

# CHILDREN OF WAR

## A Rapid Needs Assessment of Orphans in Muslim Mindanao

Mga Wata na Kapembunwa:  
Makempet a  
kabpangengentaw  
sa mga Ilo sa  
Muslim Mindanao

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Kaanakan sin Pag-bunu':  
Pagusihat ha kahalan sin  
manga ilu ha  
Muslim Mindanao

---

Manga Wata ko  
Kiyatidawa:  
Madilapet a pamandapat  
ko manga wata a ilo sa  
Muslim Mindanao

**Children of War:  
A Rapid Needs Assessment  
of Orphans in Muslim Mindanao**

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This report was supported by the Australian Department of Foreign Affairs and Trade and The Asia Foundation under the Cohesion, Advocacy, Resilience and Expansive Engagement (CARE) for Peace in the Philippines Project part of the Australian Partnerships for Peace Program. The opinions expressed in this publication shall not be construed as those of either the Australian Government or The Asia Foundation.

Published by  
THE ASIA FOUNDATION  
Unit 2001 Greenfield Tower  
Mayflower corner Williams Street  
Greenfield District, Mandaluyong City  
Tel: +63 2 8722-9999  
Email: [country.philippines.general@asiafoundation.org](mailto:country.philippines.general@asiafoundation.org)  
Website: [www.asiafoundation.org](http://www.asiafoundation.org)

ISBN: 978-971-95652-7-7

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# EXECUTIVE SUMMARY

This report summarizes findings from a rapid assessment of the status of orphans—called in the vernacular as *يتيم* /*yatim* (Arabic) or *الأيتام* /*al-aytām* (Arabic), *i'lu* (Tausug), *ilo* (Bisaya, Mranaw, Maguindanaon), or *ulila* (Tagalog)—who have lost at least one parent from the wars in Mindanao in the last decade (2009-2019). Many are children of *shaheed*, or martyrs in the service of the Moro revolutionary fronts, but the study also covers civilians who were killed in skirmishes and other major incidents such as the Marawi crisis.

Primary data collection was conducted from April to September 2019. A total of 273 respondents were interviewed across 34 municipalities in seven (7) provinces, focusing on three broad catchment areas in the Bangsamoro region: Central Mindanao (Maguindanao and North Cotabato), the island provinces (Basilan and Sulu), and Ranaw region (Lanao del Sur, Lanao del Norte, and spillover areas in Northern Mindanao). Due to the cultural definition of orphan-hood that is defined on the passing of the father, data was also collected on the plight of war widows.

The study also covers case studies on the orphans of Marawi's missing and disappeared, the 2000 All-Out-War, the 2015 Mamasapano crisis, the 2013 Zamboanga Siege, orphan sub-cells of the Abu Sayyaf Group, as well as selected best practices. Given time and resource limitations, the study does not claim statistical representation; instead, this is a rapid assessment of the experiences and needs of orphans as a precursor to a larger and more systematic profiling and programming process.

## MAJOR FINDINGS

- There are no official figures on the number of orphans affected by the wars in Mindanao. This reflects the general lack of service facilities for abandoned, neglected, and orphaned children in the Philippines, particularly those in the Bangsamoro. An unofficial database held by the MILF's Social Welfare Committee (SWC) reportedly has a list of 8,182 orphans covering 26 out of 47 revolutionary 'provinces' as of April 2019, while the MILF's Bangsamoro Islamic Women Auxiliary Brigade (BIWAB) is working on a partial list with just over 500 widows and a similar number of orphans as of January 2020. MNLF records largely cover only elite fighters (e.g. Top 90 and Top 300).
- Orphans are broadly defined as children who have lost at least one parent, particularly the father. Many are children of *shaheed*, but this study also covers the orphans of civilians killed in other major violent events. Orphans can be defined by type of parent lost, age, type of dwelling, and type of incident in which their parent was lost. Due to the cyclical nature of conflict in the Bangsamoro, *shaheed* status is often defined by communities not only as a result of death in combat but also as a result of displacement.

- When possible, orphans are supported by the family network. Support institutions (both home-based and in-center) also exist to provide assistance, often in the form of *sadaqah* (voluntary giving or charity) or *zakat* (tithing). However, most respondents only receive support from extended family members or support institutions for the first year; after two or three years, this support declines.
- There are no DSWD-accredited orphanages or shelters in the Bangsamoro. Instead, many Muslim orphans processed by DSWD in Mindanao are often sent to orphanages in Manila. Other private charitable organizations focused on children and orphans from the BARMM have arisen in areas with a sizeable Muslim diaspora, such as Maharlika Village in Taguig, Culiati in Quezon City, Quiapo, Manila, and Baguio City. These are used as educational hubs not only by ethnic Bangsamoro, but also by Balik-Islam, or reverts to Islam.
- Despite the extensive legal framework on children, there are no dedicated national programs for war orphans in the Philippines. Notable exceptions are programs of the AFP and PNP that serve widows and orphans of fallen soldiers and servicemen under Republic Act No. 6963 s. 1990. Selected P/CVE programs (specifically in Basilan) are looking at support for orphans who are former child soldiers, but these are still at a pilot stage.
- Education is a primary need, incentive, and goal for most respondents, alongside access to jobs. However, respondents identified at least five common needs and aspirations of orphans that should be addressed by a comprehensive support program: (i) Physical safety and security; (ii) Socio-economic needs; (iii) Educational needs; (iv) Emotional and spiritual needs, and (v) Access to justice.
- Service provision is complicated by ongoing conflict and displacement, *rido* (family feud), and economic uncertainty. Even for those who are put in a *markadz* (center), intermittent funding may result in orphans being sent away again, if the center runs out of money for food. Limited cases of bullying and maltreatment were also identified.
- In the absence of ample support, faith is a common coping mechanism amongst orphans. Many orphans also have a strong desire to uphold the name and legacy of their fathers as *shaheed*.
- Respondents across the region noted that being unattended, ignored, and unloved leaves orphans vulnerable to radicalization and co-option by violent extremist groups. There is a fine line between the kinds of motivations that may draw orphans to 'legitimate' non-state armed groups such as the MNLF and MILF and those that lead to recruitment by 'black flag'-inspired violent extremist groups. Without proper assessment and processing of their emotions, orphans may grow up believing resolving issues through violence is normal. Exposure to broader environments may help children

discern what is radical or extreme from what is not.

## LIST OF RECOMMENDED INTERVENTIONS



### A. PRINCIPLES FOR DESIGN

- All orphans and widows of war should receive assistance, regardless of their status within the MILF or MNLF structures. Programs should also be 'status-neutral' to ensure fair access and protect orphaned children who may or may not be related to black flag actors or live in areas where black flag actors operate. While preventing violent extremism is a concern, particularly in the aftermath of Marawi, a purely security-driven lens of countering violent extremism is limited and potentially polarizing. Implementing programs specifically targeted to counter VE requires a solid understanding of the cultural and community dynamics of the area.
- Programs for orphans cannot be one-size-fits-all. There is a need for localized and specific designs for each geographic region and type of orphan. Programs should be implemented at the provincial level and reflect the specific contexts of Lanao, Maguindanao and North Cotabato, Sulu, and Basilan. Additionally, these programs should: be aligned with Do-No-Harm, conflict-sensitive principles, and avoid further trauma; be culturally-sensitive, gender- and age-appropriate, and; include social preparation and consultation with local partners.
- Strengthening of family support and community ownership is a priority across all interventions. This may include incentives to support house-based arrangements to ease the financial burden on relatives. Since not all communities are comfortable with center-based orphanages; community-based 'villages' where orphans and widows can live together may be explored.



### B. ESTABLISHING A BASELINE

*To abovementioned parties, including MSS-BARMM, Local government units, Academe and civil society*

- Build a comprehensive database of orphans and widows within the Bangsamoro that is comprehensive, transparent, and tied into agency programming databases, including the Joint Normalization Committee and Independent Decommissioning Body's work under the Normalization Annex.
- Generate a database of service institutions and providers.
- Prioritize orphans who are still underage (ex. affected in the last decade) in targeting, given limited time and resources.
- However, the listing should work backwards to include all other affected individuals (for Transitional Justice and Reconciliation and memory work purposes).



### C. POLICY MEASURES

*To Congress and Senate, Bangsamoro Parliament, NCMF, Darul Ifta, Council on the Welfare of Children*

- Review national laws on orphans and widows, particularly those affected by war and other human-induced disasters, including review of policies on kafala / adoption.

*To national government agencies, particularly DSWD, OPAPP, DepEd, CHED, TESDA, and others, including discussions through the Inter-Governmental Relations (IGR) mechanisms*

- Include the need to support orphans and widows of armed conflict in the updating of the Philippine Development Plan.
- Draft and issue laws and Executive and Administrative Orders to integrate orphans and widows into national government programs such as the DSWD's Pantawid Pamilyang Pilipino Program and the Payapa at Masaganang Pamayanan (PAMANA) program.
- Establish publicly-funded DSWD-accredited orphanages in the BARMM and the rest of Mindanao.

*To BARMM / BTA – Office of the Chief Minister, Ministry of Finance, Budget and Management, Ministry of Social Services, Ministry of Health, Ministry of Basic, Higher, and Technical Education, Ministry of Human Settlements, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, and Bangsamoro Human Rights Commission, among others*

- Pass a BTA bill directing key ministries of the BARMM (on Social Services, Health, Education, and Livelihood) to provide services for orphans and widows, including the mandate of financing sources (ex. specific percentage of the Block Grant or Special Development Fund). This should be included in the drafting and updating of the Bangsamoro Regional Development Plan. The Ministry of Interior and Local Government may also consider the prioritization of support to orphans and widows in the formulation of the Bangsamoro Local Government Code.
- Set up coordination and convergence mechanisms under the Office of the Chief Minister.
- Establish sustainable financing measures such as earmarking of funds to ensure that a certain percentage of resources (ex. Block Grant, Special Development Fund, Gender and Development fund) are committed to programs for orphans and widows.
- Create Islamic instruments such as an endowment (waqf) to receive gifts and donations for orphans, similar to the AFP Educational Benefit System Office and HERO 'Help, Educate, and Rear Orphans' Foundation. This is relevant to the current discussion on the institutionalization of zakat payments in the Bangsamoro, which includes the possible creation of a Bayt al-Mal ('House of Wealth'), which is a public institution responsible for the collection and implementation of the zakat system among Muslims.

*To local government units*

- Draft issuances on orphans and widows and include orphans and widows in Provincial Development and Physical Framework Plans (PDPFPs), Comprehensive Land Use Plans (CLUPs), Comprehensive Development Plan-Executive Legislative Agendas (CDP-ELAs), Annual Investment Plans (AIPs), Public Order and Public Safety (POPS) plans, among others.

*To members of EO No. 72, Joint Normalization Committee, Independent Decommissioning Body, Task Force for Camp Transformation, Task Force on Decommissioned Combatants and Communities*

- Design specific programs for orphans and widows under the normalization and transitional justice commitments of the CAB.
- Include community-centered 'villages' for orphans and widows in the Camp Development Plans.

*To the Transitional Justice and Reconciliation working group, BARMM agencies including the Ministry of Social Services, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, and Bangsamoro Human Rights Commission, among others*

- Develop specific windows of support for orphans and widows of non-MILF combatants, including MNLF widows, civilians, soldiers, among others.

*To Task Force Bangon Marawi and component agencies and BTA through the Office of the Chief Minister and the Ministry of Human Settlements and Development*

- Develop packages for orphans, widows and the missing and disappeared and integrate these into the Marawi Rehabilitation agenda

*To national government agencies particularly OPAPP, DILG and its Preventing and Countering Violent Extremism and Insurgency PMO, BARMM / BTA, Ministry of Interior and Local Government, Bangsamoro Women Commission, local government units*

- Program measures for war orphans and widows in line with the National Action Plan on Women, Peace, and Security (NAP WPS) and the National Action Plan on Preventing/Countering Violent Extremism (NAP P/CVE).
- Include orphans and widows agendas into P/CVE modules.
- Program exposure trips for orphans and widows.
- Work with community leaders and Muslim religious leaders to provide support for orphans.

*To Civil society, in coordination with the National and BARMM governments*

- Develop information awareness campaigns on the plight of orphans and widows.
- Support service delivery for orphans and widows at grassroots level.

*To all parties*

- Establish partnerships with private sector, including chambers of commerce, as well as civil society organizations and networks to deliver services.

- Provide health and psychosocial support and culturally-sensitive and age-appropriate modules and guidelines for dealing with traumatized children and widows.
- Provide entrepreneurial, livelihood skills and capital for widows to improve living conditions of home-based orphans. This should also include jobs and skills opportunities for older orphans, particularly out-of-school youth and those who have been unable to finish school due to the loss of their parent/s.
- Acknowledge the losses suffered by communities in line with the principles of dealing-with-the-past (truth telling).
- Provide legal support and links to transitional justice mechanisms at national and regional levels.



#### **D. CONSULTATION WITH AND MONITORING OF ORPHANS**

*To abovementioned parties, including MSS-BARMM, Local government units, academe and civil society*

- Ensure that regular consultations and monitoring are built-in across interventions.
- Activate existing mechanisms such as the Council for the Welfare of Children (CWC) and the local Councils for the Protection of Children (CPC) at the national, regional, and local levels.



#### **E. DESIGN, FINANCING, AND IMPLEMENTATION OF SUPPORT PACKAGES**

*To aforementioned national, regional, and peace process mechanisms*

- Conduct supply-and-demand analysis comparing the number of orphans and widows and service providers per area.
- Explore appropriate models for orphanage centers per town to cater orphans with no guardians for in-house care, including 'village' type settlements where orphans and widows can be together, and training of personnel to provide appropriate care.
- Put in place a program for the capacity-building and gradual accreditation of existing de facto orphanages and centers such as markadz, toril, and madaris in the Bangsamoro, including preparation of guidelines for orphan care centers appropriate to the local context. Provision of financial incentives and support grants for well-performing centers may also be considered.

*To National, regional, and local agencies*

- Provide education package for orphans of war (free education from elementary to college including allowance). This includes exposure opportunities, skills and jobs matching for both orphans and widows.

Mga Wata na Kapembunwa:  
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sa Muslim Mindanao

## KAPANTEKAN A BITYALA

Nin ba a tudtol/labitan/report i namutus pantag sa mga natuntol/natanto na makempet a kinapangengentaw sa kano mga ilo—pidtalo a yatim ataw aytam sa basa na Arab, i'lu tig a tausug ataw ka sa Bisaya, Mranaw, Maguindanaon, ulila tig a Tagalog—su sekanin atawaka su silan antu a nadalan na lukesin ataw ka mga lukesin sabap kanu kinambunu-bunu sa Mindanao sa naipos a niya nakasapulu lagon (2009-2019). Kadakelan na mga wata na Shaheed ataw nasabil sa patiunung kanu umpungan a bamangatu/bamaninideg a mga Moro apeg den su mga sibilyan a namamatay sa timpo a kapembunwa endu mga ped pan a masla nanganggula, mana su kinaugal sa Marawi.

Su nia kinapanugitok na pinamaton iganat kanu April taman sa September 2019. Nia kadakel a napangingsan na dwa gatus endu pitupulo endu tlu (273) ka taw ganat sa tlu pulu endu pat (34) a mga munisipyo bpon sa pito (7) ka probinsya, tanan nalingkuban na tlu (3) a pidtingkungan a dayag a inged a Bangsamoro: Kalukan na Mindanao (Magindanaw endu Laya na Kutawato (Cotabato), mga pulu-pulo a probinsya (Basilan endu Sulu), endo Inged a Ranaw (Lanao del Sur, Lanao del Norte, endu mga nalalapan a dayag sa Laya na Mindanao Mindanao). Sabap sa napagadat a kinatadil sa pembedtun ania ilo sa kanu mga wata a pinatayan na ama, na inilagkes bun mambo mamelimod i mga bilangan (data) kanu mga balo a mga babay.

Nin a kinapangagi na nalangkumin su mga pangagi makapantag sa kanu mga ilo a nakadsabap sa kanu mga nangadadag endu nangalangyap lu sa Marawi, su Da-Pakagensik-a-Kinambunwa (All-out War) kanu lagon a dwa ngibu (2000), su Kinaugal sa Mamasapano kanu lagun a 2015, su kinasukob sa Sambuangan (Zamboanga Siege) kanu 2013, apeg a mga ilo lakit lambay bpon sa kanu mga Abu Sayyaf Group, na endu nalabit bun sia su mga napamili a mga mapia pinggalbek. Sabap sa kanu kapaiddo na timpo/oras endu balanggya/kaaden, na di pedtalangeden nu niya kinapangagi su tumaratanto a kabilangan ka nin na makempet bu a kinapangengentaw kanu mga napagukitan endu mga nangasisita nu mga ilo a nia bay mabaloy a ledsuan a isa pan a maulad endu labi a dalidip a ukit a kapanininting endu kapaginantangan/programa/palaatulan.

### TIBANGKALAN NA MGA NATUNTOL

- Dala nganin a tinibaba ataw opisyal a bilang a mga ilo a nabpadsa na kinambunu-bunu sa Mindanao. Niya nin inia ladsik na dala pamon mga pedtuganol kano mga natagak, nakadtalipenda endu mga nailo sa lusud a Pilipinas, labi labi sia sa inged a Bangsamoro. Aden manem kena pidtangga a katimuan a bilangan (database) a nasagedan na MILF Social Welfare Committee (SWC) a nakalabit sa listan/antipan a walo ngibu endu magatus endu walo pulu endu dwa (8,182) a mga ilo a nakandot kanu dwa pulu endu nem (26) a probinsia na bamangatu/bamaninideg ebpon kanu pat pulu endu pito (47) a mga probinsya ku natimpunan na April 2019, su menem so lumpukan o Bangsamoro Islamic Women Auxiliary Brigade (BIWAB) a sakup no MILF na penggalbeken nilan e makaaden

sa gagalo a bilangan no subla lima gatos a mga balo endo endalagida a bilangan o mga ilu ku natimpunan a January 2020. Su bilangan a natimu na MNLF yanin bo nasakop na su nailo nu mga mapulo (mana su Top 90 endu Top 300).

- Pidtalo ania ilo na mawlad i tadilan lon sa ipembedto kanu silan antu a nadalan na lukes, su ama nin ataw ka su dwa lukesin, nya kadakelan na mga wata na Shaheed ataw nasabil sa patiunung kanu umpungan a bamangatu/bamaninideg a mga Moro, among den su mga sibilyan a namamatay sa timpo a kinambunwa atawka ped pan a masla nanganggula. Ilo na mapakay a pagepaden i mbalangan nin sa sya ilayn kanu lukesin a nasama, ataw umolin, ataw pegkalbenanin, endu su nanggulaula a nadsabapan a kinailo nin. Sabap sa kanu kapedtalinggi ataw kapembabalingan nu guligaw sa inged a Bangsamoro, na nabaloy den a ma'na na pidtalo a shaheed i kena bu su mga namamatay kanu timpu a kapembunwa ka pidsan pan su mga namamatay sabap sa kinailohala.
- Amaika egkasulot, na su mga ilo na pedtabangan demun na mga pamilya atawka mga pagali nilan. Aden bun mga pegkadtag a mga lumpingan (magidsan i ibanigkil sa kanu mga pegkakaiben nilan a walay atawka sya kanu mga walay a pedtyakap sa ilo) a bangenggay sa tabang. Nia tatap na bagukiten sa sadaqah ataw bpun kanu mga zakat. Ugayd na nya madakel kanu napangingsan na midtalo sa pakatalima bu silan sa tabang bpun sa kanu mga pagali nilan endu kanu mga pedtabang a lumpingan kanu singangaw a lagun ka pegkulang-pegkulang bon gaygay nin pakasawt sa ikadwa taman sa kanu ikatlo nin (2-3) a lagun.
- Dala natalanged a sinampulna na DSWD a walay-pedyakapan-sa-ilo ataw ka dalpa kambekenan na ilo sia sa inged a Bangsamoro. Niya katatapan na su mga ilo a gangatuludo na DSWD sia sa Mindanao na ibanigkil pan sa Manila. Mga ped a bamangalimuan a lumpukan na pedtanding sa kanu mga ilo a ganat sa BARMM na pinamatindag sa mga dalpa a pinangingedan na mga Muslim mana sia sa Maharlika Village sa Bandar a Taguig, endu sia sa Bandar a Baguio. Nabaloy bun a mga bamangagyan na kena bu mga talainged a tupu na Bangsamoro ka apeg u mga Balik-Islam, ataw ka su mga mimbabalingan sa Islam.
- Apay pan matimal den i mga gugudan pangitaban pantag sa mga wata, na dala bun inadil a inantangan/palaatulan/programa na kalangkuman na Pilipinas (national) para sa mga ilo. Nia tabya su mga programa na Tantara Panandiata Bagel a Pilipinas (AFP) endu su Pulis sa Kalangkuman na Pilipinas (PNP) a pedtiagal kanu mga nangabalo endu nailo nu mga namamatay a sundalo ataw pulis, iniwagib sa kitab a napadalem sa Pangitaban na Republika Bilang (Republic Act No. 6963, s. 1990) Aden programa na P/CVE sia sa Basilan ugayd na matag naledswan pamon pedtepeng.
- Su kapapegkataw/kabangagi/kabagiskwela na tagena a gkanasisita, ipebpakalimu-limo endu gagkahanda nu kadakelan kanu mga napangingsan, salengan lon su lalan sa kakwa sa galbek/galbekan. Dalem ka maito na su mga pinangingsan na nakatando silan sa lima timan (5) a lalayan gkanasisita endu gkadsinganin na mga ilo a dayt a mapadalem sa nganin a palaatulan a tabang: (i) kalintad a ginawa endu pangalaw bpun sa mamakagkayd sa kanggulawas; (ii) Gkanasisita sa kabaguyag endo kabaginentaw; (iii) Gkanasisita sa Kagkataw/Kapangagi/Kapagiskwela; (iv) Gkanasisita sa mangiginawa nu pamusungan endu kabalangiyawan; na endu (v) Lalan sa katuntot sa kabenal.
- Su kapedtanding na gkasangkada sabap sa kano gkanganggula a guligaw endu kapegkasigambul, rido, endu dili kapedtakena na kabaguyag-uyag. Apya su mga nakalusud den sa mga markadz na amayka gatebped su pondo na aden antu na pakapalyo silan sa timpo a gkaibpedan na kulta a para sa kauyagan. Aden bun nangambenu a mga kamutuan sabap sa kasu na kabanemo (bullying) endu kapedsemu-sono.
- Dalem u kadadalay na kadtag, na nya bu gkasandigan nu mga ilo na su palityala nilan (sa Allah) endu su paninidegilan kanu ingala endu su nakapanabun-tabon nu mga ama nilan a kinadsabil.

- Su mga napangingsan ganat kanu daludug a inged, na pimbeno nilan i sabap kon sa kanu kinataligkod, kinadtalipenda endu kinabensi kanilan a mga ilo, na nabaloy a magebu silan sa kabpatiunot kanu kabamangatu endo kabangambiyat u mga lumpukan a mga taliukag a pamakagkayd a pamakabulog/pakasulak (extremist). Nia pakatiagka na manawt bu geyd i pageletanin i dsempadan na kasekat kanu mga ilo sa mapakay a kaamongilan sa kanu mga pegkilalan a barapatot a mga lumpukan a bamaninideg mana MNLF endu MILF na endu su kabangenggat a nani 'maitem i pandi' - nakapipit lon a mga gulipungan na pamakabulog/pakasulak a taliukag a maminasakan. Amayka dala usto/sugat a kapanimbang endu kagugod kanu mga mangiginawa nu mga ilo, na mapakay a nya nilan egkaselan na mabibit silan sa paginugot sa nakadanden/normal den i kausal sa kanggubut bilang idenggaw sa nganin a kamaliduan. Su kadtaluyuda nilan sa labi a makalag a kandadangenan na makatabang kanu mga wata sa kapamikil ilan sa kapadsenggaya sa ngayn ba i pamakabulog/pakasulak na ngin menem i dili.

## LISTAN/ANTIPAN NA MGA PAKASENDEL A DAYT-A-ENGGULAN



### A. MGA KEPIT/PANININDEGAN A KABPANDAYAN

- Langun na ilo endu balo na dayt a makatalima sa tabang, apiya nganin i nambetadanin kanu lusud a pimbatekan nu MILF atawka su MNLF. Su mga programa na di mangilas labi-labi den su kasigulu sa maaden su patas a kakua endo kaulam kanu wata a nailo a dala kabpagali nin kanu mga maitem i pandi ataw ka sia pendadalpa sa kanu mga dayag u mga maitem i pandi. Dalem ka so kabagelen sa minasakan a pamakabulog/pakasulak na awidakal, labi pan sa ulian na nanggulaula sa Marawi, so nanget a kabangabong bu a talumpungan sa kadsangul sa minasakan a pamakabulog/pakasulak na napagenget endu masaba mapadsalipga. Kanggulalan sa mga programa/palaatulan a ilumpak sa maminasakan a pamakabulog/pakasulak (VE) na nasisita lon i matimamel a tuntay kanu kaadatan endu pamemetaden kanu lusod u mga natalatanto a dalepa.
- Su mga inantangan/programa/palaatulan para sa mga ilo na di mapakay i sakatuwangan bu. Nasisita na aden inipamagatag-atag a tinibaba kapandayan sa uman i nambetadan a inged endu dsempadan na ilo. Su mga programa na makanggulalan sa kanu limbagan nu pidsatimanan nu mga probinsya ka asal a madsisinugat su natatalanged a makadayt sa Ranao, Maguindanao/North Cotabato, Sulu, endu Basilan. Makauman pan san, na su mga programa na makabpatiunot kanu "da kapamungkayd", mangangabong sa guligaw a mga pandapat, endu edsanggila sa bulat; mamiminda sa kaadatan, makadayt sa nasasangan sa umul endo kambida-bidan na taw, na endu nalusod lon i kalipalado/kapapamagadil kanu mga taw endu kapamagentawa kanu mga tagampila sa kanu katalainged (local) a pagingedan.
- Kapagkabagel sa kadtag ganat sa pamilya endu kanggumaked u maginged sa kanu mga programa na dayt a makalabi sa nganin-nganin a dayt-a-enggulan. Malusud sia ba su mga makaenggay a itapid kanu mga atulan asal kalemuan sa kapenggasto su mga pedtigamo a mga pagali nu mga ilo. Sabap sa kena langon na pagingedan na gkasukul sa mga inaden a walay-na-tiyakap sa mga ilo, na mapakay bun a makapangaden sa pagingedan a lo den ba malimod egkakalben su mga ilo endu su mga balo.



### B. KAPAMBETAD SA MANUAN/BALILAN

Nangalabit antu mga tagapeda, apeg a MSS-BARMM, local a kamal kanu pagingedan, mga bamamando, endu mga lumpukan na mga sibilyan

- Mamaloy sa dalidip a katimuan a bilangan (comprehensive database) nu mga ilo endu

balo sa lusud a inged a Bangsamoro atagin na dalidip, mapayag, endu nakadsalusua sa kanu mga katimuan na bilangan a mga programa nu mga opisina mana IDB/JNC a napadalem kanu Normalization Annex

- Katimo sa bilangan na mga pedtiagal a mga walay/dalpa/opisina endu su mga bamangenggay sa tabang.
- Sabap kanu kapaido nu timpo endu kaaden, na nya dayt a makauna mamandapat na su mga nguda pamon i umolin a mga ilo (upamanin na su mga nailo sa naipos a nakasapulo lagon).
- Dalem ka maito, na su kabamelista na makalalagitin bun su nalipusan ka gu makalusud su mga ped pan a mga napadsan a edsinakatawan.



### C. MGA ATULAN A IPANIMBANG

Congress endu Senate, Bangsamoro Parliament, NCMF, Darul Ifta, Council on the Welfare of Children

- Susunen mangagi i mga kalangkuman a pangitaban makapantag sa mga ilo endu balo, labi labi su mga nangatala nu kinambunwa endu mga ped pan a palakudyatan na manusa a kabinasan, sakamaito bun a pangagiyan su mga kitab makapantag sa kabagako sa wata/kapembabata (kafala/adoption).

Mga opisina sa National mana DSWD, OPAPP, DepEd, CHED, TESDA, endu mga ped pan amung pan su kambityala lun a makaukit sa kanu pinangaden a Inter-Governmental Relation

- Idalem so kanasisita sa kadtambang kano mga ilu endo nabalun sa kinambunwa kano Philippine Development Plan.
- Makasulat sa mga pangitaban endu kasuguan (EOs/AOs sa kaluyod u mga ilo endu mga balo kanu mga programa na gubilno mana su Ipembdttas u Mga Mbinabatan na mga Pilipino (4Ps) na DSWD endu su programa a Malintad endu Kawasa a Paginentawan (PAMANA).
- Makapatindag sa pedtuganulan sa mga ilu sya sa BARMM endo ped a dalpa sa Mindanao a penggastuan o gubelno endo pegkilalan a DSWD

BARMM/BTA-Office of the Chief Minister, Ministry of Finance, Budget and Management, Ministry of Social Services, Ministry of Health, Ministry of Health, Ministry of Basic, Higher and Technical Education, Ministry of Human Settlements, Bangsamoro Women Commission, Office of the Bangsamoro Youth Affairs, Bangsamoro Human Rights Commission, kaped kano mga opisina

- Mapalyu sa kitab a BTA a semekat sa mga natanto a mga palakamalan (ministries) na BARMM (kanu Pedtiagal sa Kamagingedan, Kanggugulawas, Kabpangagi, endu Kabaguyag-uyagan) salta makamung i kasuguan a temandu sa kabpunan na ipenggastu/magkukulta (upama na natalanged a umon (pulsento) bpon kanu Block Grant atawka Special Development Fund). Nasisita e makadalem su nia kano kapedsulat endo kabpanungkwil kano Bangsamoro Regional Development Plan. Su Ministry of Interior and Local Government na kapakayan bon makaamungin su kabelabi kano tabang sa mga ilu endo mga balu sa kabelimbang kano Bangsamoro Local Government Code.
- Mangaden sa kadsuumpat endo kandunana a mga ukit sia kanu Office of the Chief Minister
- Mangaden sa lumalos a kaadilan sa kanggasto mana katando sa mga pondo asal a matalanged i aden umon/pulsento bpun kanu kaaden (upama na Timbel a Ibagenggay (Block Grant), SDF, GAD) na mausal sa mga programa para sa mga ilo endo mga balo.
- Makalimbag sa mga kasangkapan a ayon sa Islam mana wakaf (waqf) a makatalima lumimod sa ibangalimuan para sa mga ilo, makalagid sa kana AFP a Opisina a Tematanding sa mga Ungaya para sa Kabpangagi (Educational Benefit System Office) endu Help, Educate and Rear Orphans (HERO) Foundation (Unayan na Tabang, Papangagin endu

Tuganulen su mga Ilo). Nasisita e niya kanu kapapantagan a kapembitiala sa kanu kapapegkabagel kano kabagenggay sa zakat kano inged u Bangsamoro, kaped sia su mapakay a kabelimbag sa Bayt al-Mal bilang isa a opisina na gubilno a nasanganan sa kapegkua endo kapenggulalan sa talitiban a kaped-zakat no mga Muslim.

#### *Gubilno na Local*

- Makasulat sa mga adaban a gemugod pantag sa mga ilo endo bitwanen a itamong kanu mga antangan a PDPFPs, CLUP-ELAs, Antangan sa Kabagatul sa Kabaginged u Kadakel-dakel endo Antangan a Pangalaw no Kadakel-dakel.

#### *Mga mimblu na napadalem sa EO No. 27, Joint Normalization Committee, Independent Decommissioning Body, TFCT, TFDCC*

- Kabpanday sa mga natatalanged a mga programa para sa mga ilo endo mga balo dalem a nakabpaliyog sa kanu (kapapedtakena sa madtandang endo kapedtuntut sa kabenal sa kabagalinbetad (normalization and transitional justice commitments) na CAB.
- Katamong u pedtyakap-sa-maginged a 'kampong' para sa mga ilo endo mga balo, sa mga Antangan sa Kapagkapy sa Kampo.

