

Sailing the Dakbalangay

**Forging Intersectional Feminist Futures (FIFF)
Research Launch and Culminating Workshop**

17 May 2024

*University of the Philippines Center for Integrative and
Developmental Studies (UP CIDS)
UP Diliman, Quezon City, Philippines*

18-19 May 2024

*B Hotel
Quezon City, Philippines*

*Prepared by Rainjani Bandril, Jose Monfred Sy,
and Genica Bucao*



UNIVERSITY OF THE PHILIPPINES
CENTER FOR
INTEGRATIVE AND
DEVELOPMENT
STUDIES

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Reframing gender disparities in basic education in the Philippines

NAOMI FONTANOS¹ and DINA S. OCAMPO²

Introduction

Gender disparities in education outcome indicators are among the most confounding issues that have challenged education researchers in the Philippines. Data collected during the Millennium Development Goals (MDGs) and the Education for All (EFA) 2015 monitoring and evaluation activities brought attention to this disparity, leading to the conclusion that boys, in general, were underparticipating and underachieving in basic education. This paper interrogates this conclusion because it has influenced how boys and girls are regarded in the context of education, without adequate explanation for the disparities and, ultimately, there have not been corresponding interventions to address boys' underachievement in school. It is also time to revisit these disparities as the Department of Education (DepEd) institutionalizes the K to 12 reform which mandates gender sensitivity in classrooms and with the larger push for gender equality in and through education through the Education 2030 Framework for Action of the Sustainable Development Goals (SDGs).

Definitions and Indicators

Research literature on boys' underachievement do not provide consensus on "the definition and measurement" (Smith 2003, 307). Often, underachievement is conflated with low achievement

and there is no agreement whether it pertains to an individual's innate ability or a person's achievement in relation to a larger group (Smith 2003a). Iba (2009) provides clarity by defining underachievement as having two dimensions, namely underparticipation and underperformance. For the purpose of this policy brief, we use Iba and Poncevarra's (2014, 1) definition of boys' underachievement as "boys' lower levels of education participation and educational performance compared with girls." We also adopt the following indicators from the Department of Education (DepEd) (2018):

- (1) Education Participation refers to "enrollment and completion at key milestones" (Iba and Poncevarra 2014, 1). The indicators used for participation are:
 - (a) Gross Enrollment Rate (GER) refers to the total enrollment of a given level of education, regardless of age.
 - (b) Net Enrollment Rate (NER) is the ratio of the enrollment for the age group corresponding to the official school age in the elementary or secondary level to the population of the same age group in a given year.
 - (c) Cohort Survival Rate (CSR) is the percentage of enrollees at the beginning grade in a given school

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Introduction

Intersectional Movement-Building in Action

Forging Intersectional Feminist Futures (FIFF) is a regional collaboration that aims to achieve systemic gender equality by strengthening intersectional movement-building in Asia. The project was formed based on the premise that intersectional movements are key to developing transformative advocacy strategies that (1) challenge multiple systems of oppression by, (2) centering the voices and lived experiences of rights holders who have been structurally excluded because of their identities.

Since 2022, FIFF projects and movement-building have been ongoing in the Philippines, Cambodia, Indonesia, India, and Pakistan. It is led by the International Women's Rights Action Watch Asia Pacific (IWRAP AP) and is steered by the following organizations and networks: the ASEAN SOGIE Caucus (ASC), Asia Indigenous Peoples Pact (AIPP), Asia Pacific Network of Sex Workers (APNSW), Asia Pacific Refugee Rights Network (APRRN), Asia Pacific Transgender Network (APTAN), International Drug Policy Consortium (IDPC) Asia, and Asia Pacific Women with Disabilities United represented by Special Talent Exchange Programme (STEP).

Since 2022, the Program on Alternative Development (AltDev) of the University of the Philippines Center for Integrative and Development Studies (UP CIDS) has been working with ASC, one of its regional research partners. Together, they organize key activities for the Philippine implementation of the FIFF. ASC is a progressive regional formation of lesbian, gay, bisexual, transgender, intersex, and queer (LGBTIQ) individuals and groups in Southeast Asia that seeks to end sex- and gender-based discrimination in the region. The group led the FIFF program implementation in the Philippines. Genica Bucio served as its Project Officer. ASC is also a Steering Committee Member of the Movement for Alternatives and Solidarity in Southeast Asia (MASSA).

FIFF's leg in the Philippines was composed of the following civil society and peoples' organizations that participated in various phases of the project: ASC, Association of Positive Women Advocates, Inc. (APWAI), Batis Association of Women in Action for Rights and Empowerment (AWARE), BDEV Child Protection, Camp Queer, Galang Philippines, Initiatives and Movement for Gender Liberation Against Discrimination (IMGLAD), Intersex Philippines, Kanlungan Center Foundation, Lakanbini Advocates, Life Haven Center for Independent Living (Life Haven CIL), Liyab LGBTQIA+ Humanitarian Network, Migrant Forum Asia, Mujer LGBT Organization, Nationwide Organization of Visually Impaired Empowered Ladies (NOVEL), Philippine Anti-Discrimination Alliance of Youth Leaders (PANTAY), Philippine Human Rights Information Center (PhilRights), Pioneer Filipino Transgender Men Movement (PTFM), Pinoy Deaf Rainbow (PDR), Tebtebba, the Climate Reality Project Philippines, UP CIDS AltDev, Visayas LBTQ Network, Voice for Sexual Rights, and Youth for Mental Health Coalition (Y4MH). Since March 2022, member organizations of FIFF have conducted dialogues, workshops, cross-advocacy planning sessions, introduction of intersectionality to networks outside FIFF, and other activities towards a joint project design and implementation.

1. National Opening Partnership Dialogue - March 31–April 1, 2022

We convened the national partners in the Philippines for the first time by having an online dialogue where we introduced them to each other so they could understand each other's programmatic priority areas and common challenges in broad strokes.

2. Learning Sessions - July 1, 15, and 19, 2022

It was necessary for participants to have a firm grasp of the different issues that other organizations are working on. This will strengthen their understanding of intersectionality and help them develop cross-movement advocacy roadmaps. As such, we co-organized the following learning sessions with our partners in the Philippines:

- a. **Pride ED** – facilitated by the Philippine Anti-Discrimination Alliance of Youth Leaders (PANTAY) on July 1, 2022. This was an educational discussion on SOGIESC¹ and the history and future of the Pride movement in the Philippines. It focused on including the excluded and unlearning heterosexist ideologies. It also tackled the history of resistance and Pride in the Philippines, and why the reintroduction and passage of the SOGIE Equality Bill in the 19th Congress is crucial to achieving gender equality and justice.
- b. **The DG Talks: Intersectionality of Disability and Gender** – facilitated by the Nationwide Organization of Visually Impaired Empowered Ladies (NOVEL) on July 15, 2022. This talk served as an introduction to disability inclusion and gender equality. It talked about how intersectionality impacts the lives of persons with disabilities, particularly women and girls, and how we can start making our movement and society more inclusive and accessible.
- c. **Making the Digital World Disability-inclusive and Accessible** – facilitated by TERPCAP on July 19, 2022. This learning session focused on digital accessibility principles for different disabilities. It covered the fundamentals of apparent and non-apparent disabilities, disability inclusion, and accessibility of digital content and events while fostering a diverse and inclusive online environment for all.

3. **Workshop Series on Intersectionality** - November 9, 12, 16, and 19, 2022

This online workshop series aligns with FIFF's Expected Outcome # 1: strengthen our collective understanding of intersectionality. The national partners participated in a four-day online workshop on analyzing cases through an intersectional lens, as well as sharing existing practices, operationalizing, and planning for intersectionality.

¹ This is an acronym that stands for "sexual orientation, gender identity, gender expression, and sex characteristics."

4. Cross-Movement Advocacy Roadmap Planning - March 11–12, 2023

This in-person workshop aligned with FIFF Expected Outcome # 2: develop a national cross-movement roadmap for joint advocacy and outline intersectional entry points for collective action. The national partners reviewed their understanding of intersectionality, identified a common problem they all experience, and brainstormed a joint project to address the common problem.

5. Implementation of the Joint Research Project - July 2023–March 2024

To better understand the situation of HRDs within the network, the national partners developed an Intersectional Care Needs Assessment Tool (ICNAT). Through the ICNAT, they drafted recommendations on how their organizations might be able to foster collective care.

6. Intersectionality in the LGBTQI+ Movement - February 24, 2024

FIFF was invited to discuss intersectionality and its importance in the LGBTQI+ Movement, as part of the BASIQ Webinar Series of the Free to Be Me (FTBM) Coalition.

The preliminary phase of the program ended in July 2024. As such, what has now become the FIFF network launched its output: the Guiding Principles of Intersectionality, which is a visualized multilingual index of the concept's essential tenets, and the study “Dakbalangay: Building a Community of Care for Filipino Human Rights Workers,” which is based on an intersectional care needs assessment tool developed by FIFF partners. “Paglalayag ng Dakbalangay: A Research Launch on Collective Care,” which was conducted on 17 May 2024, served as a space to introduce these projects to the public. The word “dakbalangay” in contemporary usage means “community” in Binisaya, but it also meant “big boat” for the early people in the archipelago. Functioning like a house, the dakbalangay carried families across islands. The FIFF Culminating Workshop, which followed the launch, sought to distill partners’ shared understanding of intersectionality after capacity-building and project implementation.

Paglalayag ng Dakbalangay:²

Research Launch on Collective Care

Preliminaries

Asst. Prof. Jose Monfred Sy, project leader at UP CIDS AltDev, opened the program by highlighting the global crises documented in the news and social media, such as the ongoing genocides in Palestine, Congo, and Sudan, and also Philippine issues such as the phase-out of traditional jeepneys and the Balikatan exercises with the United States.³ He emphasized the interconnectedness of these issues and the challenge of understanding them. Sy explained that the research is a product of the efforts of grassroots and nongovernment organizations. It aimed to provide critical and analytical tools to face these crises and preserve care in the face of many attacks against human rights.

Asst. Prof. Simeona “Ony” Martinez, Co-convenor of UP CIDS AltDev, welcomed the participants to the event, and expressed excitement about the highly anticipated launch of the Collective Care Research and Guiding Principles of Intersectionality. Asst. Prof. Martinez acknowledged the efforts of the organizers, including the ASEAN SOGIE Caucus, the members of the Forging Intersectional Feminist Futures (FIFF) Project, and their allies and partners. She emphasized

² “Paglalakbay ng Dakbalangay” is a Filipino phrase that means “sailing of the boat.”

³ “Balikatan” is a Filipino word that means “shoulder-to-shoulder.” These exercises are an annual military training that maintains and strengthens the relations between the armed forces of the Philippines and the United States.

the event's significance as a milestone for the LGBTIQ community and their allies who continue to push for inclusivity and the full spectrum of human rights across gender identities.

Asst. Prof. Martinez reflected on the oppression and discrimination faced by women, LGBTIQ individuals, people with disabilities, and other marginalized groups. According to her, it is important to understand how these issues intersect with various aspects of identity such as gender, ability, class, and age, and how these intersections are intricately linked with power and privilege.

She posed a crucial question to the audience: "How can we collectively address this interconnected web of disadvantages and privilege that are tied to the elements that constitute who we are or our identities?" The afternoon's agenda was highlighted as a powerful platform for reflection and collective learning. Asst. Prof. Martinez said she looked forward to engaging and insightful presentations from esteemed academics and practitioners with extensive experience in such issues. The talk concluded with an expression of hope that the discussions will continue the shared struggle for equality and justice, and that everyone will have a productive program.

Situationer: Gender Rights in the Philippines



- Dr. Amaryllis Torres provides an analysis of the situation of gender-related issues in the Philippines.

Dr. Amaryllis Torres, a distinguished Professor Emeritus from the University of the Philippines School of Social Work and Community Development (UP SWCD), delivered a comprehensive lecture on gender rights in the Philippines. Her

situationer, rich with historical context and contemporary analysis, provided a deep dive into the intersection of gender rights and human rights. It also emphasized the pressing issues faced by Filipino women.

