant changes in education even with the BARMM government. Our children still find schooling difficult because of the distance of schools and scholarships are available only to a few. But we are positive that the BARMM government and the MILF would not let us down.)

Education has also been affected by the COVID-19 pandemic. About 37% of respondents said that their children stopped schooling, while 18% were able to continue their studies despite the hardships brought about by COVID-19. Indeed, the indicative figure for enrollment drop at the MILF camps (37%) was higher than the regional figure at 30% as of January 2021 as reported by the Senate of the Philippines (2020). This happened amid the government’s implementation of modular learning and online classes to adapt to the COVID-19 situation.

4.3.3 Financial inclusion sub-indicator

The poverty threshold and food threshold in the Philippines as of 2018 were PHP 10,481 (approx: US\$ 217 per month) and PHP 7,337 (US\$ 152 per month), respectively (PSA, 2018). All the three camps fell below these thresholds with both Camps Bilal and Busrah hardly reaching half of the thresholds with an average monthly income of PHP 4,257 (US\$ 88) and PHP 5,805 (US\$ 120), respectively (Table 7). The data further indicated that only 1% of women in Bilal, 6% in Busrah, and 18% in Maguindanao

had income beyond the poverty threshold. About 75% of respondents said they did not have access to any economic or livelihood opportunities in their community; 25% said they had some access to economic and livelihood opportunities through BIWAB programmes and the camps' social welfare committee, especially during the pandemic.

Some 80% of the respondents admitted that their families' financial problems worsened with the COVID-19 pandemic. Bilal women's average income shrunk by 42.5%; that of Busrah women reduced by 30.38%, and Omar by 26.21%. This finding means an average reduction of 33.03% across camps.

Table 7. Income before COVID and extent of reduction of average income during COVID

	Bilal	Busrah	Omar	Overall
Prior to COVID-19	Php 4,257.60	Php 5,805.10	Php 7,794.50	Php 5,782.40
During COVID-19	Php 2,448.00	Php 4,041.00	Php 6,957.00	Php 4,266.00
Extent of reduction	42.50%	30.38%	26.21%	33.03%

Many have been trying to cope with income shortage by borrowing money from their relatives (72%). Others rely on the supplies and other provisions provided by the government and CSOs for their subsistence during the pandemic. The women participants of in-depth interviews shared the following:

“Nakakatanggap kami ng bigas bilang allowance noong bago pa lamang ang COVID19 at bago mag Ramadhan. Nakatanggap din kami galing sa decommissioning programmes.” (We received rice allowance during the early stage of COVID-19 and before Ramadhan. We also received monetary assistance through the decommissioning programmes).”

4.3.4 Employment sub-indicator

Only 8% of women were employed—9% from Busrah, 12% from Omar, and 2% from Bilal. Their main sources of employment were their informal enterprises (e.g., vending, mat making and selling) and farming (Table 8). About 62% of the respondents said that as members of

BIWAB, at times, they get to avail of some support such as food and cash assistance during the pandemic. In Camp Busrah, the women were a little disappointed that the BARMM has not offered much jobs for the women in the camps. Many of them expected that after the professional mapping that BARMM conducted, there would be job opportunities especially for BIWAB members and women who completed their college education and who were qualified for jobs. The women from the 3 camps were also expecting some support through the decommissioning process through the economic packages, even as their inclusion has not been significant in the current phase of decommissioning, constituting only 1.71% of the total 12,000 combatants that have been decommissioned under the second phase (OPAPP, 2020).

Table 8. Employment of women

	Bilal		Busrah		Omar		Overall	
	No.	%	No.	%	No.	%	No.	%
Employed	5.0	2.3	30.0	8.7	26.0	12.1	61.0	7.9
Not Employed	211.0	97.7	313.0	91.3	188.0	87.9	712.0	92.1
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Due to lack of employment, some women went to neighbouring areas to look for jobs, even as many were not always successful. They also preferred jobs near their home. Moreover, getting a job especially in another town was a joint decision they made with their spouse.

“Marami sa amin ay pumupunta sa ibang lugar, para lang may pagkakakitaan, pero hindi sapat ito para labanan ang kahirapan.” (Many of us went to other areas to earn income but this was not enough to fight poverty).

4.3.5 Access to information sub-indicator

Some 65% of respondents said they owned a mobile phone although this varied across camps (Table 9). Camp Bilal women had significantly lower phone ownership at 22%, whereas the figure was 79% in Busrah and 86% in Omar. Camp Bilal women explained that the lack of network infrastructure (poor signal) was the primary reason for this. The results of KII, however, linked this to Bilal women's low income and low level of education. Lack of signal was also the same reason given by women in the other camps on why they did not own a cell phone.

Table 9. Mobile ownership

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
No	164.0	75.9	71.0	20.7	30.0	14.0	265.0	34.3
Not applicable	2.0	0.9	2.0	0.6	0.0	0.0	4.0	0.5
Refuse to answer / don't know	3.0	1.4	0.0	0.0	1.0	0.5	4.0	0.4
Yes	47.0	21.8	270.0	78.7	183.0	85.5	500.0	64.7
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Of the 500 respondents (65%) who owned a cellphone, 165 or 33% could access the internet or had phone signals for ordinary calls or text messages, but only in specific areas with strong signal (e.g. rooftop, or in an elevated area). Oftentimes, the weak signal for the internet does not allow them to download media files. Phones are mostly used for text/ short message service (SMS) as calls are considered expensive even with discounted or promotional rates offered by telecommunication companies. A comment made by a participant during the in-depth interview supported this finding:

“Walang signal at minsan hindi nakakatanggap ng mga importanteng tawag o mga anunsyo.” (There is no signal and we are unable to receive important calls or announcements).

Some of the factors that influenced internet access were income status, availability of technology and infrastructure, and high education level (James, 2005). While women in camps Busrah and Omar had relatively higher educational level and income than Bilal, phone

signal and internet access were still extremely limited due to the low level of infrastructures in the camps.

Thus, most respondents reported that their main source of information was still their community leaders (75%). Other sources of information were radio broadcasts (42%), neighbours and friends (41%). The fact that the majority of women own a mobile phone in Camp Busrah and Camp Omar, together with other sources of information, were the reasons why “access to information” was higher compared to other sub-indices under inclusion. Social media only accounted for 7.24% as a source of information. The role of leaders in information sharing was highlighted in the KII:

“Ina-update namin ang mga tao face to face about what's going on through sa community peace conversations.” (We update the people face to face about development through community peace conversations).

4.3.6 Parliamentary representation sub-indicator

Less than 3% of respondents held positions in the local legislative branch of the government either at barangay, municipal, or regional government (Table 10). But most women, especially BIWAB members, considered their community leaders and camp commanders as their representatives to the regional government. About 45% of them said they were not able to participate in community meetings and consultations, particularly at the onset of the COVID-19 pandemic (March to October 2020) because of the lockdowns. Their participation was higher by 10% before the COVID-19 pandemic.

Table 10. Positions held in parliament/legislative branch at either local or regional level

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Yes	3.0	1.4	9.0	2.6	8.0	3.8	20.0	2.6
No	213.0	98.6	334.0	97.4	206.0	96.2	753.0	97.4
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

While the Philippines performed very well on parliamentary representation than the other indices in the 2019-2020 WPS Index (GIWPS and PRIO, 2019), with a rank within the second quantile, the situation in the MILF communities showed the opposite. The index for parliamentary representation in the MILF communities was 0.114, the lowest across the 11 sub-indices. This result is not surprising given that political participation in BARMM reflects a male-dominated political landscape, mostly from few powerful clans. A number of women, however, were hopeful that the Bangsamoro Women’s Commission would be able to represent the women’s voices to BARMM. Some women also lamented that fellow women who might be interested to run for a position in the village (barangay) level are being discouraged by others. In fact, some even actively campaign against their fellow women candidates. For them, elective posts do not befit females, since they cannot perform well in politics given their reproductive concerns and home-based responsibilities.

4.4 JUSTICE INDEX

The justice index score across camps at 0.626 was computed using three sub-indicators: legal discrimination (0.624), son bias (0.748), and discriminatory norms (0.506) (Table 11). Camp Omar had the highest score (0.773) for this indicator, followed by Camp Bilal (0.588) and Camp Busrah (0.559).

Table 11. Justice sub-indices

Index/ sub-index	Bilal	Busrah	Omar	Overall
Legal discrimination	0.522 ± 0.014	0.605 ± 0.009	0.758 ± 0.010	0.624 ± 0.007
Son bias	0.803 ± 0.015	0.580 ± 0.013	0.964 ± 0.009	0.748 ± 0.009
Discriminatory norms	0.438 ± 0.013	0.492 ± 0.007	0.596 ± 0.009	0.506 ± 0.006
Overall Justice index score	0.588 ± 0.009	0.559 ± 0.006	0.773 ± 0.007	0.626 ± 0.005

4.4.1 Legal discrimination sub-indicator

The legal discrimination sub-indicator refers to the overall score for regulations that constrain women’s economic and societal participation which discriminates against women. These

include discriminatory laws that put restrictions on women from owning properties, opening bank accounts, starting a business, taking a job or venturing into a profession that is traditionally offered to men. The survey questions were related to (1) freedom to choose where they want to go like the men; (2) freedom to travel from their residence like the men; (3) freedom to apply for a passport; (4) freedom to travel outside the country; (5) freedom to register their business like the men; and (6) discrimination in employment. These refer to the perceptions of women on how they participate in the economy and society in terms of legal discrimination and not necessarily reflecting the statutory regulations or norms.

The results showed that Camp Omar had the highest score of 0.758 followed by Camp Busrah at 0.605 and Camp Bilal at 0.522. The high scores seemed to indicate that majority of women from the camps did not feel restricted by laws and norms. The index score for legal discrimination was also higher than the other indices (3rd highest across 11 indicators), which suggests that the well-being of women is relatively better in this particular aspect compared to other indices. The scores for this indicator are consistent with the WPS findings for the Philippines which is above the global average (GIWPS and PRIO, 2019). It should be noted, however, that the scores are not consistent across the camps. Whilst the majority from Camps Omar (73%) and Busrah (62%) responded that they can freely choose where they want to live like men, in camp Bilal, only 39% of women responded that they could do so. This result is not surprising considering Camp Bilal’s low scores in education and employment. Indeed, in the case of Camp Bilal women, low education, low employment, and low level of access to information seem to hamper women’s freedom to participate in the economy and society.

In the in-depth interview, respondents mentioned that there are existing laws that

protect the freedom of women, and they cannot recall any law that prohibits them from exercising their freedom. Rather, it is discrimination resulting from distrust and perceptions against the Moros that are often the cause of limitations in their mobility. Some women expressed confidence that the establishment of BARMM could address prejudices against Moro women by the non-Moros. They have cited that there has now been less prejudice against them especially for BIWAB members in military checkpoints and adjacent communities of BARMM and that they are now treated with respect.

4.4.2 Son bias

Son bias sub-indicator refers to the extent of preference for male children or sons. The preference for sons is a clear indication of discrimination against girls and women. The aggregate score for this index will be lower when there is a higher incidence of discrimination. The sub-indicators include (1) preference of women for gender in children; (2) preference of male spouse for gender in children; (3) preference to send sons to school over daughters; (4) preference to transfer assets to sons over daughters; (5) preference for daughters to do the household work over sons; and (6) preference for daughters to do elderly care.

The aggregate score shows no significant preference for male or female children across camps both by female and male spouses. Around 78% of the respondents were indifferent in their preference, 12% preferred daughters, 8% preferred sons, and 1% refused to answer (Table 12). On the other hand, almost the same percentage of male spouses were indifferent (79%), 12% preferred sons, 5% preferred daughters, and 5% refused to answer. Camp Omar had the highest index score of 0.964 and Camp Busrah got the lowest score at 0.58. Camp Bilal score was also high at 0.803. This finding is indeed a positive development, as it gives relatively equal value to boys and girls in the family.

Table 12. Son preference

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	4.0	1.9	4.0	1.2	1.0	0.5	9.0	1.2
Do not mind whether son or daughter	191.0	88.4	208.0	60.6	270.0	96.7	606.0	78.4
Refuse to answer	1.0	0.5	1.0	0.3	4.0	1.9	6.0	0.8
Yes, daughter	11.0	5.1	82.0	23.9	0.0	0.0	93.0	12.0
Yes, son	9.0	4.2	48.0	14.0	2.0	0.9	59.0	7.6
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Participants of the KIIs attributed the high scores for both camps Omar and Bilal to the strong BIWAB members in both camps, who have become role models for many women. Another factor is the indirect influence of surrounding non-Moro communities, where there is a relatively higher gender parity index as indicated in the 17th place the Philippines held in a ranking among 156 countries. This position of the country was captured in the Global Gender Report, where the Philippines was also ranked second in the Asia Pacific (Crismundo, 2021). Moreover, KII participants said that, in the case of Camp Omar, it may have benefitted from programmes implemented by various local and international organisations over the years, including gender projects.

