

Locating the Experiences of Internally Displaced Women, Children, Lesbian, Gay, Bisexual, and Transgender People

A Joint Human Rights Monitoring Report of Internally Displaced Persons of the Marawi Crisis on 1-4 July 2017

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List of Acronyms

AFP	Armed Forces of the Philippines
ARMM	Autonomous Region in Muslim Mindanao
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CHR	Commission on Human Rights
CHR - CCHP	Commission on Human Rights - Center for Crisis, Conflict and Humanitarian Protection
CHR - CRC	Commission on Human Rights - Child Rights Center
CHR - GeWHRC	Commission on Human Rights - Gender and Women Human Rights Center
CHR-X	Commission on Human Rights – Region 10
CHR-XII	Commission on Human Rights – Region 12
CMC	Crisis Management Centers
CRC	Convention on the Rights of the Child
CRPD	Convention on the Rights of Persons with Disabilities
DEPED	Department of Education
DILG	Department of Interior and Local Government
DOH	Department of Health
DOTr	Department of Transportation
DPWH	Department of Public Works and Highways
DROMIC	Disaster Response Operations Monitoring and Information Center
DSWD	Department of Social Welfare and Development
ICCPR	International Covenant on Civil and Political Rights
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social, and Cultural Rights
ICRMW	International Convention on the Protection of the Rights of all Migrant Workers and Members of Their Families
IASC Framework	The Inter-Agency Standing Committee Framework on Durable Solutions for IDPs
NDRRMC	National Disaster Risk Reduction and Management Council
NEOC	NDRRMC Emergency Operations Center
NIMT	National Incident Management Team
OCD	Office of Civil Defense
PCG	Philippine Coast Guard
PNP	Philippine National Police
RCC - ARMM	Regional Consultative Commission - Autonomous Region in Muslim Mindanao
RHRC	Regional Human Rights Commission
OPAPP	Office of the Presidential Adviser on the Peace Process
NEDA	National Economic Development Authority

Background

On 23 May 2017, the Armed Forces of the Philippines (AFP) and the Maute armed group engaged in a firefight in the City of Marawi – a provincial area of Lanao del Sur within the region of Autonomous Region in Muslim Mindanao (ARMM). This became the justification for the Philippine government to declare Martial Law and suspend the privilege of the Writ of Habeas Corpus in the whole Mindanao¹. The government claimed that the clashes began after the government's attempt to serve a warrant to Isnilon Hapilon². Allegedly, the Maute group are in collaboration with the Bangsamoro Islamic Freedom Fighters (BIFF)³, and the Abu Sayaff Group⁴. All of whom, reportedly, pledged allegiance to the Islamic State of Iran and Syria (ISIS)⁵. In a matter of days, the group took over the streets, hijacked vehicles, hostaged number of civilians⁶, occupied infrastructures, and burned buildings – including a private school, catholic cathedral, and the Marawi City Jail⁷; while the AFP retaliated by entering the city with ground attacks and air strikes⁸. Marawi City became an urban warzone, leaving number of civilians trapped inside the area⁹.

In response to the armed conflict, the local government unit (LGU) of ARMM established the Crisis Management Centers (CMC) in Lanao del Norte¹⁰. At the same time, the Office of Civil Defense (OCD) started monitoring internally displaced persons (IDPs) that are coming out from the city and its' neighbouring areas through intensified checkpoints around major roads in Mindanao – including the entry point to Iligan City and Cagayan de Oro City¹¹. By 25 May 2017, two days after the conflict erupted, members of the National Disaster Risk Reduction and Management Council (NDRRMC) Core Group – chaired by the OCD including representatives from Department of Interior and Local Government (DILG), Department of Social Welfare and Development (DSWD), Department of Health (DOH), Department of Education (DEPED), Department of Transportation (DOTR), Department of Public Works and Highways (DPWH), Philippine Coast Guard (PCG), Armed Forces of the Philippines (AFP), and Philippine National Police (PNP) – were on red alert on all Mindanao OCD Regional Offices, while the Regional Response Cluster (RRC) in ARMM of the NDRRMC prepared relief operations¹².

With Martial Law in place, Mindanao was and still considered in crisis. The relief transport and operations were limited due to curfews implemented all over Mindanao. At the same time, Search, Rescue, and Retrieval (SRR) operations for those stranded and desiring to evacuate dead victims were not yet pursued given the situation. Noted that, there were families who evacuated even before the conflict erupted and were settling in un-official evacuation sites¹³.

On 27 May 2017, the RCCC of ARMM and Region-X was established, organized, and functioning. A centralized committee lead by DSWD and OCD-10 to report, gather information and respond to the situation in Marawi and its affected communities. While in Iligan city, the Inter-Regional Response Clusters (IRRC) and RCCC Logistics hub was established¹⁴. By then, the Protection Cluster has identified the most urgent needs of evacuees to include food, medicines, and non-

¹ See: Philippine Government, 2017. *Proclamation No. 216, s. 2017*

² See: Presidential Communications Operations Office, 2017 on the press statement released.

³ See: Placido, 2017. A news article on BIFF and the Marawi City Conflict. Including the DSWD DROMIC, Preparedness for Response Report #1 on the Armed Conflict in Marawi City as of 24 May 2017, 10AM.

⁴ See: Corgue, 2017. On a news article about government troops

⁵ See: Placido and Corgue's articles. Including the DSWD DROMIC updates

⁶ See: Roxas 2017, story on the hostage of Bishop Edwin dela Peña, Wendelyn Mayornita, and other parishioners.

⁷ See: Fonbuena and Bueza's news article regarding the timeline of the conflict.

⁸ See: ABS-CBN News article regarding AFP's air strike in Marawi City.

⁹ See: Allard 2017 News article in Reuters.

¹⁰ See: ARMM Bureau of Public Information.

¹¹ See: Paculba 2017. *Security beefed up in CdO amid Martial Law declaration in Mindanao.*

¹² See: Office of Civil Defense statement on their preparation for the relief operation.

¹³ See: Monisa Disuma's story in *Appendix C*

¹⁴ See: CHR Region-X Report on IDP Monitoring – Government Cluster

food items such as blankets and *malong*. Hygiene kits such as toothbrush/toothpaste, soap, sanitary napkins, and tissue papers were also identified as needed. The National Commission on Muslim Filipinos has also called for additional donations of long clothing and prayer clothes for displaced Muslim women. Reports from community monitors have indicated that food and non-food relief assistance in the evacuation camps are insufficient to cover the needs of all the displaced persons.

At the start of June 2017, almost 70 percent (70%) of its 201,785 population¹⁵ – a composition of 96 *barangays* – or 140,155 residents have fled to neighbouring towns and cities since the conflict started and considerable damages specifically on properties were reported and monitored¹⁶. By the end of the month, there were 84,351 families or 389,366 persons displaced due to the conflict. All of whom came from all the 96 barangays of Marawi, 20 municipalities in Lanao del Sur, and 2 municipalities in Lanao de Norte (DSWD DROMIC). According to DSWD there were two (2) categories of IDPs. The 3,437 families or 16,070 people who were settling in 77 evacuation centers (see Appendix A). While the other are the “home-based” IDPs, who were 69,460 families or 333,919 people that were staying in their relatives or friends in Regions VII, X, XI, XII, CARAGA, ARMM, and in the Negros Island Region (NIR) (DSWD DROMIC). This situation have resulted to inaccuracies in accounting the actual number of IDPs, reported health situation in evacuation areas¹⁷, and various humanitarian and protection concerns.

Amidst the intense armed situation in Marawi, rapid increase of affected IDPs, and glooming humanitarian crisis, the Commission on Human Rights (CHR) scheduled an initial Joint Monitoring Mission on 1 to 5 July 2017. Following its mandate to undertake the investigation of all human rights violations; monitor the Philippine government’s compliance with international treaty obligations on human rights; and request assistance of government agencies in the performance of its functions, among other duties. This report is the culmination of the 5-day joint monitoring mission of the team; which was comprised of representatives from CHR Center for Crisis, Conflict and Humanitarian Protection (CHR-CCHP), CHR Child Rights Center (CHR-CRC), CHR-Gender and Women Human Rights Center (CHR-GeWHRC), CHR Regions X and XII. This report seeks to highlight the situation and conditions of the IDPs – specifically the children, women and LGBTs – who were settling in five (5) key evacuation centers (ECs) located in Iligan City, Provinces of Lanao del Sur, and Lanao del Norte. To do this, the team employed multi-method and multi-sectoral form of research and inquiries to uncover the stories, struggles, anxieties, and grievances of the IDPs. Finally, to elucidate the direct and indirect consequences of disaster – such as conflict and displacement – the team used a combined framework of human-rights based approach and intersectional analysis to come up with various solutions and recommendations that helped alleviate burdens of the IDPs, particularly the most vulnerable group.

Human Rights Framework

As the national human rights institution which derived its international legal mandate from the international instruments and the 1987 Philippine Constitution to promote and protect human rights in the Philippines, the Commission on Human Rights is mandated to undertake the investigation of all human rights violations; monitor the Philippine government’s compliance with international treaty obligations on human rights; and request assistance of government agencies in the performance of its functions, among other duties.

International Commitments

The Philippines, after the adaptation of the Universal Declaration of Human Rights (UDHR) of 1948, and the ratification of the seven (7) of the core treaties: International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), International Covenant on Civil and Political Rights (ICCPR), International Covenant on Economic, Social, and Cultural Rights (ICESCR), Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), Convention on the Rights of the Child (CRC), International Convention on the Protection of the Rights of all Migrant Workers and Members of Their Families, (ICRMW), and

¹⁵ See: Philippine Statistics Authority (PSA) - 2015 Philippine Census

¹⁶ See: Arguillas news article in MindaNews

¹⁷ See: ABS-CBN News on DOH responds to evacuees

the Convention on the Rights of Persons with Disabilities (CRPD) – guarantees a wide range of civil and political rights and liberties for its people, including economic, social and cultural rights for everyone¹⁸.

Recognizing the myriad of factors affecting the civilians due to the conflict in Marawi City, the Commission echoes the Philippine government’s obligation to protect and serve its people¹⁹. Particularly the protection and humanitarian concerns of the IDPs, especially the most vulnerable sectors. To support and strengthen the government and non-government efforts in protecting and aiding the IDPs, the Commission highlights the following international treaties and its specific articles and/or sections:

ICCPR stipulates the inherent right before the law to life and its protection²⁰; the right for recognition everywhere as a person²¹; right not to be subjected to arbitrary or unlawful interference and protection of the law against such interference or attacks²²; right to freedom of expression²³ and; right for equality and entitlement without any discrimination to the equal protection of the law²⁴.

ICESCR guarantees the right of everyone to an adequate standard of living including adequate food, clothing and housing, and to the continuous improvement of living conditions²⁵; and the right to the enjoyment of the highest attainable standard of physical and mental health²⁶.

ICRPD “promotes, protect and ensure the full and equal enjoyment of all human rights and fundamental freedoms by all persons with disabilities and to promote respect for their inherent dignity.²⁷” It requires states to ensure and promote the full realization of all human rights and fundamental freedoms for all persons with disabilities as equal and without discrimination²⁸ and accessibility²⁹ – especially women³⁰ and children³¹ with disabilities. During situation of risk, armed conflicts, humanitarian emergencies, and the occurrence of natural disasters the state is obligated to take “all necessary measures to ensure the protection and safety of persons with disabilities³²”. Under the present convention, “persons with disabilities include those who have long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder their full and effective participation in society on an equal basis with others.³³”

CRC is the most substantive rights sets forth by the U.N. it is primarily concerned with four aspects of children’s rights or four ‘P’s³⁴: “participation by children in

¹⁸ Without distinction of any kind, i.e., race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. See: Universal Declaration of Human Rights (UDHR), Article. 2.

See: International Covenant on Civil Political Rights (ICCPR), Article 6.

¹⁹ See: The 1987 Philippine Constitution.

²⁰ See: International Covenant on Civil Political Rights (ICCPR), Article 6.

²¹ *Ibid*, Article 16.

²² *Ibid*, Article. 17.

²³ *Ibid*, Article 19.

²⁴ *Ibid*, Article 26.

²⁵ See: International Covenant on Economic, Social and Cultural Rights (ICESCR), Article 11.

²⁶ *Ibid*, Article 12.

²⁷ See: Convention on the Rights of Persons with Disabilities (ICRPD), Article 1

²⁸ *Ibid*, Article 5

²⁹ *Ibid*, Article 9

³⁰ *Ibid*, Article 6

³¹ *Ibid*, Article 7

³² *Ibid*, Article 11

³³ *Ibid*, Article 1

³⁴ See: Van Bueren. She calls these “the four ‘P’s”; other scholars refer to the Convention as being concerned with the three types of children’s rights, called the three ‘P’s”: provision, protection, and participation.

decisions affecting them; protection of children against discrimination³⁵ and all forms of neglect and exploitation³⁶; prevention of harm to them³⁷; and provision of assistance to children for their basic needs^{38/39}. The treaty also provides specific measures and protocols on the treatment of children in situations of armed conflict⁴⁰.

CEDAW articulates the elimination of discrimination against women in all aspects of life i.e., political and public life⁴¹; field of health care services⁴² and; areas of economic and social life⁴³. Pursuant to the CEDAW Article 21, the CEDAW adopted general recommendation on women in conflict prevention, conflict and post-conflict situations⁴⁴. Its “aim and purpose is to provide authoritative guidance to States parties on legislative, policy and other appropriate measures to ensure full compliance with their obligations under the Convention to protect, respect and fulfil women’s human rights”⁴⁵. Specifically, it guides the State and non State actors on implementing their obligation under “due diligence to prevent, investigate, punish and ensure redress for the acts of private individuals or entities that impair the rights enshrined in the Convention”⁴⁶ in regards to gender-based violence (GBV)⁴⁷; trafficking⁴⁸; participation⁴⁹; access to education, employment and health, and rural women⁵⁰; displacement, refugees and asylum-seekers⁵¹; nationality and statelessness⁵²; marriage and family relations⁵³; Security sector reform and disarmament, demobilization and reintegration⁵⁴; constitutional and electoral reform⁵⁵; and Access to justice⁵⁶.

To successfully monitor the situation and conditions of the IDPs affected by the armed conflict in Marawi City, the Commission⁵⁷ anchored its human rights-based approach on the above treaties and refer to the following international frameworks, principles, and guidelines below:

The UN Guiding Principles on Internal displacement (UNGPID) define IDPs as an individual or a group, who were forced or obliged to leave or escape their home to avoid armed conflict, human-made or environmental disasters, and violation of human rights⁵⁸. That offers rights and protection – such as non-discrimination⁵⁹,

³⁵ See: United Nation’s Convention on the Rights of the Child (UNCRC), Article 2

³⁶ *Ibid*, Articles 34, 35, and 36

³⁷ *Ibid*, Articles 6, 11, and 37

³⁸ *Ibid*, Articles 26, 28, and 29

³⁹ See: US Library of Congress. 2015. Children’s Rights: International Laws.

⁴⁰ See: UNCRC, Articles 19, 22, and 38; The Child Soldiers Protocol, comprising a Preamble and 13 articles; The Sex Trafficking Protocol comprises a preamble and 17 articles.

⁴¹ See: Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), Article 7.

⁴² *Ibid*, Article 12.

⁴³ *Ibid*, Article 13.

⁴⁴ See: CEDAW, General Recommendation 30 on women in conflict prevention, conflict and post-conflict situations

⁴⁵ *Ibid*, Paragraph 1

⁴⁶ *Ibid*, Paragraph 15

⁴⁷ CEDAW, Articles 1-3 and 5 (a); CEDAW Gen. Rec. 30, Paragraph. 38 (a-h)

⁴⁸ CEDAW, Articles 6; CEDAW Gen. Rec. 30, Paragraph. 41 (a-d)

⁴⁹ CEDAW, Articles 7-8; CEDAW Gen. Rec. 30, Paragraph. 46 (a-d) and Paragraph. 47 (a-b)

⁵⁰ CEDAW, Articles 10-12 and 14; CEDAW Gen. Rec. 30, Paragraph. 52 (a-e)

⁵¹ CEDAW, Articles 1-3 and 15; CEDAW Gen. Rec. 30, Paragraph. 57 (a-i)

⁵² CEDAW, Articles 1-3 and 9; CEDAW Gen. Rec. 30, Paragraph. 61 (a-d)

⁵³ CEDAW, Articles 15-16; Gen. Rec. 30, Paragraph. 65 (a-b)

⁵⁴ CEDAW, Gen. Rec. 30, Paragraph 60 (a-f)

⁵⁵ CEDAW, Articles 1-5 (a), 7, and 15; Gen. Rec. 30, Paragraph. 73 (a-f)

⁵⁶ CEDAW, Articles 1-3, 5 (a), and 15; Gen. Rec 30, Paragraph. 81 (a-l)

⁵⁷ CHR is mandated to undertake the investigation of all human rights violations; monitor the Philippine government’s compliance with international treaty obligations on human rights; and request assistance of government agencies in the performance of its functions, among other duties

⁵⁸ See: Balay Advocacy Program 2003. The IDP criteria is also specified in the UN Guiding Principles on Internal Displacement, See: McNamara 1998.

⁵⁹ See: UN Guiding Principles on Internal Displacement (UNGPID), Principle 1.

the right to liberty of movement and freedom to choose his or her residence⁶⁰, the right to an adequate standard of living⁶¹, and access to essential food and potable water, basic shelter and housing, appropriate clothing, and essential medical services and sanitation⁶², among others – provided by the UN secretary general on IDPs, the state and non-state authorities or actors related to the IDPs, and the intergovernmental and non-governmental organizations that are addressing internal displacement.

The Inter-Agency Standing Committee (IASC) Framework on Durable Solutions for IDPs⁶³, suggests that durable solutions can be achieved through sustainable reintegration or return to place of origin, sustainable local integration, and sustainable integration in another part of the country⁶⁴. It is designed to assist international and non-governmental actors to better support Governments dealing with humanitarian and development challenges resulting from internal displacement⁶⁵. The key principles for durable solutions are: it is a primary responsibility of national authorities; access to humanitarian and development actors should be unimpeded; the needs, rights and legitimate interests of IDPs are the primary considerations; IDPs should be informed and given voluntary choices on what durable solutions to pursue; local integration or resettlement elsewhere do not constitute renunciation of future right of return; IDPs should not be encouraged or compelled to return or relocate where their safety, liberty or health would be at risk; and IDPs seeking durable solutions must not be subject to discrimination⁶⁶.

The Sphere Project, *Humanitarian Charter and Minimum Standards in Humanitarian Response (Sphere Minimum Standards)* is the result of Sphere Project initiated by multiple humanitarian non-governmental organizations in 1997⁶⁷. The Sphere Minimum Standards identified four (4) key life-saving areas in humanitarian response during and after the disaster⁶⁸. These areas are: (1) water supply, sanitation and hygiene promotion; (2) food security and nutrition; (3) shelter, settlement and non-food items; (4) and health action. Through evidence-based and sector-wide consensus on best practice in humanitarian response the handbook outlines the minimum standards; which is followed by a series of key actions, key indicators, and guidance notes in every standards⁶⁹. Moreover, it is designed for planning, implementation, monitoring, and evaluation during humanitarian response. Particularly in a conflict driven situation, the Sphere Minimum Standards does not only reiterate the above guidelines, frameworks, and human rights treaties for the IDPs. It also provides specific guidelines at the rapid-onset of the disaster. Below are some minimum standards from the four (4) areas of the handbook:

- That displaced persons must have access to adequate, nutritious, and culturally sensitive food and drinking water, and

⁶⁰ *Ibid*, Principle 14.1.

⁶¹ *Ibid*, Principle 18.

⁶² *Ibid*.

⁶³ See: Inter-Agency Standing Committee (IASC) Framework on Durable Solutions for Internally Displaced Persons.

⁶⁴ This can be done when internally displaced persons no longer have any specific assistance and protection needs that are linked to their displacement and can enjoy their human rights without discrimination on account of their displacement.

⁶⁵ The framework provides relevant legal principles, explanations of concepts, and indicators of good practices towards finding and achieving durable solutions in the local context.

⁶⁶ Presented on 19 April 2016 by Fox, Graham at the IASC panel discussion. Available at <https://interagencystandingcommittee.org/geneva-iasc-events/documents/ppt-iasc-framework-durable-solutions-internally-displaced-persons> [Accessed 21 August 2017]

⁶⁷ See: The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response 2011

⁶⁸ “The Handbook does not offer practical guidance on how to provide certain services (the key actions suggest activities to reach a standard without specifying how to do that). Rather, it explains **what needs to be in place** in order to ensure a life with dignity for the affected population. It is, therefore, up to each implementing agency to choose a system to ensure conformance with the Sphere minimum standards. Some agencies have used purely internal mechanisms, while others have opted for peer review. Some agency networks have used Sphere to evaluate their collective response in particular emergencies” (The Sphere Project, 2011, p.8).

⁶⁹ The handbook includes a ‘How to use the standards’ and provided with guidance on how to attain each standards.

that they must be free from hunger even during the times of their displacement;⁷⁰

- That displaced persons must have adequate shelter with sufficient space, privacy, and protection from harsh weather conditions and threats to health, including structural hazards and disease vectors,⁷¹ as well as against gender-based violence and violent attacks;
- That displaced persons must have sufficient clothing, blankets, bedding and general household/shelter support items to ensure their health, dignity, safety, and well-being;⁷²
- That displaced persons must have access to a provision of safe drinking water and water for daily use so as to promote good hygiene practices, reduction of environmental health risks, and improve conditions that will allow people to live with good health, dignity, comfort, and security;⁷³
- That displaced persons must have access to timely healthcare services,⁷⁴ including psychosocial well-being, and taking into consideration the religious practices of the displaced persons in the provision of healthcare;

National Laws and Policies

Emphasizing the 1987 Philippine Constitution, the primary obligation of the State is to provide protection to its people and territories. These includes: the dignity of every person and to fully respect human rights⁷⁵; protection of property and promote general welfare of the people⁷⁶; ensuring that no person shall be deprived of life, liberty, and property without due process of law⁷⁷; regulating the acquisition, ownership, use, and disposition of property to the end that Congress gives highest priority to the enactment of measures that protect and enhance the right of all to human dignity, reduce inequalities, and remove cultural inequities⁷⁸; protecting and strengthening the family as a basic autonomous social institution⁷⁹; allowing the free exercise and enjoyment of religious profession and worship⁸⁰; ensuring that no urban or rural poor dweller shall be evicted and/or resettled except in accordance with law and with adequate consultation⁸¹; protecting the rights of Indigenous Peoples' cultural communities⁸² and their ancestral lands⁸³ to ensure their economic, social, and cultural well-being. In addition, specific national and sectoral policies are in place to ensure that all IDPs of the Marawi Crisis are covered and accounted for the provision of humanitarian assistance and protection services (see Table 1). Noted that the jurisdictional challenges posed by the separation of functions between national executive agencies and executive agencies of the Autonomous Region in Muslim Mindanao (ARMM), and considering that the current critical situation covers the areas of Region X and the ARMM; the Commission urges the national executive agencies and the ARMM Regional Government and its attached agencies to work together to deliver the needed assistance and services of the IDPs.

In particular, the Commission designated as the Gender and Development Ombud under the Republic Act 7610 otherwise known as the Magna Carta of Women is also directed to advocate

⁷⁰ See: The Sphere Project 2011. Specifically the Minimum Standards in Food Security and Nutrition

⁷¹ *Ibid*, Minimum Standards in Shelter, Settlement, and Non-Food Items.

⁷² *Ibid*, specifically the Non-Food Items Standards 1 and 2, Minimum Standards in Shelter, Settlement, and Non-Food Items.

⁷³ Minimum Standards in Water Supply, Sanitation, and Hygiene Promotion, The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011.

⁷⁴ Minimum Standards in Health Action, The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011.

⁷⁵ See: The 1987 Constitution of the Republic of the Philippines, Article II, Section 11.

⁷⁶ *Ibid*, Article II, Section 5.

⁷⁷ *Ibid*, Article III, Section 1.

⁷⁸ *Ibid*, XIII, Section 1.

⁷⁹ *Ibid*, Article II, Section 12.

⁸⁰ *Ibid*, Philippines Article III, Section 5.

⁸¹ *Ibid*, Article XIII, Section 10.

⁸² *Ibid*, Article XIV, Section 17.

⁸³ *Ibid*, Article XII, Section 5.

for the promotion and protection of women’s human rights investigate violations of the law⁸⁴. It is also mandated to monitor compliance and recommend appropriate measures to concerned government agencies including the recently issued Recommendations from CEDAW Committee last July of 2016, as follows:

“(a) Consistently prioritize the protection of women’s rights, in particular protection from gender-based violence, in situation analyses, needs assessments and interventions relating to disaster risk reduction, preparedness and response to natural disasters, as well as in the mitigation of the negative impacts of climate change;

(b) Ensure the full and meaningful participation of women, including those who face multiple and intersecting forms of discrimination, in designing, implementing and monitoring relevant legal and policy frameworks;

(c) Regularly assess the effectiveness of relevant legal and policy frameworks in protecting women’s rights with clear baselines and measurable indicators, and provide information on the achievements made in the next periodic report”⁸⁵.

Table 1 Selected National and Sectoral Policies of the Philippines for the Provision of Humanitarian Assistance and Protection Services

Sectors	Philippine Laws and Policies
Disaster	<p>Republic Act 10121 or the ‘Philippine Disaster Risk Reduction and Management Act’ (PDRRMA) of 2010:</p> <p>An act to strengthen the Philippine disaster risk reduction and management system, and promoting the institutionalization of its framework and plan. Under this law the NDRRMC is mandated to uphold people’s rights to life and property by: “addressing the root causes of vulnerabilities to disasters, strengthening the country’s institutional capacity for disaster risk reduction and management and building the resilience of local communities to disasters including climate change impacts”⁸⁶; “adheres to and adopt the universal norms, principles and standards of humanitarian assistance and the global efforts on risk reduction as concrete expression of the country’s commitment to overcome human sufferings due to recurring disasters”⁸⁷; “incorporates internationally accepted principles of disaster risk management in the creation and implementation of national, regional and local sustainable development and poverty reduction strategies, policies, plans and budgets”⁸⁸; “develop and strengthen the capacities of vulnerable and marginalized groups to mitigate, prepare for, respond to, and recover from the effects of disasters”⁸⁹; and other comprehensive, all-hazards, multi-sectoral, inter-agency and community-based approach to disaster risk reduction and management to ensure the safety and resiliency of the nation⁹⁰.</p> <p>In addition, this law spells out the roles of members of the NDRRMC⁹¹ as well as their counterpart at the regional, provincial, city, and municipal levels⁹². During Disaster Response, the overall agency responsible is the DSWD. While the Disaster Rehabilitation and Recovery is headed by the NEDA⁹³. The law provides Local Disaster Risk Reduction Management Office (LDRRMO) in every province, city, and municipality; also BDRRMO a <i>Barangay</i> level which shall be responsible for setting the direction, development, implementation and coordination of disaster risk management programs within their territorial jurisdiction⁹⁴. One mandate of the BDRRMC – an act that shall be authorize by the LDRRMC – is that “the <i>punong barangay</i> shall facilitate and ensure the participation of at least two (2) CSO representatives from existing and active</p>

⁸⁴ See: The Republic Act 9710 or the ‘Magna Carta of Women’ (MCW), Section 44.
⁸⁵ See: Committee Recommendations on CEDAW for the 7th & 8th Philippine Report.
⁸⁶ Republic Act 101211 or the Philippine Disaster Risk Reduction and Management Act of 2010, Section 2 (a)
⁸⁷ *Ibid.* Section 2 (b)
⁸⁸ *Ibid.* Section 2 (c)
⁸⁹ *Ibid.* Section 2 (n)
⁹⁰ *Ibid.* Section 6 (a)
⁹¹ *Ibid.* Section 5 (a-ji)
⁹² *Ibid.* Section 12 (a)
⁹³ See: The National Disaster Risk Reduction and Management Plan (NDRRMP) 2011-2028 of the Philippines
⁹⁴ See: Republic Act 101211, Section 12 (a)

	community-based people's organizations representing the most vulnerable and marginalized groups in the barangay ⁹⁵ .
<i>Indigenous Peoples</i>	<p>The Republic Act 8371 or the 'Indigenous Peoples Rights Act' (IPRA) of 1997: It is a State implementing tool that recognize, respect, and protect the right of Indigenous Peoples to manage their ancestral domains⁹⁶; preserve and develop their cultures, traditions and institutions⁹⁷; and to have a prior and informed consent in accordance with their respective customary laws and practices, and free from any external manipulation, interference and coercion, and obtained after fully disclosing the intent and scope of the activity, in a language and process understandable to the community⁹⁸.</p> <p>PDRRMA of 2010: Ensuring that disaster risk reduction and climate change measures are gender responsive, sensitive to indigenous knowledge systems, and respectful of human rights⁹⁹.</p>
<i>Senior Citizens</i>	<p>Republic Act No. 9994 or the 'Expanded Senior Citizens Act' of 2010: An amended act of Republic Act No. 7432. The RA No. 9994 is an act maximize the contribution of Senior citizens to nation building, grant building, special privileges, and for other purposes. In regards to disaster, the government – issued specifically by the DSWD – should provide social safety assistance “to cushion the effects of economic shocks, disasters, and calamities... [these] include, but not limited to, food, medicines, and financial assistance”¹⁰⁰</p>
<i>Person with Disability (PWD)</i>	<p>Republic Act No. 7277 or the 'Magna Carta for Disabled Persons': Is an act providing for the rehabilitation, self-development and self-reliance of Disabled persons and their integration into the mainstream society and other purposes. One of its provision is to have an accessible, barrier-free environment for disabled persons¹⁰¹.</p> <p>Batas Pambansa Blg. 344: An act to enhance the mobility of disabled persons requiring certain building institutions, establishments, and other utilities to install facilities and other devices¹⁰².</p> <p>Republic Act 10070: Is an amended act of Republic Act No. 7277, Section 40. The act highlights the establishment of institutional mechanism to ensure the implementation of programs and services for PWDs in every provinces, city, and municipality¹⁰³.</p>
<i>Children</i>	<p>Republic Act 7610 or the 'Special Protection of Children against Child Abuse, Exploitation and Discriminatory Act' of 1992: The State is obligated to build a comprehensive program shall be formulated to protect children against any form of abuse, which endanger the child survival and normal development.</p> <p>Presidential Decree 603 or the 'Child and Youth Welfare Code': A president declaration stating that the child is one of the most important assets of the nation, hence, every effort should be exerted to promote and protect his/her opportunities for a useful and happy life. It integrates the responsibilities of the family, the school, the church and the community to assist the home and the State in the endeavor to prepare the child for the responsibilities of adulthood.</p>
<i>Gender</i>	<p>Republic Act 9710 or the 'Magna Carta of Women' (MCW) and the Implementing rules and regulations (IRR): MCW is a State-based translation of CEDAW, which contains a detailed implementing rules and regulations. MCW is “a comprehensive women’s human rights law that seeks to eliminate discrimination through the recognition, protection, fulfillment, and promotion of the rights of Filipino women, especially those belonging in the marginalized sectors of the society”¹⁰⁴. Some relevant features of the law and IRR includes:</p> <p>(MCW) Chapter IV., Section 9: <i>'Protection from Violence.'</i> The State shall ensure that all women shall be protected from all forms of violence as provided for in existing laws. Agencies of government shall give priority to the defense and protection of women against gender-based offenses and help women attain justice and healing.</p> <p>(IRR) Rule IV, Section 12. <i>'Protection from Violence.'</i> The State shall</p>

⁹⁵ *Ibid*, Section 12 (c)(25)(d)

⁹⁶ See: The Republic Act No. 8371 or Indigenous Peoples Rights Act of 1997, Chapter I, Section 2.

⁹⁷ *Ibid*. Chapter VI, Section 29

⁹⁸ *Ibid*. Chapter II, Section 3 (g)

⁹⁹ See: The Republic Act 101211 or the Philippine Disaster Risk Reduction and Management Act of 2010, Section 2 (j)

¹⁰⁰ See: The Republic Act No. 9994 or the 'Expanded Senior Citizens Act' of 2010, Section 5 (h)(3).

¹⁰¹ See: Republic Act No. 7277 or the 'Magna Carta for Disabled Persons' of 1991, Chapter VI, Section 25.

¹⁰² See: The National Council on Disability Affairs

¹⁰³ See: The Amended National Council on Disability Affairs

¹⁰⁴ See: The Philippine Commission on Women

ensure that all women shall be protected from all forms of violence as provided for in existing laws. Agencies of government shall give priority to the defense and protection of women against gender-based violence and help women attain justice and healing.

(MCW) Chapter IV., Section 10. *'Women Affected by Disasters, Calamities, and Other Crisis Situations.'* Women have the right to protection and security in times of disasters, calamities, and other crisis situations especially in all phases of relief, recovery, rehabilitation, and construction efforts. The State shall provide for immediate humanitarian assistance, allocation of resources, and early resettlement, if necessary. It shall also address the particular needs of women from a gender perspective to ensure their full protection from sexual exploitation and other sexual and gender-based violence committed against them. Responses to disaster situations shall include the provision of services, such as psychosocial support, livelihood support, education, psychological health, and comprehensive health services, including protection during pregnancy.

(IRR) Rule IV., Section 13. *'Women Affected by Disasters, Calamities, and Other Crisis Situations.'* Women have the right to protection and security in times of disasters, calamities and other crisis situations especially in all phases of relief, recovery, rehabilitation, and reconstruction efforts. The State shall provide for immediate humanitarian assistance, allocation of resources, and early resettlements, if necessary. It shall also address the particular needs of women from a gender perspective to ensure their full protection from sexual exploitation and other gender-based violence committed against them. Responses to disaster situations shall include the provision of services, such as psychosocial support, livelihood support, education, and comprehensive health services, including protection during pregnancy.

Republic Act No. 8972 or the 'Solo Parents' Welfare Act' of 2000: It is a policy that calls for a comprehensive package services to address the needs of a Solo Parent and their immediate family, who are below the poverty threshold. Which is provided by different institutions of the State to promote and strengthen the Filipino family.

Republic Act 10121 or the 'Philippine Disaster Risk Reduction and Management Act' (PDRRMA) of 2010: In responding to disaster and managing recovery, the Act ensures women and children that there will be an efficient mechanism and immediate delivery of food, shelter, and medical supplies – especially for internally displaced mothers. An effort to create a safe space where they can breastfeed, care and nurture their babies, and give support to each other¹⁰⁵.

Understanding the Local

This section describes the geographical context of Marawi City before the armed conflict and offers a brief historical background to some of the factors affecting the current situation of IDPs there. It aims to contextualize the narratives, experiences, and situation of the IDPs, gathered in the mission. Using the analysis of Canuday (2006) on IDPs in Mindanao¹⁰⁶, it challenges the notion that IDPs are not objects of charity; but rather a rights claim-holder. Unlike Cadunay, this section argue against the use of the word *'bakwit'*¹⁰⁷ in describing IDPs – specific to the Marawi Crisis – because it denotes indignity for the affected people¹⁰⁸. To do this, the section will lay out general demographics of the Marawi city before it became a battle ground for the armed conflict; second, it would take broad historical points to establish the deep-seated biases regarding Muslim communities of Mindanao; lastly, it takes note of the history of internal

¹⁰⁵ See: Republic Act 101211 or the Philippine Disaster Risk Reduction and Management Act of 2010, Section 12 (c) (16).

