



## GENERAL INFORMATION

**Project Title** : **Bangsamoro Successor Generation Program for Building Transformative Communities (2005-2010)**  
Focus on Women, Youth and Media Practitioners Promoting Peace, Human Rights, and Gender-Responsive Governance

**Project Site** : **Six regions** in Mindanao, namely:

- Autonomous Region of Muslim Mindanao (ARMM)
- Zamboanga (Region IX)
- Northern Mindanao (Region X)
- Davao (Region XI)
- SOCKSARGEN (Region XII)
- MIMAROPA (Region IV-B)

### **16 provinces**

- Maguindanao
- Tawi-Tawi
- Sulu
- Basilan
- Lanao del Sur
- Misamis Oriental
- Bukidnon
- Lanao del Norte
- Zamboanga del Sur
- Zamboanga del Norte
- Davao Del Sur
- Davao Del Norte
- North Cotabato
- Sultan Kudarat
- South Cotabato
- Palawan

**76 municipalities and seven cities**

- Proponent** : Federation of United Mindanawan Bangsamoro Women Multi-purpose Cooperatives (FUMBMW-MPC)
- Project Partner** : Center for Asia-Pacific Women in Politics (CAPWIP)
- Cooperating Agencies** :
- National Commission on the Role of Filipino Women (NCRFW)
  - National Economic and Development Authority Regional Office No. 12 (NEDA)–Region XII
  - Department of Social Welfare and Development–Autonomous Region of Muslim Mindanao (DSWD—ARMM)
  - Regional Commission for Bangsamoro Women
  - Mindanao Economic and Development Council
  - Office of the President for the Peace Process
  - Commission on Youth Affairs
- Total Project Cost** : US\$6.3Million
- Project Duration** : Five (5) Years (2005 to 2010)
- Contact Persons** :
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## BACKGROUND OF THE PROJECT

On July 5–6, 2003 the Foundation for the Advancement of Filipino Women (FAFW) and the Center for Asia Pacific Women in Politics (CAPWIP) organized a conference primarily to develop a common framework for defining the role of the civil society in governance. The Gender Equity Fund (GEF) of the Canadian International Development Agency (CIDA) funded the conference.

Seventy national and regional organizations from all over the Philippines that have been involved in community work over the past two decades advocating varied issues were invited to participate.

Resource person from the academic community—experts in political science, sociology, and anthropology—assisted the conference facilitators in deducing theories from the ground experiences shared by the participants. The result was the formulation of the conceptual framework for Building Transformative Communities (BTC) (see Annex A: *Conceptual Framework of the BTC*). The BTC concept encourages civil society organizations/non-governmental organizations (CSOs/NGOs) to band together at the community level, define their own agenda for development, and select their leaders who can direct the implementation of the agenda. The leaders are elected into public office, supported in the performance of their official jobs, and held accountable for their actions.

What makes this framework unique is the fact that it promotes a paradigm shift. The traditional position of CSOs/NGOs is to avoid involvement in politics or governance because it is “dirty” and they would not engage in it, lest they get accused of politicking or using their organizations to further their vested interests. Such position has resulted in governance and politics precisely being left in the hands of traditional and transactional politicians.

Further, the CSOs/NGOs that have banded together lead their communities to claim and own, as their right, governance/politics once again. This rights-based approach advances a broad-based and meaningful people’s participation in governance and mainstreaming of gender concerns in development processes and institutions.

Three Muslim women leaders from Mindanao were invited to the two-day Manila conference, namely: Secretary **Bainon Karon** of the Department of Social Welfare and Development in the Autonomous Region of Muslim Mindanao (ARMM-DSWD) and founder of the Federation of United Mindanawan Bangsamoro

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The conceptual framework of the program for Building Transformative Communities encourages CSOs/NGOs to band together at the community level, define their own agenda for development, and select their leaders who can direct the implementation of their common agenda.

The chosen leaders are elected into public office, supported in the performance of their jobs, and held accountable for their actions.

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Women Multi-purpose Cooperatives (FUMBMW-MPC), **Wahida Abtahi**, Executive Director of the FUMBMW-MPC, and **Yasmin Lao**, Executive Director of the Al-Mujadilah Development Foundation, Inc. and a member of the Abanse Pinay Party List group. They actively participated in the conference discussions and shared interesting experiences in Mindanao.

Immediately after the conference, they requested the CAPWIP and National Commission on the Role of Filipino Women (NCRFW) to conduct a similar conference in Mindanao so that a perspective of the long-drawn conflict in Muslim Mindanao could be elicited from the Mindanawan point of view and included in the BTC conceptual framework.

The NCRFW and CAPWIP agreed to help organize the activity, and the follow-through conference was eventually held in Davao City on December 12 to 14, 2003 with 129 participants. The confab was sponsored by the Mindanao Economic Development Council (MEDCO) and the United Nations Multi-Donor Program—Phase 3 (UNMDP3), through the UNDP governance portfolio. The conceptual framework of the BTC was further enhanced in this conference, with rich data derived from the case studies presented by the participants.

Based on these vital accounts of experiences in the area, the assembly elicited a common understanding—that the transformation of the Bangsamoro communities is their right and should be a goal of their agenda for peace and development.

The Davao assembly characterized the Transformative Bangsamoro Communities as:

*. . . guided by a unifying vision; engaging in and are committed to peace-building through dialogue and consultation; having a strong sense of faith and culture; initiating change that is anchored on faith and enlightened by history and tradition; asserting their right to self-determination; having empowered and peace-loving citizens who value and manifest service to others, cooperation, collaboration, and volunteerism; advancing and respecting human rights and the rule of law; recognizing, accepting and delighting in diversity; valuing gender equality; valuing and practicing participative and gender-responsive governance and creating structures for community participation and mobilization; having God-fearing and God-loving leaders who value participation and manifest accountability and transparency; economically empowered—having access and control of resources, and utilizing resources in an environmentally sustainable manner; and are learning communities.*

During the assessment meeting in Manila on January 9, 2004, it was agreed that a writeshop be convened to develop a project proposal for a five-year program for the Bangsamoro. The core concept of the proposed project was to capacitate a successor generation (youth leaders) for the Bangsamoro as a strategic intervention to implement the conceptual framework for building the transformative Bangsamoro communities.

The writeshop was conducted on February 21-22, 2004 at the Estosan Hotel in Cotabato City, with 45 participants. Their expenses were defrayed by the Philippine-American Foundation (PAF), MEDCO and CAPWIP. The NCRFW and the Federation conducted the writeshop. CAPWIP, again, acted as its secretariat. Donor agencies, such as the CIDA, USAID, UNDP, JICA, ADB and Asia Foundation were invited to evaluate the strategic value of the project concept relative to the overall peace and development efforts in Mindanao, and its potential for funding.

During the writeshop, the participants unanimously agreed on a successor generation as the theme of the five-year program. The assembly proceeded to thresh out and define the details of the program. At the end of the writeshop, MEDCO and NCRFW agreed to do resource mobilization for the activity.

It was also agreed that while the five-year project was being coursed through the funding pipelines, a Bangsamoro Youth, Women and Media Leadership Summer Camp for Peace should be conducted in April 2004. CAPWIP organized and raised the resources for the training. The NCRFW and OPAPP likewise committed to help in resource mobilization and in the substantive aspects of the training.

At the time, CAPWIP had very limited funds for the planned summer camp (50,000 pesos only from MEDCO to cover transportation costs). Immediate resource mobilization was undertaken. A few days before the activity, CAPWIP successfully raised about 630,000 pesos from various supporters, such as the Office of the President for the Peace Process (Php225,000), the Al-Mujadilah Development Foundation, Inc. (Php50,000), Pilipina (US\$3,000) and the Philippine-American Foundation (Php200,000). Other supporters, such as the Career Executive Board, Department of Social Welfare and Development, and the Human Rights Commission, provided assistance in kind. This outpouring of support indicated the value and responsiveness of the project.

From May 12 to June 2004, twenty-four youth leaders from eight provinces participated in the month-long training program. The thematic content of the training program covered gender sensitivity and awareness, an exposure to national women's machineries and model communities that put into practice the BTC concepts of team and community-building as well as transformative politics and leadership.

The participants welcomed and accepted the BTC concept and also appropriated as their own the vision of Transformative Bangsamoro Communities that was articulated during the Davao conference. Their experience of community inspired the participants to create an organization so that they could collectively pursue the concept and the vision of Transformative Bangsamoro Communities in the context of the Five-year Successor Generation Program.

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**A follow-through conference held in Davao City at the instance of women leaders of Bangsamoro in Mindanao sketched a plain perspective of the war-torn region as archetypal of a community that desires transformation, precisely in the context of the gender-responsive governance framework of BTC.**

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## IN CONTEXT: THE FRAMEWORK FOR BUILDING TRANSFORMATIVE BANGSAMORO COMMUNITIES

**3.1 The Journey of Building Transformative Communities, Leaders, and Politics.** The concept of building transformative communities has its roots in the endeavors and experiences of the Foundation for the Advancement of Filipino Women (FAFW), CAPWIP, and the women of Bulacan, particularly the Kababaihang Barangay ng San Miguel Bulacan (KBB) (*Paungali and Gata 2003*).

The experience of the KBB in the town of San Miguel, province of Bulacan spans over 25 years, with endeavors in the past decade focused on politics, leadership, citizenship and youth leadership programs, all of which have resulted in the training and fielding of women in various elective positions (2003).

An appraisal of the experiences and endeavors of these three organizations of women led to the tripartite conclusion that “defining the agenda for development by communities, selecting leaders that will promote and implement their agenda, electing these leaders into positions of power, supporting them throughout, and holding them accountable for their actions” was central to the building of transformative communities (2003).

While the tripartite labeled their endeavors and experiences as “building transformative communities”, they accept the fact that other NGOs in the Philippines and around the world are similarly engaged in the process (2003). True enough, the BTC concept resonated well with similar experiences that the civil society representatives shared with each other during the Manila conference.

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The BTC concept was first tested 25 years ago—and has since taken deep roots—in the villages of San Miguel in the province of Bulacan, the Philippine’s foremost laboratory for building transformative communities and gender-responsive governance and politics.

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**3.2 Human Rights and Women’s Rights.** The amplification of the socio-economic and political involvement of the women of Bulacan was in dialogue with the global movement for gender equality springing from the adoption by the United Nations General Assembly of the *Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)*, to which the Philippines is a signatory. The CEDAW provides the “basis for realizing equality between women and men through ensuring women’s equal access to, and equal opportunities in, political and public life” (UNDAW 2004). The CEDAW does not only promote participation in political and public life, but also advocates development of the full potentials of women through access to and opportunities for education, health and employment (2004).