“Strong ang presence ug well organised ang BIWAB kaya yon ang isang reason ngano nga mubo ang discrimination against women and girls sa Bilal.” (The BIWAB has a strong presence in Bilal and they are well organised; this is one of the reasons why there is low discrimination against women and girls in the area).

4.4.3 Discriminatory norms

The GIWPS and PRIO (2017) defined discriminatory norms as the “percentage of men aged 15 years old and above who do not agree with this statement—it is perfectly acceptable for any woman in your family to have a paid job outside the home if she wants one.” This sub-indicator captures the

discrimination against women in opportunities for economic sustenance and paid work.

In the localised indicator for discriminatory norms, some of the following norms were identified as discriminatory to women: (1) men were solely assigned to address financial concerns; (2) it is not acceptable for a woman in the household to have freedom to take on a paid job outside the home; (3) women cannot work and engage in income-generating activities on their own; (4) the man is assigned to earn money while the woman's task is to look for the family and manage the home; (5) it is difficult for women to get support from local and national agencies to improve livelihood or economic activities; (6) religious and community customs require a married woman to obey her husband; and (7) woman cannot be the head of the family.

The index score for discriminatory norms is 0.506, which suggests that there are gender gaps that still need to be addressed. Overall, the majority of women in each of the camps found it acceptable for women to get a paid work, with an overall percentage of 73% (Table 13). Similarly, the majority of women (63.8%) in all the camps also consistently agreed to the statement that, "it is a woman's job to look after the family and manage the home and family and men's role is to earn money" (Table 14). About 84% of women also agreed with the religious and community customs requiring women to obey their husbands.

Table 13. Acceptability of woman to have a paid job

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	7.0	3.2	4.0	1.2	37.0	17.3	48.0	6.2
No	52.0	24.1	68.0	19.8	14.0	6.5	134.0	17.3
Not applicable	1.0	0.5	1.0	0.3	4.0	1.9	6.0	0.8
Refuse to answer	1.0	0.5	0.0	0.0	19.0	8.9	20.0	2.6
Yes	155.0	71.8	270.0	78.7	140.0	65.4	565.0	73.1
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Table 14. Woman's role being in the home doing household work

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	2.0	0.9	4.0	1.2	2.0	0.9	8.0	1.0
No	73.0	33.8	59.0	17.2	133.0	62.1	265.0	34.3
Not applicable	0.0	0.0	1.0	0.3	2.0	0.9	3.0	0.4
Refuse to answer	1.0	0.5	0.0	0.0	3.0	1.4	4.0	0.5
Yes	140.0	64.8	279.0	81.3	74.0	34.6	493.0	63.8
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

The results above are consistent with the findings of Dwer and Guiam (2012), indicating that while it has opened economic doors not earlier available to women, it has also added to their burden as they still continue to assume most household tasks. The in-depth interview also yielded the same results with women saying that their role is in the home, although nobody is stopping them from finding a paid job if they can.

4.5 SECURITY INDEX

The security index across camps is 0.674 and was computed using three sub-indicators: intimate partner violence (0.609), perception of community safety (0.864), and organised violence (0.549) (Table 15). Women in Camp Busrah had a higher security index (0.721) followed closely by camp Bilal (0.705), while women in Camp Omar (0.567) had the lowest score for security index.

Table 15. Security sub-indices

Index/ sub-index	Bilal	Busrah	Omar	Overall
Intimate partner violence	0.586 ± 0.010	0.549 ± 0.008	0.727 ± 0.009	0.609 ± 0.006
Community safety	0.941 ± 0.008	0.968 ± 0.004	0.621 ± 0.016	0.864 ± 0.007
Organised violence	0.589 ± 0.015	0.645 ± 0.011	0.353 ± 0.019	0.549 ± 0.009
Overall security index score	0.705 ± 0.007	0.721 ± 0.006	0.567 ± 0.009	0.674 ± 0.005

4.5.1 Intimate partner violence sub-indicator

The sub-indicator for intimate partner violence refers to the proportion of women who experienced violence from their husband over their lifetime including physical or sexual abuse. This indicator was found to have been experienced by one in three women globally (WHO, 2017).

In the survey, the majority of the participants (94.4%) of the women said they do not have a personal experience of intimate partner violence (Table 16). However, 11% of the participants also said they know of another woman from their community who experienced intimate partner violence (Table 17).

Table 16. Personal experience of VAWC

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	3.0	1.4	0.0	0.0	0.0	0.0	3.0	0.4
No	207.0	95.8	322.0	93.9	201.0	93.9	730.0	94.4
Not applicable	6.0	2.8	10.0	2.9	4.0	1.4	19.0	2.5
Refuse to answer	0.0	0.0	1.0	0.3	19.0	0.5	2.0	0.3
Yes	0.0	0.0	10.0	2.9	140.0	4.2	19.0	2.5
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Table 17. Knowledge of another woman who experienced VAWC

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	9.0	4.2	6.0	1.7	15.0	7.0	30.0	3.9
No	192.0	88.9	294.0	85.7	144.0	67.3	630.0	81.5
Not applicable	12.0	5.6	5.0	1.5	0.0	0.0	17.0	2.2
Refuse to answer	1.0	0.5	0.0	0.0	9.0	4.2	10.0	1.3
Yes	2.0	0.9	38.0	11.1	46.0	21.5	86.0	11.1
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

In the in-depth interview, women were also reluctant to elaborate on the issue even as some of them explained that reports of a husband beating his wife can be a cause for rido (clan war). This possibility would enrage the relatives of either the wife or the husband for having their relative subjected to such violence or being accused of wife-beating. Such a report

could therefore lead to clan violence. Thus, many women prefer not to report such incident, according to some of the women interviewed. This statement was also corroborated by the results of KII.

“Malaking gulo yan kung may balita na binubugbog ang babae sa asawa, at baka magkakaroon ng rido dahil dyan. Kaya marami sa kababaihan ay nanahimik na lamang, kaya wala masyadong nakakaalam.” (There will be big trouble if it is reported that a wife is being beaten by the husband; it can lead to clan war. That is why many women just stay silent and refuse to admit that they are being battered by their partner).

“Mahirap pag-uusapan ang pambubugbog ng asawa kasi baka tuluyang magkagulo ang buong angkan” (It is difficult to talk about wife-beating as it may lead to a huge problem for the whole clan.)

Whilst it is possible that intimate partner violence is not a manifested problem in the Bangsamoro communities, the mere fact that this issue can cause a clan war is already a concern by itself and could be symptomatic of a deeper problem. This arrangement needs the attention of the BARMM government. According to Bradley (2018), an end to public violence may escalate the incidence of domestic violence. Some of the explanations of this phenomenon include the following: men exposed to war may later have difficulty going back to non-violent society. Also, the disarmament and demobilisation of ex-combatants make it difficult for men to transition back to non-violent behaviour. It is not known if this is the case with BARMM, since compared to other countries, the conflict in BARMM was less intense. Nevertheless, the issue of non-reporting is concerning. Also, the government (mostly composed of men), may prioritise state-building initiatives over a resolution to address domestic violence and hamper the progress in the improvement of gender norms.

The majority of women from Camp Bilal (91.2%) and Camp Busrah (77.6%) found it acceptable for girls to marry before reaching 18 years old. Some women said this agreement is partly for fear that the youth might engage in sexual acts outside of marriage which is not allowed in Islam. Another reason is economic reason. Another is due to lack of education. For example, if the youth are not in school, it makes it difficult for parents to refuse any pressure from relatives for their children to be married off. On the other hand, only a handful (18%) of women from Camp Omar shared the same views (Table 18). In the KII, the case of Camp Omar was attributed not just to the influence of non-Moros living nearby, but also to the presence of local and international NGOs providing gender programmes. No clear analysis of attribution had been given on the case of Camp Bilal and Camp Busrah.

Table 18. Agreement to the statement on marriage before 18 years old

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	0.0	0.0	2.0	0.6	28.0	13.1	30.0	3.9
No	19.0	8.8	75.0	21.9	136.0	63.6	230.0	29.8
Refuse to answer	0.0	0.0	0.0	0.0	10.0	4.7	10.0	1.3
Yes	197.0	91.2	266.0	77.6	40.0	18.7	503.0	65.1
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

4.5.2 Community safety

The community safety indicator is determined by the percentage of women in the community who feel safe. It also considers the availability and access to conflict resolution mechanisms. The mean index for community safety in Camp Busrah (0.968) appeared to be the highest, followed by Camp Bilal (0.941) and Camp Omar (0.621). There is indeed a wide disparity between the scores from the two camps versus Camp Omar. For example, when asked if their village is peaceful or free from conflict, 78% of respondents from Camp Bilal and 97.1% from Camp Busrah said their village is very peaceful, whereas a dismal 7.9% of participants in Camp Omar said the same (Table 19).

Table 19. Community safety

	Bilal		Busrah		Omar		Overall	
	No.	%	No.	%	No.	%	No.	%
Don't know	0.0	0.0	1.0	0.3	3.0	1.4	4.0	0.5
Neither peaceful nor violent	7.0	3.2	0.0	0.0	78.0	36.4	85.0	11.0
Refuse to answer	0.0	0.0	0.0	0.0	1.0	0.5	1.0	0.1
Relatively peaceful / little peaceful	40.0	18.5	9.0	2.6	214.0	49.5	155.0	20.1
Relatively violent / presence of conflict	0.0	0.0	0.0	0.0	7.0	3.3	7.0	0.9
Very peaceful	169.0	78.2	333.0	97.1	17.0	7.9	519.0	67.1
Very violent/ intense conflict	0.0	0.0	0.0	0.0	2.0	0.9	2.0	0.3
Total	216.0	100.0	343.0	100.0	106.0	100.0	773.0	100.0

In the KII and in-depth interviews, the high index score for community safety in camps Bilal and Busrah were attributed not just to the result of the peace process, but also to the fact that there is less presence of other armed groups in their areas. Moreover, some KII participants believed that Camp Busrah women had a high level of security because their communities were more homogenous compared to the other camps. These other camps are surrounded by non-Moros, where a certain level of mistrust still exists. The participants from Camp Omar said that the presence of other armed groups made them feel insecure, especially with the ongoing skirmishes between the armed groups and the government security forces. Participants of the KII confirmed the presence of Bangsamoro Islamic Freedom Fighters (BIFF) who are operating near Camp Omar.

The result of the survey indicated that harassment of women before (from July 2019 to July 2020) and during (from March to October 2020) the COVID-19 pandemic decreased for most factors. There is also an apparent decrease in the number of respondents who experienced armed conflict, banditry, rido or clan conflict, ethnic conflict and cattle rustling or stealing of farm animals.

4.5.3 Organised violence

The result of this sub-index is consistent with the result of community safety described above. That is, the camp with the highest mean index was Camp Busrah (0.645) while the camp with the lowest mean index was Camp Omar (0.353). In particular, 60% of Camp Bilal women, and 75.5% of Camp Busrah women had a very high level of trust toward MILF security forces, whereas only a minority (20%) of Camp Omar women had a very high level of trust towards the MILF camps (Table 20). This finding does not mean though that women in Camp Omar do not trust the MILF, because the result also indicates that the majority (57.9%) of Camp Omar women do trust the MILF enough. However, it is not as high compared to the women in the other two camps.

Table 20. Level of trust towards MILF security forces

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	1.0	0.5	2.0	0.6	1.0	0.5	4.0	0.5
High	77.0	35.6	79.0	23.0	124.0	57.9	280.0	36.2
Low	5.0	2.3	3.0	0.9	43.0	20.1	51.0	6.6
Refuse to answer	3.0	1.4	0.0	0.0	2.0	0.9	5.0	0.6
Very high	130.0	60.2	259.0	75.5	44.0	20.6	433.0	56.0
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

Similarly, some women in camps Bilal (23.1%) and Busrah (23.6%) expressed “very high” level of trust towards non-MILF government forces. Again, this response was in contrast with Camp Omar respondents, where only 13.1% gave a “very high” trust. Still, the majority (51.9%) of Camp Omar respondents had a satisfactory level (i.e. high to very high level) of trust in the security forces. Overall, only 21% of women had a low level of trust towards the non-MILF security forces: 4.2% from Bilal, 25.4% from Camp Busrah and 30.8% from Omar.