Dr. Torres asserted that gender rights are human rights, drawing on the Universal Declaration of Human Rights for foundational principles: “Lahat ng tao ay isinilang na malaya at pantay-pantay sa karangalan at mga karapatan.” (All human beings are born free and equal in dignity and rights.) This statement underscores the universal equality of all individuals. Despite this, patriarchy has historically denied women access to these rights.

Dr. Torres discussed how women face discrimination and violence due to entrenched gender stereotypes, such as being confined to household roles. Gender-based violence remains a pervasive global issue. Women are discouraged from participating in politics or holding high positions in governments or corporations. Moreover, sexual and reproductive health is crucial for women’s wellbeing, but this issue remains contentious. There is still limited access to contraceptives and there are high maternal mortality rates. Dr. Torres argued:

Issues on gender equality and human rights involve gender-based discrimination and violations due to gender stereotypes. An example of this is the phrase, “Babae ka lang, pang-bahay ka lang” (You’re just a woman, you’re only meant for household chores.) Women are often discouraged from participating in politics or holding positions outside the household. Another important concern is gender-based violence. Many powerful men inflict violence against women. It’s a worldwide problem.⁴

Dr. Torres shared the aspirations and challenges of Filipino women, based on her consultations with patients in 2023. She recounted an assembly facilitated by United Nations (UN) Women and the Women and Gender Institute of Miriam College in 2022, where Filipino women expressed their priorities, including access to healthcare, sufficient income, decent employment, housing, universal healthcare, and freedom from gender-based violence. These concerns also

⁴ This represents a near-verbatim account of the speech. Minor edits have been made for readability.

include gender equality in the workplace, safety in public spaces, gender-responsive education, and equal access to science and technology. Their aspirations resonate with global goals and reflect the historical struggle of women seeking to overcome subservient positions and achieve more in life.

Dr. Torres emphasized the importance of human security, which involves employing modern strategies to realize human rights. The human security approach shifts the focus from territorial security to the protection of individuals. This encompasses freedom from fear, freedom from want, and the freedom to live in dignity. Women, men, and all gender identities face daily insecurities that affect their lives, regardless of national security issues.

Freedom from fear covers concerns such as gender-based violence. Dr. Torres cited statistics from the National Health and Demographic Survey, which indicates that one in five married women has suffered from emotional violence, 14 percent from physical violence, and one percent from sexual violence inflicted by their current or most recent partner. Additionally, women in calamity situations, such as floods and earthquakes, and those in conflict zones face heightened vulnerabilities. Addressing these fears requires adequate support and subsidies for survivors of gender-based violence and vulnerable groups, including persons with disabilities (PWDs), LGBTIQ individuals, and indigenous women.

Stigmatization and lack of understanding among policymakers and frontliners exacerbate these issues. Educating these groups is essential to resolving these challenges. It is also crucial to enjoin men and boys in promoting violence-free spaces. Aside from social discrimination, the risks of climate change and poverty also contribute to the fears of vulnerable groups. Dr. Torres noted that women are among the poorest in basic sectors. As such, women and people with diverse gender identities need to be included in the decision-making process and effective natural resource management. These groups must be active participants in a sustainable economy that generates decent work. It is also important to improve their access to universal healthcare and address persistent problems like teenage pregnancies. The inclusion of a comprehensive sexuality education in the law is a positive step towards accessible health.

Dr. Torres also stressed the importance of enforcing human rights under the rule of law. This includes increasing gender representation in decision-making bodies, utilizing gender budgets effectively, and preventing hate speech.

Gender-responsive education, vocational skills training, and safe educational environments are also vital. Dialogues on contemporary gender issues, such as same-sex relationships and children's rights, further support this goal. Economic empowerment of women is another crucial strategy: understanding the impacts of neoliberalism on marginalized groups, generating decent work, supporting women in starting their own businesses, and providing financial and technological training. Rural women, who play a significant role in food security, must also be supported.

Finally, preparing women and the LGBTIQA community for the digital economy is also important. Necessary steps include assessing demand drivers for digital jobs, using creative recruitment strategies, addressing high dropout rates from training programs, and building self-confidence. Supporting female digital entrepreneurs and leveraging infrastructure projects for job creation are also key strategies.

Dr. Torres concluded that these plans, derived from the collective ideas of women, are crucial for addressing their needs using the human security framework. These varied suggestions reflect a broader collective vision for achieving gender rights and equality.

Situationer: Intersectional Movement-Building in the Philippines

Ging Cristobal, Chairperson of ASEAN SOGIE Caucus,⁵ led a comprehensive and practical discussion on intersectional movement-building in the Philippines. As a lesbian, a woman, a resident of an urban area who hails from Mindanao, and a person with disability who is soon to be a senior citizen, she highlighted the various intersecting identities that individuals hold and the increased risk of discrimination and violence that accompanies such intersections. She challenged the audience to consider whether their respective groups addressed various

⁵ Also known as Women's Caucus, it is a network of human rights defenders and organizations who work together to surface gender-related issues and strategize solutions for them. Advocates and members come from various countries in Southeast Asia (SEA). They ultimately promote the protection of rights of human beings, regardless of sexual orientation, gender identity and expression, and sex characteristics (SOGIESC).

forms of discrimination within their own communities, especially concerning individuals with diverse sexual orientations, gender identities and expressions, and sex characteristics (SOGIESC), persons with disabilities, and the elderly.

She emphasized the limitations of the current legislation. While the Philippines has enacted numerous laws protecting the rights of various marginalized sectors, including the Indigenous Peoples' Rights Act, the Magna Carta of Persons with Disabilities, and laws benefiting senior citizens, these laws often fail to include explicit anti-discrimination provisions. To address this gap, several bills are currently in the Philippine legislative process, namely SOGIESC-specific, anti-racial and religious, and comprehensive anti-discrimination bills. She particularly stressed the necessity of a comprehensive anti-discrimination bill: "Discrimination is intersectional. The existing laws for sectors lack the anti-discrimination provisions, and the ordinances are just trophies. There is a need to push for this bill." There is progress on the local level, with the passage of over fifty anti-discrimination ordinances across cities, municipalities, provinces, and barangays. However, many of these remain unimplemented.

To illustrate the importance of intersectionality in lawmaking, Cristobal shared her experiences in LAGABLAB⁶ ten years prior, during which the organization recognized the need for a more inclusive anti-discrimination policy because of the limited scope of existing SOGIE-specific bills. Currently, the country faces challenges as the SOGIE Equality Bill is debated in the Congress. The deliberation has been delayed since its initial introduction twenty-four years ago. Despite efforts to pass the bill, it remains stuck in committee due to strategic suppression tactics employed by some senators. In response to these obstacles, the Stop the Discrimination Coalition was formed. It is committed to advancing a nation free from discrimination through lobbying for an intersectional policy.

Stop the Discrimination is comprised of multiple sectors from across the Philippines and includes representatives from the fifteen regional offices of the Commission on Human Rights. This diversity ensures a decentralized structure promoting local ownership and input. By fostering collaboration between various stakeholders through an intersectional and feminist lens, the coalition

⁶ LAGABLAB is a national coalition of Philippine organizations that seek for the recognition of rights and legal protection of LGBTQIA+ members.

aims to create meaningful change while challenging the historically centralized nature of policy decisions emanating from “Imperial Manila.” Through educational videos, such as “We Build a Nation Without Discrimination,” and continuous engagement with local government units, the group seeks to expand its reach and garner additional support for the proposed comprehensive anti-discrimination bill.

The FIFF Journey

Genica Bucao stressed that the liberation of one group is connected to the freedom of others around the globe. She invites participants to remain aware of international crises, such as those occurring in Palestine, Congo, Sudan, the Philippines, and elsewhere. Today, Bucao guides her audience through the objectives, origins, network members, milestones, and future plans of the FIFF initiative.

The primary aim of FIFF is to establish comprehensive gender equality. It shares the goals of the Comprehensive Anti-Discrimination Bill, but it uniquely concentrates on tackling gender disparity. To effectively address the root of the problem rather than its mere symptoms, the organization utilizes “transformative” approaches centered on diverse marginalized groups. Through this lens, they confront various forms of discrimination including sexism, classism, and ableism. Over the years, FIFF seeks to realize tangible results towards achieving systemic gender equality. Among its realistic expectations within the first two years include enhancing collective awareness of intersectionality, creating multi-stakeholder cooperation frameworks, and gathering successful case studies of intersectional movement-building across Asia.

Regional representation spans from the International Women’s Rights Action Watch Asia-Pacific, which is responsible for overall strategy and funding acquisition, to country-specific organizations such as ASEAN SOGIE Caucus in the Philippines, APTN in Cambodia, STEP in Pakistan, and AINSW in India. Before initiating large gatherings, there is extensive preparatory work to ensure inclusivity and accommodation for all partners. Collaborative efforts resulted in documents that outline best practices and guidelines for FIFF events, including provisions for accessibility facilitated by professionals such as the sign language interpreters of TERPCAP.

During the inaugural meeting held in March 2022, representatives from nineteen organizations explored shared interests, envisioned desired futures, and fostered connections. Participants requested deeper comprehension of intersectional feminism and greater knowledge on Philippine SOGIESC matters. This led to subsequent workshops catering to these needs. Learning sessions focused on topics ranging from SOGIESC basics to technology applications that improve accessibility. As attendees gained insight into such concerns, the sessions shifted toward honing skills for intersectional movement-building. Co-designed workshops, facilitated by Liyab and UP CIDS AltDev, explored analytical models, real-life application techniques, and practical methods for integrating intersectionality principles in activism.

By March 2023, partnerships evolved further. They focused collectively on overcoming shared obstacles of human rights defenders. Burnout emerged as a priority issue. This led to a joint intersectional research study under PANTAY's⁷ leadership. With this progression, the mantle of network coordination transitioned to PANTAY, marking another stage of growth in the ever-evolving journey of FIFF. Afterwards, Bucao introduced the next speaker, who discussed the FIFF local project.

Introducing the FIFF Local Project

At the FIFF Local Project presentation, Ash Dela Peña from PANTAY explained their role in managing the project. They mentioned that there are many diverse communities in the Philippines, like LGBTQ+ individuals, people with disabilities, Muslims, and indigenous peoples. An intersectional approach is essential to solve the problems linked to gender and social justice.

Many negative beliefs exist in Filipino culture, like misogyny, Islamophobia, and hatred towards LGBTQ+ individuals. Unfortunately, these ideas even appear inside social movements, causing more harm and marginalization. According to the UN Sustainable Development Goals (SDGs), social movements, including

⁷ PANTAY, also known as the Philippine Anti-Discrimination Alliance of Youth Leaders, is a youth-led lobbying movement that advocates for a progressive legislation recognizing and protecting young people of diverse SOGIESC. "Pantay" is a Filipino term that means "equal."

feminist movements, should always consider and involve the most vulnerable populations. Everyone deserves equal opportunities; otherwise, true equality isn't achieved. Dela Peña emphasized that "to achieve these goals, it is important that we understand each other's struggles."

To resolve these problems, the FIFF Community of Care was introduced. The two major goals are translating the Guiding Principles of Intersectionality to Filipino and Bisaya, and also creating an Intersectional Care Needs Assessment Tool (ICNAT). Several volunteer teams worked together to produce valuable materials, conduct research, create awareness campaigns, and facilitate communication through Filipino Sign Language.

Assuming the position of overall project coordinator allowed PANTAY to execute the plan. Their recent establishment as an NGO offered a golden opportunity to enhance their abilities while advancing their cause. Central to PANTAY's philosophy is a fervent dedication to equality, nondiscrimination, and nonviolence. Their vision affirms that every individual deserves fairness and dignity, which echoes the core value of inclusivity in their movement-building pursuits.