¹⁰⁶ Canuday, "This essay makes a case against representations of internally displaced persons as helpless victims or mere survivors of wars without denying their horrendous experience of being caught in armed conflicts. In recognizing human agency, I examined the persistence and creativity of the displaced in dealing with 35 years of on and off displacement in Central Mindanao. The displaced produced new relations in and beyond their respective communities, including negotiating and collaborating with government, military and rebels during the time when humanitarian organizations were not present in conflict areas. In dealing with displacement, displaced persons continuously reordered their lives and social relations, ushering in new socio-political arrangements that enabled them to evacuate, return and rebuild their communities. Their actions in transforming difficult conditions to new realities can be viewed as the power of the displaced."

¹⁰⁷ *Bakwit* is a colloquial word for evacuees. Throughout Maranao history, it became a derogatory word describing internally displaced person.

¹⁰⁸ See: Appendix F, specifically Nihaya, Naharah, and Princess from Marinaut and Rororagus's narratives.

migration and displacement of Maranaos in the Philippines to illustrate the layers of changes, vulnerability, and resiliency of its people through time.

Marawi, located at the South of the divided region of Lanao, is where 90% of Maranao people resides. Parallel to Marawi is Iligan, situated at the province of Lanao del Norte (North of Lanao). Both cities are capitals of its provinces, and have its own unique characteristics, and demographics. For example, the people of Marawi are mostly practicing Muslims, while in the north they are predominantly Christians. Before the conflict, Marawi City was a destination for commerce, knowledge, and religious and cultural practices among its neighboring provinces in ARMM. This was evident due to its large population and population density compared to other ARMM cities¹⁰⁹. Also, its strong cultural¹¹⁰ and educational institutions¹¹¹ were key to its thriving economy. However, compare to the nation's provincial capitals, Lanao del Sur has consistently been the poorest from 2009-2015. According to the Philippine Statistics Authority (PSA), 6 out of 10 families in Lanao del Sur are poor, a reflection of the poverty rate in Marawi City. Marawi City's economy revolves around rice and corn farming, even though it is the second smallest land area of Lanao del Sur. In addition, some families incorporate gold and blacksmithing, saw processing, clothing making, mat and *malong* weaving¹¹². The National Power Corporation's Agus 1 Hydro Electric Power Plant is located in the heart of the city; it is the most upstream of the seven (7) Agus Hydro Power Plants located around Lanao-Agus river¹¹³.

The Maranaos, the indigenous owners of the land, were known as strong and dignified community¹¹⁴. They have fought alongside with other *Moro* and *Lumad* communities against multiple invasion by Spaniards, Japanese, and Americans in Mindanao region. History reveals, that as early as 1565, indigenous communities in Luzon and Visayas were already Christianized, while the Moros in Mindanao stood with its indigenous culture and beliefs, including the Muslim Sultanates of the South, for most of the Spanish colonization¹¹⁵. It took several attempts to invade the region. In the nineteenth century, the Spaniards attacked Marawi – in 1891 and 1895 – both attempts being futile and led the colonizers to withdraw. The Spanish colonization was a significant period in instilling misconception and fear against the Moro people and Muslim culture¹¹⁶; which was further reinforced at the time of American colonization and Philippine government policies.

Kaufman states, the decades of “overt Spanish goal of Christianization has set the tone for this perception, which was reinforced by later American and Philippine government policies aimed at changing the ‘backwardness’ of Muslim culture... [the] policies, ranging from land laws and marriage laws to educational initiatives, were seen cumulatively as an assault on the Moros’ entire way of life. The perception was reinforced by frequently expressed Philippine government views that Moros’ ‘religious fanaticism’ was to blame for their poverty, and by the frequently stated Christian Filipino insistence that they follow the ‘wrong religion’ and should convert¹¹⁷”. Today, as the Philippines moves forward to a more harmonious society, the inherent¹¹⁸, explicit¹¹⁹, and implicit¹²⁰ biases or prejudices against Muslim communities still

¹⁰⁹ Stats. POPCEN

¹¹⁰ Since Arabic studies came to be widely taught among the city's students, a great number of the population can read, write and speak Arabic. A number of schools still use English as the medium of instruction.

¹¹¹ In the whole of ARMM, data from the Department of Education show that Marawi City hosts only 5.7 percent of the region's total schools but also 7.56 percent or 60,195 of the region's total students (796,230) in the elementary and secondary levels.

¹¹² See: PhilGIS

¹¹³ See: National Power Corporation

¹¹⁴ (Saber, 1980) and (Saber, Maranao Resistance to Foreign Invasions)

¹¹⁵ Kaufman, P. 940; Moore 1981:83; McKenna 1998 on Kaufman's article

¹¹⁶ According to Delor Angeles (1980) the Philippine Inquisition was happening all over Luzon and Visayas region. For three centuries under the Spanish colonial rule, Filipinos in Luzon and Visayas have feared the Moros internalized the perception of Muslim culture as 'backward'. Native Moros and Moslems in Mindanao were labeled as the enemy. (Kaufman, 2011) Fears of group extinction among Moros were long-standing. (Gowing (1969:80) in Kaufman, 2011), writing before the outbreak of violence in the 1970s, noted: “in the confrontation of Islam and Christianity in the Philippines, the Moros... have been, and still are, threatened with psychological death,” the death of their identity.

¹¹⁷ Kaufman, 2011 (p. 949)

¹¹⁸ See: Said, Edward 1978. *Orientalism*.

¹¹⁹ See: Perception Institute 2017. “explicit bias’ refers to the attitudes and beliefs we have about a person or group on a conscious level. Much of the time, these biases and their expression arise as the direct result of a perceived threat. When people feel threatened, they are more likely to draw group boundaries to distinguish themselves from others.”

resonate¹²¹, these are evident in media (mis)representation, and the recent congressional hearing on the extension of Martial Law in Mindanao¹²². Current laws and policies are still criticized for justifying historical injustices, and maintaining socio-cultural and political divides in Mindanao and its communities¹²³.

The 1970s were also a significant period in Marawi city and its people. Ironically, the so-called “Marawi Uprising” of 1972 and other alleged rebellions in Mindanao culminated the declaration of Martial Law in the country¹²⁴. This allowed the Marcos dictatorship to prosper for more than a decade. The 3-day armed conflict in 1972, and the events in 1976 – such as the intensification of armed conflict between various groups¹²⁵ and the Philippine government, the earthquake and Tsunami that hit Mindanao region – created thousands of internal displacement and migration of Maranaos to neighboring regions in Luzon and Visayas¹²⁶. A migration research by Lacar (1989)¹²⁷ states that in 1984 alone there were around 30,000 – 35,000 Maranao Muslim migrants in Manila, and that 80 percent of his respondents migrated and settled in Manila around 1972 and 1976. The research also uncovers patterns of assimilation by Maranao migrant parents and children in the areas where they moved. For example, in language; code switching from Tagalog to Maranao were practiced depending on who and where the family were at. In addition, the pull of cheap labor from oil-rich Gulf countries and the establishment of labor export program and policies in 1970s¹²⁸ have provided a gateway for Maranaos to escape poverty and work abroad, while supporting their families back home – just like other Filipinos.

These events have generated tremendous effects on the community such as violence and trauma. But it also fostered resilience and closeness within Maranao kinship. It can be argued that the displacement, migration, and assimilation of Maranao families in the twentieth century is one of the biggest factor in making Marawi city as the central-hub for commerce around ARMM. Migrant families brought income from various regions and countries to re-build and re-construct their homes. It also brought humiliation on the word ‘*bakwit*’, and created change to Maranaos’ ideology, social position, traditional attitudes, customary law, and psychology¹²⁹.

The Maranaos’ history of migration, dignity, and courage are significant to the characteristics of the IDPs today. Their distinct migration patterns and repeated displacement have increased their social networks of relationship¹³⁰; which is a considerable factor to a majority of IDPs classified as home-based¹³¹. The ability of interviewees to switch from Tagalog, Bisaya, Maranao, and even Arabic languages were also evidence of the city’s rich cultural heritage and knowledge. Lastly, the assertion of not calling them ‘*bakwits*’, but rather IDPs, is a testimony of their dignity and resilience as Maranaos.

¹²⁰ See: The Kirwan Institute for the Study of Race and Ethnicity 2015; Perception Institute 2017. “Also known as implicit social cognition, implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner. These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual’s awareness or intentional control. Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness. Rather, implicit biases are not accessible through introspection.”

¹²¹ See: Hutchcroft, Paul 2016. *Mindanao: The Long Journey to Peace and Prosperity*; Ferrer, 2011; and Vellema, et al. 2011

¹²² See: Cayabyab 2017 Online news report

¹²³ See: Hutchcroft, Paul 2016. *Mindanao: The Long Journey to Peace and Prosperity*; Ferrer, 2011; and Vellema, et al. 2011

¹²⁴ Proclamation No. 2045 and Proclamation No. 2045-A

¹²⁵ the Abu Sayaf, CPP-NPA, MNLF, and MILF.

¹²⁶ See: University of Central Arkansas - Political Science, 2017 “President Marcos declared martial law on the Sulu, Palawan, and Mindanao islands on September 23, 1972. Some 2,000 individuals, mostly Muslims, were killed during the crisis. Some 100,000 individuals were displaced during the crisis.”

¹²⁷ “While the ‘search for greener pastures,’ may be considered the primary factor in Maranao Muslim migration, it is equally true that many were driven out of Lanao by the precarious peace and order situation, prevailing in the province between 1972 and 1976, the period during which more than 80 percent of the respondent soft this study migrated. This, again, does not make the Maranao migrants distinct from other migrants, since it is a documented phenomenon that uncongenial social environments and oppressive laws produce currents and streams of migration. In cities such as Legaspi, Cebú, Manila, Dumaguete, Iloilo, Ormoc, Tacloban, Cagayan.” (Lacar and Lacar 1989, p. 5)

¹²⁸ Approved in 1974, the Labour Code of the Philippines established a governmental framework for overseas employment

¹²⁹ See: THE MARATABAT OF THE MARANAW Author(s): MAMITUA SABER, MAUYAG M. TAMANO and CHARLES K. WARRINER Source: Philippine Sociological Review, Vol. 8, No. 1/2 (January-April, 1960), pp. 10-15. The article examines what and how *Maratabat* were used within the context of Maranaos.

¹³⁰ See: social capital

¹³¹ See: Appendix A. The number of home-based IDPs are higher than the IDPs living in ECs

Today, as stories about IDP’s trauma, helplessness, grief and worries encapsulates various news agencies in the country, this section hoped to shed some light on the positive actions and social transformations that Maranaos have done in times of disaster.

Methodologies

The team – a mixed of 17 Maranaos, Mindanaons, Muslims, non-Muslims, women, LGBT, men, and IDPs representatives from CHR Regions X and XII, CHR-CCHP, CHR-CR, CHR-GeWHR centers – employed various quantitative and qualitative methods during the mission on 1 – 5 July 2017. The team was divided in five (5) clusters, pursuing specific sectors and institutions to interview and dialogue with (see: Table 2).

Table 2: CHR Monitoring Clusters

Clusters	Methods	Results
General IDPs	CHR IDP Monitoring Tool	<ul style="list-style-type: none"> • 14 Semi-structured interviews • 1 In-depth interview with a Home-based IDP
Gender	Key Informant Interviews	<ul style="list-style-type: none"> • 16 In-depth interviews • More than 40 semi-structured group interviews
Children	<ul style="list-style-type: none"> • Focus Group Discussions • Art Sessions • Key Informant Interviews 	<ul style="list-style-type: none"> • 3 In-depth interviews • 3 Art sessions • 1 Focus Group Discussion
Government	<ul style="list-style-type: none"> • Key Informant Interviews • Social Dialogues • CHR IDP Monitoring Tool 	<ul style="list-style-type: none"> • 6 Camp Managers and/or Camp Leaders • Numerous social dialogues before, during, and after the mission
Evacuation Centre Mapping	<ul style="list-style-type: none"> • Resource Mapping • CHR IDP Monitoring Tool 	5 Resource Maps of the Evacuation Centre

In monitoring and assessing the situation of the IDPs, the clustered team used distinct methods to capture their stories and narratives. While doing so, the team gathered inquiries on the ground regarding the humanitarian and protection response of the local and national government. The team took notes and used voice recorders during those interviews. The information gathered in the six (6) evacuation centers (see: Table 3) was then triangulated by the 17 representatives during the daily de-briefings while on the mission – which was also documented using recorders and note taking. After the mission, the recorded data was then transcribed and analyzed by various CHR consultants.

Table 3: Evacuation Centers Visited by the CHR Monitoring Team

Name of Evacuation Centers	Location	Date Visited
Iligan City National School of Fisheries	Brgy. Buruun, Iligan City, Lanao del Norte	2 – 3 July
Saguiaran Gymnasium or Covered Court	Brgy. Poblacion, Municipality of Saguiaran, Lanao del Sur	2 – 3 July
Maria Cristina Gymnasium	Brgy. Maria Cristina, Iligan City, Lanao del Norte	3 July
Bayanihan Gymnasium	Brgy. Sta. Elena, Iligan City, Lanao del Norte	3 July
Madrasah Campong	Brgy. Campong, Municipality of Pantar, Lanao del Norte	4 July
Landa Pamana	Brgy. Landa, Municipality of Balo-I, Lanao del Norte	4 July

During the team’s mission, the Regional Human Rights Commission (RHRC) of the ARMM were also conducting separate monitoring mission at similar areas in different times. Note that, in conceptualizing the mission, activities planned by the team were duly coordinated with both organizations.

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Methods

CHR IDP MONITORING TOOL

The CHR IDP monitoring tool is a combination of Displacement Monitoring Forms consolidated by the Commission during its decades of work with IDPs in the Philippines. The tool has four (4) forms, including various sub-forms (need refs/or appendix). Specific to the mission, the team used the following forms:

Commented [2]: I'm not sure if this statement is correct

- Evacuation Area Identification Form or Form 1-B
- Core Protection Activities Form or Form 1-B.1
- Human Rights Assessment Form or Form 1-B.2
- Protection from Arbitrary Displacement Form or Form 2

Adopting the 2015 resolution of the CHR¹³², the CHR IDP monitoring tool was the principal instrument during the mission. The CHR-CCHP Center together with CHR-XII representatives, under the General IDP cluster team, conducted evaluations on the core protection activities initiated by the Philippine government; human rights assessment; and the protection from arbitrary displacement of the IDPs (see: Appendix G). While the CHR-X and CHR-XII, under the Government and Evacuation Center Mapping cluster team, used the Evacuation Area Identification Form (see: Appendices K-O). In addition, the conduct of CHR-CCHP¹³³ and regional monitoring is not limited to the joint monitoring mission. It also covers the entire stages of displacement in accordance with the mandate of the center and regional offices.

The CHR IDP monitoring tool was also significant at the time of the disaster response phase. The team deliberated policies, reported gaps in humanitarian response, and recommended programs to NEOC to ease immediate burden at the evacuation centers (see: Appendix H).

EXPLORING LIVED EXPERIENCE

In locating and understanding the experiences of IDPs affected due to the conflict in Marawi City, the team probed into their lived experience. This qualitative method has been an effective tool in gathering information in various research disciplines¹³⁴, humanitarian documentation¹³⁵, and human rights-based approach¹³⁶.

The purpose of using this method was to explore the lived experiences – such as inclusion, marginalization, exclusion, burden, suffering, and other external factors – that are affecting the lives of IDP women, LGBTI, and children at the time when they flee their homes and while remaining in the evacuation areas. In this context, the team believed that IDPs are experts on their own experiences and can offer – policy makers, government institutions, humanitarian agencies, and others – an understanding of their thoughts, feelings and actions through telling their own stories, in their own words. These narratives were gathered using three (3) strategies below:

- **Key Informant Interviews**
 - In-depth Interviews were used by the gender and children cluster teams (see: Table 2). The interviews took roughly 30 minutes to an hour. The interviews were in Tagalog, Bisaya, and Maranao, some were translated from Bisaya and

¹³² See: The Commission on Human Rights Philippines, 2015. Table 29: CHR Internal Policies. Resolution CHR (IV) No. AM 2015-094, p. 55.

¹³³ “The Center shall serve as the secretariat to coordinate the implementation of mechanisms to protect people who are affected by crisis and conflict brought by armed conflicts, disasters and other emergency situations” (Commission on Human Rights, 2017).

¹³⁴ See: Paley, 2014

¹³⁵ See: Eastmond, 2007

¹³⁶ See: Unnithan, 2015

Maranao to Tagalog and vice versa. The children cluster team used this tool in most of the evacuation areas (see: Appendix F).

To elevate the narratives of the vulnerable, the CHR-GEWHR – a center primarily responsible for mainstreaming gender and women’s human rights – crafted a gender specific questionnaire in doing in-depth interviews. The questionnaire was framed in such a way that it captures the interviewee’s background, their experience as a woman and gender non-binary people being displaced, their specific and immediate needs, and their message for the government (see: Appendix B). Guided by the CHR IDP Monitoring Tool, the result of the interviews highlights the specific issues and narratives of internally displaced women and LGBTIs. Issues such as gender-based violence; multiple burdens set by the society, culture, and the system (i.e. productive and reproductive labor); and their incessant demand for dignity as a Maranao, and as a woman; and stories of perseverance, strength, collective healing, and *bayanihan* were documented by the team (see: Appendix D).

- Semi-structure interviews: is a type of qualitative research that asks an open-ended question, enabling the interviewee, respondents, informant, and/or participants to respond beyond a specific situation. This were used by the General IDP and Gender cluster teams.
- Social Dialogue¹³⁷: CHR-X has been at the forefront in the monitoring of the situation of IDPs from Marawi. They have worked in close coordination and consultation with the Office of the Civil Defense (OCD) and other humanitarian actors in the area. The role of CHR-X in this undertaking is of utmost importance, from the determination of areas to be monitored, and the viability of the proposed schedule and modes of cooperation; CHR-CARAGA, was included to augment CHR-X staff in the conduct of monitoring of IDPs and specific for the purpose of the proposed Joint Monitoring. During the mission, the government cluster team were headed by the CHR-X. There were multiple consultations with the evacuation center’s Camp Managers, NEOC, and NIMT.
- **Focus Group Discussion** was primarily used by the children cluster team headed by the CHR-CRC representative. It was organized in Landa Pamana evacuation center, because of the number of children and youths who were willing to be interviewed. The interview questionnaires prepared by the CHR-GEWHRC and the CHR Monitoring IDP tool were used as a guide for the interviews. Children were also encouraged to tell their stories by letting them talk about things which matters most to them (i.e. family, home, food, education and play).
- **Art Sessions** was primarily used by the children cluster. The aim was to engage the internally displaced children and draw out narratives and descriptions of their problems and difficulties during the conflict. Guided by the UN Convention of the Rights of the Child, the cluster team analyzed the response of the children from the art sessions and the focus group discussion to develop policy and program recommendations necessary for the rights of the internally displaced children.

The three (3) art sessions were conducted differently: the children – ranged from 3 to 6 ages – from the National School of Fisheries and Madrasah Campong evacuation areas, were given papers and coloring materials to do individual drawing exercises with no particular theme or topic given and was asked to draw or write their messages for the President of the Philippines. While the children from Saguiaran evacuation center did a “tell-me-about-your-community” activity, where children were asked to described or shared their best memories in their communities through the use of pictures and emoticons (see: Appendix E).

¹³⁷ See: International Labour Organization (ILO) 2017. On ‘Social dialogue (GOVERNANCE)’.

SPATIAL ANALYSIS AND ASSESSMENT

Spatial analysis and assessment is an important tool in analyzing the kinds and forms of humanitarian support that the government and other institutions provides the IDPs. Moreover, it provides visual representation on how the IDPs access their basic needs, services, and security¹³⁸; explain patterns of the community's dynamic, behavior, and social divisions through spatial expressions¹³⁹; and assesses the efficiencies and burdens that sets by the kind of structures and systems within the evacuation centers.

In particular, the team employed a rapid assessment focusing on resource mapping for humanitarian assistance. This method was primarily used by the Evacuation Centre Mapping Cluster Team headed by CHR-Region XII. The cluster used photography to document the position and condition of the structures inside the evacuation area. To validate its use, the team interviewed random IDPs who were staying in the area. Moreover, the cluster team used the CHR Monitoring Tool (Form 1-B) as a guideline in their documentation.

IDP Narratives and Situation During the Mission

The goals of this section is to (1) provide analysis on the multiple layers of vulnerability and/or identities of an IDP that affects their access to rights and opportunities; (2) expose different types of discrimination and disadvantages that occur as a consequence of the combination of these identities; (3) reveal how humanitarian activities and policies shape and impacts the lives of IDPs while living in ECs. To do this, the team employ intersectionality framework and analysis; which, links historical, social, and political contexts¹⁴⁰ to the results of the humanitarian response monitoring gathered in the mission. This indicates how historical and political situation have contributed to the vulnerability of the IDPs; and whether humanitarian assistance, development projects, and policy initiatives are addressing the specific problems faced by different sectors of IDPs. Lastly, in adding to a truly effective human rights system approach, it requires addressing the shortcomings of the government institution's response to adequately redress those who are most vulnerable and invisible. Likewise, develop a more contextualized interpretations of equality provisions, by focusing on points of intersection, complexity, dynamic processes, and the structures that define the access to rights and opportunities for, rather than on defined categories or isolated issue areas¹⁴¹.

Guided by this framework and analysis, this section is divided in four (4) sub-sections. The first, is the key findings from the humanitarian monitoring gathered by the IDP general, government, and the EC mapping cluster teams, providing structural investigation and analysis on the humanitarian response during the disaster. Second is the summary and analysis of the consolidated narratives and experiences of internally displaced women and LGBTs. It highlights the issues and traumas that are unique to particular groups of women and gender non-binary people, through the assessment of a gendered-rights provisions and protection. The third, is the assessments of the condition and situation of children living in the ECs. Finally, the summary of the immediate actions and human rights response made by the team, during the mission.

Organizational Assessments

At the start of the armed conflict in 23 May, 2017 the CHR-Region X has been in place assessing and coordinating with local government agencies, including the RHRC of ARMM, regarding the humanitarian situation in Marawi City and its neighboring area. Concerns such as logistics, health, Identification cards, supply chain, security pass, coordination, camp facilities, mental health and others were starting to surface; which were discussed and tried to be remedied in the regular meeting of the respective clusters and at the plenary meeting of the Regional Command and Coordination Center¹⁴². On July 2, the team interviewed a representative of NIMT, knowing that they were the team responsible for the flow of information in regards to

¹³⁸ See: Abdalla, 2016.

¹³⁹ *ibid.*

¹⁴⁰ specified in the 'Understanding the Local' section of this report

¹⁴¹ this framework is mirrored in the 'Intersectionality: A Tool for Intersectionality: A Tool for Gender and Economic Justice' by The Association for Women's Rights in Development (AWID) https://lgbtq.unc.edu/sites/lgbtq.unc.edu/files/documents/intersectionality_en.pdf

¹⁴² See: Appendix J. It shows the timeline of the situation and organizational developments in the region.

the situation of the IDPs, but this wasn't the case when the team got to the command center. Issues of mis-coordination, organizational re-shuffling, and disorganization were existing at the ICS-Incident Command System¹⁴³; which trickled down to camp managers at the evacuation centers (ECs). Interviews with camp managers illustrates organizational issues and systematic problems such as: lack of orientation; turn-overs; and psychological de-briefing before and after the service at the evacuation area. Also, the interviews gathered and consolidated from camp managers showed inconsistencies on the stories and narratives from the IDPs – particularly from mothers. For example, the camp managers interviewed by the general IDP cluster team states that, there were no instances of hospitalization while IDPs were living in the ECs; this statement was opposite to the a mother and daughter who suffered diarrhea and was hospitalized¹⁴⁴. Inconsistencies such as this may have resulted to non-compliance or inadequate response to basic humanitarian standards, and core protection activities provisioned by the government. Below are the assessments gathered by General IDP and Government cluster teams during the mission using the CHR IDP Monitoring Tool¹⁴⁵:

CORE PROTECTION ACTIVITIES

Core Protection Activities	Strengths	Gaps & Challenges
<u>Profiling</u>	All evacuation areas have profiling system.	The profiling system were handled by different agencies; some were handled by non-DSWD personnel. Issues on Disaster Assistance and Family Access Card (DAFAC) registrations were not systematic, therefore some ECs were not given equal opportunity.
<u>Protection Monitoring</u>	Initial HR monitoring were conducted by RHRC-ARMM and CHR	In some ECs there were no protection cluster in placed.
<u>Advocacy</u>	Some ECs have help desks established by RHRC.	Help desks were not equally distributed in all of the ECs visited. Limited advocacy activities in the area. No formal structures or channels, but some ECs set up ways to express the grievances of the IDPs to let the camp managers know their issues.
<u>Camp Coordination and Management</u>	IDPs, in various ECs, are satisfied with their camp managers.	The turn-over of camp-managers from MSWD or DSWD to DSWD-ARMM were unclear. Some ECs have camp leaders but no specific camp manager. In one instance, a Barangay Captain acts as the camp manager.
<u>Capacity Building</u>	There were capacity building efforts done by the local government agencies in collaborations with other International Humanitarian Agencies such as UNICEF, UNHCR, and Red Cross. Efforts such as: 3-day training for the group officers and cleanliness; focus group discussions on EC policies, rules and regulations; and relaying	There efforts were not unified and programmatic. Questions of sustaining and systematizing for all ECs were raised.

¹⁴³ See: Interview with NMIT representative

¹⁴⁴ See: Appendix F, specifically Calima Sarip Abang's story, Jocelyn Lagata, Isuihaya Banbo

¹⁴⁵ This are summary of the IDP monitoring report of the government, EC mapping, and general IDP cluster teams. See Appendices K-P.

	information to the IDPs. Humanitarian assistance is mostly coming from DSWD Humanitarian assistance is provided by the DSWD and DOH. Those IDPs with or without DAFAC were given food and non-food assistance, scheduled once a week.	Resource distributions were unequal in all of the ECs. Resulting to some camps not having enough resources compare to other camps.
<u>Humanitarian Assistance</u>	The available health assistance comes directly from the barangay health workers. There were medical missions by various I/NGOs Private donors were also sending food and non-food assistance.	
<u>Security</u>	For camps that are near the conflict zone, IDPs are well aware of the necessity of safety and security measures being employed in the EC.	Most of the camps do not have information on the policy of safety and security inside the camps.
<u>Peaceful Co-Existence</u>	There were various systems established for having peaceful coexistence within the camps. Initiatives coming from the IDPs themselves, camp leaders and managers, local government units, up to the highest level of authority – the local police.	There were no systematic pre-emptive programs provide in addressing internal conflicts. Some, camp managers that were interviewed state that they don't know have knowledge on the protocols if conflict between IDPs arise.
<u>Camp Administration</u>	Some ECs have strict policy implementation for coming in and out of the camp. There were stationed police outside the EC.	There were arbitrary camp implementations and administrations. Some EC do not have assigned police personnel outside.
<u>Security</u>	There were visible government authorities in the camps.	Not all camp managers are aware of the security protocols in the EC.
<u>Information Dissemination</u>	There were daily and weekly meetings and updates in the ICS.	There was unclear chain of commands. Some ECs were well organized and some are not. There was no available referral pathway widely disseminated to the IDPs within the EC.
<u>Site Planning</u>	Most of the site planning were conducted by the LGU and DSWD, one site was donated by the barangay chairman.	

HUMAN RIGHTS ASSESSMENTS:

Human Rights Assessments	Strengths	Gaps & Challenges
<u>Right to Food</u>	The food the people have is sufficient and adequate. In quite a number of instances, food was also given to non-DAFAC holders. Most of the food provided were culturally sensitive – some were served in halal.	Due to sudden need to escape the conflict zone, IDPs were not able to bring some food for consumption. The same amount of food or relief supplies are provided to each family, regardless of the size or number of its members. In some ECs the distribution of food is not regular.

	<p>Most of the food supply are processed goods (e.g. noodles and canned fish) – except for rice. There were concerns raised for variety of fresh food.</p> <p>The rice was provided by the National Food Authority (NFA), some of it were bad, and causes stomach pains for IDPs.</p> <p>Fire wood were also being used in cooking.</p>	
<p><u>Right to Water and Sanitation</u></p>	<p>There were water bladders installed in all of the ECs</p> <p>NIMT was recognized as the team managing water distribution in all ECs. Philippine Red Cross were also providing water in some ECs.</p> <p>There were installed portable toilets, comfort rooms, and open pits. New constructions of toilets and latrines were visible.</p>	<p>There were camps where water was insufficient and instances of shortage – especially for drinking.</p> <p>There is shortage of water for hygienic purposes. In some ECs, water is sourced out from spring supported-tank.</p> <p>IDPs would wash clothes with water from the nearby hand pump or in the river.</p> <p>Portable toilets generate ferocious smell because it is rarely cleaned. Therefore, IDPs occasionally use it. Some IDPs would defecate around the portable toilets which causes bad odors and proliferation of flies.</p> <p>Comfort rooms were not enough for the number of IDPs.</p>
<p><u>Right to Education</u></p>	<p>IDP children are attending the local and nearby schools. The children are very willing to enroll attend classes.</p> <p>Teachers from Marawi City and Saguwaran accommodate them.</p> <p>Various CSOs conduct learning sessions at the child-friendly spaces and nearby schools</p> <p>Some learning facilitators do conduct “healing Program Teaching”.</p> <p>Schools are near the ECs.</p>	<p>There were lack of school supplies provided to children. Not all children were able to attend school due to lack of supplies.</p> <p>There is a need to reactivate the madrasahs.</p>
<p><u>Right to Clothing</u></p>	<p>Due to the rapid turnout of the conflict in the city, most of the IDPs who scammed from their habitual residences and were not able to bring with them clothing. They only have whatever they were wearing when they ran for safety.</p> <p>IDPs received clothing assistance.</p> <p>The Office of the Presidential Adviser on the Peace Process (OPAPP) provided <i>mukna</i> (prayer clothes) for women. PhilHealth</p>	<p>The conditions of the clothes were not in good condition and dirty.</p> <p>Some ECs never received relief since they arrived in the area.</p>

	gave t-shirt for adults.	
	Maranao residents from Manila donated hijabs and other culture-sensitive apparels. Clothes provide to the IDPs were also segregated, for adults and children.	
<u>Right to Shelter</u>	IDPs were staying in various shelters (e.g. tents, barangay halls, gyms, school buildings and corridors). Various beddings were also visible (e.g. foldable plastic beds, <i>banig</i> or rattan mats, and cartons)	Number of ECs were very crowded. Allocation of beddings were arbitrarily given, not all ECs were provided with beddings.
	The tents were provided by DSWD.	Some shelters were experiencing flooding; some roofs have big gaping holes; and walls needs insulators to protect the IDPs with changing weather.
	There were allotted rooms used as Muslim prayer rooms, spaces for women and children.	Two to three families are staying per tent, where privacy is a common problem.
		Some shelters were inside a campus area. On-going classes were held while IDPs were sleeping at the corridors.
<u>Right to Work</u>	There were planned income-generating activity mentioned at the ICS meeting.	There is a need for cash-for-work activity for IDPs.
	Majority of the ECs have health care facilities run by DOH and DOH-ARMM. Usually under 24/7 operations. Barangay health clinics are also in operation.	One out of six ECs do not have an on-site clinic or near hospital.
<u>Right To HealthCare</u>	The centers and clinics have enough medicines	There were not a lot of psychologists or medical experts addressing psychological health.
	There were Doctors and Nurses on-site.	Basic necessities or supply (e.g. chamber pot, wheelchair, kettle, and thermos for hot water) for PWDs or CWDs were not addressed.

PROTECTION FROM ARBITRARY DISPLACEMENTS

Based on assessments culled by the IDP general and government cluster teams during the mission, there were no dialogues, information dissemination, and/or efforts to prevent or avoid conditions leading to displacements. As the onset of the armed conflict was abrupt and unexpected, many IDPs were forced to leave their habitual residence – specially those within or near ground zero. For those who are far from ground zero, most IDPs evacuated after three (3) days at the start of the conflict. Some thought that the numerous gunfire was *rido* (clan feud) related, therefore some chose to stay and waited to let the conflict subside; but they were proven wrong.

According to the informants there were no disaster preparedness plan publicized by the LGUs. Also, the informants have no knowledge of any installation of warning devices or mechanisms set in place in case of disaster.

The assessment also shows that (1) the perpetuated criminal offenses and other unlawful acts of violence, (2) direct destruction of property and material possessions, (3) and gross negligence and willful violation of the rights of the IDPs were some of the reasons that forced individuals and communities to evacuate and be displaced. Lastly, there were no consultations made to secure a free and informed consent to the community due to the rapid-onset of the disaster.

Gendered Situation and Assessment

Weeks after the mission, the CHR-GeWHRC have released their initial findings in a memo dated 17 July 2017¹⁴⁶. Which aims to provide policy recommendations coming from and as expressed by the women and LGBTIs themselves during the mission. The memo outlines two distinct themes: (1) their experiences when they were fleeing the conflict zone; (2) their needs during displacement and while in evacuation centers. Juxtaposing this memo to the structural gendered-assessments – culled by the IDP general, government, and EC mapping cluster teams – provide the basis that IDPs are impacted differently based on their gender.

PROTECTION AND HUMAN RIGHTS ASSESSMENTS

Most of the respondents culled by the gender cluster team when the conflict started were pregnant, have given birth, and/or with a child at least a month old. Most of the families have a minimum of three (3) children and a maximum of eight (8). One respondent recalled their experience while fleeing the conflict zone.

CHR: *Gaano kahirap magbakwit na maraming anak ang dala? (How hard is it to evacuate bringing a lot of children?)*

Omaira: *Mahirap talaga ma'am pag marami. Napakahirap, hindi madala-dala yung iba mong anak tsaka yung mga gamit mo sa bahay. (It is really hard ma'am, especially when you have a lot of children. It is really hard, you can't bring all your children and bring our necessities all together.)*

CHR: *Nakadala ka ba ng mga gamit sa bahay, kaldero? plato? (Were you able to bring housewares like pots? Plates?)*

Omaira: *Wala, walang kaldero. Yung anak lang talaga sinigurado namin. (None, No pots. We only secured our children.)*

CHR: *Paano mo nagawa magbitbit ng pito? (How were you able to carry seven children?)*

Omaira: *Kasi naglalakad yung iba, kasi yung iba mga lalake, matatanda na. Yung maliliit lang yung aming inano. (Some of my children are men, old enough to walk on their own. The others are too young, those were the ones that we carry.)*

CHR: *So yung pamasaha sa motor, yung pitong anak mo at asawa mo kasama. Magkano yung binayad nyo? (So how much was your fare, including you, your seven children, and your husband?)*

Omaira: *Sa amin one thousand dahil bakwit daw. Sabi ko 'oy, maawa naman kayo sana sa bakwit. (For us, it's one thousand (Php 1,000), the driver said its "bakwit" fare. I replied to the driver, 'hey, why can't you have pity on the "bakwits".)*

Omaira's experience is not isolated. There are mothers who have more than seven children who evacuated during the conflict. Likewise, during the mission, most of the ECs were filled with young children. According to the camp managers and leaders, sometimes the quarrels and misunderstandings within IDPs are caused by children who are not getting along.

The trauma, stress, and tightness of the space add physical and psychological burden for Muslim mothers. The imposition and assumption that mothers are the primary carers for their children, as well as the old, were mostly rooted from the social and religious context as a Muslim woman in the Philippines. On top of these, wives are also obligated to provide affection to their husband, especially when they are weak or traumatized. This was evident when the team spoke to the camp managers and leaders of various ECs. They stated that marital

¹⁴⁶ See: Appendix C

problems are rampant due to lack of privacy for physical intimacy, which sometimes lead to physical violence. Rohaima, an IDP staying at Landa Pamana EC, concurred with this observation. When asked about the main issue among couples, she responded by saying that “they always fight because of poverty and there is no privacy to get intimate. Changing wears are also a challenge. I have to cover a blanket before I could change my clothes.” In response, fellow IDPs try to mitigate and pacify the situation. However, according to camp managers and leaders, when the conflict is irreconcilable, IDPs would usually relay the matter to the DSWD or the nearby Police precinct.