In the 1996 country report on the implementation of the CEDAW provisions, the 1995-2005 Philippine Plan for Gender-Responsive Development, the following accomplishments were mentioned: 1) landmark legislations, 2) training on gender-responsive planning for government agencies, 3) Presidential directives to allocate budget for gender and development, and 4) prioritization of women in development and gender and development activities. In the same report, the Philippine Government outlined the issues and obstacles relative to its ability to improve the situation of women.

These issues and obstacles are:

- a. *inadequate tools and methodologies for gender mainstreaming;*
- b. *lack of a critical mass of women;*
- c. *the need to enhance the level of awareness and skills on women in development and gender and development concerns among government officials and staff;*
- d. *absence of an indicator system and standards for gender-responsiveness;*
- e. *lack of political will and commitment by implementing agencies; and*
- f. *the male-oriented make-up of government.*

Relative to the general public and social institutions, the report mentioned key issues, such as women in situation of poverty; lack of concerted and massive public education on gender issues and concerns; stereotyping in schools; negative influence of media; and traditional views of women by churches (GRP 1996).

While gains have been made towards promoting gender equality, gender-responsiveness, women's rights, and development most of the issues and obstacles identified nearly a decade ago remain. In building the Transformative Bangsamoro Communities these issues and obstacles need to be responded to.

**3.3 The Justice Framework: Understanding the Contemporary Situation of the Bangsamoro People.** The framework for building Transformative Bangsamoro Communities necessitates a consideration of the history of the Bangsamoro people's struggle for self-determination as well as their religious and cultural identity. Mons. Orlando Quevedo, archbishop of Cotabato, gives a helpful outline for a better understanding of the contemporary situation of the Bangsamoro people. His framework, informed by historical and political data from the book of Salah Jubair<sup>1</sup>, hinges on a triad of injustices as the root causes of the problems in Mindanao. These injustices are against the Bangsamoro people's *identity*, their *political sovereignty*, and their *integral development* (Quevedo 2003).

Considering the Bangsamoro people's historical struggle for self-determination and self-governance against the

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**The Bangsamoro people are ardent about their history, identity and culture, a concern that runs deep in their hearts and minds. Thus, the history, identity and Islam faith of the Bangsamoro people is a critical—if not the central—consideration in the transformative endeavor.**

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The Bangsamoro people's loss of their political sovereignty led to their gradual loss of control over their ancestral lands and, eventually, the neglect of their political, educational, and cultural development.

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Spanish, the American, and Filipino governments, Quevedo opines that efforts “to subjugate, assimilate, and integrate the Bangsamoro people into the mainstream body politic without regard to their historical and cultural make-up, is an injustice to the Bangsamoro people’s religious, cultural and political identity” (2003).

The Bangsamoro people’s loss of political sovereignty led to the loss of the Bangsamoro people’s control over their ancestral lands, and eventually, the neglect of their political, educational, and cultural development (2003).

Conversely, the government’s analysis places the blame on low productivity, criminality, marginalization, environmental degradation, poor resource base, low quality education, malnutrition, poor delivery of health services, human rights violations, graft and corruption, and land conflicts (2003). While such circumstances may be present, the government’s analysis lacks a consideration of the historical element.

In both the Davao and Cotabato gatherings, reference to the Bangsamoro people’s history, identity and culture was recurring, which confirmed a deep concern for them. Thus, the history, identity and faith of these people should be a critical, if not a central, consideration in the transformative endeavor .

**3.4 The Human Security Framework.** In his report, titled *Mindanao and Beyond: Competing Policies, Protracted Conflict and Human Security*, Oquist refers to the policy approach to the Mindanao conflict of both the Ramos and Macapagal-Arroyo administrations as the “institutional position.” This policy approach consists of the “six paths to peace”<sup>2</sup> and the “three principles”<sup>3</sup> for the peace process (2002).

The government’s institutional position involves transformative processes and change management aimed to form responsive economic, social, political and administrative policies, and establish institutions for implementing the policies (2002). Moreover, the institutional approach involves the evolution of a culture of peace through building and sustaining of a citizen’s peace constituency, both at the local and national levels, to support the policies and institutions created (2002).

The forging of a peace agreement is the first step in the institutional approach. Under the Ramos administration, this has been accomplished through the signing of the GRP-MNLF 1996 Final Peace Agreement. Oquist however recognizes the danger of the insufficiency of political, administrative, and financial support to implement the agreement (2003). In both the Davao and Cotabato conferences, a degree of dissatisfaction was noted as the assembly reiterated the need to fully implement the 1996 peace accord.

Regarding the government’s institutional approach, Oquist mentions two limitations. Firstly, government’s effort is weakest in the community-based element

of the peace process and, secondly, a general notion that the peace process is about negotiations with rebel groups rather than a holistic development endeavor, has been created (2003).

Oquist concluded his report with a proposal for the crafting of a human security policy framework that would create an economic, social, political and cultural climate that is conducive to peace (2002). While the detailed elements of the policy were not outlined, the consideration for evolving such approach requires a sense of national ownership of peace and a strong civil society alliance for peace, human rights and democracy (2002). Moreover, the support of the media, the academe, other opinion shapers, the private sector and civil society—both at the local and national levels—is necessary (2003).

Finally, in the policy assessment section of his report, Oquist notes the importance of the Bangsamoro youth. He queries whether the “new generation will find ‘autonomy for peace and development’ a satisfying solution in the form in which it has been institutionalized in the ARMM” (2003).

**3.5 Human Rights, Justice, Human Security, and the Building of Transformative Bangsamoro Communities.** The building of transformative communities is a strategy intending to promote human rights—especially women’s rights—justice and, consequently, peace and gender-responsive development in Mindanao.

A rights-based approach resonates well with the idea of Transformative Bangsamoro Communities as these communities advance and respect human rights. Moreover, the idea emphasizes gender-equality, gender-responsive governance and women’s participation in governance and in development as fundamental human rights.

Quevedo’s framework also resonates well with the idea of transformative communities as the elimination of each of the fundamental injustices he mentioned is apparently related to the development of vital characteristics of transformative Bangsamoro communities. Consider the following schemes:

- Relative to the Bangsamoro identity, the processes of transformation of the Bangsamoro communities are anchored on the practice of their religious faith, enlightened by their history, and strengthened by their cultural traditions.
- Relative to political sovereignty, Transformative Bangsamoro Communities assert their right to self-determination at the same time that they value and practice participative and gender-responsive governance.
- Finally, relative to integral development, Transformative Bangsamoro Communities are envisioned to be economically empowered, i.e., having access and control over resources and utilizing these resources in an environmentally sustainable manner.

Oquist's requirements of a strong local and national constituency that would be advocating and demanding for peace and development in Mindanao resonates well with the characteristics of Transformative Bangsamoro Communities, as peace is a value and peace-building is the intent of these communities.

Moreover, the basic framework for Transformative Bangsamoro Communities shall pay as much attention to the youth sector as it will to gender concerns, considering the fact that the Bangsamoro youths play vital roles in the process of creating a climate that is conducive to peace and development. A special consideration for the youth is critical, precisely so because the future of the Bangsamoro communities are in their hands.



## RATIONALE OF THE PROJECT

**4.1 Issues and Considerations in the Building of Transformative Bangsamoro Communities.** With the vision of Transformative Bangsamoro Communities in mind, issues that hindered the building of transformative communities—or needed to be responded to—were identified during the Davao conference.

As “inclusivity” and diversity are values of Transformative Bangsamoro Communities, a widespread acceptance of the idea of the Bangsamoro people as “tri-people”—Muslims, Christians, and Lumads—was deemed necessary.

As cultural identity is important for Transformative Bangsamoro Communities, the values, processes and institutions being brought forward, promoted, and established in Mindanao—while intending to promote development—must necessarily promote the integrity of the Bangsamoro people. Transformative Bangsamoro Communities must necessarily respond to the situation of poverty, especially in the light of reports that several villages in certain towns in the conflict-affected areas are being excluded from relief, rehabilitation and development efforts of the government.

While the creation of the Autonomous Region of Muslim Mindanao (ARMM) is a step towards greater self-determination and self-governance by the Bangsamoro people, yet there is much room for improvement in the current structures of governance as well as in the ability of the governors—on both regional and national levels—to promote, coordinate and accelerate development of the Bangsamoro communities in Mindanao.

Finally, as gender-responsive development is a value of Transformative Bangsamoro Communities the religious or secular beliefs, as well as the paradigms, values, processes, and institutions that hinder the promotion of gender equality and participation of women in governance need to be addressed.

To put the idea of building of Transformative Bangsamoro Communities in proper context, the Davao assembly identified certain factors that need to be considered. Aside from a crucial understanding of the current situation in Mindanao in the light of the Bangsamoro people's history, specifically that of their struggle for self-determination, as mentioned earlier, transformation must consider and preserve the people's religious and cultural identity. Their preservation and protection is vital to the Bangsamoro community. The appropriateness of any change initiative or transformation must be considered in the light of Islamic teaching. Furthermore, any change initiatives must necessarily address the root problems—certain situations that dehumanize and perpetuate injustice. Finally, the transformation process, which is also viewed as a process of learning and healing, must be based on a lucid understanding of the situation through an authentic dialogue between the government and the Bangsamoro people. Also, the people should sustain a wholesome process of consultations with each other.

In the Davao conference, the participants articulated the need to develop a program for building Transformative Bangsamoro Communities, and outlined a plan for it. The Cotabato writeshop supplied the details of the plan, and drew up this project proposal to put the plan into action.

It was in Cotabato that the participants agreed to specifically focus on building the capacities of a successor generation of women, youth, and media practitioners who will promote gender-responsive governance and development. Their single-mindedness about this need underscored the importance of building a local and national peace constituency, which echoes precisely the advocacy that is required by the human security approach to peace and development in Mindanao.

