



BACKGROUND STUDY ON THE MARAWI SIEGE

# ***Gender Assessment of the Current Marawi Situation***

Prepared by the  
MIRIAM COLLEGE -  
WOMEN AND GENDER INSTITUTE  
for the  
SPANISH AGENCY FOR INTERNATIONAL  
COOPERATION AND DEVELOPMENT



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Cooperation and Development

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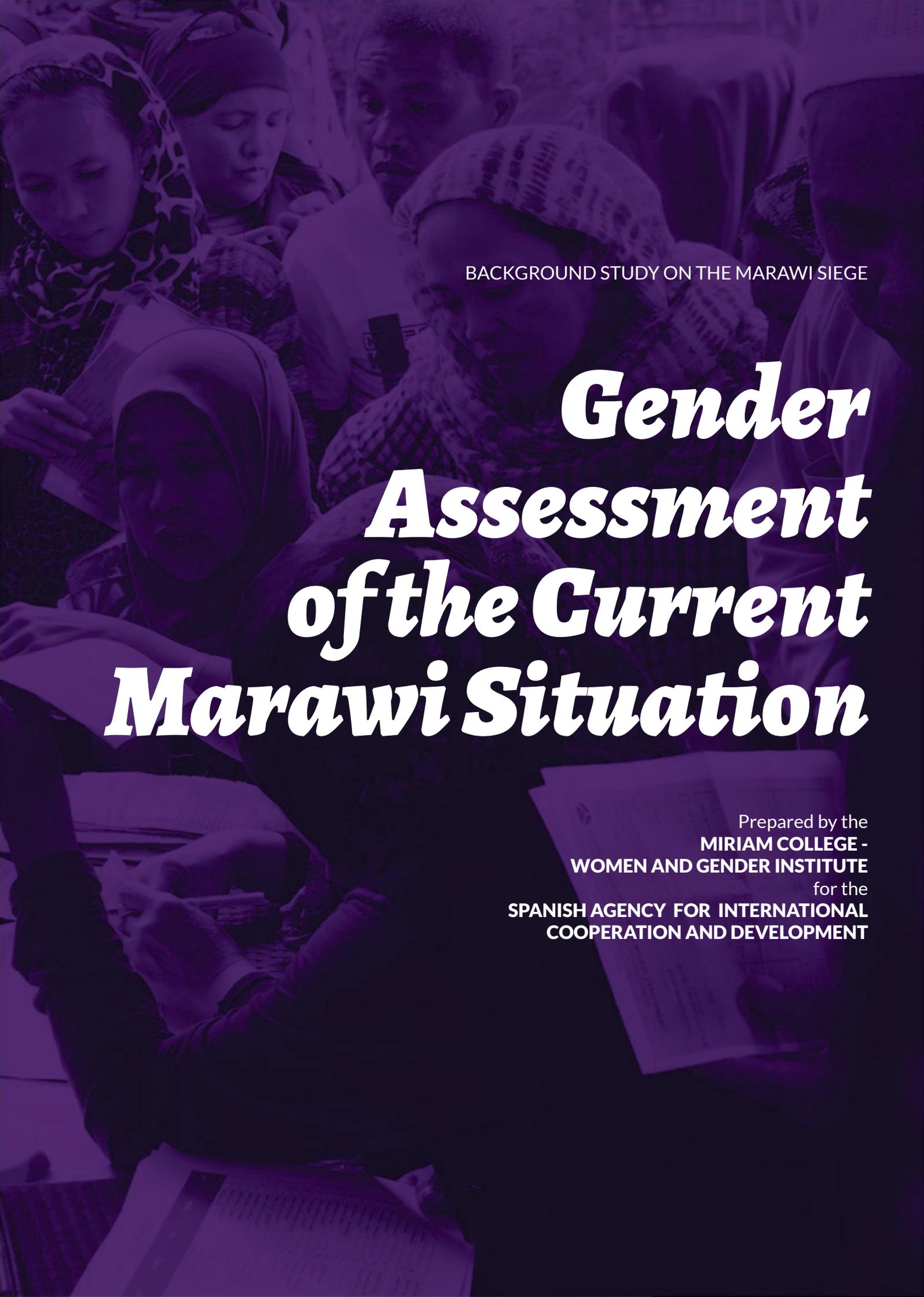
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# Acronyms

<b>AMDF</b>	Al-Mujadilah Development Foundation, Inc.	<b>ISIS</b>	Islamic State of Iraq & Syria
<b>ARMM</b>	Autonomous Region for Muslim Mindanao	<b>LDAC</b>	Land Dispute Arbitration Committee
<b>ASDSW</b>	A Single Drop for Safe Water, Inc.	<b>LNGOs</b>	Local Non-Government Organizations
<b>BBL</b>	Bangsamoro Basic Law	<b>LRMC</b>	Land Resource Management Committee
<b>BMCRPP</b>	Bangon Marawi Comprehensive Rehabilitation & Recovery Program	<b>M&amp;E</b>	Monitoring and Evaluation
<b>CBCS</b>	Consortium of Bangsamoro Civil Society	<b>MAA</b>	Most Affected Areas
<b>CSOs</b>	Civil Society Organizations	<b>MARADECA</b>	Maranao People Development Center
<b>CVE</b>	Counting Violent Extremism	<b>MILF</b>	Moro Islamic Liberation Front
<b>DTI</b>	Department of Trade and Industry	<b>MNLF</b>	Moro National Liberation Front
<b>FGD</b>	Focal Group Discussion	<b>NAP-WPS</b>	National Action Plan - Women, Peace, and Security
<b>GPS</b>	Gender, Peace, and Security	<b>NASSA</b>	National Secretariat for Social Action
<b>GRPH</b>	Government of the Republic of the Philippines	<b>NGO</b>	Non-Government Organization
<b>GZOP</b>	Gaston Z. Ortigas Peace Institute, Inc.	<b>UN OCHA</b>	United Nations Office for the Coordination of Humanitarian Affairs
<b>HRC</b>	Humanitarian Response Consortium	<b>PCID</b>	Philippine Center for Islam and Democracy
<b>IDEAL</b>	Initiatives for Dialogue and Empowerment through Alternative Legal Services, Inc.	<b>PRRD</b>	President Rodrigo Roa Duterte Preventing Violent Extremism
<b>IDPs</b>	Internally Displaced Persons	<b>PVE</b>	Rural Development Institute of Sultan Kudarat
<b>INGOs</b>	International Non-Government Organizations	<b>RDISK</b>	Reconciliatory Initiatives for Development Opportunities, Inc.
<b>ISIL</b>	Islamic State of Iraq & the Levant	<b>RIDO</b>	

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# ***The Mindanao Situation: An Introduction & Overview***

## **Background and Latest Developments**

The success of the peace process in Mindanao is an important milestone for the Moro people, who have suffered from more than 50 years of armed struggle for their autonomy. The MILF-GRP peace agreement has strategic value at a time of great uncertainty and instability, posed by the increasing threats of violent extremists, and the rise of authoritarian regimes globally. In ASEAN, which is also beset with other internal including ethnic conflicts, the example set by the Philippines' through the Mindanao peace process demonstrates that peace that is participatory, transparent, and inclusive of diverse cultures and religions is possible. That this was achieved within a democratic framework, and with tremendous support from the government, civil society, and the international community is a feat by itself. With relative peace and order now in place, the Moro people and the people of Mindanao in general can now reap the much-awaited development dividends that they have been aspiring for. The fact that the MILF embraced peace with government sends a strong message that peace, not violent extremism is in the best interest of Muslims in the Philippines.

The conflict in Mindanao has deep roots in the historical exclusion of the Moro people from mainstream Philippines political, economic, and cultural life. Decades of government neglect and social injustice against the Moros have resulted in the establishment of various Moro secessionist and independence movements. Though violent extremist groups have recently emerged, their roots also emanated from the same factors that gave rise to secessionist groups—persistent poverty, social and economic injustice, political marginalization and weak governance, and government neglect of the Moro population. The recent siege of the city of Marawi is one example.

On May 23, 2017, government troops tried to arrest top Islamic State of Iraq and the Levant group (ISIL) leader Isnilon Hapilon. Because Hapilon was supported by another pro-ISIL group called the Maute, the government met unexpected resistance, resulting in the siege of Marawi City. The siege lasted 5 months, and is officially the longest by armed fighters in the Philippines.

The armed fighters burned two schools, a city jail and a Catholic Church. They then proceeded to occupying the streets and major entrances of the city. Various residents were held hostage, and one priest was beheaded. Martial Law was declared across all Mindanao that evening.

Initial data shows that around 300,000 people were displaced during the five-month siege, but this does not include undocumented Internally Displaced Persons (IDPs) which increases the numbers significantly. On October 17,

***“Though violent extremist groups have recently emerged, their roots also emanated from the same factors that gave rise to secessionist groups—persistent poverty, social and economic injustice, political marginalization and weak governance, and government neglect of the Moro population.”***

***“Mindanao contributes significantly to the nation’s economy, as it produces export products minerals and provides food security for the country. Yet, the Autonomous Region for Muslim Mindanao is the poorest region in the Philippines with 48.2 percent living in poverty.”***



*Prof. Aurora Javate de Dios, Senior Project Director at the Miriam College – Women & Gender Institute, presents the preliminary gender study of the current situation in Marawi*

President Duterte declared Marawi liberated, as top leaders of the pro-ISIS groups were killed by the military. Casualties included 920 fighters, 165 government soldiers and at least 45 civilians. Despite its liberation, the effect of the siege on the residents, in all aspects of their lives, is still strong today.

Mindanao contributes significantly to the nation’s economy, as it produces export products minerals and provides food security for the country. Yet, the Autonomous Region for Muslim Mindanao is the poorest region in the Philippines with 48.2 percent living in poverty. Lanao del Sur is the poorest province in the country— seven out of 10 people in the region are poor (Philippine Statistics Authority-ARMM, 2015).

The Tripoli Agreement of 1976 sought to end the fighting and establish an autonomous region under the Moro National Liberation Front. In the agreement (2001), the parties defined a negotiation agenda with three main elements: security (which had already been agreed on in 2001); humanitarian response, rehabilitation and development (agreed in 2002); and ancestral territories (2008), (Holzheimer, 2011). Under President Ramos, a peace agreement was forged which created the Autonomous Region for Muslim Mindanao (ARMM). However, differences between Nur Misuari and Hashim Salamat eventually led to the establishment of a breakaway group, the Moro Islamic Liberation Front (MILF), which was determined to continue the fight for a truly self-governing Islamic region.

President Benigno S. Aquino III then signed Executive Order 120 creating a Transition Commission to draft the Bangsamoro Basic Law (BBL) between the Philippine government and the MILF, establishing a roadmap for the transition. Thereafter, in February 2013, four annexes specifying the modalities for transition were completed. These included: revenue generation and wealth sharing (July 2013), power sharing (December 2013), and normalization (January 2014). Finally, in March 2014 the Comprehensive Agreement was signed at the Presidential Palace. To ensure the implementation of the Peace agreement, several mechanisms, such as the Transition Commission, were formed.

1. The Transition Commission is composed of 15 people (seven appointed by each side, under an MILF chairperson), and its main function was to draft a Bangsamoro Basic Law to be submitted to Congress for approval.
2. The Transitional Authority is headed by the MILF and composed of representatives of various social, political and economic actors from the autonomous region. To be set up after the passage of the BBL, the Transitional Authority is supposed to start the transformation of existing institutions under the autonomous region until the holding of elections for a new autonomous government.
3. The Third Party Monitoring Team (TPMT) is in charge of monitoring the implementation of the agreements. It issues periodic and public reports twice a week and will evaluate the implementation of all agreements, which, in turn, conditions the MILF decommissioning process. (Holzheimer, 2011).

Despite intensive nationwide consultations and numerous debates and deliberation in both Congress and the Senate from 2013 to 2016 the proposed Basic Bangsa Moro Bill was not passed. The Mamasapano tragedy (2015) where

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44 Special Forces operatives in pursuit of a terrorist leader were killed in an MILF-controlled area dashed all hopes of the passage of the BBL. Public opinion turned against the peace process and the lead negotiators in the peace process, Miriam Coronel-Ferrer and Teresita “Ging” Deles, were demonized and subjected to the most vociferous and sexist attacks from people opposed to the BBL and the peace process. From that point on, it became impossible for the Bangsa Moro Basic Law to be passed given the hostile political environment. (Bayot, 2018)

Riding on the crest of Rodrigo Roa Duterte’s popularity in the Presidential elections, the Duterte administration gave the proposed Bangsa Moro Organic Law its strong support. though it was reviewed only for several months by both Senate and the House of Representatives, President Duterte’s political endorsement assured its passage in Congress.

The decommissioning of MILF troops had begun even during the administration of former President Aquino. A total of 75 weapons were deactivated at the first phase of the process, while 145 rebels out of the estimated 10,000 members of the Bangsamoro Islamic Armed Forces prepared to return as civilians. They were to be given a socio-economic package which will allow them to start anew. However, according to a seminar by the Mindanao Peaceweaver in Davao last October, 2018, only 140 arms out of an estimated 40,000 guns were surrendered. There were also delays in the provision of socio-economic, health and employment services to former combatants..

The Transition Authority, which is already in place, is still awaiting the release of its budget in time for the holding of the plebiscite required in the Bangsa Moro Organic Law in January 2019, and the implementation of several programs (Mindanao Peaceweavers Consultation with NGOs, October, 2018).

### **Left Out in the Cold: the Lumads**

“Lumad” is a Bisaya term meaning “native” or “indigenous.” It was adopted by a group of 15 from more than 18 Mindanao ethnic groups in Cotabato. Congress in June 1986 to distinguish them from the other Mindanaoans, Moro or Christian. During the Cory Aquino administration, the term was accepted. In R.A. 6734, the word ‘Lumad’ was used in Art. XIII sec. 8(2), to distinguish these ethnic communities from the Bangsa Moro. They account for 2.1 million out of a total of 6.5 million indigenous people nationally (1993 Census).

The fifteen Lumad groups include Subanen, B’laan, Mandaya, Higaonon, Banwaon, Talaandig, Ubo, Manobo, T’boli, Tiruray, Bagobo, Tagak aolo, Dababawon, Manguangan, and Mansaka. They are found in the towns and cities of Cotabato, Tandag, Dipolog, Kidapawan, Marbel, Tagum, Cagayan de Oro, Davao, Malaybalay, Pagadian, Butuan, Surigao, Ozamis, Ipil, Digos, Mati and Dipolog (NCCA, 2015).

The Lumad have valid claims to aboriginality, and therefore, territorial rights in the proposed Bangsamoro Judicial Entity (Paredes, 2015, pp. 166-167). Lumads in the ARMM are marginalised not only by the GPH and the large number of Christian Filipino settlers who have come to Mindanao, but also by the Moros. They have also been excluded from land ownership. Most recently, they have also been excluded from the peace talks. Because the Lumads are dispersed, they have no unified voice, and they experience both displacement and pressure

***“Lumads in the ARMM are marginalised, not only by the GPH and the large number of Christian Filipino settlers who have come to Mindanao, but also by the Moros. They have also been excluded from land ownership. Most recently, they have also been excluded from the peace talks.”***

to assimilate, particularly among communities which are located within Moro territories (Paredes, 2015, p. 168). Moreover, the electoral system in the ARMM, which is based on ethnic and clan loyalties, makes it almost impossible for a Lumad to become elected officials outside of the municipalities in which they constitute a significant proportion of the population (Coronel-Ferrer, 2012, p. 2107).



*Malena Vaca, Program Manager at the Spanish Agency for International Cooperation & Development (AECID), asks a question during the open forum*

### **Objectives of the Study**

This study seeks to understand the impact of the Marawi siege on women against the backdrop of the Mindanao situation and the ongoing implementation of the Peace Agreement between the Philippine government and the MILF. Using a conflict and gender sensitive lens, it discusses the multiple and intersecting vulnerabilities faced by the women, men, and girls in the aftermath of the Marawi siege, and their important and proactive actions in the rehabilitation and reconstruction phase.

While gender norms governing the roles and social expectations of men and women are relatively hard to change, periods of conflict may, in fact, present opportunities and spaces for women to improve gender relations. The study will also contribute to improving the guidelines set by NEDA on the provision of gender-responsive and rights-based support for IDPs, especially in monitoring their conditions in temporary shelters.

The study maps current government and NGO interventions aimed at alleviating the situation of affected communities in specific areas such as health, shelter, education, and economic assistance. Additionally, the study reflects on the major issues and challenges identified by the women of Marawi, as well as various groups and institutions assisting in the rebuilding and reconstruction of Marawi. Based on the literature review, as well as the two consultations held with stakeholders in Manila and Mindanao, the study came up with key recommendations on how stakeholders can mainstream gender equality and inclusion in rehabilitation and recovery plans for Marawi.

### **Methodology**

This study is based on several research reports conducted by academe, both local and foreign, as well as policy papers official reports, statements, and press releases by government and civil society groups. International humanitarian groups and foreign governments assisting the Philippine government in the peace process have also provided valuable insight in the analysis of post conflict issues, challenges, and future development plans for Marawi.

The first output of the study is a concept note on the Marawi crisis and the interventions currently in place. This output also lists active organizations and agencies, both in government and non-governmental organizations, and their existing programs for the rehabilitation and recovery of Marawi. Existing documents, statistics, and other reference materials relevant to the subject are also included.

The second output will be a report that consolidates the results of two consultations with stakeholders such as representatives from NGOs including

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women organizations, both local and international, and local government units which have been involved in the rehabilitation and recovery efforts in the area. This includes their assessment (if any) of government efforts in reconstruction and rehabilitation of Marawi, their current initiatives and recommendations on how to move forward.

To ensure inclusion and representation, project team invited around 30 to 40 participants per consultation from different sectors, such as the local community, academe, youth, religious and representatives from international organizations and NGOs.

The actual number of participants that came for the Manila consultation was 38 (33 women and 5 men). They represented agencies such as the National Economic Development Authority, the Office of the Presidential Adviser on the Peace Process, the Bangsamoro Transition Commission, the Philippine Commission on Women, the National Commission on Muslim Filipinos, Department of Social Welfare and Development, the Department of Trade and Industry, the Department of Health, GZO Peace Institute, InciteGov, Philippine Business for Social Progress, Philippine Center for Islam and Democracy, Balay Mindanao Foundation, INc. Community and Family Services International, Initiatives for Dialogue and Empowerment Through Alternative Legal Services Inc. (IDEAL), Noorus Salam, Oxfam Philippines, USAID, and the Embassy of Canada.

Another 30 participants, mobilized by the Al Mujadilah Development Foundation, Inc., joined the consultation in Iligan. The participants came from the following organizations/agencies: People's Disaster Risk Reduction Network, Inc; Duyog Marawi; Kapamagogopa, Inc; the Kalimudan Foundation; the Consortium of Bangsamoro Civil Society and Rawaten, Inc; the Muslim-Christian Agency for Advocacy, Relief and Development, Inc.; Community and Family Services International; IDEAL; Balay Mindanaw, Inc.; Leading Individuals to Flourish and Thrive; CARE Philippines; Philippine Business for Social Progress; United Youth for Peace Development - Relief Assistance Network and Organization, Inc; Reconciliatory Initiatives for Development Opportunities, Inc.; Joint Task Group Tabang Marawi; United Nations Population Fund; Oxfam Philippines; and the Marawilocal government unit.



*A workshop group identifying gaps in current rehabilitation efforts, and suggested strategies for future efforts*



# Overview of the Marawi Conflict

## The Context: The Rise of Violent Extremism in Mindanao

In his report on the UN Plan of Action Against Violent Extremism, the UN Secretary General noted that “prolonged and unresolved conflicts tend to provide fertile ground for violent extremism, not only because of the suffering and lack of governance resulting from the conflict itself, but also because such conflicts allow violent extremist groups to exploit deep-rooted grievances in order to garner support and seize territory and resources and control populations” (UN Secretary General Report on Plan of Action Against Violent Extremism 2015).