These kinds of reproductive labor are usually invisible in early humanitarian response. In disaster, economic labor (an assumed responsibility of/for men or fathers) is usually disrupted – especially in the early stage of disaster. However, for women or mothers, reproductive labor or necessary labor – the taking care of the children, cooking, cleaning the house, etc. – never ceases. It is significant to place this binary in perspective with regards to the situation in ECs. Therefore, it is not only important to have an active safe space for women at the on-set of disaster; but also, it is imperative to provide women’s rights training, educational discussion, and workshops that are specific to the psychological, reproductive, and societal challenges of these women, so as to create a more transformative and sustainable humanitarian response.

LIVING AT THE INTERSECTIONS

Building from the analysis from above, we then focus at the collective stories of those who have intersecting identities. It aims to highlight the invisible and visible forces that impacts the lives of internally displaced women and LGBTIs. This forces can exacerbate situation, worries and anxieties of some internally displace women and gender non-binary people; at the same time gives privilege to others. Just like the stories of Tarhata, Fatima, and Michael below, their stories are distinct because their lives embodies the intersections of various identities of internally displaced women and LGBTIs. In other words, the aim is not to show that one group is more victimized or privileged than another, but to reveal meaningful distinctions and similarities in order to overcome discriminations and put the conditions in place for all people to fully enjoy their human rights.

Below are the interviews and conversation with the IDPs:

Tarhata is 25 years old, married and with five (5) young children. Her eldest is five years old and her youngest is but a little more than one month old. Tarhata is a housewife, and her husband works in a construction as a painter.

During the interview, Tarhata introduced her new born, a boy she jokingly nicknamed as Martial Law, referring to the President’s immediate declaration of Martial Law. Tarhata explained that she gave birth on the 23rd of May, around six in the evening – more than four hours since the firefight started in Marawi. She also shared her views on martial law saying *“Natakot ako nang marining ko na mag Martial Law si Duterte, kasi narinig ko na sa nanay ko. Yung kwento nya po agad-agad daw pong dudukutin ang mga kababaihan, yung mga pinag iinteresanan daw po ng mga sundalo, yung mga babaing magaganda tapos yung mga lalaki bubugbugin daw nila. Kaya natakot talaga ako. Sabi ko sana di maulit yung kay Marcos.”* (I felt afraid when I heard the president declared martial law because of the stories I heard from my mother. She said, women – beautiful women – were abducted by soldiers, and men were beaten up. I really felt afraid, and I hoped that this Martial Law will not be like Marcos’ Martial Law).

She shared that when the firefight started, her husband rushed home and ordered her to pack as they are going to flee. Tarhata narrated how she responded, *“sabi nya, takbo na tayo, sabi ko, paano ako aalis eh kung masakit na ang tagiliran ko at parang manganganak na ako.”* (He said, let’s run and leave. I answered, how can I leave if my lower back is aching already, and I feel like I’m ready to give birth). A traditional birth attendant stayed with Tarhata while she was in labor, and whenever they hear gun shots, the attendant would

duck and they would pray that the ISIS would not head their way. After giving birth, Tarhata and her husband decided to evacuate. Her husband carried one of the younger children in a sling, while holding another child. Tarhata, wearing her bloodied *malong* (a traditional tube skirt), carried her newborn and another child who almost got lost. The family started walking towards safety and even under intermittent rain. After hours of walking in the dark, they arrived in Provincial Capitol of Marawi. From there, they were able to hitch a ride going to Buruun evacuation center.

Commented [3]: Where?

Upon the family's arrival at the EC, they were provided with relief goods. Tarhata and her baby were also given medical attention. While Tarhata was thankful that her family survived the ordeal, she still worries for her elderly father – a home-based IDP – who relies on her for relief goods. Currently, her immediate needs in the EC were similar with other IDPs interviewed. The importance of having a tent inside the covered court-evacuation area is crucial for her and her family, due to the constant rain and drizzle that manage to get in the covered court. Also, she wanted work for her husband so that they would have money to buy their needs, and money to start anew.

When asked about her message for the President, she rambles and said, "*si Duterte di ko naman siya sinisisi, pero minsan sinisisi ko siya. Kasi, ano nangyari sa Marawi, barilan, putukan... Yung Marawi binomba na talaga nila, gusto na nilang mawala yung ano... Ano pa kaya ang babalikan namin sa Marawi?*" (I don't blame Duterte, but sometimes I do because of what happen in Marawi. Look at what happen to Marawi, gunfires, shootings... They really bombed Marawi, they really want to eradicate... What else can we look forward to in Marawi?) Tarhata and her husband admitted that they voted for Duterte; however, Tarhata is very disappointed with the President. She complained that, when he visited their EC he didn't come inside the covered court to see their condition. She regretted voting for him, she said. That it was a waste of vote because of what's happening in Marawi – the bombings and the worry that nothing would be left afterwards. Her last message to the President is more of a challenge, she said "*Ang mensahe ko kay Duterte sana imulat nya yung mata nya. Makita nya kami, hindi puro story lang siya. Tingnan nya kami kung ano ang kalagayan namin sa gym... Sana makausap nya ang mayor dito kahit konting bahay lang mabigyan ang mga pamilya... Yun lang masasabi ko sa kanya, imulat nya ang mata nya sa mga mahihirap. Kasi totoo nga, mayaman po kayo, kami mahirap lang, walang mapuntahan... Oo nga pinagbintangan nya kami kung bakit nakapasok ang ISIS, eh ano naman paki-alam namin dun, mahirap lang kami...*" (My message to Duterte is for him to open his eyes. To look at us, and not focus on his own stories. He should look at our situation inside the gymnasium... I hope he talks to the Mayor here, so they can give us a small house for the families... This is the only thing I can say to him; he should look at the poor people. Yes, it is true, he is rich, and we are poor; the poor that can go nowhere. He also accused us of letting the ISIS come in, in Marawi. But what do we care about that, we are just poor...)

Commented [4]: Who is she talking about? Duterte?

Face with the challenges and difficulties of an internally displaced person, Tarhata draws strength from her new born and from her children. She has to be strong for them, she said. Despite all that has happened, she is also thankful that her family is safe and that her father was able to get out of Marawi. ###

Fatima, a solo-parent to eight (8) children; whose four children are still missing namely: Norhoda Lumabao (22 years old), Rashida Lumabao (21 years old), Prencess Farhana Lumabao (16 years old), Kadapi Lumabao (10 years old).

Fatima, welcomed me into her tiny area at Buruun School of Fisheries, inside the gymnasium or covered court. When I finally settle down and sit near her, she

began by telling me that she used to live in General Santos (GenSan) for eleven (11) years. She and her family lived there and managed a small business enough to raise her family until her husband died. They had to leave GenSan and go back home to Basak Malutlut, Marawi City. She narrated that all the money she raised while working in a Tuna company was poured into her small business selling *Pater* – a Maranao dish served with rice and small chunks of either fish, chicken or beef, wrapped usually in banana leaf – while building their own house in West Marinaut, Marawi City.

Commented [5]: Is this her home where she grew up?

Commented [6]: Is this a different home from Basak?

After her husband's death, she was left to take care of her family. She narrated about their plight away from their home in Marawi. On May 23, 2017, she was still in Iligan City attending some business when she heard of the incident. She was so worried for her children who were left in their home, while some are at school. At the eve of 23 May 2017, upon hearing the news, she hurriedly went home to look for her children but was not allowed entry at Saguieran, Lanao del Sur. It was difficult to contact her children until the battery went dead. On May 24, 2017, she managed to enter Saguieran, Lanao del Sur and was not allowed entry at Barangy (Brgy.) Basak Malutlut, she slept with her relative at Brgy. Banggolo. On the next day she went to the Provincial Capitol of Marawi to check on her children with the help of some relatives she was reunited with her four (4) children. She kept on looking for her other four (4) children, contacted few of her friends to no avail the search proved futile.

Commented [7]: What home?

Due to lack of financial capacity to personally search for her children and the feeling of not knowing where they were, she was hospitalized for few days. She wanted to personally locate her children; but she is not capable of doing so, due to some financial issues. She is then left with reporting her missing children to Red Cross. So far, there are no leads as to their whereabouts.

Fatima emphasized her gratefulness to the support she and her family receive. But she is only focus on the most important thing, that she be reunited with her other four children who are still missing. ###

Michael is 26 years old, and identified as part of the LGBTI community. Michael also reiterates that she's "girl na girl" (flamboyantly queer), that she used to sported a very long hair. Michael shared that, before the conflict, she worked in one of the parlors in Kampo Ranao, Marawi City. She also conveyed that, due to the conflict and the influx of IDPs, she decided to have her hair cut – a "normal" boy's cut to not draw attention to herself. But she emphasized she's "girl na girl, kahit ganito ako ngayon," (she's still flamboyantly queer, even if she cut her hair) referring to her more masculine gender expression.

Seeing the many IDPs in Saguieran EC, and as one of the home-based IDP in Saguieran, Michael volunteered to be one of the IDP group leaders. Asked if being a transgender woman affected her leadership and the way he was treated by fellow IDPs; she answered, "*Minsan nakakapagod din maging LGBTI, kung minsan may mariring ka ng hindi mo gusto. Minsan nakarinig ako na 'kaya nagbarilan at nabomba ang Marawi dahil sa mga bakla', mga ganun na mga masamang salita. Sabi ko sa sarili ko, wala kayong karapatan na humusga pero hindi na ako nagsalita. Wala kayong karapatan humusga dahil una sa lahat hindi ako hinusgahan ng mga magulang at higit sa lahat hindi ko kayo binastos.*" (Sometimes it is really tiring to be an LGBTI, sometimes you'll hear something that you wouldn't like. One time I heard something like, 'it is because of the *Baklas* [gays or transgender women] that's why there are shootings and bombings in Marawi', those kind of offensive connotations. So I told myself, 'you don't have the right to judge other people', I didn't verbalize it to them though. 'You don't have the right to judge other people because first of all, my parents didn't judge me; most of all, I am not rude/impolite/immodest/indecent to all of

you). Michael shared that when she volunteered as a team leader, she asked them if they will accept him as a leader and they did. Since then she served as one of the group leaders. She admits it pains to hear things said about LGBTIs. She rather chooses not to say anything to prevent further conflict; even though the insults pain her most of the time.

Michael also shared her dedication in helping his fellow IDPs, as group leader she takes it as is responsibility to communicate the needs and concerns of the members of his team to the camp manager. She also ensures that these needs are addressed. Asked of her request from the government, she said that many IDPs request for the provision of training and employment in addition to the housing that the government promised. She also wanted to have scissors and other hair cutting kits so she could continue providing hair cut services even among fellow IDPs.

Michael is a very courageous person. As a LGBTI person moving around in a heavily populated Muslim space – who are mostly practicing Islam faith – she allowed the interview to be conducted. Even though LGBTI is a taboo topic for Islam, Michael still discussed her gender and sexuality. ###

Gender considerations alone do not accurately describe situation and trauma that Tarhata, Fatima, and Michael experienced; it needs multiple lenses to describe the issue that leads to an effective humanitarian response. For example, the fear and worries of Tarhata as a young mother living under Martial Law is rooted out of the historical injustices her family experienced. The narrative that her mother told her about Martial Law is embedded in that fear; adding to that, was her experience as a young mother giving birth beneath the sound of gunfire and bombs at her door step. The fear was not only for her safety, but also for the life of her child inside her and the lives and safety of her other children and husband stuck inside a combat area. The psychological trauma she experienced is so telling that she nicknamed her recently born son as Martial Law.

Likewise, the story of Fatima is not isolated, her narrative multiplies four-folds because of her intersecting identities. Therefore, in responding to the needs, vulnerabilities, and priorities like Fatima's we need to design and implement programs for people like her who are internally displaced with multiple dependents, a solo-parent, those who have experienced personal or psychological trauma, a Muslim woman, and a person who is missing half of her children because of the war. We would want to understand how gender intersects with these other identities to structure the experiences of the residents of the camp in order to design effective programs for them.

Lastly, women are subjected to gender discrimination in Muslim society; which is almost the same for a LGBTI person. A Muslim woman, however, does not experience the same discrimination as a transgender Muslim woman – like Michael – who have the privilege to switch her gender expression to secure his safety amongst his IDP neighbors. Michael's fitting gendered sexuality in Muslim society gave him the privilege to lead and hold power compare to other women who lives in the EC. Identity is a relative concept; at any given time, we are operating from some position of power, whether it is our experience, ability, class, religion, age or sexuality. But just like Michael, it can work towards holistic and powerful solutions from the places where our relative privileges intersect.

Children Situation and Assessment

Similar to the section above, the CHR-CRC have released their initial findings – gathered by the children cluster team – in a memo dated 27 July 2017¹⁴⁷. Which aims to draw out narratives and descriptions of the problems that relate to specific rights under the UN Convention of the Rights of the Child, and from which policy and program recommendations may be developed.

¹⁴⁷ See: Appendix E

Which is consonant to the structural assessments – culled by the IDP general, government, and EC mapping cluster teams. Below is the summary of the report:

PROTECTION AND HUMAN RIGHTS ASSESSMENTS

Education plays a very important role in helping children in situation of armed conflict recover from the traumatic experiences of the war. Attending regular classes gives children a sense of normalcy. Exploring new things and doing home works keep their minds off from the negative things that are currently happening within their surroundings. Unfortunately, only a small percentage of the displaced children who were interviewed managed to continue their studies. Based on the interviews and activities lacking school materials, language barrier, lack of nearby schools, and discrimination are some of the issues faced by the children. Experiencing language barrier and the lack of school materials are some reasons why internally displaced children are being discriminated. A number of children in Saguwaran EC disclosed that they have been mocked in class because of the clothes they wear and the different dialect they speak. *“Yung iba diyan inaasar kami, bakwit daw kami. Madudumi, walang panggastos, walang pangkain. Bakit nila kami tatawaging bakwit?”* (Some kids there are teasing me, they call us ‘Bakwit’. Dirty, no money to spend, no food to eat. Why are they teasing me?), asked a Grade 4 student in Saguwaran. An older boy shared that he was called “Maute” by some boys in his class. He admits that he was initially offended but he has somehow gotten used to it. But some children in other ECs said that the teachers and schoolmates are accommodating.

Likewise, a Child Friendly Space (CFS) is important for internally displaced children. CFS exists in almost all Evacuation Centers except in Landa Paman EC. The tent-type spaces built by UNICEF are intended to support the rehabilitation of displaced children. CFS should be a place where children can come together and play to relieve them of their distress. During our visit, three (3) of the Child Friendly Spaces were not being utilized because the grounds are sodden and murky after the heavy rains. It was noted that ground sheets (waterproof tarpaulin) were provided but they were not installed.

Accessing medical services is crucial for internally displaced families at the on-set of disaster. For children who have disability it is a lifesaving support. During the mission it was noted that DOH health desks are existing and operational in most evacuation centers. Children acknowledge the presence of health care providers in the evacuation centers. They are aware that free medical assistance and medicines are within their reach. In Maria Cristina, evacuees received reliefs and medical assistance from the time they arrived in the evacuation center. In Madrasah Campong, a boy who is suffering from polio receives vitamins and other medical aid to help him in his condition. In Landa Pamana there is no health desk but evacuees have ready access to medical services because their local government regularly coordinates with the DOH, *“Marami pong bata na nagkakasakit dito, ung iba kasi dito, parang may chicken-pox, allergic, kasi sa tubig na nililiguan na galing sa gubat makati. Pero nagpupunta dito ang DOH para magbigay ng gamot tsaka nag-check-up. Nakikita ni Chairman, siya ang tumatawag sa DOH”* (A lot of children are getting sick here, some look like they have chicken-pox; allergies maybe due to the water coming from the forest where they take a bath, it is itchy. But sometimes, the DOH comes here to give us medicine, and to do a check-up. The Chairman who takes care of the EC notices the medical concerns, so he calls the DOH), detailed a teenager from Landa Pamana. Moreover, it was reported that in Saguwaran a child died due to malnourishment. According to one parent, children with pre-existing conditions are not being monitored by health providers. These children only receive medicines when they experience sickness.

On the right to security and safety for children, there were no cases of abuse of children that were gathered during the mission. According to the parents and children, there were no major incidences of abuse involving children in the ECs; But there were *“away bata”* or petty fights among teenage boys. Children also feel safe inside the ECs because they are far from the war zone. *“Minsan naririnig namin ‘yung putok pero pakiramdam namin ligtas na kami dito,”* (we feel safe here, even if we sometimes hear the blasts coming from the conflict area) says a child from Landa Pamana. *“Hindi kami natatakot dito, may mga eroplano lang pero wala namang nag-aaway,”* (we are not scared when we are here, there are planes but no armed conflict) shares another girl in Maria Cristina. To further secure the facility from the outsider and

maintain peace and order, the IDP group leaders together with the camp manager of Saguiaran decided to form a group that regularly monitors and roves around the evacuation center. In other evacuation centers, like **Iligan City National School of Fisheries** and Maria Cristina, curfew is being strictly imposed; gates are closed by 9PM.

CHR On-Site Actions and Immediate Response

The immediate issues and needs of the IDPs were relayed by the team to NEOC during the NEOC: Disaster-Response Cluster meeting on 3 July 2017. Some of the initial recommendations includes¹⁴⁸:

- The importance of conveying regular information and updates to IDPs on the situation and on the available services and interventions.
- On health, addressing illnesses of IDPs, ensuring services for pregnant and lactating women and for children and the elderly
- On camp management, ensuring registration and documentation of all IDPs, provision of more tents and tarps, ensuring compliance with standards of Women and Child Friendly Spaces
- On food and non-food items, the clamor of IDPs for food donations other than noodles and canned goods, and for uniformity and equal distribution of relief goods.
- The need to ensure smooth transition in the running of ECs from the Regional DSWD Regional Office 10 or the MSCWDO/CSWDO to the DSWD-ARMM.

Recommendations:

The Commission re-affirms its rights-based approach to support the return, transition, and resettlement of IDPs by adopting specific international frameworks, principles, and guidelines stated in the Human Rights Framework of this report. It also highlights the UNGPID's "Non-discrimination Principle" a fundamental principle which state that any distinction, exclusion, restriction, or preference of any kind which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on an equal footing, of any human rights should be avoided¹⁴⁹.

The Commission reiterates that concerned government agencies coordinate with each other, particularly those with separate geographical jurisdiction, in observance of the principle of Do No Harm; that they ensure people's access to impartial assistance, in proportion to their need and without discrimination; that they protect people from physical and psychological harm arising from violence and coercion; and that they assist people to claim their rights, access available remedies, and recover from the effects of abuse¹⁵⁰. In consideration for the environmental impacts of displacement, including impact to host community's livelihood, economy, and public health, the following are the immediate and long-term recommendations of the Commission:

Immediate

Humanitarian Standards on Protection and Aid Provision on IDPs

Commented [8]: Based on Meetings and the draft CHR HUMAN RIGHTS STANDARDS ON INTERNALLY DISPLACED PERSONS (IDPs) IN THE MARAWI CITY CRISIS) Marawi

¹⁴⁸ See: Appendix I, for detailed recommendations sent directly to NEOC Response Cluster team on 6 July 2017.

¹⁴⁹ Principle 4, UN Guiding Principles on Internal Displacement.

¹⁵⁰ Protection Principles, The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Responses, 2011.

	All IDPs	Women, LGBTI, Children, Elderly, and Disabled
<u>FOOD AND NUTRITION</u>	<p>Government and non-government providers of food assistance must ensure that food provided is clean, safe, adequate, and nutritious.</p> <p>Drinking water must be proven safe for consumption, and with adequate supply for all displaced persons. The government must ensure the safety and adequacy of potable water supplied in areas of IDP settlement.</p> <p>The cultural and religious needs of the displaced persons receiving the food must also be taken into consideration. For the displaced persons of Islamic faith, it must be ensured that their food is <i>halal</i> (permissible), particularly without ingredients from pork/lard, blood, and intoxicants (i.e. alcohol).</p>	<p>Food provided should be proportional to the needs of receiving individual or family, with special attention provided for nutritional needs of pregnant women, lactating mothers, infants, children (particularly undernourished children), older people, and other vulnerable persons with special dietary needs.</p>
<u>ADEQUATE AND SAFE SHELTER, AND CAMP MANAGEMENT</u>	<p>Providers of temporary shelters must ensure that temporary living arrangements, be it in the case of evacuation camps in covered areas or settlements in tents, must be adequate in space, with privacy, well-lighted and ventilates, and are safe from cold, damp, heat, rain, wind, or other threats to health.¹⁵¹</p> <p>Natural and man-made hazards, should be assessed. IDPs exposed to different hazards, that were settled in an evacuation area, should be relocated by the government to safer grounds with adequate, private, and safe shelter provision.</p> <p>The government has the primary responsibility of identifying sites where adequate and safe temporary shelters can be set up, and in ensuring that provided shelter arrangements by non-government providers comply to the minimum standards on shelter adequacy, privacy, and safety.</p> <p>When identifying areas for temporary shelters, the government must ensure that identified settlement for displaced persons are accessible to basic necessities such as energy and water source, as well as accessible to essential services such as schools, markets, health facilities, and community infrastructures, and to livelihood opportunities (i.e. farming lands)¹⁵². The identified areas should also be accessible to transport, with roads of good local condition, and is proximate to transport hubs.¹⁵³</p> <p>In planning, construction, and maintenance of the transitional shelter, the local communities must be consulted and have a participative role.</p> <p>In the course of planning and administering temporary and transitional shelter arrangements, responsible authorities must take steps to mitigate the spread of communicable diseases. This will include adequate space between shelter units, access to safe potable water, and adequate sanitation facilities, waste management control, and safe food preparation measures. Effective processes must also be established by the health authorities to</p>	<p>In planning, construction, and maintenance of the area, special attention must be given to the shelter needs of the vulnerable and marginalized groups, such as women, unaccompanied minors, mothers with young children, child-headed household, persons with disabilities, and the elderly to provide them with the protection and assistance that is required by their condition of vulnerability;¹⁵⁶</p> <p>Government or non-government camp management authorities should also identify communal facilities that cater to settlement activities of the IDPs. In the case of practicing Muslims, safe spaces for women (women-friendly spaces) and for children (child-friendly spaces) must be constructed in identified evacuation sites to ensure that protection of women and children is prioritized.</p> <p>Under the DSWD Omnibus Guidelines on Shelter Assistance, both core shelter and modified shelter assistance, the following categories of beneficiaries should be prioritized:</p> <ol style="list-style-type: none"> Families with small children; Families with pregnant and lactating mothers; Surrogate parents of orphaned children; Families with damaged houses and whose head of household has died or been incapacitated; Groups of five or more families originating from the same barangay; and Families with seriously ill

¹⁵¹ The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011, p. 243

¹⁵² The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011, p. 253

¹⁵³ Ibid., p. 256

<p>identify and isolate any communicable diseases when outbreaks arise.¹⁵⁴</p> <p>Government or non-government camp management authorities should also identify communal facilities that cater to settlement activities of the IDPs. In the case of practicing Muslims coming together for prayers, a safe and clean space within or near the settlement area must be identified where they can perform their prayers.</p> <p>The DSWD Omnibus Guidelines on Shelter Assistance require that those families most in need are given priority in the delivery of displacement support. Families shall be eligible for shelter assistance if their monthly income falls below the monthly food threshold amount determined by the Philippine National Statistical Coordination Board.¹⁵⁵</p> <p>Impact of resettlement of IDPs to host communities, including its effects to local livelihood and resource management, must be assessed by concerned government agencies, especially the local government, prior to any undertaking of resettlement or relocation.</p>	<p>members, persons with disabilities, or other special needs¹⁵⁷.</p>
<p><u>CLOTHING AND OTHER NON-FOOD ITEMS</u></p> <p>All affected displaced persons should have access to sufficient changes of clothing, including underclothes, to ensure their thermal comfort, dignity, health, and well-being¹⁵⁸.</p> <p>When providing clothing and footwear, as required, to displaced persons, providers must ensure that the clothing distributed are clean, in good condition, climate appropriate, culturally relative, sized accordingly, durable, and specifically caters to the needs of those who will wear them¹⁵⁹.</p> <p>Individual and communal needs for non-food items – such as general household items, shelter materials, and fuel for cooking – should be assessed. Local sources for household needs should also be identified.</p> <p>Use of artificial lighting – such as lanterns or candles – should be assessed for fire risk. If possible, solar lanterns should be provided as alternative to fire-inducing items¹⁶⁰.</p>	<p>Government and non-government providers of clothing goods must identify separate clothing needs of women, girls, men, and boys of all ages, including infants and other vulnerable persons¹⁶¹.</p> <p>Considering the practice of <i>salah</i> – an obligatory prayer of Muslims – Muslim women must be provided with prayer clothes, such as <i>mukna</i> and <i>abaya</i>, that they can use for the observance of their obligatory prayers, if provision and distribution of such clothing is possible.</p>
<p><u>WATER, SANITATION, AND HYGIENE</u></p> <p>All IDPs have the right for a clean water and proper sanitation. Also, all IDPs must have access to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses, and accessible sanitation facilities¹⁶².</p> <p>The water, sanitation, and hygiene needs of the affected population must be assessed and met by providers, and that the affected population is consulted and given a participative role in the</p>	<p>Adequate toilet and bath facilities must be provided by camp management and/or government and non-government providers, with separate enclosed toilet and bath facilities for males and females, within or nearby the settlement area.</p> <p>Toilets should be designed in consideration with the needs of older people, pregnant women, children,</p>

¹⁵⁶ Principle 4, UN Guiding Principles on Internal Displacement.

¹⁵⁴ The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011, pp. 312-320.

¹⁵⁵ s VII(A.)(1)(1.2), Department of Social Welfare and Development, Administrative Order No. 17 series of 2010, *Omnibus Guidelines on Shelter Assistance*.

¹⁵⁷ *Ibid.*

¹⁵⁸ *Ibid.*, p. 272.

¹⁵⁹ *Ibid.*

¹⁶⁰ *Ibid.*, p.275.

¹⁶¹ The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011, p. 271.

¹⁶² *Ibid.*, p.83.

planning, management and maintenance of the water and sanitation facilities, where appropriate¹⁶³.

Provision and distribution of hygiene items should be assessed, coordinated, and delivered in a timely manner, with proper consultation with affected communities. Key generic hygiene items such as soaps and jerry cans/containers can be provided prior to consultation to rapidly address pressing hygiene needs, given that consultations must take place prior to following distributions¹⁶⁴.

All provided hygiene items must be religiously and culturally appropriate¹⁶⁵. For Muslim recipients of the provided hygiene items, only goods classified as *halal* (permissible) must be distributed.

The internationally recognized standard for the provision of toilet and bath facilities in evacuation camps of short-term nature is 1 toilet to 50 individuals, with 3:1 ration for female and male facilities¹⁶⁶.

Camp management, government and non-government providers must assess the health and hygiene risks in their settlement area¹⁶⁷. Affected men, women, and children must be informed of the health and hygiene risks, and information must be able to reach all sections of the affected population through media¹⁶⁸ channels as established by camp management or other government authority.

Camp management and providers should ensure that drainage systems between shelters and within the settlement area are kept clear, prevented from muddy conditions, and are free from standing wastewater, floodwater, and storm water, which might pose health risks and other sanitation issues¹⁶⁹.

Camp management and providers must also ensure that human feces are disposed safely, and the habitat and food production areas are free from human fecal condition¹⁷⁰.

and persons with disabilities, and should be situated in areas assessed as safe, especially for women and girls, in both day and night¹⁷¹. If possible, separate male and female wash areas for *wudu* (ablution) can be established near the praying areas.

¹⁶³ Ibid.

¹⁶⁴ Ibid., p.95.

¹⁶⁵ Ibid.

¹⁶⁶ Ibid., p.130.

¹⁶⁷ Ibid., p.92.

¹⁶⁸ Ibid.

¹⁶⁹ Ibid., p.121.

¹⁷⁰ Ibid., p.105.

¹⁷¹ Ibid., p.107.

<u>HEALTHCARE</u>	<p>Internally displaced persons must have access to effective, safe, and quality health services¹⁷².</p> <p>Concerned government agencies, particularly the DOH, must be able to provide health services at the appropriate level of health system, and ensure that displaced persons have access to these services.</p> <p>Due to the high stress and traumatic experiences that the displaced persons may have had from the crisis, psychosocial support must be included in the health services provided by the government and non-government agencies, with varying degrees of support provided depending on the capacity of health facilities or practitioners in the area.</p> <p>Coordination and referral pathways must be activated to enable management of psychosocial health cases¹⁷³.</p>	
<u>RELIGIOUS AND CULTURAL PRACTICE</u>	<p>Religious and cultural practices of displaced persons must be respected.</p> <p>Muslims who are fasting for the month of Ramadan shall be allowed to observe their practice, including the observance of their daily prayers, as well as other activities such as preparation of <i>suhoor</i> (pre-dawn meal) and <i>iftar</i> (sunset meal).</p> <p>Handling the remains of the dead must be done in a dignified manner, culturally and religiously appropriate, and based on good public health practice¹⁷⁴. The family members and/or relatives must be able to identify the deceased, even in cases of high mortality. The living family members or relatives should be allowed to perform burial rituals and/or traditional religious and cultural practices¹⁷⁵.</p> <p>Forensic matters should also be considered in cases when victims have died from violence¹⁷⁶.</p>	
<u>CONTINUING EDUCATION</u>		<p>Even during emergency situations, children’s right to education prevails, and it is the responsibility of the state to promote children’s access to quality education even in such situations¹⁷⁷.</p> <p>DepEd must set-up learning arrangements for school children so that their education is continued.</p> <p>In the event that nearest public schools cannot accommodate the IDP students or there are no schools in the area of settlement, temporary learning spaces can be set up in coordination with camp management and/or other government and non-</p>

¹⁷² Ibid., p.296.

¹⁷³ IASC Guidelines on Mental Health and Psychosocial Support in Emergency Settings, 2008. P.11.

¹⁷⁴ The Sphere Project: Humanitarian Charter and Minimum Standards in Humanitarian Response, 2011, p.297.

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ Sinclair, Margaret. *Education in Emergencies*, 2007, p.53.

<p><u>SECURITY AND REFERRAL PATHWAYS AGAINST VIOLENCE</u></p>	<p>Camp security and safety must be prioritized by the government security forces, civilian police, and camp management agencies. Security forces may be deployed in close proximity to, but not inside, the IDP settlement areas¹⁷⁸.</p> <p>The civilian and humanitarian character of evacuation and transition camps should be respected at all times, and militarization of the IDP sites is prohibited¹⁷⁹.</p> <p>Government protection providers such as the DSWD should link with other evacuation sites to ensure that all family members are accounted for and all separated and unaccompanied children are returned to their families.</p>	<p>government actors.</p> <p>Referral pathways addressing issues of gender-based violence (i.e. rape, domestic violence, prostitution), child protection (i.e. child abuse, child labor, recruitment of children to armed violence), and trafficking of persons, must be deliberated and publicized by the government and non-government service providers to ensure that women, children, and other persons of vulnerability are protected and are free from harm, abuse, and exploitation, and their concerns are addressed at the soonest possible time.</p> <p>Family reunification particularly for separated and unaccompanied children should be prioritized by government and non-government protection service providers.</p> <p>Community organizers in safe spaces -- such as women and child friendly spaces -- can serve as links in proving identities and reuniting families of those who were separated due to the displacement.</p>
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Long-Term

- Advocate for ‘multiple grounds of discrimination’ clauses in national constitutions and in United Nations treaty mechanisms in order to open up space for courts and committees to fully address the unique discrimination faced by women living at the intersection of several identities. Remedying the discrimination requires understanding its origins.
- Respecting our diverse identities and privileges as women allows us to build our power as a movement based on our strengths and diversity.
- This entails ensuring that women of all identities have a space and voice to determine our agendas. Similarly, it suggests that we can use our privilege in strategic ways. Identity is a relative concept; at any given time, we are operating from some position of power, whether it is our experience, ability, class, race, age or sexuality. We can work towards holistic and powerful solutions from the places where our relative privileges intersect.
- Policy Recommendations: International, National, and Local
 - Yogyakarta Principles
 - Bangsamoro Basic Law
 - IDP Bill to pass¹⁸⁰
- Understanding the jurisdictional challenges posed by the separation of functions between national executive agencies and executive agencies of the Autonomous Region in Muslim Mindanao (ARMM), and considering that the current critical situation covers the areas of Region X and the ARMM, the Commission urges the national executive agencies and the ARMM Regional Government and its attached agencies to work

¹⁷⁸ IOM, *Camp Management Toolkit*, 2015, p.369.
¹⁷⁹ *ibid.*, p.370.
¹⁸⁰ http://www.congress.gov.ph/legisdocs/basic_17/HB02282.pdf

together in ensuring that all IDPs are covered and accounted for in the provision of humanitarian assistance and protection services.

- Consultation with IDPs is a vital part in any humanitarian assistance. Local government units and national government agencies involved in the relief effort and return, transitional shelter, and permanent resettlement activities are made aware of the following international humanitarian and human rights standards and reminded of their legal obligations under Philippine law to consult with affected communities.

Conclusion

Humanitarian response to disasters is beyond bringing human-rights principles and policies on the table. It requires ideological, behavioral, and cultural shifts as much as technically sound programming. The complexity of the challenges posed by historical, cultural, political, economic, and environmental factors demand analyses that simultaneously provide detailed, nuanced information, and an engaged society for equality and justice. Intersectionality is one tool; another is the activation of policies on the smallest level of government institution. Just as there are no human rights without women's rights, there are no human rights without children's rights, indigenous peoples' rights, the rights of the disabled, of people the LGBTI community, just to name a few. If our baseline analysis and initial monitoring assessment do not begin with a complete picture of the economic, social, political and cultural situation, then our interventions and programs cannot possibly achieve their full potential.

Hence, the Commission urges all stakeholders, especially local government units, relevant housing and legal authorities, the police, and other government agencies, as well as non-government service providers, to adopt the standards and guidelines contained in this advisory.

The Commission may convene a hearing to monitor the compliance with the laws and standards prescribed in this advisory. Furthermore, the Commission, particularly CHR Region X Office, is on the ground for monitoring based on the constitutional mandate of the Commission to protect human rights, and specific notices may be issued for this purpose.

Recalling the CHR Human Rights Advisory and Guidelines 2014-004 on the Human Rights Standards on Internally Displaced Persons (IDPs) in the Zamboanga Crisis, the commission is also determined to instill just and dignified treatment of displaced persons during the time of displacement until they reach durable solutions in the Marawi City Crisis.