**4.2 Governance.** Transformative Bangsamoro communities claim participation in politics, governance, and development at the village level as a matter of right. Such movement at the community level essentially allows a free flow of information with the dynamics of politics, governance, and development in Mindanao and the ARMM. Fr. Ramon Bernabe of Notre Dame University in Cotabato, referring to his discussions with Amina Rasul<sup>4</sup> and Diamadel Dumagay<sup>5</sup>, outlines some of the issues and considerations relative to the governance of the ARMM (2003), such as:

- a. *interventions of the national leadership in ARMM political processes to the detriment of evolving a mature autonomy;*
- b. *a weak Regional Legislative Assembly;*
- c. *imbalance in the authority and responsibilities between the legislative and executive branches, as the executive branch fills the vacuum of a weak legislative branch;*
- d. *personalistic, patronage-based and feudalistic politics;*
- e. *dependence of the poor masses on a ruling elite class;*
- f. *corruption;*

- g. presence of flourishing civil society organization involved in peace and development initiatives;*
- h. the need to empower people through education;*
- i. incorporation of the agenda of the indigenous peoples in the ARMM discourse and action plan; and*
- j. the need to strengthen the role of mass media role in developing an informed society to ensure intelligent participation in the affairs of the society.*

Bernabe concludes that it is necessary to “re-think the very idea of the ARMM, and explore options that are more responsive to the Bangsamoro” (2003). For the national government to advance genuine autonomy, Bernabe recommends that it (a) refrain from interfering with the political processes in the region; (b) allocate a realistic budget for the ARMM; (c) include ARMM in the national investment priorities; and (d) pursue devolution of departments paralleled by capacity building (2003).

Furthermore, Bernabe recommends that the capacities of CSOs/NGOs for meaningful participation in the democratic processes and the media, as a vehicle for advancing genuine autonomy, should be strengthened (2003). He suggests that education be given priority as a strategy to reduce poverty and promote mature political participation (2003). He adds that the Bangsamoro people should be consulted on issues and programs that affect them. Lastly, he recommends that continuing initiatives to promote cultural understanding, dialogue and harmony among the region’s multi-cultural people should be undertaken (2003).

**4.3 Bangsamoro Women.** Economic marginalization, political subordination, gender stereotyping, multiple-burden and violence against women are realities for Bangsamoro women. The Bangsamoro women confirmed these realities during the discussions in both the Davao and Cotabato conferences. They recognized the need to empower women, as the present religious and secular paradigms and structures promote gender inequality and inequity. They disclosed the existence of violence against women, their limited role as leaders, and their restricted participation in governance. They also revealed the inappropriate use of the GAD budget.

However, the assembly recognized the positive elements of the women’s situation that promote gender-responsive development. These elements are (1) livelihood and economic development programs for women; (2) women in governance structures occupying positions of influence; (3) enabling legislations and policies, such as RAs 7192<sup>6</sup> and 9208<sup>7</sup> and the CSC-ARMM resolution against sexual harassment; (4) the availability of tools for advancing gender-responsive governance; (5) women trained in gender-sensitivity; and (6) support groups for women victims of violence.



A critical factor in advancing women's rights and gender-responsive governance and development, which both the Davao and Cotabato assemblies documented, is the influence of the Islamic religious teaching. It is evident, though, that the Bangsamoro people have varied interpretations of the Qu'ran, Islam's holy book. Even if this is neither an unusual nor isolated case, the differing interpretations of the Qu'ran can either hinder or advance gender equality. This is another issue that the Bangsamoro communities ought to deal with.

**4.4 Bangsamoro Youth.** The youth, the future leaders of the Bangsamoro people, are ill-prepared for leadership roles considering the current state of their education. Compared to the scholastic achievements of the youth in Luzon and the Visayas,



the youth of Mindanao are found to have the lowest simple literacy and functional literacy rates.

Mindanao also has the lowest participation rates, the highest drop-out rate, the lowest cohort survival rate, and the lowest completion rate for both the elementary and secondary levels of the educational system in the Philippines.

Mindanao had the lowest passing rate in the National Secondary Assessment Test (NSAT).

Similarly, Mindanao teachers had the lowest passing rate in the Licensure Exams for Teachers (LET). In terms of access to scholarships, Mindanao had the lowest passing averages in the qualifying exams for the Philippine Science High School and DOST Science and Technology scholarships.

The Bangsamoro youth who participated in the Cotabato conference admitted that they have limited access to quality education and scholarship opportunities. They also claimed that the existence of graft and corruption in the allocation of scholarships and the operational inefficiencies in selecting scholars from their place hinder them from obtaining scholarship grants. Moreover, they admitted that the youth are getting inappropriate initiation in politics and governance. Some of them have already experienced fraudulent political practices.

The other problems that the youth have acknowledged are the the following: (1) lack of meaningful participation in governance; (2) inadequate programs to capacitate the youth; (3) youth related problems such as trafficking and abuse of illegal drugs, human smuggling, and unwanted pregnancies of teenage girls; and (4) negative influence of the mainstream culture. While Madrasah education is a provision of the 1996 GRP-MNLF Final Peace Agreement, a large population of the Muslim children and youth have limited access to formal education and learning opportunities.

Nonetheless, the Cotabato assembly acknowledged the existence of positive aspects, relative to the youth's situation, such as (1) the dynamism and passion of the

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The Bangsamoro youth participants of the Cotabato conference claimed that they have limited access to quality education and scholarship grants. They also said that programs to capacitate the youth are inadequate, and they don't have enough opportunities for meaningful participation in governance.

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youth, (2) availability of scholarships and other training and development opportunities, and (3) existing structures for participation in governance.

**4.5 The Media and Media Practitioners.** The enormous and pervasive influence of the broadcast and print media in shaping culture, perceptions and paradigms is undeniable. More often than not, images of women and the youth portrayed in the media perpetuate wrong notions of women and youth. This also leads to the “commodification” of women.

The Davao participants attested to the insensitivity of media not just to gender but also to the Bangsamoro people, especially their religion and culture. While media is essentially an instrument of truth and understanding, the assembly opined that sensationalism, added to biased and unrealistic reporting of the Mindanao conflict, characterized the local and national media. Carolyn Arguillas, commenting on the problems of media reporting on Mindanao, states that:

*Despite the mobilization and advocacy efforts of numerous peace groups, they have often struggled to make their voices heard above the clamour of war. The national media's penchant for a focus on the shooting, body count and reports from official sources has been a major obstacle, with Mindanawon voices for peace drowned out not only by the sound of gunfire but also by national TV, radio and newspaper reports on the war presented by mostly Manila-based journalists. Efforts of Mindanao-based journalists to give a broader view of the war from the eyes of Mindanawons have often been hampered by the Manila-based desk's view of the war (2003).*

The other issues that the assembly has identified relative to the media and reportage were (1) corruption; (2) use of the media as a propaganda instrument of *trapos* (traditional politicians); and (3) various practices that are considered socially irresponsible and unethical.

However, the Cotabato assembly also recognized several positive elements about the media, particularly its power for reporting the truth and shaping a more gender-sensitive society. The participants pointed out that there are Philippine laws that advance gender-sensitivity in the media. They also acknowledged the presence of media institutions and practitioners that promote social responsibility and ethical practices. Moreover, they recognized that while some tend to advance their vested interests, a good number of them abide by the ethics of journalism and are also involved in such projects as community-based media for peace, development, and environmental protection.

**4.6 The Lumads.** Muslim and Cagoco-Guiam report that the Lumads, natives on the island of Mindanao comprising about 18 ethno-linguistic groups, previously controlled 70 percent of the area covered by the 24 Mindanao provinces (2003). The fundamental issue confronting the Lumads is their right to their ancestral domain. But both the Philippine government and the ARMM appear to have not adequately responded to this.

Ramon Moaming, Executive Director of the Lumad Development Center, laments that while the MNLF has inked a peace accord with the Philippine Government the indigenous peoples of Mindanao, such as the Lumads, continue to be exploited, disempowered, harassed, displaced and marginalized (Accord n.d.). It was unfortunate however that the Lumads were not amply represented in the both the Davao and Cotabato conferences.

Table I. Mindanao provinces included in / excluded from the list of 44 poorest provinces

<u>Region</u>	<u>Province</u>	<u>Provinces included</u>	<u>Provinces not included</u>	<u>Total</u>	<u>Province excluded</u>
Region IX	Zamboanga del Norte Zamboanga del Sur	2	1	3	Basilan
Region X	Camiguin Misamis Occidental	2	2	4	Bukidnon Misamis Oriental
Region XI	Davao del Norte Davao Oriental South Cotabato Sarangani	4	1	5	Davao del Sur
Region XII	Lanao del Norte North Cotabato Sultan Kudarat	3	0	3	None
Caraga	Agusan del Norte Agusan del Sur Surigao del Norte Surigao del Sur	4	0	4	None
ARMM	Lanao del Sur Maguindanao Sulu Tawi-Tawi	4	0	4	None

**4.7 Poverty.** In its list of 44 provinces in the country with the highest incidence of poverty (*Table 1*), the National Statistics Coordination Board reports that 19 of these provinces or 47.5 percent are in Mindanao (2004). On the average, 53.1 percent of the total population and 47.1 percent of the families in the same 19 provinces live below the poverty threshold.

Moreover, six of the 10 provinces with the highest number of families living below the poverty threshold are in Mindanao, namely: Sulu, Tawi-Tawi, Maguindanao, Lanao Del Sur, Sultan Kudarat and Camiguin; and, four of the six belong to the ARMM (NSCB 2004).

The increases in poverty incidence as percentage of the total population from 1997 to 2000 were highest in the provinces of Sultan Kudarat, Maguindanao and Camiguin at 18.9%, 16.6% and 14.2%, respectively. Increases in poverty incidence as percentage of families were highest in the provinces of Tawi-Tawi, Camiguin and Sultan Kudarat at 21.5%, 20.6%, and 17.7%, respectively.

**Table 2. Status of PDCs**

<u>Stage</u>	<u>No. of PDCs</u>	<u>Percentage</u>
Stage 1: Confidence-building	3	2%
Stage 2: Community/Peace Organizing	7	4%
Stage 3: PDC Planning	46	29%
Stage 4: PDC Plan Implementation	90	56%
Stage 5: Strengthening	14	9%
Stage 6: Phase Out	0	0%

**4.8 UNMD-P3.** A core concept of the United Nations Multi-Donor Program Phase 3 (UNMD-P3) is the establishment of model Peace and Development Communities (PDCs). In each of these PDCs, a core group of Peace and Development Advocates (PDAs) is organized to initiate peace and development endeavors. The PDAs are composed of representatives of the Armed Forces of the Philippines (AFP), the Philippine National Police (PNP), and the armed rebel groups (MNLF, MILF) that are largely involved in the war in Mindanao, together with the representatives of the local government units (LGUs), the indigenous peoples, farmers, fisherfolk, women, youth, religious groups, traditional leaders, people's organizations, and non-government organizations.

The program has six stages of PDC development, the first of which is the "confidence-building stage" and the last is termed as "the phase-out stage." A critical output of the PDC program is the formulation and implementation of barangay development plans.