In addition, “the growing international influence of radical religious discourses in social media, mosques, and educational institutions have all given rise to unprecedented levels of violent extremism, which fueled the battle in Marawi. In 2017, the weakening of ISIS control in Syria led to many fearing that Mindanao could become the potential site of an Asian caliphate” (UN Women, 2017).

*“As more young people come to believe that the prospect of peace is an elusive dream, some have turned to more extremist interpretations of Islam and embraced radical and extremist agendas...”*

Indeed frustration, alienation, hopelessness, and the tedious and long-winding pursuit of peace became fertile ground for violent extremism to flourish in Mindanao. As more young people come to believe that the prospect of peace is an elusive dream, some have turned to more extremist interpretations of Islam and embraced radical and extremist agendas, in exchange for cash, guns, and the prospect of an exciting adventure that give them a sense of belonging. Many young men, and even some women who have been exposed to radical and extremist groups in the Middle East were lured into extremist movements embracing the dream of an Islamic caliphate in Asia. For example, the Abu Sayyaf was established by Abubakar Janjalani, who studied in the Middle East, and was inspired by Osama Bin Laden’s Al Qaeda. After his death in 1998, he was replaced by Isnilon Hapilon who pledged allegiance to the new Islamic State (ISIL).

Even before the Marawi siege, the Maute Gang, or Dawla Islamiya, had been conducting ambushes and attacks on military stations in Butig, Picong and other towns in Lanao del Sur. Known for their ferocity and cruelty, they attacked construction and logging businesses and beheaded logging workers. In the course of their marauding raids, they also developed their skills in making improvised explosive devices. Recruitment of men to the Maute gang was facilitated by the grinding poverty, political tensions, and ethnic divisions that continue to plague parts of Mindanao (International Alert, 2017).

## A Brief Summary of the Conflict

The siege of Marawi was preceded by many years of various forms of violence in Mindanao, not all of which have emanated from the Bangsa Moro conflict with

## **Overview of the Marawi Conflict**

government. Years of neglect and weak government institutions dominated by warlords and dynastic families in the region opened opportunities for shadow economies, such as the drug trade and arms smuggling, to flourish in the region. A research conducted by International Alert (2017) noted that 2016 saw an unprecedented increase in the incidence of violence in various areas in Mindanao. Apart from rebellion-related violence, localized conflicts arising from rido, or family driven conflicts, add to the atmosphere of insecurity in the region. Rido killings are carried out to defend family honor or “maratabat” over land disputes, political and business rivalry family disagreements and non-payment of debts which can last for generations. “Endemic clan conflict sometimes triggers ethnic conflict and even military confrontation. What begins as a dispute between families can end with organized armed forces clashing, as parties to the dispute persuade others to become involved. The Philippine military can mistake a clan clash as a separatist operation and intervene on its own” (Rood as cited in The Asia Foundation, n.d., p 7). This situation has contributed to the proliferation of guns and armaments even among families and communities to protect themselves from such disputes.

The government’s anti-illegal drug campaign aggravated the incidence of violence as illegal drug-related violence grew from 130 incidents in 2015 to 757 incidents in 2016, nearly equivalent to a six-fold increase from 2015. Maguindanao registered the most number of cases of illegal drug-related violence. From 45 incidents in 2015, the number soared to 344 incidents by 2016 (International Alert, p.11).

The gender dimension in violence occurs not only in conflict situations but also in times of relative peace. Gender-based violence (specifically domestic violence, rape, and sexual harassment) accounted for 442 incidents in 2016, growing more than threefold from 130 incidents in 2015 with Maguindanao and Basilan as the areas where most of the violence occurred. Illicit firearms-related conflict accounted for 330 incidents in 2016, more than doubling from the 138 incidents recorded in 2015 occurring near the May 9, 2016 national and local elections. (International Alert, p18).

The siege in Marawi led by Maute brothers Omarkayam Maute and Abdullah Maute, with possible funding from ISIS, was different from previous conflicts in the past. For one, the leaders of the rebellion were Muslim men who grew up and studied in Marawi. Second, this is the first time that a massive and planned attack was directed at the Muslim population with the assistance of transnational actors from Indonesia, Malaysia, and the Middle East. Philippine officials say at least eight foreign fighters—from Indonesia, Malaysia, Yemen, Saudi Arabia and Chechnya—were killed in the Marawi fighting. Indonesian Defense Minister Ryamizard Ryacudu, stressed that today, 63 terror groups in Southeast Asia have pledged allegiance to ISIS leader Abu Bakr Al Baghdadi. He mentioned the multiple suicide attacks last May 13, 2018 involving entire families—including women and children—in the Indonesian city of Surabaya. Recently-uncovered plots revealed plans by terrorists to make anthrax and botulinum in Malaysia, and ricin and thorium in Indonesia. Mr Ryamizard added that the July 31 suicide bombing in Basilan in the Philippines by a Moroccan terrorist was “the most significant recent attack”(Yusof, 2018). Lastly, the siege, supported by ISIS is designed to establish a base for the radical ISIL which was to be a first step in the creation of an Asian caliphate.

***“Years of neglect and weak government institutions dominated by warlords and dynastic families in the region opened opportunities for shadow economies.”***



*Atty. Maisara C. Dandamun-Latiph, Commissioner at the Bangsamoro Transition Commission (BTC) shares her experiences on Marawi’s recovery, reconstruction, and rehabilitation*

## **Extent and Magnitude of the Conflict**

Marawi City is composed of 96 barangays, with a total population of 201,758 (Philippine Statistics Authority, 2016). As a result of the conflict, there were about 353,921 displaced persons across affected areas, 80,000 of which are children. This is equivalent to around 77,170 Families (Save the Children Philippines, 2017). Ninety to one hundred per cent of the buildings were destroyed in ground zero. In areas where the heaviest fighting occurred, 250 hectares (617 acres), equivalent to 24 barangays which housed around 11,000 families, were destroyed (Interaksyon, 2018).

Reports from March 2018 showed that roughly 43,000 families are still displaced. Most of the evacuees are what is considered "home-based," or those who decided to stay with relatives in neighboring cities, rather than evacuation centers. Of those still displaced, home-based evacuees amount to 41,175 families. On the other hand, those staying in one of the 52 evacuations that remain open across parts of ARMM amount to about 1,650 families. If those staying in transitional shelters are to be counted, the total number of displaced families rise to almost 69,500.

August 2018 data estimates the total number of displaced due to the conflict to be 97,250 people. Region 10 has the biggest displacement at 44,868 individuals, followed by ARMM with 35,666, Region 9 with 6,911, Region 11 with 1,895, Region 12 with 1,760, and Region 13 with 1,366 individuals. According to government estimates, the 24 barangays that were most affected in the fighting may not be inhabitable for up to four years due to the massive damage to infrastructure. It is estimated that 65,300 residents will not be able to see their homes for the next four years (Interaksyon, 2018). So far only 80% of unexploded ordinances (UXOs) have been cleared in the said 24 Barangays that are considered as the most affected areas (MAA). As of 2018, 885 of the 1,052 housing units that will serve as transitory sites in Sagonsongan have been constructed, of which 601 units have been allocated accordingly (United Nations High Commissioner for Refugees, 2018).



*Stephanie Carette, from the European Union (EU), shares her thoughts during the open forum*

# Mapping Humanitarian Responses & Social Services in Marawi

Local residents, women and men, are usually the first responders in a crisis that happens in their communities. They will also stay behind long after projects are done. In times of conflict, local organizations and local leadership play a vital role, as they are able to provide information and context that outsiders may not be able to provide. They usually have a deeper understanding of the situation, a better grasp of the geography in the area, and most importantly, a more accurate knowledge of the needs of the local community. This may spell the difference between life and death of civilians—it better ensures that aid is correctly utilized and tailored to meet the needs of those affected. International organizations, even local organizations outside of affected areas may not be able to enter the conflict zone days after conflict begins, so locals are left on their own and usually rely on organizations within the areas for immediate assistance, shelter, and aid.

As crucial as their role is, local organizations receive little support to capacitate themselves in the face of a humanitarian crisis. Locals are more likely to give legitimacy, open up, listen, and respond to someone from their own community compared with someone from the outside. Apart from this, transfer costs and other logistics are usually cheaper locally, turnovers run smoother, and processes are expedited, which is very important in crisis situations. Most importantly, investing and involving more local organizations will not only lead to a more effective response, but also help in building resilience in the community affected. In the long run, this is more cost-effective and better for everyone involved as communities will be less dependent on outside sources the next time a disaster occurs.

***“As crucial as their role is, local organizations receive little support to capacitate themselves in the face of a humanitarian crisis.”***

## Government Interventions and Responses

On June 28, 2017 President Duterte created “Task Force Bangon Marawi” (TFBM) (Task Force Rise Up Marawi) through Administrative Order no. 3. It is an inter-agency task force in charge of deploying a Quick-Response Team, supervising the construction of temporary shelters, and conducting a post-conflict needs assessment to establish a “Bangon Marawi Comprehensive Rehabilitation and Recovery Program.” TFBM has various subcommittees in charge of varying aspects of Marawi’s rehabilitation, specifically, subcommittees on: [1] reconstruction, [2] housing, [3] peace and order, [4] health and social welfare, [5] business and livelihood, and [6] land resource management. These subcommittees are made up of different government agencies and local government units in ARMM, Lanao del Sur, and Marawi (see Annex 1).

The rehabilitation of Marawi is projected to be finished by 2021 (“Marawi rehab still on track, PRRD to lead Oct. 31 groundbreaking”, 2018). On August 16, 2018 the Chair of TFBM, Housing Secretary Eduardo del Rosario, announced

at an All-Agency Meeting the total amount needed to finance the rehabilitation. The breakdown is as follows: Bangon Marawi Comprehensive Rehabilitation and Recovery Program (BMCRRP) needs Php 47.1 billion, MAA (24 barangays) rehabilitation needs Php 17.2 billion, compensation bill needs Php 20.05 billion, rebuilding mosques alone will require Php 882 million, and livelihood assistance will need Php 1.2 billion. Combined, costs will amount to Php 86.5 billion, but these are expected to lower as negotiations continue according to Del Rosario (Arguillas, 2018).

This BMCRRP is what the government called the master plan for Marawi, but critics already pointed out the lack of preparation in terms of the “plan” itself. For one, procurement rules have not been strict. Legal shortcuts, such as the loopholes in the guidelines on the awarding of project contracts, token consultation with the affected communities, disjointed work by national and local state agencies, unsettled land rights and repatriations claims, were used. (PCIJ, 2018). This is to say that there a lack of gender analysis in the plan itself.

The BMCRRP received a total of P35.1 B in pledges in 2018 from the international community, aside from the amount already allotted by the national government. These pledges came from international development partners such as the Asian Development bank (ADB), World Bank (WB), International Fund for Agricultural Development (IFAD), and the governments of China, Japan, and Spain. Despite the number of pledges, the plan itself remains unclear for the Maranao, as the specific contents of the plan remain hidden from the public. It was only in May of 2018 that the basic outline of the program was discussed by NEDA Undersecretary Adoracion Navarro in a press conference (“NEDA: Rehab of areas outside Marawi’s ground zero to cost P26.1B this yer”, 2018). With a total of 892 programs set to be implemented from 2018 to 2022 under the categories of physical infrastructure, social services, housing, livelihood, business development, local governance and peacebuilding, and land resource management, the key priority of the plan remains to be housing and settlement. This includes provision of transitory shelters, permanent housings, and needed financial assistance.

***“Residents of Marawi remain unsatisfied and disappointed with the government’s transparency on the matter. The task force has failed to provide the people with concrete plans, which encourages feelings of doubt and exclusion among them.”***

However, residents of Marawi remain unsatisfied and disappointed with the government’s transparency on the matter. The task force has failed to provide the people with concrete plans, which encourages feelings of doubt and exclusion among them. It is also unclear whether inputs of local governments and organizations have been included or considered in the final rehabilitation plan. Locals have also expressed how people who came to discuss the plan dismissed their recommendations and protests. Government illustrations of the rehabilitation plan instead focused on infrastructure such as main streets, school buildings, and other establishments. It is clear that other matters such as gender issues faced by IDPs during and after the siege are not considered priority concerns under the rehabilitation plan. There is also a huge lack of available information on the details of the plan in general, which makes it difficult to see where gender issues are integrated.

One of the most volatile problems facing the rehabilitation is on land tenure and ancestral domain. Lest we forget how this all started, former Institute for Peace and Development in Mindanao Director Mochtar Matuan explains that planners need to understand and take into great consideration the concept of isa ka datu, isa ka masji, isa ka agama—one leader, one mosque, one community (Arguillas,

## **Mapping Humanitarian Responses & Social Services in Marawi**

2018). Moros are tied to the land of their ancestors; thus, displacing them from their land and communities is disruptive to their way of life. It is paramount that the locals, who know the area better than anyone else, are largely involved in the geospatial analysis of the area, urban planning and design, and decision making of what will be their new homes. Otherwise, what was made to help may result in more rido or feed into extremism and eventual destruction of the area again (Arguillas, 2018).

To address this issue, TFBM will create a Land Resource Management Committee (LRMC) that will oversee all land disputes, and refer them to the Land Dispute Arbitration Committee (LDAC) that the Marawi government will establish, then finally referred to the community leaders and experts concerned to peacefully resolve disagreements.

In terms of livelihood assistance, TFBM launched the Kawiyagan program in Marawi at the end of August 2018, through its subcommittee on business and livelihood, headed by the Department of Trade and Industry (DTI), in partnership with various international humanitarian organizations (Loterte, 2018). This program will provide livelihood assistance to internally displaced persons (IDPs) every month. Assistance will vary from supplies of seeds and fertilizers for agriculture to barbershop equipment. Pondo sa Pagbabago at Pag-asenso (3P) also provides for micro loans for entrepreneurs. The Shared Service Facilities (SSF) project will provide equipment to help entrepreneurs in the fields of loomweaving, wood working, and brasswares (Loterte, 2018).

The TFBM subcommittee for peace and order, headed by the Department of National Defense (DND) and Department of the Interior and Local Government (DILG), has conducted a number of training programs and information campaigns against preventing and countering violent extremism (PCVE) with the help of the Philippine National Police, Bureau of Jail Management and Penology, and the academe. The committee is also tasked with the restoration of water, electricity, and other public utilities (Chavez, 2018). In August 2018, funds amounting to Php 76 million were handed over to the Marawi city government for the implementation of Sagana at Ligtas na Tubig para sa Lahat (Salintubig) Program which will provide potable water to Sagonsongan, Mipaga, Emie Punod, Basak Malutlut, East Basak, Poblacion, and Moriatao Loksadato which are considered priority barangays (Raymundo, Jr., 2018).

### **Civil Society Groups and the Reconstruction and Rehabilitation of Marawi**

Apart from the government agencies in TFBM, non-governmental organizations (NGOs), both local (LNGOs) and international (INGOs), have been present in Marawi since the siege began. These organizations provide assistance on various areas of the recovery (please see Annex 1 for a comprehensive list of organizations and other annexes for related literature).

According to latest data from the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) there have been a total of 8,125 activities completed in the conflict affected areas as of October 1 2018 some of which were done by 43 NGOs, 26 INGOs, 22 civil society organizations (CSOs), 13 by UN agencies, 9 from the private organizations, 7 from government, 6 from the academe, 4 from religious groups, and 2 from Red Cross. On the other hand,



*Samira Gutoc-Tomawis, a Marawi civic leader, shares her experiences on Marawi's recovery, reconstruction, and rehabilitation*

planned and ongoing activities number about 1,266, majority of which are from INGOs, followed by NGOs, UN agencies, Red Cross, and religious groups as of October 1, 2018 (United Nations Office for the Coordination of Humanitarian Affairs, 2018).

For this study, areas of concern for organizations are identified and divided as follows:

1. Infrastructure referring to shelters, centers, libraries,
2. Water, Sanitation and Hygiene (WaSH Facilities)
3. Food Security,
4. Livelihood,
5. Peace, Security, and Governance,
6. Land and Property,
7. Education,
8. Health in all its forms (physical to mental health),
9. Women and Youth.

***“Majority of organizations involved in the rehabilitation do not exclusively focus on one sector and area. Most organization efforts are spread out and overlap with at least two other areas of concern.”***

It has been observed that majority of organizations involved in the rehabilitation do not exclusively focus on one sector and area. Most organization efforts are spread out and overlap with at least two other areas of concern.

Shelters are being handled by organization such as UN Habitat who recently signed a memorandum of understanding with the local government of Marawi and Social Housing Finance Corporation (SHFC) to build 1,500 housing units for IDPs (UN HABITAT, 2018). Other organizations such as Sinagtala have built libraries for the children and their psychosocial needs (Far Eastern University, 2017). MARADECA (Maranao People Development Center) and Duyog Marawi have also conducted activities in relation to infrastructure and shelter.

Provision of potable water are commonly done across sectors, especially as an immediate response to the siege, but a few organizations are more focused on these than any other. Specifically, the Humanitarian Response Consortium (HRC), made up A Single Drop for Safe Water, Inc. (ASDSW), People’s Disaster Risk Reduction Network (PDRN), and Rural Development Institute of Sultan Kudarat (RDISK) has been one of the most active in providing adequate WaSH facilities to conflict affected areas.

Food security remains an issue as IDPs continue to receive relief which are not tailored to their individual nutritional needs, and generally lack nutrition needed by children, pregnant women, and the elderly.

To solve this, livelihood initiatives have been put into place to give purchasing power back to IDPs while reviving their economy. Training on agriculture and farming, in particular, has been conducted by various organizations to help support the daily needs of IDPs. Apart from training on agriculture and crafts, livelihood assistance has also been given out in the form of startup capital or business equipment from various organizations; even religious organizations such as National Secretariat for Social Action/Caritas (NASSA/Caritas) (NASSA/Caritas Philippines, 2018).

Initiatives in the areas of peace, security, and governance sometimes overlap with initiatives for women and the youth; which are also commonly accompanied by education. There are groups, some of which are youth-led, formed in the

## ***Mapping Humanitarian Responses & Social Services in Marawi***

name of countering and preventing the recurrence of violent extremism (CVE/PVE) (Maranao People Development Center Inc., 2018). A number of interfaith dialogues and peace education programs are continuously being conducted, especially for children by organizations such as Teach Peace Build Peace Movement (TPBP Movement) and United Youth for Peace and Development, Inc. (UNYPAD).

Education is geared towards livelihood education such as agriculture and weaving, which are typically for women as well as health education. Attention has also been directed at addressing psychosocial therapy and counselling apart from general health care.

Orientations on human rights, their rights as IDPs, and emergency response have also been conducted by a variety of organizations. Again, there have also been education efforts relating to issues on peace and security.

Finally, the issue which remains as one of the biggest threats to lasting peace and the success or failure of the rehabilitation of Marawi is the issue on land and property, specifically on the issue of rido. Concerns as sensitive as these are collectively handled by organizations and CSOs in the Consortium of Bangsamoro Civil Society (CBCS) and the Reconciliatory Initiatives for Development Opportunities (RIDO) Inc. ("RIDO Inc.", n.d.).

(See Annex 1 mapping of organizations and agencies and their respective intervention programs in Marawi.)



# ***A Gender Analysis of the Marawi Conflict***

## **The Gender and Conflict Analysis Framework**

The study utilizes a gender and conflict framework which seeks to amplify women's voices and perspectives in times of conflict. It will examine the differential impacts of war on women and men as well as the gender dimensions of conflict in the context of long-standing historical oppression and exclusion of the Moro people and their specific experiences during the Marawi siege. It will also look at how gender intersects with other forms of inequalities to form types of discrimination on age, class, ethnicity, religion or sexual orientation.