#### *Transitional Justice and Reconciliation gulipung a gumagalbek, BARMM - Ministry of Social Services, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, Kamilikan a Pedtanding sa mga Kawagib u Manusa sa Bangsamoro (Bangsamoro Human Rights Commission)*

- Kapamaluli sa nataratanto a palyongan para sa mga nailo endo mga nabalo na kena mga sundalo na MILF kuyog den san ba su mga nabalo a MNLF, sibilyan, sundalo, endo mga ped pan.

#### *Nasugu a Bagel sa Kambangon na Marawi endo mga pakagaga mga opisina endo BTA makaukit sa ICM endo Ministry of Human Settlements and Development*

- Makapamaluli sa balanggya para kanu mga ilo, balo, nadadag endo nalangyap a makasimbol kanu Kapagumbaya sa Marawi.

#### *Mga opisina sa National, labi pan so OPAPP, DILG and endo so Preventing and Countering Violent Extremism and Insurgency PMO, BARMM / BTA, Ministry of Interior and Local Government, Bangsamoro Women Commission, gubilno na Local/ Talainged*

- Mga programa a palaatulan para kanu mga ilo endo balo sa kanu Antangan na Dalepa makapantag sa mga Kababayan, Kalilintad endo Kapangalawan na endo Antangan a galbekan sa kadsangol endo kapangabung sa pakabinasa pakabulog.
- Iluyod su mga ilo endo su mga bitwanen sa mambibityala sa kanu P/CVE a bangagyan.
- Programa makapandalalog sa mga ilo endo mga bitwanen
- Makandalaminga su mga gkangaunutan nu pagingedan endo su mga kamal kanu kabagagama sa kadtabang kanu mga ilo.

#### *Lumpukan na sibilyan, makadsumpatin so gubilnu sa National endo BARMM*

- Makapamaluli sa kalangkapan a mapalamaya sa kanu gkatamanan na mga ilo endo mga balo.

#### *Langon na dtatagapeda*

- Mangaden sa kadtampil sa kanu mga panenenegosyo (abpeg u mga upakatan nu mga padagang endo su lumpukan na sibilyan ka endo makaenggay sa mga serbisyo.



## **D. KAPAGAWIDA ENDU KABPATIK KANU MGA ILO**

*Nangalabit antu mga tagapeda, apeg a MSS-BARMM, gubilno a kamal kanu pagingedan, mga bamamando, endo mga lumpukan na mga sibilyan*

- Talatanton i aden nakapadtana a kapagawida endo kabpatik sa kanu langu nu mga penggululan.
- Padtabeden su mga napangaden a mga ukit mana su napadalem sa Sinaligan sa kanu Pagungaya ku mga Wata (CWC) endo so Council for the Protection of Children (CPC) sa national, katalipuluan (regional) ataw ka local.



## **E. KAPALASAN, KAPENGGASTO, ENDU KANGGULALAN SA MGA TIMBEL A KADTAG**

*Mga nalabit a panaligan sa national, regional endo penggugod sa kabanuntol sa kalilintad*

- Mamaton sa kapangenal/kagkwinta sa kaaden-a- serbisyo-endo-ganasisita-a-serbisyo a makapadsagid sa kanu kadakel nu mga ilo endo mga balo na endo su bilangan nu mga pedserbisyo a pedtanding kanilan sia sa uman i dalpa.
- Makabpapangilay sa semugat a limbagan para sa walay-na-tiyakap-sa-mga-ilo sa uman i inged ka asal katiyakapan su mga ilo a dala pedtuganul lon sa lusud-a-walay a katiyakap, maito bun su 'kampong' a gkambekenan a lu ba matimo su mga ilo endo mga balo salta na makapapaganad sa mga tao a kasanganan sa kaenggay sa nasasangan a katiyakap.
- Mangaden sa programa a kapaiseg endo madtatagito sa kakilala kano penggagaluwan a mga walay a pegtiyakap kanu mga ilu mana su mga markaz, toril, endo madrasah sia sa Bangsamoro, kaped den so kapagadil kanu mga atulan para kano mga walay a pegtiyakap kanu mga ilu a makadait kano maginged. Makaengay sa tendan a kagkukulta endo bwang a tabang/kadtag kanu mapia e kapenggalbekin a mga walay na ilu.

*Gubilno na national, regional, endo katalainged (local) a mga opisina*

- Makaenggay sa timbel sa kapangagi a talutop (libli, pangalimuan a kapangagi iganat sa mababa taman sa kapasad mangagi sa aden pan gagkukulta/allowance) para kanu mga ilo na kinambunwa. Kuyug den sia ba su kapadtiluyod, kapandadayta sa mga natawtawan endo su kanggalbekan.
- Makaenggay sa tabang sa kagkapy na kanggugulawas endo kapagitong na endo kapangaden sa mga pandapat a baliadaten endo dumadayt sa umol, a ipamakayd kanu mga nakatala sa malasay a mga wata endo mga balo.
- Makaenggay sa negosyo, kapaguyag-uyagan a mga katawtaw endo pangepunan para kanu mga balo asal a mabangon su gkatamanan nilan sa uyag-uyag endo su mga ilo.
- Taliman su mga kabinasan a natala nu mga pagingedan ulaula patiunot kanu tindeg a kadsangul-kanu-napanagadsagadan (kadtalulu sa bantang)
- Kaenggay sa tabang sa kapedtuntut sa kawagib endo kapadsumpat kanilan lu sa kanu mga tumatanol sa kapedtuntut sa kabenal magidsan i pangkatan na national endo regional.

## KAHAUPUAN

In baita' ini kahaupuan sin manga nakawa' daying hapagusihat sin kahalan sin manga ilu – tiyawag ha Bahasa Arab “yatim”, ilo ha Bisaya', Mranaw, Maguindanaon, atawa ulila ha tagalog – manga sila kiyalawaan hambuuk daying ha manga maas nila ha paglingug ha Mindanao hangpu' tahun liyabayan (2009-2019). In kamatauran daying kanila ini manga anak parrang sabil nagluwas-lungsad ha ngan sin manga parhimpunan Moro, damikkiyan in pagusihat ini lamud daisab in manga sibilliyang nagkamatay ha pagkalu ibanna sin kahalan malaggu' jimatua biya'na sin aramala Marawi.

Adapun in pagusihat ini biyaktul daying ha bulan Sa'ban pa Muharram 1441 (April pa September 2019). Ha banus 273 in manga nakajawab sin manga pangasubu sakup sin 34 kauman, iban 7 दौरا, kabaakan ha tuw lugal sin sakup sin Bangsamoro :Gi'tuangan Mindanaw (Magindanaw iban Uttara' Kuta' batu), ha kapuan (Basilan iban Lupa' Sug) iban sin Ranaw (Lanaw Sur, Uttara' Lanaw iban sin kaibanan lugal ha Uttara' Mindanaw). Ha sabab sin kabiddaan ha panghati iban pamaham sin parkala' ilu, labi-luba' na in sila nailu ha ama', liyamud da isab in pamaham sin manga kabaluhan.

Na awun da isab in malawum pagsaliksik (case study) sin manga anak ilu dain ha bunu' dakula' (All-out-War) sin tahun 2000, aramala 2015 ha Mamasapano, lingug 2013 ha Zamboanga, bunu' ha Marawi sin tahun 2017, ilu daying ha tumpukan sin Abu Sayyaf, damikyan agad in paghati sin mga kakahinang iban manga pakaradjaan apdal. Daying ha kakabus sin waktu iban balanja', in pag-usihat ini wala' niya iyaku in bilangan niya mamayhu' pakatiluagan sin pangadji (statistical representation); buat malayingkan, in ini pagsuliksik masamut (rapid assessment) sin manga liyabayan iban kagugunahan sin manga ilu bilang panagnaan ha maluag iban labi mahatul pagmumus iban aturan sin paghidjatul sin pakaradjaan hi karayau.

### MANGA MAHALGA' KIYABATUKAN:

- Wairuun mahantap bilangan sin manga kailu bunu' ha Mindanaw. Bainat ini sin kakulangabus panyap ha paglawagan ha nagkalimun lawa', napahil-pahil, iban anak ilu ha Pilipinas, labi-luba'na in manga sila nasakup sin Bangsamoro. Awn bilangan (database) in MILF's Social Welfare Committee (SWC) imabut 8,182 anak ilu daying ha 26 sin 47 kauman sin MILF, kirahan sin April 2019; damikyan in MILF Bangsamoro Islamic Women Auxiliary Brigade (BIWAB) awn kira-kira 500 kabaluhan iban sin manga ilu ha bulan January 2020; damikkiyan in naitung sin MNLF amura in manga tarbilang daying ha gagandilan Top 90 iban Top 300.
- Ha katiluagan sin maana, in pagbahasahun ilu siyana in anak kiyalawaan hambuuk daying ha manga maas niya, biya' na sin ama' niya. In kamatauran daying kanila amuna in manga anak sin nagkasabil, sarta' daisab sin manga sila ra'yat nagkalapay sin lingug. In ilu makajari maksuran

daying ha jinis sin maas, ummul, kahalan sin paghuhulaan, iban kahalan sin jimatua. Sabab daying ha paglugut sin inasil sin mga ilu ha Bangsamoro, kamaumuhan miya'nahan sin tau kawman bukun hat bunga sin kamatay ha pagbunuan lapay daisab in nasabab daying ha pagpaguy.

- Kamatauran sin manga ilu tiyabangan sin manga lahasiya' nila, ha kagaug-gausan.. Awn daisab tutulungan daying ha manga parhimpunan duunnaka datang pa bay (home-based) atawa pa paghahantian (center-based), in kamawmuan niya daying ha sarakka iban daing ha jakat. Sumagawa, in kamatauran sin nagkausihat nakatabuk sila tatabangan daying ha likusan sin manga lahasiya' nila atawa daying ha manga parhimpunan mananabang. In tatabangan ini limugay dain hangka tahun pa tuw tahun da.
- Wayru'un paghuhulaan sin anak ilu amuin kila sin kaput balis biya'na sin DSWD ha lawman sin Bangsamoro. Sa', in kamatauran sin anak ilu ha Muslim Mindanao, kamaumuhan hipagtukbal pa Manila.
- In kaibanan tiyatabang sin manga parhimpunan mananabang ha manga kabataan nagbangun sila tempat ha durukan sin Muslim, biya'na sin ha Maharlika Village ha Taguig, Culiat ha Quezon City, Quiapo ha Manila iban ha Baguio City. In manga nasabbut asal pugaran pagpangadjan (educational hub) sin kabataan Bangsamoro lapay na in manga Balik Islam.
- Misan awn panindugan sara' ha tungud sin kabataan, wairuun matutug sara' Pilipin (national laws) daying ha kataasan hipaghidjatul ha anak ilu nabinsana' sin kalingugan (conflict) ha Pilipinas. Amura in matarrang amuin paghidjatul sin AFP iban PNP ha kabaluhan iban ha manga ilu sin nagkasalay sundalu parinta nakalukis ha undang-undang sara' Republic Act No. 6963 s. 1990. Maniyu-tiyu' program ha tungud sin P/CVE (ha halan sin Basilan) nagpaparihala' sin manga anak ilu amuin bakas tarbilang ha bubunu' bata'-bata' (child combatants), sumagawa' in hal pagtabang ini panulai-sulay hadja.
- Labay ha naupiksa ha pagpangadji' sin kahalan sin manga ilu, lima (5) maganggil kagugunahan iban hajat sin manga anak ilu subay makalamud duun ha katibuukan tatabangan (program) (i) Lipuwas in baran daying ha aramala iban kasalamatan, (ii) Pangabuhianan, (iii) Kagunahan ha pagiskul, (iv) kagunahan sin pangatayan iban pag-agama, (v) kasampayan pa kaadilan.
- In pagtunay sin sangsa' tatabangan masigpit salugay masi awn bunu' iban pagpaguy, pagbanta iban wairuun katantuhan sin pagusaha/kabuhianan. Misan pa in manga sila naka-butang ha markadz, bukun tantu in tulung sin (money) makajari sila makabalik pa manga lugal nila bang di'na kagaugan in balanja' iban pagkaun. Awn da isab kahalan sin pagudju'-udju' (bullying) iban bukun marayaw pagda (maltreatment) ha manga lungan nasabbut.
- Ha kulang in tatabangan, sa'na hadja mangamdusi ha pagiman hasupaya makatatas iban hikalipuas sin kasigpitan, iban na sin pangamdusi ha ngan sin pusaka' anak nagkasabil.
- In manga nagkausihat daying ha pakaniya-pakaniya दौरا, namunnakun sila sin in manga anak ilu nahaman-haman, kiyapasaran, iban nasalay lasa maluhay sila madangin pa hinang kasu'-kasu' (radicalism) iban maluhay sila mataabbit pa hinang kajaluhakaan (VE). Nagbibidda' in pamulunsang sin parhimpunan nagsasanjata kikila sin parinta biya'na sin MNLF iban MILF, nakabidda' daying sin manga tumpukan panji itum nagjijimpulag matarbilang daying ha manga tumpukan jaluhaka' (VE). Ha sabab sin wairuun naupiksa' in pagmasukkal sin manga anak ilu, na' ha parnaimai nila in pag-atubang sanjata parkala' kabiyaksahan. Adapun in pagpalawak sin pikilan nila mangdahi pa hikapinig nila sin mangi' iban marayau.

# MANGA PATUT HIDJATULUN



## A. USULAN SIN PAGBAKTUL (PRINCIPLES FOR DESIGN)

- In katan kailu baluhan bunga sin kalingugan wajib ha unu-ununa in kadudukan nila halauman sin MNLF atawakan MILF. Adapun in karayawan dumatung kanila harus way pagpihak iban pagpi', sarta' tiyatamingan luba' labina in manga sila anak ilu ay duunnaka awn atawa way parsugpatan pa panji itum atawa naghuhula' ha likusan sin tumpukan nasabbut. Ha sa'bu nagpapa'gang sin kajaluhakaan (VE) labi-labina sin luna' sin jimatu ha Marawi, in pag-ayura ha kasalamatan daying ha pangjaluhaka' dagbus limamma, sarta' in pagpahil-pahil ini nangdahi pa kamumulahan. In pagpajatu sin kakahinang labiluba'na manunjuki pa pagpa'gang sin kajaluhaka'an maghajat panghati sawasa' ha tungud sin adat, iban kahalan sin kauman.
- In manga hihinangun tabang pa manga ilu harus bukun sama-sibu' in tupungan niya. Paatapun in pagbaktul pa tiyap-tiyap hula' iban kawman iban pa ginisan hal sin pagka ilu. In manga hihinangun subay siya pajatuhun ha provincial level lagi dumagbus in pakaniya pakaniya kahalan ha Ranaw, Maguindanao/Uttara' Kuta' Batu, Sulu iban Basilan. Ganap niya, in manga hihinangun subay siya ha bitikan sin Do-No-Harm (Ayaw huminang sin hikangi'), conflict sensitive principles (pagsalassay sawasa') iban makapa'gang sin damag kiyananaman nila; subay daisab duun in culturally-sensitive (pag-ayad ha adat), matup ha pagkatau iban ummul, agadna in pagtagama sin kawman iban pagmisuwara ha manga panaiban;
- In pagpakusug sin tatabangan pa manga ahli iban pag-aku sin tau kawman apdal. Agadna dayindi in udjara tatabangan ha pamaibay supaya gumaan ha kakampungan in pagkasusahan balanja'. Sabab sin in kamatauran sin kawman bukun matanam ha center-based (bay ilu) paghulaan sin manga anak ilu; apdal in community-based (maghula' ha kawman) nag-uunung-unung in manga ilu balu.



## B. ESTABLISHING A BASELINE

*In manga tumpukan nagkasabbut ha taas, lamudna in MSS-BARMM, Kaput balis (LGU), Kamastalan iban na sin parhimpunan ra'yat*

- Magpaawn himpunan panghati (data-base) sin manga ilu iban balu halawman sin Bangsamoro amuin langkap, talang taluas, sarta' sugpat pa buli' buk sin kaupisan parinta lamudna in IDB/JNC hababaan sin Normalization annex;
- Pagdukutan sin manga tumpukan timatabang iban sin manga nagsasangsa'
- Hasabab karna' kakabus sin waktu iban balanja', in pagpi' subay unahun in manga anak ilu nakabata' (sawpama, biya' sin nagka-ilu halawman sin 10 tahun limabay)
- In pagsulat harus maglingi' pa manga tahun limabay supaya hikalamud in kamatauran nalapay sin kahalan para ha Transitional Justice and Reconciliation (Kaadilan ha kajuljanaan sin Awwal Jaman iban Kasulutan) ha maksud pagtumtum ha manga nakalabay.



## C. MGA ATULAN A IPANIMBANG

*Congress iban Senator, Bangsamoro Parliament, NCMF, Darul Ifta', Council on the Welfare of Children*

- Pag-uki' sin manga kasara'-saraan tungud pa manga kailu-baluhan, labi luba'na pa manga sila nalapay sin pagkalu/pag-bunu' ibanna sin manga bunga lima aramala sin manusiya', lamudna in pagpangadji' balik sin aturan tungud pa kafala/pag-ampun;

*National Government agencies, labina in DSWD, OPAPP, DepEd, CHED, TESDA iban kaibanan pa, lamud na in pagisun-isun labay daing ha Inter-governmental Relations (IGR) mechanism;*

- Hilamud in kagugunahan sin mga ilu iban kabaluhan sin pag bunu' ha pag ba'gu sin Philippine Development Plan;
- Magtagama iban magpaguwa' sara' iban Eos/AOs supaya mahambuuk in manga kailu kabaluhan pa pagupiksa' sin kaput balis ha kataasan (national government) biya'na sin DSWD's Pantawid Pamilyang Pilipino Program iban na sin Payapa at Masaganang Pamayanan (PAMANA) program;
- Magpatindug bay anak ilu daing hapang-gastu sin mahadjana' iban malista sin DSWD bay-ilu ha BARMM iban ha kaibanan lugal sin Mindanao, kikila sin DSWD sarta' giyagaus sin parinta.

*BARMM/BTA, Opis sin Chief Minister, Ministry of Finance, Budget and Management, Ministry of Social Service, Ministry of Health, Ministry of Basic, Higher, and Technical Education, Ministry of Human Settlements, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs and Bangsamoro Human Rights Commission, iban kaibanan.*

- Magpaguwa' in BTA aturan magmandahi pa manga upis sin mantari' ha BARMM (ha Social Services, health, Education and Livelihood) ha tungud pagdihil sangsa' pa manga kailu baluhan, lamudna in daakan ha maglawag balanja' (sapantun, bahagian sin Block Grant atawa Special Development Fund). Subay ini lamud ha pag hidjatul iban pagba'gu sin Bangsamoro Regional Development Plan. In Ministry of interior and Local Governance, makajari hilamud daing ha mga uhan kagugunahan tabang npa mga ilu iban kabaluhan ha pag hinang sin Bangsamoro Local Government Code.
- Pagpaawn parsugpatan iban pagtibuukan mechanism ha babaan upis sin Chief Minister
- Pagpaawn tupungan tartantu ha halan sin pagbalanja', biya'na sin pagpamahalayak balanja' supaya matantu sin awn bahagian daying ha manga pangalta' (sawpama, Block Grant, SDF, GAD fund) makakadtu pa hihinangun hajat sin manga kailu baluhan.
- Magbaktul undang-undang tiranan miyamagad ha Islam biya'na sin pag paawn waqaf magtabuk sin mga haddiya iban tatabangan pa manga anak ilu biya' sin upamahan sin ha AFP Educational Benefit System Office iban HERO' Help, Educate iban sin Rear Orphans Foundation. In ini mahalga siya ha jimajatu pagisun-isun tungud pagbaktul sin pagtukbal zakat ha Bangsamoro, harian kiyalamud in makajari pagpatindug sin Bayt al-mal (house of wealth), amuin tumpukun mahadjana' in awn kawajiban mag kawa' iban maghinang sin aturan pag zakat ha mga Muslim.

*Kaput Balis (Local Government Units)*

- Magbaktul aturan tungud pa manga anak ilu iban kabaluhan iban paglamud sin sila ha PDPFPs, CLUPs, CDP-ELAs, AIPs, Public Order and Public Safety Plans iban na sin kaibanan pa.

*Members under EO No. 72, Joint Normalization Committee, Independent Decommissioning Body, TFTC, TFDC*

- Maghinang karayawan tartantu kagunahan sin kailu baluhan ha babaan sin normalization iban transitional justice janji' ha CAB;
- Paglamud sin community-centered village (maghula' ha kauman) pa kailu kabaluhan ha Camp Development Plans.

*Transitional Justice and Reconciliation working group, BARMM agencies - Ministry of Social Services, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, Bangsamoro Human Rights Commission, iban kaibanan*

- Mangukabi lawang karayawan tartantu pa manga kailu baluhan sin bukun-MILF magbubunu' lamudna in balu sin MNLF, ra'yat, sundalu iban sin kaibanan pa.

*Task Force Bangon Marawi iban sin Component agencies iban BTA labay daing ha ICM iban Ministry of Human Settlements and Development*

- Pagbaktul sasallamatahan pa kailu baluhan iban pa manga nagliiddup iban wala piyagkalagan ha hila mud sila pa Marawi Rehabilitation.

*National Government agencies, labiluba' na in OPAPP, DILG iban Preventing and Countering Violent Extremism and Insurgency PMO, BARMM / BTA, MLG, Local Government Units*

- Hilamud in sukuran sin kailu-baluhan nalapay sin aramala bunu' ha National Action Plan on Women, Peace, and Security iban ha National Action Plan for Countering/Preventing Violent Extremism (magpu'pu'/magumid sin kajaluhakaan)
- Hilamud in mawdu' sin kailu baluhan pa paghindu' sin Countering/Preventing Violent Extremism (magpu'pu'/magumid sin kajaluhakaan)
- Manandau-tandau pa pakahula'-hulaan ha guwa' sin kailu baluhan
- Magtabang tiyabangi iban kamaasan sin kauman iban sin manga kaguruhan hapag dihili tutulungan pa manga anak ilu.

*Tumpukan Mahadjana' (Civil Society) labay parsugpatan iban sin Natioanl iban BARMM government*

- Pagbaktul pahati tungud ha hika sung sin panghati ha kahalan sin manga kailu baluhan
- Pagtunay sin tatabangan sangsa' ha mga ilu iban kabaluhan ha kababaan (grassroots level).

*All parties*

- Pagbutuk parsugpatan sin manga parhimpunan bukun-parinta (private-sector) iban sin mga tumpukan mahadjana' ha pagtukbal sangsa'



#### **D. PAGMISUWARA IBAN PAGJAGA HA MANGA ANAK ILU (CONSULTATION WITH AND MONITORING OF ORPHAN)**

*In manga tumpukan nagkasabbut ha taas, lamud na in MSS-BARMM, kaput balis (LGU), kamastalan iban na sin parhimpunan ra'yat*

- Tantuhun sin daran in pagmisuwara/pagisun iban pagjaga naka-agad siya daying ha manga tatabangan;
- Hibalik batang in aturan biya 'sin mga hababaan sin Council for the Welfare of Chidren (CWC), Kaput Balis ha Kataasan, दौरا iban ha babaan.



#### **E. DESIGN, FINANCING, AND IMPLEMENTATION OF SUPPORT PACKAGES**

*In manga tumpukan nagkasabbut ha taas, lamud na in MSS-BARMM, Kaput Balis (LGU), Kamastalan iban na sin parhimpunan sin ra'yat*

- Pagpaawn sin paghati iban upiksaun in panya-iban-kalagihan (supply-and-demand) supaya mabanding in taud sin ilu iban balu maun pa taud sin manga sila timatabang ha tiyap-tiyap kawman;
- Manglawag matup paninguran paghuhulaan anak ilu ha tiyap-tiyap दौरا umipat ha manga anak ilu amun wayrunna usbah atawa kampung umayuput kanila halawum-bay, lamud na in kauman hantang paghulaan amuin makapag hambuuk in manga kailu baluhan iban hinduan pagpahugut kapandayan in manga sila maghihinang bat daman maamu in pagsangsa' iban pagayuput nila.
- Pagbutang program ha hika kusug in kaya iban gaus iban na sin inut-inbut pag palista sin mga lugal nahinang bay-ilu iban lugal biya' na sin mga markadz iban madrasa ha

Bangsamoro, lamud na in pagtagama sin undang-undang aturan tungud pa bay-ilu tumup pa kahalan sin kawman. Pagdihil sasallamatahan pilak iban tatabangan para ha mga sila marayaw in pagpadagan sin center nila subay da isab damikyan hi lamud.

*National, regional and local agencies*

- Dihilan tatabangan pagiskul in manga anak ilu sin pagbunu' (way bayad sin pagiskul daying ha elementary pa college agad na in balanja' nila adlaw-adlaw [allowance]). Lamud nari in paglawag tiranan hika sung sin kapandayan nila iban paglawag hinang kabuhianan iban pagpaamu ha katupan sin hinang iban kapandayan nila.
- Dihilan tatabangan kasambuhan baran iban kasambuhan pamikil (psychosocial) lagi' maayad ha pangaddatan iban matup ha pangummulan in manga padduman iban aturan ha pagayura ha manga diyamag kabataan iban kabaluhan.
- Pagdihil paguusahan iban kapandayan tungud kabuhianan iban puun ha manga kabaluhan supaya dumayaw in kahalan sin kabuhi' sin manga anak ilu iya-ayuput ha bay;
- Kilahun in manga kiyasakupan nagkalawa' sin manga tau kawman ha pangilahi ha paraturan sin paghidjatul-sin-kahalan-haliyabayan ("dealing-with-the-past") (pagsalsila sin kasabunnalan / truth telling);
- Pagdihil tatabangan tungud sara' (legal support) iban pagpabatuk pa transitional justice mechanism (pamarinta samatara') ha national iban regional level.

Manga Wata ko Kiyatidawa  
Madilapet a pamandapat ko manga wata  
a ilo sa Muslim Mindanao

## OLOWAN A KIYAMAMESAN

Giyangkaya tutolan na so kiyamamesan ko pamandapat puon ko dii katekdira ko kapakambebetad o manga wata a ilo— a aya kateroa on ko ped a basa na yatim (ko Arabic), ilu (ko Tausug), ilo (ko Bisaya, Mranaw, Maguindanao), odi na ulila (ko Tagalog)—siran so kiyadaan sa isa odi na mbala a lokes sabap ko somiyagad a manga katidawa sa Mindanao ko miyaiapos a sapolo ragon (2009-2019). Aya kadakelan kiran na wata a shaheed, odi na so miyatay sa lalan ko Allah, sabap ko kaaped iran ko manga ompongan o manga Moro a aya antap iran na so dii kipanindegen ko bangsa iran, ogaid na giyangkaya pangenal na mi-iitong sii pen so manga miyatay ko ped a manga onayan a madilapet a katidawa datar o kiyatidawai sa Marawi.

Giyangkaya pangenal na ininggolalan ipoon ko olanolan a April taman ko September 2019. Aya kadakel a miyanembag ko manga paka-ise a kenalen na dowa gatos ago pitopolo ago telo (273) sii ko piyakakeketasa a telo polo ago pat (34) a monisipiyo sa giya pito a probinsiya a mapapadalem sa giyangkaya telo (3) a mabelang a ranaw-ragat a Bangsamoro: Central Mindanao (Maguindanao ago North Cotabato), Lanao provinces (Lanao del Sur ago Lanao del Norte, ago so ped ko manga siringan niyan a darepa sa Northern Mindanao). Sabap ko aya kalalayaman a petaroon a wata a ilo na so kiyadaan sa ama na, ped a inamad so kapakambebetad o miyanga babalo sabap ko kiyatidawa.

Giyangkaya kiyapangenal na mapapadalemon pen so mambebetad o manga wata a ilo sabap ko Marawi Seige, go so miyangaada a da den matoon, go so mipantag ko 2000 all out war, go so Mamasapano Crisis ko ragon a 2015, go so Zamboanga Seige ko ragon a 2013, go so manga wata a ilo a makapopoon ko manga gropo a Abu Sayyaf, ago so miyatendo a manga pipiya olaola. Sabap ko kakokorang o pondo ago kadidiyangkaa ko wakto, na giyangkaya kenalan na kena o ba niyan tatarimaa oba kiyatarotopan sa itongan nago so mapepemaana; ogaid na giyai na madilapet a pamandapat ko piyangasasagadan nago manga kinanglan o manga wata a ilo, a onaan o mala nago matatanor a ilayan ko kapenggalebeka on.

### MANGA ONAYAN A MIYATOON A PAMANDAPATMANGA ONAYAN A MIYATOON A PAMANDAPAT

- Da a matatangked a kala odi na kadakel o manga wata a ilo misabap ko manga katidawa sa Mindanao. Giyai kilangan ko kada odi na kakokorang o kasangkapan a sakodo ko pagtaw a inawaan, inibuwang a manga wata a ilo sa Pilipinas, so siran oto a matetendo sii sa Bangsamoro. Aden a bilangan a makapopoon ko MILF Social Welfare Committee (SWC) na piyakiilay niyan a walo nggibo ago magatos ago walo (8,128) a kadakel a wata a ilo sii ko dowa polo ago nem (26) makaliliyo ko pat polo ago pito (47) a probinsiya o manga mujahideen ipoon ko olanolan a April 2019, ogaid na giya MILF Bangsamoro Islamic Women Auxiliary Brigade (BIWAB) na kakapantagan a diiran diinggalbeken

so sabagi ko listaan o kalalawanan so lima gatos (500) a manga balo ago makapendatar siran sa bilangan ko manga wata a ilo sa aya kinilistaanon na sii ko miya-ipos a January 2020, go so makapantag ko MNLF na ayabo a maaped ko bilangan iran ko manga wata a ilo na so maaped ko tindos a mujahideen (a so kaiingaranan sa Top 90 ago Top 300).