In the Cotabato writeshop, the Mindanao Economic Development Council (MEDCO) reported that as of yearend 2003 there were 160 PDCs established at varied stages of development (Table 2). In the same conference, the establishment of PDCs was considered as a gain in the peace and development efforts in Mindanao. The participants in the Cotabato writeshop deemed it practical and reasonable that the PDCs be utilized as a structure for advancing gender-responsive governance.

But, because the PDCs, thus far, are at various levels of development continuing capacity building efforts are required to better prepare them for the role.

**4.9 Peace and Development Initiatives of the FUMBMW-MPC.** After the signing of the GRP and MNLF peace accord in 1996 the combatants, including women revolutionaries, started to join the mainstream of the Philippine society. In 1997, with the efforts to rebuild the local economy, for one, the FUMBMW-MPC was established as a response to the need to coordinate the various socio-economic programs for the area and source funds for their implementation. The Federation assists donor agencies in properly identifying the target groups that may benefit from their assistance.

Today, the FUMBMW-MPC has grown into an alliance of 127 primary cooperatives in a number of provinces, cities and towns in Mindanao, most of which are based within the jurisdiction of the ARMM. It has 4,200 regular members and 13,569 associate members.

The member cooperatives of FUMBMW-MPC are found in 11 of the 19 poorest provinces of the Philippines, and in five of the six poorest provinces of Mindanao.

A survey of the areas where the primary cooperatives of the FUMBMW-MPC and the PDCs are located reveals that both are present in 13 provinces and 51 municipalities. The Federation-member cooperatives are present in 76 municipalities, while the PDCs are also present in 88 municipalities. Also, each of them covers seven cities, five of which are common areas or where both are present.

Table 3. FUMBMW-MPC and PDC coverage areas

	FUMBMW-MPC Areas	PDC Areas	FUMBMW-MPC/PDC Overlap	FUMBMW-MPC Areas only	PDC Areas only
Provinces	17*	14	13	4	1
Areas	84	95	51	33	44
Cities	7	7	5	2	2
Municipalities	76	88	46	30	42

*\*includes Palawan and Bukidnon*



## PROJECT DESCRIPTION

The thinking that politics is “dirty” and that government is corrupt, inept and unresponsive is predominant in Philippine society. Thus, individuals and CSOs/NGOs alike tend to avoid getting involved in politics. Most of them refrain from working in and/or with government. This tendency of the people to keep away from government is considered as a fundamental disengagement from the processes of governance. To change their views, therefore, a paradigm shift towards an understanding of politics and governance as everyone’s right and responsibility is necessary.

In Mindanao, the arena of politics and governance is more complex considering the history of the strained relations between the Bangsamoro people and the Philippine government. While both the GRP and the Bangsamoro people are striving to improve their relations, this program assumes that for the Bangsamoro people to achieve their vision for Transformative Bangsamoro Communities, the CSOs/NGOs in the area need to engage in transformative politics—and lead the rest toward good governance of Mindanao.

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This program will adopt a three-tiered approach. The first tier is capacity building of a successor generation. The second is coalition building among groups that will engender peace and development constituencies. The third is advocacy for gender-responsive policies and environments for peace and development.

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**5.1 Program Intent, Strategies and Components.** In general, this program intends to build Transformative Bangsamoro Communities that will reclaim politics and governance as their right and responsibility. The program intends to encourage the building of coalitions among CSOs/NGOs for participation in governance. These coalitions will articulate their development agenda and plans for action, select and train the leaders that will carry out these development plans, support their leaders who they will also hold accountable for their actions in their positions of

leadership, mobilize a more active and meaningful community participation in governance, and elect their leaders for public office who they will also support in the performance of their duties but hold accountable for their actions.

The program’s approach in building Transformative Bangsamoro Communities is three-tiered. The first strategy is capacity building of a successor generation of transformative leaders through training. To participate in the training program, individuals need to be nominated by their respective organizations and three other CSOs/NGOs in their area of operation. These leaders will be trained in the BTC concept and practice. The second strategy is coalition building towards the creation

of a peace and development constituency with CSOs/NGOs as members. When CSOs/NGOs endorse a trainee, they are in fact committing themselves in principle to the BTC concept. After undergoing the prescribed training, the SGTs return to their nominating organizations to promote the BTC concept and build a coalition among these organizations in the same way that the coalition of CSOs/NGOs implements the BTC concept. The coalition becomes the mass base of a peace and development constituency that is guided by the common paradigm of transformative politics, leadership, citizenship and governance and the vision of the program for building Transformative Bangsamoro Communities.

The BTC concept necessitates the transformation of certain unjust and unresponsive social, political, and economic structures. To accomplish this, the program, through the coalition of CSOs and NGOs, shall engage in policy advocacy. This is the third-tier. The peace and development constituency will articulate and advocate policies and legislation that advance people participation and empowerment, as well as transparency in governance. Similarly, the policies, legislation and programs that promote access to and control over resources, especially by women, through their participation in planning, implementation, monitoring and evaluation of government programs will be supported and promoted.

**5.2 Project Goals and Objectives.** The goals and objectives of the project are:

- **Capacitating a successor generation of transformative leaders**

**Component 1:** Successor Generation Training

**Goal 1:** Enhanced capacities of a successor generation of women, youth, and media practitioners in gender-responsive governance and development

**Objective 1:** Developed the orientation, knowledge and skills of a Successor Generation on transformative leadership, citizenship and politics, and gender-responsive governance and development

**Objective 2:** Established the Successor Generation Trainees (SGTs) as local resource persons on gender-responsive governance and development

**Objective 3:** Mobilized financial support for work of the SGTs

- **Creating a gender-responsive regional policy environment**

**Component 2:** Regional Policy Environment Building

**Goal 2:** Enhanced political, economic, and socio-cultural climate conducive to regional peace and development

**Objective 4:** Articulated the gender-responsive legislative and development agenda relative to critical issues and concerns affecting the Bangsamoro people

**Objective 5:** Evolved a regional peace and development constituency

**Objective 6:** Ensured the enactment of the legislative agenda with the ARMM Regional Legislative Assembly

**Objective 7:** Ensured the incorporation of development agenda in the programs, plans and activities of the Regional Autonomous Government and national government agencies.

- **Promoting people participation in governance and gender-responsive development at the community level**

**Component 3:** Local Policy Environment Building and Economic Empowerment

**Goal 3:** Enhanced the capacity of CSOs/NGOs and municipal governments in people participation and gender-responsive governance and development

**Objective 8:** Animated civil society and government partnership for people participation in governance and development

**Objective 9:** Evolved municipal/city and provincial level peace and development constituencies

**Objective 10:** Ensured the incorporation of sectoral development agenda into the plans, programs and activities of the municipal/city and provincial governments

**Objective 11:** Crafted innovative structures and mechanisms for meaningful people participation in governance and development

**Objective 12:** Ensured the enactment of the legislative agenda promoting people participation in governance

**Objective 13:** Maximized the use of available structures and mechanisms for people participation in governance, especially those mandated or established by law

**Objective 14:** Implemented gender-responsive poverty alleviation projects

**5.3 Component 1: SUCCESSOR GENERATION TRAINING.** In this component, the Successor Generation Trainees (SGTs), women, youth and media practitioners, shall be recruited, selected and trained on the BTC concept. While the program trains SGTs, the primary stakeholders are the CSOs/NGOs. Three (3) CSOs/NGOs that accept the BTC concept in principle, can endorse anybody from their groups for the training program. Endorsing a person for the program means that the group accepts the BTC concept in principle and commits to work together with the other nominating groups in reclaiming politics and governance. Moreover, it means that the group commits itself to support the work of their SGTs, especially in terms of resources.

The training program shall ensure the progressive growth of the SGTs in the values, knowledge, skills and experience in the work of transformation. It will develop them as facilitators, advocates, planners, negotiators, networkers, leaders, strategists and resource persons for the CSOs/NGOs.

The training program shall cover the following thematic components:

*First Year:* TRANSFORMATIVE PARADIGMS AND VALUES, AND THE PRACTICE OF TRANSFORMATION. This thematic component aims at paradigm shifts and the appropriation by the SGTs of values, attitudes, and behaviors that would impel them to reclaim politics and governance as a matter of right and responsibility. Thus, the SGTs will be introduced to the concepts, values and practices of transformative politics, leadership, citizenship and communities as a whole. The SGTs will undergo gender sensitivity and awareness training in preparation for their work of gender mainstreaming. This thematic component also aims to develop the SGTs as continuous learners and facilitators of learning in their organizations or communities. As the SGTs are expected to promote the BTC concept and eventually engage in gender mainstreaming in their respective organizations and communities, their training and facilitating skills will expectedly be enhanced.

*Second Year:* GENDER AND DEVELOPMENT AND COMMUNITY BUILDING. This thematic component aims to deepen the SGTs' awareness and understanding of gender as it relates to the work of transformation. The SGTs will learn about the spectrum of development approaches, with particular attention given to gender and development (GAD) and sustainable development. This thematic component also aims to develop in SGTs an orientation for community building and enhance their skills in community organizing. They will be introduced to gender mainstreaming as an overarching strategy for GAD and enhance their skills in the use gender frameworks and tools of analysis. SGTs will also be introduced to frameworks, strategies and tools for community organizing, conflict management and resolution, community mobilization, people participation and coalition building.

*Third Year:* DEVELOPMENT ISSUES AND CONCERNS. This thematic component aims to deepen the SGTs' awareness and understanding of particular development issues and concerns. The SGTs will learn about formulating development agenda and plans. The learning will be experiential as they are expected to collaborate with their organizations and communities in accomplishing expected outputs. They will also be trained on how to formulate development policies and legislation and introduced to strategies for policy/legislative advocacy and lobbying. This thematic component will address the issues and concerns identified during the Cotabato conference. Other emerging and urgent development issues may possibly be identified during the course of the program implementation.

*Fourth Year:* TRANSFORMATIVE POLITICS AND ELECTIONS. This thematic component aims to prepare the SGTs for electoral participation. The SGTs shall undergo a process of discerning their involvement in the electoral process, i.e., whether they will be candidates, supporters of candidates, election volunteers, etc. The training will allow those intending to run for an elected office to learn from those who have had the experience of being candidates or elected officials. They will also learn about campaigning, managing campaigns and handling post election concerns. Those intending to support candidates will learn about discerning whom to support. The SGTs who intend to be election volunteers will learn about electoral education, and how to get involved in election watch groups.

*Fifth Year:* GENDER-RESPONSIVE GOVERNANCE. This thematic component aims to enhance the SGTs' knowledge and skills in gender-responsive governance and gain insight into the operations of the bureaucracy. Thus, the SGTs will be introduced in depth to the theory and practice of local government administration and legislation related to local governance. They will learn about gender-responsive development planning and budgeting, monitoring and evaluation. SGTs will also be exposed to effective practices in gender mainstreaming and effective mechanisms for people participation in development and governance.