Table 21. Level of trust towards non MILF security forces

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Don't know	17.0	7.9	39.0	11.4	30.0	14	86.0	11.1
High	135.0	62.5	116.0	33.8	83.0	38.8	334.0	43.2
Low	9.0	4.2	87.0	25.4	66.0	30.8	162.0	21.0
Refuse to answer	5.0	2.3	4.0	1.2	7.0	3.3	16.0	2.1
Very high	50.0	23.1	81.0	23.6	28.0	13.1	159.0	20.6
Very Low	0.0	0.0	16.0	4.7	0.0	0.0	16.0	2.1
Total	216.0	100.0	343.0	100.0	214.0	100.0	773.0	100.0

4.6 OVERALL CAMP PERFORMANCE IN THE LOCALISED INDEX, AND COMPARISON WITH PHILIPPINES' PERFORMANCE IN THE 2019-2020 GLOBAL INDEX

The earlier sections accounted for local context, the methodology, and computations of the variables in the local index vary from that of the global index. Despite this variation, we see the value of providing a comparison between the scores of the Philippines and those of the camps for 9 of the 11 sub-indicators, as this difference may be helpful for planning purposes and benchmarking.



Photo by: Marlo Nacua

Table 22. Camp performance vis-à-vis Philippine performance on WPS (using expanded methodology as described in Table 2 and Figure 3)

Country	WPS index value	Education (women's mean years of schooling, ages 25+)	Financial inclusion (women ages 15+, %)	Employment (women ages 25+, %)	Cellphone use (women ages 15+, %)	Parliamentary representation (seats held by women, %)	Son bias (male to female ratio at birth)	Intimate partner violence (experienced by women in the past year, %)	Community safety (perception among women ages 15+, %)
Philippines	0.709	9.3	38.9	51.2	80.3	29.1	1.06	5.5	57.7
Camp Areas									
Bilal	0.333	4.7	0.48	2.44	22.27	7.01	1.15	0	97.2
Busrah	0.516	7.6	2.92	9.2	79.18	1.39	1.09	3.01	96.15
Omar	0.503	6.3	0.48	12.62	85.92	6.12	1.11	4.29	57.23
Camps total	0.463	6.4	1.58	8.28	65.36	5.05	1.11	2.54	87.76

The table above shows that of the 11 indicators, 8 are comparable, to a certain extent, despite the fact that in 5 indices, the parameters of the categories of the questions, (particularly ages of women) have been broadened for those in the camps. These 5 indices include education, financial inclusion employment, and community safety. The categories of women included are wider than what is considered in the global index. Similarly, for the parliamentary representation, the global index refers only to the national parliament, whereas the questions in the camp study refers to both national, but also local: village, municipal, and provincial legislative bodies. The data also showed that in most of the indices, there was wide disparity in the situation of women in the 3 camps, as compared with the overall WPS situation of women in the Philippines. This outcome does not include son bias, where the male to female ratio in the camps are almost the same as that of the whole of the Philippines. On the other hand, in the case of cellphone use, there was a greater percentage of women who used cellphone in Omar than the percentage of women in the Philippines who used cellphone. There is also a significant percentage of women in the camps who felt their community was safe compared with the Philippines. Going by the answers given by the women, this result can be attributed to 1) the successful peace process and 2) living inside an MILF-protected camp.



4.7 NORMALISATION PROCESS AND WOMEN'S WELL-BEING

4.7.1 Women's view of the normalisation process

The normalisation process is one of the two tracks being implemented under the CAB. It involves the deployment of peacekeeping teams, providing economic, and other types of support for ex-combatants to go back to civilian lives towards achieving sustainable peace. The normalisation's key components include socio-economic camp development, policing, dismantling of private armed groups, decommissioning of ex-combatants, and repositioning of the armed forces. The implementation of the normalisation process is shared by the national government and the MILF. More or less, 50% of respondents from the three camps were aware of all the major components: 25.0 up to 81.9% from Camp Bilal, 21.9% up to 74.1% from Camp Busrah, and 33.2% up to 78.5% of Camp Omar women (Table 23).

Table 23. Level of awareness on normalisation track components

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Socio-economic and camp development								
Yes	81.0	37.5	203.0	59.2	152.0	71.0	436.0	56.4
No	108.0	50.0	122.0	35.6	58.0	27.1	288.0	37.3
Other responses	27.0	12.5	18.0	5.2	4.0	1.9	49.0	6.3
Policing								
Yes	59.0	27.3	194.0	56.6	146.0	68.2	399.0	51.6
No	121.0	56.0	125.0	36.4	61.0	28.5	207.0	39.7
Other responses	36.0	16.7	24.0	7.0	7.0	3.3	67.0	8.7
Dismantling of private armed groups								
Yes	76.0	35.2	90.0	26.2	71.0	33.2	237.0	30.7
No	120.0	55.6	209.0	60.9	111.0	51.9	440.0	56.9
Other responses	20.0	9.3	44.0	12.8	32.0	15.0	96.0	12.4
Decommissioning								
Yes	177.0	81.9	254.0	74.1	168.0	78.5	599.0	77.5
No	24.0	11.1	70.0	20.4	41.0	19.2	135.0	17.5
Other responses	15.0	6.9	19.0	5.5	5.0	2.3	39.0	5.0
Repositioning of AFP								
Yes	55.0	25.5	75.0	21.9	96.0	44.9	226.0	29.2
No	125.0	57.9	213.0	62.1	98.0	45.8	436.0	56.4
Other responses	36.0	16.7	55.0	16.0	20.0	9.3	111.0	14.4
Transitional justice								
Yes	54.0	25.0	177.0	51.6	157.0	73.4	388.0	50.2
No	116.0	53.7	127.0	37.0	51.0	23.8	294.0	38.0
Other responses	46.0	21.3	39.0	11.4	6.0	2.8	91.0	11.8

Among the six components, decommissioning appeared to be most known to the respondents with 77.5% of respondents being aware of this component. Most of these women associate decommissioning with an economic package for ex-combatants and their families. There was a very low level of awareness on two other components of normalisation, i.e. repositioning of AFP (29.24%) and dismantling of private armed groups (30.7%), moderate level of awareness on transitional justice (50.2%), policing (51.6%), and socio-economic camp development (56.4%).

In general, there was very low participation in activities like consultations, meetings, planning sessions concerning the six components, with the lowest from Bilal (2.8% up to 13.0%) and the greatest number of participants were from Camp Omar (9.8% up to 61.7%) (Table 24). Around 18.1% up to 46.9% of women from Camp Busrah participated in various consultations for and planning concerning the normalisation process.



Photo by: Marlo Nacua

Table 24. Level of participation in any consultation, forum, planning on each component

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Socio-economic and camp development								
Yes	17.0	7.9	161.0	46.9	132.0	61.7	310.0	40.1
No	179.0	82.9	159.0	46.4	76.0	35.5	414.0	53.6
Other responses	20.0	9.3	23.0	6.7	6.0	2.8	49.0	6.3
Policing								
Yes	9.0	4.2	137.0	39.9	126.0	58.9	272.0	35.2
No	180.0	83.3	170.0	49.6	74.0	34.6	424.0	54.9
Other responses	27.0	12.5	36.0	10.5	14.0	6.5	77.0	10.0
Dismantling of private armed groups								
Yes	10.0	4.6	62.0	18.1	79.0	36.9	151.0	19.5
No	191.0	88.4	237.0	69.1	101.0	47.2	529.0	68.4
Other responses	15.0	6.9	44.0	12.8	34.0	15.9	93.0	12.0
Decommissioning								
Yes	28.0	13.0	142.0	41.4	21.0	9.8	191.0	24.7
No	164.0	75.9	184.0	53.6	129.0	60.3	477.0	61.7
Other responses	23.0	10.6	17.0	5.0	64.0	29.9	104.0	13.5
Repositioning of AFP								
Yes	6.0	2.8	57.0	16.6	87.0	40.7	150.0	19.4
No	181.0	83.8	233.0	67.9	105.0	49.1	519.0	67.1
Other responses	29.0	13.4	53.0	15.5	22.0	10.3	104.0	13.5
Transitional justice								
Yes	14.0	6.5	127.0	37.0	126.0	58.9	267.0	34.5
No	168.0	77.8	180.0	52.5	77.0	36.0	425.0	55.0
Other responses	34.0	15.7	36.0	10.5	11.0	5.1	81.0	10.5

Although decommissioning was well-known to the respondents, surprisingly, the percentage of women who were able to participate in any activities was also very low at 24.7% with 13.0% participation from Camp Bilal, the highest percentage of participants (41.4%) were coming from Camp Busrah, and Camp Omar only had 9.8% of the surveyed women who participated in decommissioning, the lowest amongst the three camps. In the KII, some of the participants attributed the low participation to the fact that the decommissioning process has yet to be fully implemented. Others also thought that people are still wary of laying down their arms, as this concession makes people feel vulnerable. Indeed, more women have participated in the socio-economic and camp development activities like consultations, meetings, and others (40.1%) than in any other component. However, it must be noted that the decommissioning process also includes socio-economic matters, thus, some of the activities that they have attended could be part of the decommissioning process. Based on the result of the interviews, some BIWAB members are starting to be impatient as they feel that there is

a lack of guidance and clear direction regarding their inclusion in the normalisation process and governance.

“They should include all members in the process, not just the leaders.”

Regarding women’s perception of inclusivity of the process, 47.7% up to 62.10% of women rated it as inclusive (Table 25). Those who expressed otherwise, or who did not know whether the processes were inclusive of women or not ranged from 22.4% up to 31.0%. There seems to be a positive perception of women’s inclusion as compared to their actual participation experience. The results suggest that women perceived the normalisation process as inclusive while their rate of participation was quite low. During the in-depth interviews, the women who were interviewed said that they believed that their BIWAB leaders have been involved in the normalisation process. This answer could account for their rating of the normalisation process being inclusive of women, even as their participation has been minimal.

Table 25. Perception of inclusion of women in each component

	Bilal		Busrah		Omar		Total	
	No.	%	No.	%	No.	%	No.	%
Socio-economic and camp development								
Yes	42.0	19.4	259.0	75.5	179.0	83.6	480.0	62.1
No	144.0	66.7	15.0	4.4	18.0	8.4	177.0	22.9
Other responses	30.0	13.9	69.0	20.1	17.0	7.9	116.0	15.0
Policing								
Yes	32.0	14.8	248.0	72.3	179.0	83.6	459.0	59.4
No	148.0	68.5	28.0	8.2	19.0	8.9	195.0	25.2
Other responses	36.0	16.7	67.0	19.5	16.0	7.5	119.0	15.4
Dismantling of private armed groups								
Yes	31.0	14.4	195.0	56.9	143.0	66.8	369.0	47.7
No	149.0	69.0	53.0	15.5	33.0	15.4	235.0	30.4
Other responses	36.0	16.7	95.0	27.7	38.0	17.8	169.0	21.9
Decommissioning								
Yes	31.0	14.4	248.0	72.3	165.0	77.1	444.0	57.4
No	157.0	72.7	50.0	14.6	33.0	15.4	240.0	31.0
Other responses	28.0	13.0	45.0	13.1	16.0	7.5	89.0	11.5
Repositioning of AFP								
Yes	26.0	12.0	220.0	64.1	182.0	85.0	428.0	55.4
No	145.0	67.1	33.0	9.6	17.0	7.9	195.0	24.2
Other responses	42.0	19.4	90.0	26.2	15.0	7.0	147.0	19.0
Transitional justice								
Yes	26.0	12.0	228.0	66.5	185.0	86.4	439.0	56.8
No	133.0	61.6	31.0	9.0	9.0	4.2	173.0	22.4
Other responses	56.0	25.9	84.0	24.5	20.0	9.3	160.0	20.7

The COVID -19 pandemic hampered the smooth implementation of the normalisation. Most of the respondents believed that the COVID-19 pandemic affected women’s representation and participation in the normalisation process (82.0%). The respondents were also of the opinion that the pandemic had an impact on their participation towards the inclusivity of consultation, planning, and implementation of programs in the normalisation process (79.8%). They were expecting that the normalisation would go full-swing as soon as the COVID problem eased up. Indeed, appeal for support had been made by the women during the in-depth interview on what they say as slow progress of normalisation-related and other support:

“Mabagal ang pag implement nila sa mga projects” (The implementation of the project is slow).

“Kailangan namin ang tulong galing sa BARMM. Nahihirapan kaming mga farmers dahil dito namin kinukuha ang pang-araw araw namin. ” (We need support from BARMM. As poor farmers, we are hard-up; we get our daily needs from the farm. We need support.)

4.7.2 Link of women’s well-being to normalisation

The level of well-being of women has been analysed vis-a-vis the normalisation components. This analysis is based on the experiences and perceptions of respondents on the following indicators: (1) level of awareness, (2) participation, and (3) perception of inclusivity for each component of normalisation. T-tests were used to analyze the significant difference between the women’s level of well-being across the level of awareness, participation and inclusion. The number of respondents, mean, standard error (SE) and p-values are calculated across six components of normalisation. The p-values indicated that the level of significance of the mean scores of the participants’ well-being comparing those who were aware and unaware of each of the components (Table 26), participants versus non-participants (Table 27), and those who perceived that the normalisation process was inclusive versus those who did not think the same way (Table 28).