The following questions were asked:

1. How did the Marawi crisis affect or exacerbate gender issues?
2. What is the impact of the crisis on women, men, their families and other vulnerable groups?
3. Have women's care work/reproductive burdens increased or decreased?
4. Have existing interventions been able to reasonably respond to the needs of women and their families? What are the areas where some progress has been achieved and what are some of the gaps in these interventions?
5. To what extent have women been able to participate and heard in the rehabilitation and reconstruction program of the government?

***“By linking gender-based violence and the private sphere of family and intimate relations to the public realm of political and military conflicts, women are able to provide a broader insight into the continuum of violence that women experience.”***

What does a gender analysis in conflict contribute to the understanding of conflict? “A gender perspective broadens the analysis of terrorism and violent extremism beyond an exclusive focus on response to major terrorist attacks and events, to consider the everyday violence and extremism that is typically hidden. This includes community tensions and confrontation, domestic, gender based harassment and violence. Such an approach is crucial in order to prevent extremism well before it becomes violent and leads to acts of terrorism. Indeed, everyday violence, including violence that women face, should be a cause for alarm and needs to be preempted” (Sjoberg, 2015).

By linking gender-based violence and the private sphere of family and intimate relations to the public realm of political and military conflicts, women are able to provide a broader insight into the continuum of violence that women experience. It also calls to attention how masculinities and feminine attributes are played out before, during, and after conflict. Women's traditional gender-specific roles and engagements in the family and community give them particular access to this

## **A Gender Analysis of the Marawi Conflict**

realm. “Gender analysis enables deeper exploration of hidden structures and forms of power, and thus asking gender-sensitive questions and probing with a gender lens can reveal both visible, and less visible, warning signs for extremism and violence” (Monash University Study, 2017).

### **Gendered Impacts of the Marawi Siege**

During the Marawi siege, all government military forces and the civilian population of the city were targeted for attack by a consolidated and collective alliance of violent extremists, which terrorized a population unprepared for such attack. Massive destruction of homes and property, large scale evacuation of residents, kidnapping, torture, and killings of ordinary citizens were happening in the months of the ISIL-inspired occupation of Marawi. Families were torn apart, and children separated from parents were forced to flee on foot and walk long distances without food and water and security. Traumatized men, women and children had to scramble to be able to find shelter in makeshift tents, or wherever they can find safe places to rest. In the five months that the war was in progress, people lost their livelihoods, their mobility, and were reduced to refugees in their own land.

Women and men experience wars differently, and have different levels of vulnerabilities which are intertwined and can impact gender relations. Though women are, disproportionately affected by war as victims, and often as collateral damage, they can also sometimes develop into proactive leaders in times of crisis. Rather than view conflicts in their isolation women see a “continuum of violence spanning periods of conflict transition and post conflict situations” (Samuel, 2012). According to the Focus Group Discussions conducted by the Gaston Ortigas Peace Institute on Violent Extremism (2018), “in the context of experiences of pervasive and prolonged armed conflict (martial law years, conflicts between the MNLF and government, between the MILF and government) some women cannot differentiate violent extremism from other forms of violent conflict, including rido” and extra judicial killings.

Women who participated in the focus group discussion of the Gaston Peace Institute added that the proliferation of guns and armed weapons, and the militarization of some parts of ARMM were normalized. Thus, they see violent extremism more as part of the continuum of violence in their communities. Not only were women fearful for their lives, they were also afraid of being raped or being married off to members of the terrorist groups. Mothers who were anxious about their daughters’ safety wanted them to be married off early to secure their safety (GZO FGD, 2018). Some women expressed the fear that “no one is safe” because violent extremism involves “lawless acts including criminal activities—kidnapping, extortion illegal drugs, beheadings and rape.” Many of the women also believe that extremists have a mistaken ideological and distorted understanding of Islam, and especially of the concept of jihad. (GastonZ. Ortigas Peace Institute, Focal Group Discussion, 2018).

In general, women in conflict areas live in fear and grave insecurity. Women in these communities have expressed grief over the loss of and/or separation from family members, loss of their homes and farmlands, and inaccessibility of food, water and health services, especially reproductive health services for the family especially the children who for months and even years are deprived of their education. In IDP camps, women bear the greater burden of finding and carrying



*Another workshop group, discusses gaps in rehabilitation efforts in Marawi, and suggested strategies moving forward*

***“Some women expressed the fear that ‘no one is safe’ because violent extremism involves ‘lawless acts, including criminal activities—kidnapping, extortion, illegal drugs, beheadings, and rape.’”***

***“Long-term cumulative trauma is the biggest impact of many years of exposure to war and intermittent conflict, and is considered by women survivors as their main problem and issue.”***

water, devising ways to feed their children, taking care of the elderly, and treating family health problems. In cases of food scarcity, women often sacrifice their own needs in favor of their children's needs. Women are also concerned with their personal security as there is no private space for them for them to bathe or dress (Asia Foundation, 2011).

In the immediate aftermath of the Marawi siege, some women suffered from complications in pregnancy, unsanitary refugee evacuation centers, and lack of privacy in the crowded refugee centers. They also expressed fear of abusive soldiers who are almost always present in the refugee camps. Long-term or cumulative trauma is the biggest impact of many years of exposure to war and intermittent conflict, and is considered by women survivors as their main problem and issue (WAGI, 2016). In the midst of conflict and post-conflict situations, women have to carry on with their domestic duties, especially caring for the physical safety and nutritional needs of their children who will most likely experience trauma, depression and poor health. Without their husbands and partners, women are left to fend for themselves and their children for their daily survival.

During the Marawi war, many civilian men secured their families and even their immediate neighbors. Stories of gallantry among Muslim men abound—securing their Christian neighbors and friends by teaching them to speak Arabic salutations and prayers, or going out of their way to try to save people left behind in the combat zones. Officials of the city government, majority of whom are men, have shown outstanding leadership in providing information, relief, and a sense of calm in the midst of chaos. Managing the evacuation of residents to safer grounds, negotiating with the military and international organizations, and securing the local government premises to sustain government operations were tasks that men performed during the crisis. Leadership and management of the Marawi crisis for five months was firmly in the hands of the military with civilian groups including women confined to the sidelines.

Men's vulnerabilities as a result of the disruption, prolonged displacement, and relocation to refugee centers differ markedly from those of women. For men, life in refugee centers reduces male control and authority over their spouses and children thereby. Additionally, severe constraints on their mobility prevents them from working and pursuing their economic and other activities (El-Bushra, Judy and Sahl MG, Ibrahim. 2005.) This situation disempowers men, leading to “feelings of frustration and marginalization, challenges to cultural definitions of masculinity, and long-term disadvantages, including curtailed education and less opportunity for formal employment or involvement in agricultural activities” (Asia Foundation, 2011). Because men are often seen as the enemy, they are more vulnerable to attacks (El-Bushra, Judy and Sahl MG, Ibrahim. 2005). Young men, many of whom are unemployed and unable to pursue higher education due to poverty and the continuing conflict situation in Mindanao, have been most vulnerable of being recruited by the extremist groups. Oral testimonies by various women's groups including Noorus Salam intimated that the bulk of new recruits of the Maute and ISIL were young Moro men radicalized by years of deprivation and lack of opportunities in their areas.

It is not known and there has been no data that looks at how young people, impoverished women living in the edges of Marawi as minority women belonging to indigenous groups in Marawi and women of other faiths such as Catholic,

## **A Gender Analysis of the Marawi Conflict**

Protestant and other denominations have been affected by the conflict as data on refugees and IDPs have not been disaggregated by different categories of women.

### **Marawi: An Opportunity to Increase Women's Role & Leadership in Peacebuilding**

Muslim women in the Philippines have lived in conflict for many decades. However, conflict and the subsequent transition period can provide unique opportunities for women by opening new spaces for agency and leadership. "Pushed into previously unavailable options in the private and public spheres, women gradually increase their voice, mobility, and roles in the household and community to provide for family welfare, security, and the reconstruction of conflict-affected communities" (Kubota and Takashi, 2016, p.50).

In general, women in Mindanao, especially Muslim women, who have suffered the bulk of decades of conflict, are not passive observers to conflicts. This is evidenced by the presence of active groups like Al Mujadillah Noorus Salam, and numerous civil society groups. For years they have been helping resolve clan-based conflict, providing support to people displaced by conflict, and training citizens in small-scale dispute resolution, with high levels of women's participation (Asia Foundation, 2012). Members of Noorus Salam were the first responders to the bombings in Maguindanao, and the aftermath of the Mamasapano tragedy, continuing on to serve the needs of widowers and orphans of the Mamasapano incident (PCID General Assembly October 27, 2018).

In the last four years, Muslim women, in cooperation with women's groups in Manila, have been actively pushing for the passage of the BBL. The Philippines has been cited for its leadership in the implementation of UN Security Council Resolution 1325 (2000) on women, peace and security. Teresita Deles held the position of presidential adviser for peace, while Miriam Coronel was the first woman to lead a negotiating team that eventually signed a peace agreement with the MILF. Women have also led the legal advisory teams of both the government and the MILF. Since the People Power revolution in 1986, women's movements composed of diverse women's groups of various political persuasions have played a political role in democratizing Philippine society. In taking up the issue of women, peace and security and working in solidarity with the Moro women's groups, Muslim women's presence and influence in the peace process acquired greater significance (WAGI, 2016). The leadership of the Bangsamoro Women Solidarity Forum, the Federation of United Mindanawon Bangsamoro Women Multi-Purpose Cooperatives, Inc., the Mindanao People's Caucus, and the Consortium of Bangsamoro Civil Society were crucial in the shaping of the National Action Plan on Women, Peace and Security (GPS) (WAGI, 2016).

The women of Marawi were active participants in the shaping of a more IDP centered, culture and faith sensitive, inclusive, accountable, and peace-enabling Marawi Rehabilitation as part of the Sowara o Miyamagoyag (Voice of Marawi IDPs) and the Bangon Marawi CSO Platform. With the assistance of other NGOs and international organizations the government and the private sector, women will continue to actively shape the future of Marawi.

***"Muslim women in the Philippines have lived in conflict for many decades. However, conflict and the subsequent transition period can provide unique opportunities for women by opening new spaces for agency and leadership."***

## **Challenges & Gaps in Marawi's Intervention Programs**

The consultations held in Manila and Iligan captured the challenges and gaps experienced by the agencies and organizations involved in the actual implementation of intervention programs in Marawi. Many of the agencies focused on the provision of immediate needs (i.e. temporary shelter, relief goods and WASH), and few have programs for long-term needs (i.e. livelihood, financial literacy, education). Except in the case of a few international development agencies such as Oxfam and UNFPA, gender analysis was not conducted in the planning and programming of agencies, probably because many of these agencies have institutionalized gender into their disaster risk response mechanism. This institutionalization includes the provision of WASH and creation of women-safe spaces in evacuation centers. Another reason was that since many of the interventions addressed immediate needs, there was not enough time to do a gender analysis. Even the gender snapshot report of Oxfam came at a much later date, after they had begun immediate intervention programs.

Below are some of the challenges and gaps which transpired in the two consultations:

### ***Lack of sex (age and ethnic) disaggregated data from official documents***

Data from DSWD is only based on the number of families (and persons) evacuated. They do not have any sex, age or ethnicity disaggregated data. Individual agencies and organizations involved in interventions in Marawi do their own documentation to capture this important data, including intersectionalities which are necessary to determine the type of intervention programs they should have. Oxfam Philippines has completed their Marawi Gender Snapshot, which is available online, while the UNFPA has data on the number of pregnant women displaced in Marawi. It is to be noted that sex-disaggregated data is crucial in doing gender analysis—one cannot conduct a gender analysis without looking at the numbers and learning how to make sense of these numbers.

### ***Inadequate programs for long term needs***

As with any other disaster or calamity, the common response of government agencies and NGOs is to provide for the immediate needs of the people. Though immediate needs are indeed very crucial for everyone's survival, the next level should focus on long term needs. The people in Marawi lost everything they own, including money, as they do not like to engage in bank transactions and safeguard their money in their homes. Financial and economic livelihood assistance should be the current focus of interventions for the Maranaos, for them to rebuild their lives and become financially and economically sustainable.

### ***Not all agencies are equipped to do gender analysis and gender programming***

Since the conflict arose unexpectedly and the needs were immediate, there was no time to do gender analysis. Gender analysis requires a different skillset and not all agencies are equipped to do it. Most government agencies followed the regular routine in doing disaster management, while others had already integrated and institutionalized gender in disaster response. A few did not immediately conduct a gender analysis because the more urgent concern was saving people from hunger and potential threat.



*A participant shares his thoughts during the open forum*

## ***A Gender Analysis of the Marawi Conflict***

### ***Absence or inadequate support from the regional and local governments in ARMM***

Most of the support for Marawi is coming from outside ARMM. There is very little or no support from the regional and local governments in the region, which is not a good indication or image for the new Bangsamoro Government.

### ***Insufficient support for home-based evacuees due to a focus mostly on IDPs in evacuation centers***

Support from government agencies, and even NGOs are targeted mostly for IDPs in evacuation centers. However, based on the report of the Task Force Bangon Marawi (September 2018), out of the 12,608 families who were still displaced, 10,934 families are classified as home-based IDPs. This means that many of them are still living with their relatives or friends who also might not be financial or economically stable. Therefore, home-based IDPs may still be at risk.

### ***Lack of people's understanding about violent extremism***

Even if there have been several dialogues on preventing violent extremism, many are still not familiar with violent extremism and its difference with other conflicts that they are used to. Parents' lack of awareness and understanding of violent extremism, as well as the poverty situation in the area, became factors to make it easier for children (and some adults) to be recruited by extremist groups.

### ***Lack of legal support services/assistance such as for land titling assistance***

Land ownership is quite chaotic in Marawi City, which could complicate the rehabilitation. Many residents do not have official land titles and if they do, many titles seem to overlap with others' claims. Some lands are also owned by just one person in the clan, but are being occupied by different families of the same clan. Prior the siege, no one seemed to care about land titles as they had been staying on their lands for the longest time. But now, since their properties were wiped out, and the government will begin its rehabilitation work, there is a general fear that the residents might lose their land.



*Norhata Canacan-Benito, from the Disaster Response Assistance & Management Division of the Department of Social Welfare & Development (DSWD), shares her experiences on Marawi's recovery, reconstruction, and rehabilitation*



# **Toward a Comprehensive Rehabilitation and Recovery of Marawi**

***“As the Maranaos have been saying over and over again, the recovery and rehabilitation program should not just focus on infrastructure and facilities, but also on the more important rehabilitation of their identity as ‘Maranaos.’”***

## **Conclusions and Recommendations**

The Marawi siege tested the readiness and tenacity of the local government, the military, and the people of Marawi. The flow of support and assistance to Marawi people cannot compensate for the damages, losses, and harm made to lives and properties. The rehabilitation program and efforts must consider not just gender but also other cultural sensitivities. As the Maranaos have been saying over and over again, the recovery and rehabilitation program should not just focus on infrastructure and facilities, but also on the more important rehabilitation of their identity as “Maranaos”. “Maranao” means “the people of the lake”, hence, it is the lake (ranaw) which forms their identity. The Maranaos fear that being taken out or separated from the lake puts their identity in crisis. Their forcible evacuation without certainty of their position in the government’s rehabilitation programs has fed their fear of experiencing discrimination, exploitation, prejudice, and oppression, especially in Christian areas outside Marawi.

The two consultations conducted in Manila and Iligan provided opportunities for agencies working on the ground to share their common experiences, challenges and plans for Marawi’s humanitarian and rehabilitation response. They recognized the hurdles that they faced as they implemented their respective programs which include, but are not limited to, the following: lack of harmonized and sex/age/ethnicity disaggregated data, incidences of ‘rido’ or clan wars, continuous migration of IDPs, lack of personal identification documents, including land titles, rise of gender-based violence and violent extremism, lack of people’s trust in the banking system, insufficient economic opportunities, and sustainability of the programs.

Highlighted is the need to look not just at gender differences, but the intersectionality of IDPs, since IDPs are not a homogenous group. A failure to do so may lead to the neglect of specific needs. There is also a need to broaden the definition of IDPs: these are not only those in evacuation centers, but also those who live with equally poor relatives (home-based IDPs). Home-based IDPs are as much in need of support as those who live in camps or temporary shelters.

Though participation in consultation and planning is important, participation in terms of actual seats in decision-making position is highly crucial. Women, IDPs, and civil society are often sidelined and left out of key mechanism structures such as of the Task Force Bangon Marawi. Feelings of antagonism and a tendency to not participate are therefore high in the affected populations.

From the two consultations, we recommend these starting points for a more comprehensive rehabilitation and recovery program in Marawi:

## ***Toward a Comprehensive Rehabilitation and Recovery of Marawi***

1. Develop gender- and culture- responsive indicators and a disaggregated (sex, age, ethnicity) data-based system to make the interventions intersectional and inclusive
2. Harmonize data among involved agencies to make profiling of IDPs consistent and accurate
3. Conduct gender analysis and use participatory approaches before identifying long-term programs and projects to ensure needs-based interventions
4. Provide sustainable livelihood programs and economic capability programs to ensure economic and financial independence of the Maranaos
5. Support legal assistance for personal identification documents, land titling, and handling cases of property ownership
6. Conduct continuous interventions for cases of gender-based violence (especially in temporary shelters), including the provision of psychosocial support and debriefing for carers, social workers, and implementers on the ground
7. Provide more education efforts, campaigns, and dialogues on preventing violent extremism
8. Engage religious leaders to provide a platform for intra- and interfaith dialogue and discussions to promote tolerance and understanding between communities, and give a voice to their rejection of violent doctrines by emphasizing the peaceful and humanitarian values inherent in their theologies.
9. Introduce disengagement, rehabilitation and counselling programs for persons engaged in violent extremism, which are gender-sensitive; and include programs for children to facilitate their reintegration into society. Reach out to groups in detention accused of terrorism.
10. Support and enhance young women's and young men's participation in activities aimed at preventing violent extremism by prioritizing meaningful engagement mechanisms at the national, regional and global levels, as laid out in the 2015 Amman Declaration on Youth, Peace and Security; and provide a physically, socially and emotionally safe and supportive environment for the participation of young women and men in preventing violent extremism.
11. Build the capacity of women and their civil society groups to engage in prevention and gender response efforts related to violent extremism
12. Continuously lobby for meaningful participation and representation of women in disaster management and decision-making bodies
13. Strengthen linkages of multi-stakeholders (government, international organizations, civil society organizations, private companies, etc) and continuously consult with these bodies
14. Ensure the presence of a clear and regular Monitoring and Evaluation (M&E) system to monitor effective and timely implementation of activities

## ***Gender Assessment of the Current Marawi Situation***

Aside from the specific recommendations mentioned above, the following guidelines set by the National Steering Committee on Women, Peace, and Security (NAPWPS) are also recommended to manage and resolve conflict, and to implement humanitarian action in Marawi City and the entirety of Mindanao. Some of these guidelines were mentioned in the two consultations.