- Aya mabelang a ilayan ko wata a ilo na siran so kiyadaan sa sakataw a lokes a matetendo a so ama. Kadakelan na manga wata a shaheed, ogaid na miitong sii pen so manga wata a ilo a sibilyan a miyatay ko manga ped a mala a miyanggolaola. So wata a ilo na aya pegilayanon na andamanaya i kiyadai kiran sa lokes, nago sii ko omor odi na idad iran, so betad o milik iran, ago sii ko sostonan o miyanggolaola. Sabap ko dii kakesokasoy o simoket sa Bangsamoro na, aya pambetuan o manga taw sa shaheed na kenaba bo so miyatay sa katidawa ka maapedon pen so miyangaada/miyakaawa ko inged iyan.
- Igira a kepakay a manggolaola na, aya pesakodo ko manga wata a ilo na so mbatabataa. Aden mambo a pepanabang a manga ompongan (melagid so sii ko manga walay ago center), a aya kapepakaokit iyan na sadaqah odi na zakat. Ana ogaid na, kadakelan ko somimbag sangkaya pangenal na ayabo a kiyapakakowa iran sa panabang a poon ko manga tonganay ran odi na manga ompongan na sii bo ko paganay a ragon, na pendarodos ko ikadowa ago ikatelo ragon.
- Da a ba makikilala a manga darepa a petagikoran odi na sironga o manga wata a ilo a kabebejan sa katantowan a DSWD sii sa Bangsamoro. Ana ogaid na aya kalilid na, madakel a manga Muslim a manga wata a ilo a pepakaokit sa sagipa a DSWD sa Mindanao a sii pegowita ko manga petagikoran ko manga wata a ilo sa Manila. So sabagi ko manga ompongan a pesabet/pepanabang ko manga wata nago wata a ilo a poon sa BARMM na miyamakatindog sii ko darepa a ndadakelon so Muslim, datar sa Maharlika Village sa Taguig, Culiati sa Quezon City, Quipo, Manila, ago Baguio City. Giyai miyabaloy a manga darepa a dii tontotan sa ilmo o manga wata a ilo, kena bo oba so puon sa Bangsamoro ka so pen so manga Balik-Islam, odi na so siran oto a mimbalingan ko Islam.
- Bapiya pen aden a makamomoayan a manga bebelang a bitikan pantag ko manga wata, na da aba tolalobos a takedir o gobirno a manonompang ko miyanga-iilo a wata sabap ko katidawa sa Pilipinas. Inonta bo na so pekamasaaan a lomlagaday a takdir o AFP ago PNP a pesakodo ko miyangababalo nago miyanga-iilo a manga mbawataan o manga sondaro a sii mapapadalem ko Republic Act NO.6963 s.1990. Aden a matetendo a P/CVE Programs (matetendo sa Basilan) a aya pepeloba ko panabang ko manga wata a ilo a aya pakaasal iran na wata a sondaro, ana ogaid na matag baden oto piyakaokit sa tepeng.
- So katontot sa ilmo na aya paganay a singanin o miyamanembag ko pangenal, go so manga pamemegayan, nago so kapakanggona ko manga galebek ko kakewiyagan. Ana ogaid na, aden a lima betad a langkap a miyapento o siran oto a miyanembag ko pangenal, a manonompang ko manga wata a ilo a patot a maped ko masagogod a tandingan ko panabang: (i) so kalilinding o ginawa (maana so wata a ilo) nago so kalilinding ko kalek nago pangandam; (ii) so betad o kapeginged nago kakewiyagan; (iii) so kapakatontot sa ilmo; (iv) so katetakena o mokarna nago so niyawa; nago (v) so kapakamoayan o kapaginontolan.
- So kapepakamoayan o sakodo ko pagtaw na masasamolegay sabap ko lomlagaday a simoket ago kasasanaat o inged, rido, nago so di katetakena o kawiyagan. Apiya pen so siran oto a matatago ko manga markadz (center), na so kapekaleti ko pamirak a panabang ko markadz na aya rarad iyan na so kapepakabaling o manga wata igira mikorang so pamirak para ko pangengenken. Aden pen a miyangapepento a awid a akal, ogaid na katatamanan, lagid o dii kapamabai ko korang i bager ago di kisonen sa mapiya a parangay ko manga wata a ilo.
- Sii ko kaada o pekaampel a panabang na, so paratiyaya na aya mababaloy a pangoyat sa ginawa o manga wata a ilo, nago so singayo iran ko kipamayandegen ko ngaran nago paninggalan o manga ama iran ko kiya shaheed iran lalan ko Allaah nago so inged.

- Kadakelan ko miyanembag ko pangenal ko dalem o ranaw-ragat na kiyaimolengan iran a so kada a ipatan, kada a inengka nago, so kada o gegaw-limo ko manga wata a ilo na aya sabap o malebod a kapekagawi iran ko kakokopor odi na kipamayandegen ko dadag a paratiyaya nago so kapeka-oyati kiran ko kapekaped iran ko dii nggolaola sa pekamorala. Maa-aden so manipis a goris a temanaan o pangoyat a kapekagawi o manga wata a ilo ko kapekawadib o kapangeped iran ko kasisinapangan a ompongan lagid o MNLF ago MILF nago so siran oto a pepandi sa maytem a dii nggolaola sa pekamorala. Sii ko kaada o patot a kapekenala nago pagokitan ko manga gedamen o ginawa iran na, kepakay a so manga wata a ilo na aya kapakalaan iran na so paratiyaya a aya pekipasad ko manga simoket ko inged na nggolalan sa baas odi na makeras. So kabinayar iran ko kawladan ko meliliyota ko inged na masiken a kasabapan ko kakenala iran ko kakokopor odi na kaliyo ko takes nago so kapakasenggayaa iran ko antona i kakokopor nago kaliyo sa takes nago antonaa i di. Na mabaloy pen oto a lalan ko kapakasenggayaa iran ko marata ago mapiya.

## INIBEGAY A MOSAWIR KO KAPAMANGESOP



### A. Titindeg ko Batek/Design

- So kalangowan o wata a ilo nago miyanga babalo ko kiyatidawa na patot so kapakakowa iran sa panabang, apiya antonaa pen i betad iran sii ko kiyategombalaya ko MILF odi na MNLF. So manga programa na patot a betad a sukodan batadilabaw so mipantag on ko manga wata a ilo a mapakay a aden a ki-iisop odi na da a ki-iisop iran ko pepandi sa maytem odi na mababaling ko darepa a katatagoan ko pepandi sa maytem. Sabap ko dii kanggalebeka ko karena ko makeras a kapakaliyo ko takes, matetendo a oriyon o miyasowa sa Marawi na aya iniilay ko kapelindinga ko morala o makeras/baas a kapakaliyo ko takes na, katatamanan nago titu ko piyakawanwan. So kinggolalanan ko manga galebek a matetendo a manonompang ko kasupaka ko makeras nago kapakaliyo ko takes na, sarat iyan so kaa-aden o timan a kenal ko dadabiatan nago so langon o kawgitogit ko inged.
- So programa ko manga wata a ilo na di kepakay oba isa-isa i sokod a kepakay ko kalangowan. Kailangan a somosokod ko betad o inged nago matetendo a batek ko omani pimbarang a darepa a katatagoan kiran nago so ropaan o wata a ilo. So manga programa na patot so kinggolalanan on sii ko probinsiya nago maylay ron so kikatetendo a mambebetad a Ranaw, Maguindanaw/North Cotabato, Sulu nago Basilan. Ipagoman roo pen na, giyangkoto a manga programa na patot a: paka-aayonen ko Do-No-Harm/ di kapenggolaola sa pekabinasa, kasanggila ko manga titindegan ko simoket, nago kapelikay ko kapakalaolad o kapepakakowa sa rokoy/trauma, masanggila ko dadabiatan ko inged, domadait ko betad a kaatawi, nago ingapeda iyan so atoran ko kapeginged nago so mosawira ko mipepantag ko inged.
- So kapakabagera ko ogop o pamilya nago so kaa-reki ko lipongan na aya maona ko makakeketas ko langono kapamangesop ko kakokopor ago kapakaliyo ko takes/goris. Kepakay a maped saya so kabegay sa pangoyat a ogop ko piyagayonan ko mbangonan sa walay a tomatagikor sa wata a ilo ka kalokalo na mabaloy a kakekesan so kapened o awid a akal ko pamirak o manga tonganay. Sabap ko kena oba langon a lipongan na ba masosorot ko manga darepa a petagikor ko manga a ilo; na kepakay so kapetokawa ko manga lipongan a kepakay a kabalingan o manga wata a ilo ago so manga balo.



### B. So Kapakatindega ko Tomadeng

So miyanga aaloy a grupo, pedon so MSS-BARMM, so Parinta ko Inged, so Tetandingan ko Katontot sa Ilmo, nago so Ompongan o Maginged



### C. So manga Lalan a Kedegen o Opisina an miraot ko Antap iyan

*Congress ago Senate, Bangsamoro Parliament, NCMF, Darul Ifta, Council on the Welfare of Children*

- So kakesoya ko manga kokoman mipantag ko manga wata a ilo ago balo, batadilabaw ron so kiyamoralaan ko katidawa nago so ped a manga galebek o manosiya a morala, pedon pen so kaymolengi peroman ko manga bitikan ko kafala odi na so kabataw sa wata.

*National Government Agencies, matetendo so DSWD, OPAPP, DepEd, CHED, TESDA, nago so manga ped pen*

- So kidapetaren nago so kapakaliyowa ko manga pangitaban nago EOs/AOs ko kapagepeda ko manga wata a ilo ago balo ko manga programa a gobirno datar o Pangtawid Pamilyang Pilipino Program a DSWD nago so Payapa at Masaganang Pamayanan (PAMANA).
- So kapatendega ko popondowan a gobirno a manga walay para ko manga wata a ilo (orphanages) a tindo ago siyarigan a DSWD sii sa BARMM ago langkap sa intero a Mindanao.

*BARMM/BTA, MSS-BARMM, MOH-BARMM, MBHTE-BARMM ago ped pen*

- Makaliyo sa risolosyon a BTA a megay sa pandoan ko manga Ministir ko BARMM (ko Social Services, Health, Education, and Livelihood) ko kapakabegay ran sa sakodo ko manga wata a ilo ago balo, pedon so kabegay sa pandoan ko kapelobaa ko pamirak a panabang (lagid o matetendo a porsinto ko Block Grant odi na SDP), giya Ministry of Interior and Local Government na kepakay a pakaonaan iyan so panabang ko manga wata a ilo ago balo sii ko dii kateonga ko Bangsamoro Local Govt Code.
- Atoren so dii katotokawa nago dii kambabaratemowa sii ko Opisina o Chief Minister.
- Kapakitukawa sii ko opisina a Chief Minister;

*Kapakatindega ko mabeken a pamirak a panabang lagid o kisenggain ko pondo ka an matangked a aden a porsinto ko pamirak (ibarat o Block Grant, SDP, pondo a GAD) a paka-antapen ko manga programa ko manga wata a ilo ago balo;*

- Kaadena ko manga kasangkapan a makaa-ayon ko Islam datar o kaadena ko waqaf (waqf) a aya mabaloy a petarima ko manga pamemegayan nago panabang ko manga wata a ilo, a lagid o opisina o AFP Educational Benefit System ago HERO/Help, Educate, and Rear Orphans Foundation.

*Local Government Units*

- Makadaptar sa manga pemakaliyon a manga bitikan pantag ko manga wata a ilo ago balo nago maped so manga ilo ago balo sii ko PDPFPs, CLUPs, CDP-ELAs, AIPs, Public Order ago Public Safety Plans, ago so manga salakaw ron.

Members under EO NO.72, Joint Normalization Committee, Independent Decommissioning Body, TFCT, TFDCC

- Itedi/design sa mapepento a programa a manonompang ko manga wata a ilo ago balo a mapapadalem ko Normalization ago Transitional Justice Commitments o CAB;
- So kapagepeda ko manga sintir ko lipongan para ko manga wata a ilo ago balo sii ko Camp Development Plan.

Transitional Justice and Reconciliation Working Group, BARMM agencies including the Ministry of Social Services, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, Bangsamoro Human Rights Commission

- So kambaali ko manga matetendo a rowasan, maana manga lalan a okita ko sakodo, ko manga wata a ilo ago balo sii ko kena o ba manga mujahideen a MILF, ped saya so manga balo ko MNLF, sibilyan, sondaro, nago so manga ped pen.

Task Force Bangon Marawi and component agencies and BTA through the ICM and Ministry of Human Settlements and Development

- Makambaal sa manga tagoay ko sakodo ko manga wata a ilo, balo, nago so miyanga ada, a da a tuonanon nago isuled aya ko Marawi Rehabilitation/kapetagombalaya sa Marawi.

National Government Agencies, BARMM/BTA, MLG, Local Government Units

- Ipagoman so manga atoran ago diyangka ko manga wata a ilo ago balo sabap ko katidawa sii ko National Action Plan on Women, Peace, nago Security and the National Action Plan for Countering/Preventing Violent Extremism
- Maped so manga wata a ilo ago balo ko bitiyara ko P/CVE modules
- So manga programa ko kapembinayara ko manga wata a ilo ago balo ko manga ped a darepa
- So kapesalapidawa ko galebek o manga dato ko inged nago so manga olama on ko kapesakodowi ko manga wata a ilo ago balo

To the Civil Society, so dii kapakitokawa ko gobyerno a National ago BARMM

- Makambaal sa manga panolong a pekakaipan ko kenalan ko pekaolaola mipantag ko sosa a betad odi na kamaregenan a kaoyagoyag o manga wata a ilo ago balo

All parties - sii ko langoan a tetandingan

- Pakamoayanen so dii kikoyapetaan ko manga praybit a ompongan (ped saya so Chambers of Commerce etc. ) nago ompongan o maginged ko kipesapaaten ko sakodo ko panonompangan niyan.



## E. Batek, Penggaston a pamirak, ago kinggolalanan ko mga sakodo a panabang

So miyanga-aloy a tetandingan sa national, regional, nago so manga kasangkapan ko lalan ko kakowaa ko kalilintad

- Inggolalan so kaymolengi ko kaa-aden nago kakikinanglan/panton (supply and demand) a mapakapegabay niyan so itongan o manga wata a ilo ago balo nago so pepamegay sa sakodo ko omani darepa
- So kambanoga ko domadait a rawaten a torogan o manga wata a ilo a da a baon komikibir sii ko omani inged para ko siran oto a pekitagikor sa walay, pedon so manga lipongan/baryo, a ron mapakay a matagikor so manga wata a ilo ago balo, nago so kasinanada ko penggalebek ko domadait a kapesiyapa kiran.
- So kibetaden ko programa ko katago-i sa kapakagaga mawid nago mananay a kapekilalaa ko kipakatitindag a manga walay para ko manga wata a ilo ago balo ago sintir lagid o markaz, toril, ago madrasa sa BARMM, pedon pen so kaperiparadawa ko manga gonanao ko manga sintir ko kapegalimai ko manga wata a ilo a somosonged ko katatagoanon a darepa. Kabegay sa pamirak a panabang nago ogop ko manga pipiya i galebek a sintir.

National, Regional, ago Local agencies

- Kapagonaya ko matitimo a katontot sa ilmo para ko manga wata a ilo sabap ko katidawa (libri a katontot sa ilmo ipoon ko elementary taman sa college a pedon den so alawans). Ped saya so kapekabinayar iran ko ped a inged odi na darepa, kapasangan nago manga galebek a melagid a domadait ko manga wata a ilo ago balo.
- Kapagonaya ko babid ko kapiya kambobolawasan nago mokarna nago makaiinengka ko kalalayaman a kawiyagoyag ko inged nago domadait ko omor/idad a module nago manga padoman ko dii kipantagen ko manga wata a ilo ago balo a miyamakakowa sa rokoy niyan sabap ko kiyatidawa
- Kapagonaya ko katawi ko kandagang, kakewiyagan nago pengapitalen o manga balo ka an makapiya so kapepaginetaw o manga wata a ilo a sii matatagikor ko walay niyan
- Katarimaa ko miyanga-aada a miyokit sa karomasayan ko manga pagingedan a makaa-ayon ko manga tindag ko kambalingani ko kiyaiposan (truth telling/kateroa ko benar.
- Kapagonaya ko tabang a pepasod ko kitab nago mikakampet ko Transitional Justice sa national ago regional levels.



## D. So kipemosawiraan nago katitikayi ko manga wata a ilo

Ped sii so langon o miyanga-aloy a manga ompongan a komikibir, datar o MSS-BARMM, so tetandingan ko parinta ko inged, so tetandingan ko katontot sa ilmo, nago so manga ompongan o manga sibilyan a maginged

- Tenggeden a so lalayon a kapemasowara nago so kapetikayi ko programa na sarta o omani i panginesop
- Pakabageren so kapapantagan a manga kasangkapan lagid o mapapadalem ko Council for the Welfare of Children (CWC) nago so national, regional, ago local a repengan

## ACRONYMS

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12PPA	Twelve Point Priority Agenda
4Ps	Pantawid Pamilya Pilipino Program
AFP	Armed Forces of the Philippines
AIP	Annual Investment Plan
ALS	Alternative Learning System
AO	Administrative Order
ARG	ARMM Regional Government
ARMM	Autonomous Region in Muslim Mindanao
ASG	Abu Sayyaf Group
BaSulTa	Basilan, Sulu, Tawi-Tawi
BARMM	Bangsamoro Autonomous Region in Muslim Mindanao
BBL	Bangsamoro Basic Law
BDA	Bangsamoro Development Agency
BDP	Bangsamoro Development Plan (MILF)
BEP	Bangsamoro Expenditure Program
BHRC	Bangsamoro Human Rights Commission
BIAF	Bangsamoro Islamic Armed Forces (MILF)
BIFF	Bangsamoro Islamic Freedom Fighters
BIWAB	Bangsamoro Islamic Women's Auxiliary Brigade (MILF)
BME	Bureau of Madaris Education
BNTF	Bangsamoro Normalization Trust Fund
BOL	Bangsamoro Organic Law
BTA	Bangsamoro Transition Authority
BRDP	Bangsamoro Regional Development Plan
BWC	Bangsamoro Women Commission (BARMM)
CAA	Conflict-Affected Area
CAB	Comprehensive Agreement on the Bangsamoro
CDP-ELA	Comprehensive Development Plan – Executive Legislative Agenda
CHED	Commission on Higher Education
CLUP	Comprehensive Land Use Plan
CNSP	Children in Need of Special Protection
CPC	Council for the Protection of Children
CSO	Civil Society Organization
CWC	Council on the Welfare of Children
DepEd	Department of Education
DBM	Department of Budget and Management
DFAT-Australia	Department of Foreign Affairs and Trade - Australia
DSWD	Department of Social Welfare and Development
EO	Executive Order
FGD	Focus Group Discussion
FAB	Framework Agreement on the Bangsamoro
FPA	Final Peace Agreement
GAD	Gender and Development

GPH	Government of the Philippines
HDAP	Humanitarian and Development Action Plan
ICCMN	Inter-Cabinet Cluster Mechanism on Normalization
ICM	Interim Chief Minister
IDB	Independent Decommissioning Body
IGR	Inter-Governmental Relations
IGRB	Inter-Governmental Relations Body
JNC	Joint Normalization Committee
KIA/WIA	Killed-in-action, wounded-in-action
KII	Key Informant Interview
LGU	Local Government Unit
MBHTE	Ministry of Basic, Higher and Technical Education (BARMM)
MHSD	Ministry of Human Settlements and Development (BARMM)
MILF	Moro Islamic Liberation Front
MILG	Ministry of Interior and Local Government (BARMM)
MNLF	Moro National Liberation Front
MOA	Memorandum of Agreement
MOA-AD	Memorandum of Agreement on Ancestral Domain
M&E	Monitoring and Evaluation
MSS	Ministry of Social Services (BARMM)
MFBM	Ministry of Finance, and Budget and Management (BARMM)
MOH	Ministry of Health (BARMM)
NAP	National Action Plan
NCMF	National Commission on Muslim-Filipinos
OBYA	Office of Bangsamoro Youth Affairs
OPAPP	Office of the Presidential Adviser on the Peace Process
ORG-ARMM	Office of the Regional Governor of ARMM
PAMANA	PAyapa at MASaganang PamayaNAn
PAPRU	Presidential Adviser on Peace, Reconciliation and Unity
P/CVE	Preventing/Countering Violent Extremism
PDPFP	Provincial Development and Physical Framework Plan
PNP	Philippine National Police
PO	peoples' organization
POPS	Public Order and Public Safety
PPA	Projects, Programs and Activities
RA	Republic Act
SWA	Social Welfare Agency
SWDA	Social Welfare and Development Agency
SWDO	Social Welfare and Development Office
SWC	Social Welfare Committee (MILF)
TAF	The Asia Foundation
TESDA	Technical Education and Skills Development Authority
TFBM	Task Force Bangon Marawi
TFCT	Task Force for Camp Transformation
TFDC	Task Force for Decommissioned Combatants and their Communities
TJR	Transitional Justice and Reconciliation
TJRC	Transitional Justice and Reconciliation Commission

## GLOSSARY

Adat, addat	Customary practices
Ahadith (plural)	Prophetic traditions; singular form is hadith
Aleema (sing., fem.)	Female religious professional graduated from overseas; plural form is aleemat
Alim (sing., mas.)	Male religious professional graduated from overseas; plural form is ulama
Baitul yatim / aytam	Orphanage
Bayt al-Mal	'house of wealth', treasury
Da'wah	Islamic propagation
Du'a	Supplication
Hadith (sing.)	Prophetic sayings
Halaqah	Circle, often refers to study circle
Ibtida-i	Primary education
Idadi	Intermediate education
I'lu	Orphan
Jihad	Struggle
Kafala	Guardianship arrangements for orphans
Kulliyah	College education
Kulliyat	Colleges; plural of college
Madaris	Schools; plural of madrasah
Madrasah (sing.)	School
Markadz / markadz / ma'had	Center
Masjid	Mosque, a place of worship and learning
Maute	Extremist group based in Lanao Del Sur
Morits, murid	Students
Qurban	Distribution of meat to indigents during Eid al-Adha
Rido/pagbanta	Family or clan feud characterized by a cycle of violent vendetta
Sadaqah	Charity
Shaheed	Martyr
Tahderiyah	Kindergarten
Tarbiyyah	Education
Thanawi	High school
Toril	Indigenous boarding school in Lanao or among Mranaw communities
Ulama	Religious professionals collectively
Ustadz (sing., mas.)	Male religious professional locally-schooled
Ustadza (sing., plu.)	Female religious professional locally-schooled
Waqf	charitable endowment
Yatim	Orphan
Zakat	Charity or almsgiving

## UNDERSTANDING ORPHANS

**“By the morning brightness  
and by the night when it grows still,  
your Lord has not forsaken you [Prophet], nor does He hate you,  
and the future will be better for you than the past;  
your Lord is sure to give you so much that you will be well satisfied.  
Did He not find you an orphan and shelter you?  
Did He not find you lost and guide you?  
Did He not find you in need  
and make you self-sufficient?  
So do not be harsh with the orphan  
and do not chide the one who asks for help;  
talk about the blessings of your Lord.”**

The angel Jibreel to the Prophet (pbuh), Surah Al-Duha [93],  
*The Qur'an, a new translation by M.A.S. Abdel Haleem*

This report summarizes findings from a rapid assessment of the status of orphans—called in the vernacular as *يتيم* /*yatim* (Arabic) or *الأيتام* /*al-aytām* (Arabic), *i'lu* (Tausug), *ilo* (Bisaya, Mranaw, Maguindanaon), or *ulila* (Tagalog)—who have lost at least one parent from the recent wars in Mindanao in the last decade (2009-2019). Many are children of shaheed, or those martyred in the service of the Moro revolutionary fronts, but the study also covers civilians killed in skirmishes and other major incidents such as the Marawi crisis.

Primary data collection was conducted from April to September 2019 to surface community perspectives on the needs and specific vulnerabilities of orphans, as well as to establish baseline information on institutions and groups that provide support to war orphans throughout the Bangsamoro region and nearby settlements. The assessment covered three broad catchment areas in the Bangsamoro region: Central Mindanao (Maguindanao and North Cotabato), the islands (Basilan and Sulu), and Ranaw region (Lanao del Sur, Lanao del Norte, and spillover areas in Northern Mindanao). A mix of qualitative and quantitative approaches were used to analyze the situation of orphaned children in these areas and understand local definitions, beliefs, and practices around orphans and widows.

A total of 273 respondents were interviewed across 34 municipalities in seven (7) provinces, where 34% of respondents were male and 66% were female. Of the 77 orphans directly surveyed, 88% lost their father, while the rest lost both parents. The geographic extent and respondent counts per municipality are provided in Table 1.

We sought geographic, sectoral, and gender balance amongst respondents. However, the nature of the issue is highly gendered, for two reasons. First, by cultural and Islamic definition, the state of being called an orphan is dependent on the death of the father. As a result, a significant number (76, or 28%) of respondents are widows, with a similar number of orphans also engaged, mostly those over 18, or interviewed through their mothers. Secondly, the care of children is often categorized as a ‘female’ concern, although the loss of family members and being orphaned tends to create community and intergenerational effects. Thus, the majority of respondents (56%) have first-hand experience of loss, while the remainder are service providers and community stakeholders. Majority of respondents were ethnic Bangsamoro, with some respondents from the Catholic religious, indigenous peoples, and the military. Given time and resource limitations, extensive research was not conducted outside Muslim Mindanao. Needless to say, more extensive work is required given that the total universe of orphans and widows is unknown.

**Table 1. Number of respondents and geographic spread**

Province	Municipality	KII	FGD	Survey	Total	Prov. Total	Area Total
<b>Central Mindanao</b>							
Maguindanao	Buluan	3		1	4	64	81
	Cotabato City	9		6	15		
	Datu Odin Sinsuat	1			1		
	Datu Piang			2	2		
	Datu Saudi Ampatuan			1	1		
	Shariff Aguak		12	6	18		
	Shariff Saidona Mustapha			1	1		
	Sultan Kudarat		10	10	20		
	Talayan	2			2		
North Cotabato	Carmen			1	1	17	
	Pikit	3	10	3	16		
<b>Basulta</b>							
Basilan	Albarka		16	5	21	61	81
	Isabela City	1	-	-	1		
	Lamitan City	1	-	1	2		
	Hji. Mohammad Ajul		10	4	14		
	Tipo-tipo		10	2	12		
	Tuburan	-	11	-	11		
Sulu	Panamao	-	16	4	20	20	
<b>Ranao</b>							
Lanao del Norte	Salvador			2	2	9	
	Iligan City	5			5		
	Munai			2	2		
Lanao Del Sur	Bacolod Kalawi			1	1	99	111
	Balindong	1		2	3		
	Bayang			1	1		
	Butig	2	31	6	39		
	Madalum			1	1		
	Marantao	1	34	2	37		
	Marawi City	4		7	11		
	Piagapo			1	1		
	Saguiaran			1	1		
	Tugaya			3	3		
	Lumbaca-Unayan	1			1		
Misamis Oriental	Cagayan de Oro City	2			2	3	
	Manticao			1	1		
7 provinces	34 municipalities	<b>36</b>	<b>160</b>	<b>77</b>	<b>273</b>	<b>273</b>	<b>273</b>

Note: KIIs and FGDs respondents are composed of widows, service providers, and other community stakeholders. All survey respondents are orphans.

## LAWS AND POLICIES RELATED TO ORPHANS OF WAR

### 2.1 National Laws

The Philippines is a state party to the UN Convention on the Rights of the Child (CRC), including the optional protocol on Children in Armed Conflict. It identifies a number of child rights, including the principle that “the best interests of children must be the primary concern in making decisions that may affect them. All adults should do what is best for children. When adults make decisions, they should think about how their decisions will affect children...” (Article 3, UNICEF 2014). Furthermore, the CRC Article 20 goes on to identify that “Children who are deprived of their family must receive alternative care with due regard to the child’s ethnic, religious, cultural and linguistic background.”

This is consistent with Section 3 Article XV of the 1987 Philippine Constitution, which mandates the State to defend the rights of children to assistance and special protection from all forms of neglect, abuse, cruelty, exploitation and other conditions prejudicial to their development.

Annex 1 summarizes key national laws that create the policy environment for orphans and widows in the Philippines, and inform the various action plans on child protection. As will be discussed further in the report, there are no dedicated national programs for war orphans, although the Filipino child protection system is generally considered to meet international standards<sup>1</sup> and despite the extensive laws and policies related to children in the Philippines, there are no dedicated national programs for war orphans. There is one exception: Republic Act No. 6963 s. 1990, which mandates the provision of support for the families of soldiers or police personnel who are killed-in-action or wounded-in-action. There are no provisions for civilian deaths, let alone for those who are members of non-state armed groups waging war against the Philippine state.

### 2.2 Peace Process Commitments

The 2014 Comprehensive Agreement on the Bangsamoro (CAB) and its various components including the Bangsamoro Organic Law (BOL) contain provisions guaranteeing support for children as well as widows, persons with disability, and other vulnerable groups. The MILF’s Bangsamoro Development Plan from 2014, and the recommendations of the Transitional Justice and Reconciliation Commission use the same language. Recommendation 5d of the TJRC report under the CAB recommends that:

“the national and the future Bangsamoro authorities, the DSWD, the Department of Health (DOH), PCW, NCIP, and NCMF” issue “an internal directive for the provision of preferential free access to health and social services, as well as educational opportunities for widows and orphans of war.”

Nevertheless, none of these documents provide any background information or comprehensive data on widows and orphans of war.<sup>2</sup> Other studies are much broader in scope, and focus either on support for children disengaged from armed groups (UNICEF and Transition International, 2017), children in conflict with the law, youth vulnerable to violent extremism in ARMM (IAG 2017), or on more general issues of displacement (WB-WFP 2010) .

<sup>1</sup> Strengthening Child Protection systems in the Philippines, Child Protection in Emergencies, UNICEF Philippines, 2016, p 52.

<sup>2</sup> Alindogan, Jamela (2017) “Philippines: ISIL-linked Maute group using children as fighters.” Al Jazeera. <https://www.aljazeera.com/video/news/2017/05/philippines-maute-armed-group-child-soldiers-marawi-170530193625476.html> Fonbuena, Carmela (2017). “Maute child warriors are fiercest fighters, says former hostage” Rappler.com. <https://www.rappler.com/nation/183390-maute-child-warriors-determined-fighters>

## LOCATING ORPHANS, WIDOWS, AND SUPPORT INSTITUTIONS

There are no official figures on the number of orphans affected by the wars in Mindanao. Although various documents cite a UNICEF estimate that at least 1.8 million children in the Philippines are abandoned or neglected, there are no disaggregated figures for the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). This reflects the general lack of service facilities for abandoned, neglected, and orphaned children in the Philippines, which is intensified by the political and cultural complexities in the Bangsamoro.

Prior to this study, existing estimates focused largely on addressing child soldiers. The effects of the protracted Marawi crisis in 2017 brought attention to the threat of violent extremism in the Philippines, particularly on the recruitment of children as combatants and supporters. Multiple reports spotted young boys fighting in the battle zone as part of the 'black flag' forces led by the so-called Dawlah Islamiyah or the Maute Group and the Abu Sayyaf Group (Alindogan, 2017 and Fonbuena, 2017). Early anecdotal reports from the evacuation camps show children reportedly calling the Maute brothers as heroes in the face of the bombs. This situation, however, is not new. In 2008, the *Coalition to Stop the Use of Child Soldiers* reported that around 20% of the Communist Party of the Philippines New Peoples' Army (CPP/NPA)—then estimated at around 7,500 fighters—was under 18 years old, while at least 13% of the Moro Islamic Liberation Front's Bangsamoro Islamic Armed Forces (MILF-BIAF) were children. This situation was partially addressed by the MILF through a 2009 Action Plan against the recruitment of child soldiers.<sup>3</sup> A 2015 study estimated that 75.3% of these children are combatants while 24.7% take on auxiliary and support functions (Philippine Human Rights Center, 2005). However, global literature on international law dealing with children in conflict state that these approaches have so far failed to address the rights and vulnerabilities of children.<sup>4</sup> On a more fundamental level, seeing this social issue as merely a function of countering violent extremism dehumanizes these children, and leaves out finer nuances that a broader approach factoring in the so-called 3Ps of children's rights—provision, protection, and participation—may be able to identify. As such, any mapping exercise or program of response for orphans of war will need to be anchored in support of community mechanisms that can help respond to the needs of the children in their care.

The closest unofficial databases are those of the Moro Islamic Liberation Front, managed by two of its member organizations: the Social Welfare Committee (SWC), and the Bangsamoro Islamic Women Auxiliary Brigade (BIWAB). The MILF-SWC has of the mandate to ensure that the revolution's orphans and widows are supported to experience a better quality of life. As of April 2019, the MILF-SWC reportedly has a list of 8,182 orphans covering 26 out of 47 revolutionary 'provinces', with an initial tally of 240 in Central Mindanao, 38 in South Mindanao, 148 in Ranaw Region, 48 in Davao Oriental, 29 in Zamboanga Peninsula, and 32 in Zambo-Basilan.<sup>5</sup> The SWC also accepts and records data on affected Christian and IP children.

The MILF-BIWAB are the female counterparts of its armed wing and is also working on a partial list of just over 500 orphans as of January 2020. This reportedly has some overlaps with the MILF's list of 1,826

disengaged children who previously served under the MILF-BIAF, but the exact number has yet to be determined. The Moro National Liberation Front (MNLF) also has unofficial lists of elite revolutionaries such as the so-called 'Top 90' and 'Top 300', including those martyred and orphaned<sup>6</sup>. However, our research has not led to any comprehensive listing of records relating to the rank-and-file. All these separate databases, by rights, should be reconciled, consolidated, and made part of the baseline of the GPH-MILF Joint Normalization Committee and other peace process mechanisms.