Table 26. T-test of the level of well-being and awareness of the normalisation process

	Obs	NO Mean	SE	Obs	YES Mean	SE	p-value
Socio-economic	288.00	0.55	0.01	436.00	0.58	0.00	0.00
Policing	307.00	0.56	0.01	399.00	0.58	0.00	0.00
Dismantling of Private Armed Groups (PAG)	440.00	0.56	0.00	237.00	0.58	0.01	0.00
Decommissioning (for members of BIWAB)	70.00	0.54	0.01	380.00	0.57	0.00	0.00
Repositioning	436.00	0.56	0.00	226.00	0.60	0.01	0.00
Transitional justice	294.00	0.56	0.01	388.00	0.58	0.00	0.00

Table 27. T-test of the level of well-being and participation in the normalisation process

	Obs	NO Mean	SE	Obs	YES Mean	SE	p-value
Socio-economic	414.00	0.55	0.00	310.00	0.59	0.01	0.00
Policing	424.00	0.56	0.00	272.00	0.59	0.01	0.00
Dismantling of Private Armed Groups (PAG)	529.00	0.56	0.00	151.00	0.61	0.01	0.00
Decommissioning (for members of BIWAB)	271.00	0.55	0.01	175.00	0.57	0.01	0.06
Repositioning	519.00	0.56	0.00	150.00	0.61	0.01	0.00
Transitional justice	425.00	0.56	0.00	267.00	0.60	0.01	0.00

Table 28. T-test of the level of well-being and women inclusion in the normalisation process

	Obs	NO Mean	SE	Obs	YES Mean	SE	p-value
Socio-economic	177.00	0.53	0.01	480.00	0.59	0.00	0.00
Policing	195.00	0.53	0.01	459.00	0.58	0.00	0.00
Dismantling of Private Armed Groups (PAG)	235.00	0.54	0.01	369.00	0.59	0.00	0.00
Decommissioning (for members of BIWAB)	154.00	0.54	0.01	271.00	0.58	0.01	0.00
Repositioning	259.00	0.54	0.01	359.00	0.59	0.00	0.00
Transitional justice	195.00	0.54	0.01	428.00	0.59	0.00	0.00

In terms of awareness of the normalisation components, the results show that the p-values were highly significant at a confidence level of 99% for all six components (Table 26). Women who were aware of the normalisation process had higher well-being levels (0.57 to 0.60) compared to those who were not aware of the normalisation process with low well-being ranging from 0.54 to 0.56.



On women's participation, the results suggest that women who participated in the normalisation also had higher well-being (0.57 to 0.61) compared to non-participants where their well-being ranged from 0.55 to 0.56 (Table 27). This result was significant at a 99% confidence level, except for the decommissioning component. Women's participation in decommissioning process exhibited a p-value of 0.06 or a confidence level of 90%. This finding suggests that, at the time of the study, there was a weak significant link between participation in decommissioning and women's level of well-being. Those who participated in the decommissioning processes have an average of 0.57 well-being level while those who were non-participants had an average of 0.55 well-being level, which is significant at a 90% level of confidence, which is only a small observed difference. The decommissioning process includes the provision of economic packages for BIWAB members, as well as widows, and spouses of ex-male combatants which is currently underway. Thus, concerned women were interested to participate in the process but were not able to participate as of the survey period.

Women who perceived that the normalisation was inclusive had significantly higher levels of well-being (0.58-0.59) as compared to those who did not perceive that the normalisation was inclusive (0.53-0.54) (Table 28). The differences across normalisation components between the two groups were significant at a 99% level of confidence.

The statistical analyses suggest that women with a higher level of well-being were associated with those who were aware of the normalisation process, those who participated, and those who perceived that women were included in the normalisation process as compared to those who were unaware, non-participant, and those who perceived that the normalisation process was not inclusive of women, respectively. Thus, this study provides evidence that women with higher well-being have more political and social participation compared to women with lower well-being.

4.8. EFFECTS OF THE ESTABLISHMENT OF BARMM ON WOMEN'S WELL-BEING

This section specifically contains discussions on the effects of the establishment of BARMM on the well-being of women. The establishment of BARMM is one of the key aspects of the political track of the two-track road map of the CAB. Accordingly, the establishment of BARMM yielded the following results:

- 4.8.1 **Women's higher level of feeling of peace and security for their family and community**
- 4.8.2 **Women also felt that it has led to mutual respect between the government forces and BIAF/BIWAB. In the in-depth interview, for example, women narrated their experience at the military checkpoints in the following manner:**

"Noong wala pa ang peace agreement, natatakot ang mga babae, at lalo na ang mga lalaki, na dumaaan sa checkpoints, dahil baka suspetsahan sila na mga MILF combatants. Ito ay medyo nag improve noong nagka-peace agreement. Pero noong na-establish ang BARMM, ay nawala na ang mga takot. Nirerespeto na ng mga security forces ang mga babae. (Before the peace agreement, women and men were afraid to pass by the checkpoints for fear of being suspected by the security forces as rebels. This fear has now disappeared with the establishment of BARMM. The security forces now respect the women.)"

- 4.8.3 **There is a high level of trust towards the BARMM government. Women believe that the BARMM government will fulfil their promise of a peaceful and prosperous Bangsamoro region in the future.**
- 4.8.4 **The result of the Sentiment Analysis (SA) of the qualitative data revealed that the women across camps had common positive experiences about peace, access to emergency assistance, social amelioration and unity in the camps. On the other hand, the common negative views relate to access to livelihoods corruption in BARMM**

offices. Few of them also mentioned corruption in the BARMM government and delays in the disbursements of transitory cash assistance (TCA).

The above results between well-being and normalisation and governance are consistent with the experience of other countries that went through violent conflicts. Their experience revealed that poverty, marginalisation, education, health and other basic services have a direct bearing on women's ability to participate in political affairs (International Institute for Democracy and Electoral Assistance, 2013). Moreover, the participation of women in the peacebuilding agenda in the Bangsamoro society is still met with resistance from the dominant male elites.

4.9 IMPLICATIONS OF THE STUDY

4.9.1 Security index

Although the overall WPS score of the three camps is low, it can speak of some relatively encouraging well-being results. Most notable is on the security index which obtained the highest score as compared to the other two main indicators of justice and inclusion. This outcome is seen as the impact of the successful Bangsamoro peace process. Moreover, feeling safe in their homes, and in their communities, women have also accorded high confidence towards the MILF, and the MILF-led Bangsamoro transition government. Reinforcing the mandate and the legitimacy of the current BARMM government, the high confidence can back up the government in its efforts to address the various challenges the region currently faces including multi-dimensional poverty, clan-based politics, and extremism, among others (Loesch, 2017).

On the other hand, the study also noted some worrying well-being security indicator trends. Women in all three camps are reluctant to report on intimate partner violence for fear of causing a clan war. The implication is that intimate partner violence can continue unabated without anyone noticing if nothing is done about it. Bradley (2018) underscores the responsibilities of the state, in this case, the BTA

and the national government, to build into peace-building frameworks and measures to protect women and children from domestic violence. Underscoring the importance of women's involvement for the sustainability of peace, Bradley (2018) outlines several possible actions including the formulation and enactment of laws on violence against women. In the case of BARMM, the existing national laws on Violence against Women and Children (VAWC) can serve as take-off and reference points, even as it should take into account the nuances and realities of the Bangsamoro areas and the existing norms. Training law enforcement officials on dealing with the issue is also important.

The Netherlands Institute of International Relations Clingendael Conflict Research Unit also provides pointers based on experiences of various countries that earlier experienced violent conflicts (Bouta and Frerks, 2002). Their suggestions, which are also applicable to the Bangsamoro context, are as follows:

- Installation of effective early-warning and response mechanisms to prevent violence against women relating to gender-based conflicts. Processes could include the collection of data, conflict analysis, assessment risks and responses, and design and implementation of appropriate responses.
- Involving women in the planning, setting up, and implementation of the post-conflict civilian security sector formation to help ensure that the security systems are women-friendly. Efforts toward this end seem to have been initiated already by the Bangsamoro Women's Commission (BWC) with support from the UN.
- Trauma counselling and related efforts to help men and women in processing their negative conflict experiences.
- Providing safe space for female ex-combatants to reintegrate into society.

- Addressing women’s capabilities and vulnerabilities especially the displaced women, widows and female-headed households and female ex-combatants by providing them with the desired support as they navigate through their changing positions and identities as a result of the new situation.

The establishment of the Bangsamoro Women’s Commission (BWC) has been a step in the right direction as, among others, it can be a focal body towards realising the above actions. The government must take cognizance of the work that has already been undertaken by several CSOs in the Bangsamoro areas to deal with the issue. Another important step that Bradley (2018) emphasised is the need to support the changing of cultural norms, through media campaigns, capacity building, and encouraging cultural change. Changes in cultural and community attitudes toward domestic violence and violence against women and girls, in general, could result in increased reporting of cases of violence and reduced domestic violence.

Majority of women in Camp Bilal and Camp Busrah find child marriage (marriage before 18 years old) acceptable. This issue is closely linked to the issue of intimate partner violence where married young girls are vulnerable to intimate partner violence. Young brides are also exposed to sexually transmitted diseases. Moreover, child marriage usually means an end to girls’ education and other opportunities, and threatens their health. According to the

Women’s Refugee Commission (2016), studies on early marriage indicates that to reduce child marriage practices, there is a need to meet the family’s basic needs and that the program upholds and promotes the value and agency of adolescent girls. There is also a need to consider the role of other community members particularly the influential persons in the girls’ lives, and the environment around them such as fathers, husbands, mothers, and community leaders. The ways forward on this would be linked to the legislation on VAWC and capacity building and campaigns. The peace process has not resulted in Camp Omar women’s feeling to complete safety in their communities due to the continued presence of PAGs and other war spoilers. In this context, whilst the normalisation process includes the tasks of dismantling of armed groups, unless gender equality is integrated into the implementation, particularly women empowerment in the form of strengthening and recognition of women’s mediation and conflict resolution roles, especially in their communities where these armed groups are operating, violence in their midst may persist.

4.9.2 Justice index

The results of the justice index, whilst varying across the three camps, seems to indicate a positively shifting social norms towards a more gender-sensitive one (e.g. no clear preference to sons over daughters; families allow women to work outside the homes on jobs that women choose). These shifting norms, if reinforced by other gender equality efforts by the



Photo by: Little Wing Luna

government, and other stakeholders can lead to greater freedom for women that could hopefully lessen gender gaps. Camp Omar women have gotten the highest scores in almost all the justice sub-indicators, which appears to validate the good work that existing gender-sensitive projects in Maguindanao have achieved.

There seems to be a considerable gain in the justice index as there is no marked preference for son over daughter and women are not restricted by laws and norms. The main concern, however, is the primary role of Bangsamoro women to look after the family and be subservient to their husbands, a long-standing Islamic belief. This belief has led to male-dominated household-decision making while to some extent, it is also a reflection of the political affairs in the Bangsamoro region where there is a low representation of women leaders in the parliament. Grassroots activities and campaigns regarding women leadership roles in the household and the community need to be strengthened as well as their active political participation beginning at the village level needs to be ensured.

The promotion of women's participation in political decision making is important. Against this context, the efforts of the Bangsamoro Women Commission's (BWC) to launch the RAP on Women, Peace, and Security in 2020 is a commendable step (Bureau of Public Information-BARMM, 2020). In this regard, the participation of the women from the camps in this activity signifies the exercise of their right to be heard and to decide on issues that affect their lives. The conduct of campaigns to raise people's awareness on the need to get women (especially those who come from the marginalised communities) to be represented in the decision-making bodies of the government is necessary to gain wider acceptance and promote women's rights (Falch, 2010). An example of this is to popularize the PRIO document that points to the need to exceed quotas in government offices or parliament to remove the legal impediments that could curtail opportunities for women's participation in

political processes and in the decision-making table.

4.9.3 Inclusion index

It is the inclusion indicator that has major issues. Of the three main WPS indicators (inclusion, justice, and security), the three camps obtained the lowest score on inclusion. However, it is Camp Bilal women who are most disadvantaged. Camp Bilal has the largest number of women who have not had any schooling at all (25% as opposed to Busrah that had 11% and Omar with 14%). Camp Bilal also has the most number of women who do not have employment (less than 1% have employment, compared to Camps Omar that have 3% and Busrah having 4%). Moreover, women in camp Bilal had the least access to cellphones, and the issue intersects with issues on education (literacy), income, employment and level of poverty in Camp Bilal. Lastly, less than 1% of women across the three camps are holding legislative positions in the government bodies (village, municipal, provincial, and regional).