Establishing the Guiding Principles of Intersectionality

Tina Lomoljo, FIFF representative of BDEV,⁸ discussed the motivation behind designing the Guiding Principles of Intersectionality. She emphasized the aspiration to materialize theories into tangible actions. Intersectionality remains a novel and substantial notion within BDEV. Lomoljo stated that these guiding principles accommodate variations in organizational contexts, decisions, and leadership styles, rendering them universally applicable regardless of differing objectives or strategies.

The resulting set of guiding principles consists of the English, Filipino, and Visayan/Cebuano versions, complemented by a translation into Filipino Sign

⁸ BDEV is a regional organization that provides psychological and social support to children in Lanao del Norte and Mindanao.

Language. To establish these guidelines, extensive deliberations transpired during multiple intersectionality workshops facilitated by Bucao. These workshops covered essential queries concerning intersectionality itself: who, why, and what. Drawing inspiration from the Design Justice Network's framework and principles, as well as the Ten Principles of Disability Justice, the team successfully developed ten guiding principles of intersectionality.

Lomoljo shared: "When we did this, we used the process of think, group, and share. We thought that each individual has an important contribution, important experience, and important background that could possibly contribute to the guiding principles we will be doing." Adhering to the think-group-share strategy, attendees contemplated on their contributions, experiences, and backgrounds. These factors ultimately shaped attendees' responses to the questions. Following identification of common themes, three comprehensive statements reflected the answers from the interactive workshops. Iterative exchanges allowed fellow network members to offer input and critique, and yielded two crucial alterations. The target demographic shifted from external audience to internal participants—from merely practicing intersectionality for others to engaging actively with them.

According to Lomoljo, two vital insights surfaced amidst the drafting stage: the guiding principles stemmed directly from lived experiences, grounded in practical applications instead of abstract ideologies; and the recognition of privileges and forms of oppression proved deeply contingent on situational contexts. These align closely with the narratives compiled from the workshops.

Lomoljo raised a critical question: Are programs and services genuinely intersectional? Should alignment occur, the means of demonstration becomes imperative. Alternatively, if deficiencies arise, there must be remediation efforts. This potentially initiates cross-sector collaborations among interested parties within the broader intersectional or FIFF network. With these principles in mind, BDEV adjusted terminological usage: "PWD" is dismissed in favor of "persons with disabilities" or "people with disabilities." Lomoljo shared that recent improvements are characterized by: accessibility-focused budget allocation, visually appealing and intersectional representations, and inclusivity in module/activity designs.

Dakbalangay: Building a Community of Care for Filipino Human Rights Workers

Lyka Carpio discussed the significance of *Dakbalangay*, a term rooted in the Visayan language with dual meanings: “komunidad” (community) or “boat.” In this context, *Dakbalangay* embodies the FIFF Network in the Philippines, a coalition bridging various organizations that champion marginalized and vulnerable populations. Comprised of women, children, youth, LGBTQIA+, migrant laborers, persons with disabilities, indigenous peoples, and human rights defenders, the FIFF Network seeks to foster solidarity and collaboration among advocates and activists. As a united body, the network addresses complex intersectional challenges affecting human rights workers.

In pursuit of strengthening the foundation of the FIFF Network, the presenters embarked on a research endeavor anchored in the concept of *Dakbalangay*. The ultimate goal of the undertaking is to substantiate the formation of a community of care within the FIFF Network, and to bolster the capacity to address intricate intersectional issues of human rights work.

Methodology

Central to the research process was a carefully curated intersectional care needs assessment workshop. Spearheaded by Karla Henson, the event attracted participants from disparate sectors. They were eager to engage in meaningful conversations surrounding their respective care requirements. Throughout the workshop, attendees diligently addressed six core domains:

1. **Economic Security:** Assessed facets comprised of full-time versus volunteer roles, receipt of steady wages, availability of employee benefits, and overall financial wellbeing.
2. **Food Supply:** Investigated nutritional habits, dietary preferences, and sustenance accessibility during field assignments.
3. **Environmental Considerations:** Evaluated exposure to hazards, natural calamities, and protective measures, which are implemented by corresponding organizations.

4. **Political Dynamics:** Examined instances of manipulation, extortion, and safeguarding mechanisms afforded to advocates who operate within delicate environments.
5. **Community Engagement:** Assessed levels of backing extended by intimate circles, professional entities, and larger social structures.
6. **Personal Security:** Scrutinized harmony between vocational commitments and personal life responsibilities, which illuminated the inherent demands on human rights workers and advocates.

Through a multifaceted approach, the research team intentionally featured five contributors to ensure varied perspectives and promote a thorough examination of the intersectional care landscape. The group devised a comprehensive evaluation instrument, guided by the human security paradigm.

Findings and Analysis

Kei Bughaw accentuated the historical origins of the community of care concept. Tracing its roots to the United States, the phrase initially denoted a solidarity network or collective that was born amid the tumultuous waves of protest movements. Parallel developments unfolded locally, exemplified by Filipinos embracing comparable models in the form of ‘dayong’ or ‘dadyong.’ Practical applications of this indigenous tradition remain evident today, primarily in rural settings where communities band together to render mutual assistance during milestone occasions such as weddings or funerals.

Expanding upon the investigation, Bughaw revealed compelling statistics from the survey administered to FIFF network members. Notable trends included:

1. Pervasive discrimination against human rights defenders, which is categorized as gender-based, disability-related, ageist, ethnically motivated, and faith-centered biases. Alarming, numerous respondents reported experiencing mistreatment across multiple categories.
2. Meager remuneration to human rights workers, characterized by sporadic payments, scarce monthly salaries, and minimal benefits packages.
3. Financial constraints that impede effective advocacy pursuits, attributed to strained fiscal resources within participating organizations.

4. Selflessness of steadfast advocates, whose drive to create lasting changes fuels their ongoing dedication to public service.

Conclusion and Call to Action

Shiela Aggarao synthesized the prevailing atmosphere in the Philippines, which is marred by ubiquitous prejudice and socioeconomic adversity. Humanitarian organizations grapple with restricted access to influential platforms and policymaking bodies. This perpetuates cycles of inequity and neglect. There is inadequate financial support for countless nongovernment institutions that are dedicated to improving social conditions.

Drawing on empirical evidence from the research expedition, Aggarao proposed strategic directives to empower the nascent community of care infrastructure:

1. Resource Sharing and Management

- Develop proficiency in grant proposal composition and submission procedures.
- Promote cooperative oversight of intersectional projects, distributing responsibility among invested parties.
- Foster networking synergies and capitalize on individual expertise to enhance organizational capabilities in areas such as disability inclusion, mental health promotion, and holistic resource procurement tactics.

2. Human Rights Education

- Expand fundamental human rights knowledge base, transcending conventional disciplines to encompass broadened horizons.
- Emphasize contemporary sociocultural phenomena, including shifting attitudes towards sexual orientation, gender identities, and expressions (SOGIESC).
- Address gender-based violence, discrimination, and intersectionality, amplifying voices silenced by power imbalances.

- Reinforce essential competencies in advocacy techniques, elevating persuasive communications and maximizing reach.

3. Information Exchange

- Facilitate virtual connections through technology to bridge geographical divides and encourage peer learning.
- Foster accurate perceptions and debunk misconceptions around community care.
- Instill sustainable practices and equip practitioners with requisite tools and strategies to maintain strong foundations.

4. Protection Mechanisms

- Integrate anti-discrimination protocols within professional arenas, bolstering defense against exclusionary behaviors.
- Design secure spaces to cultivate trust and camaraderie among affiliates.
- Frame organizational governance parameters to codify expectations and accountability metrics.

5. Health and Wellness Support

- Ensure accessibility to cost-effective legal counsel for aggrieved parties for justice and resolution.
- Broaden therapeutic alternatives, supplementing traditional clinical therapies with inventive artistic ventures and immersive dramaturgy productions.



- Lyka Carpio, Karla Henson, Kei Bughaw, and Shiela Aggarao discuss the process of conducting and writing the FIFF research on collective care to an audience of human rights defenders and activists.

The presenters firmly believe that the community of care constitutes a powerful affirmation of human rights, which echoes among tireless advocates of equality worldwide.

Open Forum⁹

1. **Bernadette Caleraga, Senior Specialist of the Asian Foundation:** Thank you for discussing the need for resourcing to implement community of care. Can you provide specific numerical recommendations and ways to persuade our offices to prioritize this matter? Without sufficient financing, our plans remain merely conceptual.
 - Bughaw: As the co-founder of the Visayas LGBTQ Network, we face challenges in securing funding due to our lack of registration and permanent office space. Our members span four cities in Visayas, but we have not yet determined precise budget requirements. Perhaps we need assistance in resource mobilization and exploring funding opportunities. For now, I yield the floor to more seasoned panelists.

⁹ This section represents a near-verbatim account of the open forum. Minor edits have been made for readability.

- Cristobal: There exists a common misconception that only four categories require protection—one being intersex individuals. However, achieving marriage equality entails amending the family code, which renders the term “intersex” redundant. Despite progressiveness among regional groups, insufficient funding hampers skill development and thorough policy advocacy. Regrettably, LGBTIQ groups worldwide receive only 40 cents per \$100 granted to other NGOs, making organizational sustainability challenging. Consequently, numerous activists juggle full-time employment while pursuing full-time activism. Prioritizing collective care is crucial, as well as addressing exhaustion from excessive dedication. Instead of solely expanding our reach, consider reinforcing present capabilities and fostering a legacy for future generations.
- Dr. Torres: During my tenure as a research coordinator at UP Diliman’s Office of Research Coordination and later as Executive Director of PSSC, I honed grant proposal writing skills. Organizations must secure funding aligned with their objectives, and maintain clarity throughout their vision, mission, and goals. Apply for seed money from institutions like the Asia Foundation to cover strategic planning, financial resource mobilization, and succession planning. In the past forty years, I’ve championed gender advocacy; however, sustainable initiatives necessitate reliable funding sources. Seek patrons dedicated to supporting causes like ours, especially amid differing priorities between funding agencies that favor brief high-impact projects versus grassroots movements requiring extended commitment.

2. “Rianne,” an attendee: Political lobbying was previously addressed. Can you elaborate on the lobbying process and participation methods?

- Cristobal: Legislative lobbying includes the search for a dedicated, proficient, impassioned, and moral sponsor—whether a member of the Senate or Congress. Educating each legislator supports the initial hearing, encouraging endorsement of the bill. Securing a “miss congeniality” legislator may garner valuable votes. Once equipped, proceed to the corresponding chamber’s plenary. Upon approval

from the entirety of either house, prepare for modifications. Technical working drafts culminate in approval. During committee evaluation, representatives cast a majority vote, which enables passage in the Senate House. A bicameral assembly then reconvenes to refine, postpone, or expedite the bill until eventual enactment. Deliver the ratified document to the President for signing or risk facing a presidential veto. Should the latter materialize, reinitiate groundwork in subsequent congressional sessions.

- Dela Peña: PANTAY, a youth-led lobbying association, adopts diverse tactics promoting legislative action. By collaborating with fervent supporters, we advance proactive measures nationwide. Local lobbying extends to provincial levels in Luzon, Visayas, and Mindanao, offering educational programs tailored for aspiring advocates. Through these endeavors, PANTAY facilitated a successful adoption of an anti-discrimination ordinance in Lapu-Lapu City and submitted half a dozen additional applications across South Cotabato and Sarangani.
- Cristobal: While conducting legislative tasks, ensure priority status for the bill itself. Implementing rules and regulations follow naturally. Although it may be disheartening, continuous vigilance ensures appropriate execution of the bill. Without active supporters holding office, there must be diligent oversight. A well-drafted anti-discrimination ordinance has an immediate effect regardless of a pending IRR.
- Dela Peña: Directly reporting incidents to concerned LGUs typically elicits responses that cite nonoperational IRRs, which invalidates ADO efficacy. Nevertheless, rest assured that the ADO remains valid. Recently, PANTAY empowered students in Manila to urge their LGUs to finalize ADO-related IRRs. Beyond the ADO and SSO, we actively pursue gender-transformative legislation, which is inclusive of research on LGBTQ representation in PSA censuses, and also petitions for healthcare authorities to incorporate transgender medical guidelines. Comprehensive sexuality education features prominently among our targeted reforms in the Department of Education.