**Table 2. Working list of orphans and widows from the MILF-BIWAB**

Base Command	Province	Municipality	No. of Widows	No. of Orphans	No. of Male Orphans	No. of Female Orphans
101st	Lanao Del Sur	Balindong (Watu)		2	2	
		City of Marawi (Capital)	5	0		
		Lumbayanague	1	2	1	1
		Madalum	1	0		
		Masiu	1	0		
		Tugaya	32	20	5	15
102nd	Lanao Del Norte	Munai	4	0		
	Lanao Del Sur	Marantao	1	3	3	
103rd	Lanao Del Norte	Tagoloan	1	5		5
	Lanao Del Sur	Tugaya	1	1		1
104th	Maguindanao	Sultan Kudarat (Nuling)	1	0		
	Sarangani	Maitum	6	0		
		No information	1	0		
	Sultan Kudarat	Lebak	4	0		
		Palimbang	16	0		
No information	No information	3	14		14	
105th	Cotabato (North Cotabato)	Aleoson	5	9	6	3
		105th		5		5
		Pikit	2	9	3	6
		No information	3	6	5	1
	Maguindanao	City of Cotabato	2	0		
		Datu Odin Sinsuat (Dinaig)	14	0		
		Datu Piang	2	0		
		Kabuntalan	4	0		
		Mamasapano	14	20	8	12
		Rajah Buayan	1	0		
		Shariff Saydona Mustapha	17	14	2	12
		No information	1	0		
		Shariff Aguak (Maganoy) (Capital)	37	10	3	7
	Zamboanga Del Sur	Labangan	13	15	10	5
	No information	No information		8	4	4

<sup>3</sup> This later resulted in the release of hundreds of child soldiers through a series of disengagement ceremonies in 2017.

<sup>4</sup> Hamilton, C. et al. Children and Counter-Terrorism, United Nations Interregional Crime and Justice Research Institute (UNICRI), 2016 and Bloom, M., and Horgan, J., The Rise of the Child Terrorist, Foreign Affairs, 2015

<sup>5</sup> This follows the revolutionary command structure of the MILF, which divides Southern Philippines into 7 regions, 47 'provinces', and 41 base commands, significantly deviating from the official political boundaries established by the Philippine government.

<sup>6</sup> The Top 90 refers to the first 90 MNLF fighters who began guerrilla training in Pulau, Pangkor, Malaysia in 1969. They completed their training in 1971. By 1972, they recruited a second batch of fighters, the so-called 'Top 300'. MILF founder Hashim Salamat belongs to this batch.

Base Command	Province	Municipality	No. of Widows	No. of Orphans	No. of Male Orphans	No. of Female Orphans
106th	Cotabato (North Cotabato)	Pikit	1	1		1
	Maguindanao	City of Cotabato	1	0		
		106th	2	8	3	5
		No information	2	5	2	3
108th	Cotabato (North Cotabato)	Pikit	12	8	1	7
	Maguindanao	City of Cotabato	1	4		4
					3	
		Pagagawan	3	2	1	1
109th	Maguindanao	Buluan	5	20	3	17
		Gen. S.K. Pendatun	2	1		1
110th	Cotabato (North Cotabato)	Aleoson	1	0		
		Carmen	3	5	2	3
		City of Kidapawan (Capital)	2	6	3	3
		Kabacan	7	1	1	
	Maguindanao	Pagagawan	6	0		
111th	No information	No information	9	10	6	4
112th	Davao del Sur	City of Davao	13	0		
113th	Basilan	City of Isabela	1	1	1	
	Zamboanga Del Norte	Labason	1	1		1
		Salug	3	0		
		Sirawai	2	0		
		No information	1	0		
	Zamboanga Del Sur	City of Pagadian (Capital)	1	0		
	Zamboanga Sibugay	Naga	3	16	4	12
		Titay	6	6	4	2
No information		1	2	2		
115th	Lanao Del Norte	Salvador	6	8	4	4
	115th	Malabang	6	0		
		Picong (Sultan Gumander)	1	1		1
	Maguindanao	Sultan Kudarat (Nuling)	1	2		2
116th	Lanao Del Sur	Balabagan	7	0		
		Picong (Sultan Gumander)	1	0		
117th	Sulu	Indanan	1	0		
		Pangutaran	1	0		
		117th	1	0		
		Patikul	2	0		
		Old Panamao	7	3	1	2
		No information	38	11	2	9
121st	Lanao Del Sur	Masiu	6	10		10

Base Command	Province	Municipality	No. of Widows	No. of Orphans	No. of Male Orphans	No. of Female Orphans	
124th	Lanao Del Norte	Bacolod	1	6	1	5	
		Munai		4	3	1	
	Lanao Del Sur	Bacolod-Kalawi (Bacolod Grande)	1	7	2	5	
		City of Marawi (Capital)	1	0			
		Madalum	2	0			
		No information	No information	14	0		
125th	Lanao Del Norte	Munai	15	31	14	17	
		Tangcal	8	10	3	7	
	Lanao Del Sur	City of Marawi (Capital)	7	7	5	2	
126th	Lanao Del Sur	Calanogas	1	0			
		Malabang	2	3	1	2	
		Picong (Sultan Gumander)	22	16	6	10	
			2	1		1	
	Basilan	Al-barka	43	20	8	12	
Bilal Bin Rabbah	Lanao Del Norte	Munai	8	1		1	
Brigade Staff	Cotabato (North Cotabato)	Pikit	5	0			
	Maguindanao	City of Cotabato	1	0			
		Datu Piang	1	0			
		Parang	1	0			
		Sultan Mastura	1	0			
		Sultan Kudarat (Nuling)	4	13	5	8	
No information	No information	1	5	1	4		
Field Guard Base Command	Cotabato (North Cotabato)	Pikit	13	14	5	9	
	Maguindanao	Kabuntalan	1	2		2	
		Pagagawan	1	0			
		Pagalungan	1	0			
		Rajah Buayan	1	4	1	3	
		Sultan Sa Barongis (Lambayong)	15	6	2	4	
		Shariff Aguak (Maganoy) (Capital)	1	0			
		Sultan Kudarat (Nuling)	1	3	3		
		No information	No information	1	2	1	1
	National Defense Base Command	Lanao Del Sur	Butig	3	11	5	6
No information	Cotabato (North Cotabato)	No information	10	0			
	Maguindanao	City of Cotabato	4	0			
		Datu Odin Sinsuat (Dinaig)	3	0			
	No information	No information	22	3		3	
Grand Total			578	447	158	289	

Source: MILF-BIWAB, January 2020

Similarly, there is no clear tracking of orphans affected by the Marawi siege, the Kathanon<sup>7</sup> biometrics system put in place by Task Force Bangon Marawi (TFBM) notwithstanding. As of 3<sup>rd</sup> quarter 2019, local NGO UNYPAD has also begun a study of widows in selected municipalities in Maguindanao and Lanao del Sur as part of their support to the normalization process under the GPH-MILF CAB.

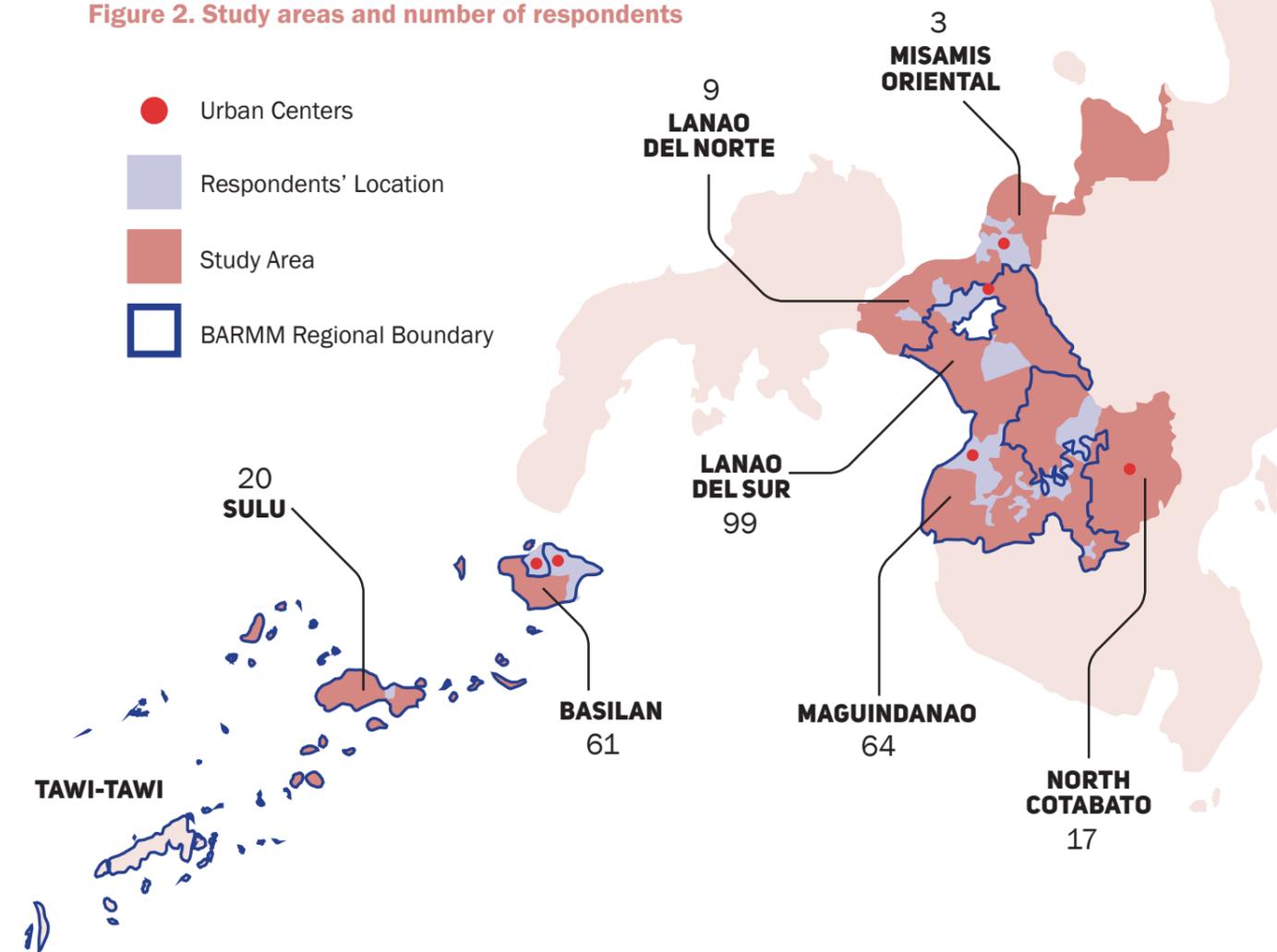
In the absence of full access to these records, we sought a ground-up understanding of the experiences and needs of orphans as a precursor to a larger and more systematic profiling and programming process. Thus, respondents were identified by examining municipalities that were affected by violence and displacement in the last decade, leading to a typology of orphans (and by extension, widows) and support institutions per area.

Central Mindanao's orphans dealt with the aftermath of the failed Memorandum of Agreement on Ancestral Domain (MOA-AD) with the MILF as well as sporadic attacks involving the BIFF and other actors in the second district of Maguindanao. In Sulu, we focused on respondents affiliated with the MNLF that were affected by the 2013 Zamboanga Siege. While families affiliated with Abu Sayyaf Group (ASG) fighters originally agreed to be interviewed, the lockdown in specific municipalities due to military operations prevented their participation. In Basilan, interviews were given by widows affiliated with the MILF, as well as communities affected by the ASG. In Ranaw, we looked at families hit by the 2017 Marawi crisis, skirmishes in Butig, Marantao, Piagapo, as well as horizontal conflicts such as 'rido' and anti-narcotics operations related to non-state actors operating in the area.

It must be noted that outbreaks of violence were ongoing in all three research areas at the time of data collection, specifically, operations against remnants of the Maute Group in Ranaw, bombings against the Bangsamoro Islamic Freedom Fighters (BIFF) in Central Mindanao, and ASG fighters in Sulu.

Ranaw was the subregion most recently hit by conflict, after being largely insulated from the intermittent wars in Mindanao from the 1960s onwards. As such, data collection in Ranaw was difficult given community sensitivities around 'black flag' activity, particularly with the influx of inquiries related to preventing/countering violent extremism (P/CVE) programs.

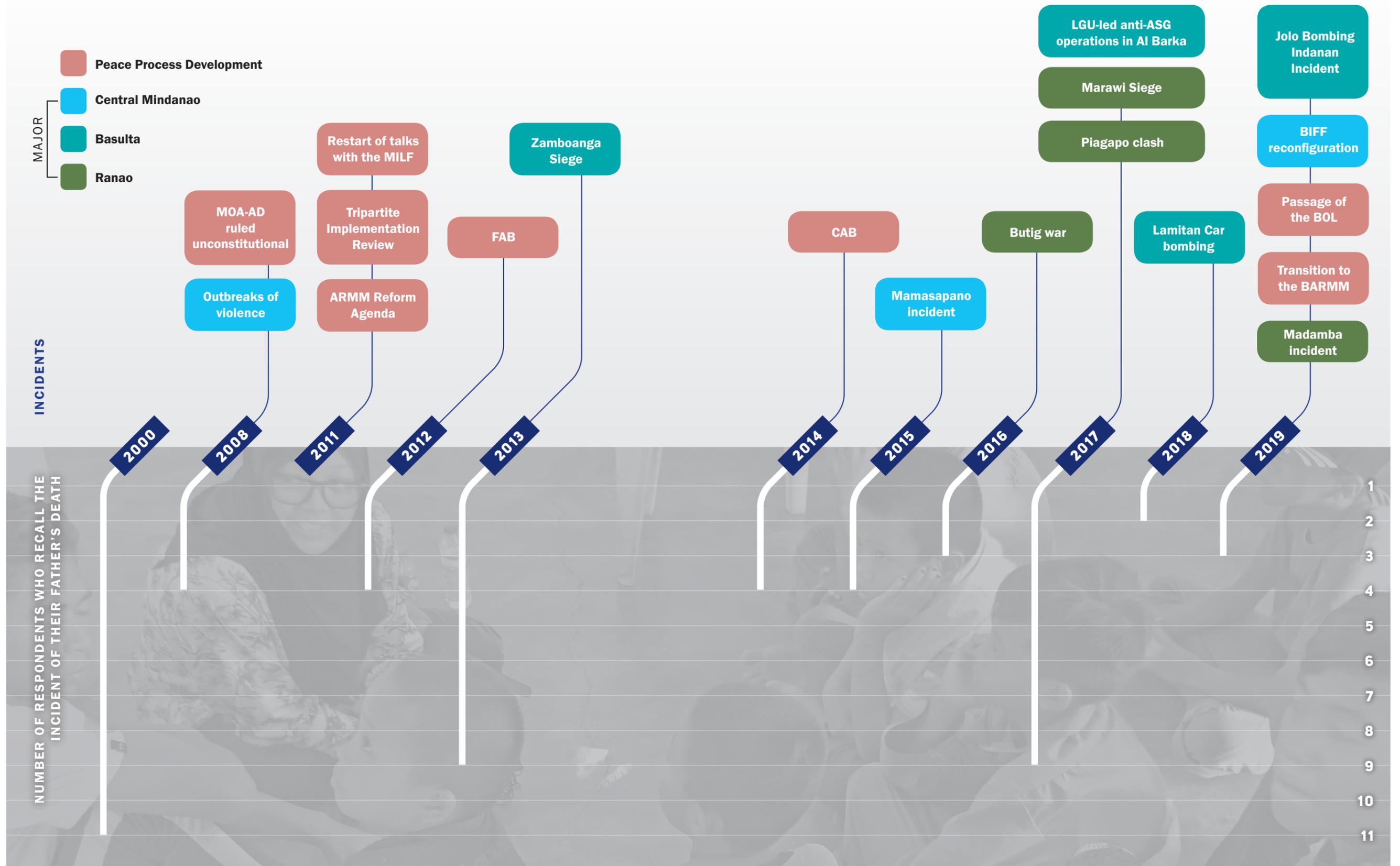
**Figure 2. Study areas and number of respondents**



Note: a total of 273 respondents were interviewed across 35 municipalities in 7 provinces. This includes orphans, widows, center administrators, and other community stakeholders.

<sup>7</sup> Kathanon is a biometrics-based profiling of IDPs from Marawi City.

**Figure 1. Major Conflict Incidents in the Last Decade**



## UNDERSTANDING ORPHANS

Definitions of and practices around orphans vary across geographic sites, based on a mix of Islamic belief and traditional belief. As a result, this report presents a typology of orphans based on a number of categories: (i) the parent (or number of parents) lost; (ii) the orphan's age or level of maturity; and (iii) the nature of the incident that led to the loss of the parent.

### 4.1 Orphan based on type of parent lost

Most informants define an orphan as a child who lost his or her father, citing the example of the Prophet, who was an orphan himself. One of them called this “half orphan” while other informants said that if both father and mother die, the child is a “full orphan”. Others clarified that if the mother dies but the father is still alive, the child could not be considered an orphan.

Others argue that if a child whose father and mother are still living but are unable to provide his or her needs due to their irresponsibility and neglect, the child could also be called an orphan.

In the context of the Bangsamoro wars, there are also cases of abandonment where their parents are not dead or missing but are *mujahideen* being hunted by state forces. In such cases, there is a risk to the parents being seen in public, and so it is safer to leave their children with other people.

### 4.2 Orphan based on age level

While both *yatim* and *i'lu* are used interchangeably across the Bangsamoro, respondents in Basilan and Sulu said that they have age-specific uses for these two terms. When the father dies while the child is still in the womb or below the age of 5 years old, the child is called a *yatim*. If the child is above the age of 5, the orphan is called an *i'lu*.

The hadiths are cited as evidence that the legal status of being an orphan ends when the child reaches maturity. The cut-off can be defined either as reaching puberty or reaching the legal age of majority (18 years in the Philippines). Ali b. Abi Talib relates that the Prophet (peace be upon him) said: “There is no orphan beyond the time of puberty, and there is no observing a day of devotional silence (in Islam).” [Sunan Abi Dawud (2489) and authenticated by Al-Albani]

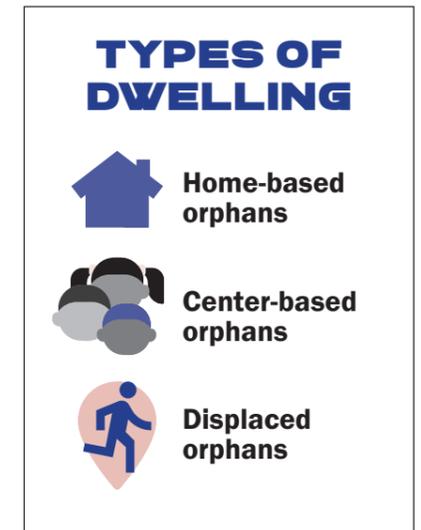
Some respondents noted that if a child remains unmarried until 18 years old, he or she is still considered an orphan.

Assessment of age and maturity is particularly important for guardianship arrangements and assessing when to turn over properties to the orphans. The Qur'an provides guidance to “test the orphans until they attain puberty; then if you find in them maturity of intellect (*Rashīd*), make over to them their property...” (Surah an-Nisā' 4:6) However, the term ‘orphan’ can also apply figuratively to an adult. When Khadijah's father gave her to the Prophet in marriage, he said: “I give her in marriage to Abu Talib's orphan.” This acknowledges that Abu Talib had acted as the Prophet's guardian after the death of his parents.

### 4.3 Orphan based on type of dwelling

The state of an orphan is also often assessed based on where they reside—if they are able to live with their mothers or relatives, are in the few available centers or institutions that provide in-house care for orphans, or are deemed homeless.

For the purposes of the study, we divide orphans and their service providers into three categories. The first covers home-based orphans and the institutions that provide ‘distance’ support. The second involves center-based orphans who are supported in ‘in-house’ arrangements, such as formal or de-facto orphanages. Key words associated with these in-house arrangements are *baitul yatim* or *aytam* (orphanages), or *madaris*, *torils*, or *markadz*. A third category covers orphans in situations of displacement. Displaced orphans also cover those who may have been in home-based or center-based arrangements but were forced to flee as a result of ongoing armed conflict or natural calamities, often multiple times. There are also cases of center-based orphans who lose this protection when the center or *markadz* previously sheltering them runs out of funds and is forced to close down.



### 4.4 Orphan based on type of incident

Great social value is given to orphans whose fathers were *mujahideen* who died as a *shaheed* (martyr) in combat against government forces. In our interviews with MILF members in Ranaw, they considered the children of their killed comrades as the “capital of Jihad” and these children should have a different categorization among the various categories of orphans. One noted that these children “are one of the many reasons why [he continues] in this struggle”, but wonders “if they are remembered and considered (in the gains of peace agreements) or if they are totally forgotten.”

Due to the cyclical nature of conflict in the Bangsamoro, *shaheed* status is often defined by communities not only as a result of death in combat but also due to displacement. Similar value is given to those whose *mujahideen* fathers died as a result of other conflicts, including those with black flag groups, or were civilians who died in crossfire or in situations of displacement. A special area of concern are those who disappeared or remain missing as a result of the 2017 Marawi siege, including those who may have been interred in unmarked graves.



## The Children of Marawi's Missing and Disappeared

Almost three years since armed hostilities broke out in what is now called as *Marawi Siege* or *Battle of Marawi*, the residents of the war-torn city continue to seek closure from a war that devastated their lives in so many ways. However, there is no definitive tally of casualties, whether civilians or combatants. By the time that the liberation of Marawi City was announced on 17 October 2018, the official government count was at 1,109 casualties, including 897 “black flag” actors; 158 soldiers and 7 police personnel; and only 47 civilians, although more remains have been recovered over the last few months. Many bodies were never recovered at all, while other unidentified remains were interred in mass graves in Marawi and Iligan. As a result, many continue to mourn, not just for the loss of loved ones, homes, and ways of life, but also for the inability to claim their relatives’ remains.

One respondent, a medical technician in his early thirties, does not know if his parents are alive or dead.

He said that like many Mranaws<sup>8</sup>, they did not expect that the encounter would last very long, and so they did not make any plans to leave their home in Brgy. Marinaut. Other families left earlier, bringing nothing, hoping that their ordeal would last only three days at most. Roads going outside Marawi soon became flooded with cars and people on foot. The traffic was so heavy that the short one-and-a-half drive to Iligan City took almost a day.

It took weeks of bombing until they decided to leave. By the time his father asked him to take his siblings to safety, they could see many areas of the once-impenetrable city eaten by fire. As the eldest of five siblings, he was responsible for guiding his sisters and younger brothers away from the rubble. Their youngest was nine years old.

That was the last time they ever saw their parents, both barely in their late fifties.

The six siblings spent seven months in an evacuation center until a distant relative from Sultan Naga Dimaporo decided to take them in. Once Marawi was reopened for return, they were able to rent a one-room apartment with the eldest brother’s wages from a neighboring municipal hospital. Their parents’ bodies were never found.

In May 2019, several of the siblings joined a civil society gathering to install a marker in one of the mass graves in Marawi to commemorate the second anniversary of the beginning of the siege. It was at this event that a renewed call was made for the completion of the documentation of the human casualties, with the hope of finally finding the remains of their lost loved ones.

<sup>8</sup> There is no codified writing system for the ethnolinguistic group; as such, this can be spelt as Meranao, Meranaw, Maranaw, Mranaw, or Mranao.

# 5

## PROFILES OF SURVEYED ORPHANS

### 5.1 Orphan-hood is not uncommon in the Bangsamoro.

Of the 77 orphans who undertook the survey, 48% were male and 52% female. Given the study’s focus on incidents within the last decade, 50.65% are currently aged 15-19, while 31% are 20-24 years old. All but one (1) respondent follows the Islamic faith. At present, only 1 respondent lives in a city; 30% reside in rural barangays, and 69% shuttle between rural and urban contexts.

The majority of respondents (88.31%) lost their father, while a smaller number (11.69%) lost both parents. Respondents’ ages at the time of the incident are relatively well-distributed: 28.57% were 6-10 years old at the time of their father’s death, 25.97% were 11-15 years old, while 23.38% were 5 years old or younger. Approximately 6% do not recall their age at the time of their father’s death.

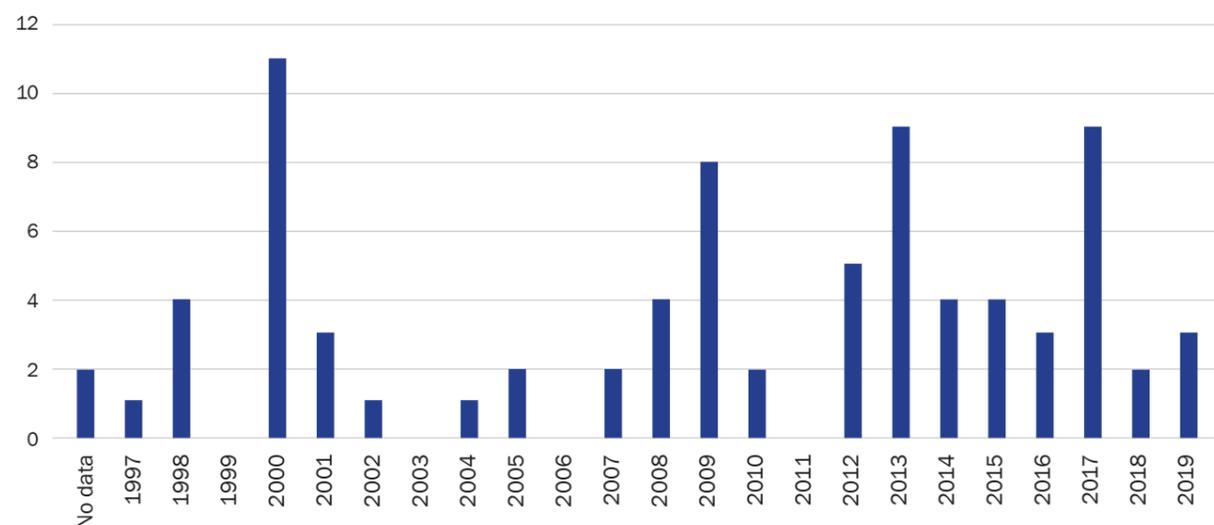
A sizeable number of respondents (38.96%) were the eldest in the family, where the number of siblings from the same father ranges from 1 to 10 children. The average number of children from the same nuclear family in our dataset is 7.8, significantly higher than the average household size in the BARMM of 6.1 persons (PSA, 2015). The majority of respondents (49.35%) belong to only one household, while 13% said that their father had two sub-households. The remainder had higher counts of multiple sub-households, from 3 to 11 groups living in the same home. Based on responses about the number of siblings, the estimated number of children based on the 77 orphans survey covers at least 308 children, whose average age is 17.84 years old.

Although this study makes no claims towards statistical representation, the qualitative evidence suggests that orphan-hood in the Bangsamoro is not uncommon. Almost 80% of survey respondents said that they have other relatives who are orphaned. Others, particularly those in island province communities supporting both the MNLF and the ASG, noted that some families have multiple generations of orphans. These are families who fought in the Martial Law wars of the 1960’s and 70’s, where grandfathers, fathers, and uncles were *shaheed* that these children were taught to admire and emulate. Some communities, particularly those aligned with the MILF in Central Mindanao and Ranaw, shared that they have been surveyed and tallied by the MILF’s organizations (specifically, the MILF Social Welfare Committee and the Bangsamoro Development Agency) but have yet to receive aid.

### 5.2 Many are children of *shaheed*.

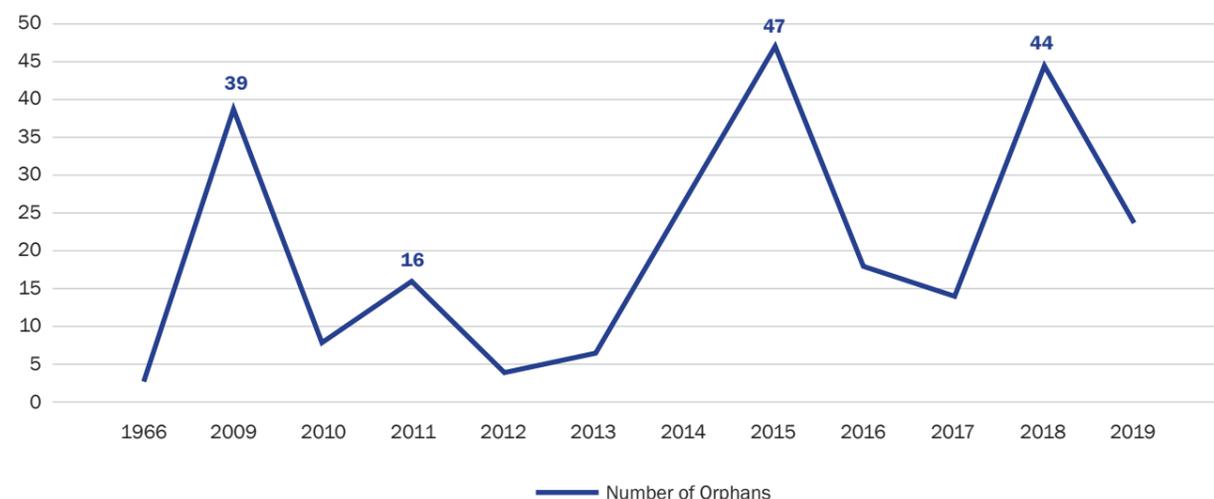
Of those who can recall the year of their parent’s death, spikes in losses were experienced in 2000 (13.75%), 2009 (10%), 2013 (11.25%), and 2017 (11.25%), corresponding to the major conflict incidents in the last decade.

**Figure 3. Year of Incident (Orphans Survey)**



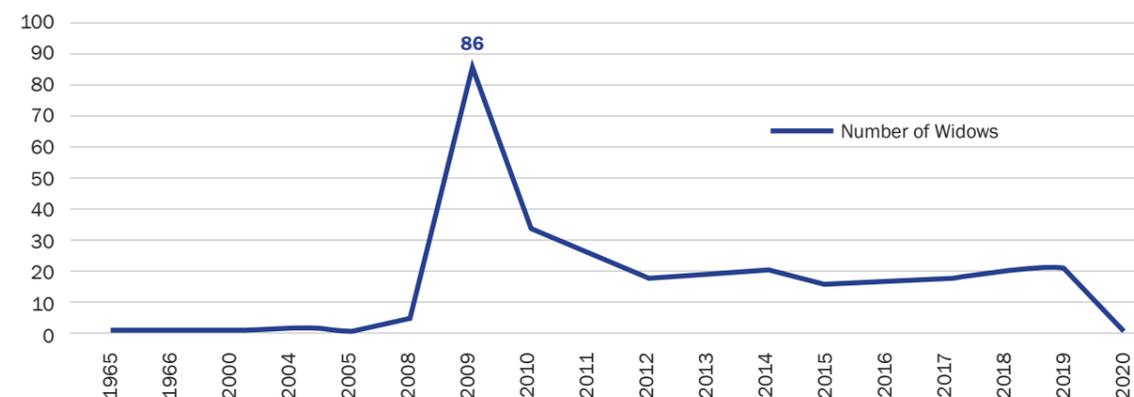
This can be compared with the January 2020 working list of the MILF-BIWAB, which comprises 447 orphans and 578 widows. Of the 250 orphans (56%) who can identify their parent's year of death, the top 3 years of loss are 2015 (47 orphans), 2018 (44 orphans), and 2009 (39 orphans). On the other hand, the 307 widows (53%) with information on their husband's year of death identify the top 3 years of loss as 2009 (86 widows), 2010 (34 widows), and 2011 (26 widows). Further analysis should be undertaken once the listing is completed and consolidated with the information gathered by the MILF-SWC, the IDB and JNC, as well as the various factions of the MNLF.

**Figure 4. Orphans per year from partial MILF-BIWAB database**



Source: MILF-BIWAB, January 2020

**Figure 5. Widows per year from partial MILF-BIWAB database**



Source: MILF-BIWAB, January 2020

The deceased fathers were said to have been anywhere from 25-70 years of age at their time of death. Many of them were employed as farmers or fisherfolk (59.74%), while others were employed by private companies (11.69%) or worked in trade (9%) or the service industry (10.39%). 3.9% were government employees.