If the BARMM government is serious in creating a more equitable, peaceful and prosperous society in BARMM, these inclusion issues must be prioritised not just in the implementation of the normalisation process, but also in governance (political track) as well. In the case of Camp Bilal women, although Camp Bilal is not part of BARMM, the normalisation process has identified it as one of the priorities, it being one of the six MILF camps. Also, whilst the normalisation process is the responsibility of the government and not the BTA, the BTA could still play an influencing role in terms of ensuring the inclusion of gender equality measures. It must be noted that the mechanism in addressing issues is not clear in the normalisation process thus far. But beyond the normalisation, the BARMM government is also duty-bound to support Camp Bilal, because of its important contribution in achieving the peace that made it possible for the installation of BTA. They fought the war side by side with people from

other camps and with the areas that now composed the BARMM. Apart from working with the national government and the MILF towards advancing the normalisation process, the BARMM government can also coordinate more closely with the Lanao del Norte government and the LGUs and support women's clear inclusion in the development plans of the Lanao del Norte government. BARMM government's development plan should also incorporate efforts to assist Bilal and the inclusion of women part of its priority.

4.9.4 Overall WPS index

With all the camps getting a very low overall WPS score, and particularly in the inclusion indicator, inclusion efforts need to be undertaken in these camps. There is a need to get the views and feedback from the BIWAB as to how the government could best support them. There is a challenge moving inclusion forward in a society characterized by male and clan-dominated politics. Is there a space for a women's political agenda to thrive given such context? An article by Asia Report on how the BTA should deal with clan politics might be instructive. It suggests that "the Bangsamoro transitional government should create a strong regional institution that is pragmatic in finding arrangements with political families and capable of curbing inter-clan feuding (Asia Report, 2020)." Perhaps a similar strategy can be explored concerning women's agenda—having a regional institution that can support marginalised women's representation at various levels in a way that can also effectively navigate

the clan and male-dominated socio-economic and political realities. Part of the tasks could be to assess the progress of work undertaken by CSOs on the political representation of women. Another is to explore how the women's groups from various political leanings and economic background can work together with marginalised women without the marginalised women losing their bearing. It is indeed to the advantage of the BTA and the BARMM government, if the work on marginalised women's political representation would be part of the priorities. The BTA's survival would partly be hinged on its ability to mobilise various groups, particularly women. As Moro political analyst Moner (2019) notes, the current Bangsamoro government is limiting itself if the people are only involved during plebiscites and unheard for the rest of the period.

Bangsamoro women have always been involved in conflict resolution, especially at the village level but their efforts are hardly visible and acknowledged. There is a need to enhance women's capacity and confidence to take on conflict resolution role and provide the enabling environment for this role to be recognised and respected by members of the communities and society. In Lanao del Sur for example, the women said that their role in negotiating rido is highly acknowledged in many of the areas. This recognition would need to be sustained and enhanced. BARMM's Ministry of Public Order and Safety (MpoS) is well-positioned to support these women along with Bangsamoro Women's Commission. This



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arrangement would benefit women in the camps and other areas in BARMM that continue to experience sporadic violence. It can also continue to benefit the areas where relative peace is already enjoyed by the people. Indeed, as O'Reilly (2015) emphasised that when women lead on decisions about war and extremism in their communities, there is a high chance that the crises get resolved without violence.

4.9.5 Well-being and normalisation

The result of the study also showed a strong link between the level of well-being and awareness, participation, and women inclusion in the normalisation and political tracks. Women who are aware of and participating in governance, political matters, and in the normalisation process are also those who have relatively higher well-being scores. Gender equality (as measured through women's well-being) is necessary for women to be able to actively participate in building a peaceful and prosperous society. Some positive developments notwithstanding, Bangsamoro still has a long way to enable marginalised women to participate in community and societal and governance affairs. Currently, gender equality hardly figures in both the normalisation process and the political track. The BARMM would run the risk of sharing the same fate as societies that reverted to violent conflict in the future, if it does not include in its priorities gender equality and if it does not ensure that gender equality is integrated into the planning and implementation of its development roadmap. Despite the COVID-19 which sort of derails the current trajectory of the Bangsamoro government, the BTA is still in a good position to pursue work on gender equality. Although it has been in place for just a couple of years, its success in the peace process have enabled some aspects of well-being to happen. This is a good starting point as pursuing gender equality is not a matter of choice; it is a necessity if BARMM seeks not to return to conflict. If the BARMM government wants the region to have a more sustainable peace, then gender equality would have to be given the chance to flourish.

The experience of some countries that underwent conflict situation seems to resonate with the above findings. Poverty, marginalization, education, health and other issues related to women's well-being have a direct bearing on women's ability to participate in governance matters and political decision-making (IDEA, 2013). It is also worth noting that in such a situation, women's participation and leadership in influencing the peacebuilding agenda

“remain strongly resisted by male elites” (Castillejo, 2016, p.1).

This study takes into account the Integrated Disarmament, Demobilization, and Reintegration Standards (IDDRS) document of the UN (2006) emphasising the point that reconstruction or normalisation, particularly the aspect of disarmament, affects women, men, girls and boys differently both in the security forces and in the communities. It further stressed that women and men have different needs as their roles during the conflict vary whether as combatants or as civilians. The needs of the marginalised women would be different from the needs of the elite. The document further points to the fact that women in the armed forces are always affected strongly by decisions made during the decommissioning or disarmament process. Thus, there is a need to hear their voices. UN's championing of “gender-and culture-sensitive community policing” would require the active involvement of civilian women as well as those who are engaged in the security sector (UN Women Asia and the Pacific, 2021).

5. CONCLUSION AND RECOMMENDATIONS

5.1 CONCLUSION

As the UN has emphasised, gender equality positively influences future peace and conflict situation. Post-conflict societies where women do not have a voice tend to easily slide back to violence. This is the overarching rationale for the study that measured the level of well-being of Bangsamoro women in the three major MILF camps in BARMM using the localised framework of the Women, Peace, and Security (WPS) index. The index determines the level of well-being of women as a measure of gender equality. The results were then compared with women's level of awareness, participation and perception of women inclusion in the ongoing normalisation process in BARMM. The overall results and implications of the study and its subsequent recommendations, however, have extended beyond the normalisation process. It also necessarily delves into BARMM governance and related matters.

The study concludes that despite the overall low well-being index score of marginalised women in the three major MILF camps namely Bilal, Busrah, and Omar, the camps could speak of some positive developments on women's well-being. Mostly relating to security and justice indicators, these encouraging index results must be consolidated and strengthened to sustain their momentum. Apart from these, there are also serious well-being issues relating to inclusion indicator that the BARMM government should urgently address. If left unattended, it could seriously jeopardise the future of BARMM's hard-earned peace that has been achieved thus far. Whilst the level of well-being in the camps vary depending on the type of indicator, it appears that in most indicators, women in Camp Bilal were the most disadvantaged, having the lowest WPS scores.

The study further concludes that there is a strong relationship between women's level of well-being, and women's level of awareness about the normalisation and political tracks, participation as well as the perception of

women inclusion in the normalisation process. Women who are aware of, participating in Bangsamoro political matters, and those who agreed that women are included in the normalisation process are also those who have relatively higher well-being scores. This finding means that the higher the well-being of women —as an indicator of greater gender equality— the more actively they participate in the affairs of the family, community, society and government. It also implies that while the peace process has enabled some level of women empowerment to take some roots, the region still has a long way to go towards gender equality, which is an important pre-condition in building sustainable peace in the Bangsamoro region in the future.



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5.2 RECOMMENDATIONS

The following efforts may be undertaken to establish and strengthen the foundations of gender work in the Bangsamoro region:

1. Engaging both women and men in awareness-raising on gender equality in the camps. Whatever initial efforts that have already been undertaken in the camps may have to be intensified. These efforts to promote gender should not be confined only to women themselves. It is also crucial that men, including the ex-combatants and traditional leaders, must be involved. As men wield political and social power in the Bangsamoro communities, it is necessary to redirect this power to advance, rather than obstruct, the efforts towards gender equality.
2. Provide both women and men with opportunities to explore possibilities of addressing issues related to the three main indicators of women's well-being and gender equality: inclusion, justice and peace as part of gender awareness activities. In terms of economic inclusion, livelihood assistance for the community particularly the widows and work opportunity to qualified and licensed teachers that are members of BIWAB must be provided.
3. Help enable the barangays to enact resolutions that are beneficial to women, specifically to lighten their burden at home and in the community. One of the suggestions from women for example is to have learning centers inside the camp for children, since schools are a bit distant from the camps.
4. Provide resources for gender programming at the levels of the village and camps. This matter is recommended as a government priority.
5. As the gender equality issues do not solely relate to normalisation but also affects governance, it is incumbent upon the BARMM government and its local government units on the ground to take the primary role in ensuring that gender programs and gender equality-related activities are undertaken. Through the BWC, and with support from the UN Women, the government can work closely with the different CSOs that are engaged in implementing gender-related programs in the region. The women in Busrah, for example, expressed their appreciation that some members of BIWAB are being trained in the area of Violence against Women and Children (VAWC) and Women Peace and Security initiatives of the BWC.
6. The MILF leadership is considered as one of the most respected, highly esteemed, and well-trusted entities by women in the camps. Endowed with this high level of confidence, it is in the best position to encourage ex-combatants, especially the men and the traditional leaders of the communities to become more open to discuss and address gender issues as part of its role as the partner of the national government in the normalization process.
7. Government entities such as the Technical Education and Skills Development Authority (TESDA) or the different universities (especially those located nearest to the camps) can be tapped to develop programs and to provide services in training women to increase their technical skills for inclusion into the digital system, accessing livelihoods related and availing of services to improve their level of education. The National Service Training Programme (NSTP) of universities may also be an option to provide literacy training to women who have not been to school, or other skills enhancement interventions needed to increase the level of capacity of the Bangsamoro women.
8. The government may develop programs to link women with financial institutions and to improve their chances of gaining access to financial services.

9. Support initiatives and programmes to provide women with economic opportunities especially for those who are keen on exploring enterprise development.
10. Support initiatives to organize the marginalised women to encourage them to form organisations that could be developed as a platform for their mutual support.
11. Promote women’s participation in political decision-making through the Bangsamoro Women Commission’s (BWC). Based on the experiences of women in Nepal and Burundi, this study recommends legislation for an increased women’s representation in leadership positions, and consultation with women’s organisations as a legal requisite in crafting laws and programs that affect the women population. There is already a burgeoning women’s groups in BARMM, so this recommendation should be applicable in the Bangsamoro context. In like manner, the suggestion for the government to “incorporate women’s views in policy agenda” is also appropriate and doable in BARMM.
12. In as far as monitoring of government’s action on women’s equality is concerned, the PRIO document has emphasised the need to closely observe the government’s implementation of Resolution 1325. It is a function that falls within the responsibility of the BWC, which can be implemented in close coordination with the various

Bangsamoro women’s organizations in BARMM.

13. Conduct consultation with various women’s groups to unite on the concept of normalisation, come up with commonly agreed mechanics of implementation, and define their role as women so that they can participate meaningfully in the entire process. While there are already ongoing processes that have been undertaken for this purpose, these need to be intensified and sustained making sure that the marginalised women can participate and not sidelined over time.
14. It is also necessary that the women combatants will be involved more fully in all aspects and at all levels of the normalisation process, i.e. from planning, programme designing, implementing and evaluating the various efforts related thereto.
15. Create workable mechanisms and safer spaces for the BIWAB members from the marginalised sectors to freely express their views and opinions in all discourses related to normalisation.
16. Localise the implementation of RAP down to the barangay/uma level during which involvement of women in the discussion of key issues and concerns must be ensured.
17. Support UN Women’s and other bodies’ efforts to place gender at the core of BARMM’s security action.



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LIST OF ACRONYMS

AFP	Armed Forces of the Philippines
ARMM	Autonomous Region in Muslim Mindanao
BARMM	Bangsamoro Autonomous Region in Muslim Mindanao
BoL	Bangsamoro Organic Law
BIAF	Bangsamoro Islamic Auxiliary Force
BIFF	Bangsamoro Islamic Freedom Fighters
BIWAB	Bangsamoro Islamic Women's Auxiliary Brigade
BTA	Bangsamoro Transition Authority
BWC	Bangsamoro Women's Commission
CAB	Comprehensive Agreement on the Bangsamoro
CSOs	Civil Society Organisations
GIWPS	Georgetown Institute for Women Peace and Security
IDDRS	Integrated Disarmament, Demobilization, and Reintegration Standards
KIIs	Key Informant Interviews
MILF	Moro Islamic Liberation Front
MpoS	Ministry of Public Order and Safety
NSTP	National Service Training Programme
PAGs	Private Armed Groups
PRIO	Peace Research Institute Oslo
UN	United Nations
RAP	Regional Action Plan
SA	Sentiment Analysis
SE	Standard Error
SMS	Short Message Service
SPARC	Safe, Peaceful, and Resilient Communities
SRH	Sexual and Reproductive Health
TCA	Transitory Cash Assistance
TESDA	Technical Education and Skills Development Authority
VAWC	Violence against Women and Children
VfD	Volunteering for Development
VSO	Voluntary Service Overseas
WPS	Women, Peace, and Security

ANNEX 1: WPS SURVEY FORM

PART A. CONSENT

Inclusion criteria for the household survey respondents

- Households located within the boundaries of the three major MILF camps;
- Wife or woman partner or previously with partner, woman-headed household with household responsibility;
- The woman is at least 15 years of age and not older than 64 years old (working-age population). If the woman is 15-18 yearsold, parental/guardian consent will be sought.