1. Ensure that all persons, especially women, children, the elderly, and persons with disabilities, affected and displaced by armed conflict are protected from all forms of gender-based violence, particularly rape, sexual abuse, sexual harassment, and trafficking, and all other forms of violence in situations of armed conflict;
2. Provide gender- and culture-sensitive quick response (QR) humanitarian relief and assistance to displaced women and children, including the provision of food and non-food items, hygiene and family packages, and segregated latrines;
3. Establish gender-responsive mechanisms and facilities, which include Women- and Child-Friendly Spaces (WCFS) and Women and Children Protection Desks, in all evacuation areas and internally displaced persons (IDP) camps;
4. Provide gender- and culture- sensitive services, such as psychosocial support, and comprehensive health services, including protection during pregnancy, for displaced women and girls, including those staying with relatives and friends;
5. Provide comprehensive gender- and culture-sensitive humanitarian rehabilitation and recovery program with a particular focus on shelter, health, social health insurance, livelihood, and educational support;
6. Collect age- and sex-disaggregated data on the affected population, and identify groups with specific needs, such as single-headed households, and unaccompanied and separated girls and boys.
7. Implement gender-responsive protocols and coordinating mechanism to ensure the physical security of women deployed in conflict areas;
8. Ensure that all camp management agencies and partners have gender-balanced teams working in the camps or evacuation areas;
9. Adopt a rights- and community-based approach in camp management, with participation of women, men, girls and boys; and
10. Ensure women's participation and representation in conflict management, conflict resolution and peacemaking bodies.

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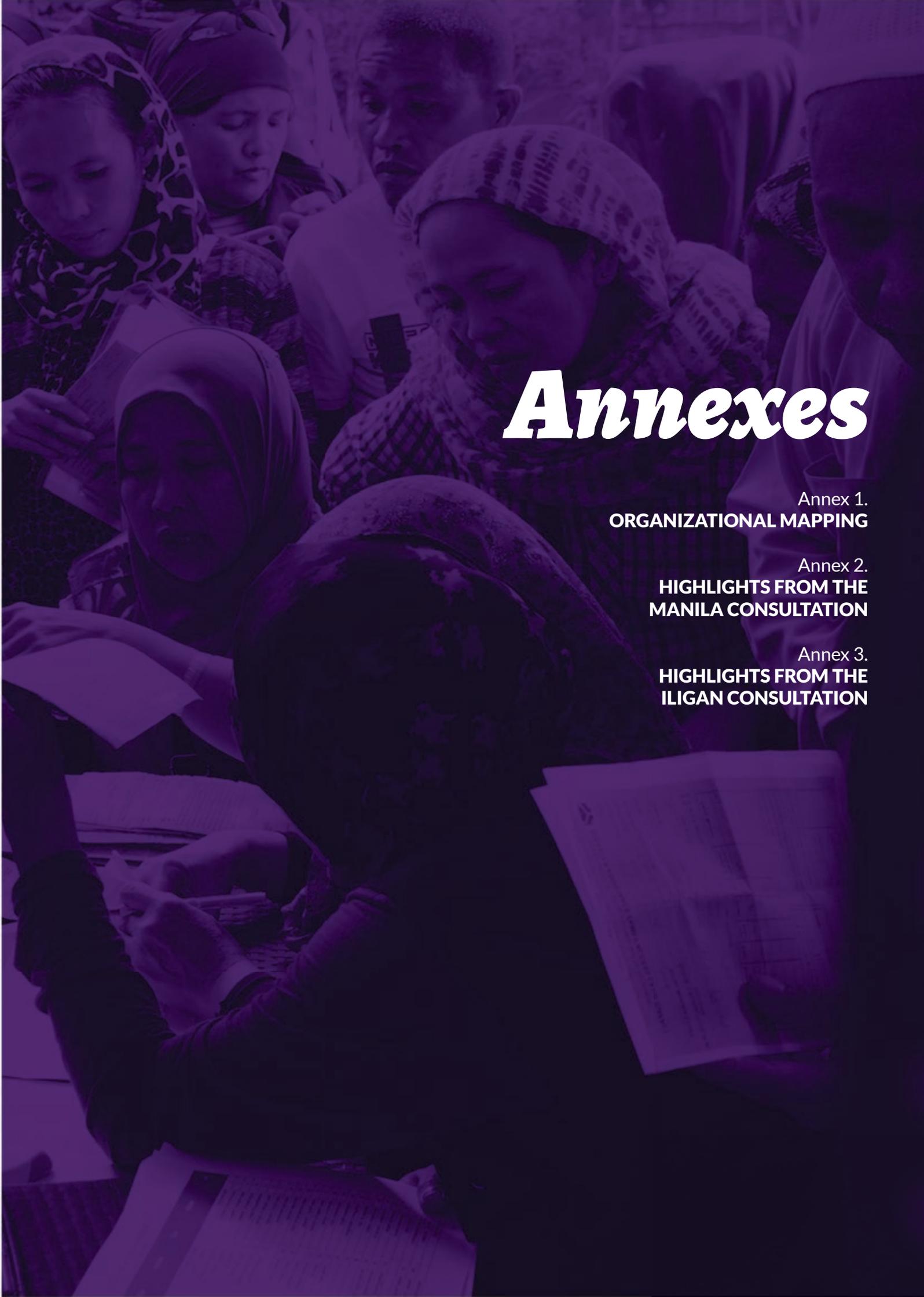
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# ***Annexes***

Annex 1.  
**ORGANIZATIONAL MAPPING**

Annex 2.  
**HIGHLIGHTS FROM THE  
MANILA CONSULTATION**

Annex 3.  
**HIGHLIGHTS FROM THE  
ILIGAN CONSULTATION**

# Organizational Mapping

NAME & FOCUS AREA	NGO DESCRIPTION	PROGRAM DESCRIPTION
<p><b>Al Mujadilah Development Foundation, Inc. (AMDF)</b></p> <p>Peace, Security, and Governance; Education; Women and Youth</p>	<p>AMDF is a Lanao-based women’s organization for social development committed to promote women’s rights, good governance and peace building towards gender-fair, humane and sustainable communities. In the pursuit and attainment of this mission, AMDF members, serving as Allah’s Vicegerents (Khalifah), are guided by the principle of Tawhid (Unity of Creation)</p> <p>AMDF is a non-stock, non profit, non-government organization of muslim women who shared a common vision of a society characterized by Enduring Peace and Balanced Human Development for all.</p>	<p>AMDF, in partnership with Oxfam, conducts weekly “Family Conversations” that focus on health, recovery and rehabilitation. They have also collaborated with the office of the VP and Ateneo de Manila for cash donations to support the livelihood of women weavers. During the first few weeks of the siege the women of AMDF, despite being affected themselves, were one of the first and frontline responders.</p>
<p><b>Teach Peace, Build Peace Movement (TPBP Movement)</b></p> <p>Peace, Security, and Governance; Education; Women and Youth</p>	<p>Teach Peace Build Peace Movement (TPBPM) is an independent, non-partisan and non-profit organization that aims to make every Filipino child and youth a peace builder. TPBPM spearheads a strategic initiative running Peace Education programs for children in conflict and non-conflict zones using a holistic approach.</p>	<p>TPBPM has a peace education program in Marawi called “Schools and Communities of Peace Heroes Formation Program”. The organization is also currently working with OPAPP on Peace Formation sessions where they are one of the Peace Formation implementers.</p>
<p><b>Duyog Marawi</b></p> <p>Infrastructure; Education; Peace, Security and Governance</p>	<p>Duyog Marawi (Registered at the Securities and Exchange Commission of the Republic of the Philippines as “DuyogMarawiInc.”) is the Social Action Center of the Prelature of St. Mary’s in Marawi. The program is a church-based and interfaith dialogical response to the Marawi City Crisis/ Siege that is in partnership with the Redemptorist Missionaries in the Philippines.</p>	<p>Mobile Madrasah is the organization’s latest project. Various infrastructure projects have been done, the most notable being in partnership with Caritas Philippines the organization has a creative Shelter Project where beneficiaries had the freedom to design their own homes according to their needs. Orientation on IDP rights, and emergency response have also been done.</p>

NAME & FOCUS AREA	NGO DESCRIPTION	PROGRAM DESCRIPTION
<b>Maranao People Development Center (MARADECA)</b>	MARADECA, the Maranao People Development Center Inc. is a non-stock, non-profit service oriented institution catering to the needs of the Moro People in their quest for socio economic advancement and to struggle for peace and development. It adopts a people-based, community based, integrated and sustainable development framework that creatively reflects the aspirations of one Moro People.	Most recently WaSH facilities were constructed by the organization in partnership with Plan International; and the building of said facilities were done by IDPs for employment. Solar panels and Women Friendly Spaces (WFS) have been put up. They have also trained 100 Maranao women to be facilitators in WFS in their own communities, and trainings on organic agriculture. Forums on transitional justice have also been done, and an early response network has been established for the youth in the name of PVE. Psychosocial support, livelihood assistance and training on entrepreneurship and business management has also been given.
<b>Balay Mindanaw Foundation, Inc. (BMFI)</b>	Balay Mindanaw is a Mindanao-based and Mindanao-focused non-stock, non-profit organization devoted to the creation of empowered and stable communities, and building peace on the island. It has been active for around 22 years.	DREAM (Disaster Risk Reduction Resiliency Building Mission) Marawi is the emergency response program that BMFI implemented right after the siege. 60 days after, the organization has provided potable water in evacuation centers, food packs, non-food items, dignity kits, and psychosocial support.
<b>Humanitarian Response Consortium (HRC)</b>	The Humanitarian Response Consortium is a group of local development organizations that respond to the critical needs of vulnerable communities in the Philippines during disasters and crisis situations.	***
<b>A Single Drop of Safe Water, Inc. (ASDSW)</b>		
<b>People's Disaster Risk Reduction Network (PDRRN)</b>		
<b>Rural Development Institute of Sultan Kudarat (RDISK)</b>		
***		
<b>National Secretariat for Social Action/Caritas (NASSA/ Caritas)</b>	The National Secretariat for Social Action (NASSA)/Caritas Philippines is the humanitarian, development and advocacy arm of the Catholic Church in the Philippines. It was created by the Catholic Bishops' Conference of the Philippines (CBCP) in 1966 and mandated to accompany the poor and marginalized in the just and legitimate struggle for social justice and transformation.	In May of 2018 Caritas launched a solidarity appeal to 85 diocese asking for donations for Marawi. In July the organization donated 10M in aid to Marawi which was a mix of food and non-food items, hygiene and sleeping kits, and household items. Apart from this psychosocial activities, hygiene promotion awareness, emergency preparedness, and accountability trainings will also be conducted in the following months.

NAME & FOCUS AREA	NGO DESCRIPTION	PROGRAM DESCRIPTION
<b>Caucus of Development NGOs Networks (CODE-NGO)</b>	CODE-NGO is a coalition of development NGOs in the Philippines, which, because of its scale and synergy, influences public policy, provides leadership in civil society, and increases the effectiveness of social development work in the country. The Caucus of Development NGO Networks is a coalition of the 12 largest NGO networks in the Philippines representing 1,600 NGOs, POs, and cooperatives nationwide.	***
***	<p><b>NATIONAL NETWORKS</b></p> <p>Association of Foundations (AF)</p> <p>National Confederation of Cooperatives (NATCCO)</p> <p>National Council of Social Development (NCSD)</p> <p>Philippine Business for Social Progress (PBSP)</p> <p>Philippine Partnership for the Development of Human Resources in Rural Areas (PhilDHARRA)</p> <p>Partnership of Philippine Support Service Agencies (PhilSSA)</p> <p><b>REGIONAL NETWORKS:</b></p> <p>Coalition for Bicol Development (CBD)</p> <p>Cordillera Network of Development NGOs (CORDNET)</p> <p>Mindanao Coalition of Development NGO Networks (MINCODE)</p> <p>Central Visayas Network of NGOs (CenVISNET)</p> <p>Eastern Visayas Network of NGOs and POs (EVNet)</p> <p>Western Visayas Network of Social Development NGOs (WEVNET)</p>	
<b>Kalimudan Foundation, Inc.</b>	Kalimudan aspires to be a centre to raise awareness of partners in development and mobilise and enable them to take actions on issues and concerns that affect the well-being of the people of Lanao.	***
***		
<b>Ranao Institute for Peace and Development (RIFPAD, Inc.)</b>	RIFPAD, Inc exists to help ease the plight of most disadvantaged community in Lanao Sur specifically in Conflict-affected Areas of LDS. Members are young professional, who realized that econ prosperity is a vital element of peaceful & just governance.	***
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NAME & FOCUS AREA	NGO DESCRIPTION	PROGRAM DESCRIPTION
<p><b>Kalimudan sa Ranao Foundation, (Kapamagogopa, Inc.)</b></p> <p>Peace, Security, and Governance; Education; Women and Youth</p>	<p>Kapamagogopa is the first and only systematized and institutionalized Muslim volunteersendingorganization in the Philippines. Working for better crossculturalrelationships,community empowerment and poverty alleviation for peace and development. Means ‘ sharing or helping others’ in Maranao, a language spoken by Muslims in Southern Philippines. Our volunteers are trained to become peace weavers to bring their skills to both Muslim and non-Muslim communities. Our Muslim volunteers adhere to the core values of Islam on Peace and Development, including socio-politics, economics, culture, spirituality and gender sensitivity. We were established in the Philippines on July 21, 2004.</p>	<p>Since the siege, the organization has been conducting education on violent extremism, typically geared towards women.</p>
<p><b>BISAP-Muccard, Inc.</b></p> <p>***</p>	<p>BISAP is a social development agency based in Damulog, Bukidnon. It is one of four non-government organizations that established the Muslim-Christian Agency for Advocacy, Relief and Development in 1984. MuCAARD is founded on the belief that: VIOLENCE ENDS WHEN RESPECT, JUSTICE AND LOVE BEGIN.</p> <p>BISAP continues to assist People’s Organizations in making Damulog a HOME where Lumads, Muslims and Christian settlers live and journey together towards justice, development and peace.</p>	<p>***</p>
<p><b>RanaoWatchforEmpowerment Network, Inc. (RAWATEN, Inc.)</b></p> <p>Education; Health; Women and Youth</p>	<p>***</p>	<p>Most recently the organization an orientation on Mental Health and Psychosocial Services (MHPSS) and Training needs Analysis, and a Gender and Protection Writeshop. Apart from this there is also the FIRM program or “Financial Inclusion for Recovery of Marawi (FIRM)”. As one of World Vision’s implementers, RAWATEN helped in preparng for the setting up of child-friendly spaces CFS) and women and young children spaces (WaYCS) in five municipalities in Lanao del Sur and Lanao del Norte. Led by DepEd, they also participated in a Kindergarten Catch-up Education Program (KCEP), where psychocial support, birth registration, and other simimlar services for children were conducted.</p>

NAME & FOCUS AREA	NGO DESCRIPTION	PROGRAM DESCRIPTION
<b>United Youth for Peace and Development, Inc. (UNYPAD)</b>	The United Youth for Peace and Development (UNYPAD) was born to help alleviate the plight of its people in Mindanao and other places especially those marginalized sectors of the society.	Apart from distribution of Emergency Basic Service Intervention for IDPs in Marawi, in partnership with Action Against Hunger, UNYPAD has had programs on cash-grants and cash-for-work
Women and Youth [Youth]; Livelihood; Food Security		
<b>Consortium of Bangsamoro Civil Society</b>	The Consortium of Bangsamoro Civil Society (CBCS) is a solidarity network of Bangsamoro NGOs and other civil society organisations committed to sustainable advocacy for peace, human rights, good governance and development. It is a network that engenders cooperation, collaboration and coordination among Moro civil society organisations in facing the challenges of creating a peaceful and just society. It was founded on February 14, 2002.	***
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With input from: Bai Rohaniza Sumndad-Usman (Founder, Teach Peace Build Peace Movement Inc.)

# Highlights from the Manila Consultation

## DOCUMENTATION REPORT ON THE GENDER ASSESSMENT WORKSHOP ON MARAWI'S INTERVENTION PROGRAMS

*Microtel Hotel, Quezon City, Metro Manila  
November 26, 2018; 8:00 AM-5:00 PM*

### INTRODUCTION

#### *Background*

On the 23rd of May 2017, the Marawi City siege took place. The destruction and chaos caused by the extremist groups who seized the Islamic city and the counter attacks launched by the Armed Forces of the Philippines can still be felt until this very day. More than 42,000 families are still displaced, and the interruption of various economic and educational activities are still evident. Because of this, the Spanish Agency for International Development Cooperation (AECID) has partnered with Miriam College – Women and Gender Institute (WAGI) in gender mainstreaming efforts for Marawi's recovery, rehabilitation and reconstruction. The project involves the conduct of two consultations with various stakeholders involved, and will be held in Manila and in Mindanao. Last Nov. 26, 2018, the first consultation was held in Microtel Hotel, Quezon City.

#### *Objectives of the workshop*

The roles and perspectives of stakeholders involved in Marawi's rehabilitation, such as the government, civil society organizations, and people's organizations, are significant in assessing the state of the city, and more so, its current gender issues. The workshop was conducted to gather vital information such as existing mechanisms, challenges, and potential solutions from the stakeholders themselves. Its specific objectives are as follows:

1. Map out existing humanitarian, development and economic intervention programs in Marawi;
2. Determine the gaps, issues and challenges in Marawi's recovery, rehabilitation and reconstruction;
3. Identify strategies for mainstreaming gender equality and inclusion in recovery and interventions.

#### *Methodologies*

The flow of the consultation workshop was as follows: (1) Opening Ceremony which included the Opening Remarks, Messages, Objective Setting and Introduction of Participants and Speaker, (2) Presentation of the preliminary gender study of Marawi's current situation, (3) Sharing of experiences on Marawi's recovery, reconstruction, and rehabilitation, (4) Workshop on identifying gaps and suggested strategies by the participants, (5) Presentation of outputs, and lastly, (6) Closing and Synthesis.

The consultation used a story-telling method for its first part, asking key speakers to share their experiences and current interventions involving Marawi. For the afternoon session, a small group sharing exercise was done, which required the participants to form two groups and share insights on current interventions. They were asked to answer 3 guide questions which tackled their existing gender specific interventions, challenges and lessons learned, and priorities for Marawi's rehabilitations. Afterwards, each of the groups were asked to share their insights in the plenary.

#### *Output of the consultation*

At the end of the consultation, a list of issues and concerns as well as areas for prioritization were identified by the participants. This data will be integrated in the draft gender assessment report including a matrix of organizations with existing interventions in Marawi.

### OPENING CEREMONY

#### *Dr. Theresa Casal de Vela*

The participants were welcomed by Prof. Melanie Reyes, GAD Coordinator of the Women and Gender Institute, and emcee for the day. She then introduced Dr. Tesa de Vela, the Executive Director of Women and Gender Institute (WAGI) who gave her opening remarks.

Dr. de Vela emphasized that in seeking to understand and address the situation of Marawi, the exercise of gender analysis is vital, and it involves exploring feminine politics.

According to her, this requires rethinking and unthinking gender power relations at both macro and micro levels, those which are often taken for granted, deemed ordinary, normal, and part of the Philippine culture. It is also only possible in certain conditions such as those ending women's silence, supporting women's desire to speak up, conditions which provide spaces to challenge gender assumptions, beliefs, and practices that have made it possible for power hierarchies to thrive, and conditions embracing relations of interdependence within families and other units of society.

For Dr. de Vela, a feminist approach to human security is equally important as basic human care when it comes to peace and development. These shape each other and are where the much needed interventions for Marawi must be anchored on. She recognized the research project as a step towards that direction.

*Mr. Juan Pita Rodriguez*

Mr. Juan Rodriguez, Coordinator General of the Spanish Cooperation in the Philippines also gave his opening speech. He reiterated that the consultation aims to see how the involved agencies can better work for Marawi while integrating a gender perspective. For him, the consultation is significant in leading the Spanish Corporation towards the right direction, especially in coming up with needed interventions for Marawi. He emphasized that the roots of violence can be traced back to structures and practices promoting gender inequality, and that the commitment of the Spanish Corporation in addressing these gender issues is clear.