Closing Ceremony



- The UP CIDS AltDev staff with the improvisational comedy troupe, SPIT Manila, which presented a cultural performance during the launch.

For the concluding ceremony, the troupe Silly People's Improv Theater (SPIT) Manila presented an improvisational comedy performance. After that, Dr. Eduardo C. Tadem, Professor Emeritus of the UP Asian Center and Convenor of UP CIDS AltDev, synthesized the program to formally close the launch.

Dr. Tadem thanked the speakers who discussed the issues of intersectionality and feminist futures, as well as the Dakbalangay Program and the human rights defenders. Despite discussing these topics for three years within UP CIDS AltDev through Asst. Prof. Mon Sy, Dr. Tadem said that he still gained new insights during the afternoon's discussions. He also shared his experience using the Generative Pretrained Transformer (GPT), specifically the chat function, for his academic writing. He emphasized that the tool can make errors, so discretion and discernment must be exercised. For example, he once asked ChatGPT about the number of gender identities. It responded that there are sixteen, including gender expansive, gender fluid, gender outlook, genderqueer, masculine of center, non-binary, omnigender, polygender, pangender, transgender, trans, and two-spirit—a term which refers to Native Americans.

However, based on more recent research, gender identities have already reached 32. One lecture even claimed that there are 74 gender categories. These findings highlight the need to move beyond traditional binary conceptions of gender identity. He proposed that each individual may identify within or manifest multiple gender categories.

Dr. Tadem reaffirmed the commitment of UP CIDS AltDev to advocate for intersectionality, which aligns with the AltDev's mission and values. He wished all attendees success in their endeavors and expressed his appreciation for the opportunity to learn from the presentations.

Sisikat o Lulubog?

The FIFF Culminating Workshop

The FIFF Culminating Workshop brought together representatives from FIFF partner organizations that worked for the research project of the network. Over two days, participants engaged in activities designed to develop their knowledge, character, attitudes, and skills related to intersectionality. The workshop also intended to celebrate FIFF Philippines' successes, learn from challenges, and reimagine the future of intersectional movement-building within our contexts.

During the two-day workshop, participants made progress in the following areas:

- Knowledge: Distilled their shared understanding of intersectionality after a year of learning it through theory and another year through practice.
- Character: Demonstrated a sense of community by continuing to build positive relationships within the FIFF network.
- Attitude: Developed an appreciative attitude towards what they have accomplished and a productive attitude towards what they struggled with.
- Skills: Built their reflective skills in thinking about their successes and challenges, and creative thinking skills in reimagining intersectional movement-building after the Voice-funded FIFF project.

The following participants represented their organizations in the culminating workshop:

NAME	ORGANIZATION
Ash Dela Peña	PANTAY
Anna Cubacub	PANTAY
Tina Lomoljo	BDEV Child Protection
Rose Bayan	Kanlungan Center
Erika Allosa	Pinoy Deaf Rainbow
Junvee Bagasin	Pinoy Deaf Rainbow
Kei Bughaw	Visayas LGBTQ
Yannah Lagasca	Y4MH
Karla Henson	Life Haven
Shiela Aggarao	NOVEL
Jose Monfred Sy	UP CIDS AltDev

Looking Back

May 18, 2024 (Saturday)

Preliminary Activities: Laro at Paglalayag (Playing and Sailing)

■ Facilitators: Naro and Camille from KERI*

**A collective supporting the mental health and wellbeing of fellow Filipino social justice defenders.*

*Pagpapalagayang-loob:*¹⁰ *Garden of Solidarity*

Naro and Camille began by stressing the importance of each activity to the participants. The initial activity is called the “Garden of Solidarity” where every participant selected flowers that resonated with their “loob” (inner self) or their present emotions. They were free to choose the number and color of flowers. The flowers were then woven together and laid down in a collective ritual, symbolizing diversity and unity. Participants need not explain. The resulting circle served as a participatory art project and a reminder for everyone to appreciate each other’s differences, inner landscapes, and temperaments/moods.

¹⁰ “Pagpapalagayang-loob” loosely translates to “getting to know each other” or intimacy.

Pampagana:¹¹ Sayaw ng Kalayaan (Choreographing Freedom)

The facilitators invited participants to do a gesture or pose that embodied a memory from their childhood when they felt powerful, free, and/or happy. These individual actions were choreographed into a collective dance that demanded attentiveness to each story. This energizing activity was adapted from the Community Resilience grounding techniques, somatic or *Daloy* movement expressive arts, and Sikolohiyang Pilipino (Filipino Psychology).

Ugnayan:¹² Introducing the Ugnayan Cards for Relationship-Building

Participants were encouraged to use the Ugnayan Cards, which are locally designed cards that feature thought-provoking questions to deepen connection. They engaged with each other between workshop sessions. The cards were then placed on the board to form a mural. This activity aimed to promote vulnerability, build trust, and encourage active listening among participants.



- The attendees actively participate in the Garden of Solidarity.

¹¹ “Pampagana” is a Filipino term that literally means “appetizer,” but more accurately refers to an activity that enlivens people. Meanwhile, “sayaw ng kalayaan” means “dance of freedom.”

¹² “Ugnayan” is a Filipino term that means link or connection.

Session 1: Successes and Challenges

Co-designers: Tina Lomoljo and Genica Bucao

Facilitator: Genica Bucao



- The participants discuss challenges commonly encountered in movement-building.

Bucao shared a quote from David Jay, the Founder of Asexual Visibility and Education Network: “If a business is a machine built around money, a movement is a machine built around relationships.” In measuring the success of the project, their group used the relationship-based metrics such as Communication, Collaboration, and Conflict Management and Resolution.

Challenges

During the discussion, Team 1 shared that the main challenge in Communication is the gap. The “Conflict” revolved around previous issues on the vagueness of the roles and responsibilities of the coordinators. Under “Communication,” they included misunderstandings, stereotyping, and different social, political, and cultural perspectives. Since the organizations differ in origins and experiences, they also have diverse perspectives on certain issues. Another challenge is the Distance. Since members of FIFF came from Luzon, Visayas, and Mindanao, they usually meet online and not face-to-face. Their top three (3) challenges were: 1) Online set-up (meetings, webinars, learning sessions) – accessibility to the Internet remains an issue; 2) Network relationship – building relationships with other organizations, diverse groups, and other sectors of the society is challenging, especially because of language and/or cultural barriers; and finally 3) Commitment – exerting time and effort on the project can be taxing.

Anna Cubacub from PANTAY presented their team's top three (3) challenges. First is the online set-up. In-person meetings or events were rare, so it is difficult to organize, address problems, and build connections through virtual messaging alone. Secondly, the network's relationship is not that strong and solid. There is always the anxiety of offending others, since there are no other means to communicate. Lastly, commitment remains unstable. Members have their own lives, so not everyone has ample time for the project. There is also uncertainty whether or not the members will stay.

Successes

Tina Lomoljo from BDEV shared their successes within the FIFF network: "It is easier for us to communicate with other communities since we have this FIFF project." Lomoljo recognized the importance of language in developing principles and research, sharing our practices, and also learning from other organizations and communities.

Cubacub from Team 2 shared their Top 3 successes: 1) Management – Genica Bucao from ASC and Ash Dela Peña from PANTAY organized tasks for efficiency; 2) Complimenting capacities – Despite conflicts during collaborations, people matched each other's strengths and adjusted to respective weaknesses; and 3) Safe space – the members made a conscious effort to be understanding towards each other, cultivating a place of safety.

Rose Bayan from Kanlungan Center added: "Working online, I saw compassion and consideration despite scheduling conflicts. I hope that, as the network grows and expands, it becomes stronger and the practices will continue."

Bucao closed the session with a reminder: "Movement building takes time. Two years may seem like a long time, but it is short for movement-building. It's very understandable if there are still gaps in relationships; it is something that we can work on as we continue FIFF."

Session 2: Pag-ani ng mga Pagbabago (Harvesting Change)

Designer and Facilitator: Genica Bucao

Bucao facilitated an Outcome Harvesting process, which allowed the group to review and identify emergent impact¹³ by collecting examples of what has changed (actions, relationships, policies, practices) in themselves, their organizations, and their communities.

After that, they worked backwards to determine how the FIFF intervention has contributed to these changes.



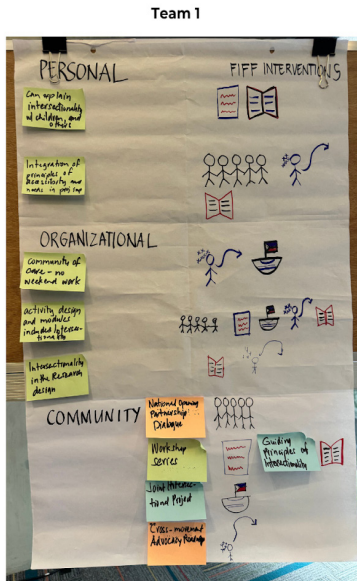
- The members discuss Outcome Harvesting (See annexes).

¹³ This refers to impacts or changes that weren't intentionally planned at the beginning, but somehow emerged during the process.

The group mapped the changes to the following FIFF interventions:

- FIFF Accessibility Guidelines
- National Opening Partnership Dialogue
- SOGIESC Learning Session by PANTAY
- DG Talks by NOVEL
- Making the Digital World Accessible by TERPCAP
- Workshop 1: Analyzing Issues using Intersectionality
- Workshop 2: Sharing Existing Practices of Intersectionality
- Proceedings of People-to-People Exchange
- Workshop 3: Operationalizing Intersectionality
- Workshop 4: Planning for Intersectionality
- Intersectional Planning Checklist
- Guiding Principles of Intersectionality
- Cross-Movement Advocacy Roadmap
- Joint Intersectional Project
- Other interventions

Team Presentations



Team 1 explained the image on the left.

PERSONAL

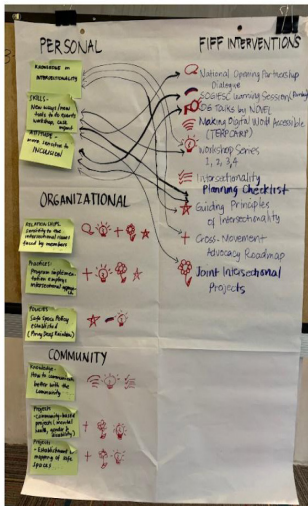
We can explain intersectionality during different events and across different groups and sectors. We are able to integrate principles of accessibility and diverse needs in our project implementation.

ORGANIZATION

Community of care is practiced to avoid burnout among members. When designing activities and learning modules, we are able to integrate intersectionality. There are also collaborative research projects and modules that incorporate intersectionality. An example is not looking at identity markers individually, but how they intersect.

** Team 1 did not have any answers under “community” because they consider their organization to be a community-led formation already.*

Team 2



Team 2 also shared their answers.

PERSONAL KNOWLEDGE

We have a clearer understanding and consciousness of ~~what~~ intersectionality.

ATTITUDE

We became more sensitive to inclusion, especially disability inclusion.

SKILLS

We learned new ways and tools to organize events, workshops, and case management.

ORGANIZATIONAL RELATIONSHIPS

We became more sensitive with the intersectional issues ~~faced by~~ of the members.

POLICIES

Most of us have not yet written and implemented policies for our advocacies.

PRACTICES

We practice intersectionality through different forms of practical application.

COMMUNITY

We learned to communicate better and build relationships. We have ongoing projects like LGBTQ mapping and other community-based projects on mental health and gender.