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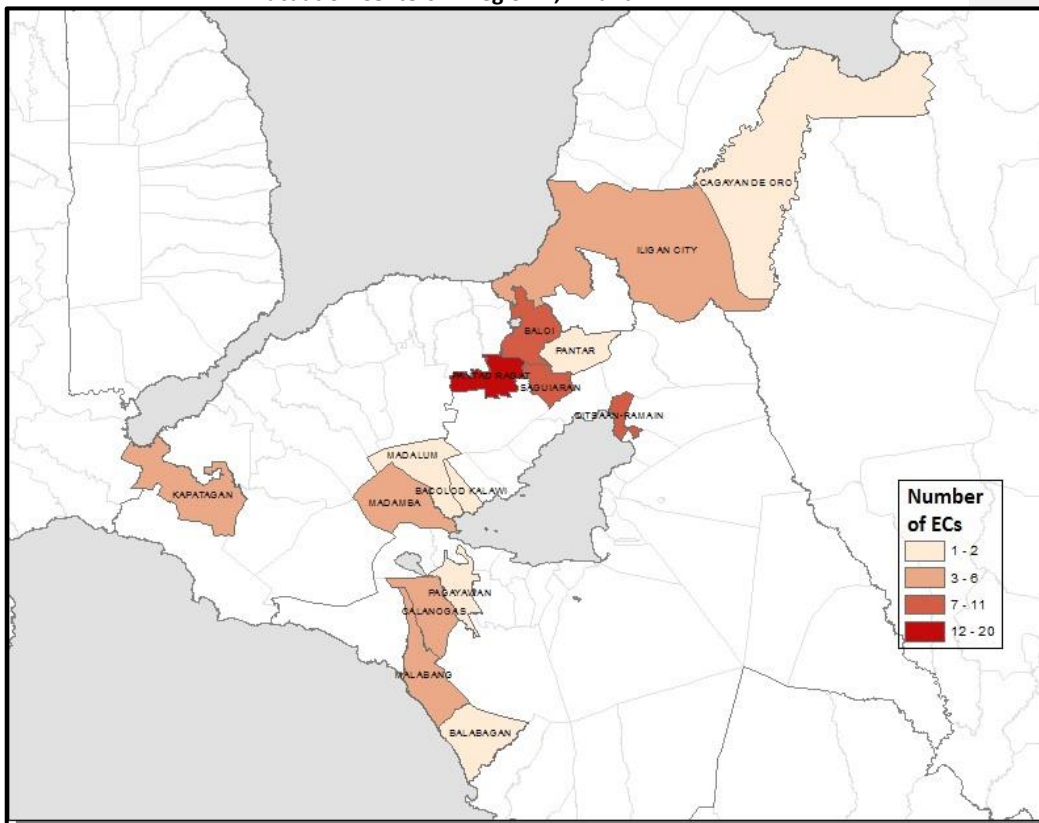
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Appendices

Appendix A: DSWD DROMIC Report No. 54

Map of the Number of Evacuation Centers Established for the Marawi Crisis as of 30 June 2017 at 5:00 PM

Evacuation Centers in Region X, XII and ARMM



Online map available at: <http://maps.dswd.gov.ph/disaster-response-situation-map/>

Note: Map is undergoing continuous updating due to the sudden increase of validated evacuation centers.

Appendix B: Gender Key Informant Interview Tool

IDPs: Locating the Experience of Women, LGBTI and Girl Children

Key Informant Interviews Tool

Ito ay isang pagsisiyasat sa kalagayan ng mga IDPs na nakatuon sa karanasan ng kababaihan, LGBTI at kabataang babae. Layunin ng pasisiyasat na ito na malaman at madokumento ang sitwasyon at kondisyon ng mga nasabing sektor. Layunin din nito ang pagpapalalim ng pagsisiyasat ng kanilang mga karansan at makapagpalutang ng mga rekomendasyon.

Pangalan:

Edad:

Kasarian:

Tirahan:

Marital status:

Bilang ng anak:

Natapos Edukasyon na naabot:

Hanapbuhay:

Relihiyon:

Pangalan ng evacuation center:

- I. Ano ang inyong pinakamatingkad na karanasan bilang IDPs? Bilang babae, LGBT, batang babae? Paano ito nakakaapekto sa inyo?
- II. Magbigay mga pangunahing suliranin na inyong kinakaharap bilang IDPs? Bilang babae, LGBT, batang babae?

Natutugunan ba ito? Kung natutugunan, paano ito natutugunan at sino ang tumutugon? Kung hindi, bakit hindi natutugunan?

(Para sa nagtatanong: Itala ang mga karapatan ng IDPs na hindi natutugunan base sa nga suliranin na inihayag ng interviewee. Tingnan ang appendix para sa listahan ng mga karapatang ito.)

- III. May konsultasyon/pagtatanong tungkol sa inyong kalagayan/pangangailangan o mekanismo para kayo ay makapagsabi ng inyong mga hinaing? Napapakinggan ba kayo na walang diskriminasyon sa inyong kasarian?
- IV. Paano mapabuti ang inyong kagayan bilang babae, LGBT at batang babae? May mga kahilingan ba kayo na nais iparating sa pamahalaan at sa mga sector na tumutulong o nais tumulong sa inyo?

IDPs: Locating the Experience of Women, LGBTI and Girl Children

Appendix

The situation and condition of these women, LGBTI and girl children will be examined in the context of principles relating to protection of IDPs¹⁸¹:

1. Right to life and protection before the law

¹⁸¹ Guiding Principles on Internal Displacement.

2. Right to protection from attacks or other acts of violence including
 - Direct or indiscriminate attacks or other acts of violence both from state and non-state forces including the creation of areas wherein attacks on civilians are permitted;
 - Their use to shield military objectives from attack or to shield, favor or impede military operations;
 - Attacks against their camps or settlements; and
3. Right to be protected against
 - Rape, mutilation, torture, cruel, inhuman or degrading treatment or punishment, and other outrages upon personal dignity, such as acts of gender-specific violence, forced prostitution and any form of indecent assault;
 - Acts of violence intended to spread terror among internally displaced persons.
4. Right to dignity and physical, mental and moral integrity
5. Right to liberty and security of person
6. Right to know the fate and whereabouts of missing relatives
7. Right to be protected against discriminatory practices of recruitment into any armed forces or groups as a result of their displacement
8. Right to respect of his or her family life
9. Right to an adequate standard of living
 - Essential food and potable water;
 - Basic shelter and housing;
 - Appropriate clothing; and
 - Essential medical services and sanitation
10. Right to medical care and attention they require, without distinction on any grounds other than medical ones;
11. Right to recognition everywhere as a person before the law;
12. Right to protection of property and possessions;
13. Right not to be discriminated against as a result of their displacement in the enjoyment of the following rights:
 - Rights to freedom of thought, conscience, religion or belief, opinion and expression;
 - Right to seek freely opportunities for employment and to participate in economic activities;
 - Right to associate freely and participate equally in community affairs;
 - The right to communicate in a language they understand.
14. Right to education

Republic of the Philippines
COMMISSION ON HUMAN RIGHTS
Diliman, Quezon City

HUMAN RIGHTS CENTERS MANAGEMENT OFFICE

GEWHRC-

MEMORANDUM

FOR : THE COMMISSION EN BANC

THRU : LEAH TANODRA ARMAMENTO
Focal Commissioner, IDP and Children

EUGENIO T. CADIZ
Co- Focal Commissioner, IDP

KAREN GOMEZ-DUMPIT
Focal Commissioner, Women and LGBTI

DR. RENANTE A. BASAS
Director, HRCMO

**SUBJECT : REPORT OF THE WOMEN AND LGBT CLUSTER DURING
THE JOINT MONITORING MISSION DATED 1-5 JULY
2017**

DATE : 17 JULY 2017

Background:

The Commission on Human Rights as a National Human Rights Institution and as the Gender Ombud under the Magna Carta of Women undertook a Joint Monitoring Mission titled **Human Rights Monitoring of Internally Displaced Persons: Locating the Experiences of Internally Displaced women, children and LGBTI**. The Joint Monitoring Mission ran from 1 to 5 July 2017 with the CHR Joint Monitoring team composed of officers from CHR Central Office, CHR-X and CHR-XII.

The Joint Monitoring Mission was duly coordinated with the Regional Human Rights Commission of the ARMM and the National Emergency Operation Center in Iligan City. The Mission covered evacuation centers in Iligan City, Lanao del Norte, and Lanao del Sur and aimed to monitor the situation and conditions of Internally Displaced Persons and specifically locating the experiences of displaced women, children, and lesbians, gays, bisexuals and transgenders and intersex persons (LGBTI). The CHR Team also covered the following monitoring themes: (1) Core Protection Services to include: camp management, registration, information dissemination, advocacy, peaceful existence, and protection monitoring; (2) Human Rights Assessment: food, water and sanitation, health, education, work, women and children, property, clothing; and last (3) Protection from Displacement.

Joint Monitoring Mission

During the five day mission the team conducted interviews, focus group discussions, art sessions with children in the following evacuation centers: ILIGAN CITY: Buruun School of Fisheries (Brgy. Buruun), Buruun Gymnasium EC (Brgy. Buruun), Maria Cristina Gymnasium (Brgy. Maria Cristina), Bayanihan Gymnasium (Brgy. Sta Elena); LANA DEL NORTE, Landa Madrasah EC (Brgy. Landa, Municipality of Balo-i), Madrasah Campong EC (Brgy. Campong, Municipality of Pantar); LANA DEL SUR: Covered Court (Brgy. Poblacion, Municipality of Saguiaran). In the conduct of the monitoring, the team was divided into four: IDP, Government

and CSOs, Women, and Children. The Women and LGBT cluster was able to interview more or less sixty women from these evacuation centers.

Methodology for the Women and LGBTI cluster

For the women and the LGBTI cluster, the three-day monitoring and interviews in the evacuation centers focused on the lived experiences of displaced women and LGBTIs. Guided by the concept note titled “Locating the lived experiences of displaced women, children and LGBTI,” the group made use of the interview tool in surfacing experiences of the displaced women and LGBTIs, more importantly, while the interview tool was used as a guide, the women were also allowed to tell more of their stories, their personal experiences as displaced women, grandmothers, mothers, aunts, sisters or girls. The questionnaire provided a chance for the interviewees to gain a background of the interviewee and at the same time allowed her to recount the most striking experienced she’s had as a displaced woman, her needs, and the message she has for the government.

In presenting the stories of the women, this report will divide the discussions in to two, the first a discussion of the women’s experiences when they were fleeing the conflict zone. This section pictures of the plight of women from the conflict zone, but focusing more particularly on her distinct experiences because of her gender. The second section discusses the women’s needs during displacement and while in evacuation centers. This include the services as provided, the gaps and their further needs, as well as long terms issues that the women want the government to address. From women’s unique perspective, the report aims to provide policy recommendations coming from and as expressed by the women themselves.

Women’s and LGBTIs lived experiences in fleeing the conflict zone

Women and LGBTI experiences in fleeing the conflict zone highlight the following themes: their general fear for their security and safety, their fear for the safety of their children who may or may not have been with them when the firefight began, the burden of fleeing the conflict area while pregnant or with children in tow, and their worry for the properties they hastily left behind. During the conduct of the interview, the group was able to gather different stories of flight from the conflict areas and of the lived experiences and needs of women and LGBTIs in evacuation centers.

General fear for security and safety

The accounts of the women interviewed in different evacuation centers showed common stories of being forced to flee from their places of residence in Marawi or in nearby areas because of the continuing firefight and alleged members of Maute group. They shared accounts of having to leave their houses at very short notice, within the five-hour deadline by the armed groups, and some even when the armed conflict has been on-going for several days. Some of the women walked for hours towards safety, some had to run for their lives dragging and carrying little children along Mapandi Bridge. Other women who came from more remote areas affected by the conflict spoke of long travel times and tackling different road conditions towards the safety of evacuation centers.

One of the striking stories from the interviews expressing the fear that women felt during flight are the following:

Since our house is nearby the military camp, I went there with my children. They helped me find my husband the following day. For three days and three nights that we stayed there, it was really difficult...“*Ni hindi mo mapikit ang mata mo; hindi ka magugutom kasi nga ang iniisip mo na lang na yumayanig ‘yung lupa kapag nagbomba. Yun na lang ang laman ng isip at tiyan mo*”. (You cannot even close your eyes; you will feel hunger because all you could think is the shaking of the ground when there is bombing. It is all that is in your mind and stomach). Fear is so real. You don’t know if you will still survive. . [Jocelyn Lagata]

Together with our neighbours I ran around half kilometres, despite my near delivery, to escape them [Jeana Marino]

The family hid inside the house, hearing gunshots and afraid of going out. They could not see where the bullets were coming from and were afraid of getting hit. [Hasana]

On their way out, Mahid recalled seeing Isis men on the streets and the fear they felt inside the vehicle. They were afraid that they would be asked to go down and would be asked to recite prayers, she says its good for her and other Muslims as they are able to recite the prayers but she worries for her Christina co-workers. She said *“Hindi ko makakalimutan ano yung papalabas na kami, nakita naming yung mga ISIS sa gilid, akala naming na papatayin na kami... takot kami kasi maraming Christian na empleyado si ate, buti nalang talaga hindi nila sinita.... Kami alam naming yung dasal, yung mga Kristyano na kasama nain maawa kami baka hindi naming kayanin na makita naming an yung kaibigan naming pinapatay, hindi naming kakayanin. Kaya nanalangin kami kai Allah na gabayan kami sa pagtakas, at yun hindi na kami ipinababa ng mga ISIS, yung ibang sasakyan daw pinababa.”* [Mahid]

While none of the women interviewed were directly threatened by Maute or Isis armed groups, there were accounts validating invites from the group for young men to join their fight. One woman [Anisa] told the story of her brother who was taken by the Isis, she got sick thinking about him, worrying about his safety. She shared that her brother hid in the mosque for three days and that when the brother was asked by the Isis, he would just nod because they will kill him if he is not with them. In terms of threats from the military, the women’s concern were either speculative – on what will happen to the properties they left behind, and concern for children who lack documentation and might be subjected to arrest in view of martial law.

Fear for family members

Most of the women interviewed by the team expressed various degrees of worry and concern for their family members. The firefight began in the middle of the afternoon, most children were at school, while parents who were working were in the workplace. Women who were housewives and who were taking care of young children stayed at home and some were not able to leave the City immediately as they had to locate/wait for their children who were in school or their husbands who are at work. In cases where women opted to leave, they are burdened with worry for the safety of their immediate family and relatives. The fear that women felt for the safety of their family members, either with them in flight or left behind, may be gleaned from the following selected accounts:

When it started, I right away told my husband to go home from work. But according to him, he is trapped with his employer in their place of work. But I still waited for him my two children until 6:30 in the evening. But since I can no longer called him because there was no signal, I decided to leave the house together with the children. [Jocelyn Lagata]

Cosnia reported that she was not able to take her other son ‘Nouman Alawi’ (son from another man) who was left in their home at West Marinaut because Nouman cannot walk. His foot was injured few days before the attack in Marawi. Since then, they do not have information of whether he was saved or was able to leave Marawi City. She tried reporting the same but no report or news has reached her as to his son’s whereabouts. [Cosnia]

Fatima is a mother of eight (8) children. She was in Iligan when the firefight began. She was so worried for her children who are left in their home while some are in the school at that time. Upon hearing the news, in the eve of May 23, 2017, she hurriedly went home to look for her children but was not allowed entry at Saguiaran, Lanao del Sur. It was difficult to contact her

children until the battery went dead. On May 24, 2017, she managed to enter Saguwaran, Lanao del Sur and was not allowed entry at Basac Malocloc, she slept with her relative at Banggolo. On the next day she went to the Provincial Capitol of Marawi to check on her children with the help of some relatives she was reunited with her four (4) children. [Fatima]

Early morning on the 24th, the family decided that Hasana and the children had to leave Marawi and for her husband to be left behind together with their properties (house, vehicle, trading store). Hasana with her two children together with her sister and her two children started walking to the City Proper. Hasana repeatedly recounted the trauma of walking the streets of Marawi afraid of getting hit by bullets or being caught in a crossfire. [Hasana]

For women who fled with their children, they also feared forced recruitment from the armed groups and at the same time feared the military and the checkpoints because of the absence of identification of their children. Hasana for instance shared the fear she felt for her fifteen year old son who sported a long hair. She said she heard that the Maute/Isis were recruiting young men and specially long haired men. Hasana explained *“mahaba ang buhok ng anak ko ... yun kinakatuakutan ko baka hablutin yung anak ko kung maiwan. Yun di ko kakayanin”* [Hasana]

Burden of fleeing while pregnant and/or with young children

Another common account among women, specially mothers is the burden and difficulty of fleeing the conflict area when one is pregnant and/or with many children or dependents. Left on their own, some of the women had to decide that the family had to evacuate and had to bring with her the children and the elderly in her care. For LGBTIs, there was also an account of a gay Muslim man who had to assist elderly relatives, including one with disability in getting away from the conflict areas. Some of these accounts are presented here:

Tarhata gave birth on the 23rd of May, the day the firefight began. She requested the traditional birth assistant to stay with her until she gave birth at around pm. The night she gave birth she had to walk carrying her new born child with her husband and three young children. Tarhata shared that it was also raining and without an umbrella, she had to wrap her newborn in a malong. *“Umuulan po and wala kaming dalang payong. Basang basa nga ang anak ko, nilagyan ko lang ng malong.”* [Tarhata]

It was raining, I was carrying my five months old baby and my 10 year old boy was following. I have not brought anything with me except my two children. I forgot even to wear a bra when I left the house. [Jocelyn Lagata]

Asni was 8 months pregnant at the time when the crisis broke. They left their home and farm and walked few kilometers and sought the help of her husbands' relative to send them away from Marawi City. She was sad upon knowing that there are homes that were ransacked and feared that theirs will not be an exemption. [Asni]

She narrated that she was only able to bring a *‘Malong’* which she used to carry her one (1) year old daughter and run with others who were also trying to escape from fear of being caught in the crossfire. They just ride at random transport just to take them away from the conflict as fast as they can. They do not care where it is going they just ride with it as long as it is away from the conflict zone. [Noralyn]

Leaving properties behind

Most of the women who were interviewed left Marawi without bringing any of their personal properties except for the clothes on their back. A common narrative is to prioritize

safety and security, and to ensure the safety of children and family members. The women expressed their worry for the properties they left behind – their houses, their appliances, and in the case of businesswomen, the stocks they just bought in preparation for the Eid. Some of these concerns are herein reflected:

Mahid regreted not bringing anything with her, she said had she known that the conflict would last this long, she should have brought clothes with her and she should have grabbed her piggy bank. [Mahid]

We have not brought anything with us. “Sinisisi ako ng asawa ko kasi pati motor namin, naiwan. Pati mga gamit niya sa trabaho.” (My husband is even blaming me because we left our motorcycle and his equipment for work.) [Jeano Marino]

The plight going to Baloi is by far the longest trip she could remember bringing nothing but the clothes they worn, it was even a struggle to pay for the fare which cost Php 1,500-2,000, which they borrowed from relatives and friends. And they are worried of how they can cope up with the debts without livelihood that will support her family and a home where they can sleep soundly at night. [Noralyn]

They saw people (neighbors) who were running and leaving their homes. So her family also decided to also leave their home bringing nothing but the clothes they wear.[Calima]

Women’s Experiences and Needs during displacement

In terms of women’s and LGBTIs experience in evacuation centers, the womens’ stories reveal that for most of them, it was the first time that they experienced fleeing because of conflict. Most of them are used to random firefights in the city due to the “rido” but these never lasted for more than a day. The difficulty experienced by the women as first time IDPs are revealed in the following accounts:

When reached here, we can’t sleep at night for two consecutives. We are not used to this situation...it is really difficult especially if you have children and they are getting sick and you don’t have a comfortable place to live. [Rohaimah Dimoocan]

It is difficult here in the evacuation center because we cannot sleep and the children are getting sick because of the cold at night they can’t eat well. “Masakit na nakikita mo ‘yung mga anak mo na... kung alam ko lang na ... Na gan’to ang mangyayari sa kanila, sana hindi na lang sila ipinanganak.” (It is painful seeing my children in this situation. If I only knew this would happened, I could not have carry and gave birth them.) [Isuihaya Banb]

The women also relayed during the interviews specific concerns of women in evacuation centers including the gender specific needs of pregnant and lactating women, illness and sickness in evacuation centers mostly affecting infants and elderly, and needs directly related to women’s traditional reproductive work.

Gender specific needs of pregnant and lactating women

Women who are pregnant and those who are lactating have specific needs pertaining to their condition. While some ECs provide check-up including pre-natal check up and counselling, women still worry about other needs including the appropriate and nutritious food for lactating mothers. Some of the concerns of pregnant and lactating mothers are as follows:

My big problem is the needs of my baby. Even if my giving birth would be free, I have only three pieces of the child’s clothes which was given by the doctor earlier. [Jeano Marino]

She is three (3) months pregnant but until now no pre-natal check-up was conducted nor was she informed that she has to undergo the same to her and her baby. She just arrived in Pantar and no doctor has visited since her arrival. [Jamalia]

Illness and sickness in ECs

It is difficult here in the evacuation center because we cannot sleep and the children are getting sick because of the cold at night they can't eat well. "Masakit na nakikita mo 'yung mga anak mo na... kung alam ko lang na ... Na gan'to ang mangyayari sa kanila, sana hindi na lang sila ipinanganak." (It is painful seeing my children in this situation. If I only knew this would have happened, I could not have carry and gave birth them.) [Isuihaya]

As mothers, the women also complained of the different illnesses suffered by their children, common illnesses include cough, colds and diarrhea. Specific to Pantar, the women shared that the medicines for their children are already running out. [Omaira]

Children, elderly and even us are getting sick because of the unbearable heat and rain showers that getting in the gym. We are also just lying on the floors with just mats thus coughs and cold just come and go even DOH is giving consolations and medicines. [Jocelyn]

Needs directly related to reproductive work, a burden many women carry even in the ECs

From the interviews with women, it is easy to discern that the women continue to primarily perform most of the reproductive work even in the ECS. They still bear the burden of looking after children, of cooking, washing and cleaning/upkeep of their little space in the EC. This burdens the women with the absence of materials for cooking and washing and of the unmet needs of children specially infants.

In terms of their needs in the evacuation centers, the women answered that they needed supplies for their young children including Milo, diapers and biscuits. They also said they needed cash in the ECs to buy their needs in cooking like oil, sugar and salt. [Omaira]

We are not provided of cooking and water containers, kitchen utensils and boxes to put our clothes. Every time we cook and eat, we lend it from our neighbors here in the evacuation center. Sometimes they get mad at me and accuse me of losing their things. Almost every other day, we ask for cartoons from the nearby shops where we could place our clothes; when it rains the cartoon get wet hence we need to find a replacement. [Monisa]

Water is difficult. The government supplies water but it lasts for only two days. We fetched water and wash clothes from afar. [Rohaima]

. Cooking a meal is an ordeal. Around 16-20 families share one gas stove and you have to wait a turn. And it only last a week; it takes time (one or two weeks) before it could be replaced. "Kaya nagtitiis nalang kaming mangahoy" (hence, we just endure gathering of woods). [Jocelyn Lagata]

Messages for the government

End the war and the bombing and Desire to go back/start a new

Asked of their message to the government, particularly the President, Omaira says “*sana maawa naman sila sa mga Maranaw kasi sabi nya may dugo siya na Muslim bakit di siya naaawa?*”, Aina adds “Sana tumigil na ang gulo para makabalik na kami sa ano namin.” They also expressed their need for support in terms of housing and employment. [Omaira]

We hope that this war will be over soon so that we can go back to Marawi. It is very difficult here. We would be okay even we have nothing left as long we are back to our home. [Isuihaya Banbo]

She says even if life is difficult in Marawi, it is still better than life in ECs. “*Kung matatapos man ito, sana may maibigay na tulong na galing sa kay pangulong Duterte, kung may maibigay man sya sa mga nawalang ng bahay o pabahay, itatayo uli naming ang bahay name nat kung may extra man itataya naming yung kahit na simple lang na tindahan...*” [Mahid]

We hope that this war will be over soon so that we can go back to Marawi. It is very difficult here. We would be okay even we have nothing left as long we are back to our home. [Isuihaya]

Appendix D: Consolidated Lived Experiences, Stories of Displaced Women and LGBTs Gathered during the Mission on 1-5 July 2017

Lived Experiences, Stories of Displaced Women and LGBTs

Hasana, Buruun Evacuation Center

Hasana is a businesswoman in Marawi. Together with her husband, they have founded a lumber trading in Marawi which started way back in 1987. They worked and traded every day until the business grew and they were able to build their own house over a land which they rented. She explained that like many from Marawi, they were used to *rido*, firefights but that they were not used to prolonged fire fights and armed conflict. On the afternoon of the 23rd of May, the family heard gunshots and they heard that their neighbors were already leaving Marawi. The family decided to wait it out until it was dark and the electricity went out. The family hid inside the house, hearing gunshots and afraid of going out. They could not see where the bullets were coming from and were afraid of getting hit. Hasana said that she was most afraid for her children, specially her 15 year old son who has long hair. She was afraid since she heard that the Isis are calling on young men and that young men with long hair were specifically chosen. Early morning on the 24th, the family decided that Hasana and the children had to leave Marawi and for her husband to be left behind together with their properties (house, vehicle, trading store). Hasana with her two children together with her sister and her two children started walking to the City Proper. Hasana repeatedly recounted the trauma of walking the streets of Marawi afraid of getting hit by bullets or being caught in a crossfire. Along the way she said they saw ISIS men, but the men she saw were Maranao and not foreigners and who advised them to hurry walking as they might be caught in the crossfire. She said that the place where she saw the ISIS men were just a several meters away from the position of the soldiers who they also met on their way out. All throughout she was very afraid. Hasana recounted how she walked with her sister and other individuals fleeing Marawi. She was able to flag down a pick-up who took almost 10 of them and gave them a ride out of Marawi bringing them in the evacuation center in Buru-un.

When Hasana and her family arrived in the evacuation center in Buru-un, there were but a few families there. She saw that relief goods were already pre-positioned and that representatives were present to welcome them including the Barangay Captain of the Barangay.

They were provided with relief goods , rice, sardines, and noodles, and they were also provided with utensils as they left without being able to bring anything with them. They were also provided with their other needs like their beds (from a governor). She shared that a month after the displacement and with the ECs getting crowded and congested what they immediately need are tents where each family may resettle and where they may enjoy their privacy. She recounted that at the gym, it could get really hot and when it rains, the rainshowers would also get in. If they have their tents, they would feel more secure. She also relayed that they would need 'foam' for their beds and littel electric fans when it gets so hot. As mother, she is also very much concerned with the documentation of her children saying that its Martial Law and without documentation they could easily be arrested and rounded up. Specifically she worries of her 15 year old son who had long hair and who had no documentation.

Having left all her properties behind, Hasana laments that she would never be able to earn again within this lifetime the money and the property she lost because of the conflict. She is however thankful that she is safe and that her family is safe.

Mahid Morako

Mahid Morako is 24 years old and a resident of Marinaot, Marawi City. She is separated from her husband and without a child. Before the conflict in Marawi, Mahid worked as cashier of IRJ, one of the shops in Marawi selling school supplies. She is a Muslim and worked with Muslim employers. The day the conflict started, Mahid recalled that when they initially heard gunshots, they all thought that it was ordinary strafing and that like other firefights within Marawi it will abate in several hours. However, the firefight continued Mahid and other workers, who lived with her employers started to worry. They decided to pack, leave, and evacuate. Upon seeing what they were doing, her employer got angry and told them *“anong ginagawa nyo? Bakit kayo nag eempake? Hindi tayo aalis dito.”* Mahid elaborated further, saying that her employers refused to leave because they refuse to leave their properties and their shop behind, she added that their neighbors were already evacuating and they are thinking of leaving their employers behind *“so nag assume din kami na di kami maka-kaalis, hindi nila alam na yung kapitabahay naming halos sila nag evacuate na lahat, kasi nalaman nila na yung barangay nag nag-eevacuation na. Dahil ayaw umalis ng amo naming, sabi namin, takas nalang tayo, bahala na sila.”* Asked how much she was paid as a cashier in IRJ, Mahid answered she's only paid 2500/month. Eventually, Mahid's employers were convinced to evacuate and they left on the 24th. On their way out, Mahid recalled seeing Isis men on the streets and the fear they felt inside the vehicle. They were afraid that they would be asked to go down and would be asked to recite prayers, she says its good for her and other Muslims as they are able to recite the prayers but she worries for her Christina co-workers. She said *“Hindi ko makakalimutan ano yung papalabas na kami, naita naming yung mga ISIS sa gilid, akala naming na papatayin na kami... takot kami kasi maraming Christian na empleyado si ate, buti nalang talaga hindi nila sinita.... Kami alam naming yung dasal, yung mga Kristyano na kasama nain maawa kami baka hindi naming kayanin na makita naming an yung kaibigan naming pinapatay, hindi naming kakayanin. Kaya nanalangin kami kai Allah na gabayan kami sa pagtakas, at yun hindi na kami ipinababa ng mga ISIS, yung ibang sasakyan daw pinababa.”*

After leaving Marawi, Mahid and her co-workers initially stayed in her employers' relatives, and when the place became crowded, she decided to head for the Buru-un EC. She heard that her relatives –her father and her cousins were already in Buruun. She was only able

to obtain a cash advance of PHP500 from her employer as they had little cash with them. Mahid regretted not bringing anything with her, she said had she known that the conflict would last this long, she should have brought clothes with her and she should have grabbed her piggy bank.

In the evacuation center, Mahid shared her worries, including that of locating a missing relative and of taking care of her senior citizen father. She said it is difficult to take care of an elderly in the EC, when it rains, and it often does, the drizzle would get in and it would be very cold and damp. His father often suffered from coughs and colds. She shared that her father is 7 years old and they had to rush him twice to the hospital. In the end, she requested a relative to take care of her father so that he would not suffer more in the ECs. Like others before her, Mahid reiterated the need for cash for the needs inside the ECs, and supported what Hasana earlier mentioned on the need for tents, she said it is very difficult for women to change clothes in the EC as there is no privacy at all. They also needed electric fans, even small ones. When asked if she communicates their needs to their camp coordinator, Mahid says they were asked of their needs but often she's embarrassed to ask and afraid that she will be scolded instead.

One of the striking stories shared by Mahid is the story of her minor nephew who was initially accused of harassing a minor woman. The nephew and the girl were seen by other IDPs lying together and so the girl was asked by the IDPs and the police if something happened and if she was abused, the girl said she was not and was even willing to undergo medical check up to prove that nothing happened. While the matter was eventually dismissed, her nephew was beaten up by IDPs over because of the incident. Mahid explains “*nabugbog sya ng mga taga ditto, kasi alam mo naman ang patakaran sa mga Maranao.....alam mo naman sa ano, hindi tulad sa anon na normal lang yung boy friend-girlfriend, sa amin very sensitive.*” She added that while her nephew was beaten, they no longer made a fuss, afraid of complicating things further.

As to her message for the government, Mahid said she was very angry with Duterte, because she heard that he is the reason that Marawi was bombed. “*Galit ako sa kanya nugn sinabi nila na kaya daw nagka martial law kasi dahil sa kanya, nagkagulo daw dahil sa kanya at dahil sa kanya din kaya nawala yung bahay naming.*” All her anger however faded away when she saw the President when he visited Buruun EC. She said she cried and cried while listening to the President and resented the time she was angry with him. She said, “*maganda pala ang gusto nya gawin, labag pala sa kalooban nya ang nangyayari.*” In the end, she wishes for the conflict to end and that she's looking forward to the government's help in rebuilding their lives. She says even if life is difficult in Marawi, it is still better than life in ECs. “*Kung matatapos man ito, sana may maibigay na tulong na galing sa kay pangulong Duterte, kung may maibigay man sya sa mga nawalang ng bahay o pabahay, itatayo uli naming ang bahay name nat kung may extra man itataya naming yung kahit na simple lang na tindahan...*”

Tarhata Mustari, Buruun

Tarhata is 25 years old, married and with five young children. Her eldest is five years old and her youngest is but a little more than one month old. During the interview, Tarhata introduced her new born, a boy she jokingly nick named as Martial Law. Tarhata explained that she gave birth on the 23rd of May, around six in the evening, and a little more than four hours since the firefight started in Marawi. She also named her Martial Law in reference to the President's immediate declaration of Martial Law. Tarhata is a housewife, and her husband works in a construction as a painter. When the firefight started, the husband rushed home and

ordered her to pack as they are going to flee. Tarhata shared how how she responded “*sabi nya, takbo na tayo, sabi ko, paano ako aalis eh kung masakit na ing tagiliran ko at parang mangangak na ako.*” A traditional birth attendant stayed with Tarhata while she was in labor, and whenever they hear gun shots, the attendant would duck and they would pray that the Isis would not head their way. After giving birth, Tarhata and her husband decided to evacuate. Her husband carried on of the younger children in a sling, while holding another child. Tarhata, wearing her bloodied malong, carried her newborn and another child who almost got lost. The family started walking towards safety and even under intermittent rain. After hours of walking in the dark they arrived in Provincial Capitol and from there was able to hitch a ride to the Buruun EC.

Upon the family’s arrival in the EC, they were provided relief goods, Tarhata and her baby were also provided medical attention. While Tarhata was thankful that her family survived the ordeal, she shared that she worries also for her elderly father who is currently a home based IDP and who relies on her for relief goods. In the EC, Tarta also shared why she nick named her new born Martial Law. She explained that he was born hours after the firefight started, and around the time President Duterte declared martial law. She also shared her views on martial law saying “*Natakot ako nang margining ko na mag martial law si Duterte, kasi narinig ko na sa nanay ko. Yung kwento nya po agad agad daw pong dudukutin ang mga kababaihan, yung mga pinag iinteresanan daw po ng mga sundalo, yung mga babaing magaganda tapos yung mga lalaki bubugbugin daw nila. Kaya natakot talaga ako. Sabi ko sana di maulit yung kay Marcos.*” (I felt afraid when I heard the president declared martial law because of the stories I heard from my mother, she said women, beautiful women were abducted by soldiers, and men were beaten up. I really felt afraid and I hoped that this Martial Law will not be like that of Marcos).

On her needs in the EC, Tarhata agreed with the others on the importance of having a tent, a shelter from constant rain and drizzle that manage to get in the covered court. She also wanted work for her husband so that they would have money to buy their needs, and money to start anew. Asked of her message for the President, Tarhata and her husband admitted that they voted for Duterte. Tarhata is however very disappointed with the President, she complained how he visited Buruun EC and yet never came in to see their condition. She said she regretted voting for him, that it was a waste to vote for him, she talked about what is happening in Marawi, the bombing and the worry that nothing would be left afterwards. She rambles, “*Si Duterte di ko naman siya sinisisi pero minsan sinisisi ko siya, kasi ano nangyari sa Marawi, barilan, putukan...yung Marawi binomba na talaga nila, gusto na nilang mawala yung ano... ano pa kaya ang babalikan namin sa Marawi?.*” Her last message to the President is more of a challenge, she says “*And mensahe ko kay Duterte sana imulat nya yung mata nya, Makita nya kami, hindi puro story lang siya. Tingnan nya kami kung ano ang kalagayan namin sa gym... Sana makausap nya ang maor ditto kahit konting bahay lang mabigyan ang mga pamilya... yun lang masasabi ko sa kanya, imulat nya ang mata nya sa mga mahihirap. Kasi totoo nga, mayaman po kayo, kami mahirap lang, walang mapuntahan ... Oo nga pinagbintangan nya kami kugn bakit nakapasok ang Isis, eh ano naman paki-alam naming dun, mahirap lang kami...”*

Face with the challenges and difficulties of an internally displaced person, Tarhata draws strength from her new born and from her children. She has to be strong for them, she says. Despite all that has happened, she is also thankful that her family is safe and that her father was able to get out of Marawi.