*Samira Gutoc*

Samira Gutoc, a Marawi civic leader and a senatorial candidate for the 2019 elections, shared the deep and historically rooted struggles of the Moro people, from the time of the Regalian Doctrine, a system of giving out lands by basis of documentation, until the imposition of Martial law in Marawi last year. According to Gutoc, it is time to reframe and retell the story of the Maranaos. Out of the 20,000 stories that came out about the Marawi siege, most stories tell the side of the military; their achievements, their guns, their operations. Very few stories also highlighted the humanitarian side. Samira questioned the government and its imposition of Martial Law:

“When you decided martial law on May 23, did you ask the gender cluster? Did you have women representation in the peace and security cluster that decided martial law? That displaced half a million people and affected the one million population of ARMM, if not the whole three million?”

For Gutoc, there was a failure in consulting various sectors such as women and civil society organizations, and agencies such as the Office of the Presidential Adviser for the Peace Process (OPAPP), the Regional Commission on Bangsamoro Women, and various experts. She also emphasized the amount of fear this instilled on women, remembering the

story of one woman who slashed herself on the face during the 70's so that the soldier wouldn't find her attractive. She said that situations like this must have been considered, as well as the current peace situation:

“If that is the amount of fear that a woman will put herself into, then why will you decide Martial Law so easily, especially at a time of fragile peace, where BOL has not yet been passed?”

Transitional justice, a buzzword for others is a major part of the Bangsamoro women. It is not just about power, but about their being and identity. Gutoc emphasized the struggle of women, especially when it comes to violence. There is difficulty in documenting pain, which soon becomes invisible, according to her. Gutoc reminded the body that the Philippines is not a society that has forgotten these struggles, and that she will continue serving as a reminder at the national level. For her, winning a seat in the senate is an opportunity of significance, especially in terms of “finding a way out of massacres that has not be put into investigation, and with no accountability from soldiers”, a common plight for the Bangsamoro. She pleaded the other stakeholders to monitor the third Martial Law hearing that week, especially since it is targeted for Marawi. For Gutoc, if it is power over people, that is not true freedom for Marawi and the Filipino people.

*Undersecretary Diosita T. Andot through Ms. Pamela Padilla (OPAPP)*

Dir. Pamela Ann S. Padilla-Salvan represented Undersecretary Diosita T. Andot during the consultation. She highlighted efforts done and currently being implemented by the Office of the Presidential Adviser for Peace Process (OPAPP). According to her, addressing humanitarian concerns resulting from internal armed conflict is part of the priority agenda of OPAPP. As part chair of the National Action Plan on Women, Peace and Security (NAP WPS) National Steering Committee, OPAPP is committed in leading in the gender/WPS integration in the different interventions of agencies and LGUs. They have issued one resolution after the attack, entitled “Ensuring Gender Responsive Conflict Management, Conflict Resolutions and Humanitarian Action in the Crisis in Marawi City, Lanao del Sur, and the Whole of Mindanao” and sets the standards to be observed by agencies in managing conflict and providing humanitarian interventions. The second resolution which focuses on ensuring gender-responsive rehabilitation and reconstruction efforts is yet to be issued.

The OPAPP also conducted a Regional Assessment on the Implementation of NAPWPS in the context of the Marawi siege last March 2018. This involved the Taking Stock and Self-Assessment Workshop done with CSOs, the security sector, LGUs, and line agencies which resulted in a mapping of interventions and results along the four phases of disaster management; the conduct of key informant interviews and FGDs which uncovered women IDPs' and women in security sector's issues; and the field observation

in ground zero, relocation areas and temporary shelters. The OPAPP mapped the gaps and cited recommendations through these efforts.

They are also implementing the Early Recovery and Rehabilitation (ERR) Project in support of their Social Healing and Peacebuilding Program. The SHPP aims to achieve healing, reconciliation and bridging of social divides through the establishment of functional conflict mechanisms. The program also aims to mainstream conflict sensitive and peace promoting approaches in recovery and reconstruction.

According to Dir. Padilla-Salvan, looking at vulnerabilities, roles and capacities in determining the gaps and challenges in Marawi's recovery is significant, especially since the vulnerabilities of the people such as discrimination, marginalization, and non-recognition of rights are multiplied, and that capacities have been weakened. She emphasized that women of displaced families who are widowed or left by their husbands carry the multiple burden of supporting their families and at the same time, being the primary care-givers of their children. The OPAPP continues to adopt a conflict and gender-sensitive and peace promoting approach by continuing to have conversations with the women IDPs of Marawi. For them, the challenge is in breaking the barriers created by a culture of violence, marginalization, of silence and gender-based codes of honor that degrade women and keep them silent.

Dir. Padilla-Salvan also mentioned a special study of OPAPP focusing on the role of Hijab Troopers, an all-female contingent from the AFP and PNP in the social healing of Marawi and other affected Municipalities. OPAPP calls for a closer assessment of mechanisms which are already working in bring people together in the interventions concerning Marawi, and to build more local capacities for peace. She reminded the body that gender is not a binary issue, and knowledge of this is needed in ensuring inclusion.

## **PRESENTATION OF A PRELIMINARY GENDER STUDY OF THE CURRENT SITUATION IN MARAWI**

*Prof. Aurora Javate de Dios*

Prof. Aurora de Dios gave an overview of the current situation and recent development not just in Marawi, but in the whole region of Mindanao. In the past months, the key milestone of passing the Bangsamoro Organic Law was achieved. She recognized this as milestone of the Philippines, and not just in the context of Mindanao. Because of the various threats of violent extremism and the rise of authoritarian regimes, the convergence of all stakeholders to propel peace, according to Prof. de Dios, has been very much needed.

To give the body a clearer picture of the developments in Mindanao and in the context of the Bangsamoro Basic Law, Prof. de Dios showed a timeline of agreements which contained the following:

Timeline of Agreements:

- 1976 – The Tripoli agreement made it possible for MNLF to negotiate with the GRP, and led to creation of the ARMM
- Oct 7, 2012 – The MILF initiated another agreement with Aquino administration, FAB was signed
- March 27, 2014 – The Comprehensive Agreement for the Bangsamoro was signed
- September 2014 – The MILF submitted the Bangsamoro Basic Law in Congress, beginning a long process of lobbying; this was the first time that all women's groups worked together towards the passage of the BBL
- May to October, 2017 – The Marawi Siege derailed the passage of the BBL and generated bias against the MILF
- May 2018 – The Duterte-endorsed BBL finally passed in Congress

According to Prof. de Dios, one of the main issues cropped out in the scenario is the concerns of the Lumads. They have been left out and marginalized both by the government and the Muslims. They have no unified voice and no political representation, though a number of organizations have been helping them lobby their concerns within the context of the BOL, which resulted to a provision in the agreement which recognizes them.

The objective of the study and the project is to use a gender and conflict analysis in looking at the situation of Marawi. It also tries to examine the vulnerabilities of men, women, and their families along with other intersections such as gender, ethnicity, and religion. It aims to map as well current government and non-government interventions in Marawi and look at their extent and impact. Lastly, the goal is to conduct two consultations, one in Manila and one in Iligan, to further identify gaps and recommendations on how to better assist the people of Marawi.

### *The Gender and Conflict Analysis Framework*

Prof. de Dios also explained the Gender and Conflict Analysis Framework, which is an important lens to be used in any conflict situation. According to her, "It amplifies women's voices and perspectives and broadens analysis of violent extremism beyond the military dimension." Sharing what women from the ground has shared to her, Prof. de Dios said that the attack on Marawi, is unfortunately just another armed conflict in the continuum of violence in our lifetime. The framework also helps analyze the masculinities and feminine attributes that played out before, during, and after the conflict which are often times forgotten. It also involves exploring hidden structures of power which reveals invisible warning signs for extremism and forms of violence such as gender-based violence. Lastly, a gender and conflict lens means looking at differential vulnerabilities of men and women as interconnected, affecting each other mutually.

## Questions on Gender Issues and Drivers of Violent Extremism

Prof. de Dios also enumerated some questions on gender issues which should be answered such as the following:

1. How did the Marawi crisis affect or exacerbate gender issues?
2. What is the impact on women, men, families, and vulnerable groups including Persons with Disabilities (PWDs), the youth sectors, and senior citizens?
3. Have interventions been reasonably responsive to the needs of women and their families?
4. What are some of the areas of progress and what are the gaps in the interventions?
5. To what extent were women able to participate in the rehabilitation and reconstruction of the government? Where are they in terms of level of participation?

The drivers of violent extremism in Mindanao are the following:

1. A search for identity
2. A sense of belonging
3. Aggressive recruitment agents, characterized by the temptation of guns and money to support one's family
4. Unity with wider extremist groups
5. The concept of brotherhood
6. Glorified vision of martyrdom

Other factors in the prevalence of violent extremism may also be the following:

1. Prolonged and unresolved conflict in Mindanao
2. Religious discourse on social media
3. The global campaign to create an Asian caliphate
4. The prevalence of violence in Mindanao prior to Marawi (Rido, Anti-drug Campaign)
5. Ethnic rivalries and political rivalries
6. Gender-based violence

## Gender Impacts of the Marawi Siege

The women of Marawi were one of the most vulnerable during and after the attack. It has caused them to live in fear and great insecurity, combined with the pressure to provide for their families alongside taking care of them. The siege resulted in the displacement of thousands of women, and has posed reproductive health risks especially for pregnant and lactating mothers. Health and sanitation is still an issue even after the attack, due to the lack of privacy in temporary shelters. Personal safety and security was also a grave issue for them. According to previous studies conducted by WAGI, the women of Mindanao had been suffering as well from long-term trauma which came long before the attack. For Prof. de Dios, it might also be good to look into male vulnerabilities and how men were affected by the siege. She acknowledged the heroism that came about from ordinary citizens which made them take charge of their families, neighbors, even the non-Muslim ones. The difference between Muslims and Christians became invisible. For Prof. de Dios, men are often targeted as enemies, are more likely to be attacked, kidnapped, and killed. They also adjust to the

loss of control and authority over their families, constraints on mobility, and unemployment. Men are also the first targets by extremist groups such as ISIS for recruitment.

For Prof. de Dios, although an unfortunate incident, the Marawi Siege gave an opportunity to increase women's roles in leadership and in peacebuilding, further debunking the assumption that women are merely passive observers. It has encouraged women to organize. However, women are still often left in the background, and out of leadership positions. A gender balance in this regard is yet to be achieved. The call must be stronger, according to Prof. de Dios. "We want women leadership to be more visible, second, that women should participate in all decision making bodies and that their voice should be counted because they represent the half of the majority of people in Mindanao."

## Challenges and Recommendations

The residents of Marawi still feel left out in terms of decision-making regarding their city's rehabilitation, with only government deciding for them. Issues of land ownership and plans for military installation within the area are also some points of concern. Some residents have also expressed ambivalence and fear due to the proliferation of Chinese citizens as main investors in the economic landscape. The anticipated change in the current political atmosphere due to upcoming plebiscite, as well as the May national elections also needs to be observed. These challenges call for greater roles for women as decision-makers, and applying a gender and conflict approach in planning interventions.

## OPEN FORUM

Some of the participants had points for clarification:

**C1: You said that women had quite a role in the context of Marawi, what is this and why couldn't they have bigger roles in decision making?**

A1: In Marawi, particularly in reconstruction, women are left out because of the primacy of the military as the decision maker. This is probably due to the security aspect of the problem. Spokespersons are always men. This is however, not a hopeless case, there just needs to be more voices heard from the women.

**C2: We know that land ownership is a very big issue. How do laws regarding land ownership affect women? What is the legal system that should be addressing this big problem that affects women very much?**

A2: The core of the problems in Mindanao, especially the Lumads, is that there is no land titling in the past. Everything was owned by ancestral domains. The Moros, especially the Lumads, had no sense of land ownership, as opposed to the Christians who came. They declared the lands to be theirs and had papers to show it while the minorities had none. This further complicated the issue. Government must address this and consider those who have no titles.

**C3: If there are these concerns, which is the right level in terms of government to address these concerns? We have the national government, military, martial law, etc. Which is the door to open?**

A3: At the moment, it's Task Force Bangon Marawi which is purely government. Most decisions are done by this body, but more representation is needed. We need to give ample representation for NGOs, women, Lumads, & other minorities. Groups feeling left out and marginalized can cause instability & create a strong resistance towards plans.

### **SHARING OF EXPERIENCES ON MARAWI'S RECOVERY, RECONSTRUCTION, AND REHABILITATION**

*Bangsamoro Transition Commission (BTC) - Atty. Nashiba Didaagun and Atty. Maisara C. Dandamun-Latiph, Commissioner*

Atty. Nashiba Didaagun, a living testament to the struggles in Marawi, addressed some key issues involving the state of Marawi which included women, Martial law, land rights, current plans and status of women in evacuation centers. She admitted that women are recognized in decision making, but only to some extent. There are numerous consultations made on all aspects of the rehabilitation and planning, and a lot of workshops and seminars for women. However, the problem lies in ensuring that the output of these consultations really reach the top levels of government. Most often, they fail to transcend into policies.

As for Martial law, Atty. Nashiba does not see any need for it as of the moment, since there is not threat to the nation as of now. She is in favor of lifting Martial Law.

She also mentioned land issues encountered by the Maranaos. Since they have been accustomed to having no need for land titles, problems are encountered since they are required to submit proof of land ownership come rehabilitation phase. Current efforts are being done to address this, such as the DENR resurveying the areas and matching the right owners to their properties. The solutions she sees is the issuance of individual land titles, instead of the current titles they have which encompasses multiple properties, making it complicated to trace the owner.

Atty. Nashiba also raised the vague plans of the TFBM. They have not yet identified which areas will be bought by the government, and which areas will be demolished because they haven't identified its real owners yet. This gave the residents the impression that everyone is affected, yet this only applies for lands near the road and reclamation sites.

As for the status of women in evacuation centers, thousands of families still live in tents which are not conducive to living and raising families. Their call is to make their relocation the priority of the rehabilitation efforts. Experts estimated that it will take 10 years for the full rehabilitation to finish, since a year has passed yet debris management has not yet commenced.

Atty. Maisara specified provisions in the Bangsamoro Organic Law which can help address the current issues of Marawi. These are the following:

1. Sec. 13, Article 6 - This emphasizes that the Bangsamoro government has the obligation to provide additional budget for the Marawi Rehabilitation aside from the budget allocated by the National Government.
2. Sec. 17 - This contains land classification and use under the authority of the Bangsamoro government and states that upon appoint of the Bangsamoro Transition Authority, the government can step in to prioritize land reform, use, and classification, addressing the number one problem of Marawi which is on land. Atty. Maisara recommended that the Bangsamoro Interim Parliament have a detailed land reform plan.
3. Sec. 8 of the Social Justice provision - contains provisions which ensure participation of women in all levels of decision-making. According to Atty. Maisara, data shows that 100,000 out of 200,000 evacuees are children (15 years old and below). Therefore, she recommended that women and children be the priorities in the rehabilitation.

*Office of the Presidential Adviser on the Peace Process (OPAPP) - Helen M. Rojas, NAP-Women, Peace and Security*

Ms. Helen Rojas enumerated the different interventions of the Office of the Presidential Adviser on the Peace Process during and after the Marawi siege. On the policy level, National Security Council Resolution 1, series of 2017 has been released, aiming to ensure gender responsive conflict management, resolution and humanitarian action in the crisis in Marawi.

Other interventions during and after the siege were as follows:

#### **DURING THE SIEGE**

1. Conversations with women IDPs - Provided spaces for women to share
2. Community organizing - Women IDPs were organized in the following areas: overseeing cleanliness in camps, claiming of relief assistance, use of common toilets
3. Provision of livelihood assistance to women IDPs

#### **AFTER THE SIEGE**

1. Profiling of women IDP leaders per shelter:
  - 202 women IDP leaders profiled: 45% are college graduates; 35% are college-level; 20% are elementary and high school level
2. Focus group discussions in GBVIE
  - Domestic violence is prevalent in Sagonsongan
  - Cultural violence is experienced in employment and education
3. Training of trainers on building community resiliency, including the identification of top hazards

Ms. Rojas also compared the top hazards identified, priority actions identified, and updates on these interventions:

*Bahay Pag-Asa 2*

TOP HAZARDS	PRIORITY ACTION	UPDATES
Lack of security	Request for deployment of security officers	Security personnel already deployed
Lack of public transportation	Request to LGU to provide public transport	Motorcycle to be used as public transport; pending release by Marawi City government
No mosque	Request to NCMF to set up a structure for worship	One of the three day care centers is transformed into a mosque
Lack of supply of potable water	Request for the LGU to supply potable water	Water system put up

*Sagonsongan*

TOP HAZARDS	PRIORITY ACTION	UPDATES
Area prone to flash floods	Set up drainage system	Drainage system already put in place

*Sarimanok*

TOP HAZARDS	PRIORITY ACTION	UPDATES
Tents are a discomfort in all weathers	Request task forms to transform the tent city into a transitional shelter	Letter to LGU requesting transformation already sent and responded to
Internal conflict in dynamics	Agree on house rules for misbehavior in camps	Internal house rules and regulations already formulated and approved

*Department of Social Welfare and Development (Norhata Canacan Benito, Registered Social Worker III and OIC Chief, Disaster Response Assistance and Management)*

Ms. Norhata Benito shared some of the efforts of the DSWD. On May 24th, a day after the beginning of the siege, DSWD officials and personnel were already on the

ground administering Disaster Assistance Family Access Cards. Conditionalities of the Pantawid Pamilyang Pilipino Program (4Ps) were also suspended until March 2018. The department signed National Steering Committee on Women, Peace and Security (NSCWPS) Resolution No.2 which aimed to ensure gender sensitive of the reconstruction and rehabilitation efforts in Marawi. On June 18-19, 2018, different member agencies under the Task Force Bangon Marawi including DSWD underwent a two-day training on Gender-based Violence (GBV).

Ms. Benito also focused on the status of services and interventions as the DSWD as of October 31, 2018:

PROGRAMS, PROJECTS, ACTIVITIES	TARGET	SERVED	
		NO.	%
Relief assistance	77,170 families	75,752	98
Ramadan food packs	35,607 families	35,607	100
Assistance to individuals in crisis situations (AICS)	474 families	474	100
Livelihood assistance	3,266 persons	3,266	100
Cash-for-Work (CFW)	77,170 families	59,545	77
Supplementary feeding (BANGUN – Bangsamoro Umpungan sa Nutrisyon)	3,726 children	3,726	100
Ramadan cash assistance	21,017 families	21,017	100
Kambalingan sa Marawi City	77,170 families		
• Food		50,329	65
• Non-food		50,329	65
• Financial assistance		46,050	60
• Cash for Work (CFW)		55,908	72
• Balik Probinsya (Financial assistance)	619 families	619	100
Operational costs	77,170 families	75,752	98

Other programs and projects of the DSWD also include the following:

1. Transitory Family Support Package (TFSP) for 25, 537 displaced families from the 24 most affected areas/ barangays amounting to P1,565,650,000.00. This is an outright, unconditional cash assistance earmarked for shelter, food, non-food items, and for children's toys,

educational supplies, and art materials. It is subject for implementation in October 2018 upon completion of the biometric system-based IDP profiles for the masterlist of families from the 24 barangays; and,

2. Livelihood Settlement Grant (LSG) for 30, 522 families which is a provision of financial assistance as seed capital fund under the micro-enterprise development track of the Sustainable Livelihood Program (SLP) which aims to help families resettle and start their livelihoods again.