Looking Forward

May 19, 2024 (Sunday)

■ **Facilitators: Naro and Camille from KERI**

Preliminary Activities: Laro at Paglalayag (Playing and Sailing)

The second day of the workshop began with an activity facilitated by KERI, *Pagmamapa ng Bigat: Body Mapping Exercise*. This exercise involves an awareness meditation aimed at recognizing and pinpointing struggles, repression, and oppression trapped in the physical body. The attendees engaged in a releasing practice, either through acting, movement, or stretching. This is followed by *laro* (play), inspired by a Filipino popular game called “Manila Paper Dance.” The group was divided into three teams and participated in three rounds. Each paper ranged from easy to difficult and required members to have only specific body parts touching the paper. This allowed them to converse about consent and positionalities in order to fit the team inside the manila paper.

KERI then facilitated an activity called *Gaan at Gana* (Lightness and Motivation), where participants identified what brings lightness (*gaan*) and motivation (*gana*) into their lives as advocates. These were written on colored papers, which were eventually folded into paper airplanes. In the style of a Filipino *perya* (local fair) game, they were challenged to fly the paper planes into a circular mat. This served as a metaphor on how important coping practices are in the voyage towards social change and transformation.

For KERI’s final activity, they introduced the Fire Safety Check, a self and collective care mapping for defenders. The Fire Safety Check tarpaulin was displayed in the vicinity for participants to freely add sticky notes in between

sessions. This exercise was crafted from the experiences of defenders, and aimed to use the metaphor of fire to explore roots, prevention means, and ways of coping with or recovering from burnout. Reflected on sticky notes were diverse practices, ranging from self-care activities (e.g. exercise, spending time with loved ones), to organizational practices (e.g. creating policies and cultures in the organizations to emphasize mental health and wellbeing).



- The attendees participate in *Laro at Paglalayag*.

Session 3: Defining our Version of Intersectionality

Designer and Facilitator: Jose Monfred C. Sy

Asst. Prof. Jose Monfred Sy of UP CIDS AltDev encouraged participants to identify highlights from the previous outcome harvesting. This aimed to set an inspired and celebratory environment for the learning session. Quoting American civil rights advocate Kimberle Williams Crenshaw, Mon introduced intersectionality as “a metaphor for understanding the ways that multiple forms of inequality or disadvantage sometimes compound themselves and create obstacles that often are not understood among conventional ways of thinking.” This quote served as a foundation for the session’s activity, which involved associating Filipino metaphors with intersectionality, such as *sangandaan* (crossroads), *sapin-sapin* (layered), *dakbalangay* (boat or community).

Participants sought words and phrases rooted in local languages and cultures that could embody the concept of intersectionality. Asst. Prof. Sy hoped to promote ownership of and connection with the idea while recognizing its origins.

The group explored culturally relevant expressions linked to intersectionality, fostering deeper understanding and affinity for the core principle driving their collective work.

Team 1

1. Filipino Sign Language (FSL) – Bagasin and Allosa created an FSL sign for Intersectionality. They signified “interconnection” through hand/finger movement in an infinite loop to portray layers. Since the sign was more visual than linguistic, there was no English word that could represent it.
2. Words in Binisaya:
 - Sapaw-sapaw or Sapin-sapin (layer upon layer or layered)
 - Panagsapaw (the state of overlapping or being layered)
 - Bibingka – when placed in a challenging situation, there is fire in the middle, above, and below.

Discussion

Allosa and Bagasin: For us in the Deaf community, we already understand the meaning of intersectionality. It’s as if we are facing a board with various signs on it. But why is this the signal for us when our communication is nonverbal and visual? This is because we communicate through signing, not through writing or speaking.

Lomoljo: Kei and I are from Visayas/Mindanao. We thought of the Visayan word “sapin-sapin,” which translates to “sapaw-sapaw” in our language. It means “layer upon layer.” Another related term is “panagsapaw,” which means “layering.” We used “bibingka”¹⁴ as an example. “Bibingka” has fire beneath and above it, while the batter is cooked in between. We also came up with the phrase “nabingka ka,” which describes being placed in a situation where problems surround you.

¹⁴ “Bibingka” is a traditional Filipino rice cake that is usually made of rice dough, coconut milk, sugar, and butter or margarine.

Asst. Prof. Sy: The first group discussed historical objects, and the second group showed us the diversity of languages in the Philippines, including Binisayang Cebuano and sign language. They demonstrated that it's possible to explain ideas using our unique voices and signals. Among Filipinos, we can certainly make ourselves understood. We admired what Junkie and Erica were doing because they created a new sign. In fact, creating a new sign could become a part of the Filipino Sign Language. Therefore, it's essential to support Filipinos in their intersectionality, both in terms of words and languages. Even sign language is a form of communication. By the way, "bibingka" is also a useful metaphor among activists, implying readiness to assist, protest, and organize.

Cubacub: Perhaps we aren't fully embracing Filipino culture because it has always been present within us. What we might be doing instead is acknowledging something that has always been there. Our discussions today indicate that intersectionality has long been embedded in our culture. It is indeed a Filipino value.

Bughaw: Some of you might wonder how "dakbalangay" was chosen. During the compilation of data analysis, I sought another term for "community" besides "komunidad," which refers to trans-integration. While browsing through older texts, I discovered "dakbalagay," an appropriate metaphor for a nation that is an archipelago. Additionally, "balangay" shares similarities with "barangay."¹⁵ As such, certain elements from our past remain relevant.

Asst. Prof. Sy: Regarding the concept mapping idea, crossing distances involves traveling across the islands via boats known as "dakbalangay." Essentially, these vessels enable travelers to traverse multiple areas simultaneously.

Bayan: Indeed, the term "bayanihan" is quite well-known; however, its significance persists.

Asst. Prof. Sy: Ate Rose mentioned something interesting earlier. Various Filipino values are used against us by those in power. This is often accompanied

¹⁵ A barangay is the smallest unit of administration in the Philippines. It is headed by a town headman or "barangay captain/chairman," who oversees the community's issues, relations, struggles, and grievances.

by discriminatory laws. We must reclaim our cultural heritage to advance our cause. According to a study by PANTAY, many Filipinos resonated with the themes of love and equal treatment regarding the SOGIESC Equality Bill. However, despite extensive coverage, the SOGIESC Equality Bill did not receive sufficient attention. Similarly, the Anti-Discrimination Bill failed to gain adequate traction during previous campaigns. Through consistent messaging centered around love and family values, we may effectively promote our causes.

Cubacub: In researching for communications, it is crucial to reclaim Filipino values to drive our advocacies forward. Apparently, many Filipinos connect deeply with the themes of love and fairness when discussing the SOGIESC Equality Bill. Despite limited comprehension, these concepts generate considerable enthusiasm among Filipinos, particularly concerning traditional family values like respect. It might be helpful to incorporate these aspects into our initiatives.

Asst. Prof. Sy: Throughout our conversations, we've touched upon the authenticity of decolonization. Decolonization gained popularity in Western societies during the early 2000s, though ironically they introduced the very concept themselves. Decolonization efforts emerged much earlier in the Philippines—specifically in the '60s, '70s, and '80s—under the guise of Filipinization. Scholars aimed to discover indigenous terminology and concepts capable of replacing foreign ones in various Philippine cultures. It is diminishing recently due to ongoing Western influence. However, current endeavors embody genuine intentions towards decolonization. Ultimately, our goal is not to blame others; rather, we seek to establish and assert our inherent human rights. Often, we adopt international human rights principles without realizing that we already possess distinct philosophies rooted in local traditions. Expanding our perspective on rights enables us to embrace external influences constructively, primarily in the realm of justice.

In conclusion, we have acquired the necessary tools and vocabulary to explore intersectionality and apply it more broadly throughout the country. Let us utilize these resources fruitfully. Engage diverse groups and foster meaningful connections along the way. Together, we can enhance intersectionality awareness and empower underrepresented communities in the Philippines. Sharing knowledge and experiences helps create a cohesive network dedicated to advancing social equity and inclusivity nationwide. Employing relatable symbols, stories, and teachings ensures effective dissemination of complex concepts,

making them accessible to broader audiences. Adopting inclusive strategies allows us to develop stronger bonds, igniting positive transformations in society.



- Team 1 presents their chosen sign and local word to represent intersectionality.

Team 2

1. *Habi-habi* (Interwoven)

Team 2 explains that their chosen words signify that the “dreams and experiences of different identities are woven together.” The different colors/textiles/processes of weaving represent different lived identities and experiences of Filipinos, embodying intersectionality.

2. Halo-halo¹⁶

- “Halo-halo” signifies Filipino reclamation of a dish introduced by colonialism.
- Halo-halo contains different ingredients and colors, which may symbolize the plurality of identities in the country.
- It also connotes that there is no one process in resistance; we are receptive to the various needs and demands of movement-building.

¹⁶ Halo-halo, which literally means “mixed together,” is a traditional Filipino shaved ice dessert that is layered with various ingredients like fruit preserves, coconut strips, agar, ube jam, beans, flan, syrups, coconut milk, sweetened milk, and others.

3. Piging (Feast or Banquet)

- The word is often used in the Filipino idiom: “Lahat ay may upuan sa aming piging” (Everyone has a seat at our dinner table).
- Piging becomes a symbol to welcome people.
- It recognizes not only people’s needs, but also their desires. In a “piging,” people are “busog,” or “full” of equity, equality, and justice. This is a true characteristic of a community of care.

4. Damayan (Mutual aid)

- A community of care addresses the concerns of each member of the community.
- Giving aid is also not territorial; it must transcend geographical boundaries.
- Psychosocial support must also be included in the aid.
- May taya (someone is “it”) – personal experience

Discussion

Cubacub: Our first metaphor is Habi-Habi, since the core concept revolves around our dreams and experiences as individuals with various identities, which we weave together. Any individual can become a weaver, regardless of gender, disability, or other factors. This act of weaving can be observed anywhere in the Philippines, because every region has its unique interpretations and symbols associated with weaving. Some symbols are for war, while others employ symbols of peace, such as crocodiles. They represent our shared experiences and identities. We are also aware that certain textiles are being exported to other countries, which reflects the Filipino experience of intersectionality. That’s why we chose Habi-Habi.

Following this is Halo-Halo, which serves as a form of reclamation, considering that the term “intersectionality” itself is foreign. In Halo-Halo, diverse components of varying colors represent distinct identities within a single movement. Combine them, and ensure they aren’t segregated or separated. This implies adaptability to varied requirements and expectations in movement

construction and advocacy. You can incorporate any ingredient without constraints on what must be included, such as ube or beans.

Lastly, there's "Piging," which refers to a feast where everyone is invited. Normally, only the upper class holds these events; however, in our context, anybody can host. Welcoming more participants symbolizes inclusivity. The focus isn't merely on the food served during the event. Instead, preferences and essential dietary restrictions are taken into account when planning the meal selection. Seats are allocated fairly to observe performances, making it a caring environment that consider each advocate's needs. Thus, our "Piging" represents fullness derived from fairness, equality, and justice.



■ Team 2 presents their chosen metaphors.

Henson: With "Piging," the goal is to promote a sense of equality. Those who are capable contribute food and resources, while those unable to give remain welcomed. Progressing towards "Damayan" or mutual aid, the objective is to establish a supportive network attending to members' particular nutritional needs, along with psychological assistance for mental health. This goes beyond regional boundaries, which is similar to how intersectionality transcends distances, as mentioned earlier by Junvee Bagasin. Lastly, regarding "Damayan," everybody faces their own challenges, making our solidarity deeply personal through entangled experiences.

Asst. Prof. Sy: Intersectionality significantly contributes to Philippine history, beginning with early liberation efforts under colonial rule using Damayan. Similar practices continue today for social justice causes. Regarding Halo-Halo, its appeal lies in the absence of strict guidelines for inclusion, which caters to everyone. When explaining intersectionality to students, Halo-Halo serves as

an effective analogy due to its distinctive characteristics. Overall, our potent metaphors facilitate comprehension among learners.



- Team 2 presents their chosen metaphors.

Session 4: Future of FIFF

Designer and Facilitator: Genica Bucao

■ Designer and Facilitator: Genica Bucao (ASEAN SOGIE Caucus)

Bucao started the session by introducing an improvisation (improv) game called “I am a Tree!”