The training program has three levels:

1. **Level 1 Trainings.** These trainings are in the five thematic components discussed above. The trainings will be conducted at CAPWIP's Institute for Gender, Governance and Leadership (CIGGL) in Manila. The main idea behind holding the trainings in Manila is that it will provide the participants with ample exposure to a national and an international level perspective. In the course of their training, the SGTs shall be exposed to various government agencies, national women's machineries, regional, international organizations, and others. The SGTs will be coming to Manila once a year during the course of the five-year program.

Table 4. Identified themes for the successor generation training and development program

<u>Basic Training</u>	<u>Specialized Training</u>
1. Bangsamoro paradigms and values relative to gender, leadership, politics and governance	2. Transformative leadership and politics
3. Structures and mechanisms for people participation in governance	4. Gender-responsive governance and development
5. Gender sensitivity and violence against women	6. Human rights and women's rights
7. Culture of peace	8. Media ethics and social responsibility
9. Community organizing	10. Advocacy and negotiation
11. Gender-responsive local development planning	12. Crafting legislation and legislative lobbying
13. Project development and management, and	

2. **Level 2 Trainings.** These are the echo trainings that the SGTS will conduct in their respective communities. In these trainings, it will be ensured that SGTS share the concepts and skills they have learned at the national level training in Manila. Thus, with Level 2 trainings, the CSOs/NGOs at the ground/community level will be able to develop more and more trainees.

3. **Level 3 Trainings.** These are the trainings to be undertaken at the regional level that will give the participants a chance to share their experiences every year. A review of the program may be included. During the Cotabato conference, several themes were identified for the training and development program. These themes will be the focus of regional level training (Table 4).

**5.3a Recruitment and Selection.** During the Davao and Cotabato conferences the CSOs/NGOs appropriated the BTC concept, and committed themselves to pursue the vision of Transformative Bangsamoro Communities. These groups are among the best and most active CSOs/NGOs in Mindanao, with solid background and track record in community development work. It is important to recognize that the FUMBMW-MPC was the group that desired to implement the BTC concept in Mindanao and thus, the Federation and its network of 127 cooperatives, is a critical partner in this program.

The other vital partners are the Peace and Development Councils and the local level organizations of the MNLF. These groups are represented in the Local Initiating Committee (LIC) that was organized during the Cotabato Conference. An important function of the LIC is to identify other CSOs/NGOs that would be willing to appropriate the BTC concept and the vision of Transformative Bangsamoro

Table 5. Distribution of SGTs by clusters

Clusters	Region	No. of NGOs/Cooperatives	No. of SGTs
Cluster 1		69	
Maguindanao 1 <sup>st</sup> District	ARMM	14	42
Maguindanao 2 <sup>nd</sup> District	ARMM	9	27
Cluster 2		60	
North Cotabato	Region XII	6	18
Sultan Kudarat	SOCKSARGEN—Region XII	5	15
South Cotabato	SOCKSARGEN—Region XII	3	9
Davao Del Sur	Davao Region—Region XII	2	6
Davao Del Norte	Davao Region—Region XII	2	6
Misamis Oriental	Northern Mindanao—Region X	1	3
Bukidnon	Northern Mindanao—Region X	1	3
Cluster 3		84	
Palawan	MIMAROPA—Region IV-B	2	6
Tawi-Tawi	ARMM	26	78
Cluster 4		93	
Sulu	ARMM	18	54
Basilan	ARMM	4	12
Zamboanga Del Sur	Zamboanga Peninsula—Region IX	8	24
Zamboanga Del Norte	Zamboanga Peninsula—Region IX	1	3
Cluster 5		75	
Lanao Del Sur 1 <sup>st</sup> District	ARMM	12	36
Lanao Del Sur 2 <sup>nd</sup> District	ARMM	5	15
Lanao Del Norte	Northern Mindanao—Region X	8	24

Communities. The LIC shall also screen applicants and select their participants to the training program.

The potential trainees will come from these groups and other CSOs/NGOs that are willing to commit to the work of promoting the BTC concept and pursuing the vision of Transformative Bangsamoro Communities. The program will train a total of 762 SGTs coming from 261 NGOs from all over the region.

To qualify for the training program, the applicant must meet the following qualification criteria:

- 1) The applicant must be a college graduate and already working as a professional (preferably working with the CSOs/NGOs in any of the following capacities: a hired professional, a member of the group, a volunteer, or recognized as a resource person).
- 2) The applicant is active in her/his organization, either as a member or an officer and leader.

- 3) The applicant is nominated by, at least, three other NGOs in their area of operation.
- 4) The applicant has leadership potentials and is willing to actively promote the concept of building transformative communities in their area in cooperation with her/his NGO.
- 5) The applicant must possess skills as a facilitator or trainer (or have the potential becoming a facilitator or trainer) so that she /he will be able to help in the training of the local trainees in the future.

Also, the applicant must express his/her commitment to: (a) finish the whole training program, (b) perform the functions of a local resource person, (c) contribute to the effort of building a municipal and provincial peace and development constituencies beyond the coalition of the CSOs/NGOs, and (d) perform linking activities with the barangay, municipal/city and provincial government units.

*5.3.b Local capacity-building on the BTC.* Putting the lessons into practice shall be done in between the training sessions. In the practicum, the SGTs shall:

- 1) promote the BTC concept through echo trainings and other means;
- 2) build coalitions among CSOs/NGOs for action toward reclaiming politics and governance in their communities;
- 3) initiate processes for formulation of development agenda and plans among CSOs/NGOs and communities;
- 4) run or support transformative leaders running for elected office;
- 5) encourage elected officials to carry the development agenda that they formulated; hold the elected officials or leaders that they selected and elected accountable for their actions; support them, mobilize support for them;
- 6) engage in and encourage involvement in structure for participation in governance; and
- 7) in cooperation with other groups in Bangsamoro communities, review the gains, the conceptual framework, deepen its meaning and share the results with the communities, celebrating the gains and resolving the conflicts and differences through feedback and reflection.

Table 6. Thematic issues and concerns identified for the ARMM-level miswaras

<b>Themes</b>	<b>Issues/Concerns</b>
Bangsamoro identity, history and culture	<ol style="list-style-type: none"> <li>1. Idea of the Bangsamoro as a tri-people</li> <li>2. Jihad Al-Akbar</li> <li>3. Gender equality and Islam, Christianity and the belief systems of indigenous people's</li> <li>4. Culture, paradigms and values of the Bangsamoro youth</li> <li>5. Gender sensitivity and Muslim marital arrangements</li> </ol>
Peace-building and autonomy	<ol style="list-style-type: none"> <li>6. Status of the 1996 GRP-MNLF Final Peace Agreement</li> <li>7. Autonomy and democratization in ARMM and Mindanao</li> <li>8. GRP-MILF peace negotiations</li> <li>9. Assessment of RA 9054, Act for the Expansion of the Autonomous Region</li> <li>10. Review of the Tripoli Agreement</li> </ol>
Women and gender-responsive governance and development	<ol style="list-style-type: none"> <li>11. Representation of women in legislative bodies in the regional, provincial, and municipal/city</li> <li>12. Gender-mainstreaming and the GAD budget</li> </ol>
Youth and gender-responsive governance and development	<ol style="list-style-type: none"> <li>13. Madrasah education</li> <li>14. Situation of Bangsamoro out-of-school youth</li> <li>15. Politics and the Bangsamoro youth</li> </ol>
Media	<ol style="list-style-type: none"> <li>16. Gender sensitivity in media and advertising</li> <li>17. Religious and cultural sensitivity in media and advertising</li> <li>18. Pornography</li> </ol>
Social issues affecting the Bangsamoro people	<ol style="list-style-type: none"> <li>19. Indigenous people's rights to ancestral domains</li> <li>20. Corruption</li> <li>21. Halal foods</li> <li>22. Trafficking of persons and drugs</li> </ol>

Each SGT is expected to train 100 people at the local level during the five-year program. This will result in a total of 76,200 people who would appropriate the BTC concepts and gain knowledge, attitudes and skills to pursue the vision of Transformative Bangsamoro Communities. This critical mass of youth leaders who will be trained and encouraged to serve the country in various capacities on a platform that will be developed by the NGOs, will help organize the coalitions and help build their capacities as well so that they may become effective vehicles for promoting transformative communities that practice gender-responsive governance.

This human development program, will thus supply the region with transformative leaders in politics, governance, and decision-making. Its gains will be

manifested in the quality of life that will be promoted for our people as a result of good governance within the jurisdiction of the transformative communities.

**5.3.c Mobilizing financial support for SGTs.** The project management team, with the assistance of CAPWIP, shall coordinate and negotiate with the Philippine National Volunteers Service Coordinating Agency for financial support to the SGTs.

**5.3.d Documentation.** A comprehensive documentation of the training and development program shall be undertaken. Training manuals shall be produced, which can be utilized by the SGTs in capacity building at the community level. Video documentation of the training sessions shall be done for purposes of reporting, which can also be used for information and education. Documentation of best practices at the community level shall be undertaken as well.

**5.4 Component 2: REGIONAL POLICY ENVIRONMENT BUILDING.** This component shall ensure that critical legislation and development programs that will advance gender-responsive governance and development are instituted.

**5.4.a Research, ARMM-level *miswaras*<sup>8</sup> and advocacy.** In the Cotabato writeshop, a list of issues and concerns affecting the Bangsamoro people were identified (Table 6). Preliminary research activities shall be conducted on each of the issues and concerns, and the results shall be validated and discussed during the *miswaras*. The preliminary researches shall ensure that the advocacies of the Bangsamoro people are founded on a comprehensive analysis of the situation. One *miswara* for each of the themes shall be conducted annually. The ARMM level *miswaras* shall focus on legislative agenda for advocacy with the Regional Legislative Assembly, and development agenda for consideration in the development plan of the ARMM and national government agencies. Other *miswaras* shall be conducted to promote greater appreciation of the Bangsamoro identity, history, and culture and foster understanding. CAPWIP shall provide assistance for advocacy at the national level.

**5.4.b Building an ARMM peace and development constituency.** The coalitions of CSOs/NGOs shall be mass-based peace and development constituency. By inviting other civil society institutions for the *miswaras*, the latter can be vehicles for expanding the peace and development constituency. Apart from joining the preliminary research and *miswaras* as information sources, they will also pledge to undertake advocacies on the issues and concerns as well as resolutions of the regional constituency.