Nihaya, Naharah, and Princess from Marinaut and Rororagus – Saguiran Evacuation Center

Nihaya (22), Naharah (27) and Princess (18) were interviewed together. Princess and Naharah were blood relatives while Nihaya is a Bachelor of Elementary Education student in Marawi City. Nihaya shared that she decided to evacuate as she felt that the firefight is already intensifying. With her boardinghouse in Marinaut, she is almost at the center of the conflict. She wanted to leave because of the bombing and she felt the situation has deteriorated, she felt she'd die if she stayed, she narrated: *"Gusto ko talaga umalis dun kasi grabe yung bomba, parang feeling mos kasi na mamatay ka na! wala nang bukas! Kasi grabe yung bomba at putukan tapos yung mga tao umiiyak na parang feeling mo talaga ma trauma ka pag naka-alis ka doon."* She rode the motorcycle of her cousins in getting out of Marawi on the 24th of May. She was the first to leave followed by other members of her family and extended family.

For Naharah and Princess, they walked from Marawi City to the Saguiran EC on the night of the 24th May. They decided to leave as they could hear bombings. While they are far from the center of the firefight, they are afraid of the bombings. One is never sure where they would fall. Nihaya agrees and said "Di ba yung bomba di mo masabi san babagsak ... ay pangarap pa kami sa buhay." The three shared their mixed emotions during flight – the fear, the sadness, and even the absurd desire to laugh. They said they never thought that a prolonged conflict like this would happen in Marawi, they never thought they would end up walking 7 kms in the dark, carrying their belongings, fleeing a conflict.

Asked of their needs, the women emphasized the need for cash in ECs, they needed cash for little things they needed but are not part of the relief goods. They complained of the quality of rice, of the repetitious supply of noodles and sardines, the clamour for culturally and religiously appropriate clothes, and even as simple as clothes that fit. While there were hygiene kits provided at the start, they also run out, the women have been in the EC for almost two months already. They also reiterated the need for tents, foam, thermos, and a television set for the EC so that they will be able to hear the news and would have something to entertain them and the children in the ECs. They also shared the different diseases and illnesses they have observed in the camp, most common are cough, fever, diarrhea and skin allergies. They said a child already died in the EC, while the other young children died in the hospital having been suffering from prolonged sickness and malnutrition.

One of the stories shared by the women is the prevalence of domestic violence in the EC. They said it is not uncommon to hear husband and wives quarrelling and shouting, and some escalated to physical violence. They shared one episode where the husband, because of jealousy kicked, slapped and beat his wife. Another IDP intervened, yet he too was punched by the husband. It was only upon the intervention of the PNP that the beating stopped and even then, no case was filed and he couple remained and lived together in the EC.

Asked if they liked being called "bakwit," the women said they do not want to be called "balwits" that it is embarrassing, that it is as if they are stripped of their dignity. They'd rather be called internally displaced persons (IDPs). Asked of their message for the president, Nihaya said the President should have immediately visited the ECs after the conflict, he should have visited them and see for himself their situation and their condition. She said he should not have made that most recent rape joke with the soldiers. The women hoped that a year from the conflict, as soon as possible even, they could already return to Marawi, rebuild their lives, and find employment. They are looking forward to the help that the government promised.

Omaira and Aina and their neighbors from Gimbo, Bangko – Pantar Evacuation Center

Omaira and Aina, are cousins from Gimbo, Bangko, aged 35 and 22. They are vegetable vendors in Marawi. Omaira had seven children, while Aina had 4. During the interview with the cousins, their 70 year old neighbor joined the discussion, she was Nazaira Akmal. The women recounted their experiences in fleeing from Gimbo, Bangko to their current evacuation center in Pantar. The women recalled that when the fire began on the 23rd, they could already hear gunshots in Gimbo, Bangko. On the 25th of May, they felt that the fire was getting nearer and they feared that the ISIS were already retreating and would soon be in their location. This prompted them to flee and decide to leave their houses. Together with neighbors the women contracted with a *'habal-habal'* a motorcycle to transport them. They shared that they had to pay PhP1,000 for the motorcycle and they had to divide the fee from among several families. The women also shared that the road conditions from their place was terrible and often times they had to dismount from the motorcycle to walk unridable portions, and then ride again. While the women were fleeing their accounts told of the difficulty of travelling/fleeing with many children in tow. For instance, exchanges with Omaira would show:

*CHR: Gaano kahirap magbakwit na maraming anak ang dala?
Omaira: Mahirap talaga maam pag marami. Napakahirap,
hindi madala-dala yung iba mong anak tsaka yung mga gamit
mo sa bahay*

CHR: Nakadala kaba ng mga gamit sa bahay, kaldero? plato?

*Omaira: Wala, walang kaldero. Yung anak lang talaga
sinigurado naming*

CHR: Paano mo nagawa magbitbit ng pito?

*Omaira: Kasi naglalakad yung iba, kasi yung iba mga lalake,
matatanda na. Yung maliliit lang yung aming inano*

*CHR: So yung pamasaha sa motor, yung pitong anak mo at
asawa mo kasama. Magkano yung binayad nyo?*

*Omaira: Sa amin one thousand dahil bakwit daw. Sabi ko 'oy,
maawa naman kayo sana sa bakwit"*

In terms of their needs in the evacuation centers, the women answered that they needed supplies for their young children including Milo, diapers and biscuits. They also said they needed cash in the ECs to buy their needs in cooking like oil, sugar and salt. As women, they continue to primarily perform most of the reproductive work, and worry about the absence of thermos, rice cooker, cooking utensils, firewood and condiments. As mothers, the women also complained of the different illnesses suffered by their children, common illnesses include cough, colds and diarrhea. Specific to Pantar, the women shared that the medicines for their children are already running out.

Asked of their message to the government, particularly the President, Omaira says *"sana maawa naman sila sa mga Maranaw kasi sabi nya may dugo siya na Muslim bakit di siya naaawa?"*, Aina adds *"Sana tumigil na ang gulo para makabalik na kami sa ano namin."* They also expressed their need for support in terms of housing and employment.

Samsha, Pantar EC

Samsha is nine months pregnant and is currently waiting for the day she'd give birth. With the way that the conflict is going, she expects that there is a strong possibility that she will give birth as an IDP. When she fled from Gimbo, Bangko, she rode a motorcycle or *"habal-habal"* like her neighbors. She was so afraid then that she'd suffer from miscarriage. She has five other children, and will be giving birth to her 6th child. She described the ordeal she had to go through riding the motorcycle, dismounting every once in a while due to the terrible road conditions, and

that it was even raining intermittently when they decided to flee. It was very difficult to be pregnant and to be with five other children. She added that she had fever while in the EC and that she was brought by the camp managers to the hospital, she stayed in the hospital for five days. It was free. With her upcoming delivery, Samsha worries about the needs of her baby, she worries also if she'd have enough milk to feed her child. While she was assured that her delivery would be free, she knows that after deliver she's be needing baby clothes, and other needs.

She looks forward to the promise of housing, of cash for work. More than ever she and the other women are looking forward to the end of the conflict, she said "*Kahit sinabi n Duterte na mahirap, sana matapos na maam. Kaysa ganito hirap-hirap, araw araw, gabi-gabi. Putukan, nakaka trauma*"

Norhata, Normina, Jomilla, Balo-I EC

The interview with the women of the Baloi was more like an FGD, where the women shared their common experiences as IDPs. The women interviewed were also relatives. Norhata is 20 years old and eight months pregnant, Normina is 24, and Jomilla is 38. Normina's husband suffers from gangrene and needs assistance in walking, this made it difficult for them to evacuate. Asked about their experience in fleeing Marawi City, it becomes apparent that one of the direct effect of the conflict is the separation of families during flight. The husbands of Norhata and Normina were tricycle drivers in Rizal Park in Marawi City, on the day the conflict broke out, the men were working and they saw Isis men on the streets. The men then headed back to their wives fearing that the conflict would escalate and also heeding the deadline given by the Maute/Isis –which is five hours. Norhata relayed that unlike the other women who were in the Baloi EC since June 10, she herself just arrived on the 3rd of Jul, having come from another EC in Romain. Norhata narrated that when the conflict started, she initially sought shelter in an evacuation center within the city, but after several days, even said evacuation center no longer felt safe with the bombing getting nearer and nearer, almost hitting the gymnasium that they are staying in. She then headed for the EC in Romain where she stayed until the end of June, and until she received money from her relatives in Baloi. The other women narrated that their husbands fetched the and they proceeded to exit Marawi City with their husbands trike. As they cannot all fit in the tricycle some members of their family had to walk to get out of Marawi. One of the concerns of the women is their monthly amortization of the motorcycle which they obtained in Iligan Cty. Without work and means of income, they would surely be remiss in her payments. One of them also shared how her family was supposed to transfer to their new house on the 23rd, when the conflict erupted. She shared that she and her husband saved to build the house, they have a mini *sari sari* store in the new house, and when the conflict erupted, they have just bought supplies in time for Ramadan. It pains her heart to leave the new house even before they occupied it and to leave as well the supplies they just bought. Another woman volunteered how her child suffered from trauma because of the firefight and the bombing, she shared that she often catches her child staring into space, "*Nakatulala lang, pag may naririnig sya na mga putukan, natatakot sya.*"

Asked about their needs, the women echoed the answers previously given: cash, tent, foam ,electric fan, medicines, food and biscuits for children, arinola, thermos, cooking wares etc. For the pregnant women they also emphasized their need for food other than noodles and canned goods, they clamor for fish and for chicken and other nutritious food. Finally, on their message for the President, like others they wanted for the conflict to end, they want employment

and aid in rebuilding their destroyed/bombed houses, one of them said “Gusto na naming wala nang gulo tas mabgyan kami n trabaho tapos mapalitan yung mga bahay na nasira naming.”

Jocelyn Lagata

The firing started around 3:00 o'clock in the afternoon on the 23rd. When it started, I rightaway told my husband to go home from work. But according to him, he is trapped with his employer in their place of work. But I still waited for him my two children until 6:30 in the evening. But since I can no longer called him because there was no signal, I decided to leave the house together with the children. But before we left, I peep over the window. I saw members of the ISIS, two women and a man; they are wearing full black and only there eyes can be seen. But since our house is at the end of the road, they have not reached our place before they turned back. I can't believe that I saw ISIS that evening. After seeing them returning, right there and then we left the house. It was raining, I was carrying my five months old baby and my 10 year old boy was following. I have not brought anything with me except my two children. I forgot even to wear a bra when I left the house.

Since our house is nearby the military camp, I went there with my children. They helped me find my husband the following day. For three days and three nights that we stayed there, it was really difficult...“Ni hindi mo mapikit ang mata mo; hindi ka magugutom kasi nga ang iniisip mo na lang na yumayanig ‘yung lupa kapag nagbomba. ‘Yun na lang ang laman ng isip at tiyan mo”. (You cannot even close your eyes; you will feel hunger because all you could think is the shaking of the ground when there is bombing. It is all that is in your mind and stomach). Fear is so real. You don't know if you will still survive.

After three days, together with my family, we decided to leave the camp. A born again family we knew, offered to bring us hear in Buru-un.

We were relieved given the fact that we were far from the war zones but different difficulty we have to go through here. It was really difficult because my son has to stop from studying. He does not have uniforms and school supplies. My husband and I has nothing to wear - underwear and clothes. There were relief goods, but not enough. Since they are not packed, people don't line up and just snatched all that they could. Cooking a meal is an ordeal. Around 16-20 families share one gas stove and you have to wait a turn. And it only last a week; it takes time (one or two weeks) before it could be replaced. “Kaya nagtitiis nalang kaming mangahoy” (hence, we just endure gathering of woods). Children, elderly and even us are getting sick because of the unbearable heat and rain showers that getting in the gym. We are also just lying on the floors with just mats thus coughs and cold just come and go even DOH is giving consolations and medicines.

We appeal for electric fans especially for those who have babies, sleeping foams and more gas stoves. We also need underwear and clothes, and uniform and school supplies for the school children. We also really need money to buy aside from what is supplied to us. We want to eat fish and vegetables but we don't have money to buy. Our husbands need job so that we can earn money on our own.

We hope the President will fulfil his promises when he visited here. He promised to build houses and give livelihood to those who are poor in the evacuation centers.

Anisa Sultan

During the eruption of the war, we (with three children) got separated from my husband because he fetched his sister from another place. Hence together with the children we tried our

best to escape. We hitched in to a group going out Marawi. First, we went to Pantar but when we heard that there were relief goods distributed in Balo-i, we went to there, then here.

Actually, I became very emotional when I heard that my brother was picked up by ISIS. I even got sick because I can't sleep. As far as I knew, they kill those who refuse to join them. There are two things they asked: 'where do you like to join, white? or black? If you say white, they will kill you. If you say black, you have to carry arms. It is what I am afraid of most. He is a man and they take men to join them. My brother hid in a mosque for three days. He witnessed the firings and bombings. When they asked him, he just nod because they will kill him if they noticed that he is not with them.

What I need is an ID and money for my brother to be able to leave and go to Manila. There are news that anytime ISIS will take a siege in Iligan or Cagayan De Oro and I fear for the safety of my brother. He needs to leave to also lessen my worries. We need also a tent. Things could be dried but it is difficult when the children got sick because of the dripping from the roof when it rains. Privacy is also important. There was a couple here who were taken a video while making love. My children continued studying; they need some clothes to change and everyday "baon". They also need raincoats.

Jeana Marino

Our house was near the highway and so many ISIS is just on that highway. Together with our neighbours I ran around half kilometres, despite my near delivery, to escape them. If they're able to talk to you and you could not respond their questions they will kill you.

During the day the war erupted, only my children ate. Then the following day, early morning we left our place. When we ran to escape, we went to Sadok. But prior, the cousin of my husband who is a soldier called me to leave with the children because the place will be bombed. Even the five of us who suppose to pay the fare, the truck driver who brought us here allowed us to pay just Php 150 pesos, the only money that we have. We have with us many children (I have 5 children, the driver has 3) hence, we were able to leave Marawi easily. We left Marawi at 6am and arrive in Iligan at 4PM. We have not eaten the entire time.

What we really need is financial assistance and housing. The children are studying and they need money. My daughter is graduating in college could possibly stop because of our situation now; I cannot work, their father cannot also work. My five-year old stop the schooling because the only schedule available is 2PM. She sleeps in the afternoon and or it is raining. I can't also attend to her, bring and fetch her from school, because I am giving birth soon. We don't have privacy here. Everyone could see you while sleeping and or just doing nothing, unlike if you have a place of your own even just a small room. My big problem also the needs of my baby. Even my giving birth would be free, I have only three pieces of the child's clothes which was given by the doctor earlier.

We have not brought anything with us. "Sinisisi ako ng asawa ko kasi pati motor namin, naiwan. Pati mga gamit niya sa trabaho." (My husband is even blaming me because we left our motorcycle and his equipment for work.)

What we want is a livelihood to start up and a house even it is just small. "Kahit apat na haligi lang." (Even just a for legged_house) As long as it is a house that we could have privacy.

I don't want to go back to Marawi anymore because it is already dangerous. Christians are being killed by Maranaos. If you go back there, your life would be at 50/50. I am and the children are traumatized. Also, we don't have source of livelihood there anymore.

Isuihaya Banbo

We left our place three days after the bombing started. We walked from Marawi to Gyaran Evacuation Center; I was with my one-month old baby, five year old son, husband and mother. We walked for three hours. We were very afraid because we hear the bombings everywhere while walking. It was very difficult and I can't describe nor explain how difficult it was.

It is difficult here in the evacuation center because we cannot sleep and the children are getting sick because of the cold at night they can't eat well. "Masakit na nakikita mo 'yung mga anak mo na... kung alam ko lang na ... Na gan'to ang mangyayari sa kanila, sana hindi na lang sila ipinanganak." (It is painful seeing my children in this situation. If I only knew this would happened, I could not have carry and gave birth them.)

For us adults, the food is okay. DSWD is distributing rice and canned goods every after three or four days. Water is difficult here. We wash clothes in a quite far water source. My husband and I help each other to undertake the daily domestic chores like he is making our meals while I'm taking care of our children. We buy woods to cook food. We get the money from making and selling popcorns; I make popcorns and sell them. Most of us also express when we are asked that we need money. We need it when we ran out of food. We are also afraid of our safety. It is being rumoured that some members of the ISIS were also here.

We hope that this war will be over soon so that we can go back to Marawi. It is very difficult here. We would be okay even we have nothing left as long we are back to our home.

Rohaima Dimaucan

When the war started in the market, we did not leave because it is far from our place. But when we were told that it is getting near and we can already hear bombs, we went to the house of my cousin. We were so many there and there is no space to spend a sleep, hence we decided to go here in the evacuation center. We really have difficulty going here (Gyaran). My cousin gave us a ride. But since we were so many who took that ride, we were crammed that we can barely move and breath.

When reached here, we can't sleep at night for two consecutives. We are not used to this situation...it is really difficult especially if you have children and they are getting sick and you don't have a comfortable place to live.

Our main problem here is when it rains, it is getting inside the gym. The children get wet as well as our things. It is also difficult to cook. You can only cook when there is power. My husband's children (with his other wives) are not here. He has hard time because they don't get to see them because they are still in Marawi. But they are "safe"; we still have contact with them. Water is difficult. The government supplies water but it lasts for only two days. We fetched water and wash clothes from afar. There is no sexual harassment or rape that has been reported. The main issue are among couples; they always fight because of poverty and there is no privacy to get intimate. Changing wears are also a challenge. I have to cover a blanket before I could change my clothes.

We wish that this war would be over soon and we can go back to Marawi. We hope that by that time we would be given money to build a new house.

Monisa Disuma

We learned that there would be conflict on the 21st May. Hence we came here on 22nd May. But we did not bring anything because we did not expect that this conflict would be like this.

We like it here because we eat regularly. My husband went to Manila three months ago. I asked money even just for the food for the children but he told me that he has no find a work yet. My children ran after vendors when they came in here because they thought it is free and for everyone. It is difficult that you have many children and you can't afford to feed them. And you don't have a husband to help you support them. So I told the children that we have no choice but to bear the life here until there are supplies provided so that we could live.

We are not provided of cooking and water containers, kitchen utensils and boxes to put our clothes. Every time we cook and eat, we lend it from our neighbors here in the evacuation center. Sometimes they get mad at me and accuse me of losing their things. Almost every other day, we ask for cartoons from the nearby shops where we could place our clothes; when it rains the cartoon get wet hence we need to find a replacement. These shops already get mad at me because I keep on coming to ask for cartoons.

It is also difficult here when the children defecate. People get mad at me here. They will told me "putang ina niyo, linisan niyo 'yang mga tae niyo." They get mad at me. I just keep silent, I don't want to quarrel with them.

Also, I felt bad when there relief goods distribution here and my children cannot get anything because they are telling them that they are yet small. Sometimes it is food. Our neighbors' were able to receive food but my children did not. It is very painful for a mother.

The sister of my husband told me to buy a cheap ticket going to Manila. There we could sell plastic and me and my daughter (12 year old) could get a job.

People here also suspected me to have stolen the bag of one of the visitors. They hurt me even they don't not have evidence. This really pushes me to leave and go to Manila.

My wish with the government is we could go back to Marawi soon. My mother and my brother already got sich here. My children are also getting sick. And I hope the government will give us a house and help my children finish there studies.

STORY OF SOLO PARENTS (IDPS)

FATIMA LUMABAO

Fatima, a mother of eight (8) children, whose four children are still missing namely: Norhoda Lumabao-22, Rashida Lumabao-21, Prencess Farhana Lumabao-16, Kadapi Lumabao-10. Fatima, welcomed me into her tiny area at Buruun School of Fisheries (gym). And when I finally settle down and sit near her, she began by telling me that she used to live in General Santos for eleven (11) years. She and her family lived there and managed a small business enough to raise her family until her husband died. They had to leave GenSan and go home to Basac Malocloc, Marawi City. She narrated that all the money she raised while working in a Tuna company was poured into her small business selling 'Pater' and also in building their home in West Maronaut, Marawi City.

After her husband's death, she was left to take care of her family. She narated about their plight away from their home in Marawi. On May 23, 2017, she was still in Iligan City to attend to some business when she heard of the incident. She was so worried for her children who are left in their home while some are in the school at that time. Upon hearing the news, in the eve of May 23, 2017, she hurriedly went home to look for her children but was not allowed entry at

Saguiaran, Lanao del Sur. It was difficult to contact her children until the battery went dead. On May 24, 2017, she managed to enter Saguiaran, Lanao del Sur and was not allowed entry at Basac Malocloc, she slept with her relative at Banggolo. On the next day she went to the Provincial Capitol of Marawi to check on her children with the help of some relatives she was reunited with her four (4) children. She kept on looking for her other four (4) children, contacted few of her friends to no avail the search proved futile. Due to lack of financial capacity to personally search for her children and the feeling of not knowing where they were, she was hospitalized for few days. She wanted to personally locate her children, but she is not capable of doing the same due to some financial issues and she is left with reporting her missing children with the Red Cross but up to the present, there are no leads as to their whereabouts.

Fatima emphasized her gratefulness to the support she and her family have and is only focus on the most important thing, and that is to be reunited with her children who are still missing.

CALIMA SARIP ABANG

Calima and her family's plight was an ordeal she had to take as a solo parent. She was engaged in small business by selling medicine 'small pharmacy' in their home. On May 23, 2017, they left their home at West Marinaut, Marawi City bringing nothing but their clothes on. They managed to leave their home upon hearing that there were armed men (their neighbors called them ISIS) in their barangay. They saw people (neighbors) who were running and leaving their homes. So her family also decided to also leave their home bringing nothing but the clothes they wear. They walked from their place to where the flock of people were heading. They found refuge in Masjid Mosave where they boarded to a small dump truck bound for Cagayan de Oro and decided to take a lift because they were afraid to stay near Marawi and thought that ISIS will also attack the Evacuation Centers. They arrived in Cagayan de Oro at 9:00 in the evening and stayed with their relative at Pinikitan, Camaman-an. However, upon hearing that most of their neighbors from West Marinaut are staying in Saguiaran, on June 8, 2017, the family decided to move to Saguiaran Gymnasium (EC). They are one of the few families who are called new comers to the said EC, hence some of the basic provisions were no longer available for them. As a result, Calima and her daughter was hospitalized due to diarrhea. At some point, they were glad that they stayed there because the evacuation center is just near the Rural Health Center (RHU). Doctors and nurses took care of them while being hospitalized. Some of the women's needs for personal hygiene were only given once and that was it. Calima shared that if only they have their own money (like when they are in Marawi), they would buy it for themselves but they only have their own clothes and some relief goods in their hands.

MILA MANGODA

A mother of two (2) children whose husband died in 2000 and since then she was left to take care of her children. She works as a 'Traffic Enforcer' in Marawi City. She left Marawi City. She left Marawi City, on May 24, 2017 together with other people and arrived in Bolondo where she lived for few days with her aunt. Later, she decided to transfer to Saguiaran EC on June 24 and lived with her relatives and her partner. She is not listed in said EC because she was a new comer and the EC is already closed. Same with Cosnia, she left her job as traffic enforcer due to fear of the ISIS. She also tried asking for her salary but was denied due to reason that again, they are not working anymore.

As a mother, she was worried because they do not have money to buy personal stuff like underwears and the needs of her children. She was worried that right after the interview they will leave together with Cosnia to Iligan City to appeal to the Mayor of Marawi who is staying in Iligan to release their salary and help them find work to support their families.

COSNIA B. DISIMBAN

A mother of three children whose husband died in 2015. She was left to tend to her family where she works as ‘Traffic Enforcer’ in Marawi City. On May 24, 2017, upon hearing of the attack, she decided to leave her home with her children due to fear of the ISIS. She left her work to be with her family and bring them to safety. She tried asking for their salary but will not be released due to reason that they are not really working as such.

She reported that she was not able to take her other son ‘Nouman Alawi’ (son from another man) who was left in their home at West Maronaut because Nouman cannot walk. His foot was injured few days before the attack in Marawi. Since then, they do not have information of whether he was saved or was able to leave Marawi City. She tried reporting the same but no report or news has reached her as to his son’s whereabouts.

STORY OF LGBTIs and LGBT parents

Cosnia and Mangoda

LGBT is a taboo and is prohibited both under Islam and their culture. Women at a tender age are already arranged to marry a male. But there is one LGBT partner Mila Mangoda and Cosnia Disimban that were interviewed. It can be observed that both of them got married first and bore children. Both of their husband died already and just recently they fell in love with each other two days before Valentines day this year. Mila Mangoda had two (2) children from her deceased husband and was left to take care of them since then. Mila shared and even showed her former girlfriend who she had relationship with prior to Cosnia. Mila Mangoda on the other hand have three (3) children, two (2) from her deceased husband and one (1) from another man. When asked about their status, as solo parents, Mila told shared that Cosnia treated her children as their own and the same with Cosnia’s children Mila also treated them as hers. When asked who their partners are, Mila said that her partner and the person she loved is Cosnia. Mila shared that they do not want other people to know or talk about their relationship since it is a ‘taboo’ in their community and gossips can easily spread, especially that they are in the evacuation center. The conflict forced Mila to temporarily send her children to her aunt in Bolondo until such time that they will have a home to stay in Marawi. Both Mila and Cosnia work as ‘Traffic Enforcer’ in Marawi City, but because of the conflict they were forced to leave work to protect their children. Both of them tried to negotiate with the Mayor of Marawi for their unpaid salary since they need to have money to also buy things that they also need which is not provided in the EC. In fact, right after the interview they are planning to talk with the Mayor to help them find job to be able to support the needs of their family.

Michael, LGBTI from Marawi City

Michael is 26 years old, identifies as a member of the LGBTI community. Michael shared that before the conflict, she used to work in one of the parlors in Campo Ranao. He said she’s “girl and girl” and that she then sported a very long hair. She then shared that when the conflict happened and with the influx of IDPs she decided to have her hair cut – a normal boy cut so as

not to draw attention. But she emphasized she's "girl na girl, ahit ganito ako ngayon," referring to her more masculine gender expression. Seeing the many IDPs in the Saguiran EC, and as one of the home based IDP in Saguiran, Michael volunteered to be one of the IDP group leaders. Asked if her being a transwoman affected his leadership and the way he was treated by fellow IDPs, Michael shared that when he volunteered as team leader, he asked them if they will accept him as a leader and they did. Since then she served as one of the group leaders, she admits though that as a trans leader, she often hears painful things said about LGBTIs, it hurts and insults her and most of the times, she would choose not to say anything to prevent further conflict. He said, "*Minsan nakakapagod din maging LGBTI, kung minsan may mariring ka ng hindi mo gusto. Minsan nakariniG ako na 'kaya nagbarilan at nabomba ang Marawi dahil sa mga bakla', mga ganun na mga masamang salita. Sabi ko sa sarili ko, wala kayong karapatan na humustaga pero hindi na ako nagsalita. Wala kayong karapatan humusga dahil una sa lahat hindi ako hinusgahan ng mga magulang at higit sa lahat hindi ko kayo binastos.*"

Michael also shared his dedication in helping his fellow IDPs, as group leader she takes it as is responsibility to communicate the needs and concerns of the members of his team to the camp manager. She also ensures that these needs are addressed. Asked of her request from the government, she said that many IDPs request for the provision of training and employment in addition to the housing that the government promised. She also wanted to have scissors and other hair cutting kits so she could continue providing hair cut services even among fellow IDPs.

Michael is rare in that she allowed the conduct of the interview even if discussions of LGBTI or SOGIE is difficult, even taboo topic in Islam.

Jamal, LGBTI, Saguiran Evacuation Center

Jamal is one of the homebased IDPs in Saguiran, he is 39 years old and when he escaped Marawi City, he was with his mother, his sister, and an aunt who recently suffered a mild stroke and is currently mobility impaired. They were not able to leave Marawi City because of the condition of his aunt, as such from the time the conflict started in the 23rd of May, they were only able to get out on the 27th. According to Jamal, they went out of the house and were lucky enough that the armed Maute men allowed them, including her aunt to get a ride out of the City. Since arrival in Saguiran, Jamal is busy takingcare her family, including his aunt who is currently disabled. As he indentifies as gay, and also a Muslim I asked Jamal about his experience as gay Muslim. In response, Jamal said that while he is out as gay, it cannot be said that he is accepted by his family – it feels more like being tolerated. He said it like a "forbidden reality," he calls it "*tanggap na hindi tanggap.*" He explained that it is difficult to fight for one's rights as LGBTI in Islam, while people may be broad minded, religion is simply not separated from institutions, and in the end, religion weighs more. It is more superior. He clarified though that more and more he is being accepted by his family, but that some people still judge him for being gay. He said "*Yung mga ibang tao, hindi ka naman nila kilala pero kung makahusga sila sasabihin, ang mga bakla ganito, ganito ...*"

Like others he wanted the conflict to end so that he can bring his mother, sister and aunt home. Even as homebased IDPs, they are burdened by this continuing conflict and displacement.

STORY OF YOUNG MOTHERS

Interviewed few young mothers in Madrasah EC, Pantar and Barangay Landa, Baloi, Lanao del Norte.

Both Asni Omar (17 y.o) (from Guimba Cabasaran, Marawi City) and Jamalia Juil (16 y.o) (Banggolo, Marawi City) married at the age of 16, Asni just delivered a baby boy on June 11, 2017 and was brought Iligan City Hospital. Jamalia on the other hand is three (3) months pregnant. Asni married Jamalia's brother and their families are staying at Madrasah EC (Pantar, LDN).

Asni was already an orphan at the age of three (3). She lived with her siblings but was left with her relatives. Her marriage to her husband who is thirty-five (35) year old was an 'arranged marriage'. When asked how she managed to get to Pantar, she shared that in the afternoon of May 23, they were told by the Army to leave their homes. Asni was 8 months pregnant at the time when the crisis broke. They left their home and farm and walked few kilometers and sought the help of her husbands' relative to send them away from Marawi City. She was sad upon knowing that there are homes that were ransacked and feared that theirs will not be an exemption. While doing the interview Asni was suffering from cough and fever and shared that they went to the Barangay health Center but was told that the doctor is in Baloi. She also shared that she do some self-medication for her cough and fever and that her child is also coughing. That since after giving birth, no doctors were there to check and visit them. Even if they want to go to Baloi or to the nearest hospital they cannot do the same because they do not have money to hire a single motorcycle or even for fare.

Jamalia on the other hand, was also an arranged marriage, she got married just this February 2017 of a husband twice her age. She also arrived in Pantar the same day with Asni together with their relatives. They boarded the same transportation they called '*Trak*' (in vernacular) to take them to where most of their relatives are staying. She is three (3) months pregnant but until now no pre-natal check-up was conducted nor was she informed that she has to undergo the same to her and her baby.

Noralyn Hajinor from Barangay Padian, Reclamation St (Pantalan), Marawi City. She got married at the age of 17. It took them few days to finally reached Baloi, Lanao del Norte. From Padian to Ramaen where they lived for a while with her grandmother and then to Modiposog until they reach Barangay Landa, Balo-I, Lanao del Norte. The only thing she could remember is that they have to leave their rented home as well as his husband's business in the fish market. She narrated that she was only able to bring a '*Malong*' which she used to carry her one (1) year old daughter and run with others who were also trying to escape from fear of being caught in the crossfire. They just ride at random transport just to take them away from the conflict as fast as they can. They do not care where it is going they just ride with it as long as it is away from the conflict zone. The plight going to Baloi is by far the longest trip she could remember bringing nothing but the clothes they worn, it was even a struggle to pay for the fare which cost Php 1,500-2,000, which they borrowed from relatives and friends. And they are worried of how they can cope up with the debts without livelihood that will support her family and a home where they can sleep soundly at night.

*Appendix E: CHR-CRC Memo Report of the Children Cluster During the Joint Monitoring Mission
Dated 1-5 July 2017*

Republic of the Philippines
COMMISSION ON HUMAN RIGHTS
Diliman, Quezon City

HUMAN RIGHTS CENTERS MANAGEMENT OFFICE

CRC-

MEMORANDUM

FOR : **THE COMMISSION EN BANC**

THRU : **LEAH TANODRA ARMAMENTO**
Focal Commissioner, IDP and Children

EUGENIO T. CADIZ
Co- Focal Commissioner, IDP

KAREN GOMEZ-DUMPIT
Focal Commissioner, Women and LGBTI

DR. RENANTE A. BASAS
Director, HRCMO

SUBJECT : **REPORT OF THE CHILDREN CLUSTER DURING THE
JOINT MONITORING MISSION DATED 1-5 JULY 2017**

DATE : **27 JULY 2017**

Background:

The Commission on Human Rights as a National Human Rights Institution and as the Gender Ombud under the Magna Carta of Women undertook a Joint Monitoring Mission Titled **Human Rights Monitoring of Internally Displaced Persons: Locating the Experiences of Internally Displaced women, children and LGBTI**. The Joint Monitoring Mission ran from 1 to 5 July 2017 with the CHR Joint Monitoring team composed of officers from CHR Central Office, CHR-X and CHR-XII.

The Joint Monitoring Mission was duly coordinated with the Regional Human Rights Commission of the ARMM and the National Emergency Operation Center in Iligan City. The Mission covered evacuation centers in Iligan City, Lanao del Norte, and Lanao del Sur and aimed to monitor the situation and conditions of Internally Displaced Persons and specifically locating the experiences of displaced women, children, and

lesbians, gays, bisexuals and transgenders and intersex persons (LGBTI). The CHR Team also covered the following monitoring themes: (1) Core Protection Services to include: camp management, registration, information dissemination, advocacy, peaceful existence, and protection monitoring; (2) Human Rights Assessment: food, water and sanitation, health, education, work, women and children, property, clothing; and last (3) Protection from Displacement.

Joint Monitoring Mission

During the five day mission the team conducted interviews, focus group discussions, art sessions with children in the following evacuation centers: ILIGAN CITY: Buruun School of Fisheries (Brgy. Buruun), Buruun Gymnasium EC (Brgy. Buruun), Maria Cristina Gymnasium (Brgy. Maria Cristina), Bayanihan Gymnasium (Brgy. Sta Elena); LANA DEL NORTE, Landa Madrasah EC (Brgy. Landa, Municipality of Balo-i), Madrasah Campong EC (Brgy. Campong, Municipality of Pantar); LANA DEL SUR: Covered Court (Brgy. Poblacion, Municipality of Saguwaran). In the conduct of the monitoring, the team was divided into four: IDP, Government and CSOs, Women, and Children.

Methodology for the Children cluster

The aim of the Children Cluster is to make an assessment on the current condition and situation faced by the internally-displaced children in the evacuation centers. To this end, different methodologies were adopted by the group to effectively engage children and draw out responses from them. In choosing the right methodology to use, the ages of the children, time allotted for the visit, and the resources that are available in each evacuation center were considered.

Art sessions were held in Buruun, Saguwaran and Pantar because of the availability of space and support staff. Focused Group Discussion was done in Balo-I because of the number of children and youths who are willing to be interviewed. Simultaneous to these activities are one-on-one interviews in all evacuation centers by the other members of team.

The tool prepared by the GEWHRC was used as a guide for the interviews but the manner by which the interviews were conducted is different. Structured interviews were avoided so as not to confine the responses of children to “yes” or “no”. Children were also encouraged to tell their stories by letting them talk about things which matters most to them, i.e. family, home, food, education and play.

In art sessions, children were given papers and coloring materials to do individual drawing exercises. In Buruun and Pantar, where participants are children ages 3 to 6, no particular theme or topic was given. Instead, children were allowed to draw, doodle or write anything and everything that comes to their mind. In Saguwaran where most participants are from middle-school, children were asked to draw or write their messages for the President. Still in Saguwaran, a “tell-me-about-your-community” activity where children were asked to describe or share their best memories in their communities through the use of pictures and emoticons was also facilitated by the group.

Through these activities that group intends to draw out narratives and descriptions of the problems that relate to specific rights under the UN Convention of the Rights of the Child, and from which policy and program recommendations may be developed.