Salam. We are currently conducting research on "Women, peace, and security during the COVID-19 pandemic in Bangsamoro Region in Mindanao, Philippines" that is being implemented by VSO and the University of the Philippines Mindanao. This research aims to determine the status of Bangsamoro women in the three Moro Islamic Liberation Front (MILF) camps in terms of inclusion, justice and security during the time of COVID-19. The research also aims to analyze how the level of wellbeing of women affects the normalization process in the community.

Your identity will not be divulged in any publication that will be drafted out of this survey. When the studies are done, your personal information will be deleted. Your participation in the survey is voluntary, hence, you will not receive any special support or benefits. You are also free not to answer any of the questions. If you decide to take part and then change your mind, that is okay, you can withdraw your participation any time.

Should you have other questions on the information that you shared or would like to withdraw your participation after this interview, please contact Sheen Alexandre Tato at +63 917 304 8993.

A.1 Do you provide consent to take part in this survey?

(Interviewer Note: Ask the respondent to sign the 1-page informed consent)

- Yes
 No

PART B. SOCIO-DEMOGRAPHIC

B.1 MILF Camp:

- Bilal
 Busrah
 Omar

B.2 Sub-camp:

B.3 Region:

B.4 Province:

B.5 Municipality

B.6 Barangay

First Name:

Middle Name:

Surname:

Age:

Sex:

- Male
 Female

Phone Number:

B.8 Religion:

- Islam
 Catholic
 Others (Specify)
 Refuse to answer
 Don't know

Specify religion: _____

B.9 Language (dialect) spoken in the household:

- Multiple response possible
 Filipino/Tagalog
 Cebuano/Bisaya
 Meranaw
 Maguindanao
 Others (Specify)
 Refuse to answer
 Don't know

Specify other language spoken: _____

B.10 Civil Status:

- Single
 Married
 Widowed
 Separated
 Divorced
 Cohabitation (live in)
 Others (Specify)
 Refuse to answer
 Don't know

Specify civil status: _____

B.11 Type of household:

"Extended family" - is a family that extends beyond the nuclear family, consisting of parents like father, mother, and their children, aunts, uncles, grandparents, and cousins, all living in the same household.

"Non-related members" - is a household with two or more families or two or more persons not related to each other by blood, marriage or adoption

- Single family
- Extended
- Non-related members
- Refuse to answer
- Don't know

B.12 How many are you in the household?

(Interviewer note: Including the respondent) Other responses:
[-888] Refuse to answer
[-999] Don't know

This will determine the repetitions of household information section

B.13 Number of sons:

Other responses: [-888] Refuse to answer [-999] Don't know

B.14 Number of daughters:

Other responses: [-888] Refuse to answer [-999] Don't know

Household information (including yourself):

B.15 How many women family members are employed or are earning and contributing to the family income?

Other responses: [-888] Refuse to answer [-999] Don't know

PART C. WPS INDEX

INCLUSION

C.1 EDUCATION

Type of education:

- Regular Education System
- Madrasah Educational System

Elementary

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

High School

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Vocational Course

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Postgraduate

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Total Number of Years

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Ibtida (Grade 1-4)

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Motawasit (Grade 5-6)

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

I'hdadhi (High school)

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Thanawi (High school)

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Qulya (College)

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Other, specify:

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

Total Number of Years

No. of years of schooling: _____
Other responses:
Write "0" if none
[-888] Refuse to answer
[-999] Don't know

C.1.4 Did any of your children stopped from going to school during Covid-19?

[Interviewer note: probe if there are children in the household who have finished high school/elementary but were not able to go to college/high school]

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.1.5 Did any of your children encounter difficulty in schooling during Covid-19?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.1.6 Did any of your children stopped from going to Madrasah during Covid-19?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.1.7 Did any of your children encounter difficulty in Madrasah study during Covid-19?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2 FINANCIAL INCLUSION

C.2.1 How much is your average household monthly income from Jul 2019 to Feb 2020 (prior to COVID-19)?

Other responses: [-888] Refuse to answer [-999] Don't know

C.2.2 How much is your average household monthly income from Mar to Oct 2020 (during COVID-19)?

Other responses: [-888] Refuse to answer [-999] Don't know

C.2.3 Is your household currently having any financial difficulty? If yes, select and specify the reason

- Yes, due to the recent COVID-19 pandemic
- Yes, due to illness/accidents of members in the family
- Yes, other reason:
- No
- Refuse to answer
- Don't know

Other reason, specify: _____

C.2.4 Level of impacts of COVID-19 on financial difficulty on the livelihood of the family (multiple response):

- We have to sell our arable land (agricultural land/forest land)
- We are incapable of sending all our children to school
- We have to borrow money from relatives or banks; currently we are in debt
- Other impacts
- Refuse to answer
- Don't know

Specify other impacts: _____

C.2.5 What best describes your economic status?

- Poor
- Middle
- Better-off
- Others (Specify)
- Refuse to answer
- Don't know

Specify other impacts: _____

C.2.6 Are you a member of any economic/livelihood community association or organization?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.7 If yes, what economic/livelihood association or organization are you a member of?

C.2.8 Does your household currently have any savings account or accounts with a financial institution in the past months prior to Covid-19 (Jul 2019 to Feb 2020)?

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.9 If yes, under whose name/names is/are the accounts?

- Husband/Male head only
- Wife/Female head only
- Both husband and wife
- Others (Specify)
- Refuse to answer
- Don't know

Specify other member: _____

C.2.10 Does your household currently have any savings account or accounts with a financial institution in the past months during Covid-19 (Mar to Oct 2020)?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.11 If yes, under whose name/names is/are the accounts?

- Husband/Male head only
- Wife/Female head only
- Both husband and wife
- Others (Specify)
- Refuse to answer
- Don't know

Specify other member: _____

C.2.12 Did you have access to commercial banks?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.13 Did you have access to islamic banks?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.14 Did you have access to a cooperative?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.15 Can you make decisions on how to spend your money in your house?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.16 Can you make any financial-related decision without consulting your husband?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.17 In the past months prior to Covid-19 (Jul 2019 to Feb 2020), did you have access to e-money (e.g. gcash, paymaya)?

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.2.18 In the past months during Covid-19 (Mar to Oct 2020), did you have access to e-money (e.g. gcash, paymaya)?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3 EMPLOYMENT

C.3.1 What is your occupation or employment?

Other responses: [-888] Refuse to answer [-999] Don't know

C.3.2 Is your income seasonal?

Seasonal income is income that comes during a specific time of the year and not paid every month. E.g. Income of farmers who only harvest and earn for some months in a year.

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.3 Is your income affected by COVID-19 or lockdowns?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.4 Did you have some income contribution in the past months prior to COVID-19 (Jul 2019 to Feb 2020)?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.5 What proportion of the total household income in the past months prior to COVID-19 (Jul 2019 to Feb 2020) is your own income or resources?

- None
- less than 25%, at least 25%
- less than 50%, at least 50%
- less than 75%, at least 75%
- Refuse to answer
- Don't know

C.3.6 Did you have some income contribution in the past months during COVID-19 (Mar to Oct 2020)?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.7 What proportion of the total household income in the past months during COVID-19 (Mar to Oct 2020) is your own income or resources?

Note: Bago nagkaroon ng COVID-19

- None
- less than 25%, at least 25%
- less than 50%, at least 50%
- less than 75%, at least 75%
- Refuse to answer
- Don't know

C.3.8 Do you have a source of income that is separate from the male head of household?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.9 Are there economic opportunities for women in your community?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.10 What economic opportunities are available for you in your community?

- None
- Agriculture
- Fishery
- Handicraft
- Tailoring
- Food processing
- Retail/Wholesale
- Others (Specify)
- Refuse to answer
- Don't know

Specify other economic opportunities:

C.3.11 What economic opportunities have you participated and earned from?

- None
- Agriculture
- Fishery
- Handicraft
- Tailoring
- Food processing
- Retail/Wholesale
- Others (Specify)
- Refuse to answer
- Don't know

Specify other economic opportunities: _____

C.3.12 In your opinion, do women in your community face barriers to engage into employment?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.3.13 In your opinion, do women in your community face barriers to engage into business?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4 CELLPHONE USE & ACCESS TO INFORMATION

C.4.1 From Jul 2019 to Feb 2020 (prior to COVID-19), do you have a mobile phone that you use to make and receive personal calls?

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.2 Do you know women from your neighborhood who have sought assistance (related to security issues) via cellphone/ internet from March to October 2020 (during COVID-19)?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.3 Do you know women from your neighborhood who have sought assistance (related to security issues) via cellphone/ internet from Jul 2019 to Feb 2020 (prior to COVID-19)?

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.4 From Mar to Oct 2020 (during COVID-19), do you have a mobile phone that you use to make and receive personal calls?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.5 From Jul 2019 to Feb 2020 (prior to COVID-19), do you have access to the internet?

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.6 From Mar to Oct 2020 (during COVID-19), do you have access to the internet?

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.4.7 If yes, how would you rate the speed of your internet connection?

- Very fast
- Fast
- Slow
- Very Slow

C.4.8 How do you receive information and announcements made by the BARMM government or by any of its ministries?

- Cellphone
- TV
- Radio
- Social media
- Print media
- Neighbors or friends
- Community leaders
- Community dialogue/fora
- Male head of household or other family members
- I have direct access
- Others (Specify)
- Refuse to answer
- Don't know

Others, specify: _____

C.4.9 When was the last time that you received information/ announcements from the BARMM government or by any of its ministries?

- September-November 2020
- June-August 2020
- March-May 2020
- Prior to COVID-19 (Feb 2020 and before)
- Refuse to answer
- Don't know

C.5 PARLIAMENTARY & COMMUNITY REPRESENTATION

C.5.1 Are you currently holding any of the following positions below in your barangay?

- None
- Barangay Captain
- Kagawad
- Secretary
- Treasurer
- GAD focal person
- IP representative
- Purok leader
- Others (Specify)
- Refuse to answer
- Don't know

Specify other position: _____

C.5.2 Are you currently a member of any of the special bodies below in your barangay?

- Not a member of any special body
- Barangay Peacekeeping Action Team (BPAT)
- Barangay Peace and Order Council
- Barangay Disaster Risk Reduction Management Council (BDRRMC)
- Local School Board
- Local Health Board
- Community tribunal
- Others (Specify)
- Refuse to answer
- Don't know

Specify special body: _____

C.5.3 Are you currently holding any position in the MILF or MILF sub-camp ?

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the MILF or MILF sub-camp: _____

Other responses: [-888] Refuse to answer [-999] Don't know

C.5.4 Are you currently holding any positions in your municipality (Municipal/ City Mayor, Vice Mayor, Administrator, and other key positions in MLGU)?

Elected positions or those appointed by the chief executive

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the municipality? _____

Other responses: [-888] Refuse to answer [-999] Don't know

C.5.5 Are you currently a member of any Local Special Bodies at the Municipal level (e.g. Municipal Peace and Order Council or MPOC, Municipal Disaster Risk Reduction Management Council or MDRRMC, Local School Board, Local Health Board, GAD focal person)?

Special bodies created through a resolution, ordinance, or executive order

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the Local Special Bodies at the Municipal level? _____

C.5.6 Are you currently a member of your Provincial government (e.g. Provincial Governor, Vice-governor, Administrator, Board Member, and other key positions in PLGU)?

Elected positions or those appointed by the chief executive

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the provincial government? _____

C.5.7 Are you currently a member of any Local Special Bodies at the Provincial level (e.g. Provincial Peace and Order Council or PPOC, Provincial Disaster Risk Reduction Management Council or PDRRMC, Local School Board, Local Health Board)?

Special bodies created through a resolution, ordinance, or executive order

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the Local Special Bodies at Provincial level? _____

C.5.8 Are you currently a member of your Regional Govt (e.g. Member of Parliament, BTA official or key staff)?

Elected positions or those appointed by the chief executive

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

If yes, what is your position in the regional government? _____

C.5.9 Should women have representation in the parliament/ BARMM ministries?

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

C.5.10 From Jul 2019 to Feb 2020 (prior to COVID-19), were you able to participate in community activities?

Note: Bago nagkaroon ng COVID-19

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

C.5.11 From Mar to Oct 2020 (during COVID-19), were you able to participate in community activities?

Note: Sa panahon ng COVID-19

- Not sure
- Yes
- No
- Refuse to answer
- Don't know

JUSTICE

C.6 LEGAL DISCRIMINATION

Mobility

C.6.1 Can a woman choose where to live in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.2 Can a woman travel outside her home in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.3 Can a woman apply for a passport in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.4 Can a woman travel outside the country in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Workplace

C.6.5 Can a woman get a job in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.6 Did you experience discrimination in employment as a woman?