More than half of the respondents (42 or 55%) said that their parents died in an encounter between the government and a non-state armed group. The majority (61%) said that their father was a combatant, while others identified their fathers as civilians (19.48%) and government employees (3.9%). The remainder were suspected combatants or persons of unknown affiliation.

**Table 3. Father's age at time of death and type of incident**

Father's age at time of death	Total Result	Type of Incident				
		Encounter	Collateral Damage	Others	Don't know	No data
25-29	7	5		2		
30-34	11	8		3		
35-39	11	5		4		2
40-44	10	3	1	3		3
45-49	10	4		3	1	2
50-54	7	4		3		
55-59	4	3		1		
60-70	3	1	1	1		
No answer	14	9		5		
Total Result	77	42	2	25	1	7

The majority could ascribe a non-state armed group related to the incident, whether MILF (58.44%), MNLF (2.6%), or Maute (3.9%), although 31.47% did not know or declined to answer.

When asked about their parents' ideological affiliations, 76.62% said that their parents were MILF, 5% were supporters of the MNLF, while 2.6% belonged to government forces. Others declined to respond or did not know.

## THE ROLE OF CAREGIVERS AND GUARDIANS

Orphans are highly respected in Maguindanao, Tausug, Yakan, and Maranao culture, with society generally placing great importance on caring for orphans regardless of blood ties. This strong belief is based on the following hadith:

We know that the Prophet (peace be upon him) said, holding up his index finger and middle finger closer together: *Ana wa kafilul yateemi fil Jannati hakadan*—The one who takes care of an orphan is with me in Paradise like this. [Sahih al-Bukhari (5546) and Sahih Muslim (5296)]

Islamic jurisprudence has melded with traditional practice, leading to the belief that positive acts are obligatory, lucky, and/or will be blessed by Allah. These acts include but are not limited to: greeting an orphan if one passes by; consoling orphans in distress; stroking or touching the head of orphans, or caring for orphans in general regardless of blood ties. Similarly, any mistreatment of orphans is seen as a great sin, including failure to properly guard an orphan's rightful property until maturity. Several passages in the Qur'an provide fair warning: "And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones) and do not devour their property (as an addition) to your own property; this is surely a great sin." (Surah an-Nisā' 4:2)

As a result, the responsibility of caring for orphans is taken seriously. One orphanage administrator from Maguindanao described it as acting like a second mother, consistent with a vernacular belief that the teacher or guardian of an orphan takes on the practical and moral responsibilities of a mother and father. Adult respondents noted that if the child is cared for well, "he or she must not look like an orphan"—meaning, the child should be provided with proper clothing, food, and education in a way that will not make the child look deprived. Apart from protecting these children from physical harm, many caregivers highlighted the need to provide discipline and moral guidance, to ensure that these children "get used to the attitude which is accepted in the religion of Islam and develop respect [...] so they can become trustworthy leaders of the community."

Across the Bangsamoro, great emphasis is placed on kinship ties, or what is traditionally known as '*kambata-bata-a*' in Mranaw or '*kabpapagaliya*' in Maguindanao and '*pag-usba-waris*' in Tausug. As a result, a completely abandoned child is very rare. In the context of Ranaw, this is tied to the principle of *maratabat* (personal and collective honor, pride, and self-esteem)<sup>9</sup>, which makes it a family shame or '*mawag*' if an orphan is cared for by someone who is not a blood relative. As a result, the unwritten Mranaw customary laws known as '*Taritib ago Igma*' places emphasis on locating a relative to care for the orphan, and only when this proves impossible does it allow someone outside of the family to care for the child, which is very unusual given that Mranaw society has a strong family or clan network.

While Western closed adoption is not allowed in Islamic jurisprudence, respondents from Ranaw noted the tradition of child sponsorship or guardianship legal fostering called *kafalah*, which means 'to feed', following the verb *takafala*, which means to provide for an orphaned or unparented child's basic needs. A *kafalah* arrangement enables children deprived of a family environment to be legally raised on a permanent basis by families other than their own. The guardian in a *kafala* arrangement is known as

a *kafil*, while the child taken on as ward is referred to as '*makfool*'. Some of the Mranaw rules on this relationship are the following:

- The adopted orphan retains his or her own biological family name and does not change his or her name to match that of the adoptive relative. Blood ties between the child and his or her biological parents are never legally severed in a *kafalah*.
- The adopted orphan inherits from his or her original biological parents, not automatically from the adoptive relative.
- When the orphan is grown, members of the adoptive relative are not considered blood relatives and are therefore not *muhrim*<sup>10</sup> to him or her.

However, some respondents noted that there are cases where orphans are perceived as additional burden, particularly when they are taken in by distant relatives who are forced to take them in. This can lead to discrimination or abuses when it is not their choice to take care of the orphans but are obligated by cultural and religious norms. Some respondents described caretaker relatives who send their biological children to school but do not extend the same privilege to the orphans (purportedly due to limited resources). Others give jobs to orphans in the guise of providing employment, but these roles can be unpaid, low-paying, or unpleasant (as househelp and/or various forms of hard labor such as digging ditches, latrines, or graves.)

<sup>9</sup> Corrupted from the Arabic *martabat* (meaning status or rank), which is translated in the island languages as *mahaltabat* or *martabat* and in mainland Maguindanao as *malatabat*.

<sup>10</sup> "*Muhrim*" refers to a specific legal relationship that regulates marriage and other aspects of life. Essentially, members of the adoptive relative would be permissible as possible marriage partners, and rules of modesty exist between the grown child and adoptive relative members of the opposite sex.

# 7

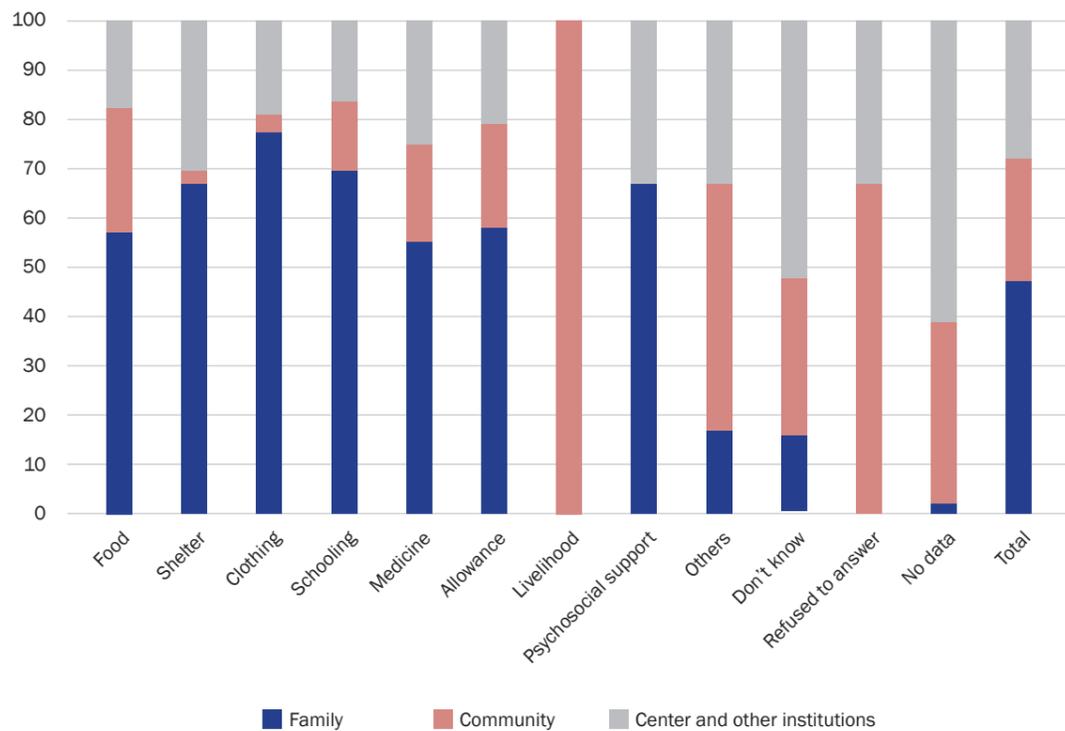
## SUPPORT PROVIDED TO ORPHANS BY FAMILY AND IMMEDIATE COMMUNITY MEMBERS

### 7.1 Family support

Across all regions, support is primarily provided by the mother, or through other home-based arrangements with family members and extended relatives. This is in line with customary practice in Bangsamoro communities. In the absence of the father, paternal relatives, such as uncles and grandfathers, are tasked with the defense of family members and the clan's properties. The nearest male kin share responsibility for helping ensure the over-all development of orphaned children, especially their religious or spiritual development.

Figure 6 below compares the types of support provided to orphans by three groups: family members, community members, and formal centers and institutions. In most cases, almost all types of support provided to orphans are predominantly provided by family members. The only exception is livelihood, which comes from community members, such as neighbors and friends.

Figure 6. Types of support provided to orphans



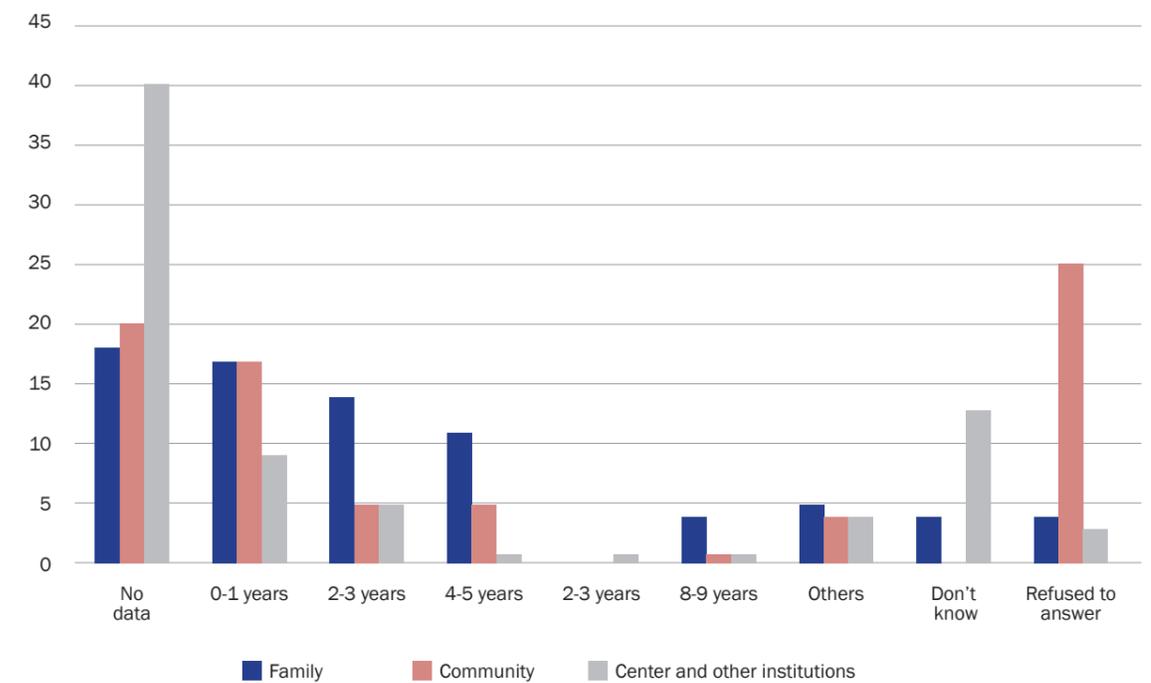
Out of the survey of 77 orphans across the Bangsamoro, 75.32% lived with their mother for the first two years after the incident, while 10.39% went with relatives and 2.6% were cared for by siblings. Only one respondent out of the sample went to an orphanage center for the first two years.

At present 64.94% of respondents are still with their mother, 12.99% are now with relatives, and 3.9% with their siblings. Five respondents (6.49%) are now staying in orphanage centers, mostly in Maguindanao. Roughly 26% have some kind of employment, while 17% are now married, equally distributed amongst boys and girls. One orphan respondent is now a widow herself.

More than half (57.14%) of respondents said that their parent/mother did not remarry after the incident, while 36.36% remarried.

Despite general sentiments that raising orphans within a clan is a shared responsibility, the majority of respondents (22.08%) said that they received support from extended family only for the first year, which generally declined thereafter. Just over 18% received help for 2-3 years from their families, while 14.29% were supported for 4-5 years. As shown in Figure 7 below, this downward trend is consistent for all types of support.

Figure 7. Duration of support provided to orphans



Only 37% affirmed that they were able to receive some kind of inheritance from their deceased parent, while 41.56% said they did not. The remainder did not know or refused to answer. Those who did receive an inheritance (mostly smaller consumer goods such as motorcycles) were given these properties under traditional cultural practice and/or Shariah law governing succession.

## 7.2 Community support

In some areas, financial and other kinds of support provided by the family is supplemented by ad-hoc interventions from community institutions and neighbors, mostly as *sadaqah* (voluntary giving of alms or charity) and less often, *zakat* (alms or tithing) from more affluent community members, including local politicians, regional officials, and religious leaders. A common form of *zakat* or *sadaqah* for wealthy families and clans is their 'adopting' a *markaz*, *madrasah*, or *toril*, or otherwise sponsoring the education of individual orphans. While many of these family heads are regional, provincial, and local political leaders, their support to orphans and widows is given in their private capacity and not part of their regular government duties.

Of those who received support from community members, most (17%) received food, largely for the first year, followed by some allowances (12%). 29% of respondents said that they received no support from community members.

Although many assume that orphans are automatically eligible to receive *zakat*, the Qu'ran specifies eight specific groups of people on whom *zakat* should be spent:<sup>11</sup>

1. The poor (*al-fuqarâ*). Low-income or indigent individuals who have assets but are unable to support their families for the year
2. The needy (*al-masâkîn*). Persons in extreme poverty who possess no wealth
3. *Zakat* administrators (*Aamileen*). Those appointed by an Islamic Head of State or Government to manage *zakat*.
4. *Muallafatul Quloob*. New reverts to Islam and friends of the Muslim community
5. Those in bondage (*Ar-Riqaab*). Historically, *zakat* may be used to purchase the freedom of slaves and captives
6. The debt-ridden (*Al Ghaarimeen*). Those who are unable to pay their debts.
7. In the cause of God (*Fi Sabeelillah*). Those in Jihad, those seeking knowledge or a stranded Haji may be supported with *Zakat* if they are in need. It can also be used to build *masajid*, *madaris*, and other public infrastructure such as roads and bridges.
8. The wayfarer (*Ibnus-Sabeel*). Poor travelers stranded away from home with few resources can be provided with *zakat* to help them return home.

As such, only orphans who are poor and needy and are not independently wealthy are eligible to receive *zakat*. The key difference between *zakat* and *sadaqah* is that *zakat* is obligatory, paid once a year, and amounts are fixed and utilized based on Islamic law. On the other hand, *sadaqah* is voluntary, has no fixed percentage, prescribed beneficiary, or set frequency for donation.

<sup>11</sup> "The alms are only for the Fuqara' (the poor), and Al-Masakin (the needy) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise." [Surah Al-Tawbah, 9:60]

## SUPPORT INSTITUTIONS

There are very few dedicated institutions specifically catering to orphans are operational in the Bangsamoro region. The few that do exist can be divided into two types:

- (i) '*baitulyatim*', or institutions that provide 'center-based' support including shelter, food, education, and other services in the classical 'orphanage' sense, as an alternative to the predominant house-based arrangements, and
- (ii) institutions that provide services to both 'house-based' and 'center-based' orphans.

In both cases, the number of orphans that can be provided support is limited by available resources.

This is reflected in the available information from the orphans survey. Out of 77 respondents, only 13 children experienced 'center-based' support, 12 of whom are from Maguindanao or North Cotabato, and 1 from Lanao del Sur. Of the 13, seven (7) stayed in centers for less than one year, three (3) stayed 2-3 years, one stayed 5 years, one stayed for 6 years, and one stayed for 7 years.

Of the 22 of 77 children who received some institutional support, 15.58% received food, 7.79% received allowances, while the rest said that they did not know. Nine (9) said that they received support for the first year. Five (5) said they received it for 1-3 years. 1 got it for 4-5 years, 1 got it for 6-7, 1 got it for 8-9 years. The remainder shared that they received limited, intermittent support.

An initial list of 'center-based' and service institutions that cater to orphans in the Bangsamoro is attached as Annex 3. Partial List of Community, Local, and International Institutions Providing Support to Orphans and Widows .

### 8.1 In-house institutions

While the Department of Social Welfare and Development (DSWD) has the government mandate to provide support to orphans and vulnerable children, historically many Muslim orphans processed by DSWD in Mindanao have been sent to orphanages in Luzon such as the Dar Amanah Children's Village in Malate, Manila. Other private charitable organizations focusing on children and orphans from the BARMM have since sprung up in areas in the Philippines with a sizeable Muslim diaspora, including Maharlika Village in Taguig<sup>12</sup>, Culiati in Quezon City, Quiapo, Manila, and Baguio City. These places are used as educational hubs, not only by ethnic Bangsamoros, but also those considered Balik-Islam, or reverts to Islam.

This is because there are no DSWD-accredited orphanages in the Bangsamoro region let alone youth treatment centers, children's and group homes, or night shelters. Table 3 below summarizes the documentary requirements for the registration, licensing, and accreditation of Social Welfare and Development Programs run by so-called Social Welfare and Development Agencies (SWDAs) as per Administrative Order No. 16, series of 2012.

<sup>12</sup> Taguig City. Philippine Airlines has also been providing free air transport to Manila for orphans from Muslim Mindanao since 2009.

The language of the AO categorizes SWDAs as either community-based or residential-based and differentiates between social welfare agencies (SWAs) and auxiliary SWDAs, such as peoples' organizations (PO), resource agencies, networks, and coalitions that provide social welfare services. The definition of 'beneficiaries' includes but is not limited to orphans. In the AO, orphans are covered by the phrase 'Children in Need of Special Protection (CNSP)', referring to "all persons below 18 years of age, or those 18 years old and over but are unable to take care of themselves because of physical or mental disability condition; who are vulnerable to or are victims of abuse, neglect, exploitation, cruelty, discrimination and violence (armed conflict, domestic violence and other analogous conditions prejudicial to their development)." The AO also covers individuals who are IDPs due to both natural and human-induced disasters. While the AO sets the minimum standards for support of these vulnerable groups, the extensive documentary and fiduciary requirements are very difficult to meet, particularly for the informal *markaz* and *madaris* administrators who act as orphanages in Bangsamoro communities.

**Table 4. Requirements for Registration and Licensing of Orphanages and other Social Welfare and Development Programs and Services**

Requirements		Processes		
		Registration	Licensing	Accreditation
a	Accomplished accreditation form	/	/	/
b	Certificate of Registration of Articles of Incorporation	/	/	/
c	Certificate of Corporate Filing	/	/	/
d	Profile of governing board or its equivalent	/	/	/
e	Profile of employees	/	/	/
f	Work and financial plan	/	/	/
g	Manual of Operations or Handbook	/	/	/
h	For those operating prior to application: h.1 Annual Accomplishment Report of the previous year	/	/	/
	h.2 Audited Financial Report of previous year	/	/	/
	h.3 Profile of client/beneficiary/community served and caseload inventory for preceding and current year			/
i	i. For those operating in more than one region i.1 - Validation assessment report from any of the following agencies attesting to the existence and status of operation now the SWDA in the areas of jurisdiction: DSWD Field Offices, Local Government Units, or ABSNET Regional Cluster - If auxiliary SWDA, certified true copy of written agreement of partnership or cooperation between the agency and its partner, such as a MOA or MOU	/	/	
	i.2. List of main and satellite/branch offices to include contact persons, addresses, contact numbers, programs and services	/	/	/

Requirements		Processes		
		Registration	Licensing	Accreditation
j.	SWA's certificate of hiring of residential and community-based staff and certificate of appointment or employment of hired and full-time staff, considering the following: j.1 Registered social worker/s to supervise and take charged of social work functions that require case management j.2 A registered social worker (RSW) per facility for residential care facility j.3 hiring of graduates with BS in community development, behavioral sciences, human development courses with at least 2 years work experience, assuming that SWA is in close coordination with DSWD or local SWDO for technical assistance		/	/
k	For Child Caring Institution or Residential Care Agency for youth, women, older persons and persons with disabilities, or Center Based Facility in community-based services: k.1 List and profile of residents/clients currently served, if applicable k2. An occupancy permit for a newly constructed facility or Valid Certificate of Annual Building Inspection k.3 Updated Fire Safety Inspection Certificate k.4 Updated Sanitary Permit or Water Potability Certificate		/	/
l	For Child Placing agencies: l.1 Certification from DSWD FOs or a registered training agency/institute that the SWDA's RSW is trained in child placement service e.g. adoption and foster care; and l.2 List of adoptive/foster families and children for adoption/under foster care, if applicable		/	/
m	Pre-assessment of concerned Field Office on the readiness of the registered and licensed SWA for accreditation			/

In the absence of formal institutions, a number of private *markadz* (centers of learning) and *madaris* become de-facto orphanages. A 2019 study conducted by the Institute for Autonomy and Governance (IAG) estimates at least 1,534 traditional *madaris* in ARMM, and at least 316 *madaris* in the adjacent regions. The majority (90%) offer *tahderiyah* or kindergarten, followed by *ibtida-i* or primary school (79%), *idadi*, or intermediate (62%), *thanawi* or secondary education (21%), with a smaller percentage of those at the *kulliyah*, or tertiary level (2%). However, there is a need to build a better understanding of these *madaris* and *markadz*, which are mostly privately-run and funded, individually autonomous to some degree, and not integrated into the mainstream educational system.

In the Ranaw region, there are *toril* (residential Qu'ranic learning schools) focusing on Qu'ran memorization and supplementary religious teaching. Not all students in *torils* are orphans, but all students are required to stay in the center for at least a month without contacting their families or anyone else from the outside. Although learning to read and recite the Qu'ran is a religious duty for Muslims, *torils* in Maranao culture are also sometimes considered as 'reform schools' for misbehaving children.

In many cases, Muslim religious leaders (*imams*) and teachers (*ustadz/ustadza* and *aleem/aleema*) often help educate orphans in their community using the Islamic curriculum, either as volunteers or with occasional *sadaqah* (charitable) support from foreign countries. Resource arrangements vary. Some *baitul yatim* and *torils* are sustained by payments and donations from parents or relatives willing to pay, while others are funded by sources from Saudi Arabia, Turkey, and other Muslim countries. Given the ad-hoc nature of these arrangements, there is no standardization or regulation, and funding is scarce and/or intermittent, leading to uncertain living conditions for children under their care. One respondent from Ranaw region commented:

*"Sangkai a toril ami na bebegan ami sa priority so manga wata ilo. Adena phekakowa ami a tabang ko manga gropo a manga Arab, igira kwan peman na so manga phisakatawan a manga Arab. So manga Arab na tanto siran ko mala i gagaw ko manga wata ilo. Ogayd na naba badn mathethendo so iphembegay iran rekami. Igira kwan na dadena phekakowa ami. Antona i showaan ta, baadnai a sesekaten ta kiran. Sa bo sa trang sa atay iran."*

"We give high priority to the orphans here in our *toril*. We get assistance from Arab groups, sometimes individual Arabs. Arabs are usually generous when it comes to the orphans. However, the assistance is not regular. There are times that we don't receive assistance. In that case, what will we do? We don't owe anything from them. It depends on their generosity."

We identify a number of notable center-based or in-house support institutions, all of which are in Central Mindanao and Ranaw region. There are no center-based, in-house institutions operating in the Basilan-Sulu-Tawi-Tawi area. These centers are as follows:

- i. Ugur Suleyman Soylemez Orphanage in Cotabato City, supported by the Insani Yardim Vakfi (IHH) humanitarian foundation;
- ii. the *Dersane* literally means "house of learning" supported by Risale-i Nur in Cagayan de Oro, Iligan and Marawi, orphanage for boys (6-14 years old), orphanage for girls (6-14 years old), *Dersane* for boys (high school and university students) and *Dersane* for girls (high school and university students);
- iii. Filipino - Turkish Humanitarian Aid Association (FITUHA), which runs an orphanage center for girls in Iligan City;
- iv. United Islamic Cultural Centre of the Philippines (UNICEP), which supports boarding educational centers in Cebu and Mindanao;
- v. the Catholic Church, particularly in North Cotabato;
- vi. SAKSI Orphanage Learning Center in Marawi City;
- vii. Al-Abbar Institute for Learning Qur'an and Sunnah in Marawi City; and
- viii. Darul Aitam Litahfidil Qur'an (Siyap ko mga Wata Ilo) at Purok 11, Tambacan, Iligan City

All these institutions have different systems and financing structures.



## BEST PRACTICE

### Ugur Suleyman Soylemez Orphanage

The Ugur Suleyman Soylemez Orphanage in Cotabato, founded in 2013 as one of the gains of the peace process between the Philippine government and the MILF, is often indicated as the current 'best practice' for in-house support in the region. The Center provides a hundred orphans, some of whom are victims of armed conflict, full opportunities to study both secular and Islamic education. It employs full-time social workers who act as parents responsible for psychosocial sessions. They help orphans do their homework, and respond to their immediate needs. The orphanage also employs full time staff for cooking, laundry and cleaning.

The in-house orphans go to public schools during weekdays and attend their two-day Islamic studies during weekends. As part of their development, orphans have time for playing, gardening, and outdoor activities. To continue to connect the orphans to their families, their parents are allowed to visit them regularly and they also go on vacation to their respective families during Ramadhan and summer seasons. The Center is equipped with standard equipment and facilities (bedding, dining hall, kitchen, comfort and shower rooms, water and electric supplies, medical supplies, playground, and mosque) which allow children to enjoy good living condition. There is a library to support learning of orphans.

While the IHH-funded orphanage in Cotabato is able to provide full accommodation, education and food support for their in-house orphans, the Risale-I Nur *Dersane* accept both orphans and non-orphan children alike, although they are able to cover costs for schooling, monthly allowance and food only for impoverished orphans.

FITUHA employs hired local *ustadjas* to care for the girls living in the center, although these children also study in regular schools in Iligan City. UNICEP, on the other hand, provides free Islamic education for orphans while providing them opportunities to complete their formal education in cooperation with National Commission on Muslim Filipinos (NCMF) and Alternative Education System (ALS).

Select Catholic parishes in Central Mindanao also take in orphans on an ad-hoc basis, allowing Muslim orphans to stay in the convents when both parents are gone and caring for them when there are no other relatives who can take them in.

## 8.2 Support service providers

### 8.2.1 NGOs

Founded in 2014 by a medical doctor, Basilan's Save the Children of War is the only local non-profit organization with a specific mandate on war orphans. While it is not an in-center orphanage, Save the Children of War has benefitted more than 3,600 children by providing psychosocial, medical, and educational support in partnership with the AFP and other charity foundations. Other Basilan-based NGOs such as Nagdilaab Foundation and Isabela Foundation-Childfund also provide occasional support to orphans when there are projects related to children.

The World Assembly of Muslim Youth (WAMY) Philippines has a separate department for orphan support in Ranaw region. This includes: (i) financial assistance or 'sponsorship' or orphans staying with their relatives; (ii) regular House-to-House Visitations and 'meet-and-greets' with Sponsored Orphans with distribution of grocery items and allowances; and (iii) Skills Development Programs, which include Islamic enrichment, career preparedness, and academic mentorship seminars.

The IHH-supported Ugur Suleyman Soylemez Orphanage in Cotabato also provides what they call "distant orphan service", giving monthly allowance for children who are not necessarily housed in the center. This covers orphans not only in Maguindanao, but also in the Ranaw region. Their outreach programs are implemented in partnership with the MILF's development wing, the Bangsamoro Development Agency.



### The MILF's Social Welfare Committee

The MILF Social Welfare Committee (SWC) closely supervises and monitors orphans, regardless of the cause of death of their father or both parents. With the more than 8,000 orphans identified so far, the SWC struggles to find resources from both local and foreign charitable sources to support these children. In coordination with IHH and the BDA, orphans identified by the SWC are given monthly stipends (amounting to 1,500.00 per month on a semestral basis) and are sent to school for Islamic and secular education. In-house-orphans in some orphanage centers are provided with food, clothing and other basic needs. Orphans not accommodated in orphanages are sent by SWC members to *markadz*. In Zamboanga Sur, some orphans also receive financial support from various Middle Eastern charitable institutions. In Marawi City, orphans are free of charge when they enter *Toril*.

Amidst its financial constraints, the MILF SWC also provides limited support for holistic development through what they call "*Lilang-Lilang*" (or 'celebration in dedication to'). This consists of various religious, academic, socio-cultural and physical activities for all orphans. This involves feeding sessions and competition in Qur'an reading, Arabic writing, *muhadarah* (religious preaching), literary and sports events, among others.

Other local NGOs such as UNYPAD and the Muslim Youth Religious Organization, Inc. (MYROI), have no specific program for orphans but provide assistance to *Madaris*, while Ittihadun Nisa Foundation actively supports orphans and widows in various forms. As with other local and foreign NGOs, it is popular to give *sadaqah* (alms) to orphans during Ramadhan and *Eid ul-Adha*. This includes small monetary donations, sharing food during iftar (community post-fasting meals), and *qurban* (ritual animal sacrifice where the resulting food is shared with the community), and other material benefits such as rice, clothes, educational supplies, toys, and toiletries.

### 8.2.2. Religious groups and other civic organizations



### Support from the Catholic Church

The Catholic Church in Central Mindanao has been conducting relief operations after conflict-induced mass displacement. In the case of the parish of Pikit, North Cotabato, these operations have spun off to include ad-hoc support for orphans, including scholarship programs and peace camps, in partnership with the NGO Binhi. They funded a scholarship grant for orphans and Muslim, Christian, and Lumad scholars attended the peace camps. These scholars are now peace advocates.

Fr. Bert Layson has been in Pikit since 1997 and shared the community's experiences across four wars in a decade: The Raja Muda War, the All-Out War of 2000, 2001 Bulod War, and the 2002 Bulioik War. He strongly believes that the wars impact the civilians more than the armed combatants. Civilians die when they are caught in encounters and many who succumb to sickness in evacuation centers. He calls the latter, "the unseen war"—situation where casualties pile up but remain unreported. Fr. Bert recalled his visits to evacuation centers during the war and saw women, mothers with little children weeping. "I would go home to the convent and cry. That's when I said that when you hear the sounds of the mothers weeping and the babies crying, you won't consider anymore whether they are Muslim, Christian, or Lumad. If you have mercy in your heart, you will find a way to help them."

Some university and collegiate student organizations in the cities of Marawi and Cotabato have been conducting annual outreach programs with orphanage centers. Most of the time, they conduct fora, as well as simple activities highlighted by sports or games and the distribution of food, school supplies, and other personal items. In most cases, student volunteers donate used clothes, canned goods, noodles, and toys particularly during Ramadhan. One student respondent noted that they make a point of sharing food with orphans during *qurban* season, and at the feasts for *adat aqiqah* (celebration of a child's birth, similar to christening).

Other religious organizations, such as the Islamic seminar at the MSU King Faisal Center for Islamic, Arabic, and Asian Studies provides alms for orphans and widows. One respondent noted that every time she and her children go there, they provide two *gantangs* of rice (1 *gantang* is equivalent to 4-6 kilo at least) and 200 pesos.

In limited cases, civil society efforts have also led to policy reforms at the local level. After the 2003 conflict, seven barangays in Pikit were designated as "Spaces for Peace and Children as Zones of Peace".

### 8.2.3 Government programs

There are no official programs specifically catering to orphans of war in the Bangsamoro, whether government or donor-financed. Based on inputs from community and government respondents, mainstream Department of Education (DepEd-ARMM) programs such as alternative learning system (ALS) and provision of school supplies for *Tahderiyah* (Islamic preschools or kindergarten) benefit, but do not specifically target orphans. Some widows from Sulu and Basilan were also selected as beneficiaries of the DSWD *Pantawid Pamilyang Pilipino Program* (4Ps) conditional cash transfer scheme and the *Payapa at Masaganang Pamayanan* (PAMANA) program for conflict areas. Again, these beneficiaries were not specifically targeted as orphans or widows. While DSWD has a program for Assistance to Individuals in Crisis Situations (AICS), providing direct financial assistance such as transport, medical, burial, educational, and food and non-food assistance for vulnerable families, no respondents indicated knowing about or being able to access this window.