The issues and concerns that surfaced from these activities are presented in this report under the specific rights affected. Bulk of the discussion will revolve around the rights categorized under the UNCRC as Development and Protection Rights as most of the issues conveyed to the group by the children relate to these rights.

THE RIGHTS AND GUARANTEES OF IDP CHILDREN IN ARMED CONFLICT

Right to Education

Education plays a very important role in helping children in situation of armed conflict recover from the traumatic experiences of the war. Attending regular classes

gives children a sense of normalcy especially when they see their former classmates, and meet new friends in school. Exploring new things and doing home works keep their minds off from the negative things that are currently happening within their surroundings.

Unfortunately, only a small percentage of the displaced children who were interviewed managed to continue their studies. From the interviews and activities conducted, the group was able to identify several obstacles to education faced by internally displaced children.

a) Material Requirements

In Saguiaran, where families stay in the gymnasium, the school is but a few meters away but almost all children who were interviewed have decided to stop attending classes. The lack of school supplies and uniforms was the main reason cited why children drop out from their classes. Some children, especially those in the middle school, are not comfortable attending classes wearing worn-out clothes and bringing nothing but a few leaves of paper and a piece of pen. They feel that they do not belong especially when they are combined with the regular students. *“Maraming bata ang hindi nakakapag-aral, walang bag, walang notebook. Nahihiya sila kasi wala silang gamit, ‘nde maganda ang suot nila so parang na-iinsecure sila kasi lagi silang pinagtitinginan”*, says an evacuee who previously worked as a teacher in Mindanao State University – Marawi.

It was confirmed by the group from the children and some parents that school supplies were actually distributed in the evacuation centers before the start of the school year. However, not all children in the evacuation centers received one. According to one parent in Saguiaran, the school kits that were distributed were intended for grade school students who are in the “list”. It was mentioned that the group leaders provide the “list” to the camp managers. Only those who are included in the list receive the goods.

Another parent also claimed that two of her children who are in elementary did not receive school kits because they are not included in the “list”. She wonders why not all children are given the same goods when every family are required to register once they enter the evacuations centers. *“Kawawa naman yung ibang bata na ‘nde nabibigyan. Sana yung masterlist nalang ang basehan nila ‘pag nagbibigay (ng donasyon) kasi alam naman nila kung ilan lahat ang mga bata dito dahil naglista (register) naman kami pag dating dito sa Evacuation Center,”* recommends that mother to the group.

Conversely, no bags or school supplies were provided to high school or college students in all evacuation centers. One high-school student who attends school in Buruun shared that she sold relief (canned) goods for P10.00/pc to outsiders to raise money to buy a bag and other materials needed in school. *“Hindi ko sinasabi kay mama na kukumuha ako ng sardinas kasi baka magalit siya; hindi rin naman niya napapansin kasi marami namang sardinas ang binibigay sa amin,”* disclosed the young girl to the group.

b) Discrimination

Experiences of IDP children being discriminated in schools have also surfaced during activities and interviews. These experiences further discourage children from going back to school for they feel that they are not accepted in their new environment.

A number of children in Saguiaran disclosed that they have been mocked in class because of the clothes they wear and the different dialect they speak. *“Ung iba d’yan inaasar kami, bakwit daw kami. Madudumi, walang panggastos, walang pangkain. Bakit nila kami tatawaging bakwit?”*, asked a Grade 4 student in Saguiaran. An older boy shared that he was called *“Maute”* by some boys in his class. He admits that he was initially offended but he has somehow gotten used to it.

The result of KIIs in Maria Cristina is more encouraging as three out of six children interviewed are studying. Children who enrolled in a nearby school shared that they appreciate how accommodating their teachers and schoolmates are.

c) Language Barrier

Another obstacle identified is the language barrier between the teachers and the learners. Children do not know the local language in the areas to which they are displaced. This is especially true in Saguiaran and Maria Cristina where the displaced children are enrolled in classes handled by Filipino and Bisaya-speaking teachers. The children from Marawi speak Maranaoan; they also speak and understand English better than Filipino since the medium of instruction used in Marawi is either English or

Maranaon. One parent shared that her child refuses to continue attending his classes because he is unable to understand and communicate with his, *“Bakit pa raw siya papasok, wala naman daw siyang naiintindihan. Tsaka nalang daw siya mag-aaral ulit pag peaceful na sa Marawi”*.

d) Lack of Nearby Schools

In Pantar and Balo-i, most children are not enrolled for the current school year because there are no nearby schools in the area. In Balo-I, a nearby school caters only to students from Kinder to Grade IV. A group of children and youth ages 13 to 24 expressed their disappointment for they were not able to continue their studies after they were displaced. *“Kailangan mo pang sumakay. Mag-momotor ka pa, isang tao, bente. Kaya lang wala kaming pera. Ung school kasi na malapit dito hanggang pang grade 4 lang. Ung kuya kong second year college tumigil din,”* complained a 16-year old girl from Balo-I.

Indeed, college students who were displaced in Balo-I had to stop schooling because there are no universities or colleges located near the evacuation center. *“Marami po kaming college dito sa evacuation center, lahat kami tumigil sa pag-aaral. May mga home-based (evacuees) din po na gustong makapag-aral. Kung may college lang po sana dito, mag-aaral talaga kami. Kaso wala po, ang pinakamalapit na college ay nasa Iligan daw”*, says an incoming 2nd year college student of Adiong Polytechnic College.

These college students were already interviewed by Social Workers; they were told that the government will assist students who would like to continue their studies. As of the moment, the students have yet to receive the help promised to them. These college students are also aware of the offer of scholarship by different universities to the displaced students of Marawi. However, as much as they would like to avail of these opportunities, their parents have no money to spend for their food, transportation, and school supplies.

Right to an Adequate Standard of Living

a) Food

DSWD food packs containing 5 kilos NFA rice, 4 sardines, 4 beef loafs/corned beef and 5 pieces instant (3-in-1) coffee are given to all evacuees with access card. All of the children who were interviewed confirmed that their families received food packs however the frequency or regularity of their distribution was not established. Nonetheless, there was no reported shortage of food supply in the five (5) evacuation centers visited.

The only food-related issue that was brought to our attention by the children is the lack of its variety. Children have already missed eating cooked meals that are prepared by their parents at home. *“Laging de-lata”*, replied the children of Saguiaran when asked what they would usually eat in the evacuation center.

Parents and elder siblings echoed this concern, *“puro nalang kami sardinas, nakakasawa na din, gusto ng mga (kapatid ko) na may ibang lasa din”*, shared a young lady to the group. To provide variety in their daily meals, parents barter their cans of sardines to market vendors for vegetables. Others admit selling their relief packs to earn money to buy fresh fish.

The harmful effects of eating too much canned food to children’s health is also a concern. One mother in Saguiaran hopes that the government will consider rationing food with nutritional value to the children.

Cooking is difficult in the evacuation centers. Mothers would want to cook for their children but they were not provided with cooking pans and utensils. Moreover, they do not have money to buy cooking oil and firewood. A stack of firewood is said to be sold at P50.00 in the evacuation centers.

On a positive note, the evacuees situated in Landa Pamana, Balo-I are able to cook because firewood can be gathered from the trees found at the back of the evacuation center. They were also able to borrow cooking wares from their neighbors. Children and youth who were interviewed are very grateful of the help that the Barangay Captain of Landa Pamana has extended to them. According to the children, the leader would sometimes use his personal money to buy food for the evacuees.

b) Clothing and other non-food items

Most children were not able to bring anything aside from the clothes that they were wearing when they fled their homes in Marawi. Having left with no money, their families relied on the government to provide for their basic needs. Aside from food, each registered family is given a pack of clothes and set of beddings (mat/blankets) when they arrived at the evacuation center. In Buruun, Maria Cristina and Sta. Elena, one foldable bed is also provided to each family. Girls from Saguiaran and Maria Cristina also received two pieces of malong (tube skirt) from DSWD.

Since donated clothes were already pre-packed, the evacuees were not able to choose the kind of clothes that were handed to them. In Buru-un, IDP girl-children received clothes that are not culturally appropriate. Maranao girls have no choice but to wear short sleeve blouses that do not cover their arms. As shared by a Muslim girl from Buru-un, *“ung ibang damit na binibigay sa amin ‘nde po namin magamit kasi bawal naman po sa amin ‘yun, ayaw din po sa aming ipasuot nila mama. Ung ibang ukay binibigay nalang namin sa mga Christians para magamit.”*

Also a concern for most Moslem girls is their lack of ‘hijab’ (veil), as they are required to wear this piece of clothing when in the presence of men outside their immediate family. A number of Maranao girls interviewed have one ‘hijab’, the one they wore when they left Marawi City. One evacuee mentioned that she received a ‘hijab’ when representatives from OPAPP visited their evacuation center.

It was observed that most Moslem girls in the evacuation centers have gotten used to being seen without ‘hijab’. Still, some would look for ways to cover their faces with towelletes or scarves. Moreover, there was one girl who declined to be interviewed because she felt embarrassed for not wearing her ‘hijab’. In Buruun, a girl refused to step-out of her sleeping area because she is not wearing a ‘hijab’.

Prayer clothes are also required for women and girls to participate in mosque services. In Pantar, IDP girls who do not have the traditional clothing of Maranao women are not allowed to enter the mosque to pray. In Balo-I, girls attend mosque services wearing prayer clothes borrowed from families living near the evacuation center.

Aside from the lack of clothes that are appropriate to cultural and religious practices, there is also a need for baby clothes and undergarments. A young mother from Saguiaran worries that she has not yet received clothes that would fit her new born baby. Moreover, she mentioned that some of the donated clothes were used as dusters (*basahan*) because they are too worn-out to be worn. As for the undergarments, children confirmed that undergarments (brief, panty and brassieres) are provided to all evacuees only that some are not sized accordingly, and the quantity provided is not enough for daily use.

Footwear, such as slippers, should also be provided to all children in the evacuation centers to replace worn-out or lost slippers. Although, it was observed that, slippers are often not lost but are intentionally taken from the children. *“Madalas ang nakawan ng tsinelas dito, ‘nde rin maiiwasan kasi kulang talaga ang tsinelas nang mga bata,”* says a group leader in Saguiaran. It seems that the children are already aware of these incidences as they would hide their slippers under the mat and sit on them during activities.

It was just unfortunate that during our activity in Saguiaran, one of the participants lost his slippers after he left them outside the tent. Thanks to the help of his fellow evacuees, our group was able to find a new pair of slippers for the boy. It however concerns us that in such situation the camp manager and the other social workers on site are unable to extend help because they do not have extra supplies that they can readily dispense to those who are in need.

c) Rest and Leisure

“Maingay. Masikip. Mainit sa umaga. Malamig sa gabi.”, this is how the children described their living spaces in the evacuation centers.

Based on our estimate, the sleeping area assigned to each family in the evacuation centers is more or less 30 square feet. This space may be too small for a

Moslem family who have at least three children. On top of the cramped sleeping spaces, the lack of privacy and the noise from their surroundings keep children awake at night. In Maria Cristina and Balo-I, children are able to sleep early because the evacuees observe “no noise” policy at night.

During the day, young children who are not in school spend most of their time playing with their fellow evacuees. In fact, a number of children who were interviewed enjoy their stay in the evacuation centers because they get to meet new friends and play with other children the whole day.

Children are also encouraged to join in activities spearheaded by humanitarian organizations such as CFSI, Save the Children and UNICEF. Volunteers from nearby communities also visit the Evacuation Centers to conduct play and learning sessions for children. According to a Social Worker from Pantar, activities such as these help children overcome the fear and trauma brought about by their experiences from the armed conflict. It was however noted that there are no regular activities and programs for the children in Buruun and Balo-I.

Television has also been useful in entertaining children in the evacuation centers. In Buru-un and Maria Cristina, a television set is available for public viewing. In Maria Cristina evacuees can watch until 10:00PM. The youth of Balo-I are requesting for a television set so that they can watch the daily news and catch-up on their favorite *telenovelas*. “*Sa ngayon kasi nakikinood lang kami sa anak ni Chairman kaya lang minsan nakakahiya kasi naiistorbo na namin siya, baka po merong gustong magdonate ng lumang TV o radio?*” asked a 19 year old boy from Balo-i.

Teenage girls, on the other hand, prefer to stay in the family area to help prepare meals, wash dishes or look after their younger siblings. At times, especially when they are done with their chores, they get to hang-out with their friends or close relatives, “*Wala kasing TV, o librong nababasa, buong araw, chika-chika lang kami, o tumutulong sa gawain o mag-hugas ng pinggan*”, said a young lady from Balo-i.

Child Friendly Spaces

Child Friendly Spaces (CFS) exist in almost all Evacuation Centers except Balo-i. The tent-type spaces built by UNICEF are intended to support the rehabilitation of displaced children. CFS should be a place where children can come together and play to relieve them of their distress. During our visit, three of the Child Friendly Spaces (Buruun, Saguieran and Sta. Elena) are not being utilized because the ground became sodden and murky after the heavy rains. It was noted that ground sheets (waterproof tarpaulin) were provided but they were not installed. The group was able to make use of the CFS in Pantar but we had to transfer the activity in the open area because the inside of the CFS is not well-ventilated.

In Maria Cristina, the Mother and Child Care Space also serves as CFS since there is no available vacant space near the evacuation center where the CFS may be installed.

Right to Health

a) Access to medical services

It was noted that DOH health desks are existing and operational in most evacuation centers. Children acknowledge the presence of health care providers in the evacuation centers. They are aware that free medical assistance and medicines are within their reach.

In Maria Cristina, evacuees received reliefs and medical assistance from the time they arrived in the evacuation center. In Pantar, a boy who is suffering from polio receives vitamins and other medical aid to help him in his condition.

In Balo-I there is no health desk but evacuees have ready access to medical services because their local government regularly coordinates with the DOH, “*Marami pong bata na nagkakasakit dito, ung iba kasi dito, parang may chicken-pox, allergic, kasi sa tubig na nililiguan na galing sa gubat makati. Pero nagpupunta dito ang DOH*”

para magbigay ng gamot tsaka nag-checheck-up. Nakikita ni Chairman, siya ang tumatawag sa DOH”, detailed a teenager from Balo-I.

In contrast, it was reported that in Saguieran a child died due to malnourishment. According to one parent, children with pre-existing conditions are not being monitored by health providers. These children only receive medicines when they experience sickness.

a.1) Care for Newborn Babies

A woman who recently gave birth decided to leave her baby in the care of her mother who is currently staying in the MSU compound. The woman admitted that it was difficult to be separated from her baby but she feels that it's the right thing to do as the living condition in the evacuation center is not suitable for a new born child. *“Mahirap, maraming bata dito. May namatay na nga na isang bata dahil sa sakit, kapapanganak palang din. Bahay kasi yung iniistayan nila doon, mas safe kaysa dito na maraming tao,”* explained the young mother.

It was also shared to the group that formula milk is not allowed to be distributed in evacuation centers in compliance with the “no milk donation policy” under the Milk Code. To encourage nursing mothers to breastfeed their babies, the Department of Health (DOH) set-up Mother and Baby friendly spaces in all evacuation centers. The problem, however, arises when new born babies are separated from their mothers. In the case discussed above, the baby is fed with *Am* or rice water, and infant cereal that is included in the food packs.

a.2) The Need for Psychosocial Support for Children

While participating in our activity in Saguieran, the children sensed that a helicopter is passing by. Upon hearing the loud noise one of the participants exclaimed, *“Helicopter na naman, maghuhulog ng bomba!”*. The statement was echoed by another child, *“Ayan na nga ang helicopter. Malungkot kami ngayon kasi dumadaan ang helicopter binombombahan nya ang Marawi -- ung bahay namin, wala na kaming matitirhan doon.”* A mother who was overseeing the activity shared that children are easily frightened by the sound of the helicopter, or any loud noise for that matter.

Another boy in Saguieran was observed to have changed after they fled Marawi. His sister attested that he is not as cheerful as he was before. He became quiet and would cry whenever he would hear screams or people shouting. A 14-year old boy who was separated from her parents is also in the state of trauma when interviewed. He is unable to mention the names of his parents and would cry every time he talks of them. The boy has not seen his family for more than a month already.

In Pantar, LDN, the group was able to talk to an evacuee by the name of Samsudin Salido who introduced himself as a church volunteer. Mr. Salido is very much concerned of the well-being of the children in the Evacuation Center. He believes that the children need to be guided so that they are able to freely express their emotions. He has seen how the behaviour of children changed after they were exposed to the conflict. He have witnessed children destroying plants, taking things not their own, or fighting one another for no reason at all. He believes that providing psychosocial support will greatly help children recover. He suggested government agencies to coordinate and bring to the Evacuation Centers local NGOs that can provide psychosocial support for victims of trauma.

b) Proper Hygiene

Toiletries, i.e. soap, shampoo, toothbrush, toothpaste, were provided to families. Girls confirmed receiving sanitary napkins as part of their hygiene kits. It was only in Balo-I where girls claimed that they know where to get or buy sanitary pads.

Children also confirmed that they are able to take a bath and use the toilet regularly; they just need to fall in line and wait for their turn. When asked if there is sufficient water for everyone, a boy from Saguieran replied, *“pinapatay ung tubig kasi kulang”*.

The group is pleased to note that the evacuees were taught by the DOH to practice proper hand washing when eating and using the toilet. This effort is made evident by a number of advocacy materials that are seen posted in the conspicuous areas around the evacuation centers (i.e., stage, entrance and near the wash room). The International Committee on Red Cross (ICRC) also contributes in this advocacy by providing fresh water to the evacuees and conducting regular seminars on proper hand washing and waste disposal to prevent outbreak of communicable diseases.

Right to Security and Safety

There were no cases of abuse of children that were gathered during the visit in the Evacuation Centers. Based on our interviews of both parents and children, there were no major incidences involving children in the evacuation centers; only petty fights (“away bata”) among teenage boys.

Children also feel safe inside the evacuation centers because they are far from the war zone. “*Minsan naririnig namin ‘ung putok pero pakiramdam namin ligtas na kami dito,*” says a child from Balo-i. “*Hindi kami natatakot dito, may mga eroplano lang pero wala namang nag-aaway,*” shares another girl in Maria Cristina.

To further secure the facility from outsider and maintain peace and order, the IDP group leaders together with the camp manager of Saguieran decided to form a group that regularly monitors and roves around the evacuation center.

In other evacuation centers, like Buruun and Maria Cristina, curfew is being strictly imposed; gates are closed by 9PM.

Lack of Documentation

IDPs are very much aware of the strict security measures that are being imposed outside the evacuation centers for they have received reports of Muslim people being held and questioned by the military at checkpoints. Children, especially the young boys, are advised not to leave the evacuation centers. Parents fear for the lives and security of their children, they believe that their lack of proof of identification will cause their arrest

In Saguieran, a thirteen year old boy admitted that he was not allowed by her mother to attend school because the latter fears that his son will be arrested by the military because he has no identification card to present. “*Kahit gusto kong pumasok, ‘nde nalang kasi kawawa naman mama ko. Ayaw niya mawala ako sa paningin niya. Natatakot siya na pag lumabas ako ng Evacuation Center baka raw mapagkamalan akong terorista ng mga sundalo, wala kasi akong ID,*” explained the boy to the group.

A 16-year old girl in Balo-i recounted that while they were about to leave their house in Marawi, her mother told her to take hold of an envelope containing some documents. “*Dala po pala namin ung mga birth certificates namin, yun lang ang sinagip ng mother namin. Importante daw un.*” One of her cousins who joined the conversation said, “*Number 1 na kailangan namin dito ay Identification talaga, kami kasi nde namin nadala ung birth certificate.*” *May nag-apply daw ng sedula dito pero nde pwede, nde naman daw kasi siya nakatira dito.*”

Close Encounters with the Enemies

To avoid re-traumatizing children, the group was careful not to directly ask children about their negative experiences of the war. Nevertheless, it cannot be avoided that during conversations, some children, especially the older ones, will share stories of people or events that made a strong impact on them. Two of these accounts are presented below:

While the two girls were waiting for their parents outside their house, they saw a group of men roving the streets. The men did not hurt them but they pointed their guns at them. Neither did the girls saw these men hurting anyone in the streets; they were just looking around and threatening people with their guns. The girls knew that they were members of the Maute group because they saw the men open fired at a nearby school, and waved their black flags thereafter. (Johannah, 17 y/o and Amrera, 14 y/o)

On the morning of May 23, after transporting passenger to a nearby barangay, Jamal came home only to find that his family has already left. He was informed later on that his family had fled to an unknown place for fear of being hit with bullets or killed by the warring parties. He tried asking for their whereabouts but no one could tell him. He then went to Brgy. Bangolo, Marawi City where he met some members of the Maute Group. One man tried to convince him to join their group by offering him with an M16 rifle. When he decided to refuse, he was told to flee so that he would not be killed. (Jamal, 14)

Assistance to Children with Disabilities

Two (2) children in Saguiaran are found to be suffering from a congenital disorder known as “polio”.

Antomama is a four-year old boy and the second youngest child of the eleven children of Lorayda. Her mother Lorayda explained that she became ill during her pregnancy. Despite her constant check-up, still she experienced difficult labor and delivery. When she gave birth to her son, she noticed that her son had small legs. Over the months, Lorayda noticed that her son had difficulty standing up and walking.

Aminodin is a 14-year old boy who is born with Polio. His medical condition has left him unable to stand and walk. He is currently under the care of his elder sister Casmirah because his parents have decided to stay in MSU to take care of their ailing parents and to look after their small farm.

Their displacement made the situation more difficult not only for Aminodin, but to her sisters as well. Inside the evacuation center, no available support was made available to Children with Disabilities, and their families. For instance, Aminodin has to be carried by her sisters behind their backs whenever he needs to use the toilet. Such is not an easy task considering that Aminodin is bigger than her siblings, and comfort rooms are located meters away from their sleeping area.

Lorayda and Casmirah both agreed that the displacement suffered by their families made the circumstances even more difficult for the two children. They can only hope that the needs and concerns of these children, as well as that of their families, in times of armed conflict be made visible to the government so that Children with Disabilities are able to enjoy the same rights available to other children.

Concretely, it is wished that the two (2) boys, and other children who are similarly situated, be provided with wheelchair or any assistive device that will help improve their mobility.

Unaccompanied Minor

The case of Jamal was referred to the CHR IDP Monitoring by the Camp Manager of Saguiaran in order to facilitate their request for assistance from the LGU, DILG, DSWD and other concerned government agencies in finding his parents so that he can be reunited with them soon. Here is the story of Jamal:

Jamal Ibrahim, 14 years old, is a resident of Brgy. Raya Madaya, Marawi City who works as a tricycle driver. Jamal was separated from his parents because on the morning of May 23, 2017, he was hired to transport a passenger to Wato Balindong, Lanao del Sur. By the time he returned home, his parents and siblings had already left to protect themselves from the warring parties.

He tried asking for their whereabouts but no one could tell him. In a nearby area in Brgy. Saduc, Marawi City he met some military personnel

aboard an armoured vehicle. The said military men rescued him and brought him to the Provincial Capitol of Lanao del Sur where he stayed for ten (10) days. After which, he was brought to the Evacuation Center in Saguiaran, Lanao del Sur where he is staying until now. He is under the care of his foster parents.

Jamal Ibrahim was in the state of stress and trauma when he was interviewed because he has not yet seen his family since the start of the siege in Marawi City. He was not able to mention the names of his parents, and the interviewer did not try to ask again as he was already crying by the end of the interview. The local social worker instead provided us with the names of identified relatives of Jamal in Brgy. Renaber, Tugaya LDS.

The case of Jamal was referred by the CHR IDP Monitoring group to the Management of the Dead and Mission Unit of the National Emergency and Operations Center – Mindanao.

Support from the Local Government

In Balo-I it was evident that the strong support extended by the Local Government Unit, specifically the Chairman of the Barangay, alleviates the daily hardship that is being faced by the IDPs in the evacuation center. Children and youth who were interviewed have nothing but good words for their Barangay Leader, *“Proud kami sa Chairman (Sir Hadji Jamil Putongan) dito, ang bait-bait talaga. Halimbawa, pag may dumating na relief supply, pag may nagkasakit dito sariling pera niya ang ginagamit. Kaya nga ung ibang bakwit sa Balo-i gusto mag-transfer kasi maganda talaga ung Chairman dito. Always supportive sa mga evacuees.*

Messages from the Children of Marawi

“Sana po makauwi kami at sana mawala na yong babbakan sa Marawi tolongan ninyo po kaming lahat.”

- Saheda, 10 years old

“Gusto ko na pong umuwi sa Marawi kasi misnames (miss na miss) ko na po ang bahay namin. At gusto ko na pong mag-aral kaso wala akong damit at gamit para sa paaralan. Sana makahuwi na kami ng madali kasi ung mga bata dito sa saguiran ay masasama. At sana bigyan kami ng damit pang paaralan at gamit at sana hindi nasira ang bahay naming at sana makauwi kaming lahat.

Thank you to all. Maraming salamat sa inyong lahat.”

- Camarodin P. Riya, 14 yrs old

“Sana po itigil na itong kaguluhan sa Marawi para makapag-aral po kami. Dito po lahat po wala kaming mga gamit para sa pag-aaral saka po hindi din po kami nakakatulog dahil sa mga tao na maiingay. At hindi na din kami nakakain ng mga gulay, isda at iba pa puro sardinas at maggi nalang.

Sana po may ilaw po dito sa amin sa gemnasyon (gymnasium). Sana po magkaron kami ng school supplies at konting pera para po makabili man lang ng gulay at isda at kung ano man na wala kami. Sana din po malagyan ang ilaw ang tinutuloyan naming.”

- Kyle, 17 years old

“Gusto ko pong mga-aral kaso tinotokso ako ng mga kasama namin dito sa Saguiran kasi daw madumi ako at walang masuot. Gusto ko ng umuwi sa Marawi kasi nandoon ang mga damit ko sa paaralan. Miss na miss ko ang bahay naming kasi may computer kami doon ginagamit ko pag may assignment ako. Ngayon wala na po akong mahawakan na computer.

Mahal na mahal ko po ang bahay namin sa Marawi. Sana hindi nasira at hindi nawala ang laman ng bahay naming.

Thank you to all. Maraming marami salamat sa inyo lahat ng tumulong sa amin.”

- Juhad Panda, 16 years old

“Gusto ko ng makita ung bahay namin. Sana mabigyan kami ng bahay”.

- Johannah, 17 y/o

“Sa akin ang kailangan naming ay matapos na itong gulong ito, sapat na po yun.”

- Boy, 15 y/o

“Ung homebased, mas swerte dahil nde nila na-feel ung hirap. Sa pagliligo, paglalaba, walang palanggana, walang balde, wala kaming kasangkapan. Sa homebased kait papano kumpleto sila.

Yung kabuhayan namin nasira, yung last na umuwi ung father ko, patay na yung kalabaw, yung taniman wala na, yung bahay namin wala na rin. Sana bumalik na sa normal ang buhay namin. Hangga’t nakakarinig kami ng bomba, nde kami matatahimik.”

- Casmirah, 23 y/o, mother of 3 month old baby

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Appendix F: Consolidated Lived Experiences, Stories of Displaced Children Gathered during the Mission on 1-5 July 2017

Re: The case of Antomama Taib, 4 years old

In an evacuation center in Saguwaran, Lanao del Sur, we saw a child who was like no other. The child looked happy and playful, smiling at the other children surrounding him. But behind those smile and laughter hide a heartbreaking reality.

According to his mother, Lorayda Taib, 39 years old and a resident of Barrio Port, Panting, Marawi City, her son, Antomama Taib, was suffering from a congenital disorder known as polio. Antomama is four years old and the second youngest child of the eleven children of Lorayda.

Lorayda explained that she became ill during her pregnancy. Despite her constant check-up, still she experienced difficult labor and delivery. She went on to say that her doctor did not fully advise her about any risks that she and her baby might encounter. When she gave birth to her son, she noticed that her son had small legs. Lorayda further disclosed that one month after giving birth, her son experienced severe chills that almost took her son's life. When she asked her relatives about her son's condition, they told her that everything is normal. Over the months, Lorayda noticed that her son had difficulty standing up and walking.

Lorayda averred that her son receives medical assistance only when sick. In the said evacuation center, there is yet to exist any assistance specifically intended for children who are suffering from a pre-condition medical issue like the case of Antomama Taib. Lorayda and her son are yet to find help to ease their arduous journey.

Prepared by:

Malucar P. Baliton-Isidra

CHR-X

Re: Aminodin Taib, 14 years old

Aminodin is a 14-year old boy who is born with Polio. His medical condition has left him unable to stand and walk. He is currently under the care of his elder sister Casmirah

because his parents have decided to stay in MSU to take care of their ailing parents and to look after their small farm.

Despite his disability, Aminodin possesses a cheerful and positive disposition. At home, he always moves around and helps with the chores. He plants and grows fruit bearing trees. He is also conversant although he can only speak and understand Maranaoan dialect. Casmirah have high hopes for his brother. She believes that his brother will excel in school if given a chance to study.

Recently, however, it was observed that Aminodin is easily frightened by loud noises; he also throws a fit whenever he hears people shouting. His sisters fear that Aminodin may have been traumatized by his experiences of war in Marawi. *"Talagang nagkaroon siya ng trauma, kapag nagsisigawan umiyyak, tapos natatakot siya. Binibigyan nalang namin siya ng snacks para tumigil."*

Their displacement made the situation more difficult not only for Aminodin, but to her sisters as well. Inside the evacuation center, no available support was made available to Children with Disabilities, and their families. For instance, Aminodin has to be carried by her sisters behind their backs whenever he needs to use the toilet. Such is not an easy task considering that Aminodin is bigger than her siblings, and comfort rooms are located meters away from the sleeping area. *"Nahihirapan talaga kami lalo na wala kasi yung father namin. Kapag mag-CCR siya, ang layo ng CR namin; ung bubuhatin namin mas malaki pa sa amin. Ang hirap pero nagsasacrifice talaga kami kasi kawawa naman siya,"* explains Casmirah.

Offentimes Aminodin would want to join activities that are conducted in the evacuation center for children. When volunteers arrive, Aminodin would try to crawl towards the activity area using his hands. Sadly, he was always left behind as his hands are no match to the quick feet of other children.

Jamal Ibrahim, 14 years old situated is a tricycle driver and a resident of Brgy. Raya Madaya, Marawi City.

During his interview he revealed that on May 23, 2017 (first day of fighting between the military and the Maute Group), he was hired to transport a passenger to Wato Balindong, Lanao del Sur. When he returned to their house in Raya Madaya, Marawi City, he was surprised because he did not see his parents, brothers and sisters at their house.

He was informed later on that his family had fled to an unknown area for fear of being hit with bullets or killed by the warring parties. He tried asking for their whereabouts but no one could tell him. He then went to Brgy. Bangolo, Marawi City where he met some members of the Maute Group. One man even tried to convince him to join their group by offering him with an M16 rifle. When he decided to refuse, he was told to flee so that he would not be killed.

He went to a nearby area in Brgy. Saduc, Marawi City where he met some military personnel aboard an armoured vehicle. The said military men rescued him and brought him to the Provincial Capitol of Lanao del Sur where he stayed for ten (10) days. After which, he was brought to the Evacuation Center in Saguwaran, Lanao del Sur where he is staying until now.

Jamal Ibrahim was in the state of stress and trauma when he was interviewed because he did not see his parents, brothers and sisters since the start of the siege in Marawi City and he does not know where they are now. He was not able to mention the names of his parents, and the interviewer did not try to ask again as he was already crying by the

end of the interview. The local social worker instead provided us with the names of identified relatives of Jamal in Brgy. Renaber, Tugaya LDS.

The case of Jamal was referred to the CHR IDP Monitoring by the Camp Manager of Saguwaran to facilitate his request for assistance from the LGU, DILG, DSWD and other concerned government agencies in finding his parents so that he can be reunited with them soon. As of the moment, Jamal is still under the care of a foster parent.

Interview conducted by:
ALIM P. BARAO
HR Special Investigator II, CHR XII, Koronadal City

Appendix G: CHR Joint Monitoring IDP Matrix – Preliminary List as of 5 July 2017

**CHR JOINT MONITORING ACTIVITY
ON THE MARAWI CITY CRISIS**

GENERAL IDP MONITORING MATRIX¹⁸²

EVACUATION SITES COVERED:

1. Buruun Evacuation Center, Buruun School of Fisheries, Iligan City;
2. Saguwaran Gym Evacuation Center, Municipality of Saguwaran, Lanao del Sur;
3. Madrasah Campong Evacuation Center, Pantar, Lanao del Norte;
4. Landa Pamana Evacuation Center, Balo-i, Lanao del Norte

Core Protection Activities	Human Rights Assessment	Protection from Arbitrary Displacement	Home-based IDPs
<p>Evacuation Center: Buruun Evacuation Center, Buruun School of Fisheries, Buruun, Iligan City Key informant Interview: Informants: Four (4) Cluster Leads</p> <p>Total number of families (as of 02 July 2017): 166 families (824 individuals)</p> <p>Male – 367 Female – 457</p>			
<p>Profiling:</p> <ul style="list-style-type: none"> ▪ City Social Services Development Office of Iligan City undertook the primary profiling. 	<p>Right to Food</p> <ul style="list-style-type: none"> ▪ Due to sudden need to escape the conflict zone, IDPs were not able to bring some food for consumption. ▪ Upon arrival at the EC, there were available prepositioned food/relief supplies. ▪ The same amount of food/relief supplies are provided to each family, regardless of the size or number of family members. ▪ The distribution is not regular; as of 03 July 2017, they have yet to receive food supply for 4 days; 02 July, there was a distribution for bottled purified drinking water and 	<ul style="list-style-type: none"> ▪ There were no dialogues, information dissemination, and/or efforts to prevent or avoid conditions leading to displacements as: <ul style="list-style-type: none"> - As the onset of the armed conflict was abrupt and unexpected, many IDPs specially those within and near the areas of armed encounter were forced to swiftly leave their habitual residence. - Others who are far from the main area of encounter did not hastily leave their places thinking that the 	

¹⁸² Preliminary list. For completion.