**5.4.c Documentation.** Documentation of the *miswaras* shall be undertaken. Video documentation of *miswaras* shall be done, both for reporting and information and education purposes.

**5.4.d Information and education campaign.** The outputs of the researches and the *miswaras* shall be disseminated with the aim of expanding the ARMM regional peace and development constituency. The information and education campaign shall utilize broadcast, print and electronic media. The project shall produce recorded information and education materials based on the researches and *miswaras* for airing on community radio stations. The project management team shall ensure local and national media coverage of the *miswaras*. A media team from the regional peace and development constituency shall be organized to perform advocacy through the broadcast and print media. Academic institutions, both public and private, shall be encouraged to incorporate in their curricula the data and information gathered, especially those that relate to the Bangsamoro identity, history, and culture.

**5.5 Component 3: LOCAL POLICY ENVIRONMENT BUILDING AND ECONOMIC EMPOWERMENT.** This component shall ensure the widespread appreciation and demand for people participation in local governance, gender-responsive development, and the engagement of organized sectors in local governance.



**5.5.a Municipall/city and provincial level *miswaras*.** The *miswaras* at these levels shall focus on the formulation and advocacy of development and legislative agenda. Activation of the mandated structures for participation, such as local development councils and special bodies. Representation of authentic civil society organizations in the same bodies shall be advocated at these levels as well. Local legislations that will ensure the membership of civil society in committees and task forces shall be formulated and advocated. Ditto for legislations to promote people participation in barangay development planning. The participation of local executives and officials shall be ensured, likewise, because the “openness” of the local governments to people participation is critical. For the ARMM provinces, cities, and municipalities, a regional level legislative advocacy for people participation in governance and gender-responsive development shall be undertaken in support of local level initiatives.

**5.5.b Building municipall/city and provincial level peace and development constituencies.** These *miswaras* shall similarly serve as the vehicle that will initiate organizing the municipal and provincial peace and development constituencies. The municipal and provincial SGTs shall prepare profiles of civil society institutions for eventual recognition and accreditation by the local government units. These constituencies will demand people participation and engage the government in the structures and mechanism for participation.

**5.5.c Advocacy and documentation.** The municipal and provincial SGT leadership communities in collaboration with members of the peace constituency shall conduct develop innovative legislation for meaningful people participation in governance. Linkaging with members of the municipal/city councils and provincial sanggunians shall be undertaken to generate support for these legislations. SGTs shall also utilize local broadcast and print media to drum up support for these legislations. Best practices at the community level that advance the aim of community ownership of politics, governance and development shall be documented for the purposes of information and education efforts, and reporting.

**5.5.d Gender-responsive poverty alleviation projects.** While mobilization of government resources for the development agenda is part of the advocacy of legislative and development agenda, the project shall allocate funds for poverty alleviation projects. The FUMBMW-MPC primary cooperatives and the organizations to which the members of the peace constituency belong may apply for funding of livelihood programs under this project. SGTs shall assist in the development of these projects. SGTs may also develop project proposals in line with the various sectoral development agenda for which the project management team in collaboration with CAPWIP shall assist in access funding outside this project. A strategy that shall be promoted for livelihood projects is the Community Fund Scheme.



## PROJECT MANAGEMENT

**6.1 Project Management Team.** The FUMBMW-MPC shall be the project holder with the Federation's Board of Trustees having overall authority, responsibility and accountability for the project. The Federation's Executive Director shall have overall management authority, responsibility and accountability for the project. As the project is a distinct activity of the Federation, a project management team shall be established. The project team shall be comprised by a (a) Project Manager, (b) SGT Training and Development Coordinator, (c) Training and Development Officers – 3 (d) Provincial SGT Cluster Coordinators - 5, (e) Regional Event Coordinator, (f) Advocacy and IEC Coordinator, (e) Finance Officer, and (g) Bookkeeper.

**6.2 Local Initiating Committee.** The LIC shall be the consultative body to the Board of Trustees on critical policy concerns relative to the project. It shall also act as an advocacy group for the project.

The composition of the LIC shall be as follows:

- FUMBMW-MPC — a member of the Board of Trustees
- FUMBMW-MPC — Executive Director
- CAPWIP — Executive Director
- Women sector/organizations — 2 representatives
- Youth sector/organizations — 2 representatives
- Media sector/organizations — 2 representatives
- NGOs — 2 representatives
- Academe — 2 representatives
- Indigenous Peoples — 2 representatives
- MNLF State Chairpersons — 2 representatives<sup>9</sup>

A member of the Board of Trustees of the FUMBMW-MPC shall be the chairperson of the LIC, with its Executive Director as co-chairperson. The 12 other representatives shall be chosen from the participants in the Davao and Cotabato conferences. The FUMBMW-MPC Board of Trustees may opt to allow the participating individuals to elect their sectoral representatives or invite other people. The members of the LIC, with the approval of the FUMBMW-MPC Board of Trustees, can implement certain activities under the project in collaboration with the FUMBMW-MPC Executive Director.

At the municipal and provincial levels partnerships with other CSOs/NGOs, which will form the initiating committees, will be organized by the SGTs with the assistance of their respective SGT Cluster Coordinator who will be assigned in various key areas of operation.

**6.2 National Initiating Committee.** The National LIC shall be responsible for advocacy, networking and linkaging, and resource mobilization at the national level. The NIC shall be composed of the CAPWIP Executive Director, a representative of the NCRFW, the MEDCO, the OPAPP and three representatives of the LIC.

**6.3 Technical Support.** CAPWIP shall provide technical and administrative support for the project. It will, likewise, provide technical support in the implementation of the various activities under the Successor Generation Training and Development Component and in the research and ARMM regional level *miswaras* under the Regional Policy Environment Building Component. Through mentoring, CAPWIP shall also assist the FUMBMW-MPC enhance its organizational capacity in operational planning and project administration.

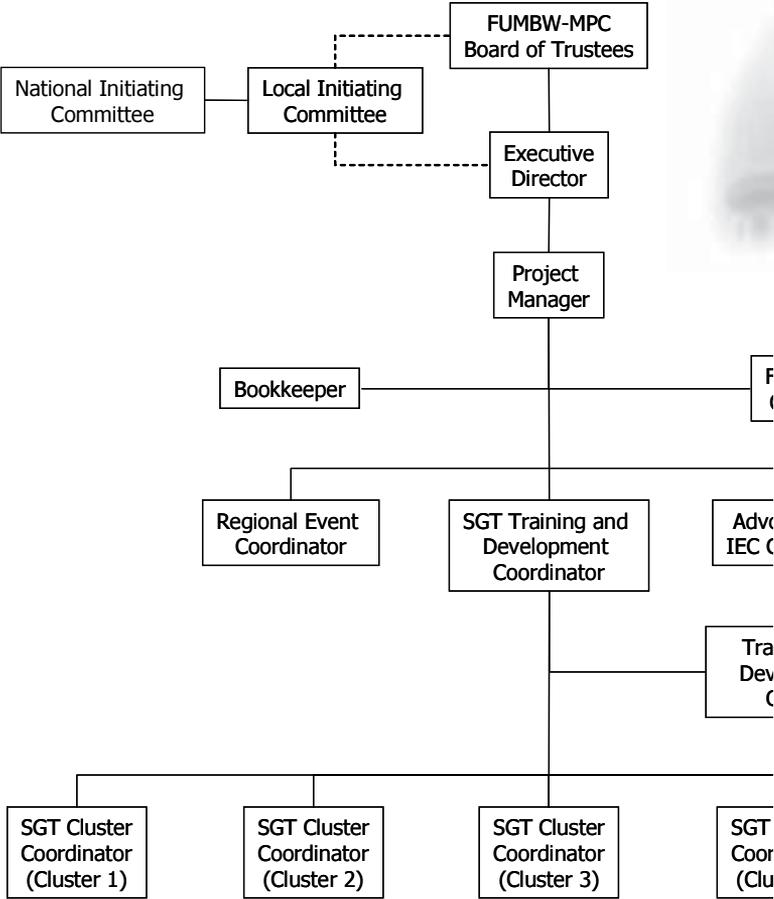


Figure 1. Project Management Structure



## BUDGET

### PROGRAM BUDGET (5-YEARS)

Expense Item	Php
Manila Training of 762 Participants (each batch of participants will go thru the five thematic trainings in Manila)	240,000,000
Project Management at the Regional Level (composed of monitoring, documentation, administrative expenses)	13,000,000
Regional Training Fund	100,000,000
Grand Total	353,000,000 (or US 6.3M for 5 years)

### Training Budget per Batch of 35 participants

Expense Item	Total cost for line item
Transportation of 40 participants including 5 pax from FUMBMW-MPC and selected members of the LICs (P10,000 x 40 persons)	400,000
Professional Fees of Resource Persons (P8,000/day x 26 days)	208,000
Handouts (P1,500/person)	60,000
Training management and documentation (P5,000/day x 30 days)	150,000
Bus rentals for field exposure trips (P5,000 for 2 vans/trip x 12 trips)	60,000
Board and lodging for 40 participants (P800/person/day x 40 persons x 30 days)	960,000
Accommodation and food for speakers and resource persons (P800 x 5 persons x 20 days)	80,000
Coordination meetings of the LIC for the selection of participants (supplies, transportation, communication)	100,000
Communications	60,000
Use of function room (P5000/day x 20 days)	100,000
Total	2,178,000

### Project Management

Expense Item	Cost per item (5 years)
Monitoring	3,000,000
Documentation	3,000,000
Administrative Overhead (personnel)	3,000,000
Administrative Expenses (supplies, communications, meetings, transportation)	4,000,000
Total	13,000,000

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## PROJECT SUSTAINABILITY

**8.1 Formation of Transformative Leaders.** The main key to the task of building and sustaining Transformative Bangsamoro Communities is the presence of transformative leaders. This will be ensured through a continuous process of learning and doing. The successor generation of transformative leaders that would be trained and developed under this project shall lead the peace and development constituencies to sustain the engagement of governance structures at the barangay, municipal, and provincial levels.

Moreover, the successor generation, with the support of the peace and development constituencies, will be challenged to run for elective positions in local governments. Once elected into office they would almost certainly ensure the promotion of the transformative ideal. As transformative leaders—who are also advocates of people participation and gender-responsive development—they will initiate transformation from within the governance structures.

**8.2 Enactment of Legislations and Policies.** The enactment of critical legislations and policies shall be another sustainability mechanism. The legislations that would be enacted and policies that would be formulated will ensure people participation in structures of governance and direct government resources for gender-responsive development initiatives. These key legislations and policies will facilitate the work of the successor generation of transformative leaders who would be elected into office, and enhance their efficiency in performing their tasks.