The lack of national frameworks for orphans and widows removes incentives for regular programs at the local level. In Central Mindanao, selected local governments in Maguindanao and North Cotabato provide intermittent rations of food and clothing for the few *madaris* or *markadz* who take in orphans. A few of these LGUs and their Municipal Social Welfare and Development (MSWD) offices may also intermittently opt to sponsor social and leisure activities such as city tours or visits to educational places, popular restaurants or department stores. Others implement scholarship programs for in-center orphans with a return-service clause so they can serve as in-house teachers or mentors for the orphanages they used to reside in. There are cases where orphans receive support from the mayors or barangay chairmen, but only because the orphans are their relatives and not because of a program intended specifically for orphans. One respondent in Ranaw argued:

*“Igira a kwan na si mayor ago si barrio na phembegan iran sa perak so manga wata ilo. Ay kanokapen. Phembegan iran ka kagiya manga tonganay iran bo. Iphekapedi iran. Na antonaaden i myasowa o manga wata ilo a da a tonganay niyan a adena rek iyan?”*

“Sometimes the mayor and the chairman are giving money to the orphans. Not that much. They give money because they are relatives. They pity the orphans. Then what will happen to the orphans who don’t have wealthy relatives?”

A major exception are the programs of the Armed Forces of the Philippines (AFP) and the Philippine National Police (PNP) for the families and children of fallen soldiers or wounded soldiers. Republic Act No. 6963 s. 1990 mandates the provision of support for those killed-in-action or wounded-in-action (KIA/WIA), provided that the fallen officer is not found guilty of committing crimes or human rights violations. Mandatory packages include pensions, housing units, and scholarships for orphans up to the tertiary level. Payouts are based on the rank of the fallen officer, which are also often increased through posthumous promotions. Widows are also provided opportunities to work in a government department of their choice. The AFP’s Educational Benefit System Office (AFP-EBSO), which was activated in 2000, has a motto of “Leaving No Soldiers’ Orphan Behind.” As of May 2019, the office reports the delivery of scholarships to 3,447 grantees, including 2,490 orphans/dependents of KIA personnel. Funding for the AFP-EBSO is sourced from firearms and licensing fees, 30% of which is allotted for the education of soldiers’ orphans.

The AFP and PNP also partner with various non-profit organizations to supplement these official benefits. A non-stock, non-profit NGO called HERO Foundation Inc. was organized in 1988 by the late President Corazon C. Aquino to ‘Help, Educate, and Rear Orphans’ of soldiers who died in the line of duty, supplementing resources mobilized by the AFP-EBSO. They provide stipends for books, uniforms, meals, transportation, and school supplies, while their REACH (Rise, Empower, Aspire, Commit, and Honor) program provides limited college-level scholarships.



### Support Packages for the Orphans of the SAF-44

In the case of the so-called SAF-44, or the PNP Special Action Force troopers who died during the controversial 2015 Mamasapano mis-encounter in Maguindanao, official benefits for their surviving spouses and children reached at least 70 million pesos in pensions, bonuses, scholarships, and special financial assistance from the President’s Social Fund.

An additional 26.875 million pesos from the Senate, the House of Representatives, and the PNP Special Assistance Fund was provided to both the families of the SAF-44 and the survivors of the operation. This does not include housing grants through the National Housing Authority, funeral benefits from the Government Service Insurance System (GSIS) and the Department of Justice (DOJ)’s Board of Claims, or direct donations given by various foundations and non-profit organizations.

The ARMM Regional Government provided extensive socioeconomic programming to affected communities in the second district of Maguindanao through the PAMANA-funded ARMM Humanitarian and Development Assistance Plan (HDAP). However, there is no data available on whether orphans of the 18 Moro Islamic Liberation Front (MILF) and Bangsamoro Islamic Freedom Fighters (BIFF) members and 3 civilians who died in the botched operation also received individual support.

A breakdown of the reported 70 million pesos is as follows:

PHP 250,000 for each family from the President’s Social Fund	11,000,000
PNP SAF for 6 months’ salary, allowances and bonuses	7,682,433
Commutation of Accumulated Leaves	9,623,932.27
PNP Back Earned Pension	1,146,762
NAPOLCOM burial and gratuity pay	14,467,155
NAPOLCOM in Back Earned Pension	1,108,448
Public Safety Mutual Benefit Fund, Inc	24,537,793
<b>Total</b>	<b>69,566,523</b>

Source: Rappler.com

It is equally difficult to monitor packages provided to the AFP casualties of the Marawi Siege. A Commission on Audit Report (COA) released in July 2019 flagged possible discrepancies in the disbursement of 274.96 million pesos donated for soldiers killed and wounded in the 2017 Marawi Siege. The COA report said that of the 287 KIA and 1,979 WIA casualties, hundreds received less than 10,000 pesos in cash assistance. Of the 287 killed, only eight soldiers received PHP 1 million. A total of 949 WIA received funds, however, the lack of clear-cut disbursement policies led to significant differences in the amounts received: 23 were given only 2,000 pesos each; 139 received 3,000 pesos; 265 received 5,000 pesos, and 19 received 6,000 to 8,000 pesos.<sup>14</sup>

One respondent from Central Mindanao lamented the lack of legal instruments that guarantee support for orphans of war:

*“...sa culture natin pag namatay ang magulang ng mga bata halimbawa sa sakit, aalagaan yun ng kamag-anak. Samantalang itong mga orphans of war na nakadormitory, pag may sakit sila who will take care of them. Nakakatikim din ba sila ng hug? O bihisan man lang o paliguan? So ang laki ng diperensya sa pag-alaga pa lang. Samantalang itong orphans of war ng MILF, MNLF, ang hinahanap ko nga noon pension. May pension ba sabi ko, may benefit ba yung mga mujahideens na namatay? wala, wala sa law. MNLF, MILF, BOL wala rin...”*

In our culture, if a child’s parents die of illness, their relatives will step up and take care of the kids. In contrast, these orphans of war who are living in dormitories, who will take care of them if they get sick? Do they even get to experience hugs? Or are they clothed and bathed [properly]? So, the difference in care and support is huge. The orphans of war of the MILF and the MNLF—do they have pensions? Are there any death benefits provided to the children of the mujahideen who die? There are no laws. For the MNLF, for the MILF, under the BOL, there’s nothing...”

#### 8.2.4 P/CVE programs

The aftermath of the 2017 Marawi crisis led to a resurgence of programs designed to counter or prevent violent extremism (P/CVE). A notable example is the Program against Violent Extremism (ARMM-PAVE) for Peace, which was launched in 2018 as a joint initiative of the now-defunct ARMM Regional Government, AFP and PNP to provide opportunities to former Abu Sayyaf Group fighters in Basilan and some parts of Sulu. At least 200 former combatants, including a number of orphans-turned-child soldiers, were provided with housing, livelihood and educational services, including study tours.

The PAVE model is now being considered for scaling-up across BASULTA and for ‘black flag’ surrenderees in the Ranaw region. While an estimated 125 Maute Group fighters have surrendered to government since the end of Marawi siege, there is presently no clear set of programs or pathways for these individuals, including those who may be considered orphans.

However, using only the security-driven lens of countering violent extremism is sorely limited, and potentially dangerous and alienating,<sup>15</sup> particularly when Western models are applied without understanding

the specific cultural and community dynamics of the area. The Marawi siege also increased interest in engaging *madaris* and *torils* particularly in the context of understanding, preventing or countering violent extremism. Some respondents in Central Mindanao noted that many orphanages and *madaris* were monitored regularly by local government officials, the AFP, and the PNP. Local and global literature point to out-of-school youth and impoverished ‘*morits*’, or madrasah students, as well as young, middle-class and upper-middle class students at ‘*darul*’ and ‘*halaqah*’ study circles as ideal recruits. There is however a risk of discrimination in seeing these centers purely as hotbeds of recruitment. It is important to recognize that the *torils* currently operating across the country were created to respond to community demands for spiritual guidance for children to ensure they grow up with exposure to appropriate Islamic values.

Similarly, a pure P/CVE approach also has the tendency to discriminate against orphans and children who may be related or proximate to ‘black-flag’ affiliated groups, in the name of ‘denying space’ to those with sympathies to extremist ideology. Other criticisms of P/CVE programs include resentment amongst victim-families, saying that these socioeconomic programs reward bad behavior and do not always provide the same packages to civilians harmed by the ASG or the Maute Group. Local and national officials are however careful to clarify that these packages may only be availed by former combatants who do not have criminal cases. It is important to frame these programs as part of a set of broader measures for transitional justice and reconciliation.

<sup>14</sup> <https://www.gmanetwork.com/news/news/nation/699953/coa-flags-afp-for-lack-of-guidelines-on-benefits-for-marawi-siege-dead-wounded/story/> This is contested by the AFP, saying that their records show that only 160 (instead of the COA report’s 287) were KIA while 1865 (instead of 1979) were WIA.

<sup>15</sup> Christmann (2012) and Wilman and Verjee (2015) summarized the following research gaps in understanding drivers of violent extremism: a) There is little empirical data on drivers of violent extremism; b) data is not collected or analyzed systematically; c) Most studies of drivers are focused exclusively at the individual level and in developed countries; d) There is very little research on community-level drivers of violent extremism or the role that communities or families play in supporting or resisting VE groups; e) There is very little rigorous study of violent extremism group’s structure, composition, and functioning; and f) Most evaluations are limited to case studies, do not use control groups, and are not conducted by implementers. See Christmann, Kris. 2012. “Preventing Religious Radicalisation and Violent Extremism: A Systematic Review of the Research Evidence.” Youth Justice Board for England and Wales. The review covered 301 publications, 74% of which were published after 2006. [https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/396030/preventing-violent-extremism-systematic-review.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/396030/preventing-violent-extremism-systematic-review.pdf).

## NEEDS, VULNERABILITIES, AND COPING MECHANISMS

Respondents across all areas identified six types of needs, vulnerabilities, and aspirations common among orphans: (i) physical security; (ii) economic needs; (iii) access to education; (iv) emotional and spiritual needs; (v) access to justice; and (vi) vulnerability to radicalization and/or recruitment.



### 9.1 Physical safety and security

When asked about the degree of personal safety at the time of their father's death, 45% of the interviewed orphans said that they felt safe or very safe during the incident. However, 26% of respondents expressed that they felt unsafe at the time of their father's death. They clarified that this was either due to situations of ongoing conflict and/or forced displacement, or if their parent's death was complicated by ongoing *rido* either involving their families

or close neighbors. Emotional loss and economic uncertainty also contributed to the lack of safety or feelings of instability. All three research sites also had ongoing conflict and displacement at the time of data collection. Given ongoing military operations in Sulu and Ranaw, many widows whose husbands were affiliated with certain armed groups declined to be interviewed for fear of their safety.

The widows interviewed from Brgy. Lugaa, Tuburan, Basilan have been internally displaced persons (IDPs) since 2000, with almost the entire barangay choosing to move their families to Brgy. Bato, Lamitan City. Although many widows supplement their income by taking on laundry and other household jobs, families are still forced to visit their farms during the day, particularly during harvest season, as this remains the major source of livelihood. This exposes them to various threats, including the danger of being mistaken as combatants or sympathizers. Similar challenges can be seen in Sulu and areas in Central Mindanao.

Although cultural norms dictate that orphans should be protected, some respondents in Central Mindanao and Ranaw spoke of cases of physical abuse, forced work, and bullying of orphans, even in classroom settings. In Maguindanao and North Cotabato, orphans are physically scattered, not because of violence, but due to economic uncertainty. For families with multiple orphaned siblings and not enough resources, children are often farmed out amongst relatives. Even if some orphaned siblings are put in a *markadz*, they may be sent away again if the center runs out of money for food.



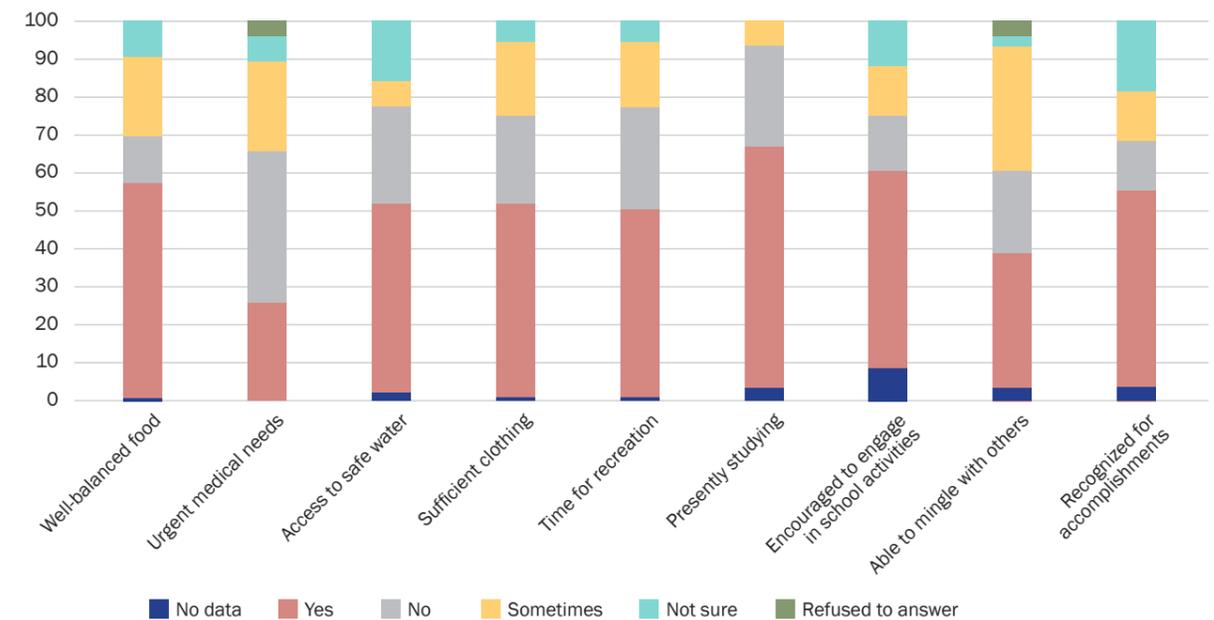
### 9.2 Socio-Economic Needs

The loss of family breadwinners translates to economic challenges for orphans, and most often, their extended family. Phrases used to describe their state in the vernacular include "*Masigpit landu*" (situation is terrible in Tausug); "*miskin*" in Maguindanao, or "*kawawa*" (pitiful in Tagalog). Respondents noted that *mujahideen* fathers were often unable to leave any money or wealth to their orphans because they were busy fighting in the revolutionary struggle and were not running businesses or cultivating sizeable sources of income.

Although 56% of the surveyed orphans said that they are provided with well-balanced food, 20.78% said that they can only access well-balanced food sometimes, while 12.99% said that they have no access at all to well-balanced food.

Consistent with regional statistics on health and welfare, a sizeable number of orphans said that they do not have constant access to medicine for urgent needs (40.26%), safe water (25.97%) or sufficient clothing (23.38%).

Figure 8. Orphans' access to basic physical and emotional needs



Access to jobs or livelihood is a major issue, particularly for widows.

One respondent from Ranaw noted that her martyred husband had 4 wives and 25 children. His death left her destitute and struggling to raise five children. Although her university-aged daughter received a scholarship from the Mindanao State University that covers tuition fees, day-to-day expenses or basic graduation fees have to be begged from relatives.

Widows interviewed in Basilan shared that while they try to feed, clothe, and educate their orphans by farming coconut, cassava, and vegetables, they are forced to find alternative sources of income such as washing clothes and food vending in urban areas, since the *cocolisap* (coconut pest infestation) decimated the coconut harvest in many parts of the Philippines. Although close relatives tend to provide educational support as forms of *zakat* (mandatory alms) and *sadaqah* (voluntary charity), it is often not enough to cover all expenses. Those who are covered by the 4Ps conditional cash transfer program or PhilHealth health insurance are able to cover school fees and basic hospitalization, but the coverage is not universal.

Other widows or older orphans, as in the case of some respondents in Sulu, choose to take on domestic worker jobs across the border in Sabah, Malaysia.



### 9.3 Educational needs

The major impact on orphans is that the death of their parent often leads to them dropping out due to lack of resources, whether temporarily or otherwise. While only a few said that they needed to leave school and work at an early age, almost all school-age respondents said they worried about being able to finish their education, covering both Islamic and Western systems. Although *madaris* education is valued in the survey areas, employability is determined by what one completes in the mainstream system.

The majority of survey respondents (63.64%) are presently studying full-time, while 6.49% said that they studied 'sometimes', or intermittently. Around 26% are not in school. Although 49.35 said they had time for recreation, 27.27% said they did not.

When asked about their highest educational attainment in the mainstream/Western system, 38.96% said they had some high school, followed by some elementary education (20.78%). Only 13% completed high school, 11.69% completed elementary, and 4% completed college or had some college, respectively. Four percent (4%) had no formal education whatsoever.

At least 31.17% had some elementary-level Islamic education.



### 9.4 Emotional and spiritual needs

When asked if there have been negative consequences of the incident in their lives, 66.23% of respondents said yes. Although the more obvious manifestations of the loss of the parent are economic and physical instability, the deeper emotional and spiritual losses are more difficult to articulate (in Tausug, "*Mahunit pag-suy-suy*", meaning "difficult to narrate"). Many respondents, particularly in the island provinces said this was the first time

they were asked or thought to speak about the loss of their parents or spouses. Nevertheless, the comfort provided by the relatives and assurance of a mother's love are considered as critical support. As with children who were orphaned due to natural causes, orphans of war have great need of affection, sympathy, and care. Respondents who had their mothers, siblings, or close relatives caring for them were more likely to say that they were being properly cared for, and all their needs were being met.

Despite cultural norms around orphans, a small portion of respondents (22.08%) said they had difficulty freely mingling or relating with others. Only 19.48% noted instances where they were mocked by peers for being orphaned.

Given the lack of post-trauma processing or psychosocial support, many respondents expressed that they are still experiencing grief and hurt, years after the incident. The majority of respondents were able to accept the loss of their fathers between less than a year to three years. On the other hand, a smaller number could still not accept the loss of their fathers up to the present and said they were tearful and hurt every time they remember the incident.

Fr. Layson of the Catholic Church in Pikit noted that a major aspect of the peace camps they ran for orphans is being able to process the anger and hatred that they experienced, something he calls the "horizontal peace process." You have to process your own hatred and anger because the heart of peace is the peace of heart."



## The Widows of the Zamboanga Siege

Additional layers of difficulty are experienced by widows. A specific case can be found in Barangay Bitanag, Old Panamao, Sulu where two-thirds of married women lost their husbands during the 2013 Zamboanga Siege. All residents of the barangay are related to one another by consanguinity or affinity, as historically, marriage often took place between second or third-degree relatives to preserve these ties. As a result, almost all community members are directly or indirectly affiliated with the MNLFF and hosts the active MNLFF Camp Ustadz Habier Malik.

The widows recall how their husbands sought their permission to go to Zamboanga City by saying that they were asked by the MNLFF leadership to participate in a peaceful rally. Given the MNLFF Misuari faction's dissatisfaction with the progress of the GPH-MILFF peace process and the OIC-GPH-MNLFF Tripartite Review, cadres loyal to Nur Misuari were given information that once they occupied the city, a certain UN envoy would facilitate mediation of UN body after a few days of standoff. This was not the case. After more than twenty days of fighting and the destruction of four waterfront barangays, the widows realized that their husbands were deceived. Many of their bodies were not found and are believed to be buried in mass graves. No support was provided to the widows either by the MNLFF or the Philippine government. Nevertheless, the community still supports Misuari.

Because all the families in the entire neighborhood suffered the same fate, widows had to find individual ways to manage their emotions. Until the research process conducted by this study, the widows said that they could not tell their stories even in a single conversation amongst their children, relatives, or neighbors.

One widow in her early fifties said that the only time she could cry was during the 7th day prayer commemorating her husband's death. She went to an empty makeshift house to hide from her children and clutched the nearest bamboo pole, crying as she realized that the only breadwinner for their family of seven had died, with nothing to leave to their children. Another widow was 28 when her husband died, so she opted to flee and work as househelp in Sabah, leaving her 2 children with her mother. She said she hoped that by leaving the community, her grief might fade and eventually disappear. "I was wrong," she said. "Five years away from home doesn't really change any of the pain. I was gone and on the first day when I returned home, the pain was just fresh as it was five years ago."



### 9.5 Coping Mechanisms

Respondents noted that it is easier for orphans who lost their father whilst in the womb, while children who were older at the time of the incident (grade-school age until their teens) would often express sadness or regret at losing their father. Older respondents from Sulu and Basilan said that this would often be triggered during times of financial challenges, difficulties in school, or when they are separated from their siblings. Older siblings often have to work

either in Isabela (or other places in Basilan) or Malaysia to help earn a living to sustain the daily needs of their family, Some youth say “*bang di hi amah di kami makanat*” (should our father still be alive, we will not be separated).” Others have said that they want to go to their father to paradise.

Coping mechanisms vary from context to context, as the effects of loss and the options available for coping differ based on birth order, age of loss, gender, and class. Nevertheless, some commonalities emerged:

1. Faith is a common coping mechanism for orphans and widows across the region as a way of dealing with the loss of the father and the difficulties of getting by. Adhering to Islamic (or other spiritual) values of gratitude, many respondents constantly acknowledged Allah’s will and guidance in their survival, saying Alhamdulillah (praise be to Allah).
2. Orphans who thought of their father as *shaheed* (martyr) were more mindful and serious, particularly about their responsibilities in school and in the *madaris/markadz* they attend or are staying at as in-house orphans. Orphanage administrators in Central Mindanao noted that orphans of war tended to be more inspired to finish their studies than other types of orphans. Out of the 77 surveyed orphans, 42.86% self-assessed their class performance as excellent, while an additional 42.85% as very good or good. Just over 50% said that they are recognized for their accomplishments. Across all regions, these kinds of orphans also tend to avoid engaging in vices or illegal activities as they want to protect the name and legacy of their fathers as *shaheed*.
3. Emotionally, the belief that dying in the field of Jihad will grant their father passage to Jannah (paradise) is a source of comfort for many orphans and widows. This is true particularly for communities where there is a strong presence of revolutionary groups, as in the case of the Sulu research site, where many, if not all, residents are connected to the MNLF.
4. The proper *tarbiyyah* (upbringing, education, and child-rearing) of children at home is a major anchor. Orphans exposed from an early age to the principles and guideposts of the Islamic way of life (including the belief that that everyone should accept the will of God) tended to be more stable. Across all sites, helping young children pursue Islamic studies and the memorization of the Holy-Qur’an becomes a way to keep orphans occupied. Eventually, this also helps guide them from wrongdoing. In the island provinces, many orphaned children (both male and female) aspire to become a *hafidz/hafidza*, or someone who has completely memorized the Qur’an.

<sup>16</sup> Real name withheld



## Coping Mechanisms: Four orphans of the All-Out-War

Mocpar<sup>16</sup> was thirty-two when he was martyred during the all-out war of 2000. He left behind a wife and four children: two girls, aged eleven and eight, and two boys, aged four and two. Nineteen years have passed since Mocpar’s death and all his children are now adults. One of the daughters works in the development sector; while the other is a government employee. The first son is now married, while the youngest works as a security escort of a public official.

Unlike most of the orphans interviewed for this research, Mocpar’s children are considered more fortunate than most. They were able to continue their education with support from their relatives. The oldest daughter was raised in a middle-class household by Mocpar’s mother, while the rest of his children were raised by his widow using the savings he left behind.

Despite coming from one family, there are differences in how Mocpar’s death affected his children. The daughters can clearly remember where they were when they received the news of his death. “I just arrived home from school and there were a lot of people outside our house. I didn’t know what was happening, but I know that it’s not something good. My grandaunt told me to pray for my father and uncle as soon as I stepped inside. So, I did. I was still wearing my *mukna* when my grandmother arrived. I could still remember how composed she looked when she entered the gate and how her façade broke as soon as she saw me. She walked up to me, tight-lipped, then she hugged me tight and sobbed, “your father is gone.”

The news was not relayed to the four-year-old son. Mocpar would often tell his son that he is “going to the mountains to plant corn” every time he is called for duty. As such, it was the answer the boy would repeat whenever someone would ask him where his father was. It went that way for years and has become an inside joke in the family. Until one day, a relative asked the question again and the boy answered, “he died a long time ago”. When asked how he learned about his father’s death, the son answered, “my mom tried to hide it from me, but I heard people talking about him. They would praise him and say that it’s a pity he is gone. That was when I knew.”

Of all four children, the eldest daughter has the clearest recollection of her father and cites him as the reason on why she chose to work in the development sector. However, she admits that her memory of him were often drawn from the stories people tell instead of her own. This realization is echoed by the second daughter, “I can remember his face but my memories with him are blurry. One memory I have of him was when he handed me money before he left. I’m not sure if that was really my memory or I just made that memory out of the story my teacher told me. I don’t remember what happened, but I remember the feeling.” The third child says he only has two memories of his father while the youngest has none at all.

As a child of a combatant, all siblings agree that Mocpar’s status as Shaheed has greatly influenced how they lived their life. The second daughter claims that even though she has very few vivid memories of her father, she was old enough to absorb emotional memory. “He is like a wall that I lean on. That is how my memories of him are. I cannot see it, but I know that it is there and that it is a big part of my life.”

The youngest does not have any memory of Mocpar, but stories about his martyred father have compensated for this. “Even until today, people still talk about how much of a good person he is. His reputation is good, and people look at me kindly because I am his son. He is a good person, so I am doing my best to be like that. I do not want to ruin his name.”



## 9.6 Access to Justice

The desire for justice is common across all areas, particularly for orphans or widows who may have personally witnessed the death of their father or felt that the circumstances of the death were unjust. Of the 77 surveyed orphans, just over 51% of respondents said that they did not want to take revenge. However, 16.88% said they longed for justice. This was surfaced particularly during the Ranaw FGDs and KIs, which included respondents whose fathers' remains were never found or identified in the midst of the Marawi siege. Respondents who are orphanage administrators and service providers note that this is a key difference between orphans of war and those whose fathers died due to natural causes: a common thread of anger and desire for vengeance which would not otherwise be present.



### Acts of Vengeance

We found two respondents who shared specific instances where orphans desired to take justice into their own hands. Dra. Jawad, one of the founders of the Basilan-based NGO Save the Children of War shared her conversation with one orphan who was staring at her during a group activity. When she asked the child about why he was staring at her, the child said he wanted “to find Lieutenant so-and-so because he killed my father.”

In Central Mindanao, a Teduray respondent said he was seven years old when he witnessed how his father was tortured and killed and how his mother was raped by a Moro commander. The Moro commander was a “big time” farmer who invited people to work in his farm in exchange for products or money. The child joined the workers at the age of seven and because he was diligent, he gained the boss’ trust. When he reached 18 years of age, he declared to his boss that he was the son of so-and-so whom the commander killed more than a decade back. Then he openly declared that he would kill him which he successfully did.

When asked about how his feeling was after taking revenge, he said he was fully relieved of pains he was carrying for more than ten years. He even confessed that he wouldn’t get married until he could accomplish his mission.

## Joining revolutionary groups

The two cases above are the exception, given their framing of vengeance as an individual, personal act. Given that it is socially acceptable in the Bangsamoro to join revolutionary groups such as the MNLF and the MILF, there are multiple cases across all regions where at least one orphaned sibling in each family joins a revolutionary movement, particularly if their father was a *shaheed*.

Fifteen out of 77 respondents, or just over 19% of surveyed orphans admitted that the death of their father inspired them to join the MILF or MNLF, while 55.8% said that they had no desire to join a revolutionary group (or they had no need to because at least one sibling was already a member). Just over 19% of respondents declined to answer. Fourteen out of fifteen were predisposed to joining the MILF, while 1 out of fifteen said that they were open to joining the MNLF.

Of those who shared their experiences, the desire to join an armed group has multiple reasons: (i) as a way to replace their father in the revolutionary community; (ii) to cope with grief; (iii) for social capital; and (iv) as a means of revenge. Just over 16% of respondents said that they had often thought of taking revenge. Only 1 respondent admitted to sometimes thinking of revenge, and 1% said they were not sure.

Sibling-respondents from Basilan noted that that they became fighters because they wanted to become like their late father who died because of *Jihad*, in the sense that he died righteously as he fought for their rights. However, they also noted that because of the recent developments in the peace process and improvements in the general peace and order situation, they are now ‘laying-low’ and are busying themselves with mainstream livelihood and sources of income, rather fighting.

## VULNERABILITY TO RECRUITMENT

There is a fine line between the kinds of motivations that may draw orphans to 'legitimate' non-state armed groups such as the MNLF and MILF (as discussed in the previous section), and those that lead to recruitment by 'black flag'-inspired violent extremist groups.

Maguindanaon respondents described radicalization as "*banekat, banasat*" or in Tagalog, "*nanghiikayat o naghahamon*", a negative way of luring young orphans to destructive paths. They also say that radicalization twists teachings in extreme ways and 'destroys unity in the revolutionary community' (*nakakasira sa umpungan*).

Common motivations are used to draw in orphans: apart from the desire to emulate one's martyred father and seek justice, VE groups can also capitalize on the perceived insincerity of and oppression by the central government, and by doing so, reframe 'black flag' activity as a necessary continuation of the political struggles of the Bangsamoro. More extreme interpretations of Islamic law, as well as lucrative monetary and educational offers are also used as incentives. Ultimately, respondents across the region noted that being unattended, ignored, and unloved leaves orphans vulnerable to radicalization and being co-opted by violent extremist groups. The strongest force of vulnerability is if orphans' hatred, anger, and agony from the loss of their parents were not assessed and processed appropriately by concerned institutions or caretakers.

One member of the MILF Social Welfare Committee in Basilan shared her experience in bringing a group of war orphans outside Basilan for a brief exposure trip to Zamboanga City. They had never been outside their barangay in Albarka before, and so when they finally got to see the city, she said these young orphans "look like 'Niksaw' the character in the popular movie *The Gods Must be Crazy*, they have to experience the things which they weren't exposed to before." She noted that for these children, who often grow up thinking that carrying weapons and resolving issues by threat or violence is normal, it was the first time they realized that there were so many people outside of their communities who were good. In that sense, providing opportunities to be exposed to broader environments helps children discern what is radical or extreme from what is not.



### The Orphans of the ASG

This is reflected in community narratives regarding the emergence of sub-cells within the scattered factions of the Abu Sayyaf Group. They go by various names: The Lucky-9, Ajang-ajang, Anak l'lu, Group Latih and the newest name called Pulang Araw—all of which are mostly orphans of slain ASG, both commanders and rank-and-file.

The Lucky-9 and Anak l'lu are the same members, mainly from the orphans of ASG from Patikul, Sulu, while the Ajang-ajang (whose former group was known as Latih Group) are a band of criminals who used to steal motorbikes and are mostly former drug users. When chased by the police, they decided to affiliate with a main cell of ASG and established their identity as an urban team.

Although some quarters mistakenly translate the term 'Ajang-Ajang' as 'orphan' due to the context of these young men, their origins are more amusingly anchored in popular culture. It comes from a 2011 spaghetti Western action comedy movie called *Rango* (starring Johnny Depp) about an Old West town populated by desert animals. *Rango's* Sinug-dubbed version became popular one year before their group came into existence and included a tough-guy character who terrorizes the drunk reptiles in a wild-west saloon—renamed Ajang-Ajang.

A new group who calls themselves Pulang Araw hails from Patikul. Their members mostly come from other ASG sub-cells who decided to consolidate their forces to fight against the Barangay officials of Taglibi and Brgy. Panlayahan after these barangays began a resistance campaign against the ASG. They take their name from a rebel group from the long-running Tagalog television series *Ang Probinsyano* starring Coco Martin, who purportedly represents the voice of the masses against oppression.