	<p>noodles.</p> <ul style="list-style-type: none"> ▪ Most of the food/relief supply except for rice, is processed food (noodles and canned fish. ▪ No deprivation of food resulting from order of food blockade ▪ Sometimes, rice is not good, with smell. ▪ No case yet of IDP getting sick due to bad food. 	<p>bursts of gunfire were merely “<i>rido</i>”-related and therefore would last shortly, at most three (3) days.</p>	
<p>Protection Monitoring:</p> <ul style="list-style-type: none"> ▪ The Office of the Presidential Adviser for the Peace Process conducted protection monitoring activities; stayed at the EC for 10 days ▪ IDPs were able to relate to them (OPPAP) their fears resulting from their displacement. ▪ Their fear and anxiety with regards to their relatives who were separate from; though quite a number were rescued and were reunited with their families. ▪ Some of their displaced relatives are currently home-based in Iligan City, others are in CDO and nearby communities 	<p>Right to Water and Sanitation</p> <ul style="list-style-type: none"> ▪ Not sufficient water supply; there are instances of shortage, especially for drinking. ▪ There is a water bladder for hygienic use, and available ground water source for washing clothes. 	<p>Disaster Preparedness Plan</p> <ul style="list-style-type: none"> ▪ As far as the informants are concerned, they are not aware that their LGU has local Disaster Plan publicized to them. <p>Installation of Warning Devices/Mechanism</p> <ul style="list-style-type: none"> ▪ No knowledge 	
<p>Grave Child Rights Violations</p> <ul style="list-style-type: none"> ▪ To date, nothing happened at the evacuation center; ▪ One of the informants relayed that during their exodus from Marawi City on 27 May 2017, they were able to pass by dead bodies of children their ages ranging from 4 to 17 years old. 	<p>Right to Education</p> <ul style="list-style-type: none"> ▪ Children are attending the schools. ▪ No school supplies were provided to children. ▪ There is a need to reactivate the madrasahs. 	<p>Reasons that compelled or forced them to leave habitual residence</p> <ul style="list-style-type: none"> ▪ Criminal offenses and other unlawful acts – terrorism and/or rebellion ▪ Attack on and destruction of property and possession (the IDPs houses and other personal properties. 	
<p>Sexual and Gender-based Violence</p> <ul style="list-style-type: none"> ▪ None to date ▪ Marital problems are rampant due to lack of privacy for physical intimacy. 	<p>Right to Clothing</p> <ul style="list-style-type: none"> ▪ IDPs received clothing assistance but their clothes are not in good condition. ▪ OPAPP provided mukna (prayer clothes) for women. 	<p>Consultations to secure the free and informed consent of the community</p> <ul style="list-style-type: none"> ▪ None due to the character of the cause of displacement 	
<p>Advocacy</p> <ul style="list-style-type: none"> ▪ No formal structure/channel yet, but the IDPs are able to express their grievances to their cluster leads, who bridge the same issues to the Camp Manager 	<p>Right to Shelter</p> <ul style="list-style-type: none"> ▪ No bunkers in the ECs. ▪ Rain water is a main concern during rainy season. ▪ The water drainage overflows during rains, causing flooding in the 		

<p>Camp Coordination and Camp Management</p> <ul style="list-style-type: none"> The Cluster leads affirmed that they did not volunteer to hold the position but were chosen by their fellow IDPs within their clusters The designation was facilitated by the Camp manager and the support staff from the welfare institutions. 	<p>shelters.</p> <p>Right to Work</p> <ul style="list-style-type: none"> No income-generation activity in the ECs. There is a need for cash-for-work activity for IDPs. 		
<p>Capacity Building</p> <ul style="list-style-type: none"> Capacity building was conducted by: the DSWD Region X personnel, the Autonomous Region in Muslim Mindanao personnel, the Philippine Red Cross and the United Nations (UNHCR and the UNICEF, through organizations) 	<p>Rights of Women and Gender-based Violence</p> <ul style="list-style-type: none"> No incident of violence against women. There is lack of provision for bra and underwear, napkins, and other women-related hygiene items. 		
<p>Camp Administration</p> <ul style="list-style-type: none"> There is an assigned police personnel outside the entrance of the gate of the evacuation center No presence of armed groups so far. Strict implementation of the policy that IDPs should not go out of the EC without the Camp Manager's (CM's) approval; and once allowed, must go back within 1 day, except in meritorious case with the permission of the CM. 	<p>Children</p> <ul style="list-style-type: none"> No complaints so far 		
<p>Site Planning</p> <ul style="list-style-type: none"> The DSWD and the LGU primarily conducted the site planning. Red Cross Obviously, size of camp setting and family plot layout are not yet considered; families are staying in cramped spaces, and are direly requesting for provision of foams and appropriate mattresses. 			
<p>Information Management</p> <ul style="list-style-type: none"> There is still no available referral pathway widely disseminated to the IDPs within the EC 			
<p>Humanitarian Assistance</p> <ul style="list-style-type: none"> There is registration system and the IDPs are 			

<ul style="list-style-type: none"> provided DAFAC. Government and non-government organizations have provided assistance to IDPs in a regular basis (at least once a week there is a ration of goods).cc//- 			
<p>Security</p> <ul style="list-style-type: none"> The IDPs are well aware of the necessity of the safety and security measures being employed in the EC. 			
<p>Information Dissemination</p> <ul style="list-style-type: none"> Information is coursed through the group leaders. 			
<p>Peaceful Coexistence</p> <ul style="list-style-type: none"> Harmony is established between Muslims and Christians; A peace and order committee in in place. 			
<p>Evacuation Center: Saguiaran Covered Court Evacuation Center, Saguiaran, Lanao del Sur Key Informant Interview: Informant: Two (2) Group Leaders, One (1) Home-Based IDP</p> <p>Total Number of Families (as of 28 June 2017) – 343 families (1143 individuals)</p> <p>Male – 578 Female – 565</p>			
<p>Profiling</p> <ul style="list-style-type: none"> Undertaken by DSWD-ARMM and LGU/MSWDO Saguiaran, Lanao del Sur. Not all IDPs are duly registered (with green card); priority was given to married individuals and the elderly. Singles are accommodated nonetheless as family members 	<p>Right to Food</p> <ul style="list-style-type: none"> Due to the sudden exodus of the IDPs, they were not able to bring food with them. When the IDPs arrived at the current EC, the LGU was able to provide cooked food at about 5 hours thereafter. Food is sufficient at least; no reported incidence of hunger in the EC. More supply of NFA rice as compared to non-NFA rice which cause stomach pains for quite a number of IDPs, of different age ranges due to intolerance of the NFA quality rice, having a “not so good” smell and taste. The IDPs in quite a number of instances were provided good quality rice. The schedule of distribution is irregular, sometimes in 2 or 3 days interval. Due to sudden struggle to escape the conflict zone, were not able to bring some food for consumption. The relief supply on 	<ul style="list-style-type: none"> There were no dialogues, information dissemination, and/or efforts to prevent or avoid conditions leading to displacements: <ul style="list-style-type: none"> As the onset of the armed conflict was abrupt and unexpected, and the extent of danger was massive, many IDPs specially those within and near the areas of armed encounter were forced to swiftly leave their habitual residence. Others who are far from the main area of encounter did not hastily leave their places thinking that the burst of gunfire were merely “<i>rido</i>” related and therefore would last shortly, the most is three (3) days. 	<ul style="list-style-type: none"> At Saguiaran, Lanao del Sur, there were many home-based IDPs. Most of the home-based IDPs are staying with their relative as host families. Some host families accommodate as much 6 to 8 families. Are registered and in possession of DFAC. The main issue is the insufficiency of relief goods for house-based IDPs, and relief assistance should likewise be afforded to the host families who feel the burden of accommodating the IDPs.

	<p>food is at least culturally sensitive</p> <ul style="list-style-type: none"> In quite a number of instances, food were also given to non-green card holders who insist to receive the same. 		
<p>Protection Monitoring:</p> <ul style="list-style-type: none"> The Regional Human Rights Commission of the Autonomous Region on Muslim Mindanao (RHRC-ARMM) conducted interviews and made queries about possible human rights violations committed against the IDPs. 	<p>Right to Water and Sanitation</p> <ul style="list-style-type: none"> There is very rare instance of shortage of drinking water. The Philippine Red Cross delivers drinking water daily. There is shortage of water for hygienic purposes; water is sourced out from spring supported-tank. 	<p>Disaster Preparedness Plan</p> <ul style="list-style-type: none"> As far as the informants are concerned, they are not aware that their LGU has local Disaster Plan publicized to them. <p>Installation of Warning Devices/Mechanism</p> <ul style="list-style-type: none"> No knowledge 	
<p>Advocacy</p> <ul style="list-style-type: none"> None so far, no entities/organization has undertaken any advocacy activity 	<p>Right to Education</p> <ul style="list-style-type: none"> Many grade school IDP pupils are able to sustain their education. Teachers from marawi City and Saguiaran accommodate them (grade-school IDP pupils). As to the pre-schoilers, there are representatives from CSOs such as the PRC and the CFSI who conduct learning sessions in the Child Friendly Spaces (CFS) within the gym and the nearby Central School. The learning facilitators do conduct "healing Program Teaching". 		
	<p>Right to Healthcare</p> <ul style="list-style-type: none"> The EC has a health care facility run by DOH-ARMM. With Doctor and Nurse. Usually 24/7 operations, but sometimes for 5 days, perhaps due to the medical providers administrative requirements; The center has enough medicines The DOH-ARMM, continue to monitor the operation of the same health facility 	<p>Reasons that compelled or forced to leave habitual residence</p> <ul style="list-style-type: none"> Criminal offenses and other unlawful acts – terrorism and/or rebellion Attack on and destruction of property and possession (the IDPs houses and other personal properties Gross negligence and willful violation of the rights of the IDPs. 	
	<p>Right to Clothing</p> <ul style="list-style-type: none"> Due to the rapid 	<p>Consultations to secure the free and</p>	

	<p>turnout of things, most of the IDPs who scampered from their habitual residences when the armed conflict started were not able to bring with them clothing, what they only have were what were they wearing when they ran for safety.</p> <ul style="list-style-type: none"> Relief clothing were given to IDPs, many were fitting the recipients, some are not so good (dirty and not smelling good). Marano residents from Manila donated hijabs and other culture-sensitive apparels. Clothes proived to the IDPs were also segregated, for adults and children. 	<p>informed consent of the community</p> <ul style="list-style-type: none"> None due to the character of the cause of displacement 	
	<p>Right to Shelter</p> <ul style="list-style-type: none"> Tents are for familes, and those who arrived at the EC earlier. Others are staying in the gym, schools, and some in the barangay Hall at Poblacion Saguiaran. 		
	<p>Right to Work</p> <ul style="list-style-type: none"> There was a very limited opportunity for cash for work. The IDPs urgently requests government and non-government organizations to come up with livelihood opportunities for the displace peoples. Most of the IDPs used to have a low-income, informal economy work (sikad drivers, vendors, etc). 		
<p>Camp Coordination and Camp Management</p> <ul style="list-style-type: none"> The Camp Manager is personnel from the DSWD-ARMM. The organization of different Groups was spearheaded by DSWD-ARMM, assisted by the staff/volunteers from Philippine Red Cross. The designation of Group Leaders was facilitated by the Camp 	<p>Rights of Women and Gender-based Violence</p> <ul style="list-style-type: none"> There are allegedly eight incidents of couples quarrelling, leading to physical violence; and common causes are attributable to privacy issues, and demand for reproductive obligations. The usual remedy 		

<p>manager and the support staff from the welfare institutions.</p>	<p>being undertaken is that their fellow IDPs exert all their efforts to pacify the couples; otherwise they will endorse the matter to the DSWD or the nearby Police precinct.</p> <ul style="list-style-type: none"> ▪ Issues between and among IDPs are usually brought about by misunderstanding and quarrel of children. ▪ As to incidence of <i>'rido'</i> none so far. ▪ One INFORMANT IS A GAY, but insisted that he is respected by his fellow IDPs in the EC and has not experienced yet any discrimination within the EC. 		
<p>Capacity Building</p> <ul style="list-style-type: none"> ▪ The Camp manager assisted by the staff oriented the IDPs of the basic rules and regulations to be followed with the EC. ▪ The Philippine Red Cross conducted a 3-day training for the group officers on Leanliness, held at the nearby Municipal Hall. 	<p>Minorities</p> <ul style="list-style-type: none"> ▪ None so far. 		
<p>Humanitarian Assistance</p> <ul style="list-style-type: none"> ▪ The office of Senator Koko Pimentel provided relief goods such as food/rice, and canned goods 	<p>Rights to Protection and Special Assistance to Children</p> <ul style="list-style-type: none"> ▪ None so far. 		
<p>Peaceful Coexistence</p> <ul style="list-style-type: none"> ▪ Grievances between and among the IDPs is first settled before the Group Leader, otherwise, it will be endorsed to the nearest Police Precint. (Has attended to several grievances already and has endorsed a case to the PNP) 			
<p>Site Planning</p> <ul style="list-style-type: none"> ▪ The DSWD and the LGU ▪ Red Cross ▪ Women? ▪ Obviously, size of camp setting, family plot layout are not yet considered; families are staying in cramp setting, and are direly requesting for provision of foams and appropriate mattresses. ▪ On site Observers: 			

<p>Evacuation Center: Madrasa Campong Evacuation Center, Pantar, Lanao del Norte Key Informant Interview: Informant: Over-all Group Leader, Three Groups Leaders with 2 Camp managers (DSWD Staff)</p> <p>Total Number of Families (as of 23 June 2017) – 110 families (463 individuals) Male – 216 Female – 247</p>			
<p>Profiling</p> <ul style="list-style-type: none"> Undertaken by host Punong Barangay, the Police and the Municipal Social Welfare Officer upon the IDPs arrival at the barangay gymnasium, Lanao del Sur. All IDPs are duly registered (with green card); priority was given to married individuals and the elderly. 	<p>Right to Food</p> <ul style="list-style-type: none"> Sufficient, though families with more members have to effectively budget the relief assistance they receive. The rice, just like other ECs is problematic. NFA rice is not of good quality, resulting to stomach aching of some IDPs. The IDPs badly need fire wood for cooking. 	<ul style="list-style-type: none"> There were no dialogues, information dissemination, and/or efforts to prevent or avoid conditions leading to displacements as: <ul style="list-style-type: none"> As the onset of the armed conflict was abrupt and unexpected, and the scale of volume of fire was high, many IDPs specially those within and near the areas of armed encounter were forced to swiftly leave their habitual residence. Others who are far from the main area of encounter did not hastily leave their places thinking that the burst of gunfire were merely “<i>rido</i>” related and therefore would last shortly, the most is three (3) days. 	<ul style="list-style-type: none"> There are home-based IDPs within the locality surrounding the EC. The DSWD are still considering to include them, including the host families.
<p>Protection Monitoring:</p> <ul style="list-style-type: none"> The Regional Human Rights Commission of the Autonomous Region on Muslim Mindanao (RHRC, ARMM), and the CFSI. The Regional Human Rights Commission provided assistance on matters of documentation of the IDPs. 	<p>Right to Water and Sanitation</p> <ul style="list-style-type: none"> The problem of water shortage, both for drinking and other usage needs immediate solution. The planned water bladder/reservoir is to be established in the tent city ready for their transfer. The National Incident Management Team (NITM) is exerting all efforts to accommodate the IDPs need for water. 	<p>Disaster Preparedness Plan</p> <ul style="list-style-type: none"> As far as the informants are concerned, they are not aware that their LGU has local Disaster Plan publicized to them. <p>Installation of Warning Devices/Mechanism</p> <ul style="list-style-type: none"> No knowledge 	
<p>Advocacy</p> <ul style="list-style-type: none"> The Regional Human Rights Commission established a help desk, took the issues of the IDPs and relayed them to the appropriate agencies. 	<p>Right to Education</p> <ul style="list-style-type: none"> The school is near the EC. The children are very willing to enroll attend classes however they lack the necessary school supplies such as bags, papers, notebook and pencil. Some parents would 		

	ot allow their children to attend classes out of fear that something might hazardous happen to them.			
Camp Coordination and Camp Management <ul style="list-style-type: none"> ▪ The DSWD X is due to turn over the management of the camp to DSWD-ARMM, but the former will still remain until the full transitin will be completed. ▪ The IDPs are very satisfied with the management of the DSWD X, and are requesting for the retention of the current personnel (Camp mangers) until their transfer to the tent city. 	Right to Healthcare <ul style="list-style-type: none"> ▪ an IDP insist for a psycho-medical examination of their fellow IDPs who are manifesting symptoms of profound stress ▪ The DOH as well as the Barangay health Center respond to the medical needs of the IDPs. ▪ The IDPs are requesting for sufficient supply CHANBER POT (arinola), for PWDs, CWDs, for children and the elderly. ▪ Likewise, kettle and thermous for hot water. 	Reasons that compelled or forced to leave habitual residence <ul style="list-style-type: none"> ▪ Criminal offenses and other unlawful acts – terrorism and/or rebellion ▪ Attack on and destruction of property and possession (the IDPs houses and other personal properties ▪ Gross negligence and willful violation of the rights of the IDPs. 		
	Rights to Clothing <ul style="list-style-type: none"> ▪ Except for Philhealth who gave t-shirt for aduts, the IDPs is still to receive clothing as relief assistance. Due to the hastiness, most of the IDPs who scam 	Consultations to secure the free and informed consent of the community <ul style="list-style-type: none"> ▪ None due to the character of the cause of displacement 		
	Right to Shelter <ul style="list-style-type: none"> ▪ The IDPs are waiting for their transfer to the tent city but are apprehensive if they will not be proived appropriate flooring for their tents against possible flooding, and roof and wall insulators against heat and coldness. 			
	Rights of Women and Gender-based Violence <ul style="list-style-type: none"> ▪ Their allegedly 8 incidence of couples quarrelling; and common causes are attributable to privacy issues, and demand for reproductive obligations. ▪ The usual remedy being undertaken is that their fellow IDPs exert all their efforts to facify the couples; otherwise they will endorse the matter to the DSWD or the nearby Police precinct. ▪ Issues between and among IDPs are 			

	usually brought about by misunderstanding and quarrel of children. ▪ As to incidence of 'rido" non so far.		
Information Dissemination ▪ The process is well organized. The flow of information dissemination runs from the Camp managers to the Group Leaders to the IDPs. The general information dissemination is usually done in the gym wherein all IDs attend or in the EC ▪ Home-based IDPs are likewise duly informed.			
Capacity Building ▪ The Camp manager conduct the usual policy information dissemination to the G=group leaders and the other leaders. ▪ Camp managers conduct meeting and FGDs on the policies and the rules and regulatins of the EC.	Minorities ▪ None so far.		
Humanitarian Assistance ▪ The office of Senator Koko Pimentel provided relief goods such as food/rice, and canned goods ▪	Rights to Protection and Special Assistance to Children ▪ None so far.		
Peaceful Coexistence ▪ When needed, the grievances are settled by the Camp Leaders, or before the Office of the host Punng Barangay, or if necessary, to the Police Precinct.	Children ▪ No complaints so far		
Site Planning ▪ The DSWD and the LGU			
Evacuation Center: Landa Pamana Evacuation Center, Balo-i, Lanao del Norte Key Informant Interview: Informant: Cluster leader, and son of Barangay Captain Total families displaced (as of 19 June 2017): 291 families (1203 individuals) Displacement data: Male – 489 Female – 494 Children – 601			
Profiling ▪ Local SWDO undertook primary profiling activity. ▪ DSWD has information as well.	Right to Food ▪ The food the people have is sufficient and adequate. ▪ No health issues with the distributed food. ▪ Most of the food provided is halal. ▪ The people, however, are tired of eating the same goods everyday.	▪ There were no dialogues, information dissemination, and/or efforts to prevent or avoid conditions leading to displacements as: - As the onset of the armed conflict was abrupt and unexpected.	▪ There are home-based IDPs within the locality surrounding the EC. ▪ The DSWD are still considering to include them, including the host families.

		- The families thought the conflict will end in two or three days, and that they can return to their homes.	
Protection Monitoring: <ul style="list-style-type: none"> No protection monitoring activities yet. Protection Cluster is also not yet in place. 	Right to Water and Sanitation <ul style="list-style-type: none"> No adequate water as the water system project in the area is still unfinished. Potable water comes from rations. People wash clothes with water from the nearby handpump or in the river. Toilets are lacking; four are promised to be constructed in addition to the already available toilets and latrines. 	Disaster Preparedness Plan <ul style="list-style-type: none"> As far as the informants are concerned, they are not aware that the PLGU or the City Government has local Disaster Plan publicized to them. Installation of Warning Devices/Mechanism <ul style="list-style-type: none"> No knowledge 	
Advocacy <ul style="list-style-type: none"> Limited advocacy activities in the area; most information comes from the Barangay. 	Right to Education <ul style="list-style-type: none"> Not all children were able to attend school due to lack of supplies. Children were not provided with school supplies. 		
Camp Coordination and Camp Management <ul style="list-style-type: none"> There are camp leaders but no specific camp manager; the Barangay captain acts as the camp manager. 	Right to Healthcare <ul style="list-style-type: none"> The IDPs request for a health clinic in the area. 	Reasons that compelled or forced to leave habitual residence <ul style="list-style-type: none"> Criminal offenses and other unlawful acts – terrorism and/or rebellion Attack on and destruction of property and possession (the IDPs houses and other personal properties) 	
	Rights to Clothing <ul style="list-style-type: none"> No clothing for everyone since they arrived in the area. Only blankets were received as donations Residents of Balo-i provided clothing for the IDPs. 	Consultations to secure the free and informed consent of the community <ul style="list-style-type: none"> None due to the character of the cause of displacement 	
	Right to Shelter <ul style="list-style-type: none"> Two to three families are staying per tent. Privacy is a common problem. Water also penetrates the tents during rains. Plywood (for flooring) has been provided to the IDPs. 		
	Right to Work <ul style="list-style-type: none"> IDPs do not have income-generating activities. They are requesting 		

	for cash-for-work activities.		
Information Dissemination <ul style="list-style-type: none"> No organized process for the dissemination of information; only through the Barangay captain. 	Rights of Women and Gender-based Violence <ul style="list-style-type: none"> No incident of violence against women. There is lack of provision for bra and underwear, napkins, and other women-related hygiene items. Request for mukna (prayer clothes) for women.		
Capacity Building <ul style="list-style-type: none"> No capacity building activities yet. 	Minorities <ul style="list-style-type: none"> None so far. 		
Humanitarian Assistance <ul style="list-style-type: none"> Humanitarian assistance is provided by the DSWD, the DOH (barangay health workers and medical missions), and other private donors. However, this camp does not have as much resources as the other camps. 	Rights to Protection and Special Assistance to Children <ul style="list-style-type: none"> None so far. 		
Peaceful Coexistence <ul style="list-style-type: none"> The Barangay captain usually mediates in the rare cases of fighting or disagreements in the area. 	Children <ul style="list-style-type: none"> No complaints so far 		

One of the main requests of many IDPs (especially the those who would like to work) is the reconstitution of their IDENTITY DOCUMENTS. Without it, they can't go out of the ECs to look for work out of fear that they maybe apprehended and tagged as members of the armed group being pursued by the government troops.

Appendix H: Attached Cover Letter E-mail from CHR Region X to NDRRMC Emergency Operation Center. Email dated 7 July 2017



REPUBLIC OF THE PHILIPPINES
COMMISSION ON HUMAN RIGHTS-X
CAGAYAN DE ORO CITY

July 6, 2017

NDRRMC Emergency Operation Center (NEOC)

Dear Sir/Maam,

Greetings!

The Commission as a National Human Rights Institution (NHRI) and Gender Ombudsman mandated under the Magna Carta of Women (RA 8710) is mandated to investigate all forms of human rights investigation and monitor government's compliance with treaty obligations. One of our tasks is to monitor the situations of the Internally Displaced Persons (IDPs) including the most vulnerable groups and/entities.

In line with this, the Commission recently conducted a Joint Monitoring on the Human Rights situation of the IDPs from Marawi last 01-05 July 2017. The team comprises CHR-Central Staff, Regions X and XII. Part of the team's focus is gathering data on the ground which is part of its protective work – monitoring human rights situations and protections accorded to IDPs, and locating the experiences of vulnerable groups – women, children and LGBTI.

Hence, we would like to submit some of the urgent concerns for referral to the cluster concerned. For queries and clarification, you may contact us at 0917-622-1551 or 851-1519.

Thank you for your continued assistance.

Respectfully Yours,

ATTY. JEANNE IVY F. ABRINA
Regional Director

/pcp

CHR: DIGNITY OF ALL

Appendix I: Attached E-mail Document from CHR-Region X to NDRRMC Emergency Operation Center (NEOC), Email dated 7 July 2017. 'Needs of IDPs in ECs Recommended to Emergency Response Cluster.'

**JOINT IDP MONITORING on the HUMAN RIGHTS SITUATION OF IDPs
CHR Central Office- Gender and Women Human Rights Center (GEWHRC), Child Rights Center (CRC)Center for Crisis, Conflict and Humanitarian Protection (CCHP); Commission on Human Rights-X and XII**

The Commission on Human Rights conducted a Joint Monitoring Mission from 1 to 5 July 2017. The CHR Joint Monitoring team was composed of officers from CHR Central Office, CHR-X and CHR-XII. It was duly coordinated with the Regional Human Rights Commission of the ARMM and the National Emergency Operation Center in Iligan City. The Joint Monitoring Mission which covered evacuation centers in Iligan City, Lanao del Norte, and Lanao del Sur aimed to monitor the situation and conditions of Internally Displaced Persons and specifically included locating the experiences of displaced women, children and lesbians, gays, bisexuals and transgenders and intersex persons (LGBTI). The CHR Team also covered the following monitoring themes: (1) Core Protection Services to include: camp management, registration, information dissemination, advocacy, peaceful existence, and protection monitoring; (2) Human Rights Assessment: food, water and sanitation, health, education, work, women and children, property, clothing; and last (3) Protection from Displacement.

During the five day mission the team conducted interviews, focus group discussions, art sessions with children in the following evacuation centers: ILIGAN CITY: Buruun School of Fisheries (Brgy. Buruun), Buruun Gymnasium EC (Brgy. Buruun), Maria Cristina Gymnasium (Brgy. Maria Cristina), Bayanihan Gymnasium (Brgy. Sta Elena); LANA DEL NORTE, Landa Madrasah EC (Brgy. Landa, Municipality of Balo-i), Madrasah Campong EC (Brgy. Campong, Municipality of Pantar); LANA DEL SUR: Covered Court (Brgy. Poblacion, Municipality of Saguwaran).

The immediate issues and needs of the IDPs were also relayed by the CHR team to the National Emergency Operation Center (NEOC) during the Response Cluster meeting last 3 July 2017. The initial recommendations forwarded by the Commission to the NEOC included the importance of conveying regular information and updates to IDPs on the situation and on the available services and interventions. It also included recommendations on health (addressing illnesses of IDPs, ensuring services for pregnant and lactating women and for children and the elderly), on camp management (ensuring registration and documentation of all IDPs, provision of more tents and tarps, ensuring compliance with standards of Women and Child Friendly Spaces), on food and non-food items (the clamour of IDPs for food donations other than noodles and canned goods, and for uniformity and equal distribution of relief goods). The initial recommendations also included the need to ensure smooth transition in the running of ECs from the Regional DSWD (RO 10) or the MSCWDO/CSWDO to the DSWD ARMM.

As the Joint Monitoring Mission closes, the CHR Team commends the continuing efforts of different agencies, non-government organizations and individuals addressing the needs of IDPs. The team also forwards a more detailed set of recommendations with NEOC. These recommendations were culled from the interviews and FGDs with IDPs, particularly the vulnerable and marginalized. Anchored on the UN Guiding Principles on Internal Displacement (UNGPID) and human rights standards and informed by the lived experiences of IDPs as shared in the interviews and FGDs, the Commission forwards the following initial recommendations:

NEEDS	GAPS	RECOMMENDATION	RESPONSE
		Camp Coordination and Management	
Unaccompanied minor Jamal Ibrahim (15-yo, out-of-school youth; tricycle driver) in Saguwaran Municipal Hall EC. Vomited blood.		Facilitate and support the reunification of separated children with parents/caregivers. Refer the case to MDM (Management of the Dead and Missing) Cluster to help locate the family of the minor (Father Side) at Brgy. Renaber, Tugaya LDS 1. Amin Malik 2. Allan Malik 3. Jappar 4. Moning 5. Diamla That similar cases of children separated from their families be documented by the Camp	MSWDO Monera Rascal referred the boy to RHU Saguwaran. Informed Ms. Rascal that MDR and PhilHealth cards will not be required by public and private (?) hospitals. Refer to CCM

		Manager/Local Social Workers and referred to MDM to begin the process of family reunification.	
Norain Banto (aka Juvelyn Berdido), of Saguwaran Municipal Hall EC, requests to avail of Balik Probinsiya Program as she is physically abused by her in-laws. She is not a DAFAC holder (as of 4 July 2016).			Confirmed the allegations of violence with Monera Rascal, MSWDO. Recommended for Balik Probinsiya Program to return (with her husband and child) to Lapu-Lapu City. Refer to CCM
Children with Disability Aminobin Taib, 14 y/o, is unable to stand/walk because of an inborn physical disability. He is left in the care of his elder sisters as both his parents are still in MSU. His 18 y/o sister has to carry her behind back whenever he needs to use the toilet.		Ensure that children with disabilities are provided with assistive devices and equipment, personal assistance and interpreter services, according to his/her needs. The eldest sister, Casmirah Taib, 23 y/o, is requesting that his younger brother be provided with a wheelchair to help him move within the EC. Casmirah is also worried that they may not be able to transport his brother should they need to move again.	Refer to CCM
Lacks coordination and process of transition between incoming and outgoing CMs.		To create continuity in coordinating and organizing the community	Create a log detailing the immediate needs, issues, and concerns of the IDPs; then incoming should follow up if the needs were addressed. Refer to CCM
4 CMs in 4 different ECs are also IDPs which somewhat hinders the coordination in the EC, and builds favouritism/division/conflict within the EC.		There can be a positive effect in having an IDP CM in the EC, because it provide them a clear understanding of what the IDPs are going through. It also creates a path for IDPs living in ECs to have trust and confidence that their issues or grievances will be resolve because the CMs are also went through the same situation. Establish a care for care givers program specially for camp managers who are also IDPs; Provide Psycho-social service before the CMs are being deployed; to assess if the CMs who are also IDPs are ready to serve their community. Provide a structured Psychological assessment for CMs before, during, and after their deployment. (eg. Care for carers program Establish complaints mechanism and procedure to address complaints even as against CMs and team leaders; As much as possible make processes participatory and inclusive – hearing the voices and preference of IDPs on team leaders	Provide Psycho-social service before the CMs are being deployed; to assess if the CMs who are also IDPs are ready to serve their community. Provide a structured Psychological assessments for CMs before, during, and after their deployment. (eg. Care for carers program) Refer to CCM

		etc.	
Needs proper waste disposal in ECs			Refer to CCM
Women-friendly and child-friendly are either not used or used for other purposes. - WFS: Men use it as sleeping areas (Saguiaran) - WFS: Shed motorcycles, tricycles (Campong Madrasah)		Remind camp managers to ensure that structures built for the protection of IDPs – WFS/CFS – are utilized for the purpose they are built; That these structures are well maintained and that continuous/consistent activities be conducted with women and children Encourage partnership with NGOs, religious or community groups for the conduct of activities in unused WFS and CFS	Refer to CCM
Gaps in the coordination and process of transition between incoming and outgoing CMs and handling agencies Need for continuity of data and tracking		Ensuring smooth transition, continuity of operations, and transfer of data from Camp Managers Provision of transition reports from outgoing to incoming CMs; Create a log detailing the immediate needs, issues, and concerns of the a IDPs to be provided to incoming CMS, then ensuring monitoring if issues raise were addressed	
Issues pertaining to sanitation in camps: - Children observed to refuse using portalets and instead defecate on the ground; - Unsanitary or unused portalets;		Continue disseminating IECs on sanitation and cleanliness, if possible in local dialect and in bigger/readable tarpaulins; Conduct of actual orientation/briefing for IDPs on sanitation; Replicate good practice of assigning IDP teams to specific tasks	
IDP Protection			
Child friendly spaces are unused – situated far, muddy		Ensure CFS are used for programs and activities for children.	Refer to CCM
Child friendly activities must be organized in the unused child-friendly spaces		Ensure sustained programs and activities for Children in the CFS. Install ground sheet (waterproof tarpaulin) to maximize the use of existing CFS. It was noted that groundsheets were provided in all EC but are not utilize. If the CFS cannot be utilized, the use of existing facilities within the EC may be considered. As an alternative place for play and learning, CFS should be equipped with cultural and age appropriate toys, games and art supplies which children can freely use and play. Program for children, to include play, recreation, education, spiritual, health, and psychosocial support should be regularly	Refer to CCM/PC

		conducted in the EC as these activities can improve the psychosocial well-being of children.	
Needs disaggregated data on sick and elderly (especially the unaccompanied elderly) Absence of vulnerability/sector specific data at the NEOC level;		Ensure that the vulnerability/sector specific data at the EC level are elevated and consolidated at the NEOC level. To include; women ,children, persons with disability, women with disability, elderly, solo parent, unaccompanied minors and elderly; Needs disaggregated data on sick and elderly (especially the unaccompanied elderly)	Refer to CCM/PC
Absence of clear complaint mechanisms for sexual violence, sexual abuse, domestic violence and different acts of discrimination; - Reports of domestic violence in ECs - Reported interventions from PNP; - No mechanism in place		Setting proper complaints mechanisms for cases of sexual violence, sexual abuse, domestic violence, different acts of discrimination in ECs; Putting in place preventive measures – complaint desk and focal persons from IDPs for handling of complaints; Establish a system of tracking and documenting the above mentioned cases and the interventions provided	Refer to PC and GVB Sub-Cluster
Need to strengthen gender and specific interventions for the vulnerable and marginalized - Reported acts of domestic violence in ECs, while police or fellow IDPs intervened, no mechanism is in place at camp level; - Weak documentation and reporting of violations - Need to have preventive programs		Ensure protection needs of vulnerable sectors: women, children, persons with disability, elderly, LGBTI; Establish complaint mechanisms at camp level, a clear procedure in accessing remedies at camp level; Document accounts of violence, abuse, discrimination and the interventions provided;	
Complaints pertaining to non - registration of IDPs - New arrivals and home based IDPs are not tracked and not issued with DAFAC; - There are those listed in the evacuation centers but no DAFAC was		Ensure registration and documentation – for new arrivals, for home based IDPs, and with data that continue to sex and sector/vulnerability segregated; Provide clear guidelines in availing DAFAC for new arrivals and home-based IDPs Provide info graphics that are clearly visible and in conspicuous places (ECs, in the Municipal/barangay Hall etc.)	Refer to PC