Discrimination towards employment opportunity, at work or in applying for a job

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.7 With the reduction of human resources during the COVID 19 pandemic, who is the first one to ask to leave?

- Male employee
- Female employee
- Indifferent
- Refuse to answer
- Don't know

Pay

C.6.8 Can a woman receive the same level of remuneration as a man?

Remuneration = sahod/sweldo

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.9 Are you currently employed or have been employed in the past?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Parenthood

C.6.10 In your workplace, is paid leave of at least 14 weeks available to mothers?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.11 Does the government administer 100% of maternity leave benefits?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.12 Is paid leave available to fathers?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.13 Is there paid parental leave?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.14 Is dismissal of pregnant workers prohibited?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Entrepreneurship

C.6.15 Did you experience discrimination towards access to credit based on gender?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.16 Can a woman represent in legal agreements in the same way as a man?

Legal agreements such as contracts, deeds, etc

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.17 Can a woman register a business in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.18 Can a woman open a bank account in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Assets

C.6.19 In general, do men and women have equal ownership rights to family's property?

Sa pagitan ng mga lalaking anak at babaihan

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.20 Do sons and daughters have equal rights to inherit assets from their parents?

Sa pagitan ng mga lalaking anak at babaeng anak

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.21 Do female and male surviving spouses have equal rights to inherit assets?

Sa pagitan ng lalake at babaeng nagsasama o nagsama bilang isang pamilya

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Pension

C.6.22 Are the ages at which men and women can retire with full pension benefits equal?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.23 Are the ages at which men and women can retire with partial pension benefits equal?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.24 Are the mandatory retirement ages for men and women equal?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.6.25 Are periods of absence due to child care accounted for in pension benefits?

Benepisyo na natatanggap ng mangagawa kapalit ng kanyang pagliban sa trabaho para mag alaga ng kanyang anak

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.7 SON BIAS

C.7.1 Do you have a preference for children:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.2 Does your husband/partner have a preference for children:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.3 Suppose you have son and daughter, if you are to send your kids to college and you have limited financial resources, who would you choose:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.4 Suppose you have son and daughter, if you are to transfer an asset to your children, who would you choose:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.5 Suppose you have son and daughter, if one is to perform a household work, who would you choose:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.6 Suppose you have son and daughter, if one is to perform a care work, who would you choose:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.7.7 Suppose you have a son and a daughter, if you are to ask one of them to buy food during COVID-19 related lockdown, who would you choose:

- Yes, son
- Yes, daughter
- No, indifferent whether son or daughter
- Refuse to answer
- Don't know

C.8 DISCRIMINATORY, RELIGIOUS AND CUSTOMARY NORMS

1. Who was assigned to address financial concerns during COVID related lockdown?

- Man
- Woman
- Refuse to answer
- Don't know

C.8.1 Is it perfectly acceptable for any woman in your family to have a paid job outside the home if she wants one?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.2 Can you work or engage in income-generating activities on your own?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.3 Do you agree that a man's job is to earn money, a woman's job is to look after home and family?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.4 Is it difficult for women to get support from local and national agencies to improve livelihood/ economic activities?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.5 Are economic support and services available for women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.6 Do you agree to the statement that there are people in your community who feel excluded from the normalisation process (e.g. lack of representation in planning bodies, not able to access services and programmes related to normalisation, excluded from consultations) because of their religious beliefs, cultural practices or economic status.

- Agree
- Disagree
- Refuse to answer
- Don't know

C.8.7 Do religious and community customs require a married woman to obey her husband?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.8 Can a woman be head of household in the same way as a man?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.9 Are there religious and community mechanisms specifically addressing domestic violence?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.10 Do religious and community customs encourage husband and wife to have equal control over assets during marriage?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.11 Is it perfectly acceptable for any woman in your family to adopt Sexual and Reproductive Health (SRH) practices?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.8.12 Is it perfectly acceptable for any woman in your family to have her personal choice over marriage?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

SECURITY

C.9 INTIMATE PARTNER VIOLENCE

- C.9.1 In general, do you feel safe staying alone at home?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.2 In general, do you feel that women in your community are safe from abuses and harm?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.3 Can you decide on accessing birth spacing services at the health center on your own?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.4 Do you know where to go in case your husband hurts you physically, psychologically or emotionally?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.5 Can you decide on your own whether you will have another child or not?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.6 Do you know which agency/ institution to approach in terms of accessing reproductive health information and services?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.7 Do you think it is your right to decide on sexual matters?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.8 Can you report to authorities whenever there is a gender-based violence case in your community, including in your household?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.9 Are you afraid to report gender-based violence to authorities?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.10 Can you, along with your husband, decide how many children to have?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.11 Is it acceptable for girls to marry before they are 18 years old?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.12 Do you agree that in cases of sexual violence, the woman is a victim?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.13 Do you have access to sexual and reproductive health (SRH) support?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.14 Can you report to a health/ social worker and/or police/ Bangsamoro Islamic Women Auxiliary Brigade in case you experience psychological, physical or sexual violence?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.15 In general, do you have access to gender-based violence (GBV) support and services?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable
- C.9.16 Do you have access to gender-based violence (GBV) support and services during the COVID-19 pandemic?
- Yes
 - No
 - Refuse to answer
 - Don't know
 - Not applicable

C.9.17 Do you know another woman in your community who experienced violence against women and their children (VAWC)?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.9.18 Did you experience physical or sexual violence committed by your husband?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.9.19 Do you know anyone in your neighborhood who practice polygamy?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.10 COMMUNITY SAFETY AND PREPAREDNESS

C.10.1 Do you feel safe walking alone at night in the village where you live?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.10.2 In your opinion, is your barangay/community generally peaceful (conflict)?

- Very peaceful
- Relatively peaceful / peaceful a little
- Neither peaceful nor violent
- Relatively violent / presence of conflict
- Very violent / intense presence of conflict
- Refuse to answer
- Don't know

C.10.3 In Your opinion, is your barangay/community generally safe (safe from hazards/disaster and trust towards security)?

- Very safe
- Relatively safe
- Neither safe nor unsafe
- Relatively unsafe
- Very unsafe
- Refuse to answer
- Don't know

C.10.4.1 From Jul 2019 to Feb 2020 (prior to COVID-19), have you experienced harassment and/or physical damage to yourself or your belongings because of: (multiple response)

Armed conflict

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Banditry

Act of crime e.g. extortion, robbery, and murder, committed by an individual or groups.

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Rido or clan conflict/war

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Military/police operation

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Religious conflict

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Ethnic conflict (example, Moro and non-Moro)

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Cattle rustling or stealing of farm animals

Act of stealing cattle (cow)

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Kidnapping

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Gender-based violence

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Violent extremism

Note: Bago nagkaroon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.10.4.2 From Mar to Oct 2020 (during COVID-19), have you experienced harassment and/or physical damage to yourself or your belongings because of: (multiple response)

Armed conflict

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Banditry

Act of crime e.g. extortion, robbery, and murder, committed by an individual or groups.

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Rido or clan conflict/war

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Military/police operation

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Religious conflict

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Ethnic conflict (example, Moro and non-Moro)

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Cattle rustling or stealing of farm animals

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Kidnapping

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Gender-based violence

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Violent extremism

Note: Sa panahon ng COVID-19

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.10.5 In your opinion, do you think your community has mechanisms/systems in place that are effective to resolve/settle conflict?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.10.6 In your opinion, are the children and women safe from harm in your home?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.11 ORGANISED VIOLENCE

C.11.1 Did you experience internal displacement due to armed conflict between the state and rebel groups?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.11.2 If yes, when did this happen?

- Before BARMM
- During BARMM
- During COVID
- Refuse to answer
- Don't know

C.11.3 Did you experience internal displacement due to fighting between rebel groups or militias or between groups with different ethnic, clan or religious identification?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.11.4 If yes, when did this happen?

- Before BARMM
- During BARMM
- During COVID
- Refuse to answer
- Don't know

C.11.5 Did you experience internal displacement due to the use of armed force by the government or a formally organized group against civilians?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.11.6 If yes, when did this happen?

- Before BARMM
- During BARMM
- During COVID
- Refuse to answer
- Don't know

C.11.7 What is your level of trust towards the security forces [Government and MILF] present in your community?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

C.11.8 Are there (AFP, PNP, auxiliary, ordnance units) non-MILF government security forces present in your community? (government security forces)

Ordnance refers to supply and storage of weapons, ammunition, and related equipment.

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

C.11.9 What is your level of trust towards (AFP, PNP, auxiliary, ordnance units) non-MILF government commissioned security forces present in your community?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

C.11.10 What is your level of trust towards MILF commissioned security forces present in your community?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

C.11.11 Are there Private and other Armed Groups (PAG) present in your community?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

PART D. RATING OF INDICATORS

As a Bangsamoro woman, kindly rate the importance of the indicators of wellbeing to you and your community with (1) being the LEAST IMPORTANT and (5) being the MOST IMPORTANT.

D.1 Education

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.2 Financial inclusion

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.3 Employment

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.4 Cellphone use & access to information

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.5 Parliamentary & community representation

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.6 Legal discrimination

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.7 Son bias

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.8 Discriminatory, religious and customary norms

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.9 Intimate partner violence

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.10 Community safety and preparedness

- Least important
- Slightly important
- Important
- Fairly important
- Very important

D.11 Organised violence

- Least important
- Slightly important
- Important
- Fairly important
- Very important

PART E. NORMALISATION

E.1 SOCIO-ECONOMIC AND CAMP DEVELOPMENT

E.1.1 Do you have an idea about this particular component of the normalization process - Socio-economic and Camp Development?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.1.2 Did you have the opportunity to participate in any consultation, forum, planning on socio-economic and camp development concerning your household and community?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.1.3 What is your level of trust towards the process undertaken or to be taken on socio-economic and Camp development?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.1.4 Do you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.2 POLICING

E.2.1 Do you have an idea about this particular component of the normalization process - Policing?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.2.2 Did you have the opportunity to participate in any consultation, forum, planning on the installation and formation of BARMM-commissioned security forces concerning the security in your community?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.2.3 What is your level of trust towards the process undertaken or to be taken on Policing, including installation and formation of BARMM-commissioned security forces?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.2.4 Do you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.3 DISMANTLING PAG

E.3.1 Do you have an idea about this particular component of the normalization process - Dismantling of Private Armed Groups?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.3.2 Did you have the opportunity to participate in any consultation, forum, planning on the Dismantling of Private Armed Groups?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.3.3 What is your level of trust towards the process undertaken or to be taken on the Dismantling of Private Armed Groups?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.3.4 Do you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4 DECOMMISSIONING

E.4.1 Do you have an idea about this particular component of the normalization process - Decommissioning?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.2 Are you a member of BIWAB/BIAF?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.3 If yes, were you able to participate in the program on decommissioning (putting weapons beyond use)?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.4 Are there other household members who are/is a member of BIWAB/BIAF?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.5 If yes, was your family member able to participate in the program on decommissioning (putting weapons beyond use)?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.6 Did you receive any form of socio-economic support/ assistance before, during, or after you participated in the decommissioning?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.4.7 Do you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.5 REPOSITIONING OF AFP

E.5.1 Do you have an idea about this particular component of the normalization process - repositioning of AFP?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.5.2 Did you have the opportunity to participate in any consultation, forum, planning on the redeployment of AFP units or troops from or within the Bangsamoro?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.5.3 What is your level of trust towards the process undertaken or to be taken on the repositioning of AFP units or troops?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.5.4 Do you find the decision-making process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6 TRANSITIONAL JUSTICE

E.6.1 Do you have an idea about this particular component of the normalization process - Transitional Justice?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.2 Did you have the opportunity to participate in any consultation, forum, planning on transitional justice initiatives concerning your household and community?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.3 What is your level of trust towards the process undertaken or to be taken on transitional justice?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.6.4 Did you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.5 Do you trust that the transitional justice programs or agenda developed or being developed would be able to address legitimate grievances of the Bangsamoro people, especially towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.6 Do you trust that the transitional justice programs or agenda developed or being developed would be able to address human rights violations in the past, present, and future, especially towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.7 Did you have the opportunity to participate in any consultation, forum, planning on the creation of the Transitional Justice and Reconciliation Commission (TJRC)?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.8 Do you think that women are represented in the TJRC formed or to be formed?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.9 Do you find the process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.10 In general, what is your level of trust towards the normalization process?

- Very Low
- Low
- High
- Very High
- Refuse to answer
- Don't know

E.6.11 In general, do you find the normalization process inclusive towards women?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.12 Do you think the transition government ensures the representation and participation of women in the normalization process ?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.13 What changes have you observed in your immediate community since BARMM was established?