The participants gave different scenarios to the prompt: What does the future of FIFF look like? Sample scenes were on: Legislation; Visibility; Advocacy; Dialogue; Accessibility; and International Human Rights Mechanism (UN Engagement).



■ Attendees participate in “I am a Tree” Activity.

The facilitator assessed the achievement of their goals by revisiting the expected outcomes of FIFF:

1. Strengthen collective understanding of intersectionality and intersectional feminism among nine key networks and organizations working to eradicate gender inequality in Asia;
2. Develop regional and national cross-movement roadmaps for joint advocacy outlining intersectional entry points for collective action to eliminate gender inequality; and
3. Document good practices and strategies for applying an intersectional approach to eliminate gender inequality in Asia.

Reflecting on these FIFF outcomes, participants considered two (2) perspectives. The first is: “We’ve accomplished what we intended to do; we can continue to accomplish even more.” The second is: “We’ve accomplished what we intended to do, we now know how to practice intersectionality, so we can end here.”

Part 1: Bakit sisikat pa o lulubog ang araw ng FIFF? (Why will the sun continue to rise or finally set for FIFF?)

To help the group decide, the participants came up with answers as to why FIFF should continue or end.

Bakit sisikat pa ang araw ng FIFF? (Why will the sun continue to rise for FIFF?) - Considering successes

- Collaboration can continue
 - Sustainability
 - More organizations to influence
 - Movement-building is a long process
 - Continue the good we started
 - Act on the gaps we identified
 - Stay to share advocacy for the service
 - There is more to learn and understand about “intersectionality”
 - The national scope and reach of FIFF
 - Communities are not fully aware of “intersectionality”
 - More organizations should practice intersectionality
 - Network must be expanded
 - Community care has been established as feasible
-

Bakit pwede nang lumubog ang araw ng FIFF? (Why will the sun set for FIFF?) - Considering challenges

- Lack of focus in some organizations
 - Can members continue commitment?
 - Inactive network members
 - No huge funding
 - Organizations can still collaborate even outside FIFF
 - Continuity and funding
 - The project support of VOICE has ended
 - There is not enough when you will forget or ignore
 - Commitment issues with other FIFF network organizations
 - Lack of proper medium or tool to resolve problems such as distance
 - Each organization can adopt what FIFF created and incorporate in their organization work
 - Scarcity of resources
 - Hindi pagtugon sa usaping intersectionality (Lack of discussion on intersectionality)
 - Basta dala-dala 'yung principles (As long as we apply the principles in our work)
-

Part 2: Ano ang gagawin natin sa pag-sikat o paglubog ng araw? (What will we do upon sunrise or sunset?)¹⁷

To ensure that the network knows what to do whether or not they continue FIFF, the participants outlined action steps using the following guide questions:

- Team Sisikat (Team “Sunrise”): If FIFF were to continue, how might we clarify...
 - PRIORITY: What do we want to prioritize next as a network, based on the challenges and/or research results?
 - GRANTS: What steps do we need to take to secure funding?
 - SOLIDARITY: What steps might we take if we don’t secure funding?
- Team Lulubog (Team “Sunset”): If FIFF were to end, how might we facilitate...
 - CONTINUITY: How do we use what we learned and created through FIFF in strengthening intersectional movement-building in our contexts, even if the network no longer exists?
 - DOCUMENTATION: What do we need to do with our outputs so that others can still refer to them, even if the network ends?
 - COMMUNICATION: What do we need to do to inform others about the end of FIFF?

¹⁷ The metaphor of “sunrise” refers to the continuation of FIFF as a network, while “sunset” is associated with the end of its operations.

Answers

TEAM SISIKAT (TEAM SUNRISE)

PRIORITY ISSUES

- Policy advocacy/lobbying:
 - SOGIE Bill
 - Use research results to lobby with DOH on using intersectional care guidelines for advocates and activists (e.g., providing psychosocial support to human rights defenders who are red-tagged)
 - Accessibility promotion
 - Regional summits on intersectionality
 - Workshops to further deepen inclusive and intersectional projects
 - Practice face-to-face relationship building
 - Deepen research on community of care
-

GRANTS

- Proposal writing workshop
 - Explore tapping embassies that provide income-generating projects
 - Find partner organizations willing to be a conduit for FIFF
-

SOLIDARITY

- Propose projects to other organizations with funding and share costs
 - Organization-based solidarity
 - Community-based solidarity
 - Partnership with paralegal and legal groups (e.g., for human rights defenders to not be illegally arrested during mobilization)
 - “Energy exchange,” or knowledge transfer, or skills transfer (e.g., training other FIFF partners on their capacity-building needs)
-

TEAM LULUBOG

CONTINUITY

- Member organizations to pledge their commitment to intersectional movement-building without FIFF
- Integrate what we learned from FIFF to the organizational policies, programs, and structure
- FIFF representatives to mentor someone within their organization who can continue intersectional movement-building
- Continue individual relationships with other FIFF partners

DOCUMENTATION

- Ensure knowledge management and storage is available to everyone in the next five years
- Resources are shared within each organization, readily available to use
- Provide/create analysis of data and findings that may support operations of each organization

COMMUNICATION

- Celebrate our work through a public culminating activity ~~as the last activity~~ wherein our work will be showcased, and each organization can present their sustainability plans to get support from the public
 - Maintain connections within the network
-



- The participants discuss the future of FIFF.

Part 3: Paano n'yo nakikita ang paglahok n'yo sa FIFF? (How do you perceive your participation in the FIFF?)

In the last part of Session 4, each organization received a paper with an image that tracks the progression of the sun from its rise (sunrise) to its fall (sunset). This symbolism indicates their commitment to the next phase of FIFF.

Organization: _____

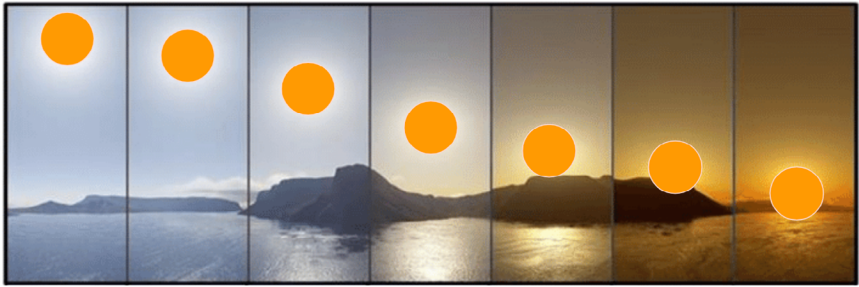


Image from A Novel Automatic White Balance Method for Color Constancy Under Different Color Temperatures - Scientific Figure on ResearchGate. Available from: https://www.researchgate.net/figure/Color-temperature-changes-at-various-times-from-sunrise-to-sunset-a-Original-images_fig1_353781295 [accessed 18 May, 2024]

Tell us why.

Answers¹⁸

Each organization shared their responses (see table below). None of the FIFF partners opted for the sunset (paglubog ng araw). Everyone wished to continue, differing only in their level of commitment and depending on what the next chapter holds for FIFF.

¹⁸ Responses have been slightly edited for readability.

Pinoy Deaf Rainbow	Ang importante ay magtutuloy-tuloy ang FIFF (It's important that FIFF continues). Without FIFF, we will have inadequate support. Regardless, we can continue our partnership with other organizations. We need the concept we created for the guiding principles because it would be easier for us to promote [FIFF] to other organizations.
BDEV Child Protection	We can commit to be present most of the time for the network activities. We can commit to integrating and sharing the guiding principles of intersectionality to our community learning/education, events, and other platforms.
Y4MH	We shall decide based on the frequency of meetings and activities, gravity of responsibility, and financial considerations, as well as what FIFF can provide to Y4MH and what FIFF will allow Y4MH to contribute. Y4MH can offer technical expertise, referral system and psychosocial support, and human resource.
Visayas LBT	I believe in the power of solidarity movements. However, at the moment, I am alone and need help with organizational structures and goals. VIS LBTQ Network was conceptualized as a solidarity movement; we would like to believe that FIFF will prosper and our organization will grow with it. Both in theory and in practice, we can see that in the past year, we may have had more impact as a collective than operating individually.
PANTAY	PANTAY's mission and vision are aligned with FIFF's goals. We have experience in convening regional networks should the need arise. We also have a background in developing desk research and regional summits. PANTAY is also currently the policy-advocacy head of the Lagablab network. We also think that there is a need to develop a comprehensive Gender Equality, Disability, Social Inclusion (GEDSI) framework.
NOVEL	Attend meetings, facilitate training, and give guidance on accessibility.
Life Haven CIL	As much as we want FIFF to continue, there is no clear direction and security. Unlike during the first phase where activities have a clear start and end, this phase is open-ended.

**Kanlungan
Centre
Foundation (in
partnership with
BALABAL)**

The FIFF learnings passes to BALABAL (advocacy group), which is organized by KNL. It will soon take over the “advocacy” work of KNL on the local level, but we have not discussed the extent of their involvement in the partnership with the FIFF project. Hence, KNL can only commit to a certain extent, indicated by the “orange” sticker. However, in this process, BALABAL hopes it can continue its partnership with FIFF.

Reflection

Before wrapping up the workshop, KERI organized a familiar game called “Bring me,” where each participant was tasked to bring an item that represents their experience during the last two (2) days of the FIFF Culminating Workshop. All of the participants performed the combined steps of the dance they created on the first day of the workshop.

Dela Peña expressed that the two days of the workshop were filled with reflection. She recounted what FIFF has accomplished, how she contributed, and how to apply their realizations to the organization. She also reflected on funding applications and its corresponding challenges in complying with requirements. She hoped that what they want will happen in the future. Building human relationships is important in any project.

Lomoljo shared that their journey in FIFF is truly a “paglalakbay,” and that’s why she picked a paper airplane. She also recalled the times she was asked for commitment every week. It’s not easy to commit as a member of BDEV. In the cross-movement workshop, no one answered on who will take on a certain task. They were committed to do the guiding principle, but no one wants to lead. When the work started, it turned out it was not that simple. The research won’t progress if they do not finish the guiding principle. She thanked Dela Peña and Bucao because, with their help, they finished the research. She felt the cooperation within the network.

Asst. Prof. Sy shared that his Lumad bracelet serves as a reminder of his experience in the workshop. It was crafted by one of their students from the Lumad school. Despite being a teacher, he found himself learning more than he expected. He highlighted the lessons he gained from this experience, especially

from the intersections they have encountered. Together, they have numerous ideas that they may not have conceived individually or within their respective sectors, but nonetheless emerged when they came together. At UP CIDS AltDev, they gained new insights that they aim to document, disseminate, and publish to a wider audience, showcasing the intersections among their diverse groups.

Awarding of Certificates

Genica Bucao awarded the Certificate of Appreciation to all the partners for generously dedicating their time and effort to contribute to the success of the project.



- Certificates are awarded to partners for their two-year commitment to FIFF.

Closing Remarks¹⁹



- Ryan Silverio gives the Closing Remarks.

Ryan Silverio, the Executive Director of ASC, officially closed the FIFF Culminating Workshop with a message which highlighted the following:

- We have established a network and advanced the objectives of FIFF. I am hopeful that we can lend support to legislative efforts such as the Comprehensive Anti-Discrimination Bill, the SOGIESC Equality Bill, and the Magna Carta for Children, which is intersectional as it acknowledges and protects children with disabilities, those in marginalized communities, and those who belong in the LGBTQ. We hope we can continue to work as FIFF, where we can exert an influence and make a difference.
- Intersexuality is happening at a time when there is so much backlash against progressive weakness—red tagging, push against mining, dams, and infrastructure projects affecting Indigenous People (IPs). Globally, there are anti-democracy forces who are using feminism to

¹⁹ This section represents a near-verbatim account of the Closing Remarks. Minor edits have been made for readability.

break up movements; groups who are anti-trans, anti-abortion, and anti-reproductive health are very strong. These are happening in many countries and growing within the region.