<p>issued resulting to non-availability of relief services/other social services. This is relative to the deadline set for registration (i.e, July 5, 2017) which had an effect of excluding IDPs in the process.</p> <ul style="list-style-type: none"> - There are still home-based IDPs that are not listed and issued with DAFAC 		<p>Inform the IDPs that there is no need for Philhealth ID/Member Data Record for their hospitalization or checkup in the clinic.</p>	
<p>Need to continue addressing issues on health raised by IDPs</p> <ul style="list-style-type: none"> - Rampant diarrhea, cough and colds among IDPs specially children and the elderly - Issues of coverage for pregnant women, lack of information on benefits; - Intermittent check-ups of pregnant and lactating women - Health service providers (like Doctors) in some ECs are not available for immediate consultation - Reproductive health needs of IDPs – ensuring continued availability of family planning information and services 		<p>Provision of vitamins, medicines, prevention measures through sanitation; and ensuring presence of health workers (DOH, BNS, BHW in each ECs)</p> <p>Monitoring of pregnant women, conduct of information dissemination on availability of services and of PhilHealth coverage</p> <p>Provide a mechanism to ensure regular presence of/routes of doctors in all ECs</p> <p>Conduct of continuing counselling/ orientation on FP; Disseminate fatwa on RH at the camp level</p>	<p>Refer to PC and GBV Sub-Cluster</p>
Food and Non-Food Items			
<p>Request for Beddings and bed foam for children and elderly</p>		<p>Specific to the requested FI/NFI, to disseminate these requests to possible donor agencies, organizations or individuals;</p>	<p>Refer to F/NFI Cluster</p>
<p>Requests for additional tarpaulin to protect the IDPs from the sun and</p>		<p>Ensure provision of cooking</p>	<p>Refer to F/NFI Cluster</p>

rain		utensils for new arrivals – including plates, spoon fork;	
Requests for electric fans		Consider providing: Folding beds and foam for those not granted and for the elderly, sick or children;	Refer to F/NFI Cluster
Requests for television sets and radio		Consider provision of rice cooker, thermos, small gas stoves/portable stove; water containers, electric fan, TV or radio	Refer to F/NFI Cluster
Requests for improved cooking facilities (Buru-un Fisheries School, Maria Cristina)		Provision and call for donor of specific needs such as laundry soap, arinola	Refer to F/NFI Cluster
Requests for thermos		Provision of tents and/or tarpaulin	Refer to F/NFI Cluster
t for mukna and prayer clothing			
of condiments, laundry soap			
for elderly and sick;			
adio			
Addressing complaints on food and water - Complaints on quality and taste of rice provided (some spoiled, some smelly, some caused stomach ache) - Relief goods concentrated on provision of canned goods and noodles; not appropriate for children and pregnant women;		Ensure well stocking of rice to avoid spoilage, ensure quality check before distribution; Provide variety in provision of relief goods aside from canned goods and noodles; provide healthy options: fish and vegetables; Provision of cash to purchase food and other ingredients; Cash for work as source of income	Refer to F/NFI Cluster
Lack of provision for nutritional needs of lactating mothers - IDPs request Fruits and vegetables; - Continuous vitamins and other supplement; - Consistent check-up and provision of pre and post natal check- ups as some pregnant women who are new arrivals were not checked and tracked yet		Consider the nutritional needs of pregnant and lactating women in the distribution and choice of food items; Provide alternatives to canned goods and noodles to include fruits, fish and vegetables;	Refer to F/NFI Cluster
Absence of milk for toddlers and biscuits; hot meals;		Inform donor agencies, organizations of these needs; Provide food appropriate food for children: Provision Milo, milk for toddlers; biscuits and other cookies	Refer to F/NFI Cluster

		as children's snacks	
Absence of specific provisions for senior citizens, lactating and pregnant women		Inform donor agencies, organizations of these needs; Provision of specific nutritional and food supplements taking into consideration vulnerability	Refer to F/NFI Cluster
Need for culturally appropriate clothes - There are donations that the IDPs Muslim women and children because it has short sleeves.		Provide clear guidelines for donations coming from private groups/institutions and other social services organizations to donate clothes culturally appropriate for the Muslim IDPs.	Refer to F/NFI Cluster
Insufficiency of donated clothes particularly infant and toddler clothes		Inform donor agencies, organizations of these needs; Provide infant and toddler clothes	Refer to F/NFI Cluster
Request of livelihood kits for skilled IDPs - scissors and razors for haircutters; - manicure and pedicure kits etc.		Inform donor agencies, organizations of these needs; Conduct of livelihood training, provision of livelihood materials; Provide Cash for work program for women and other social services like PhilHealth, Sustainable Livelihood Programs (SLP) and inclusion in the 4Ps Program for those who are not beneficiary. Linking women with social services e.g. pantawid pamilya registrations, philhealth, social pension for older persons, sustainable livelihood programs (SLP)	Refer to F/NFI Cluster
WASH			
Latrines are dirty and remain unused by the IDPs (esp. in Buru-un Fisheries School, Saguwaran, Pamana,)		Continue disseminating IECs on sanitation and cleanliness, if possible in local dialect and in bigger/readable tarpaulins; Conduct of actual orientation/briefing for IDPs on sanitation;	Refer to WASH
Children defecate anywhere			Refer to WASH
Over-spilling of septic tanks in ECs. IDPs prefer using CRs in ECs rather than Portalets		Replicate good practice of assigning IDP teams to specific tasks Ensure portalets are also well-maintained to prevent bad odors which may affect the health of the IDPs	Refer to WASH
Repair water reservoir and add water pipes (Pamana)		Conduct ocular of the areas referred to and respond to the request of toilets and the repair of water pipes Coordinate with NIMT to double check provision/distribution of water in the identified areas	Refer to WASH
Needs water in Campong Madrasah EC while the IDPs are waiting to be transferred to the new		Conduct ocular of the areas referred to and respond to the request of toilets and the repair of water pipes Coordinate with NIMT to double	Refer to WASH

tent city in Pantar.		check provision/distribution of water in the identified areas	
Mental Health and Psycho-Social Services			
Stress debriefing for care givers in ECs: - CMs are also IDPs - Government responders also IDPs		Stress debriefing and psychosocial services for care givers in ECs	Refer to Protection Cluster/WASH/Education
Traumatic experiences apparent in interviews		Tracking of IDPs most vulnerable, showing signs/manifestations of trauma; documentation of services provided;	Refer to Protection Cluster/WASH
Possible neglect of psychosocial needs of men who were subjected to extreme trauma – death or missing family members		Conduct psychosocial services for men as well; Conduct collective activities for men and boys	Refer to Protection Cluster/WASH/Education
Logistics			
Absence of needed documentation of many IDPs , both women and men – effect of the absence of documentation on mobility, access to services and remedies and the vulnerability to being ‘profiled’ and subjected to verification or arrests		Address needs for documentation of IDPs; Coordination with Barangay and LGUs concerned for possible issuance of identification cards; Conduct of legal aid clinics and documentation services Coordinate with RHRC and legal groups for the provision of these services	Refer to Logistics
Emergency Telecommunications			
Reported missing persons (trapped civilians in Bubong Ramin)		Search, Rescue and Retrieval Ensure guidelines and procedure for reporting Provide Info Graphics that are visible in all conspicuous places (such as ECs, Barangay or Municipal Halls)	Refer to SRR
Education			
Reports that IDP learners have stopped going to schools because of language barriers and inadequate/lack of school supplies.		Document and tracks school age children in ECs; Provide information to IDPs on available interventions and services for school age children; assist IDPs in seeking admission of children to nearby schools;	Refer to Education
Requests for additional temporary learning spaces for displaced learners (Saguiaran Elementary, Junior HS)		Conduct of ALS in ECs and continue informal learning sessions in ECs	Refer to Education
Interruption in the children’s education due to displacement;		Interventions at school and community levels ex. orientation on internal displacement and the rights of IDPs	Refer to Education

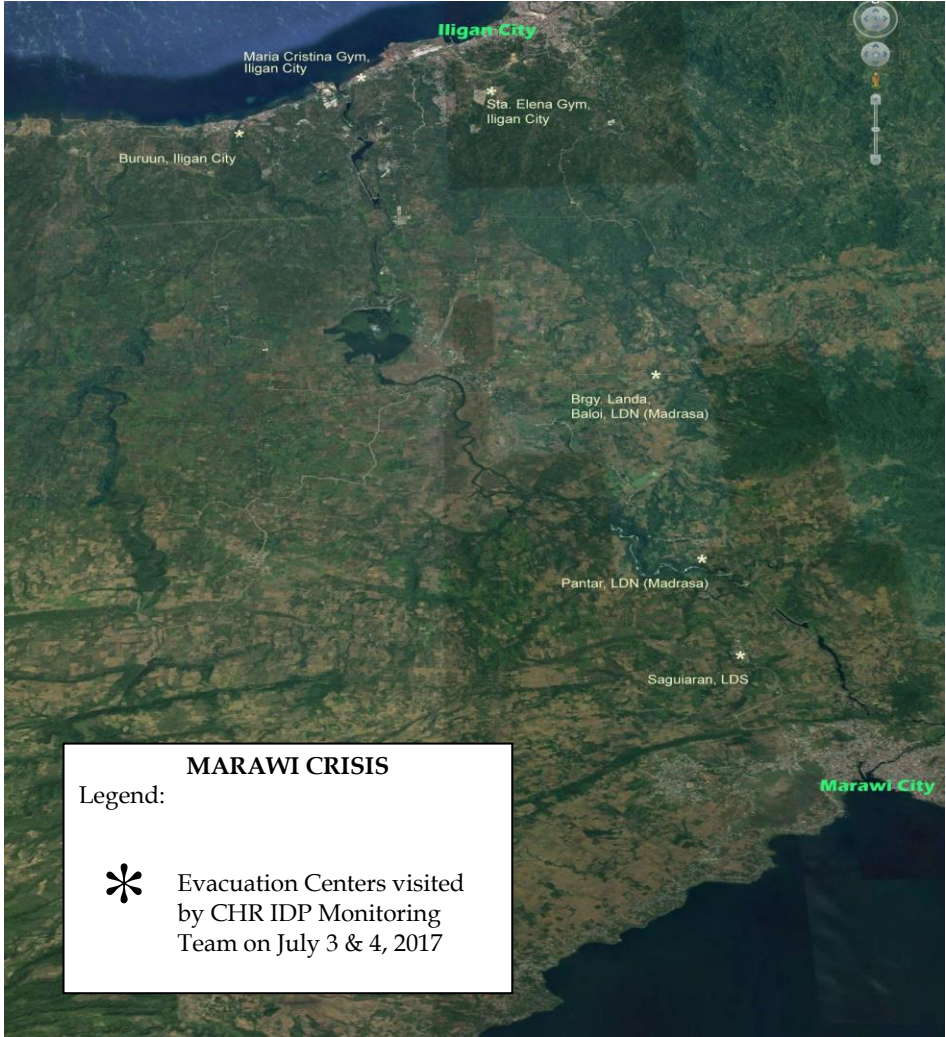
<p>Need to address educational needs of IDPs including</p> <p>Reports that IDP learners have stopped going to schools because of language barriers</p>			
<p>Majority of the IDP children interviewed were not able to enrol for the following reasons:</p> <p>a) For Primary (elementary) Some children who were interviewed were not provided with school supplies.</p> <p>In Buruun and in Maria Cristina, communication gap exist. (i.e., in Buruan, Bisaya-speaking teachers handles Maranao-speaking learners)</p> <p>In Siguaran, a boy shared that he was not allowed to enrol because the school no longer accepts late enrollees.</p> <p>For fear of their children's safety and security, the parents do not want their children to leave the Evacuation Center.</p> <p>b) For Secondary (High school)</p> <p>The EC in Brgy. Landa is located in a remote area, no nearby secondary schools. Parents have no source of income to send their children to school.</p> <p>c) For College</p> <p>Parents have no money to cover for their children's matriculation fees, and daily transportation and food allowances.</p> <p>There are no universities/colleges located near the Evacuation Centers. According to one</p>		<p>To ensure equal distribution of goods it is recommended that the Food and Non-Food and Camp Management Clusters look into the manner/process by which the goods are being distributed in the ECs to ensure that goods that are brought/given to the intended recipients (goods for the IDPs in the ECs vis-à-vis those that are intended for home-based evacuees).</p> <p>Identify and mobilize community members who can help interpret lessons to Maranao learners.</p> <p>Encourage teachers to use a medium of instruction that is understood by both the displaced children and the members of the community (i.e. Filipino or English).</p> <p>To ensure that displaced children have access to education, DEPED shall provide assistance to IDP children by processing their transfer and facilitating their enrolment.</p> <p>Recognize that parents, and even children, may be suffering from trauma. The provision of psychosocial support, recreation, and re-establish access to education and learning, may help establish normalcy and aid in the recovery of both children and caregivers.</p> <p>Provide sustainable livelihood programs for the heads of the family (skills trainings, work for cash program).</p> <p>Provide sustainable livelihood programs for the heads of the family.</p> <p>Assist displaced students who may wish to continue their college education to avail of scholarships offered by different Colleges and Universities (i.e, University of Makati).</p> <p>Coordinated referral systems/mechanisms among different stakeholders to ensure access to education of displaced students.</p> <p>Develop a mechanism to collect</p>	<p>Refer to Education</p>

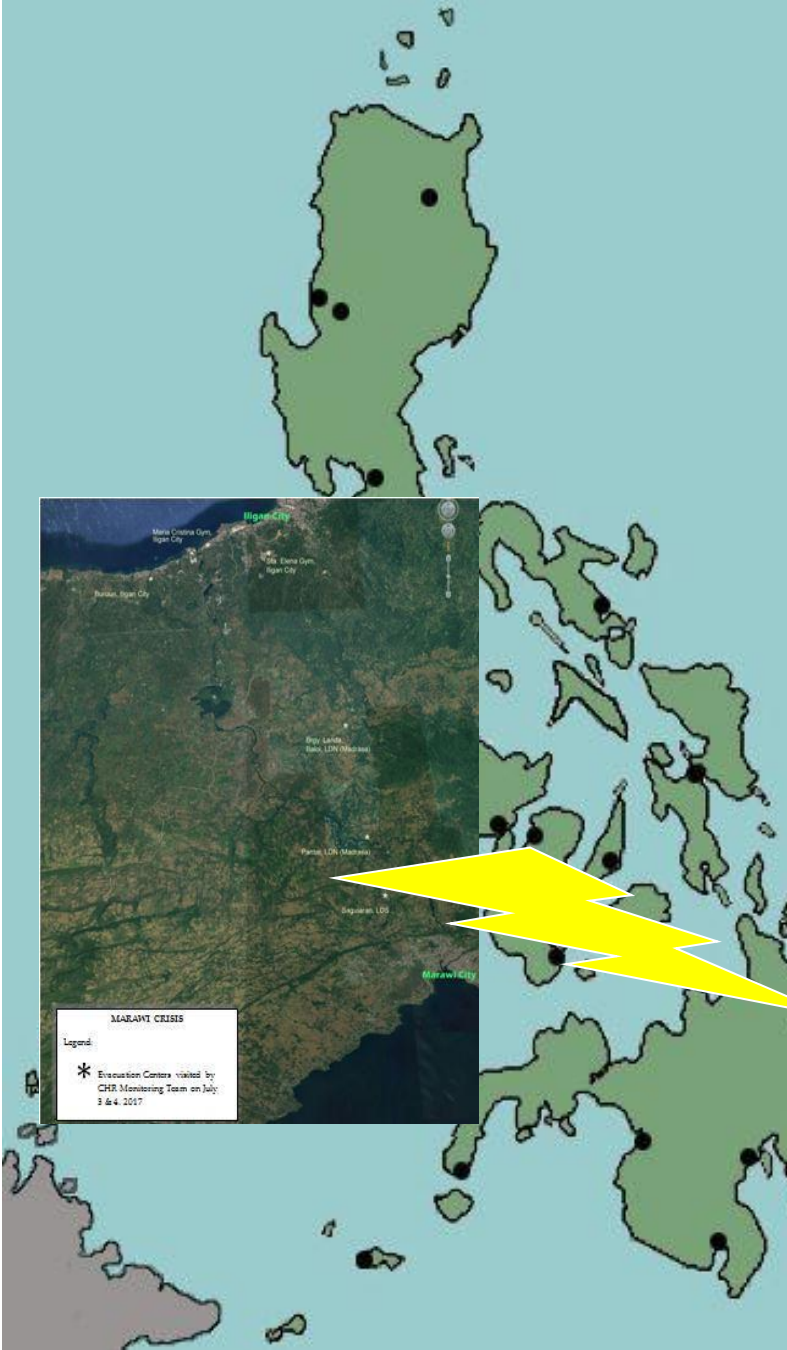
college student, the nearest University is situated in Iligan City.		data on IDP children in and out of school, teachers and other resources that can contribute to the re-establishment of education among displaced students.	
Children with pre-existing medical condition were not provided the required medical care at the Evacuation Center.		<p>If possible, DOH should be able to conduct medical screening of children, and pregnant women, who comes to the Center to determine the need for age-appropriate and continuous treatment/medical care.</p> <p>If the required medical care is not available in the EC, health workers should be able to facilitate referral/regular check-ups of children (and adults) to the nearest health facility/hospital that is able to provide the specialized medical intervention needed by the patient.</p> <p>Disseminate information on the location of nearby health facilities and schedule of availability of health services to the community</p> <p>If there is a need for additional health workers, the camp manager may identify and mobilize trained health volunteers within the community or seek help of professional/organizations who are willing to do voluntary work for children.</p>	
In Landa Pamana, it was observed that there was no DOH desk.			
Law and Order			
Women and child protection desks			Designate personnel to sit on WCP desks in ECs (in addition to Barangay Tanod roving and despite the close proximity of the Municipal Police Stations
Management of the Dead and Missing			
Norhata M. Guro (42yo), of Maria Cristina EC, reports her children Jaber (19yo) and Jalal Guro (16yo) as missing.		Establish a system of referring, reporting, tracking and documenting reports of dead and missing from camp level to the cluster level; ensure right of IDPs to know the fate of missing relatives by providing feedback mechanisms to reporting IDPs	Refer to MDM
Bedorie Pampa (54yo), of Maria Cristina EC, reports her children MayMay (24yo), Jamail (30yo), Samsudin Pampa (32yo) and Nira (31yo) as missing.		Conduct information dissemination, publish content on how to report missing, dead relatives;	Refer to MDM
Several instances of missing persons and missing family members were reported during the interviews;		Provide Info Graphics that are visible in all conspicuous places (such as ECs, Barangay or Municipal Halls)	Address the spread of misinformation about the crisis by keeping IDPs informed and providing daily updates on situation;
IDPs are confused/at a loss on how to proceed			Refer to MDM
Information Management			

Old notices requiring MDRs at the Rural Hospital Unit are posted at the entrance.		What is the reference file for free medical services to be rendered by government and/or private hospitals ?	Talked to Mr. Jaber M. Mikunug and he removed the old notices pasted. Recommended that a new tarpaulin should be displayed to announce that free medical services are rendered without requiring PhilHealth cards or MDR forms.
Crisis Communication			

LIST OF MISSING PERSONS

Missing Person	Contact Person (Parents/Relative)	Evacuation Center (contact person)
1. Norhoda Lumabao (22)	Fatima K. Lumabao (mother/solo parent) Contact num: 09508884875 Markadz, Basac Malutlut, Marawi City (1-4) Fatima's children (5-6) Fatima's Nephews	Buruun School of Fisheries, Buruun, Iligan City
2. Rashida Lumabao (21)		
3. Prencess Farhana Lumabao (16)		
4. Kadapi Lumabao (10)		
5. Johnson Lumabao (25)	Cosnia B. Disimban (mother/solo parent) West Marinaut, Marawi City	Saguiran Covered Court, Saguiran, Lanao del Sur
6. Esmael Lumabao (26)		
7. Nouman Alawi (20)	H. ALI JAMEL (09092852222)	Saguiran Covered Court, Saguiran, Lanao del Sur
8. Three (3) Children	Norhata M. Guro (42yo) 2 missing children	Maria Cristina EC, Iligan City, LDN
9. Jaber Guro (19yo)	Bedorie Pampa (54yo) 3 missing Children	Maria Cristina EC, Iligan City, LDN
10. Jalal Guro (16yo)		
11. MayMay (24yo)		
12. Jamail Pampa(30yo,)		
13. Samsudin Pampa (32yo)	Maria Cristina EC, Iligan City, LDN	Maria Cristina EC, Iligan City, LDN
14. Nira Pampa (31yo)		





MONITORING OF GOVERNMENT STAKEHOLDERS' RESPONSES TO MARAWI CRISIS

Situational and organizational developments

1. Due to heavy influx of IDPs in different parts of Lanao del Sur and Lanao del Norte on the second day of the armed conflict – May 24, 2017, the Crisis Management Centers were established by the LGUs of ARMM, focused on Lanao del Sur. The OCD-10 promptly monitored the plight of the IDPs. Government stakeholders, particularly the DOH, DSWD of Region 10 and ARMM as well as the Office of Civil Defense promptly positioned in Iligan City for possible humanitarian response to IDPs. On day five, May 27, 2017, the RCCC – Regional Command and Coordination Center of ARMM and Region 10 was established and organized lead by DSWD and OCD-10 to centralize reporting and gathering of relevant information as well as the efforts in responding to the situation in Marawi.
2. It was also on this day, May 27, 2017 that the INTER-REGIONAL RESPONSE CLUSTERS and the RCCC LOGISTICS HUB was established in Iligan City.
3. Following day, May 28, 2017, plenty of humanitarian resources were coming in and mustered but the access through Marawi IDPs is the main constraint. Search and Rescue efforts were difficult and some areas in Iligan was on a short time Lock Down.
4. Information on numbers and locations of the IDPs were slowly being confirmed, dead bodies and wounded were being accounted for, information on burned facilities were definitive, lifeline resources, like water and electricity were no longer available and vital link road network in Marawi was no longer passable.
5. Starting May 28, 2017, IDP Centers were identified, e.g. Maria Cristina Gym in Iligan; Sta. Elena Gym, Iligan City; Buru-un school of Fisheries in Buru-un, Iligan; Tibanga Gym in Iligan; West Poblacion in Baloi, Lanao del Norte; Madrasa in Campong, Municipality of Pantar, Lanao del Norte. In these areas, number of IDPs were growing and health facilities in Iligan City were disposed for admittance of IDPs needing health interventions. Health related resources in Iligan were augmented and the available logistics and manpower of the Amai Pakpak Medical Center in Marawi were positioned in Iligan City.
6. Activated clusters, particularly the WASH – Water and Sanitation Hygiene and Health Cluster uppeated on their respective rapid intervention.
7. International humanitarian organizations, and some thru their conduits, intervened their respective share in the magnitude of humanitarian concerns that need urgent action.
8. Erstwhile, the hub of the Regional Command and Coordination Center was at Frosty Bites, National Highway, Tubod, Iligan City while Camp Coordination and Camp Management Cluster (CCCM) started to identify, inventory the IDPs with disaggregated data through the DSWD personnel of Region 10 assuming the responsibility in the Camp Management.

9. Various concerns started to surface, like logistics, health, Identification Cards, supply chain, security pass, coordination, camp facilities, mental health and others. These were discussed and tried to be remedied in the regular meeting of the respective clusters and on the plenary meeting of the then Regional Command and Coordination Center.

The establishment of NIMT-National Incident Management Team (ICS Concept)

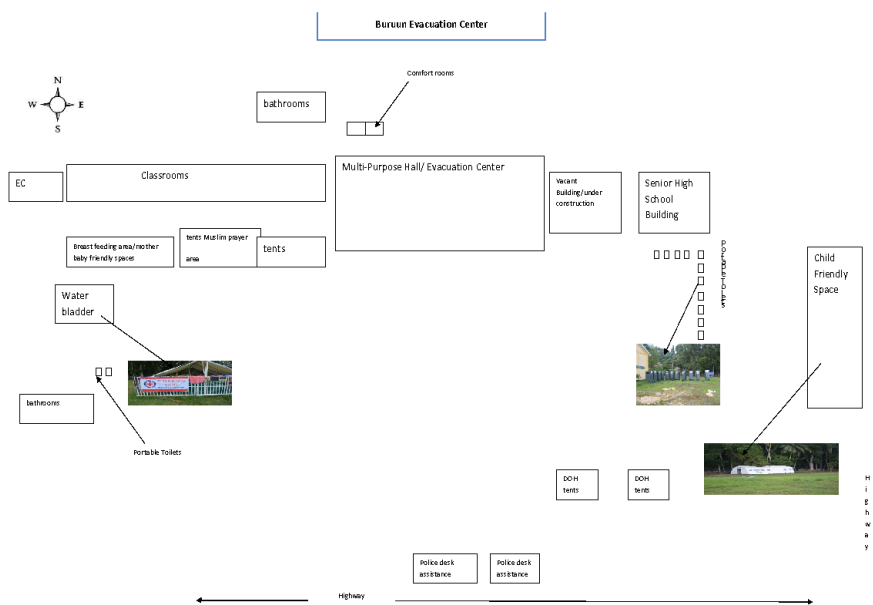
10. One recommendation in the Inter-Cluster Meeting last May 27, 2017 was the activation of the ICS-Incident Command System. It is a standardized, on-scene, all-hazards incident management concept. It allows its users to adopt an integrated organizational structure to match the complexities and demands of single or multiple incidents without being hindered by jurisdictional boundaries. The basic benefits of ICS are following, among others:
 - a. Flow of information and resources within, and between all groups, and at all levels both horizontal and vertical.
 - b. Coordination between groups and all levels.
 - c. Rapid mobilization, deployment & tracking of resources.
 - d. Development of trends & patterns.
 - e. Minimizes confusion & errors.
11. At present, the Incident Command System has been established, known in Marawi Crisis as NIMT – National Incident Management Team, complete with structures and operating sections who shall supposed to be strategic in its perspective. Both the ICS or NIMT – National Incident Management Team and NEOC – National Emergency Operations Center are now housed at Mahogany Hills, Iligan City. Control of the operations for IDPs of Marawi are essentially lodged now with the NEOC, having a direct hand on the activated clusters.
12. On the other hand, the NIMT/ICS limits its objective to the following:
 - a. To ensure safety of the responders,
 - b. To establish seamless coordination between DSWD and DOH,
 - c. To ensure the welfare of the IDPs are still validated.
13. IDPs related service functions are done through the National Emergency Operations Center while the NIMT/ICS now visibly engrossed with VEHICLE PASS ISSUANCE to responders in coordination with the operating Security Sector in various checkpoints in Lanao del Sur and other neighboring areas. The NIMT/ICS serves also as a water supply dispatching arm to supply evacuation centers. The water is an output of the SKY HYDRANT facility of Balay Mindanao Foundation, Inc.
14. Instead of the NEOC being an emergency operations arm of the NIMT/ICS, NEOC now serves as ICS itself and the organized NIMT/ICS compliments NEOC in a very limited way. This is not supposed to be the way because the operations results are consequential. NIMT/ICS must be on top of the NEOC exercising command and control of the NEOC operations.
15. Resources for Marawi IDPs are reported to be enough to answer the needs of the evacuation centers and possibly to include the home-based IDPs. The dynamism and structure of the ICS is very much needed in the humanitarian operations to effectively and efficiently allocate all the resources for the IDPs and all other concerns of the IDPs, evacuation centers, leadership and command structures, both in strategic and tactical levels.

Visibility of CHR in humanitarian operations: A recommendation -

16. It would be kind enough if CHR as an institution metamorphosed to a level that it could provide service initiatives to IDPs in humanitarian situations. In regular and ordinary situations, CHR basically functions as a monitoring body. In humanitarian situations, CHR could also function as a humanitarian provider, albeit, taking active role in monitoring human rights situations of the IDPs. We could offer our FORENSIC SERVICES on humanitarian situations, e.g. identification of remains, DNA analysis, DNA matching, toxicology, pathology and other concerns related to medicine.

17. Child Rights Center could be well enough and a good stakeholder for psycho-social initiatives provider to children in situations of armed conflict, disasters and other humanitarian situations.

Appendix K: Resource Mapping of Buruun Evacuation Center

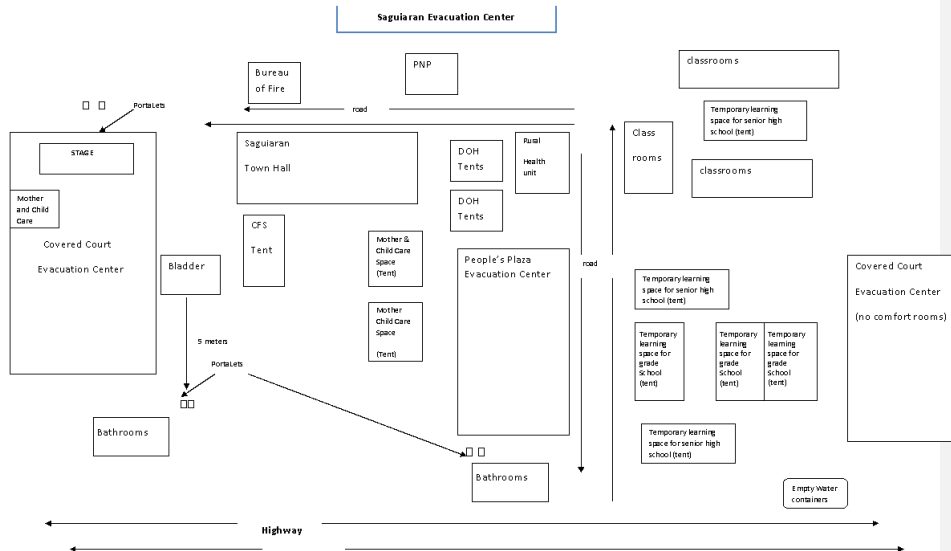


Observations:

Buruun (School of fisheries)

1. Evacuation Center is very crowded
2. Additional Tarpaulins are needed for protection especially during rains
3. Portable toilets (PortaLets) are seldom used because IDP's defecate everywhere
4. Child Friendly Spaces do not have anything inside for the children to use and are quite inaccessible because of its location
5. Senior high School building's lobby is being used by IDP's (not the classroom)
6. 14 portlets in total. 7 for males and 7 for females
7. Classrooms were not utilized as EC's. (only the lobby of senior high school building)
8. Some space of the building under construction is partly used as EC.
9. Water bladder capacity 15,000 liters

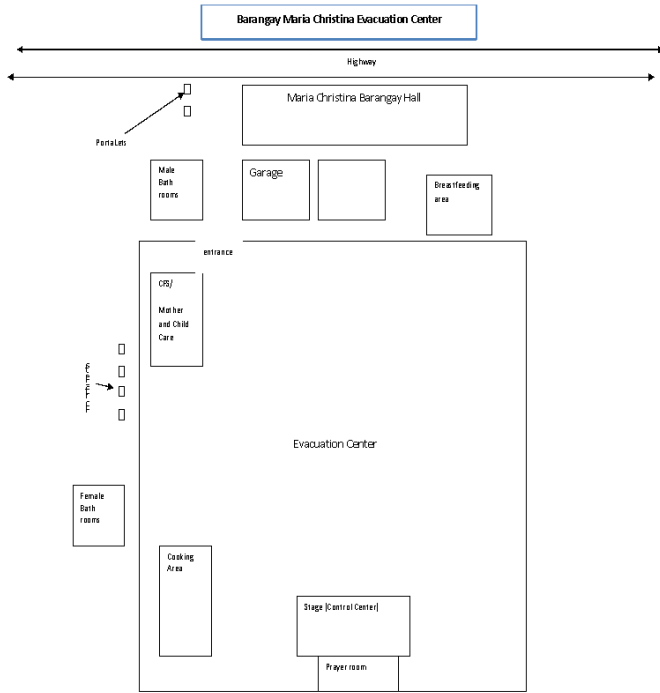
Appendix L: Resource Mapping of Saguiaran Evacuation Center



Observation:

1. Child Friendly Spaces are without equipment that can be used by the children and are unutilized
2. Comfort rooms/portalets are very odorous
3. Human feces are scattered near the portalets and are causing bad odors and proliferation of flies
4. Mother and Children space are provided
5. Evacuation Center is very crowded
6. Evacuation Center located at the gymnasium of the elementary department do not have comfort rooms and the single comfort room shared by 49 families are still located at the school which is quite far from the EC
7. Some Water containers are not being filled with water
8. Temporary learning centers were established in the elementary school grounds for the idp pupils
9. Near the stage are two comfort rooms (labeled for men and women) which were locked during the visit and apparently unutilized
10. At the back of the gymnasium are comfort rooms which are according to IDPs are unused because of the odor it emits. The surrounding area are covered with human feces because the IDP's tend to defecate anywhere but the portalets.
11. There are 3 water bladders 1 with 10,000 liter capacity 2 with 5,000 liter capacity each(water is potable coming from Iligan
12. Temporary learning spaces are tents donated by Save the Children.

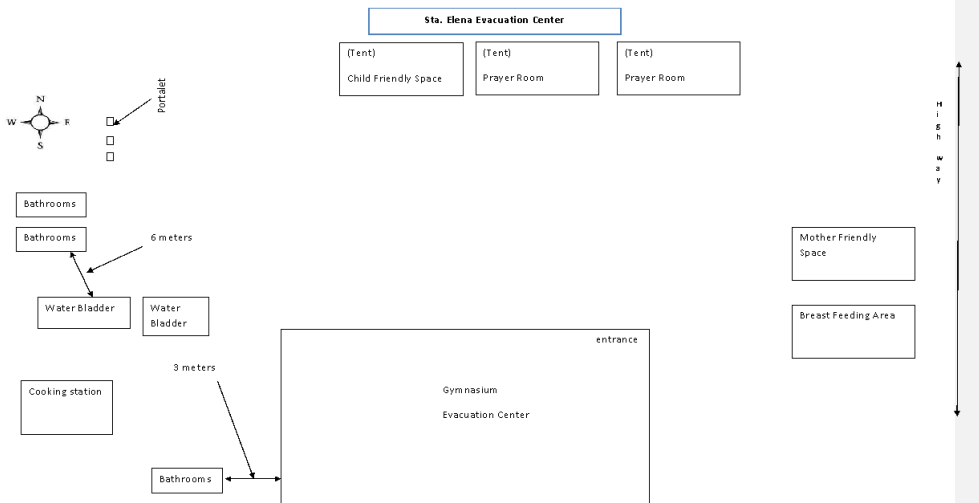
Appendix M: Resource Mapping of Maria Christina Evacuation Center



Observation:

1. Some portalets are located at the entrance of the EC thus causing too much odor
2. Additional open pit comfort rooms were being built during the visit
3. The rooms behind the stage are used as Muslim prayer rooms.
4. A tent located just near the entrance of the EC is labeled as Mother and Child Care Space. Upon inquiry, it was also used as a Child Friendly Space and also for other activities that they deemed fit

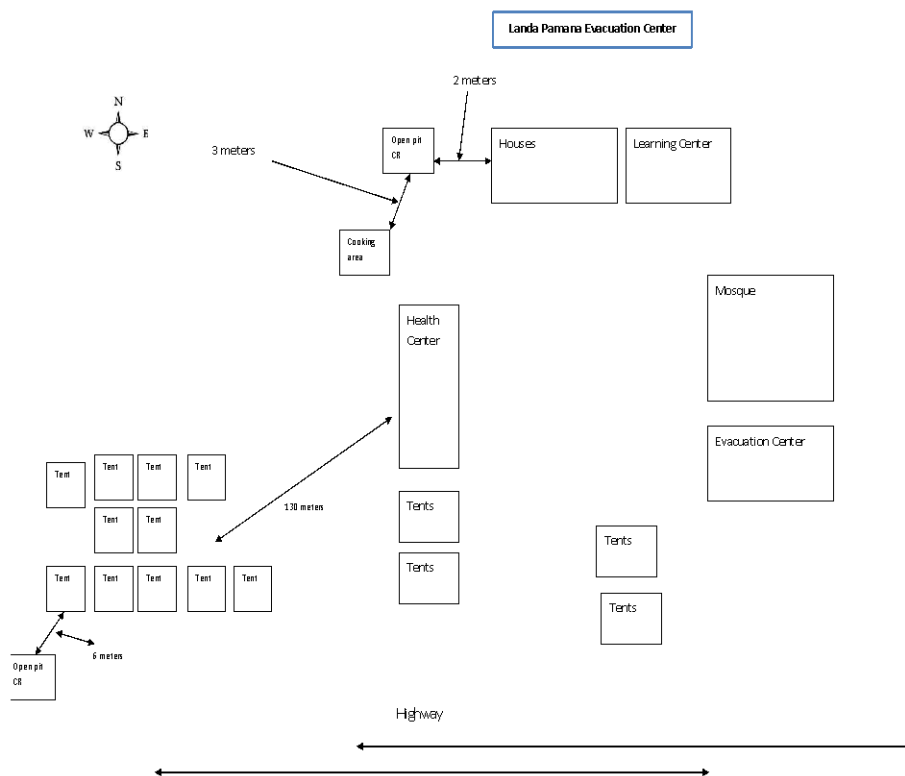
Appendix N: Resource Mapping of Sta. Elena Evacuation Center



Observation:

1. Child Friendly Spaces are unused and inaccessible to the children
2. Tents for prayers were provided
3. Portalets are accessible
4. Additional open pit CR's were being built near the gymnasium during the visit
5. Evacuation Center is very crowded

Appendix O: Resource Mapping of Landa Pamana Evacuation Center



Observation:

1. No Child Friendly Spaces
2. Tents provided by DSWD are utilized by the IDP's
3. No mother and child space
4. 2 open pit comfort rooms are in place
5. Construction Materials for open pit comfort rooms were visible in the area indicating possible construction of additional open pit comfort room.