Positive

Negative

E.6.14 In your opinion, did these changes have direct or indirect effects on your level of wellbeing?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.6.15 In your opinion, does your level of wellbeing have direct or indirect effects on your participation in the normalization process?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.7 IMPACT OF COVID-19 TO NORMALISATION PROCESS

E.7.1 Does the current COVID-19 pandemic and health protocols affect the representation and participation of women in the normalization process?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

E.7.2 Does the current COVID-19 pandemic and health protocols affect your perception towards the inclusivity of consultation, planning, and implementation of programs on normalization process?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

F.1. Did you answer the survey to the best of your ability?

- Yes
- No
- Refuse to answer
- Don't know
- Not applicable

Are you willing to participate in another interview? (In-depth interview via phone call or in-person)

- Yes
- No

Thank you for your participation.

Remarks/Other Additional Information

ANNEX 2: WPS IN-DEPTH INTERVIEW

PART A. CONSENT

You have been randomly selected for this In-depth Interview.

In this interview we will be asking you further questions about your wellbeing in relation to the "Women, peace, and security during the COVID-19 pandemic in Bangsamoro Region in Mindanao, Philippines"

Your identity will not be divulged in any publication that will be drafted out of this survey. When the studies are done, your personal information will be deleted. Your participation in the survey is voluntary, hence, you will not receive any special support or benefits. You are also free not to answer any of the questions. If you decide to take part and then change your mind, that is okay, you can withdraw your participation any time.

Should you have other questions on the information that you shared or would like to withdraw your participation after this interview, please contact Sheen Alexandre Tato at +63 917 304 8993.

A.1 Do you provide consent to take part in this survey?

(Interviewer Note: Ask the respondent to sign the 1-page informed consent)

- Yes
 No

PART B. SOCIO-DEMOGRAPHIC

B.1 MILF Camp:

- Bilal
 Busrah
 Omar

B.2 Sub-camp:

B.3 Outpost location/reference point:

B.4 Region:

B.5 Province

B.6 Municipality

B.7 Barangay

First Name:

Middle Name:

Surname:

Age:

Sex:

- Male
 Female

Phone Number:

What factors have you considered in determining the level of peace in your community? [97.1% in Lanao del sur said "very peaceful"]

What factors have you considered in determining the level of safety in your community - safe from hazards/disaster and trust towards security? [91% in Lanao del sur said "very safe"]

What could be done to further the gains on social cohesion (inter-community) (relationship between muslim, christians, and IP) in the MILF camp?

What could be done to further the gains on social cohesion (intra-community) (relationship amongst community members - e.g. community leaders towards the community, neighbors towards neighbors) in the MILF camp?

What could be done to improve the wellbeing of women in the MILF camp?

What could be done to improve the inclusion of women in the MILF camp [towards education, financial inclusion (banking), employment, representation, access to information]?

What could be done to improve the level of security for women in the MILF camp [towards gender based violence, safety in the neighborhood, incidence of violence] ?

What could be done to improve justice towards women [in terms of discrimination, bias, norms]?

In your own case, what could be done to improve your participation in the normalization process? Would you be willing to volunteer your time/effort for the community? Why, why not?

How would you rate your level of wellbeing (Kalagayan bilang isang babae) ?

[1 = Very Low, 2 = Low, 3 = High, 4 = Very High]

- Very low
- Low
- High
- Very high

What could be the reason why there are women in the community who feel excluded from the normalisation process?

Do you know of specific sectors in your community who are excluded or may have felt excluded in the normalisation process? What are those sectors?

What do you think is the reason why they have felt or have been excluded?

As compared to the situation before BARMM, has any of the following improved since the realisation of BARMM?

Relationship between muslim, christian, and IPs? [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

Relationship amongst community members in the camp? [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

Wellbeing of women [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

Inclusion of women in the MILF camp [towards education, financial inclusion (banking), employment, representation, access to information] [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

Level of security for women in the MILF camp [towards gender based violence, safety in the neighborhood, incidence of violence] [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

Justice towards women [in terms of discrimination, bias, norms] [YES or NO]

- Yes
- No
- Refuse to answer
- Don't know

What programmes and services should BARMM have for women?

What is the reason why you feel safe / or unsafe to walk alone at night in your village?

What are the effects of COVID-19 in your personal wellbeing? How about in your community?

Are there women in your community who have volunteered their time to do some work for the MILF camp? What was their role?

Do you see those roles to be fair towards women? How did this contribute to the success of the community/MILFcamp?

What differences do you see between the role of women and men volunteers?

What were the activities in the camp where you have volunteered and what was your role?

How is volunteering relevant to your level of wellbeing - especially towards participation and inclusion?

Are there changes in the role of women and men volunteers since the realization of BARMM? What are the changes?

How can volunteering help in the wellbeing of people and normalization process?

PART C. INCLUSION

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Education

How are those issues and concerns affecting your personal wellbeing? In terms of Education

What programmes/ services have you availed? In terms of Education

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of Education

Have you volunteered in any activities related to Education? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Education? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Financial Inclusion

How are those issues and concerns affecting your personal wellbeing? In terms of Financial Inclusion

What programmes/ services have you availed? In terms of Financial Inclusion

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of Financial Inclusion

Have you volunteered in any activities related to Financial Inclusion? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Financial Inclusion? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Employment

How are those issues and concerns affecting your personal wellbeing? In terms of Employment

What programmes/ services have you availed? In terms of Employment

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of Employment

Have you volunteered in any activities related to Employment? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Employment? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Access to information (cellphone and communication networks)

How are those issues and concerns affecting your personal wellbeing? In terms of Access to information (cellphone and communication networks)

What programmes/ services have you availed? In terms of Access to information (cellphone and communication networks)

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of Access to information (cellphone and communication networks)

Have you volunteered in any activities related to Access to information (cellphone and communication networks)? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Access to information (cellphone and communication networks)? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Parliamentary representation

How are those issues and concerns affecting your personal wellbeing? In terms of Parliamentary representation

What programmes/ services have you availed? In terms of Parliamentary representation

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of Parliamentary representation

Have you volunteered in any activities related to Parliamentary representation? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Parliamentary representation? What role would you take on?

PART D. JUSTICE

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Legal discrimination

How are those issues and concerns affecting your personal wellbeing? In terms of Legal discrimination

What programmes/ services have you availed? In terms of addressing issues on Legal discrimination

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms of addressing issues on legal discrimination

Have you volunteered in any activities related to addressing issues on Legal discrimination? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to addressing issues on Legal discrimination? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of addressing issues on Son Bias

How are those issues and concerns affecting your personal wellbeing? In terms of Son Bias.

What programmes/ services have you availed? In terms of addressing issues on Son Bias.

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms addressing issues on Son Bias

Have you volunteered in any activities related to addressing issues on Son Bias? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to addressing issues on Son Bias? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Discriminatory norms.

How are those issues and concerns affecting your personal wellbeing? In terms of Discriminatory norms

What programmes/ services have you availed? In terms of addressing issues on Discriminatory norms?

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms addressing issues on Discriminatory Norms

Have you volunteered in any activities related to addressing issues on Discriminatory norms? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to addressing issues on Discriminatory norms? What role would you take on?

PART E. SECURITY

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Community Safety

How are those issues and concerns affecting your personal wellbeing? In terms of Community Safety

What programmes/ services have you availed? In terms of Community Safety

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms addressing issues on Community Safety

Have you volunteered in any activities related to Community Safety? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to Community Safety? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of addressing issues on Intimate partner violence

How are those issues and concerns affecting your personal wellbeing? In terms of Intimate partner violence

What programmes/ services have you availed? In terms of addressing issues on Intimate partner violence

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms addressing issues on Intimate Partner Violence

Have you volunteered in any activities related to addressing issues on Intimate partner violence? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to addressing issues on Intimate partner violence? What role would you take on?

What issues and concerns do you have towards the wellbeing of Bangsamoro women? In terms of Organised violence

How are those issues and concerns affecting your personal wellbeing? In terms of Organised violence

What programmes/ services have you availed? In terms of addressing issues on Organised violence

What programmes/ services and legislation should be prioritized by the BARMM government to promote the wellbeing of women? In terms addressing issues on Organised Violence

Have you volunteered in any activities related to addressing issues on Organised violence? What was your role?

Would you like to volunteer on activities, programmes, or service delivery related to addressing issues on Organised violence? What role would you take on?

F.1 Did you answer the survey to the best of your ability?

- Yes
- No
- Refuse to answer
- Don't know

Thank you for your participation.

Remarks/Other Additional Information

ANNEX 3: WPS KEY INFORMANT INTERVIEW

CONSENT

Inclusion criteria:

Representative of organizations, ministries, or offices with advocacies/programmes/services towards development of MILF camps and women

Salam. We are currently conducting research on "Women, peace, and security during the COVID-19 pandemic in Bangsamoro Region in Mindanao, Philippines" that is being implemented by VSO and the University of the Philippines Mindanao. This research aims to determine the status of Bangsamoro women in the three Moro Islamic Liberation Front (MILF) camps in terms of inclusion, justice and security during the time of COVID-19. The research also aims to analyze how the level of wellbeing of women affects the normalization process in the community.

Your identity will not be divulged in any publication that will be drafted out of this survey. When the studies are done, your personal information will be deleted. Your participation in the survey is voluntary, hence, you will not receive any special support or benefits. You are also free not to answer any of the questions. If you decide to take part and then change your mind, that is okay, you can withdraw your participation any time.

Should you have other questions on the information that you shared or would like to withdraw your participation after this interview, please contact Sheen Alexandre Tato at +63 917 304 8993.

A.1 Do you provide consent to take part in this survey?

(Interviewer Note: Ask the respondent to sign the 1-page informed consent)

- Yes
 No

B.1 Name of organization/office/agency:

B.2 Address:

B.3 Office contact number:

B.4 Region:

B.5 Province

B.6 Municipality

B.7 Barangay

First Name:

Middle Name:

Surname:

Position/designation:

Age:

(Interviewer note:) Other responses: [-888] Refuse to answer [-999] Don't know

Sex:

- Male
 Female

Phone number:

(Interviewer note:) Other responses: [-888] Refuse to answer [-999] Don't know

EDUCATION

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Education

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Education

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Education

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Education

FINANCIAL INCLUSION

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Financial Inclusion

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Financial Inclusion

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Financial Inclusion

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Financial Inclusion

EMPLOYMENT

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Employment

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Employment

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Employment

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Employment

CELLPHONE USE (ACCESS TO INFORMATION)

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Access to information (cellphone and communication networks)

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Access to information (cellphone and communication networks)

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Access to information (cellphone and communication networks)

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Access to information (cellphone and communication networks)

PARLIAMENTARY REPRESENTATION

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Parliamentary representation

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Parliamentary representation

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Parliamentary representation

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Parliamentary representation

LEGAL DISCRIMINATION

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Legal discrimination

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Legal discrimination

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Legal discrimination

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Legal discrimination

SON BIAS

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Son Bias

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Son Bias

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Legal discrimination

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Legal discrimination

DISCRIMINATORY NORMS

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Discriminatory norms

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Discriminatory norms

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Discriminatory norms

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Discriminatory norms

COMMUNITY SAFETY

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Community Safety

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Community Safety

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Community Safety

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Community Safety

INTIMATE PARTNER VIOLENCE

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Intimate partner violence

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Intimate partner violence

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Intimate partner violence

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Intimate partner violence

ORGANISED VIOLENCE

What issues and concerns have your office/organization identified towards the wellbeing of Bangsamoro women? In terms of Organised violence

How are those issues and concerns affecting the wellbeing of Bangsamoro women? In terms of Organised violence

What programmes/services does your office/ organization have to address issues and concerns on the wellbeing of Bangsamoro women? In terms of Organised violence

What roles do your volunteers have in addressing issues and concerns on the wellbeing of Bangsamoro women? In terms of Organised violence

What programmes does your office/organization have to promote women's inclusion and participation in the BARMM normalization process? How about for the widows of mujahideen?

Do you know of any laws and regulations that limit Bangsamoro women's ability to participate in the society or economy or that differentiate between men and women? What legislation is taking place to address them, if there is any?

Do you think the issue of son bias is present in BARMM communities/families (reflects discrimination against girls and women)? How is this affecting the wellbeing of women?

What programmes/services and legislation should be prioritized to promote the wellbeing of Bangsamoro women?

What is the role of women in the BARMM normalization process?

What is the percentage of seats held by women in lower and upper houses of the BARMM parliament?

Do you have volunteers in your office/organisation? What are their roles? And how are they able to contribute to the community? Especially in the wellbeing of women in the MILF camps?

What volunteering programmes do you have? Do you see volunteering as an enabler for the development of the MILF communities?

How do you assess the current level of peace and security in the camp? Why do you think that is? (factors affecting the current level of peace and security)

F.1 Did you answer the survey to the best of your ability?

- Yes
- No
- Refuse to answer
- Don't know

Thank you for your participation.

Remarks/Other Additional Information