The DSWD representative also gave a status on the number of displaced families as of September 2018. These are reflected in the tables below:

REGION	CUMULATIVE*	NOW**	RETURNED HOME	
			NO.	%
VI	20	20	-	-
VII	277	228	49	18
IX	1	1	-	-
X	39,949	9,670	30,279	76
XI	263	263	-	-
XII	2,386	242	2,144	90
CARAGA	204	204	-	-
ARMM	34,070	2,743	31,327	92
<b>TOTAL</b>	<b>77,170</b>	<b>13,371</b>	<b>63,799</b>	<b>83</b>

\* Based on the DSWD database since the start of the displacement

\*\* Number of IDPs as of 25 September 2018

REGION	INSIDE EVAC. CTR.		HOME-BASED	TOTAL
	ECs	Families		
VI	-	-	20	20
VII	-	-	228	228
IX	-	-	1	1
X	6	139	9,531	9,670
XI	-	-	263	263
XII	-	-	242	242
CARAGA	-	-	204	204
ARMM	15	1,478	1,265	2,743
<b>TOTAL</b>	<b>21</b>	<b>1,617</b>	<b>11,627</b>	<b>13,371</b>

In moving forward, the department aims to continue the implementation or completion of social services for the IDPs such as the following:

1. Management of existing evacuation center
2. IDP protection
3. Relief assistance under the Kambalingan sa Marawi City

4. 4Ps for 12, 049 households under waived conditionalities
5. Social Pension Program (SPP) for 4,411 indigent Senior citizens
6. Supplementary Feeding Program (SFP) for 1,713 children
7. Cash-for-work (CFW) recovery and rehabilitation community works for 78,466 affected families
8. Cash grants for the conduct of skills training for 420 IDPs
9. Cash for Building Livelihood Assets (CBLA) for 19,965 IDPs
10. Employment assistance for 8,040 4Ps family-beneficiaries and
11. Provision of Seed Capital Fund for 4,066 SLP targeted beneficiaries and 11, 277 4Ps beneficiaries

The DSWD also affirmed its commitment in contributing to the enhancement of the Internally Displaced Persons' (IDPs) compensation bills and in monitoring all eight (8) pending bills on the Rights of IDPs.

*Oxfam Philippines - Anna Dinglasan, Gender Advisor*

Oxfam Philippines conducted 3 studies on the Marawi siege.

*A Gender Snapshot of the Marawi Conflict*

The gender snapshot contained humanitarian themes such as WASH, food security, vulnerable livelihoods and cash, gender-based violence, sexual reproductive health services, and many more. It used focus group discussions, key informant interviews, and validation workshops.

Some lessons learned through the study were the following:

1. Response plans did not anticipate long impacts of the siege
2. Ensure quality and quantity of food packs as these were not really sufficient for food and health needs of lactating mothers and children
3. Gender and culturally appropriate shelter provisions; Conjugal rooms were a root of embarrassment and harassment
4. Prioritize livelihood that acknowledge different needs of men and women
5. Incorporate provision of legal assistance into humanitarian response
6. Prioritize protection in relation to GBV
7. Need for health desks and center with trained personnel
8. Deliberate information sharing on SRH issues and services
9. Prioritize Psycho social services
10. Services must be accessible to camp based and home based IDPs
11. Scholarships and alternative learning systems for children and youth
12. Proper profiling of IDP – ensure data is age/sex disaggregated, and takes into account camp and home-based refugees

Recommendations formulated through this study were the following:

1. Cooperation between government, community leaders, NGOs and other response actors for more efficient information dissemination
2. Strengthen early warning and early response mechanisms
3. Strengthen partnership and coordination among all humanitarian actors
4. Minimum standards on humanitarian response and recovery plans
5. Increase skills and capacities of actors to meet minimum standards
6. Context and gender-based analysis incorporated into programs and actions
7. Proper turn-over of services to local providers
8. Protection and safeguarding mechanisms

#### *Livelihood Assessment*

Based on Oxfam's livelihood assessment, majority of the people were engaged in trading of agricultural and non-agricultural commodities, while 15% were reported to have no livelihood before the siege. One of the results was also that 83% of women farmed on their own land. While in evacuation, a large majority of respondents depended on relief goods, 38% on daily help from relatives, and 13% used their own savings. Other findings of the study also included: 36% as not sure whether to go back to their homes, 23% not wanting to go back, 77% being involved in carework, and 20% who thought carework will reduce product work and other types of work. Most of the support needed were additional capital, equipment, and training.

#### *Digital Financial Inclusion*

This project aims to (1) meet urgent, life-saving needs of IDPs and improve access to critical life savings needs and catalyze vulnerable livelihoods of at risk IDPs and (2) support IDPs' basic needs and restore or diversify vulnerable livelihoods through transparent, safe and quick cash transfer through market restoration.

It targeted 10,000 most vulnerable IDPs affected by the Marawi crisis, 60% of which are women. The Cash Transfer Programs under this project were the following:

1. Cash Grant – one time giving of cash assistance to 8,350 chosen IDPs;
2. Cash for Work/Cash for Care Work – 1,050 IDPs will be given a 10-day worth of salary in exchange for taking care of family members who are sick and/or persons with disabilities.
3. Cash for Asset Recovery – one time giving of capital for businesses to 600 merchant IDPs.

Some lessons learned through this project were the following:

- High public interest in financial inclusion
- Convergence approach avoids duplication, inefficiencies and created greater impact
- Civil society organizations, aid and development organizations are enabler of financial inclusion
- Balancing financial integrity with financial inclusion objective
- Increasing awareness on link of data privacy to digital identity
- Islamic finance to support building halal industry

However, according to Ms. Dinglasan, challenges were also encountered:

- Sporadic migration and mobility of IDPs
- Misrepresentation
- Constant changes in personal information and mobile numbers
- Regulated mobile signal and network connectivity
- Non-project areas appeal for access of the 2-in-1 iAFFORD card.

Aside from these research studies, Oxfam also works with supporting partners on the ground such as the Al-Mujadilah Development Foundation, Inc. and the United Nations Population Fund.

#### **HUMANITARIAN CHALLENGES**

Hon. Amina Rasul, the President of the Philippine Center for Islam and Democracy (PCID), highlighted various factors at play in looking at the Marawi siege. These included government efforts, current situation, structure of government, survey results, children and youth, resettlement, poverty and hunger, health water and sanitation, and abuse.

So far, the government has focused on social services, partnering with civil society organizations and the private sector. It has also created Task Force Bangon Marawi. However, Ms. Rasul pointed out that the structure of the task force seems to be missing institutions which should be at the forefront of the mission such as the Office of the Presidential Adviser on the Peace Process. Instead, it is the Housing and Urban Development Council Coordinating Council which is the head, and the Department of National Defense and the Department of Public Works and Highways are the vice-chairs.

She also reminded the body of the current situation in Marawi, where debris cleaning only started late October of 2018. As of Sept. 2018, 12,608 out of 72,000 families are still displace. She also pointed out that these don't mean that majority has already been relocated, since most them are staying with equally poor families. "We transferred the burden of government of rehabilitating them to these equally poor families."

Home-based IDPs are estimated to be at 10,934 families. A challenge for the home-based IDPs is the trouble in accessing social services, since they are assumed to be in better positions.

For Ms. Rasul, violent extremism thrives in situations of hopelessness which is evident because of the dissatisfaction with government efforts and the rise of donor fatigue. It must be avoided at all costs. She also pointed out survey findings, which for the first time, highlighted negative feedback on the government, something that doesn't usually happen in Philippine surveys. They have also become specific in what they blame government for. The sample survey she cited showed that Filipinos do not blame ISIS or other extremist groups for what happened to Marawi, but instead blames the government.

Children and youth are stressed and traumatized, and the efforts of the government in addressing this are lacking. People are also still clamoring to be compensated, since those who have lost their homes have yet to receive this. Lastly, the incidences of abuse and violence are rising.

Ms. Amina Rasul then provided some recommendations in improving Marawi's rehabilitation. These were the following:

1. Greater representation of Maranaos and civil society in planning bodies;
2. Participating of women in the implementation of humanitarian assistance and rehabilitation;
3. Prioritizing the rehabilitation of IDPs - This entails making sure that the livelihood assistance given is appropriate, instead of giving out expensive equipment which doesn't usually help.
4. Rebuilding social cohesion of affected communities -This means building dignity through employment/ income generation instead of just waiting for relief goods. Martabat, which means honor, must be rebuilt
5. Providing greater role for faith based organizations- particularly Muslim religious leaders and the Madrasah
6. Providing immediate rehabilitation efforts which are easy to do yet government fails to deliver such as:
  - Adult Literacy Classes in Camps -This is vital since illiteracy rates of adult in the ARMM are more than 1/3 of the population or is equivalent to more than a million.
  - Livelihood - This mean sustainable, yet easy to do for the IDPs in camps. One example she mentioned is tapping into Maranao's craft in beadwork. This is part of their culture, and can be easily done in camps. However, one challenge is that its target market are often just tourists. A solution to this is making products which can be uses daily such as a bag. She showed a sample of a bag sown by trafficked women and IDPs in Mindanao. They have partnered with the Department of Trade and Industry which provided beads, needles and threads for the women. According to Ms. Rasul, this is a solution which is easy to do, easy to sell, and has a story.

## WORKSHOP ON IDENTIFYING GAPS AND SUGGESTED STRATEGIES

In the afternoon, the participants were divided into two groups to share their insights on Marawi's rehabilitation. The following guide questions were given:

1. What are your existing gender specific interventions in Marawi? (i.e. Type of intervention, areas and beneficiaries, duration of the project)
2. What are some of your lessons learned and challenges encountered from these intervention programs?
3. What are other programs or projects that should be addressed or prioritized for Marawi's recovery, rehabilitation and reconstruction?

After an hour and 30 minutes, the groups were asked to share with the plenary their outputs.

### Group 1

The following shows existing interventions of organizations which were part of the first group:

#### *National Commission on Muslim Filipinos*

- Module on Mental health and psycho-social health for Muslim Filipinos
- Medical Outreach
- Relief assistance
- Livelihood assistance
- Information on Violent Extremisms
- Database on GBV in partnership with OPAPP, PCID and Noorus Salam

#### *Philippine Center for Islam and Democracy*

- Integration and awareness raising on natural and alternative medicine

#### *Department of Trade and Industry*

- Livelihood assistance with UNDP

#### *Office of the Presidential Adviser for the Peace Process*

- Conversations with women
- Capacity building
- Women peace centers
- Policy issuance - resolution on gender responsiveness
- Monitoring and evaluating action plans made by women when it comes to issues on domestic violence
- NSCWAP

#### *NEDA*

- Mostly infrastructure
- Strategies addressing Marawi in PDP monitoring report
- guidelines on Gender Responsive/Sensitive and Human Rights compliant temporary shelters

### *Commission on Human Rights*

- Monitoring areas in Marawi (2 missions)
- Human rights policy advisories – guidelines for humanitarian responders
- Situation reports
- IDP protection program – monitoring, creating protection tools, and profiling

### *Oxfam Philippines*

- Research studies
- Digital Inclusion

### *Group 2*

The following summarizes the output of the second group, It shows existing interventions of organizations which were part of the second group:

### *Office of the Presidential Adviser for the Peace Process*

- Created a team of recovery and rehabilitation
  - Social healing and peace building program (SHAPE)
    - Alternate dispute resolution - train religious groups to sit as mediators and influence and eradicate violent extremism. (Area: 96 barangays)
    - College Assistance Program (CEAP) - Preparation for employment, target is 1 school year. In terms of gender, OPAPP wants to maintain the 50-50 male - female access of the program
    - Social Enterprise livelihood of Marawi - Community based
    - Youth program - Youth peace table. Getting the perspective of youth on how to eradicate the youth being recruited in the extremist groups.
    - Mechanism: Town hall meetings with the barangay - what are the issues felt by the barangays and evacuation centers. Chairpersons, CSOs, Women leaders are present and issues are answered by TFBM.
    - Mainstreaming of Conflict Sensitive and Peace building Promotion to Agencies and Local Development Plans
  - Lessons learned:
    - The capacity of women, in all level of projects - women are active and the most consistent
    - Endorsements of the issues of the communities to the government are at slow paced
    - No concrete numbers of IDPs
    - "Rido"
    - Recognizing the effort of AFP and PNP to reach out to the community
  - What should be prioritized:
    - Rebuilding relationships between communities and among themselves and the government

- Communities should be considered in the decision-making as to what their immediate needs are
- Continue conversations and peace table conversations with the community, especially the women peace table

### *Philippine Commission on Women*

- Programs are more on policies, and framework
  - Launch the gender equality and partnership plan (from 2019 to 2025)
  - Specific chapter on peace and security
  - All agencies that will utilize the GAD budget, they can use it as a guide
  - New division has expanded partnership with CSOs and NGOs
    - Should focus on peace and security
    - Review on recommendation on transitional justice
  - Under review is the national disaster risk reduction plan
  - Agreement of OPAPP in terms of monitoring the projects of the agencies
- Challenges:
  - Biggest limitation: they are not an implementing agency, but only over-see
  - Monitoring and evaluation: when it comes to program level, most agencies involved in Marawi and conflict affected areas do not report with specific provision on women - not gender responsive
  - Women play a critical role but when it comes to actual implementation, their roles are just recipient or victims. There are disconnection of the actual roles and implementation of roles
- Prioritized:
  - Whenever programs are implemented, we imagine ideas but not receptive of the ideas of the people
  - Recent direction of peace and security priority agenda addressing violent extremism
    - Emphasis on the critical role of mothers

### *Balay Mindanaw*

- Response started during the siege
  - Wanted to continue and be sustainable, and therefore, went to barangay level with partnership with 7 barangays with development planning and organizing, supported by OPAPP
  - Alternative dispute resolution training with barangay leaders for conflict mediation
  - Women are more vocal on sharing
  - Importance of the cohesiveness of the community to create unity in problem solving.
  - Started a psychosocial and wants to continue specifically with the youth, and train them. Also supported by Landbank.
  - With Women Engaged in Action (WEAct), education

- and training on BOL
- Barangay visitations are weekly
- Challenges:
  - Election
  - Lack of Resources, therefore partners with other, but is difficult to groundwork. Barangay assigned to them are unreachable.
  - Trust-building in community organizing, but engage Maranaons as community organizers. Understanding the culture of Moro and other Mindanaoans.
  - Self-care for care givers
- Prioritize:
  - Sustain community efforts
  - Family conversations

#### IDEALS

- Response started during the siege:
  - Civil registration – due to the lack of identification/ legal documents to be presented to government services and other organizations' donations.
    - Creation of temporary IDs for community/ IDPs to receive goods and services from government
  - Legal Missions
    - Majority of the concern is Legal Identity.
    - Current issue is looting - land ownership issue
  - Marawi compensation bill at the Senate (Sen. Aquino) and Congress (Cong. Adiong et. al)
    - Compensation for the properties of the Maranaon damaged by the siege
  - Radio program to combat misinformation
    - S'bang Ka Marawi radio program (CDO, Iligan, and Mindanao State University)
    - Majority of the volunteers of the programs as field reporters are the youth and women
- Challenges:
  - Resources
  - Marawi compensation bill can possibly create the concern as to whether the data presented are accurate
  - Continuous funding
  - Strong support from the government
- Prioritize:
  - Focus on rehabilitation by way of Marawi compensation bill
  - Legal Missions to schools and other sites where IDPs are still present
  - Continuation of the radio program "S'bang Ka Marawi" in Mindanao State University

- Reproductive health project – conducted medical missions in areas surrounding Marawi City - people availed family planning services, and maternal health services (portable ultrasound), delivery kits.
- Psychosocial Support in Emergency Project (PSEP 1 and 2) - Women, youth, and children affected by the Marawi crisis
- Mindanao Protection Project expanded to include Marawi, Lanao del Norte and Lanao Del Sur IDPs
- Marawi Recovery Project (2017 to 2020) – Protection Services; Psychosocial Support; and Livelihood Assistance for IDPs in Marawi and surrounding Municipalities (LDN, LDS).
- Fresh Start Project – some beneficiaries are from Marawi. Agenda: To prevent the disengaged children (UNICEF-MILF), at-risk children and their families, from being recruited by extremist groups.
- Other intervention in areas surrounding Marawi - Mindanao Trust Fund Reconstruction and Development Project (Phase 1 and Phase 2) – Working in Camps Bilal and Bushra in Lanao del Sur and Lanao del Norte

- Challenges:
  - Limited Resources
- Prioritize:
  - Education - ALS in camps
  - Health

#### Department of Health

- Assistance:
  - Deployment of medical teams
  - Thematic (prevention and mitigation, preparedness, response, recovery and rehab)
    - Medical and public health
    - WASH
    - Nutrition in Emergencies
    - MHPSS (Capacity Building, Caring for the Carers)
    - MISP-SRH( Minimum Initial Service Package for sexual and Reproductive Health)
- Challenges:
  - Political (internal and external) dynamics
  - Resources - must be spent before the end of the year
  - Monitoring & evaluation
- Prioritize:
  - Smooth coordination with other agencies

#### Community and Family Services International (CFSI)

- Assistance in Marawi since the siege
  - Started with donations of non-food items, hygiene kits, and other kits

## CONCLUSION AND RECOMMENDATIONS

This consultation was a strategic avenue to bring together different players who are doing work in Marawi's humanitarian response. It gave them an opportunity to share their respective organizations' interventions in the area which maybe overlapping each others' projects and activities. They were also able to share their common challenges and issues in the actual implementation of their intervention, such as the lack of harmonized and disaggregated data on IDPs and affected areas, cases of misrepresentation due to the lack of personal identification documents, continuous migration of Internally Displaced Persons (IDPs), incidences of "Rido" or clan wars, limited resources of intervening agencies, and the rise of gender-based violence.

One of the critical issues raised was the complications in land use and land titling, with majority of the Maranaos having no legal documents or proof of ownership for their properties. Since land compensation for destroyed properties and government's reconstruction efforts are dependent on these documents, the process is at impasse.

The consultation also highlighted the need to look at the different intersections affecting the IDPs, since lumping them as a homogenous category invisibilizes their different needs. Sex-, ethnicity, and age- disaggregated data is therefore vital. Internally Displaced Persons who have been relocated doesn't automatically mean they have actual homes of their own. Home-based IDPs are those who live with equally poor relatives, and also need as much support as those in camps or temporary shelters.

Lastly, the level of participation of significant sectors in the decision-making bodies in charged of Marawi's rehabilitation and reconstruction is alarming. Women, IDPs, and the civil-society are often sidelined and left out of key mechanism structures such as of the Task Force Bangon Marawi. Feelings of antagonism and tendency to not participate are therefore high in the affected populations.

Though a number of organizations were very active in Marawi's rehabilitation, recovery and reconstruction, the participants were still able to identify certain gaps which still need to be prioritized. These include:

1. Strengthening of linkages of all stakeholders (Government, International Organizations, Civil Society Organizations, etc.) and continuous consultations with these bodies;
2. Continuous interventions for gender-based violence cases (especially in temporary shelters);
3. Formulation of policies and mechanisms for better land titling and land use;
4. Continuous economic support and conduct of sustainable livelihood programs;

5. Development of gender & cultural responsive indicators & a disaggregated (Sex, ethnicity, age) data-based system to make interventions intersectional and inclusive;
6. Conduct of gender analysis and participatory approaches before identifying programs and projects to ensure need-based interventions;
7. Harmonization of data among involved agencies to make profiling of IDPs consistent and accurate;
8. Continuous lobbying for meaningful participation and representation in disaster management;
9. More education efforts on Preventing Violent Extremism (PVE) and Sexual Reproductive Health;
10. Provision of psychosocial support and debriefing for carers and implementers on the ground;
11. Presence of a clear and regular Monitoring and Evaluation (M&E) system

## CLOSING CEREMONY

In closing the ceremony, Prof. de Dios reiterated that the outstanding problem was the non-representation of agencies that should be on the table such as the OPAPP and the NCIP. For her, it is about time that CSOs are given the actual representation they deserve to make sure that recommendations reach the top levels of government. Lack of coordination from significant agencies will only result to the wastage of resources. According to Prof. de Dios, the project aims to identify who is doing what in terms of Marawi interventions, and which programs can be merged. It also aims to cluster these efforts to be able to analyze the extent of the kinds of existing assistance. Bella Fernandez, from the Spanish Cooperation, echoed the same, and expressed her deepest gratitude for the attendees.