- For the future of FIFF, the responsibility of ASC will ideally transition to BDEV, ensuring the continuity of FIFF's legacy. ASC remains committed to supporting and accompanying the network in its endeavors.



- Closing photo of the FIFF Culminating Workshop

Annex

Transcript of Session 1: Group Discussion of Successes and Challenges²⁰

CHALLENGES

TEAM 1

Dela Peña: I saw the list of organizations that initially commented. There's one for women living with HIV, and there's one for sexual rights. I think the results of the project would have been better if these organizations were still active because I want to hear their opinions and struggles with intersectionality. One of the conflicts discussed was the mixed-up roles and responsibilities. This happened to us as the coordinator. There was a time when Ate Gen, Rye, and I were not sure what our roles were. But it was okay because we were able to support each other. We had a meeting, and we clarified each person's roles.

Bayan: There is sometimes a misunderstanding between private and public domain. In the context of social development, people who work in the government or sometimes in private sectors may hold stereotypes on gender. They often say “ang babae ay babae, ang lalaki ay lalaki.” (A woman is a woman, a man is a man.) ‘Yung understanding na kahit maraming nababasa, they cannot contextualize to reality. Kung hindi naipaliliwanag nang maayos, magkakaroon ng misunderstanding (If it is not explained properly, there will be a misunderstanding). Lalong-lalo na iba't-iba ang kultura (Especially since there are differences in culture). It's hard to collaborate even between the

²⁰ Minor edits have been made on the transcripts for readability.

CSOs because we have diverse perspectives on issues—some are holistic, some are social, and some are political. But for others, if it's a political issue, the government is perceived as wrong, period. This is why we are using diverse approaches. Our exposure is not the same. The other challenge is the distance. Most of the time, we talk online. Face-to-face interactions and opportunities are very rare. However, we can still have unity in such diversity.

Allosa: What is the common problem? Gaps in communication. The second problem is the conflict. We know one another. We're very good in sign language. But it's not communication because it's a different culture. In language, we also have different perspectives. Then, we—the Deaf—are technological, but sometimes the people we talk to are traditional. Sharing experiences is also a challenge, although we know that we need to build trust with everyone.

Bagasin: Communication is collaboration. In the class, we have different sections for youths and seniors or adults. For persons with disabilities, immigrants, and human rights defenders, there are many challenges and problems. There is also ongoing conflict, lack of access to resources, oppression, and stigma. We have to fight, promote, or advocate for other areas when it's needed, including those that are long-distance.

TEAM 2

Aggarao: Regarding the “too many layers” concept, my initial understanding was that there are a lot of layers when it comes to intersectionality. I just thought that was the challenge. Pero ngayon naintindihan ko na (But now I understand).

Bughaw: Conflict in scheduling is a challenge. Several times, a meeting gets postponed.

Cubacub: Communication is also a challenge. It's hard to interpret feelings and messages online because it is limited. It's more open to interpretation.

Bughaw: Words, of course, by their very nature, can be easily misunderstood—all the more if there are no cues like we would have if we were talking to each other in person where we have facial cues and body cues.

Cubacub: There are many layers: unresponsiveness, constant changes in schedule, and the lack of communication cues on online platforms. What would you say are the top two challenges?

Lagasca: I just want to confirm that the majority of the communication between the organizations is purely online. I think that's one of the main concerns. That's why there were problems in the interpretation. There were also problems in specific areas because we have a lot of group chats (GCs). It's hard to say if a person really saw the message or not. I want to believe Facebook when it indicates that the person has seen it, but sometimes the same also happens to me; I haven't seen the message but the other person thought I did. That's the limitation of online platforms.

Cubacub: We have to build stronger collaborations with other organizations and form commitments. Some organizations only have one representative available. A certain group will stay, and there are differences on availability and capacity. Let's start with the related challenges: getting commitments, availability, and capacity. Can you share about that?

Bughaw: I wrote differences in availability and capacity. Sometimes, the available group doesn't have the capacity for a certain task. For example, in the research team, we have someone who is in ICNAT, Lyka is in graphics, and I'm in writing. RJ was supposed to write with me, but we had personal problems. No one else was committed to writing, so the task really went to me. There is collaboration, but I hope that our capacities are dispersed.

Henson: This is related to what you said. Of course, we have commitments when we started—where we will join, and what we will do. Sometimes, we're not able to do the things that we promised. Sometimes, you want to help elsewhere, but sometimes you want to stay true to what you committed to because you know that's what you can do at the moment. Again, I will bring it back to communication. There are scheduling and timelines we're not able to meet.

Lagasca: I've seen how the organizations work with each other, but I'm not as sure if the relationships between the organizations are as solid.

Bughaw: If one person is not available, effectively, the organization loses its representation because there is only one representative per organization.

Aggarao: I also interpreted having stronger ties with members as a matter of priority. Iyon ang usapin ng benefits: bakit kami mananatili sa network? Marami rin kaming ginagawa. (The discussion also includes benefits: why should we stay in the network? We also have a lot on our plate.) Someone may be doing something that's more profitable. You don't know who will stay until the end.

Aggarao: We have a bond that ties us together, but it's still fragile. Despite having check-ins during our meetings, we don't talk about our frustrations with our commitments and the work we need to do for the project.

Bughaw: I want to build on what Shiela said. I wrote "unchecked mental health status of members." Even if we meet, we can't really share what we're going through because I don't feel close to anyone. It feels strictly professional.

Henson: We're so afraid of offending each other. So We try to be understanding, but we should acknowledge that everything has its limits. If we promise something, we should deliver because we also have obligations to our funders.

Cubacub: I think that's where urgency comes in.

Lagasca: My concern is how urgently do we actually address the conflict? The time to resolve conflict is crucial not just in the process of organizing and working on the deliverables. Your relationship with others is also at stake. Who mediates? Sino ba ang dapat mag-resolba? Sino dapat ang pumapagitna para masolusyunan ang problema? (Who should resolve the problem? Who should mediate for its resolution?) Because it's also a whole other story. Who actually facilitates the discussion, especially if the point of conflict is deep? I stand by what I said earlier about the importance of having better relationships with the member organizations. This is not only to look at the relationship professionally, but also to no longer feel afraid of offending members because you have a deeper relationship with them and the organization. You'll no longer worry why someone hasn't replied or why your message was just "seen-zoned" because you actually know what the person is feeling.

Bughaw: Professionalism also comes into the picture. If there's a problem, you don't need to wait for a long time and affect the deliverables. Look for an alternative. If unable to commit, we could plot another solution.

Cubacub: The number one challenge is the online set-up. The second one is building stronger relationships among members, considering that we've been together for two years now. Our Top 3 challenge is forming commitment.

SUCSESSES

TEAM 1

Allosa: Communication principles are based on emphasizing each individuality. For example, what is your style in communicating? In Visayas and Mindanao, we have different dialects. This gap must be solved. In collaborating with people from those regions, their needs must be matched. We must build rapport with them. Hindi lang dapat mababaw 'yung communication; [dapat] malalim. (Communication must not merely remain shallow; it should be deep). We should also know their respective system. Even in Luzon and NCR, we have our own ways of doing and communicating. So we shouldn't fight; we have to meet halfway. We have to respect each other and their ways of doing, so that when we collaborate, the flow would be easier.

Bagasin: We need to emphasize our needs. We need to have clarity. We must also understand the need for quality collaborations. Differences in tradition, culture, and music means that each has their own role. We have to respect which role we follow because you are in charge.

Lomoljo: 'Yung mga sinabi n'yo kanina (the issues you mentioned earlier), do you feel them within FIFF? Is there respect? Is the communication among FIFF members clear and successful? Because what we are talking about now is our success. Our achievements.

Bagasin: Yes. Because we are from different regions, kaya tayo ay nangangapa pa (we are still adjusting). Coming from different regions and provinces, there is still a gap between the city and the provinces. We gained an awareness here in FIFF, and our perspective of each other is okay. For us, it's clearer—we are okay here and we feel respected here.

Dela Peña: Since we already have principles of communication, it's easy to understand our way of communicating with each other. For collaboration,

despite the challenge of some organizations being inactive, we still finished the project.

Bayan: We recognized the importance of language and visuals. It's clear that we were very conscious about it, and that we were able to give respect to those who are discriminated. That's why we were able to do the necessary work. In collaboration, I can say that I have experienced sharing our best practices and what each of us is doing. Knowledge is enriched, and it helps the work that you do. For me, that's a good means of collaboration—when we share the best things that we do. An eye-opener for me is the inclusion. I realized that while many of us have needs, more people struggle with more needs.

Transcript of Session 2: Pag-ani ng mga Pagbabago – Group Discussion of Outcome Harvesting Group

TEAM 1

Henson:

- Personal – In Life Haven, we research disability. Now, we are focused on labor migration and its intersection with disability. We are also focused on a study on LGBTQIA and migration. Such perspective is because of FIFF. Gusto naming malaman kung paano ginawa ‘yung study [on LGBTQIA and migration], and malagay ‘yung sa disability. (We want to know how the study was conducted and how to include disability in the discourse.)
- Organization – There is no more weekend work and overtime at night because of FIFF, and our joint research project on collective care reminds us to take care of ourselves.

Asst. Prof. Sy:

- Personal – Sa UPCIDS AltDev—ang research program namin—wala sa'min ang may focus sa disability. Iba-iba kami ng expertise. Ang pinaka-highlight ay ‘yung exposure sa kung ano ang ginagawa actively ng mga organization ng persons with disabilities na maaari pa naming mapag-

aralan in the future, hindi lamang para sa research at case studies, pero para rin sa partnership. (In our research program UP CIDS AltDev, there is no one who studies disability. Our expertise is varied. But our program is also exposed to the activities of organizations of persons with disabilities. We may explore these areas in the future, not only for research and case studies, but also for building partnerships.)

- Attitudes – There is an emphasis on accessibility and nurture. My empathy also deepened.
- Skills – We also had a learning experience on design. We got to share this during the lessons and discussions.
- Organizational – Again, there must be accessibility and empathy. Walang research program na naka-sentro sa persons with disabilities. (As of now, there is no research program that focuses on persons with disabilities.)
- Practices – There must be consideration in organizing events.

Lomoljo:

- Knowledge – I gained a deeper understanding of intersectionality because this term is new to me.
- Attitude – I have a widened perspective and consideration of the different needs and capacities of the partners.
- Skills – I also learned how to integrate intersectionality into our activities and project implementation.
- Organizational – Naipaliwanag ko sa buong staff ang intersectionality. (I was able to discuss intersectionality to our entire staff.) We were able to level off our understanding of intersectionality as an office. Intersectionality must be integrated into our modules. We will also consider budget for accessibility.
- Community – Dapat kasama ang ibang tao. Be mindful sa mga dagdag na kasama, kung sinu-sino ang mga inaasahang makilahok, at ang kanilang pakikilahok. ‘Di man siya nagagawa sa lahat ng activities kasi sa community level may certain decisions pa rin kung sino ang mga ineexpect. Pero onti-unti na namin silang nai-influence. Kapag community activities, para bang, sektor ng children ‘yan, pero lahat ng sitwasyon ng bata ay dapat kasali. (Other people must be included.

Take note of additional participants, expected guests, and the extent of participation. We haven't been able to do this for all activities because the community makes decisions based on who is usually expected to attend. However, we are slowly encouraging more groups outside of the usual "children's sector"—as long as it affects children, they should be included.)

Asst. Prof. Sy: We can have further learning sessions and projects on the intersectionality of children.