**8.3 A Critical Mass of Advocates.** The Transformative Bangsamoro Communities



is an ideal to be created, and its creation begins at the level of thought. Thus, a widespread consciousness and acceptance of the ideal will ensure that the people would continue to work to attain the BTC vision. By sharing this vision with others, the peace constituencies will ensure that the gains of this project will be sustained.

## Activity Highlights: PROGRAM FOR BUILDING TRANSFORMATIVE BANGSAMORO COMMUNITIES

THE DEVELOPMENT AGENDA for the **Five-Year Bangsamoro Successor Generation Program for Building Transformative Communities (2005-2010)** is an offshoot of the first writeshop conducted in Manila on July 5–6, 2003 under the initiative of the Foundation for the Advancement of Filipino Women (FAFW) and the Center for Asia Pacific Women in Politics (CAPWIP). The writeshop, which ably developed the conceptual framework for building transformative communities (BTC), defined the role of civil society in governance. This inspired the Federation of United Mindanawan Bangsamoro Women–Multi-purpose Cooperatives (FUMBW-MPC) to convene an echo writeshop in Davao City on December 12–14, 2003 jointly with the National Commission on the Role of Filipino Women (NCRFW) and in cooperation with the National Anti-Poverty Commission (NAPC), Regional Commission of Bangsamoro Women (RCBW), the Al-Mujadillah Development Foundation Incorporated and, again, CAPWIP.

The BTC concept encourages civil society groups to band together at the community level, define their own agenda for development, and select their own leaders that will lead in the implementation of this agenda, elect them into office, hold them accountable for their actions and support them.

### Echo Writeshop in Davao City

THE DAVAO WRITESHOP, which focused on “Gender-responsive Governance at Work: Women Building Peace in Transformative Bangsamoro Communities,” honed the BTC framework in the context of the Bangsamoro people’s quest for peace and self-determination amidst a long-drawn war that has, for decades now, riven the island of Mindanao and driven its people—most particularly the Muslim and Lumad communities—to languish in dire poverty and endure the grim consequences of a tortuous civil war. This is a conflict that is not easy to dissect, social scientists agree. Even the significant peace efforts previously undertaken between the national government of the Philippines and the MNLF, as well as with the MILF, to end the war its resolution appears yet to be far-off. A revolution that does not emanate from the barrel of a gun might just about provide the long-awaited solution to the peace problem confronting the Bangsamoro communities in Mindanao.

It is worth mentioning that the Davao Writeshop sought to reconcile the war issue with the various efforts toward peace-building in the Bangsamoro communities

that have either been shapen or misshapen, as they are today, by the continuing conflict. Aside from their intent to draw out a common perspective based on the people's view of the conflict, several scholarly analyses of the Mindanao situation were likewise considered. In the process, various viewpoints were suitably distilled into the BTC conceptual framework. Also considered were key issues concerning the history, culture, and religion of the Bangsamoro people.

In the course of the discussions, the Davao participants took note of the three groups of people with differing cultures in the Bangsamoro region, each of them zealously protecting their own distinctive way of life, beliefs and practices. They are the native Lumads, the Muslims and the Christians.

In fact, the challenge that confronted the Davao Writeshop was how to come up with an all-embracing framework for peace and development that would provide venues for participative and gender-responsive governance given the wide-ranging body of experiences and varied persuasions of NGOs and civil society groups in the locality, community organizers, social scientists, and members of the academe from the ARMM and the former SZOPAD. Consequently, the intensive discussions generated applicable theories, concepts, and strategies that enhanced the yet nascent BTC framework formulated earlier. As the participants realized the need for peace and development constituencies in the Bangsamoro region, the concept of building transformative communities elicited enthusiasm and commitment.

A total of 130 participants got together for the 3-day Davao Writeshop, representing the provinces under the ARMM, the MNLF, the local NGOs and people's organizations, as well as members of the print and broadcast media in Mindanao. Others represented project sponsors, donor agencies, and national government agencies. The participants were able to identify strategies, interventions, and mechanisms to implement the concept of transformative communities in the ARMM and the erstwhile SZOPAD areas. And, their presence in the Davao Writeshop also broadened the "ownership base" of the BTC conceptual framework.

#### **Suitable Framework for Bangsamoro**

On account of their diverse experiences in the Bangsamoro region, the Davao Writeshop participants came up with a suitable framework for building transformative communities in the Bangsamoro region. More important, they arrived at an understanding that taking part in building "Transformative Bangsamoro Communities" is everyone's right and, therefore, no one can be deprived of his/her right to take part in shaping the future of his/her community. This end goal augured well for the agenda for peace and development.

Specifically, they characterized the "Transformative Bangsamoro Communities" and distinguished them as communities that "are guided by a unifying vision; engaged in and are committed to peace-building through dialogue and consultation; have a

strong sense of faith and culture; initiate change that is anchored on faith and enlightened by history and tradition; assert their right to self-determination; have empowered and peace-loving citizens who value and manifest service to others, cooperation, collaboration and volunteerism; advance and respect human rights and the rule of law; recognize, accept and delight in diversity; value gender equality; value and practice participative and gender-responsive governance and create structures for community participation and manifest accountability and transparency; are economically empowered; have access and control of resources and are utilizing resources in an environmentally sustainable manner; and are learning communities.”

#### Assessment Meeting in Manila

A meeting to assess the results of the Davao Writeshop was held in Manila on January 9, 2004. It was agreed during the meeting that another workshop be convened purposely to write a proposal for a five-year project focusing on the promotion of a successor generation program for the Bangsamoro communities. The consensus was that the capacity-building project should serve as the strategic approach for implementing the conceptual framework for Building Transformative Bangsamoro Communities and realizing its vision.

#### Cotabato Workshop

THE FOLLOW-THROUGH writeshop to draft the program was eventually held on February 20–21, 2004 at the Estosan Hotel in Cotabato City. Forty-five well-chosen representatives from stakeholder groups attended the writeshop, together with invited officers of donor agencies such as the CIDA, USAID, UNDP, JICA, ADB and the Asia Foundation. They unanimously agreed that a successor-generation program should be the theme of the five-year project, thus the Bangsamoro Successor Generation Program for Building Transformative Communities.



Guided by the defined theme, they threshed out the details of the program. A lead facilitator and a project writer were hired. The MEDCO and NCRFW agreed to take on the role of resource mobilizers, with CAPWIP as the secretariat and project partner. They also unanimously agreed that the FUMBMW-MPC to chair the LIC, serve as project holder and be responsible for the overall project management, with CAPWIP as its project partner, head of NIC, and main provider of technical support.

At Local Initiating Committee (LIC), as conceptualized in Cotabato, will serve as consultative body and policy advisor for the project. It will also lead in the advocacy work. Its members comes mostly from local organizations.

Another committee to work in tandem with the LIC is the National Initiating Committee (NIC). The NIC will take charge of project matters in the national front, responsible for advocacy, networking and linkaging, and resource mobilization. The Cotabato assembly decided on the number of seats in the NIC, and assigned the chair to the CAPWIP Executive Director, a seat each to the NCRFW, MEDCO, and OPAPP, key partner organizations, and three seats to the LIC.

### **Successor Generation Youth Leadership Summer Camp**

FROM 14 MAY to 13 June 2004, a youth leadership camp for the Bangsamoro successor generation was held at the Manila International Youth Hostel (owned by the Youth and Student Travel Association of the Philippines (YSTAPHIL), a youth organization that promotes the concept of youth transformative leadership. Properly, the activity was dubbed “A Bangsamoro Successor Generation Program Youth Leadership Summer Camp for Peace and Human Rights through Building Transformative Bangsamoro Communities.”

The 2004 summer camp focused on the theme, *Gender Responsive Governance at Work: Youth, Women and Media Building Transformative Bangsamoro Communities*, an interim project and a component of the “Gender Responsive Governance at Work: A Capacity Development Program for Women, Youth and Media Practitioners in Advancing Peace and Gender-Responsive Development through Building Transformative Bangsamoro Communities.”

#### **Project Objectives**

The leadership camp intends to build the capacity of a successor generation of women, youth, and media practitioners as transformative leaders in the Bangsamoro region, and work toward building transformative communities.

Specifically, the project aims to 1) train a successor generation of women, youth and media persons as practitioners and models of transformative leadership and politics towards building Bangsamoro transformative communities, and 2) develop the philosophical foundation, knowledge and skills of the successor generation in gender-responsive governance and development.

A vital component of this interim project is a specialized training program for a core group composed of 50 Bangsamoro youth, women and media practitioners who will be extensively prepared for their roles in the 5-year program. The first batch of this core group Bangsamoro successor generation attended the May-June 2004 schedule. (The second batch is scheduled in January 2005).

The training program utilizes participatory techniques, and the lessons are presented by means of lectures and structured learning exercises, mentoring, field exposure and visits, case studies, film showing, discussion groups, reflection sessions, participatory planning, homestays, and evaluation session. An outline of the course content follows:

Module 1 (Week 1):

- Understanding one's culture and identity
- Personal Development (Building self-esteem, positive relationships)
- Basic Gender Sensitivity Trainings

Module 2 (Week 2):

- Building Transformative Communities

Module 3 (Week 3):

- Gender Responsive Governance

Module 4 (Week 4):

- Transformative Leadership
- Planning

Skills development trainings are integrated in the month-long internship, such as: 1) effective communication, 2) basic negotiation and conflict management, 3) facilitation, 4) decision-making, assertion and coping skills, 5) developing advocacy campaigns, and 6) working with the media.

### **Working Committees and Resource Mobilization**

While the organizational set up at various levels are being created and the capacity building programs implaced, CAPWIP and its partner organizations at the national level are pursuing their initiatives in resource mobilization.

To date, two working committees have been formed, the Local Initiating Committee (LIC) and the National Initiating Committee (NIC). The members of the Project Team are being chosen. This will be composed of a project manager, an SGT training and development coordinator, three training and development officers, five SGT cluster coordinators, a regional events coordinator, an advocacy and IEC coordinator, a finance officer, and a bookkeeper.

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<sup>1</sup> Jubair S (19 99). *Bangsamoro: A Nation Under Endless Tyranny*. IQ Marin SDN BHD, Kuala Lumpur, Malaysia.

<sup>2</sup> Six Paths to Peace: (1) Pursuit of social, economic, and political reforms; (2) Consensus-building and empowerment for peace; (3) Peaceful negotiations with the different rebel groups; (4) Programs for reconciliation, reintegration into mainstream society and rehabilitation, (5) Addressing concerns arising from continuing armed hostilities; (6) Building and nurturing a climate conducive to peace.