**The Manila Consultation**

26 November, 2018

Microtel Acropolis, Quezon City, Metro Manila, Philippines

# Highlights from the Iligan Consultation

## DOCUMENTATION REPORT ON THE GENDER ASSESSMENT WORKSHOP ON MARAWI'S INTERVENTION PROGRAMS

Plaza Alemania Hotel, Iligan City  
December 01, 2018; 8:00 AM-5:00 PM

### INTRODUCTION

This one-day event organized by the Spanish Agency for International Cooperation and Development (AECID) and Miriam College-Women and Gender Institute (WAGI) was held last December 1, 2018 at the Plaza Alemania Hotel, Iligan City.

In collaboration with a local network that is based in Marawi City, the Al-Mujadilah Development Foundation, Inc. (AMDF), there were around 30 participants who were representing the different civil society organizations, national and international nongovernment organizations, which were invited and managed to come in the said event:

1. People's Disaster Risk Reduction Network, Inc.
2. Duyog Marawi
3. Kapamagogopa, Inc.
4. Kalimudan Foundation
5. Consortium of Bangsamoro Civil Society and Rawaten, Inc.
6. Muslim-Christian Agency for Advocacy, Relief and Development, Inc.
7. Al-Mujadilah Development Foundation, Inc.
8. Community and Family Services International
9. Initiatives for Dialogue and Empowerment through Alternative Legal Services, Inc.
10. Balay Mindanaw, Inc.

11. Leading Individuals to Flourish and Thrive
12. CARE Philippines
13. Philippine Business for Social Progress
14. United Youth for Peace Development - Relief Assistance Network and Organization, Inc.
15. Reconciliatory Initiatives for Development Opportunities, Inc.
16. Joint Task Group Tabang Marawi
17. United Nations Population Fund
18. Oxfam Philippines
19. Marawi Local Government Unit

### *Objectives of the workshop*

The roles and perspectives of stakeholders involved in Marawi's rehabilitation, such as the government, civil society organizations, and people's organizations, are significant in assessing the state of the city, and more so, its current gender issues. The workshop was conducted to gather vital information on existing mechanisms, challenges, and potential solutions to gender issues from the stakeholders themselves. Its specific objectives are as follows:

1. Map out existing humanitarian, development and economic intervention programs in Marawi;
2. Determine the gaps, issues and challenges in Malawi's recovery, rehabilitation and reconstruction;
3. Identify strategies for mainstreaming gender equality and inclusion in recovery and interventions.

### OPENING REMARKS

The Women and Gender Institute's (WAGI) Senior Program Coordinator, Prof. Aurora de Dios opened the program. She mentioned that this is the second Gender Assessment

Workshop for this project. The Philippine Centre for Islam and Democracy (PCID), headed by Amina Rasul-Bernardo, has been WAGI's long time partner in various projects on Mindanao, including this one.

De Dios shared her own brush with violent extremism: her sisters from Marawi were once supposed to attend a seminar on the matter—however, they were unable to do so, as the Marawi siege broke out. While violent extremism was something she and other colleagues have had many discussions on, they could not imagine the trauma inflicted on their Maranao sisters as they tried to find a way to escape the conflict and come to Manila. The Marawi siege was something they had never imagined or seen before, as it targeted the entire population of Marawi. Entire families still carry the mark of that trauma today.

The session aimed to help participants recall and reflect on ongoing efforts to rehabilitate Marawi, as well as to discuss what else needs to be done. The talk aimed to become a space where participants could share stories, concerns, and air out recommendations to address gaps in rehabilitation efforts. The talk also aimed to give attention to the gender dimension of the war, and its impact not only on men and women, but also on PWDs, and other minority groups from Marawi.

The Women and Gender Institute invited the participants to share how they are coping and surviving one year after the Marawi siege.

## **PRESENTATION OF INITIAL GENDER ASSESSMENT REPORT**

The initial gender assessment was presented by Prof. de Dios. She highlighted that what happened in Marawi is not confined to Marawi but stems from and has affected the entire Mindanao as well.

She stressed the role of violent extremism in what happened in Marawi, as well as its role in twisting a religion—in this case, Islam—to allow for such violent acts. This has created a stereotype among non-Muslims that all Muslims tolerate, accept, and even follow such acts. De Dios said that this was clearly a wrong judgement, as Islam is a religion of peace, and doesn't condone unreasonable violent acts.

The Marawi siege happened at a time of great instability and uncertainty, both globally and in the Asian and ASEAN region, due to threats from violent extremism and the rise of authoritarian and repressive regimes.

She also said that the passage of the Bangsamoro Organic Law and the operationalization of the normalization peace process marked a historical milestone. De Dios said that Mindanao was a model for peace processes around the world, as it demonstrated that participation, transparency, and inclusivity could create strong counter-narratives to violent extremist ideology.

She highlighted the role of the people of Marawi, who showed that the convergence of government, civil society, and international community cooperative efforts can help propel peace.

The peace agreement took 20 years, but people still pushed for peace, and finally got it through the Bangsamoro Organic Law. It is then now possible for Moro people to enjoy the benefits of peace and development dividends in the entire of Mindanao.

In the incoming plebiscite on January 21, 2019, Marawi will participate greatly in the establishment of the Bangsamoro Government.

The objectives of the study include:

- The use of a gender and conflict analysis the study examines the vulnerabilities of men, women and families due to the conflict and other intersecting factors such as gender, class, ethnicity;
- A mapping of current government and NGO interventions in Marawi; and
- Drawing from two consultations in Manila and Mindanao, an identification of gaps and key recommendations for further assistance in Marawi

The Gender and Conflict Analysis Framework amplifies women's voices and perspectives and broadens analysis of violent extremism beyond the military dimension. It also links gender-based violence in the private sphere to the public sphere of war and conflict. It highlights how masculinities and feminine attributes are played out before, during, and after the conflict.

Gender analysis enables deeper exploration of hidden structures and forms of power that can reveal both visible, and less visible, warning signs for extremism and violence. It determines the differential vulnerabilities experienced by women and men and how they are both affected by these vulnerabilities. Finally, it identifies the needs and interests of women and men and their perspectives on reconstruction and rehabilitation of Marawi.

The following are questions on gender issues:

1. How did the Marawi crisis affect or exacerbate gender issues?
2. What is the impact of the crisis on women, men, their families and other vulnerable groups?
3. Have women's care work/reproductive burdens increased or decreased?
4. Have existing interventions been able to reasonably respond to the needs of women and their families. What are the areas where some progress has been achieved and what are some of the gaps in these interventions?

5. To what extent have women been able to participate and heard in the rehabilitation and reconstruction program of the government?

There are forms of violence that already existed prior to the Marawi siege. The conflict between and among shadow economies, which resulted in ethnic conflicts, as well as the anti-drug campaign, and rido (endemic clan conflict) are some of these. It is important to understand the role of gender-based violence here.

Men are also vulnerable during conflict. They are targeted as enemies, and are more likely to be attacked, kidnapped and killed. In some cases, they tend to lose control and authority over their spouse and children. Constraints on mobility prevent them from undertaking economic activities. Aside from that, they suffer from unemployment, boredom and self-pity. As they are likely targets of recruitment by ISIS, their stress and anxiety make them vulnerable. Stress and anxiety may also make domestic violence more likely.

Referring to the structure of the rehabilitation plan shown by the resource speaker, in the top level, the community level, as well as in the first-line responders, very few women who are decision-makers. It was highlighted that balanced opportunities and participation among men and women in decision-making is important.

The challenges determined were as follows:

- Need for greater participation by residents of Marawi;
- Land ownership;
- Chinese as main investors;
- Plan for a military installation;
- Simultaneous with the process of decommissioning of troops, plebiscite and the May national elections;
- Proliferation of arms;
- Impacts of martial law; and
- apacity building for Bangsamoro elections and set up of governance structures and systems

The recommendations, on the other hand, include:

- Create a greater role for women as decision makers in the design, planning and programming of the rehabilitation plans;
- Provide culture and gender sensitive services and rehabilitation programs;
- Address immediate health and psychological need of men, women and children;
- Engage religious leaders as enablers of peace building;
- Create sex-disaggregated documentation systems to establish baseline data on all aspects of reconstruction and rehabilitation; and
- Set a definite and viable timeline of implementation and relocation

## OPEN FORUM

**C1: There was a case that Freddie Aguilar's nephew was reportedly to be part of the Maute group but his mom protected him. I feel like it's some kind of discrimination.**



The same goes for Farhannah—her children (including the Maute Group's leader) were already dead, and she herself is already in jail. In the context of motherliness, I think the only participation or connection she had was the fact that she is undeniably the mother of the Maute. But we're not really sure if she was directly involved with the shooting and such. And we all know that it is part of the nature of a mother to protect her children no matter what. I just felt weird when her picture was shown at the presentation earlier.

A1: She is not only their mother, but she was also part of the structure. She was the fundraiser. She was their most important leader because of the fund she made. The point here is that, not all the women here are victims. Some can be sympathizers of such violent acts, just like her.

## SHARING OF EXPERIENCES ON MARAWI'S RECOVERY, RECONSTRUCTION, AND REHABILITATION

### FIRM Project

Ricky Senoc, from the People's Disaster Risk Reduction Network, Inc. (PDRRN), and the project team leader of the Financial Inclusion for the Recovery of Marawi (FIRM) Project, presented some updates on FIRM and the iAFFORD card. This project was created through the initiatives of Oxfam, the United Nations Development Programme (UNDP) and with collaboration from their local partners in Lanao-PDRRN, Initiatives for Dialogue and Empowerment through Alternative Legal Services, Inc. (IDEALS), and Al-Mujadilah Development Foundation, Inc. (AMDF).

According to his research, an estimated 91% of the people in the ARMM didn't have a bank account. As it was not the Maranaos' habit to put their money in banks, many survivors of the siege were unable to bring large amounts of cash from home.

With support from VISA, DFAT Australia, Google Innovation Exchange PayMaya and Smart Padala, the FIRM Project aimed to provide financial assistance and increase access to and utilization of financial products and services to resume

economic activities towards meeting the immediate and long-term needs of the IDPs. It will enroll 15,000 survivors to avail of assistance from government and aid agencies. 70% of the program beneficiaries are women.

Moreover, survivors can use this iAFFORD card to save, purchase items or insurance, receive remittance from abroad, and pay for bills. For every transaction, users will be automatically notified via SMS or email.

#### *Duyog Marawi*

Cathlene Lou Tacoloy of Duyog Marawi said that her group's first response aimed to bridge the gap between Muslims and Christians. However, the program has expanded to include WASH and livelihood intervention.

She highlighted the importance of healing and reconciliation in peace-building, and peace-building as an important tool to mitigate psychological effects of the conflict, especially in women, youth, mothers, community leaders, peacemakers and etc. She also acknowledged the role of men in the process of peace-building.

With Duyog Marawi's partners, the Office of the Presidential Adviser on the Peace Process (OPAPP) and Ateneo de Davao University, the team visited 72 barangays, and coordinated meetings on the barangay development plan.

The team has always highlighted the need for participation of women alongside men in local civil society organizations. Duyog Marawi has a hiring policy that states that 50 percent of all staff and volunteers must be women.

Further, Duyog Marawi considers of high priority in the beneficiary selection process particularly vulnerable women: single or lactating mothers, pregnant women are included in this.

Duyog Marawi also has an ongoing partnership with the Mindanao Health Group in training mothers and teachers on violent extremism. Here, sensitivity is key—some of their own team members are Christians, but work carefully to acknowledge cultural differences between their own and Islamic traditions.

#### *UNFPA*

This portion was presented by Sara Jane Deocampo, from United Nations Population Fund (UNFPA). She was once a Mental Health and Psychosocial Support (MHPSS) advocate but she became a Reproductive Health advocate because she saw the need for it, especially among young adolescents, and new mothers, who, according to statistics that show increased maternal mortality rate, are at risk.

When the Marawi siege happened last 23rd of May 2017, she was in Cotabato. She, along with the Health Organization for Mindanao monitored the situation in Marawi. She raised

money from friends and family to go to Iligan and extend assistance, as she had skills in emergencies. She also worked with Medecins Sans Frontier ("Doctor without Borders") to provide psychosocial support—she saw so many people, women and children in particular, who needed the support.

Although she is now working with the UNFPA, Tacoloy still advocates for the needs of young Bangsamoro women, and said she was looking forward to the January 2019 plebiscite on the BOL.

The UNFPA has a Gender-Based Violence program that provides training for women facilitators. The current unit was the first ever established in Lanao del Sur that will benefit not only the Maranao, but also the province as a whole.

The UNFPA also has a separate service, called Featuring Access to Reproductive Health Services, provided not only for Maranaos, but also for those living in nearby municipalities. The UNFPA conducts Reproductive Health medical missions for pregnant and lactating women. It also provides dignity kits, maternal packs, and capacity-building sessions, while providing MHPSS services.

#### *Balay Mindanaw*

Balay Mindanaw is a large group composed of different institutions that are concerned with skills building and training, livelihood, agriculture and finance. Its main office is located in Cagayan de Oro but it also has sub-offices in Surigao and in Marawi. Balay Mindanaw is one of the groups which immediately responded when the siege broke out.

As soon as 24th of May 2017, Balay Mindanaw was in Iligan checking evacuees and running relief operations in Marawi, Iligan, and Cagayan de Oro. Balay Mindanaw has distributed more than 4,000 relief packs to the survivors that included maternity kit and dignity kit, through the help of other partner organizations. It also provided psychosocial services in Cagayan de Oro, Iligan, and Saguiaran for children, young adults, and adults, men and women alike. The group also repaired classrooms in Rorogagus and in other schools in Marawi City.

The group is currently focused on eight barangays in Marawi, namely Tuca Ambolong, Ambolong, Pagalamatan, Cadayonan 1, Cadayonan 2, and the transitional shelters in Bito Buadi. Partnering with TESDA and Global Mindanaw Polytechnic, Inc., Balay Mindanaw provided skills training for the Maranao, as well as some scholarships on courses related to heavy equipment operations. The program has produced more than 200 alumni based in Marawi City.

Balay Mindanaw also partnered with the DSWD for more skills training, particularly in housekeeping. in Ganassi and Pualas in Lanao del Sur.

Another project in the works focuses specifically on gender—details on the Women in Emergency Network with

the Pambansang Coalition ng Kababaihan sa Kanayonan (PCKK) will be ironed out soon.

### Task Force Tabang Marawi

Major Arturo Dumanagan gave updates regarding the current initiatives of Task Force Tabang Marawi. He said that the Task Force has been conducting psychosocial operations and value education for IDP children. He shared a particular challenge encountered: mothers were scared that the group will take their children away from them. As time went on, parents became accustomed to the Task Force's operations, and allowed their children to participate in such activities.

He stressed the importance of proper values formation through education. He said that the Armed Forces of the Philippines was dedicated not only to rebuilding Marawi physically, but also to rebuilding it in terms of people's attitudes and manners.

### HUMANITARIAN CHALLENGES

This portion was presented by the resource speaker, Ms. Amina Rasul-Bernardo, who is currently the president of the Philippine Center for Islam and Democracy.

"According to the CNN Philippines (May 2018), the Marawi siege resulted to Php 18.23 Billion worth of damages and I think that that is understated because the disruption of trade of the neighbouring municipalities was not included there.

The government so far has provided social services, together with international organizations, private sector and local civil society, and created Task Force Bangon Marawi (TFBM). If you look at the structures of the TFBM, it is really good. What's missing is the presence of the Autonomous Regional government. Remember, this is happening in an area that is supposed to be part of ARMM. We are talking about a stronger region of autonomy. Even the local government, the mayor of Marawi or the governor of Lanao del Sur is not present there either.

The peace process is very crucial and they're pointing to Marawi as a problem of violent extremism, especially with the Maute brothers linking with ISIS. This is a major concern for OPAPP which is also not present in the structure. Looking at the organizing of TFBM, from the very beginning, there are some issues. Maybe that's the reason why there have been some problems on implementation. For instance, what is the major complain of all the Marawi residents especially those who were from MAA (most affected areas)? They have not been consulted.

The World Bank, some time in April, asked us to help organize sectoral consultations. The PCIC was asked to organize for women, youth, Muslim Religious Leaders, and the academe. All of the findings showed that the Marawi residents are not happy with the state of the rehabilitation.

We had to present the concept plan for reconstruction that was formulated by the Chinese Consortium. And we know that this Chinese Consortium is no more. But, when we concerted the conceptual plan together with the design, the structure, and such, the assessment of all (consensus of religious leaders, traditional leaders, LGU, women, youth), they wanted (1) no military camp (since they already have one), and (2) any plan for Marawi must keep the flavour, the integrity of Marawi. They don't want a new city. They want a Marawi that shows their culture. But the plan shows, it looks like it is going to be a new BGC and none of the Meranaos like that.

When it comes to the gender issue, however, the only issue that appeared in the women's discussion in particular was regarding their participation in planning, in consultation, and in implementation.

Based on the report of the TFBM Regional Subcommittee on Health and Social Welfare as of September 2018, there are about 12,608 out of 72,000 families who are still displaced, 10,934 families classified as home-based IDPs, and over 1,674 families remain scattered across 23 evacuation centers. The reality in this statistical figure is that home-based IDPs have still not resettled. They are still living with their relatives until now.

Hopelessness among the Marawi people is something that we have to be concerned about because what we have noticed when we did the survey is that the frustration level in Marawi, IDP or non-IDP, is high. This will have effect on security, it will have effect on the plebiscite maybe, and the feeling of hopelessness in Marawi, especially on the IDPs, is increasing the longer rehabilitation takes.

We happened to organize a survey with the SWS last April 2018. Normally, when SWS does a survey, they usually ask the respondents to say negative statements but Filipinos don't like saying negative things. They don't love especially criticizing the government so they will just have no response. But in the case of Marawi and the IDPs, they spoke out. Initially, the people of Marawi were blaming the Maute about what happened. But now, they blame the government about the destructions that have been made and that is somehow worrisome."

	MAGU-INDAN-AO	LANAO DEL SUR	IDP CAMPS	MARAWI RESIDENTS
<b>WITH PER-CEIVED GOV'T SHORT-COMING</b>	14%	10%	40%	50%
<b>Bombing, air-strikes, displacement, destruction of Marawi</b>	0	7	22	32

	MAGU-INDAN-AO	LANAO DEL SUR	IDP CAMPS	MARAWI RESIDENTS
Lack of programs or projects for infrastructure	4	2	0	0
Illegal arrests, detentions or killings	5	0	0	0
Declaration of Martial Law	0	1	8	0
Deficiencies or neglect in relief efforts	1	0	4	10
Poor rehabilitation, unfulfilled promises, lack of financial aid	0	0	10	10
Others	4	0	0	2
<b>NO PERCEIVED GOV'T SHORT-COMINGS</b>	<b>86%</b>	<b>91%</b>	<b>60%</b>	<b>50%</b>

PERCEPTIONS ON THE MARAWI REHABILITATION  
By sex and age group (April 2018)

PERCEPTION / SEX	MALE	FE-MALE
Those who believe that the rehabilitation will be faster if affected residents are given money directly	47%	52%
Those who believe that there should be no damaged areas left in Marawi City so residents can move on from the armed conflict that happened there*	45%	58%
Those who believe that consulting Marawi City residents on rehabilitation is important	92%	92%

\* The percentage difference in answers between males and females here is significant

PERCEPTION / AGE	18-24	25-34	35-44
Those who believe that the rehabilitation will be faster if affected residents are given money directly	44%	54%	52%
Those who believe that there should be no damaged areas left in Marawi City so residents can move on from the armed conflict that happened there	38%	48%	66%

PERCEPTION / AGE	18-24	25-34	35-44
Those who believe that consulting Marawi City residents on rehabilitation is important	88%	94%	91%

PERCEPTION / AGE	45-54	54-up
Those who believe that the rehabilitation will be faster if affected residents are given money directly	47%	52%
Those who believe that there should be no damaged areas left in Marawi City so residents can move on from the armed conflict that happened there*	45%	58%
Those who believe that consulting Marawi City residents on rehabilitation is important	92%	92%

This figure shows that government has not been consulting our people before April. Next are the issues affecting the different levels of governance. Do they have influence on national government? The men said yes (about 69%). For females only 56% feel that they have some kind of influence. Do they have influence on provincial government? There is 67% said yes in men while 55% in women.