Bagasin:

- Knowledge – Ang dami kong natutunan because of FIFF. Na-aapply ko agad ito sa deaf youth or deaf kids. Bago ito sa kanila at madali nilang ma-apply. Kailangan talaga mga bata kasi sila rin ang magiging soon-to-be leaders. (I learned a lot because of FIFF. I am able to apply what I learned immediately on the deaf youth or deaf kids. This is new to them, and they can easily apply it. We really need to work with kids because they will soon be the leaders.)
- Attitude – Sa World Federation of the Deaf, united na sa sila iba't-ibang bansa, except tayo, medyo delayed talaga. Katulad sa mental health, parang hindi pa ito ganoon ka-lakas sa larangan ng Deaf community. May stigma pa rin sa atin. [Sasabihin nila], “Uy, kaya mo ‘yan!” Dapat may professional na tutulong sa amin, pero ‘di nila alam. (In the World Federation of the Deaf, other countries are already united, except us in the Philippines—we’re still delayed. In the context of mental health, there is still inadequate support for the deaf community. There is still stigma. We need professionals to help us, but they don’t know.)
- Skills – ‘Pag nakita nila na deaf person, may barrier or stigma kaagad. “Ay, walang alam ‘to, hindi edukado ‘to.” Hindi nila tinitingnan ang skills namin; kayang-kaya naman namin. Same with other persons with disabilities, pero parang worse pa kasi kapag deaf. Parang tingin sa amin ay aso, kaya susunod na lang kami. We have our own decision-making naman. (When they see a deaf person, there are immediate barriers or stigma. “Oh, this person doesn’t know anything. This person is not educated.” They don’t look at our skills. We can do it. It’s similar to other persons with

disabilities, but it feels worse if you're deaf. They look at us as if we are dogs. So we just end up following. But we can make our own decisions.)

- Organizational – May Philippine Federation of the Deaf, may Pinoy Deaf Rainbow, may Inclusive Federation of the Deaf—ang daming mga federations, o mga organizations. We are very grateful and thankful sa FIFF dahil sila rin ang isa sa nag-empower sa'min. 'Yung main problema namin ay hindi accessible sa lahat—sa movies, walang caption; sa buses hindi aware kung paano makipag-communicate 'yung konduktor, kung paano magbayad 'di rin nila alam. Sa organization, mag-start tayo sa mga bata talaga kasi sila ang magdadala sa atin. (There is the Philippine Federation of the Deaf, Pinoy Deaf Rainbow, [and] Inclusive Federation of the Deaf. There are many federations or organizations. We are very grateful and thankful for FIFF because they are one of the groups that empowered us. Our main problem is the lack of accessibility in many aspects— movies not having captions, bus conductors not knowing how to communicate with deaf passengers, especially when they need to pay, [among others]. In the organization, we have to start with the young people because they will be the ones to carry us forward.)

Asst. Prof. Sy: It would be good to have intersectionality learning sessions in the deaf community specific to labor.

Bagasin: It would also be good to have a subject on disability in the curriculum.

Asst. Prof. Sy: In Philippine Studies, we have a subject called “Special Topics” where we can teach anything we want. Perhaps we can explore focusing on disability—Araling Pangkapansanan (Disability Studies). Unfortunately, education on disability is very sparse. There's SPED, or it's discussed in passing in Sociology.

Henson: Perhaps we can teach data collection on disability, whether it be an elective or in whatever format. Using the Washington Group Questionnaire, you won't ask someone directly if they have a disability. You're checking functional limitations in community work, social work—in whatever work.

Lagasca: My full-time work is with the International Labor Organization. There are very few general labor standards for persons with disabilities (PWD). If you would check documents with DOLE or CSC, there are very few for PWD. Are there

available studies that you've done within your specific organizations that maybe you can share with our office so we can propose something to the government?

TEAM 2

Bayan:

■ Personal

- Knowledge – Kahit na pare-pareho silang sektor na pinanggagalingan, mayroon pa ring case interventions na magkakaiba. (Even though they come from the same sector, there are still varied case interventions.) Definitely, you treat them very specifically, very particular and acceptable to the individual.
- Skills – The network broadened my linkages.

■ Organizational

- Relationships – FIFF strengthened and affirmed the practices that we inculcate in our modules, trainings, and actual practice in relating with the community, beneficiaries, and target partners. In our relationships, we continue to consider a sense of responsibility with other sectors, besides migrant workers. We consider the community and the kind of environment that they belong to.
- Policies – This way of relating is already a policy we practice within Kanlungan. But now, we also bring it to our sectoral partners like the farmers, fishers, mothers, and homemakers.

■ Community

- Relationships – We relay to our community partners part of the FIFF discussions and sharing.
- Policies – One of our partners, Balabal Organization, have agreed on the inclusive language and have amended their policies. For example, many of their members who are parents are part of the

Parent-Teacher Association. They integrate how they relate with parents so they can model it to children.

- Projects – We have an ongoing discussion with Balabal on the possibility of having a physical space where anyone from any sector can seek psychosocial support and refuge.

Aggarao:

■ Personal

- **Knowledge** – Looking at intersectionality through different angles, it is a concept, framework, and tool. Mas naging matibay ang pagtingin ko sa intersectionality. Kahit tinataguyod pa natin siya, minsan ay tinatanong pa rin kung talagang naiintindihan natin ito. (My understanding of intersectionality deepened. Even though we advocate for it, we still sometimes question the extent of our knowledge.)

- **Attitude** – Community of care is something I previously did not think about. Kailangan pala natin ng care for carers. Masaya ako na ‘di lang ako ang gustong ipaglaban ang intersectionality. Dati feeling ko, kami lang sa organization namin ang gumagawa nito. Kung may gumagawa man na iba, hindi namin sila naaabot. (I’m happy that I’m not the only one who strives to advocate for intersectionality. I used to think our organization was the only one practicing intersectionality. If there are other organizations practicing it, we’ve never crossed paths with them.)

- **Skills** – Facilitation skills that we learned in our different activities.

- **Organizational** – We are more reflective after joining FIFF. We think about the community of care, burnout, and funder-partner relationships. Before, we used to only think about complying with funder requests and what they need, without thinking about its effect on our members. We focused too much on activities because, say, 80 percent needed to pass the post-test.

- **Relationships** – We are more conscious of intersectional issues.

- ☐ Policies –There are no concrete policies written yet.
- ☐ Practices – We are now more conscious to include a mental health check in our activities.
- Community – Our projects are intersectional in sense that our participants are young women with disabilities that hold different identities. At the same time, our partners are very diverse—local government, association of barangay captains, elementary schools, parents, families, and businesses. It's very community-based and intersectional because we involve different sectors. We also developed modules on the intersection of gender and disability, which were inspired by what we learned from FIFF tools and concepts. These modules are uploaded to an online platform called E-Net Academy. It is an initiative of Civil Society for Education Reforms, a network of education advocates. If people enroll there, somehow it will influence communities.

Allosa:

- Personal
 - ☐ Knowledge – There is cooperation within the network.
 - ☐ Attitude – I learned to be responsible.
 - ☐ Skills – Parang nagkakaroong ng spiritual growth pagdating sa skills. (It seems that spiritual growth was also achieved.)
- Organizational
 - ☐ Relationships – Because of FIFF, emotional growth and changes were recognized.
 - ☐ Policies – Before, we used to be generic with our policies. Now, we learned to be more specific when we create and disseminate policies. [An example of policy consideration is] fostering safe spaces.

- Practices – We break down our tasks and focus on them, so that the work is continuous instead of constantly changing what we need to do.

■ Community

- Relationships – Our communication has improved. Before, we lacked communication, and our progress was slow. Sometimes, we'd even have miscommunication. Now, it's clearer.
- Practices – We focused on building a safe environment.
- Project – We promote [accessibility] in our projects.

Bughaw:

■ Personal

- Knowledge – My biggest takeaway is disability sensitivity. Although we're sensitive, I learned the actual how-tos—the practical ways [on being] sensitive.
- Attitude – Through intersectionality, we also have to look at the other organizations who experience discrimination.
- Skills – We developed new ways of conducting workshops and meetings to accommodate others.

■ Organizational

- Relationships – We have become sensitive to intersectional issues.
- Policies – Although there are no policy changes yet, I pushed the other leads to push for collective care. We also hope to join the projects of other FIFF members, so that we can share resources and build our capacity. We are trying to organize a General Assembly to form policies, but the irony is, there is no funding.

- Practices – We have applied concrete practices like hiring a sign language interpreter for our online Pride event.
- Community – We developed a proposal for investigating LBQ Movements in the Philippines. Most of the projects and research are mostly on general LGBT issues, but not [specifically] on LBQ women. We are looking at working with Galang. [We are also] looking for business owners that are open to making their bar or restaurants safe spaces for [members of the] LGBTQ community.

Transcript of Session 3: Defining our Version of Intersectionality – Group Discussion

TEAM 1

Lomoljo: Ang naisip ko kanina ay sapin-sapin, pagdating sa Bisaya ay “nagsapaw-sapaw.” (I thought of the word “sapiin-sapiin,” which in Binisaya is “nagsapaw-sapaw,” or layered.) It consists of different things, but they are all together. It’s like diversity. There are many perspectives. In Bisaya, it’s called “lahi-lahi,” or diverse. Isang tao na maraming sitwasyon. (One person who is in multiple situations.) For example, someone is a single mom, she doesn’t have a job, and her family is not supportive because they don’t have enough income or they have several other members. I thought of our group of youth: the children come from different backgrounds, different evolving capacities, different genders, different races, but it’s just one group of youth. So it’s different, but mixed. In Bisaya, “gasapaw,” “magsapaw,” or “nagsapaw-sapaw” means layering or mixing.

Asst. Prof. Sy: You can use visual symbols or the picture of the word. But aside from that, it’s good that you already chose two. How are they different? What’s the need of choosing a certain term that can promote intersectionality? Dahil may iba’t-ibang katangian ang mga talinghaga na iyon. (Because such metaphors have different characteristics.) How do you broaden your intersectionality using these metaphors or symbolism?

Bughaw: “Pagsapaw” can mean many things. Pero kapag sinabing sapaw-sapaw, ang ibig sabihin ay “layer by layer.” Naiiba na ang kahulugan. Mayroon bang word na panagsapaw? (But when you say “sapaw-sapaw,” it distinctly means

“layer by layer.” The meaning changes. Is there a word “panagsapaw”?) Are there foods that are “sapaw-sapaw” or layered, like sapin-sapin?

Lomoljo: In Bisaya, it can also mean bibingka, or more accurately, how it is cooked. It’s hot in the middle, it’s hot at the bottom, and it’s hot on top. We use it as an idiom or metaphor. “Na-bingka ka.”

Transcript of Session 4: Future of FIFF – Group Discussion

TEAM 1

Bughaw: The LGBTQ network was conceptualized and established as a solidarity network. We had different organizations: Iloilo Pride Team, Illuminates of the Spectra (Dumaguete), and then, although unnamed, Cebu and Tacloban LGBTQ networks. Since we are already a solidarity movement and we believe in their power, we would like to believe that FIFF will prosper and our organization will also grow. In the last two years, in theory and in practice, we see that, with time and effort, we may have more impact operating collectively than individually.

Bucaao: Gusto ko lang sabihin na umikot ako at walang namili na lulubog [ang FIFF]. (I walked around and found out that no group chose to stop FIFF.) It just tells me that you can only commit to a certain extent, but you want to continue doing this. Do you think that contemplating on its end helped you decide to continue? Why do you think that is?

Bughaw: Because in any movement, we should always be realistic. At least we know the concrete situation. We know the negative factors, and also our capacities and strengths.

Gen: Tama. At alam natin ang gagawin, kung mangyari man ito. (Correct. At least we know what to do, should the worst comes to pass.)

Bayan: We are talking about a movement. Encouraging each member to join is not something that happens overnight. There are many groups who continue the fight despite almost stopping. For example, in Kanlungan Foundation, we aspire to establish social enterprise to be managed by our organized migrant workers to sustain the program and services provided by Kanlungan. Together with the

organized migrant workers group, we continue to seriously consider working on it.

Bucaao: Movement-building takes time. It's not a sprint; it's a marathon. Pero mukhang klaro sa atin na "sisikat" ang FIFF. (But it seems clear to us that the FIFF will continue to rise.)

Bughaw: Because in any movement, we should always be realistic. At least we know the concrete situation.

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