<sup>3</sup> Three Principles: (1) Community-based; (2) New social compact for a just, equitable and humane, and pluralistic society; (3) Principled and peaceful resolution... with neither blame nor surrender but with dignity for all concerned.

<sup>4</sup> Philippine Council for Islam and Democracy

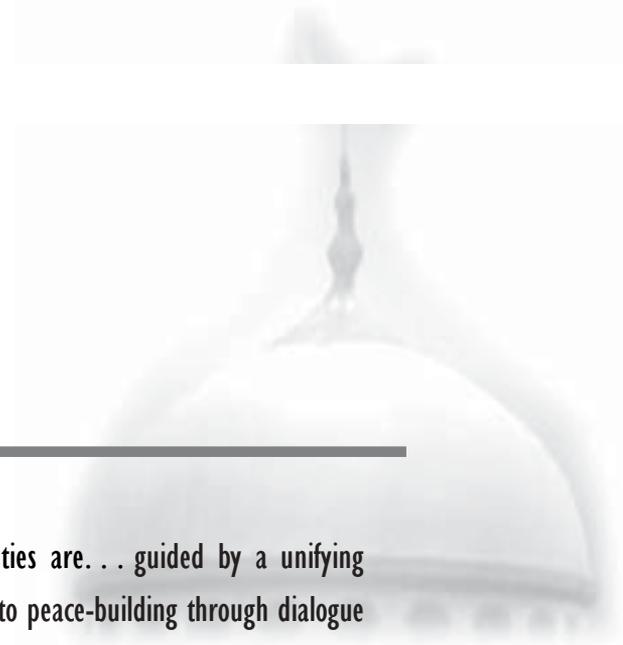
<sup>5</sup> ARMM Regional Planning and Development Office

<sup>6</sup> Women in Development and Nation Building Act

<sup>7</sup> Anti-Trafficking in Persons Act of 2003

<sup>8</sup> Conferences, consultations, dialogues, etc.

<sup>9</sup> Representatives of MNLF; chairpersons of areas covered by the project



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**Transformative Bangsamoro Communities are. . . guided by a unifying vision; engaging in and are committed to peace-building through dialogue and consultation; having a strong sense of faith and culture; initiating change that is anchored on faith and enlightened by history and tradition; asserting their right to self-determination; having empowered and peace-loving citizens who value and manifest service to others, cooperation, collaboration, and volunteerism; advancing and respecting human rights and the rule of law; recognizing, accepting and delighting in diversity; valuing gender equality; valuing and practicing participative and gender-responsive governance and creating structures for community participation and mobilization; having God-fearing and God-loving leaders who value participation and manifest accountability and transparency; economically empowered—having access and control of resources, and utilizing resources in an environmentally sustainable manner; and are learning communities.**

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## INTRODUCTION

A project prototype that promotes the concept of **building transformative communities** took shape in the rural town of San Miguel in the province of Bulacan a quarter of a century ago. Grassroots women who banded together to pursue gender and development programs, purposely to raise the income of their impoverished neighborhoods, conceived it. Their informal association, called the Kababaihang Barangay of San Miguel, Bulacan (KBB), unremarkable at the start, eventually hugged the limelight in the GAD community when in 1985 the United Nations Development Fund for Women (UNIFEM) cited their village livelihood undertakings as the model rural project in Asia and the Pacific region at the closing ceremonies for the UN Decade of Women.

The women of San Miguel won international recognition mainly for their selfless efforts to help others improve their quality of life, coupled with active participation in community affairs. Social scientists called their consummate dedication to help their communities attain development as people empowering activities. As it happened, the KBB was years ahead into the difficult task of people empowerment even before the phrase became a Philippine byword after the EDSA People Power revolt in 1986.

With thanks to the mentoring of the Foundation for the Advancement of Filipino Women (FAFW), a pioneering gender-responsive NGO, the KBB realized that they could do more. To further strengthen their hold on the gains that they have attained for their communities—and in other places that derived inspiration from their projects—the women of San Miguel finally decided to test the waters of politics after decades of avoiding any involvement in political activities, which they largely considered as “dirty.”

But their decision came about only when they realized that to be more effective in bringing about fundamental changes in their community life, they ought to get into positions of power—and an avenue toward this end is the electoral process. Nonetheless, they also decided that women should not enter the political arena for politics sake, so to speak. They have to be in the public sphere as **transformative leaders**, and their cup of tea must be **transformative politics**, and they have to be no less than transformative politicians, and neither the “traditional” or “transactional” type that most of the politicians in the locality are.

To make sure that the women who would try their hands in politics would be well prepared for the task, the FAFW brought them together in a seminar-workshop on transformative politics conducted by the Center for Asia-Pacific

Women in Politics (CAPWIP), with the help of the National Commission on the Role of Filipino Women (NCRFW). After their training, they became more aware of the liberating value of the type of politics that transcends past practices and transforms processes and institutions of governance into structures of cooperation and co-existence and not remain as venues of conflict and competition.

Since then, a number of women in San Miguel gradually occupied elective positions in various capacities—as members of the Sangguniang Barangay (village council), Barangay Captains (village chiefs) or members of the Sangguniang Bayan (municipal council).

Recently, the KBB has directed the efforts of its large membership base to the task of building transformative communities as their main thrust this decade. To reach this end, they helped organize a coalition of the various organizations in the municipality, strengthened the network of NGOs, and mobilized the young members of the KBB under a successor generation program to make sure they are included in the movement for building transformative communities. In this endeavor, CAPWIP provided the framework, which refers to transformative communities as enabling environments for transformative politics and gender-responsive governance.

When CAPWIP conducted in Manila the first writeshop on the concept of “Building Transformative Communities” last year, the transforming community of the women of San Miguel was one of the examples presented.

**T**he enthusiasm of the Bangsamoro women leaders over the concept of “Building Transformative Communities”—a theory formulated by CAPWIP and further developed in the Manila Writeshop as well as in the Davao and Cotabato assemblies for the purpose of evolving a splendid framework for it—reflects the same deep commitment shown by the women of San Miguel to the task of creating the “enabling environments.”

Nobody can deny that the Bangsamoro region, as it is today, is an ideal venue for setting up the transformative development framework that the BTC proponents have envisioned. Thus, the movement for building transformative communities in the Asia-Pacific continent will surely benefit much from a good start that the Bangsamoro people are willing to take.

A more significant reason, perhaps, is the commitment of the Bangsamoro youth, the women, and media practitioners to this initiative. Because the BTC concept intends to engender gender-responsive governance, transformative leadership, and transformative citizenship, the sectors represented by these three core groups will play critical roles in promoting the BTC concept across the country and, in due time, around the world.

A PROJECT PROPOSAL

***Bangsamoro Successor Generation Program  
for Building Transformative Communities  
2005-2010***

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for Women, Youth and Media Practitioners  
Promoting Peace, Human Rights  
and Gender-Responsive Governance

A Project of the  
FEDERATION OF UNITED MINDANAWAN BANGSAMORO WOMEN MULTI-PURPOSE COOPERATIVES  
(FUMBW-MPC)

in partnership with the  
CENTER FOR ASIA-PACIFIC WOMEN IN POLITICS  
(CAPWIP)

Manila, Philippines  
2 0 0 4

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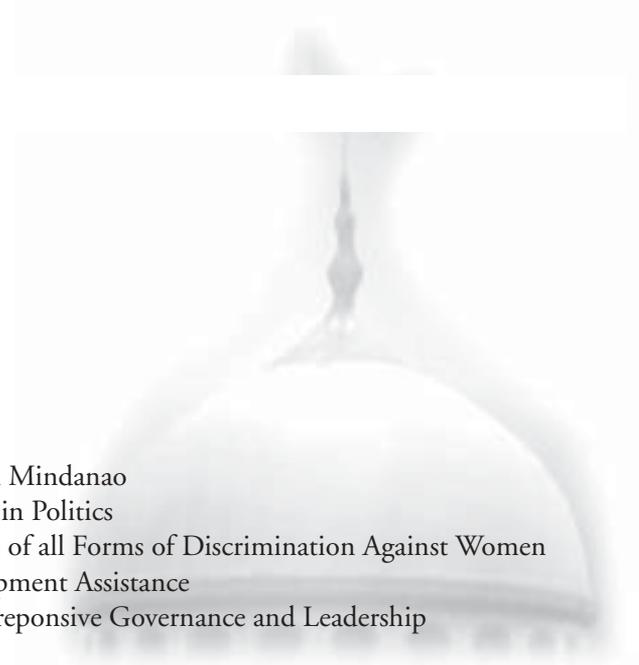
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## A C R O N Y M S



ADB	-	Asian Development Bank
AFP	-	Armed Forces of the Philippines
ARMM	-	Autonomous Region of Muslim Mindanao
CAPWIP	-	Center for Asia-Pacific Women in Politics
CEDAW	-	Convention on the Elimination of all Forms of Discrimination Against Women
CIDA	-	Canadian International Development Assistance
CIGGL	-	CAPWIP Institute for Gender-responsive Governance and Leadership
CSC	-	Civil Service Commission
CSO	-	Civil society organization
CYA	-	Commission on Youth Affairs
DOST	-	Department of Science and Technology
DSWD	-	Department of Social Welfare and Development
FAFW	-	Foundation for the Advancement of Filipino Women
FUMBMW-MPC	-	Federation of United Mindanawan Bangsamoro Women Multi-purpose Cooperatives
GAD	-	Gender and development
GRP	-	Government of the Republic of the Philippines
JICA	-	Japan International Cooperation Agency
LET	-	Licensure Examinations for Teachers
MEDCO	-	Mindanao Economic and Development Council
MILF	-	Moro Islamic Liberation Force
MNLF	-	Moro National Liberation Front
NCRFW	-	National Commission on the Role of Filipino Women
NEDA	-	National Economic and Development Authority
NGO	-	Non-governmental organization
NSAT	-	National Secondary Assessment Test
NSCB	-	National Statistics Coordination Board
OP-PP	-	Office of the President for the Peace Process
PAF	-	Philippine-American Foundation
PDA	-	Peace and Development Advocates
PDC	-	Peace and Development Communities
PCID	-	Philippine Council for Islam and Democracy
PNP	-	Philippine National Police
RCBW	-	Regional Commission for Bangsamoro Women
RPDO	-	Regional Planning and Development Office
SGT	-	Successors Generation Trainees
UNDAW	-	United Nations Development Agenda for Women
UNDP	-	United Nations Development Programme
USAID	-	United States Assistance for International Development
WID	-	Women in development

A P P E N D I C E S