Furthermore, according to DSWD, children and youth in evacuation centers display changes in behavior such as psychological stress, sleeping problems like nightmares, withdrawal, lack of focus, feelings of guilt, unwillingness to go to school, sadness, unusual crying and screaming, and sometimes display disrespectful and aggressive behavior.

According to the survey findings of the April 2018 Post-Conflict Expectations survey, 76% of IDPs in ground zero have not found jobs and people in some evacuation centers are reported to receive only one pack of relief goods, "rotten" dried fish, canned goods, noodle packs and NFA rice. These may also be as a result of fatigue in the donors that might have been tired already in giving relief assistance.

Some of the recommendations that have made include, (1) greater participation of IDPs and local/regional government in planning and implementation of rehabilitation program; (2) participation of women in planning and implementation of humanitarian assistance and rehabilitation; (3) prioritizing the rehabilitation of IDPs' lives and not the infrastructure. It's a matter of bringing back the dignity of the person. It was not his choice that this has done to him; (4) rebuilding cohesion of affected communities - dignity thru employment/income generation instead waiting for relief goods. In here we need to look for the right employment/livelihood opportunities that are sustainable and are effective; and lastly, (5) providing greater role for faith based organizations - particularly Muslim religious leaders and the madrasah - for community outreach. In the surveys that we have conducted, the ulama/imam is the

most influential and most trusted in all of the barangay and we have told the government about it over and over again, that if they really want an effective outreach, we should reach out with our religious leaders so that they can work with us.

Nowadays, we have been grouping adult literacy lessons in camps. The first one we did was in Saguiaran and Bito and they had a graduation last September. Right now, we're in Sarimanok 1 and 2. These adult literacy lessons are conducted 10 hours a week, for four months which means at 10 hours, at least, your IDPs are not thinking about bad thoughts because they're concentrating on their rehab to read and write. At the end of four months, they're going to have this very functional skill.

The Meranaos are familiar with 'antuweras'. Part of their culture is to make a 'mamandyang' (a Meranao artwork) out of it. We are thinking if we can use this antuweras to be showcased in the market. I happened to get the attention of Sec. Lopez (Department of Trade and Industry) and immediately agreed a partnership with us. With DTI, we're working with those who know how to make or want to do the antuweras and our first partner is Folded&Hung.

After the IDP women in the camps finish stitching their antuweras patches, these are being shifted to Folded&Hung, which sews it to their denim jackets. Aside from that we also have another partnership with Len Cabili who is an international designer and she is working with the women in the camps who know how to do the antuweras and incorporates their finished products into her designs and sells them in the different parts of the world like New York, London, Paris and in Tokyo. In this way, we are providing the IDPs sustainable livelihood and at the same time, preserving their culture."

#### *Open Forum*

C1: Just a comment. Basically, problems have happened with IDPs in the world, not just in Marawi... and I think we were the only ones who have undergone 5 series of profilings, 5 times. Profiling with the DSWD, with international NGOs, the Kambisita 1&2 profiling, then the Kathanon profiling. Regarding the last profiling—the Kathanon, they obliged that all the family members should be present. But we all know that it is somewhat hard to gather your family because they are displaced from the different areas. And most of them will have to need money for their fares going home. Another problem arising is that yesterday, at Camp Aguinaldo, Task Force Bangon Marawi is still pursuing the plans that they wanted on infrastructure facilities.

The point of most IDPs here is do they want this? It's development versus migration. If we are going to follow the 22 meters in the national road, 60 meters from the provincial hall and 12 meters from the barangay hall, the residential houses along it will clearly be flattened and removed, the fact that our houses were burnt, our remaining properties were looted, and etc., we will even be forced not to go back.

Is that the right solution for the rehabilitation, forcing us to leave our homeland? For example, Brgy. Lumbaca Madaya, we know that it is a very small barangay by area and if we are going to follow those mentioned measurements above, plus the mandatory infrastructure that is going to be established in every barangay, the Brgy. Lumbaca Madaya will disappear. The point here is we have to be practical.

The biggest problem here is the land titling. It's about legal versus moral and not all things in Marawi can be resolved in legal. And we know that most of the land there doesn't have a title. For example, if we have a three-hectare titled land in Marawi but we happened to give a portion of it to our relatives a long time ago. If we are evil, we will get the whole three hectares now. And there a lot of families in Marawi who have similar situation, since they got the mother title of the land, they will own the whole thing. But that is if we resolve it through legal as I was saying.

I resolved rido for more than 10 years, and negotiated about 305 ridos, and what I have seen in addressing the problem about the military camp is that it isn't the right time yet to build it there. In the Meranao context, when you are resolving rido, in the moment of ceasefire, the offending party is still not advised to go out or make an appearance as it is part of showing respect to the offended side. Regarding what happened in Marawi, in which the President has already made 9 visits since then, recognizing the fallen soldiers as heroes, and providing them reparations, I can say that "Yeah, that's reasonable because of their service in Marawi." But on the other side, we are at the same time frustrated by him mentioning or not mentioning the regard about the fallen civilians of Marawi.

My reflection here is that, heroes versus extremists will change the narrative. In the first year of the siege, the military is the hero here, or might as well, the government is the hero here. But while the rehabilitation is being dragged for many years, it will change the narrative because what the Meranaos like me think why this happened is their hidden intention for us to be displaced, for us to be forced to leave our place, just like what is currently happening in some other areas in Mindanao. The armies actually think that it is only the sultanate who doesn't allow the establishment of the military camp. Of course not. I have handled approximately about 7,000 IDPs whom I have been talking with and asking them about their opinions regarding the rehabilitation and most of them don't agree about the establishment of the military camp because they feel like we are adding salt to their wounds.

Yesterday I got emotional in Camp Aguinaldo because they presented there the part when the Maute(s) destroyed the chapel that was located in Marawi during the siege. I told them that that shouldn't be like that, being only one-sided. Yes the rebelled group destroyed those churches but did that documentary also showed the 38 damaged and ruined masjid/mosque as a result of the conflict? They never showed how the bombings had destroyed the cultural sites among the Meranaos and that was really painful to us.

With to the data of TFBM that only showed 12,608 out of 72,000 families who are still displaced (as of September 2018), is kind of unrealistic because they are not may be considering the renters. That's why their plan about building markets and commercial centers, that is undeniably good, and is intended to the people who had lost their business is somewhat questionable because until now, we still haven't seen a contract with those people (who own business enterprises in the market before the siege) saying that they will be automatically acting as beneficiaries for those commercial centers.

## WORKSHOP ON IDENTIFYING GAPS AND SUGGESTED STRATEGIES

The participants were grouped into three and were given three guide questions:

1. What are your existing gender specific needs and interests (for men and women, lumad, etc.) in Marawi? (i.e. type of intervention, areas and beneficiaries, duration of the project)
2. What are the Lessons learned and challenges from the intervention programs directed at women, men, lumad, etc.?
3. What are other gender programs or projects that should be addressed or prioritized for Marawi's recovery, rehabilitation and reconstruction?

The outputs were as follows:

### Group 1

#### Existing specific needs and interests

- Provision of MHPSS to Women, Men, Children (IDPs and Host Communities)
- Peace Building, and Social Healing
- Livelihood Projects for that target both Men and Women (Organic Farming and the likes)
- Prevention of Violent Extremism (Senior high Students)

#### Challenges; lessons learned

- Involvement of Muslim Religious Leaders (MRL) for Consultations that needs Arabic translations
- Lack of Cooperation and Participation from Barangay Local Government Unit (BLGUs) and some has political interest
- Updated lists of IDPs in terms of reliability
- Strengthen coordination among LGUs, BLGUs and Service Providers
- Lack of Access to Information
- Proper Monitoring and Evaluation of BLGUs to prevent corruption/ sluggish implementation of Govt Projects
- Hijab Troopers (women soldiers who wear white hijab and are based in Lanao area)
  - Logistical Support and Capacity in terms of Implementation to PSS and Sustainability

### Gender programs and projects that should be prioritized

- GBV Campaign/Awareness on Women and Children Basic Rights
- Inclusion of Child based Rights
- Integration of MHPSS to GBV Interventions/Programs
- Dialogue of Multi-Stakeholders on Preventing Violent Extremism
- Involvement Sangguniang Kabataan Federation (Boys and Girls) in the Prevention of Violent Extremism and
- Inter School Youth summit activities tackling Preventing GBVs and Violent Extremism
- Creation of Community Relations Unit of Hijab Troopers

### Group 2

#### Survival

- Existing Interventions
  - Provision of temporary shelter
  - Community dialogue
    - Family conversations
    - Conflict resolution
- Lessons learned; challenges
  - Integrated project as an ideal approach
- Priorities
  - Transitional justice approach project
    - Documentation
    - Lobbying and advocacy
    - Training & capacity-building
    - Dialogue

#### Protection

- Existing Interventions
  - Provision of temporary shelter
  - Community dialogue
    - Family conversations
    - Conflict resolution
- Lessons learned; challenges
  - Coordination of all actors
  - Do no harm is a challenge by culture and Islam
  - Limited resources

#### Health

- Existing Interventions
  - WASH facilities
  - Psychological interventions
  - Medical missions
- Lessons learned; challenges
  - Transparency & accountability
  - Layer of decision-making
  - Systematic data profiling

#### Education

- Existing Interventions
  - Skills training

- Alternative learning schools
- Lessons learned; challenges
  - Messaging hub
- Priorities
  - Reparation bill
  - Messaging hub
  - “Let us go home” campaign
  - Inter- and intra-dialogue
  - Inclusivity for religious leaders
  - Connect MILK & TJRC
  - Activate RP at the provincial level

#### Livelihood/Capital

- Existing Interventions
  - Cash grants/individual SHeG
- Priorities
  - Support to medium enterprise
  - Food & product processing
  - SHeG/CSG
    - Sustainability with market viability

#### Advocacy

- Existing Interventions
  - Paralegal documentation
  - Peace-building tools
  - Interfaith dialogue
  - Making of modules based on Islamic perspective
- Priorities
  - Reparation bill
  - Messaging hub
  - “Let us go home” campaign
  - Inter- and intra-dialogue
  - Inclusivity of religious leaders
  - Connecting the MILF & TJRC
  - Activation of RP at the provincial level

#### Group 3

CFSI - Marawi Recovery Project with DFAT Australia & FAO  
(Project duration: September 2017 - December 2019)

Project aim: To promote protection, psychosocial, and economic recovery of at least 4,000 households/families (est. 20,000 individuals) displaced by the Marawi Crisis, thereby enabling an improved quality of life, the strengthening of relation between peoples, and greater prospects for peace.

#### General objectives:

- Persons displaced by the Marawi Crisis are able to fully exercise their rights without fear of retribution.
- Displaced persons are able to recover from the psychosocial impact of the Crisis, both individual and collectively.
- Livelihood are restored or created to replace those no longer viable.

#### Key activities:

- Birth Registration
- Provision of assistive device and other forms (Non-Food CRIs) to IDPs with specific needs including those with disabilities;
- PhilHealth Registration;
- Rights awareness/Education;
- Provision of Psychosocial support services to targeted beneficiaries;
- Roll-out Livelihood projects;
- Monitoring of livelihood activities.

Beneficiaries: 4,000 displaced households/families, especially the most vulnerable persons and those persons with special needs.

- Returned IDPs
- Families with Persons with special needs:
- Single Headed family
- Children with Special Needs
- No source of income
- Elderly
- Elderly-headed family - Pregnant and lactating women with low income
- Tibayo (living alone, homeless)
- Large family size: extended, with unstable income
- Displaced by Marawi Siege
- Unreached and/or least served
- Orphan
- Young Parents
- Differently-abled
- Chronically ill
- Homeless Non-Meranao

#### Lessons learned:

1. Zoning in to the most vulnerable persons or families requires resources, i.e. time, human resource, logistical support, appropriate tools, and a culturally-sensitive approach—a good way to approach this is to mobilize community leaders, especially women
2. The needs of the affected population are multi-faceted
  - Complementation with other service providers (TESDA, DepEd)
  - Services must integrate social protection and health services of the government (DSWD, PhilHealth, PSA, LCR)
  - Family-based case management is the approach.

Provincial Government of Lanao del Sur - Lanao IDPs Women Cooperative  
(Project duration: July 2018 - December 2019)

Project aim: The provision of livelihood opportunities for women IDPs

1. Training on vegetable production through organic farming
2. Skills training on dressmaking

#### Key activities:

- Capacity-building
- Formation of cooperatives
- Provision of capital

- Establishing market

Beneficiaries: IDP women within Marawi City and 39 municipalities

- 20 pax per municipality
- A total of 800 pax

Lessons learned:

1. List submitted needs to include participants who did not meet criteria (i.e. non-IDPs, relatives of BLGUs, ready-made lists)
  - Capacitate BLGUs and key community leaders on the program and its process, including the importance of their role in achieving the program's desired outcomes
2. Provide livelihood programs focused on women IDPs
  - Ensure community assembly as modality to introduce the program and its purpose, more importantly the beneficiary selection criteria

Kalimudan Foundation, Inc. (KFI) - College Educational Assistance Program (CEAP) with OPAPP (Program duration: 2018-2019)

Beneficiaries: 500 pax

Lessons learned: Continue supporting other youth not yet included

UNYPAD - Recovery Project: Shelter, WASH and Livelihood

Project aim: BDP crafting

LESSONS LEARNED & CHALLENGES	PROPOSED PROGRAMS AND ACTIVITIES
<p>The political dynamics interfere with the delivery of services to the right beneficiaries at the right time.</p>	<p>Mobilize DILG to orient local officials on gender-sensitive approaches to service delivery mechanisms (ie. selection criteria, vulnerability assessment)</p> <p>Ensure rigorous and sustained implementation of GAD programs including Partners Capacity Building, Economic Promotion, and Protection Services.</p> <p>Implement programs that promote protection of women, pregnant and lactating, PWD, elderly, chronically ill, out of school.</p>

LESSONS LEARNED & CHALLENGES	PROPOSED PROGRAMS AND ACTIVITIES
<p>Exclusion error:</p> <ul style="list-style-type: none"> <li>• No proper data of home-based IDPs</li> <li>• Inaccurate data on who shall avail of permanent shelter</li> </ul>	<p>Special program for the families with special needs:</p> <ul style="list-style-type: none"> <li>• Those who loss family member</li> <li>• Poorest families living outside marawi who lost sole livelihood in Marawi</li> <li>• Informal settlers but most vulnerable</li> </ul>
<p>Vague information on the status of the rehabilitation contributes heightening stress, mistrust between the affected populations and local leaders.</p> <p>Series of interviews diminish trust and cooperation of IDPs on productive or promising activities.</p>	<p>Promote transparent processes such as community-wide orientations and community-assemblies.</p> <p>In addition to information awareness, sustain providing the multi-layered, gender-appropriate, age-appropriate and culturally sensitive PSS, i.e. RefPath Infographics, Back to School Messaging, CFS/WFS Activities, Youth-led PSS activities</p>
<p>Less knowledge on rights of women, IDPs, children and other specific groups.</p>	<p>Strengthen advocacy on rights: UNGPID, Women's rights, Child Rights, Right to Information.</p> <p>Existing programs must be gender sensitive to and promote protection of women.</p>
<p>Concern on sustainability of current support to IDPs (i.e. livelihood sold, pawned, or not sustained due to health need of the family member, or school need of a child)</p>	<p>Need to provide support to educational needs (transportation and school projects) and health/medical needs.</p> <p>Increase client-focused GAD program Lanao Educational Assistance Program (LEAP).</p>

*Additional reactions from the participants:*

**Hamidullah Atar of RIDO, Inc.:** There is an issue here that is personal, relational, cultural, and structural. An issue of inter and intra. When the Marawi siege started (May 23, 2017), the local government of Marawi stayed in the capitol. Then after five months, four months, all of the problems were addressed in the capitol. In fact, they are the ones who appointed a spokesman. There existed a jealousy that all the agencies were directed to the capitol. With the all resources competition, there arose interrelationship

problems along the LGU and the province. Then there came the government, the national and the structural who weren't recognizing the provincial capitol as important actors in Marawi rehabilitation, the provincial capitol then gave all the work to the 'national' and 'structural' control.

Here comes the time that filing of candidacy took place since the election is fast approaching which resulted to a variance between Region 12 and Marawi's LGU only to find out that 'DSWD Region 12's son will be running as Marawi city mayor for the coming election.

That was why the Marawi LGU thought that it needed to drive out Region 12 away because of the fact that the two might have future rivalries in the coming elections. This competition brought the distribution of relief is not for the IDP solely but with the interest of the politics.

Also, it is for the survival of the politician as well. Because of Martial Law, for example, everything that is commanded given by the national is abided by the LGU because as I was saying, it's Martial Law.

The victim here will be the people. If there were rotten supplies of fish and rice, the victim again will be the people. We can not easily assert all the comment that is present because again of the 'structural' and we know that they are fully aware of these gaps in relief operations. Asec. Castro is aware of this and I don't know why this complaints and sentiments haven't been reaching the national government. The Task Force Bangon Marawi, with respect to the security sector, doesn't have a Meranao in its structure in the first place. How can you become culturally sensitive if the ones who attempt to solve the problems in Marawi are all non-Meranaos? They can't solve our problems. We will solve them ourselves. It's not like a natural disaster, this conflict appears to involve man-made wrongdoings.

Also, we have to clarify how illegal drugs ignited extremism in Mindanao and I always question this discernment because if this will be the case, the Marawi siege might already happened ten years ago.

**Amina Rasul-Bernardo:** I have a question for all of my Meranao brothers and sisters. You know, on a brighter side, you are close there above. You have secured four seats that are very close to the President. So I don't understand why until now you still have those gaps.

**Hamidullah Atar of RIDO, Inc.:** That's right ma'am. But when I talked to the father of Mercado and other friends in Davao, the conclusions obtained there is that the leaders today in Malacañang who happened to be counseling Duterte is very steadfast when it comes to the President's orders. I believe, they also have there limitations. Two, these leaders you mean are not actually living in Marawi for the past thirty years.

**Amina Rasul-Bernardo:** I suggest we include in the recommendation that all the civil society organization

should get the four Meranao officials in the cabinet level so that they can have a discussion. And the recommendations will get the attention. The civil societies and other sectors will ask their leaders, nandyan na kayo sa kusina, nasaan na iyong pagkain namin.

**Hamidullah Atar of RIDO, Inc.:** Actually ma'am, if we will have to put any activities from the dialogue, it's a dialogue with the military and through that, we are able to tell them our outcries. Because before the siege and during the time of the siege, the security sectors closed the door to all the civil society. During the time of Gen. Lucero, we have some 'Kasalimbago', multi-stakeholders meeting, in which all the information from the ground are being presented above and discussions made on how to resolve them, but then this general came, full of himself, disregarded the ideas and thought that he can solve all these problems himself only. The thing is we should consider the people who are working in the community or the grassroots. It's not all about the LGUs, the people from the north who should be deciding about things because at the end of the day, they are not really aware of the feelings that the PWDs or women in the ground have. That's why having the dialogue is really very significant.



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### ***About WAGI***

'WAGI' is a Filipino term which means 'to win'. The term represents the long-term objective of the Women and Gender Institute, which is to achieve women's empowerment and gender equality in all areas of society and build a society where all genders win.