## POLICY OPTIONS AND RECOMMENDATIONS

Given the evidence presented in this report, we provide a number of recommendations for the design and delivery of support interventions for orphans and widows affected by the Bangsamoro wars. We highlight that these interventions must privilege the needs of children and community stakeholders, and should be sustainable, community based, and practical.

We organize these recommendations into four (4) clusters: (i) policy measures; (ii) establishing baseline data; (iii) conducting consultations with and monitoring of orphans and widows; and (iv) the design and delivery of support packages. The fourth section on program design recommends the holistic delivery of support that takes into account the six types of needs : (i) physical safety and security; (ii) socio-economic needs such as support for housing, livelihood, health, and other basic services; (iii) access to education; (iv) emotional and spiritual needs; and (v) access to justice.

### 11.1 Design considerations

#### 1 All orphans and widows of war should receive assistance, regardless of their status within the MILF or MNLF structures, or if they are 'ordinary' civilians.

While the GPH-MILF peace process mechanisms such as the Joint Normalization Committee (JNC), the Transitional Justice and Reconciliation Commission (TJRC) and the Inter-Cabinet Cluster Mechanism on Normalization (ICCMN) have clear mandates to support orphans and widows involved in the MILF struggle, it is recommended that programming for orphans be 'status-neutral.' This means that all orphans and widows of war should receive support, not only those within the aegis of the MILF or MNLF power structures. All children should be loved and protected regardless of their father's political affiliation. Nevertheless, there are specific areas that will require dedicated attention, such as MNLF-affiliated barangays in Sulu almost fully populated by the widows and orphans of the 2013 Zamboanga Siege, as well as the orphans and widows of the Marawi crisis.

#### 2 Programs should also be 'status-neutral' particularly to ensure fair access and protect orphaned children who may or may not be related to black flag actors or live in areas where black flag actors operate.

A similarly neutral 'blanket' programming for orphaned children who may or may not be related to black flag actors or live in areas where black flag actors operate is highly recommended, as a NSAG-focused targeting approach may stigmatize these children further and therefore, be counterproductive. While preventing violent extremism is a concern, particularly in the aftermath of Marawi, a purely security-driven lens of countering violent extremism is limited and potentially polarizing. Implementing programs specifically targeted to counter VE requires a solid understanding of the cultural and community dynamics of the area.

#### 3 There is a need for localized and specific designs for each geographic region and type of orphan.

While it is tempting to program one-size-fits-all programs, the research points to the need for localized and specific designs for each geographic region and type of orphan, and to factor in age, sex, and other nuances and circumstances. As such, these are recommended for mainstreaming and implementation at the provincial level, reflecting the context specificities of Ranaw region, Maguindanao/North Cotabato, Sulu, and Basilan. Additionally, these programs should:

- be aligned with Do-No-Harm and conflict-sensitive principles
- avoid retraumatization
- be culturally-sensitive and gender- and age-appropriate
- involve extensive social preparation and consultations with local networks and partners at all stages of the project cycle

#### 4 Family-centered support is strongly recommended.

Strengthening of family support and community ownership is a priority across all interventions, given the cultural norms around orphans and widows in the Bangsamoro. This is consistent with UN Committee on the Rights of the Child's concerns regarding the high number of institutionalised children and reports of physical and emotional violence against children in residential care in the Philippines. As a response, it is recommended that deinstitutionalisation of children and enhancement of care and monitoring standards be pursued.<sup>17</sup>

Potential packages include incentives to support house-based arrangements to ease the financial burden on relatives. Since not all communities are comfortable with center-based orphanages; community-based 'villages' where orphans and widows can live together may be explored, particularly in the context of the transformation of the acknowledged MILF camps provided for in the CAB.

<sup>17</sup> CRC concluding observations, Philippines, CRC/C/PHL/CO/3-4, 22 October 2009, para 47-48



## Families left behind: widows and children of revolutionary leaders

Even during her husband's lifetime, her family's situation was already abnormal.

Their children understood that their father stayed in the jungle to serve the Bangsamoro cause, while they were sent away to live in a city far away from their homeland. Even in school, they could not disclose their true identity and could not freely join social activities for their family's safety. Nevertheless, their father spoke to them through daily phone calls, and did his best to provide guidance, discipline and sustenance to his children. They had to content themselves with joining their father during school vacation breaks or holidays, although they were not allowed to be exposed to their father's visitors.

But when her husband suffered an ailment in the aftermath of the government's all-out war against the rebel group and finally passed away, everything changed. His wife admits that despite knowing the risks in the life of a *mujahid*, she was not prepared to raise their five children alone. She knew nothing of how to earn a living, how to meet all of her children's emotional and material needs on her own.

Immediately after the death of her husband, she and her children moved to their hometown for protection. For the first few years, financial and educational assistance was extended to them by a rebel movement, a women's organization, and some private individuals, but not on a regular basis. For a year, she also received some assistance from her husband's former group abroad. Since the cost of living at that time was not high, she managed to survive from this limited support. When this assistance was cut, she was forced to sell some of her husband's properties for their daily sustenance and for the education of their children.

It took them a long time to finally adjust to a family set-up without a father figure. The widow was happy that the children never demanded from her material things though she knew they needed those. In her case, sometimes she intentionally refrained from joining social gatherings, because whenever she could see and meet people especially those close to her husband, she would miss him and she couldn't help but cry. Their family situation was further aggravated by a death incident involving their very dear relative who served as father figure after the death of their own father. With this, a gap between two parties of their family was created for quite a long time.

Despite the high regard given to her late husband, support was intermittent. The family transferred to another city in 2008 and was given a monthly financial stipend that significantly supported her children's education, including some resources from the rebel movement's finance committee. However, this support was stopped in the last quarter of 2019.

None of the siblings were able to finish their education. The eldest son was unable to finish schooling and already has a family of his own. The two elder sisters were not also able to complete their studies, but are engaged in jobs where they earn an unstable source of

income. The two younger siblings are still studying in high school and college. When one of the trusted staff of the martyred leader occupied a position in the BARMM, he employed the orphans' mother in his office. In like manner, a relative who is a businessman still helps them even in small ways when needed.

Ten years after the loss of her husband, the widow says that she and their children are back to normal life in the sense that they do not feel threatened or scared about their security. Although their life is not as comfortable as it was before, they are content with what they have. The children still miss their father, but they feel that they are more mature spiritually, emotionally and socially due to the experience. They also expressed that they pray that the legacy of their beloved father would remain with the community, particularly with the developments in the Bangsamoro region.

The widow shared that BARMM government could help widows and orphans through livelihood and educational programs. She related how tough it was to ask help from others, especially in financial matters. She hopes that support to orphans be provided until they complete their studies.

### 11.2 Establishing a baseline

*To abovementioned parties, including MSS-BARMM, local government units, academe and civil society*

- Build a comprehensive database of orphans and widows within the Bangsamoro that is comprehensive and transparent. The database should also be interoperable with the listings held by the Joint Normalization Committee and Independent Decommissioning Body, as well as the various government databases such as the National Household Targeting System for Poverty Reduction (NHTS-PR) or *Listahanan*, the PhilHealth health insurance database. The database should also be aligned with the various program listings held by the DSWD and the MSS-BARMM, such as those for conditional cash transfer beneficiaries and disengaged/vulnerable children.

Given limited time and resources, priority should be given to orphans who are still underage (ex. affected in the last decade). However, the listing should work backwards to include all other affected individuals, particularly in line with Transitional Justice and Reconciliation and memory work purposes.

- Build a comprehensive database of both home-based and in-center service institutions and providers.

These two databases will be necessary for the recommendations below on comparing the supply of service providers and the demand on the ground, as well as the facilitation of accurate programming, including accreditation with DSWD and MSS-BARMM.

### 11.3 Policy Measures

*To the Congress and Senate, Bangsamoro Parliament, NCMF, Darul Ifta, Council on the Welfare of Children*

- Review national laws on orphans and widows, particularly those affected by war and other human-induced disasters, including a review of policies on kafala / adoption

*To National government agencies, particularly DSWD, OPAPP, DepEd, CHED, TESDA, and others, including discussions through the Inter-Governmental Relations (IGR) mechanisms*

- Include the need to support orphans and widows of armed conflict in the updating of the Philippine Development Plan.
- Draft and issue laws and Executive and Administrative Orders to integrate orphans and widows into national government programs, such as the DSWD's *Pantawid Pamilyang Pilipino Program* and the *Payapa at Masaganang Pamayanan (PAMANA)* program
- Establish publicly-funded DSWD-accredited orphanages in the BARMM and the rest of Mindanao.

*To the BARMM / BTA – Office of the Chief Minister, Ministry of Finance, Budget and Management, Ministry of Social Services, Ministry of Health, Ministry of Basic, Higher, and Technical Education, Ministry of Human Settlements, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, and Bangsamoro Human Rights Commission, among others*

- Pass a BTA bill directing key ministries of the BARMM (on Social Services, Health, Education, and Livelihood) to provide services for orphans and widows, including the mandate of financing sources (ex. specific percentage of the Block Grant or Special Development Fund). This should be included in the drafting and updating of the Bangsamoro Regional Development Plan. The Ministry of Interior and Local Government may also consider the prioritization of support to orphans and widows in the formulation of the Bangsamoro Local Government Code.
- Set up coordination and convergence mechanisms at the level of the Chief Minister. This will ensure comprehensive service delivery across ministries and agencies.
- Establish sustainable financing measures such as earmarking of funds to ensure that a certain percentage of resources (ex. Block Grant, Special Development Fund, Gender and Development fund) go towards programs for orphans and widows
- Create Islamic instruments, such as an endowment (waqf) to receive gifts and donations for orphans, similar to the AFP Educational Benefit System Office and HERO 'Help, Educate, and Rear Orphans' Foundation. This is relevant in the current discussion on the institutionalization of *zakat* payments in the Bangsamoro, which includes the possible creation of a *Bayt al-Mal* ('House of Wealth'), which is a public institution responsible for the collection and implementation of the *zakat* system among Muslims.

*To local government units*

- Draft issuances on orphans and widows and include orphans and widows in Provincial Development and Physical Framework Plans (PDPFPs), Comprehensive Land Use Plans (CLUPs), Comprehensive Development Plan-Executive Legislative Agendas (CDP-ELAs), Annual Investment Plans (AIPs), Public Order and Public Safety (POPS) plans, among others

*To the Members under EO No. 72, Joint Normalization Committee, Independent Decommissioning Body, Task Force for Camp Transformation, Task Force on Decommissioned Combatants and Communities*

- Design specific programs for orphans and widows under the normalization and transitional justice commitments of the CAB.
- Include community-centered 'villages' for orphans and widows in the Camp Development Plans

*To the Transitional Justice and Reconciliation working group, BARMM agencies including the Ministry of Social Services, Bangsamoro Women Commission, Office of Bangsamoro Youth Affairs, and Bangsamoro Human Rights Commission, among others*

- Develop specific windows of support for orphans and widows of non-MILF combatants, including MNLF widows, civilians, soldiers, among others.

*To Task Force Bangon Marawi and component agencies and BTA through the Office of the Chief Minister and the Ministry of Human Settlements and Development*

- Develop packages for orphans, widows and the missing and disappeared and integrate into the Marawi Rehabilitation agenda

*To National government agencies, BARMM / BTA, Ministry of Interior and Local Government, Bangsamoro Women Commission, Local government units*

- Include measures for war orphans and widows in the National Action Plan on Women, Peace, and Security and the National Action Plan for Preventing/Countering Violent Extremism.
- Include orphans and widows agendas into P/CVE modules
- Program exposure trips for orphans and widows
- Work with community leaders and Muslim Religious Leaders to provide support to the orphans

*To civil society, in coordination with the National and BARMM governments*

- Develop information awareness campaigns on the plight of orphans and widows
- Support service delivery for orphans and widows at grassroots level

*To all parties*

- Establish partnerships with private sector (including chambers of commerce) and civil society to deliver services

## 11.4 Consultations with and monitoring of orphans and widows

To the abovementioned parties, including MSS-BARMM, Local government units, academe and civil society

- Ensure that regular consultations and monitoring are built-in across interventions.
- Activate existing mechanisms such as the Council for the Welfare of Children (CWC) and the local Councils for the Protection of Children (CPC).

## 11.5 Design, Implementation, and Financing of support packages

To aforementioned national, regional, and peace process mechanismss

- Conduct supply-and-demand analysis comparing the number of orphans and widows and the supply of service providers per area.
- Explore appropriate models for orphanage centers per town to cater orphans with no guardians for in-house care, including 'village' type settlements where orphans and widows can be together, and training of personnel to provide appropriate care.
- Establish a program for the capacity-building and gradual accreditation of existing de facto orphanages and centers such as *markadz*, *toril*, and *madaris* in the Bangsamoro, including preparation of guidelines for orphan care centers appropriate to the local context. Provision of financial incentives and support grants for well-performing centers may also be considered.

To national, regional, and local agencies

- Provide education packages for orphans of war (free education from elementary to college including allowance). This includes exposure opportunities, skills and jobs matching for both orphans and widows.
- Provide health and psychosocial support and culturally-sensitive and age-appropriate modules and guidelines for dealing with traumatized children and widows. It must be noted however that not all psychosocial support is appropriate for the needs of orphans or widows of war. Treatments or therapies that address only the thinking aspect—such as talking about a traumatic experience with an orphan—may be uneven because they only address one aspect. It is recommended that children are supported to reconnect to their physical bodies, and integrate and balance their behavior, feelings and thoughts. Approaches that are appropriate to the cultural context and community-specific ways of coping are a must.
- Provide entrepreneurial, livelihood skills and capital for widows to improve living conditions of home-based orphans. This should also include jobs and skills opportunities for older orphans, particularly out-of-school youth and those who have been unable to finish schooling due to the loss of their parent/s.
- Acknowledge the losses suffered by communities in line with the principles of dealing-with-the-past (truth telling).
- Provide legal support and links to transitional justice mechanisms at national and regional level.

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**ANNEX 1. RELEVANT PHILIPPINE LAWS ON CHILDREN WITH IMPLICATIONS ON ORPHANS AND WIDOWS**

Law	Key Provisions relevant to orphans and widows of war
RA No. 10821 S. 2015 Children’s Emergency Relief and Protection Act  An Act Mandating the Provision of Emergency Relief and Protection for Children Before, During, and After Disasters and Other Emergency Situations	<ul style="list-style-type: none"> <li>• Mandates the DSWD to formulate a Comprehensive Emergency Program for Children to be implemented immediately after the declaration of a national or local state of calamity or other emergency situations</li> <li>• Provides for transitional shelters for orphaned, separated, and unaccompanied children</li> <li>• Provides for immediate delivery of basic necessities and services</li> <li>• Requires stronger measures to ensure safety and security and prevent abuse and exploitation</li> </ul>
PD No. 603 s. 1974 The Child and Youth Welfare Code	<ul style="list-style-type: none"> <li>• Defines the Child as one of the most important assets of the nation. Every effort should be exerted to promote his welfare and enhance his opportunities for a useful and happy life.</li> <li>• Article 9. the child shall be given adequate care, assistance, and guidance through this various levels of growth, from infancy to early and later childhood, to puberty and adolescence, and even necessary after the age of majority.</li> <li>• Article 19. Absence of death of both parents - grandparents and in their default, brother or sister at least 18 years of age unless a guardian has been appointed by the court for the person and the property of the child, on petition of any relative or friend of the family of the DSWD.</li> <li>• Chapter V Article 64. The state shall give assistance to widowed or abandoned parent and her minor dependents or where either spouse is on prolonged absence due to illness, imprisonment, etc. and who is unable to support his/her children. Financial and other essential social services shall be given by National Government or other duly licensed agencies with similar functions to help such parent acquire the necessary knowledge or skill needed for the proper care and maintenance of the family</li> </ul>
RA No. 7610 s. 1992  Special Protection of Children Against Child Abuse, Exploitation and Discrimination Act	<ul style="list-style-type: none"> <li>• Establishes that it is the policy of the State “to provide special protection to children from all forms of abuse, neglect, cruelty exploitation and discrimination and other conditions, prejudicial to their development; provide sanctions for their commission and carry out a program for prevention and deterrence of and crisis intervention in situations of child abuse, exploitation and discrimination.”</li> <li>• Mandates DSWD to provide social protection services especially for children, including orphans of war.</li> <li>• Sec. 22 on Children in Situations of Armed Conflict declares Children as ‘Zones of Peace’</li> </ul>

EO No. 56 Comprehensive Program Framework for Children in Armed Conflict (CIAC)  EO No. 138 Amending Executive Order No. 56 (s. 2011) Adopting the Comprehensive Program Framework for Children in Armed Conflict, Strengthening the Council for the Welfare of Children (CWC) and for other purposes	Both the Philippine government and various non-state armed groups have taken steps to ensure compliance with the UN Convention on the Rights of the Child (UNCRC), including the 2019 passage of Republic Act No. 11188 ensuring the Special Protection of Children in Situations of Armed Conflict.  These laws provide guidelines for the handling of children in situations of armed conflict (i.e. child soldiers) in cases of capture, surrender, arrest, rescue, recovery.
RA No. 10165 Foster Care Act of 2012 An Act to Strengthen and Propagate Foster Care and to provide funds therefor	Recognises that child will benefit more from foster care than institutional care. Foster care should only be undertaken if there is no family willing and capable for caring
EO No. 53 Strengthening the committee for the special protection of children amending for the purpose EO No. 275 (s 1995)	Identifies key groups of children requiring protection: Muslim children, children of indigenous peoples, children in situations of armed conflict and those involved in armed conflict
RA No. 9851 s. 2009. An Act Defining and Penalizing Crimes against IHL Genocide and other crimes against humanity, organizing jurisdiction, designating special courts and for related purposes	Section 14 provides for reparations to victims, including restitution, compensation, and rehabilitation.
RA No. 8972 s. 2000 An Act Providing for Benefits and Privileges to Solo Parents and their children, appropriating funds therefor and for other purposes	Defines solo parents to include widows, or any other person who solely provided parental care and support to a child or children, as well as any family member who assumes the responsibility of head of family as a result of the death, abandonment, disappearance or prolonged absence of the parents or solo parent
RA No. 8552 Domestic Adoption Act s. 1998	Section 8 defines who may be adopted. A child whose biological or adoptive parents has died, may be adopted, provided that no proceedings shall be initiated within six months from the time of death of his or her parents.
RA No. 4881 s. 1967 An Act Creating a Council for the Protection of Children in Every City and Municipality of the Philippines and for other purposes	A Council for the Protection of Children must be created in every city and municipality in the Philippines.

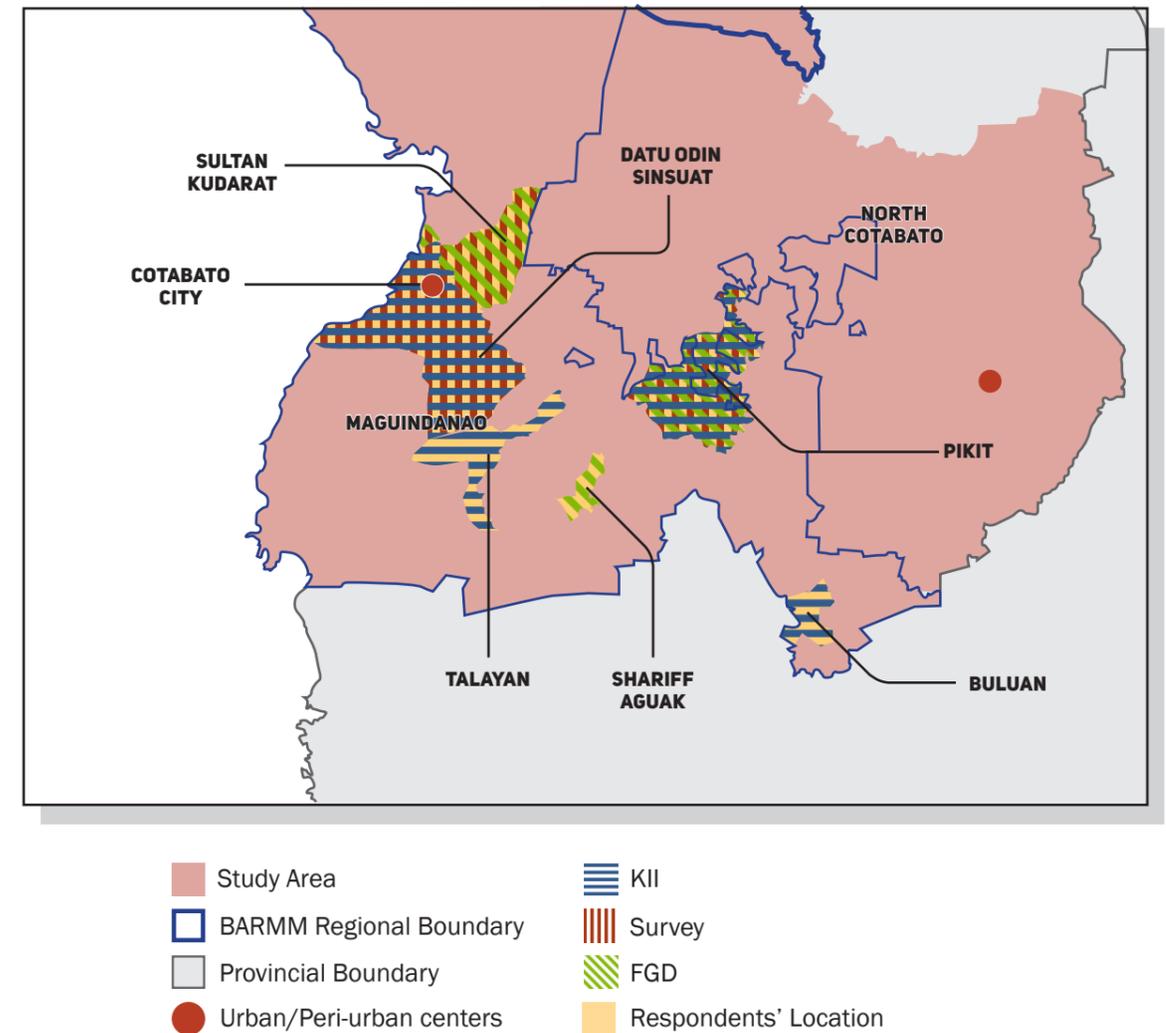
<p>PD No. 183 Code of Muslim Personal Laws of the Philippines s. 1977</p>	<ul style="list-style-type: none"> <li>Establishes a code of Islamic law covering family law, guided by its principles of equity and justice</li> <li>Article 64. No adoption in any form shall confer upon any person the status and rights of a legitimate child under Muslim law, except that said person may receive a gift (hiba)</li> <li>Article 65. Support (nafaqa) includes everything that is indispensable for sustenance, dwelling, clothing and medical attention according to the social standing of the person obliged to give it, and the education of the person entitled to the support until he completes his education, training or vocation even beyond the age of majority.</li> <li>Article 78. the widowed mother who contracts a subsequent marriage shall lose parental authority and custody over all children by the deceased husband, unless the second husband is related to them within the prohibited degrees of consanguinity</li> <li>Other provisions include regimes for succession following Islamic laws for inheritance (mirath) and the drafting of will (wasiya).</li> </ul>
<p>RA No. 6963 s. 1990</p>	<p>Mandates the provision of support for soldiers, policemen, and/or firemen assisting them who are killed-in-action or wounded-in-action (KIA/WIA), provided that the fallen officer is not found guilty of committing crimes or human rights violations. Mandatory packages include pensions, housing units, and scholarships for orphans until the tertiary level.</p>

## ANNEX 2. AREA-LEVEL CONFLICT PROFILES

Respondents across the three study areas were selected to reflect the nature of conflict in their specific communities.

### Annex 2.1 Central Mindanao

Figure 9. Study areas in Maguindanao, North Cotabato, and Cotabato City



Maguindanao and its bordering provinces of North Cotabato, Sultan Kudarat, and South Cotabato—all gerrymandered areas of the former Empire Province of Cotabato—were loci of violent conflict during the wars of the late 1960s and 1970s between the GPH and the Moro National Liberation Front. However, conflict in the last decade has shifted from the first congressional district to more cyclical violent incidents and displacements in the second district.

During the 2000 All-Out-War, the first-district area of Camp Abubakar in the Iranun communities of Matanog, Buldon, and Barira were heavily bombarded, but at present, enjoys relative peace, with many displaced persons having settled in the municipality of Parang. The marshy border areas of Maguindanao and North Cotabato, such as the towns of Pikit and Pagalungan, were heavily hit during the 2003 Buliok Complex conflict, and again after the 2008 failure of the Memorandum of Agreement on Ancestral Domain (MOA-AD). In the last decade, the second district has been increasingly vulnerable to incidents of conflict, particularly in the so-called ‘SPMS box’, or the four municipalities of Shariff Aguak, Pagatin (Datu Saudi), Mamasapano, and Shariff Saydona Mustapha, where multiple armed groups operate, including the BIFF and various private armed groups.

In Maguindanao, KIIs were done with women’s and youth organizations, Muslim religious leaders and military personnel who had firsthand experiences in handling children and widows affected by the Mindanao wars. This also included a former vice governor and mayor whose town was affected by countless displacements since the 1970s, as well as the widows and children of an influential rebel leader.

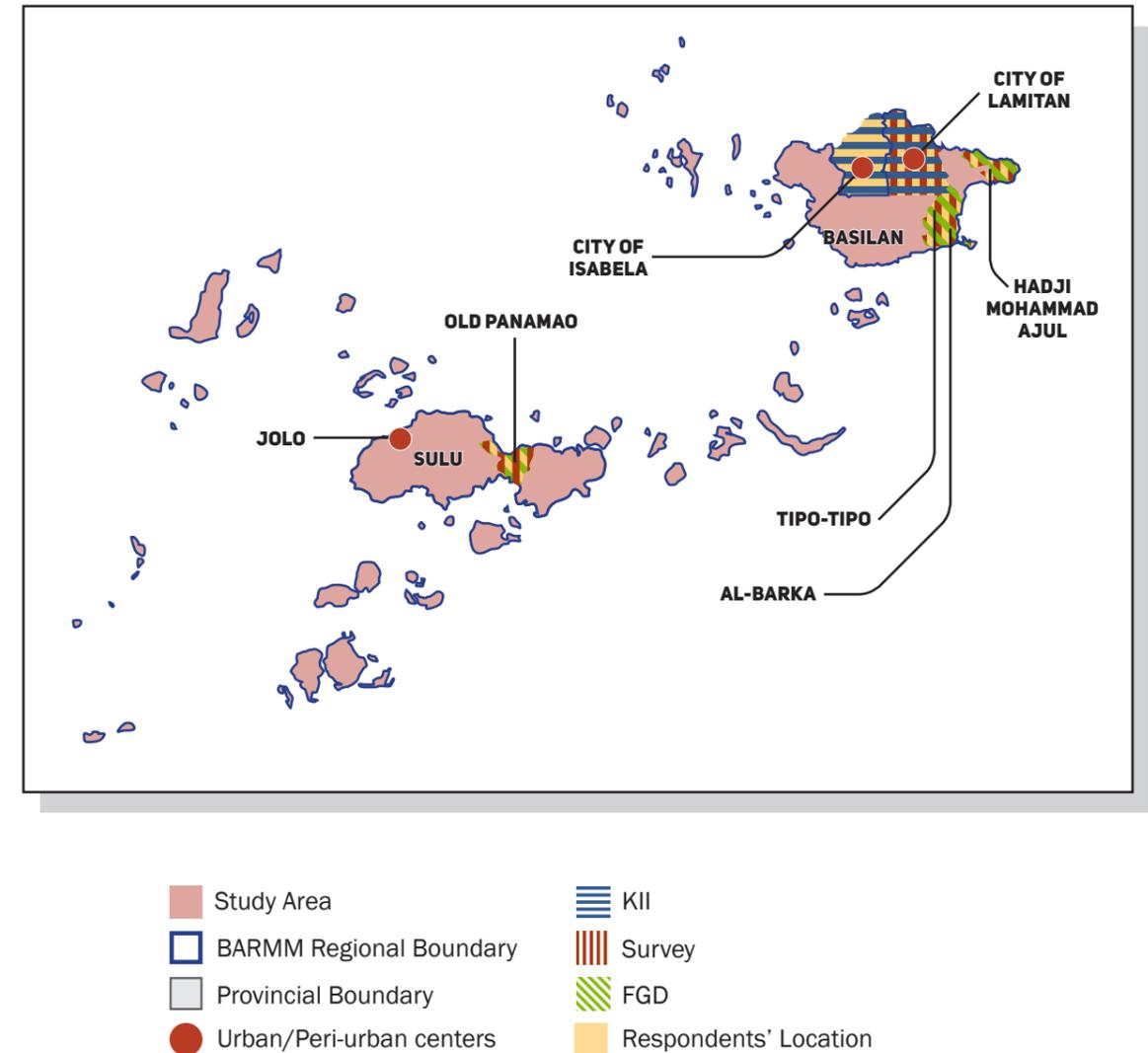
In North Cotabato, KIIs were conducted with a local chief executive whose town was also largely affected by conflicts and housed thousands of war victims. Another KII was done with a church leader who had various experiences in providing peace zones and safe havens for widows and orphans.

In Cotabato City, KIIs were done with an orphanage director as well as leaders of civil society organizations who manage and supervise the day-to-day activities and programs for the orphans including those orphans of war.

Focus Group Discussions (FGD) were also conducted in North Cotabato and Maguindanao with various groups of widows, orphanage administrators, national officials of the MILF’s Social Welfare Committee and the Bangsamoro Islamic Women’s Auxilliary Brigade. The widows came from SPMS box areas in Maguindanao and some of them were still in evacuation centers as military operation against BIFF was on-going. Another group of widows came from areas of Pikit, Midsayap, Pigkawayan, Aleosan, and Carmen in North Cotabato where various armed conflicts occurred in the past.

## Annex 2.2 Basilan and Sulu

Figure 10. Study Areas in Basilan and Sulu



The issue of conflict in the archipelagic Bangsamoro is often centered on Sulu and Basilan.

As the homeland of the MNLF and its founder, Nur Misuari, Sulu bore the brunt of the wars of the 1960’s and 70’s, including the 1974 Burning of Jolo. After the creation of the ARMM in the early 1990’s, some MNLF fighters switched allegiance to the MILF while others joined Haraqat’l Islamiyya, popularly known as the Abu Sayyaf Group. Due to both geography and clan association, the ASG is said to operate in many of the densely forested areas where MILF and MNLF camps are found.

The ASG maintains core operations in Sulu and Basilan. The latter is the largest island of the BARMM, and at the 2001 plebiscite became the last province to join the region. Observers note that although Tawi-Tawi is historically “peaceful”, it remains a rest-and-recreation area and transition point for lawless elements given its crucial role in cross-border trade with Malaysia.

## Sulu

Due to security issues at the time of data collection (right after the January 2019 Jolo cathedral bombing), respondents in Sulu were limited to the city of Jolo as well as the municipality of Old Panamao.

Respondents in Jolo spoke of how military skirmishes between ASG and government troops intensified after the 1995 Ipil Siege, leading to increasing popularity of the ASG's Ust. Abdurajak amongst the Tausug community and some dissatisfied MNLF commanders deciding to switch allegiances. Within these years, an urban element of ASG also started to bomb establishments that served alcoholic drinks and liquidate government troops as part of "Urban Mujahidin" activities. The gradual transformation of a once-ideological group to an organized criminal and terroristic organization accelerated after the death of the ASG's leader in Basilan in December 1998.

Intermittent cycles of conflict include spikes in 2000 following the Sipadan kidnapping crisis, the 2001 MNLF attack on Camp General Bautista in Jolo, and the aftermath of the 2013 Zamboanga siege. After the 2017 Marawi siege, remaining fighters of the defeated Maute group consolidated in Sulu under the group of Ma'as Sawadjaan. This development in the landscape of the Jihadi movement in the province resulted to the 27 January 2019 bombing of the Jolo Cathedral, two days after the passage of the BOL. Although the Jolo bombing was traced to Indonesian nationals, the June 2019 incident targeting the temporary military station at Tanjung Indanan, Sulu is supposedly the first validated case of a Philippine citizen acting as a suicide bomber. At present, military operations continue to displace hundreds of families.

The data collection in Old Panamao, Sulu, focused on the orphans and widows of the 2013 Zamboanga Siege. Enraged by the government's attempt to close the OIC-led Tripartite Review of the 1996 FPA, Misuari pronounced a "independent Bangsamoro Republik" in September 2013, and led hundreds of MNLF to march on Zamboanga City, purportedly to peacefully go to city hall where they planned to raise the MNLF flag. MNLF led by Ustadz Khabir Malik were in the center of almost three weeks of armed violence, combining forces from both Basilan and Sulu. Four waterfront barangays were razed, displacing more than 120,000 people.

## Basilan

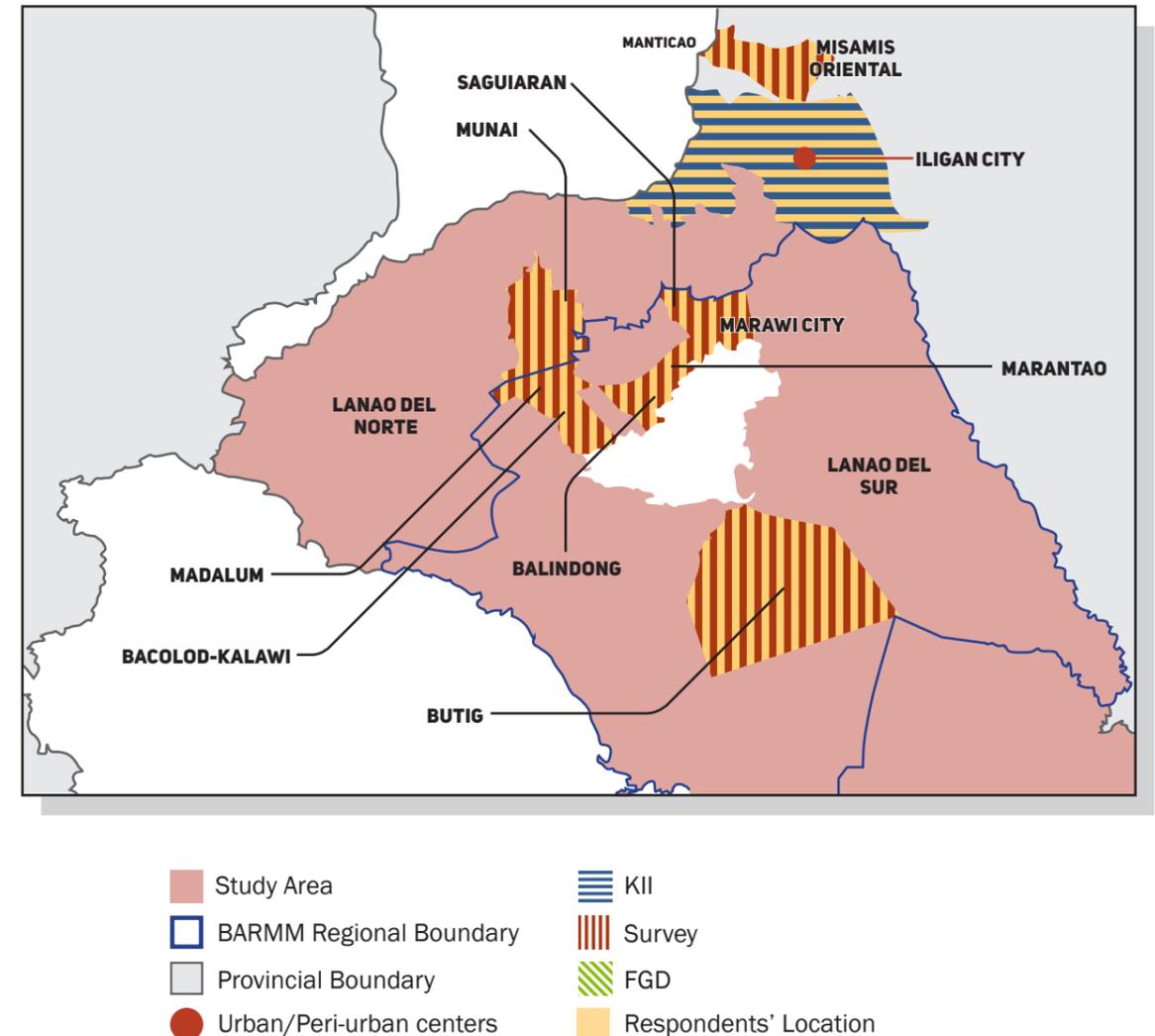
Data collection in Basilan covered both MILF and ASG-affected communities in the cities of Isabela and Lamitan as well as the municipalities of Hadji Mohammad Ajul, Tipo-Tipo, and Al-Barka.

Over the period of 2000 to 2006 intermittent tactical combat operations were frequently carried out by the AFP against MILF and ASG elements. Major encounters include the 2007 Guinanta, Albarka incident, although sporadic operations were experienced in the areas of Tipo-tipo, Albarka, Moh. Ajul and Tuburan.

In 2017, the local chief executive of Albarka initiated a comprehensive solution to eliminate threats of violent extremism and terrorism by taking the lead in engaging in firefights with ASG in their municipality. This was escalated across the province by the provincial and then-ARMM Regional Government in what is known as the Program Against Violent Extremism (PAVE) strategy, which was reportedly so successful that it contributed to Hapilon's move to the mainland. However, while the comprehensive localized solution has gained traction, intermittent events such as the July 2018 Lamitan car-bombing show that threats still remain in the province.

## Annex 2.3 Lanao

Figure 11. Study areas in Northern Mindanao



In contrast to the cyclical displacement in Maguindanao, Basilan, and Sulu, security challenges in the Lanao region have been predominantly horizontal in nature until the events leading to the 2017 Marawi crisis. Respondents in Northern Mindanao were selected based on the following conflict events:

### FEBRUARY 2016 BUTIG WAR

On February 20, 2016 a military clash started between the Armed Forces of the Philippines (AFP) and the local ISIS-inspired group led by Abdullah Maute and Omar Maute in Barangay Bayabao, Butig, Lanao del Sur. The military conducted air strikes and used artillery, gunships, and armoured personnel carriers against the ISIS-inspired group. There were more than two thousand civilians who were displaced to the nearby barangays and municipalities including Marawi City. According to military report, there were three soldiers were killed and six others were wounded in the firefights. In June 2016, the AFP occupied Maute group Camp Darul Iman in Butig.

## NOVEMBER 2016 BUTIG WAR

On November 26, 2016, another military clash erupted between the AFP and the local ISIS-inspired group or also known as Maute group in Butig, Lanao del Sur. This clash was a retaliation of the Maute group against the AFP military offensives conducted since February 2016. The Maute group occupied a masjid, the national high school located inside the municipal center, and the old municipal hall building where they replaced the Philippine flag with the ISIS black flag. Most of the 17,000 civilian residents of Butig evacuated to neighbouring municipalities and Marawi City, as 150-pounds bombs were being dropped by the military in the location of the clash. The Butig war ended on November 30, 2016 and the Maute group left Butig and retreated to the jungle.

## APRIL 2017 PIAGAPO WAR

On April 21, 2017, an intense firefight erupted between government troops and the local ISIS-inspired group in Pagalungan, Barangay Gacap, in the Municipality of Piagapo, Lanao del Sur. The clash started on April 21, 2017 and ended on April 24, 2017 after government troops occupied the ISIS-group's main camp in Piagapo. According to reports, there were thirty-six members of the ISIS-inspired group who were killed in the clash, along with reported foreign fighters. There were more than four hundred families and around two thousand civilians who were displaced to nearby barangays, municipalities and Marawi City.

## MARAWI SIEGE / 2017 BATTLE OF MARAWI

The Marawi siege took place on May 23, 2017, three days before the start of the Islamic holy month of Ramadhan. The armed confrontation between government forces and a composite group of ISIS-inspired militant resulted in the massive displacement of the civilian population of Marawi City in Lanao del Sur.

The ISIS-inspired group reportedly attacked those who were on a mission to serve a warrant of arrest upon Abu Sayyaf Group (ASG) leader Isnilon Hapilon, who was believed to be hiding in the area. By the same evening, the confrontation spilled over to other barangays in the city as the ISIS-inspired group began increasing its forces, reportedly occupying civilian structures, including school buildings, masjid, a church, the Philippine National Police outpost, and a hospital. Killings and hostage-taking of civilians were also reported. In less than 24 hours, the ISIS-inspired group was able to control strategic locations in the center of the city, including government facilities. In an attempt to control the situation, the whole island of Mindanao was placed under Martial Law for 60 days, which was later extended to 31 December 2017 and then again to 31 December 2018. More military troops were deployed and clashes continued over the next several weeks. The Martial Law declaration by President Rodrigo Duterte was made "on the grounds of existence of rebellion" in Mindanao. In effect, it replaced the civilian government with military authority, empowering soldiers to do random searches and lowering the standards for arrests.

The government rejected the appeal from local ulama, traditional leaders and civil society organizations for ceasefire and peace negotiations to save Marawi and its people from destruction. There were also calls against the use of aerial bombing to save the lives of the civilians, but were also ignored.

Civilians took refuge in nearby Iligan City and nearby municipalities in Region 10. It can be observed that a vast majority of the displaced population have sought shelter with their relatives, instead of going to evacuation centres. The strong sense of honor – or "maratabat" – of the Mranaw, which is the predominant ethnic group in Marawi City, is key to this phenomenon.

The irony of the situation lies on the fact that the hostilities dragged on, and that although the Maute-led/ ISIS-inspired armed men are gone and their leaders declared dead by the military, Ground Zero was still being guarded and the IDPs were not allowed to return to their homes.

The crisis has affected economic and commercial activities in the rest of Lanao del Sur province, triggering further displacement. Government-assisted return started in October 2017 to barangays that was outside

the "most-affected areas" (MAA). Many of the families displaced by the war found themselves "instantly poor" after the siege. Their homes, now bullet-laden were ransacked by looters. Their worst fear is not being able to return to their ancestral home as they lack the proof of land ownership to show.

Profiling data from the protection cluster led by the UNHCR shows that 17% of children in ages 5-11 have not started nor attended school. There are also cases where elder children are considered the head of households but could not be prioritized in terms of assistance in programmes, particularly shelter, food, and livelihood.

Marawi residents have expressed hope the government would exert all effort in rehabilitation, with the same zest it had taken when it was fighting off terrorism. Reparation remained a primary concern, considering the lack of participation of the IDPs in the rehabilitation and reconstruction plan. Zia Alonto Adiong, spokesperson of the Lanao del Sur Crisis Management Committee pointed out that:

"The degree of aggressiveness in terms of neutralizing the enemy that should be the same degree of aggressiveness in the part of pouring effort to reconstruct Marawi City. That's how we can address resentment."

The Task Force Bangon Marawi (TBFM) was criticized for not starting the reconstruction more than a year after the siege ended, along with issues around the construction of another 10-hectare military camp inside the Marawi ground zero, which was strongly opposed and criticized by many Marawi residents. Another unaddressed issue is that of undocumented missing and dead civilians. Marawi CSOs claim that there are anywhere between 1,500 to 2,000 missing civilians. One of the IDPs who both parents are still missing or presumed dead emotionally commented:

*"Tanto aya rekami ko masakit. Madakel kami a magari-ari. Imanto na miniparak kami. Aya phangnin ami ko manga datu ago so manga olowan na kawgopan kami niyo a matoon so manga lokes ami odi na katokawan ami o antonaa i masosowa iran. Aya karegen aya na diyami katawan o myawapat siran odi na oyagoyag siran pen. Pangnenta baden ko Allah swt a ped siran a minilebeng saya opama ka myawapat siran. Pangnen ami ko manga datu a kawgopan so manga ari aken."* (This is very painful. We are many siblings. We are now scattered. We appeal to our leaders and authorities to help us in locating our parents or at least to know what happened to them. What is difficult for us is that we are not sure if they are still alive or already dead. If they are already dead, we pray to Allah that they are among those who are buried here (referring to the graves in Maqbara, Marawi City). We appeal to our leaders to help my little brothers and sisters."

## MADAMBA INCIDENT

On April 4, 2019 there were four members of the Moro Islamic Liberation Front (MILF) killed in Barangay Ilian, Madamba, Lanao del Sur in an "encounter" with a team of police serving arrest warrants issued by the Regional Trial Court Branch 10 in Marawi City for murder suspects. The families of the killed MILF claim that it was a "massacre" and not an "encounter" because they were militarily assaulted while they were sleeping early in the morning together with their families including children and elderly people. One of the widows says:

*"Naba oto encounter ka massacre oto. Ayaden a plano na phamoonon kami ago so manga wata ami. Giyobat kami iran na khapeta a khitotorogen kami ago so manga wata ago so manga lokes. Ayaden i phekgiorawk aken na giyangkai a manga wata ami a manga iito. Pangnin ami a giyangkai a Bangsamoro na pagtigen kami iran. Makamowayan so kabenaar ami."* (It was not an encounter. It was a massacre. The real plan was to kill us including our children. They assaulted us early in the morning while we were sleeping with the children and the elderly people. What I was most worried about was our little children. We appeal to the Bangsamoro to help us in seeking for justice.)

The arresting team was a combined personnel of the Lanao del Sur provincial police and from Regional Police Office of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) units.

In one of our interviews with one of the Ranaw MILF leaders, he commented on the Madamba incident:

*“Giyangkoto a myawlawla sa Madamba ko manga pagari ami a manga mujahideen sa giyangkai a MILF na kiyambabaan siran. Aya ilayan akenon na so miyasowa sa Madamba na gyoto i version a Mamasapano incident sa giyangkai a administration i Duterte. Da a miyaaden a coordination sa MILF sii ko kiserben sa giyangkoto a warrant. Giyangkoto a myasowa na sii myawlawla sa soled a kampo a MILF a makasosoled sa giyangkoto a kiyaphapasadaan sa ceasefire.”* (What happened to our MILF mujahideen brothers in Madamba was unjust. They were innocent. My observation to what happened in Madamba is that it is the Mamasapano incident version during this Duterte administration. There was no prior coordination with the MILF before they served the arrest warrants. The incident happened inside the MILF camp covered by the ceasefire agreement.

Three of those four MILF members killed in the incident have children who are less than eighteen years old. They are now displaced from Madamba, Lanao del Sur to Salvador, Lanao del Norte for security reason. The common appeal of the families of the killed MILF is their cry for genuine investigation, justice and assistance from the BARMM for their children. One of the widows said:

*“Aya phamangnin aken ago so manga wata aken gobierno ago sa Bangsamoro na maadne so thitho-thito a investigation sa giyangkoto a kiyagubata rekami. Pangnin ami a makamowayan kabenar ami. Katokawan antawaa i khiplano sa giyangkoto a miyawlawla. Ago ped pen a phangnin ami na kabegan a BARMM sa assistance so manga wata ami. Imanto a myatay so karoma ko na anda ako howa sa phakikan aken kiran ago phenggastonakn ko diiran dikapageskwela ago madrasa. Ya Allah, tabangi kamingka!”* (What my children and I are asking from the government and from the Bangsamoro is to conduct a genuine investigation about the incident that we were attacked. We ask that real justice will prevail and to know who planned the incident. Also, we ask that the BARMM will give assistance to our children. Now that my husband is dead, how can I feed my children? How can I send them to school and madrasah. Allah help us!”

According to the families, they never receive any help and assistance from any organizations including MILF and BARMM for themselves and for their children. One of the widows said:

*“Aya tanto a masakit sa ginawa na so manga karoma ami na siiko tenday a kawyagoyag iran na myembro ago aktib siran a tanto sa MILF. Ogaid na siiko oriyon o giyangkai a miyasowa na siiko katatanodi ami ron na daden a ogop para rekami ago para ko manga wata ami a manga iito a miniyoma rekami phoon sa phitibarangan a grupo. Ped ron den a MILF ago giya a Bangsamoro. Skeno i paganay a grupo a miyakatalingoma rekami a inikayp kami iran. Ba sabapen o Allah sa giyangkai a galbek iyo a misampay so manga katharo ami sa poro.”* (What is the most painful is that our husbands, in their entire lives, they are active members of MILF. However, after what happened (referring to Madamba incident), if I remember it right, we didn't receive any form of help and assistance for ourselves (as widows) and for our little children from any organizations including MILF and Bangsamoro (referring to BARMM). So far, you are the first group to visit us asking our situation. Maybe through your research, our voice will be heard (referring to the leadership of MILF and BARMM).”

### **MILF Drug Operation-Related Death**

For the past years there are operations conducted by MILF Commander Bravo against drug lords in the area. There are MILF members who were killed during the actual drug operations and there are others who were murdered or shot in retaliation because of their participation in the conduct of the MILF drug operations. One of our respondents commented:

*“Da man gayd a manga miyangasashahid sa geyra sii sa Ranaw iphoon ko 2009. Kagiya da a tanto a miya-aden a geyra sa Ranaw iphoon ko 2009 taman imanto, inonta bo giyangkaia geyra angkai a manga i-item iphoon ko 2016 taman sa kiyatidawai sa Marawi. Sii osto a madakel a miya-shahid a MILF gowani ko All-Out War i-Estrada. Ogayd na madakel a manga MILF a aya sabap a kiya shahid iyan na sii ko dii kandadakep siki Commander Bravo sa manga padagang sa drug. So ped a da mamatay ko dii iran dii kandadakep na sii miyatay sa siyawpan siran o manga padagang sa drug. Kadakelan nun na mimbabaloy a rido. Madakel a katawan aknun.”*

“There are only very few MILF members killed in war here in Lanao from the year 2009. It's because there are no wars that really happened here in Lanao since 2009 up to this date, except this war conducted by the 'blacks' (referring to the ISIS-inspired groups) starting 2016 until the Battle of Marawi (2017 Marawi Siege). It was really during the All-Out War of Estrada (2000 All-Out War) that there are MILF members who were martyred. However, there are many MILF (members) who were killed when Commander Bravo ordered the capture of drug lords in the area (during the conduct of drug operations). Those who were not killed in the operations, they were murdered later by men of drug lords as a form of revenge. Many of these cases became family feuds. I know many.”

### **MILF Members Killed During the 2016 Butig and 2017 Piagapo Wars**

There are also children who became orphans because their fathers were killed during the military encounters in Butig last February and November 2016 and in Piagapo last April 2017 as civilians and as combatants. There are considerable numbers of MILF members both in Butig and Piagapo. Those MILF members who were killed as civilians were not participating in the actual combat of the two warring parties, the Philippine Army and the ISIS-inspired group, which means they were civilian residents of the two municipalities. As to the MILF members who were killed as combatants, they participated in the encounter siding with the ISIS-inspired group because they were related by blood or they are closest kin and not necessarily they agree to what the group was aspiring for, and they perceived the Philippine Army as common enemy assaulting their communities. This is understood given the Mranaw community as very clannish. One of our respondents in Butig commented:

*“Naba aya bo man a miyatay ko kiyatimbaka saya sa Butig na manga i-item ago manga sundaro. Aden pen a miyatay saya a manga miyembro sa MILF na da a labot iran nun ka manga sibilyan siran. So phitimbakaan saya na marani ko kampo mambo o manga mujahideen. So manga MILF a miyatay ka miyogop siran sa manga i-item na kagiya aya miyatampar na so kathothonganay. Inigopan iran so manga i-item ka kagya naba ko antap iran ka kagiya madasheg iyan. Na aden mambo a manga wata a minibagak iran na mimbabaloy a manga wata a ilo. Aden pen aki khatoon ka saya a manga kangodaan miyembro sa MILF na datar pen o simpatayser o manga i-item a manga MILF ogayd na maregen mathendo. Sii boo to sa ginawa iran.”*

“Not only members of 'black' and government soldiers who were killed here in Butig (referring to the wars in Butig last February and November 2016). There were also MILF members killed who have nothing to do with the wars because they were civilians. The battle area here was very close to the camp of the mujahideen. There are MILF members who were killed because they helped members of 'black' because what surfaced is their blood relations. They helped the 'black' not because of the aim of the group but because they were relatives. They have also children who are left and now they are orphans. You could also find here MILF members who seem to be sympathizers of the 'black' but not easily to notice at those times. It's only within themselves.”

The respondents also include a widow whose husband, an MILF member, was killed as civilian during the May 2017 Marawi Siege.

### ANNEX 3. PARTIAL LIST OF COMMUNITY, LOCAL, AND INTERNATIONAL INSTITUTIONS PROVIDING SUPPORT TO ORPHANS AND WIDOWS

Geographic Scope	Name of Institution	Type	Description
National	Armed Forces of the Philippines	Government, distance service	<p>RA No. 6963 s. 1990 mandates the provision of support for the families of soldiers, policemen, and/or firemen assisting them who are killed-in-action or wounded-in-action (KIA/WIA), provided that the fallen officer is not found guilty of committing crimes or human rights violations. Mandatory packages include pensions, housing units, and scholarships for orphans until the tertiary level.</p> <p>At the division, battalion, and brigade level, the AFP often provides support to affected communities as part of its civil-military operations.</p>
National	Department of Social Welfare and Development	Government, distance service	<p>Pursuant to Republic Act 7610 (Special Protection of Children Against Child Abuse, Exploitation and Discrimination Act), the Department of Social Welfare and Development is mandated to provide social protection services especially for children, including orphans of war. It is also responsible for the accreditation of support institutions.</p>
Regional	MILF Social Welfare Committee	Non-government distance service	<p>The SWC is the women's social welfare arm of the MILF. In coordination with IHH and the BDA, orphans identified by the SWC are given monthly stipends (amounting to 1,500.00 per month on a semestral basis) and are sent to school for Islamic and secular education. House-orphans in some orphanage centers are provided with food, clothing and other basic needs. Other orphans who were not accommodated in orphanages are sent by SWC members to markadz. In Zamboanga Sur, some orphans also receive financial support from various Middle Eastern charitable institutions. In Marawi City, orphans are free of charge when they enter toril.</p> <p>Amidst its financial constraints, the MILF SWC also provides limited support for holistic development through what they call "Lilang-Lilang" (or 'dedicated to'). This consists of various religious, academic, socio-cultural and physical activities for all orphans.</p>

Geographic Scope	Name of Institution	Type	Description
Regional	MILF Bangsamoro Islamic Women Auxiliary Brigade (BIWAB)	Non-government distance service	<p>The BIWAB is the women's armed wing of the MILF. Since 2017, they have been mandated to facilitate the disengagement of 1,858 children who were formally or informally associated with both the MILF-BIAF and the MILF-BIWAB. This list includes orphans.</p>
Regional	Catholic Parishes	Non-government distance service	<p>Select Catholic parishes in Central Mindanao also take in orphans on an ad-hoc basis, allowing Muslim orphans to stay in the convents when both parents are gone and caring for them when there are no other relatives who can take them in.</p>
Cotabato City (center-based) and regional	Ugur Suleyman Soylemez Orphanage (IHH)	Non-government Center-based and distance service	<p>Founded in 2013, Turkey-based Insani Yardim Vakfi (IHH), an international humanitarian organization established the Ugur Suleyman Soylemez Orphanage (IHH). Considered as one of the gains of the GPH-MILF peace process, this was established and remains to be operated in coordination with the MILF's Bangsamoro Development Agency and the Social Welfare Committee.</p> <p>The Center provides more than a hundred orphans, some of whom are victims of armed conflict, full opportunities to study both secular and Islamic education. It employs full-time social workers who act as parents responsible for psychosocial sessions, helping orphans do their homework, and respond to their immediate needs. It also has full time staff in-charge for cooking, laundry and cleaning. The in-house orphans go to public schools during weekdays and attend their two-day Islamic studies during weekends.</p> <p>IHH is also financially supporting home-based orphans in Lanao every six (6) months. Supported orphans are selected by IHH through the help of MILF in the area</p>

Geographic Scope	Name of Institution	Type	Description
Lower Datalpanndan, Guindulungan, Maguindanao	Baidah Holy Qur'an Memorization Center	Center-based	Founded in 2015, it is a Qur'an memorization center that houses young boys and girls, both orphans and non-orphans. Roughly over 20 orphans are in their care, supported by 35 staff. Funding is provided by the Midtimbang family. Overhead cost is PHP 100,000.00 per month for salary of teachers and staff, rent, and electrical bills. Historically they received 2 sacks of rice every Ramadhan from the now-defunct ARMM Regional Government.
Shariff Aguak, Maguindanao	Markadz Noor	Center-based	Founded in 2003, it is a Qur'an memorization center run by 5 staff that houses around 10 young male orphans including those with no parental support. The markadz budgets PHP 1,000.00 per child per month for food; PHP 400/month for electricity, and PHP 1,500.00-2,000.00 per month for the teachers' salary. The water bill is sponsored by the vice mayor, while a human rights group provides support for personal supplies. Funding is also provided by Arab national Shami Al-Khalidi Al-Aushin.
Shariff Aguak, Maguindanao	Darul Ghali Orphanage Center	Center-based	Founded in 2003, it is a Qur'an memorization center run by 5 staff that houses 22 young female orphans including those with no parental support. The center budgets PHP 1,000.00 per child per month for food; PHP 400/month for electricity, and PHP 1,500.00-2,000.00 per month for the teachers' salary. The water bill is sponsored by the vice mayor. Funding is also provided by Arab national Shami Al-Khalidi Al-Aushin
Buluan, Maguindanao	Qur'anic Reading Institute	Center-based	Run by 24 staff, the institute teaches various children how to study Qur'an, with a secular education component that runs 2 days per week. Currently, 38 orphans attend this school. The center budgets PHP 1,000.00 per child per month for food; light and water costs; PHP 1,800 for administrator. During Ramadhan, it receives food donations from various citizens and school supplies donated by the Bagumbayan family.

Geographic Scope	Name of Institution	Type	Description
Poblacion Pikit, North Cotabato	Munira Banat Orphanage Center	Center-based	The center was founded in 2000 but began full operations in 2005. It provides both Islamic studies and integrated education to young girls. Approximately 11 orphans are currently in their care. The center budgets PHP 1,000.00 per child per month for food, funded by zakat from Arab countries. They also spend PHP 1,000 per month for electric costs, as well as the salaries of six teachers and staff. Funding is provided from zakat from various Middle Eastern countries, Arab national Shami Al-Khalidi Al-Aushin, and the Noorul Eil Academy.
Poblacion Pikit, North Cotabato	Munira Banin Orphanage Center	Center-based	The center was founded in 2000 but began full operations in 2005. It houses young boys, including 17 orphans, for Islamic studies.  The center budgets PHP 1,000.00 per child per month for food, PHP 1,000 per month for electric costs, and the salary of 3 teachers and staff.
Sultan Kudarat, Maguindanao	Ittihadun Nisa Foundation  Affiliates: Bangsamoro Women Skills Training Center – Sultan Kudarat, Maguindanao Muslim Youth Religious Organization Inc (MYROI),	Non-government Distance service	It is a Bangsamoro women's organization that caters to the needs and welfare of professional women, widows, and orphans. Activities include sponsoring college education of orphans of war.
Basilan	Program against Violent Extremism (ARMM-PAVE) for Peace	Government, distance service  Supplemented by INGOs and international donor organizations	PAVE was launched in 2018 as a joint initiative of the now-defunct ARMM Regional Government, AFP and PNP to provide opportunities to former Abu Syyaf Group fighters in Basilan and some parts of Sulu. At least 200 former combatants, including a number of orphans-turned-child soldiers, have been provided housing, livelihood and educational services, including study tours.

Geographic Scope	Name of Institution	Type	Description
Brgy Malinis, Lamitan, Basilan	Save the Children of War	Service provider, distance service	SCW is a locally-based CSO founded by Dra. Arlyn Jawad in 2014. It is the only institution in the province that focuses their support for the orphans of war. Save the Children of War has benefitted more than 3,600 children by providing psychosocial, medical, and educational support in partnership with the AFP and other charity foundations.
Basilan	Nagdilaab Foundation	Service provider	Provides occasional support to orphans when there are projects related to children.
Basilan	Childfund	Service provider	Provides occasional support to orphans when there are projects related to children.
Iligan City	Filipino - Turkish Humanitarian Aid Association (FITUHA)	Center-based	This Iligan City-based humanitarian organization was established by a Turkish national who is married to a Tausug woman. FITUHA has opened an orphanage center for girls in Iligan City. The orphans staying in the center are being taken care of by hired local ustadjas while they are also studying in the regular schools. There are between 10-20 orphans in the center who are mostly coming from the municipalities of Lanao del Norte.

Geographic Scope	Name of Institution	Type	Description
Cagayan de Oro, Iligan City, Marawi City	Risale-i Nur	Center-based and distance support	<p>Risale-i Nur is a Muslim movement from Turkey that arrived in the Philippines and Mindanao in 2003 to assist Muslims in the Philippines through Islamic education. It has since established and supported orphanage centers and youth religious centers, which they call Dersane (literally "house of learning"), in the cities of Cagayan de Oro, Iligan, and Marawi. There are four categories of centers: orphanage for boys (6-14 years old), orphanage for girls (6-14 years old), Dersane for boys (high school and university students) and Dersane for girls (high school and university students). Dersanes are centers where high school and university students are able to stay while they study. During their vacant time, they are taught Qur'an. Most of the students staying in dersanes are poor and orphans.</p> <p>Support is based on economic status. If a student is an orphan, schooling, monthly allowance and food is covered for free. Aside from dersanes, Risale-i Nur supports local madaris and toril that are hosting orphans. Funds are mainly from the zakat and sadaqah of the Turkish people.</p>
Ranaw region and Cebu	United Islamic Cultural Centre of the Philippines (UNICEP)	Center-based	UNICEP is a non-profit social and Islamic organization established in 2009 by the cooperation of Turkish and Filipino volunteers to develop educational and cultural programs for the benefit of needy Muslim society in the Philippines. UNICEP conducts free Islamic education program for Muslim children including orphans who had to stop their study because of economic constraints at their Qur'an Academy and Islamic Center branches in Cebu and Mindanao. There are orphans from Lanao who are studying in their boarding educational centers. Aside from learning Qur'an, their students are given opportunities to complete their formal education in cooperation with National Commission on Muslim Filipinos (NCMF) and Alternative Learning System (ALS).

Geographic Scope	Name of Institution	Type	Description
Ranaw region	World Assembly of Muslim Youth (WAMY) - Philippines	Center-based, Service provider, distance service	WAMY is an international, non-stock, non-for-profit, and non-governmental youth organization with headquarters in Riyadh, Kingdom of Saudi Arabia. Its purpose is to guide youths to develop their thought and manner through quality programs managed by experts in youth affairs, focusing on education, culture, social development, health, and sports.
Ranaw region	Markadz Shabab Fil Filibbin	Service provider, distance service	Previously ran markadz/Baitul yatim, but now only facilitate monthly financial assistance to orphans and widows in Lanao.
Ranaw region	Lake Lanao College, Incorporated	Service provider, distance service	LLCI claims that they are the one and only school in Marawi City that gives priority to orphan students. The LLCI's primary objective is to provide necessary quality education to the orphans with Marawi City and Lanao del Sur. They provide free tuition and petty cash assistance (mostly from <i>zakat</i> and <i>sadaqa</i> ) to orphans.
Marawi City	SAKSI Orphanage Learning Center	Center-based	Supports just over 60 orphans aged 4-19 years old. Students are taught and are able to memorize the Qur'an.
Marawi City	Al-Abrar Institute for Learning Qur'an and Sunnah	Center-based	Shelters young students, orphans included, for Islamic studies and Qur'an memorization.
Purok 11, Tambacan, Iligan City	Darul Aitam Litahfidil Qur'an (Siyap ko mga Wata Ilo)	Center-based	It shelters 24 male orphans and teaches Qur'an memorization.

