

Transitional Justice and Reconciliation in BARMM

Community-Led Approaches to Human Rights-Based Peacebuilding, Conflict Transformation, and Preventing Violent Extremism



Published by the
Initiatives for International Dialogue (IID)

 No. 27 Galaxy Street, GSIS Heights Subdivision,
Matina, Davao City, Davao del Sur 8000
Philippines
 dialogue@iidnet.org
 (+6382) 299-2574
 www.iidnet.org

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This publication presents lessons from working with and accompanying communities on Transitional Justice and Reconciliation, Conflict Transformation, and Preventing Violent Extremism processes in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM).

With support from the Global Community Engagement and Resilience Fund (GCERF), the work was pursued by the INCLUDE BARMM Consortium led by the Initiatives for International Dialogue (IID), with Balay Alternative Legal Advocates for Development in Mindanaw, Inc. (BALAOD Mindanaw), Kalimudan sa Ranao Foundation, Inc. (KFI), Tëduray-Lambangian Women's Organization, Inc. (TLWOI), and United Youth for Peace and Development (UNYPAD).

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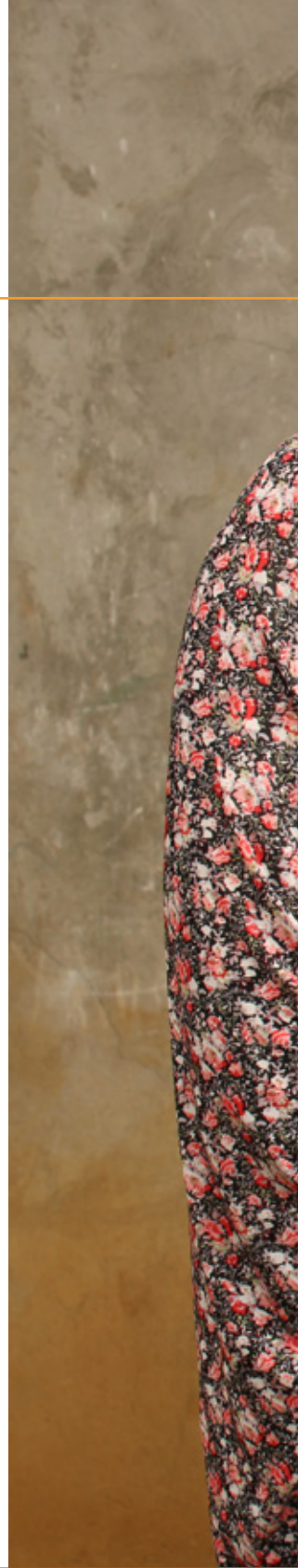
**Community-Led Approaches to
Human Rights-Based Peacebuilding,
Conflict Transformation,
and Preventing Violent Extremism**



Why communities?

In the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), we continue to confront complex and interrelated challenges rooted in our shared history of marginalization, displacement, and recurring conflicts. As indigenous peoples (IPs), women, youth, and internally displaced families, we still navigate difficult living conditions and struggle with limited access to basic services and livelihood opportunities.

In Maguindanao's so-called "tri-people" communities, persistent land issues remain a major concern, while in Marawi, the prolonged displacement of internally displaced persons (IDPs) continues to weigh heavily on families. Overlapping land claims, unresolved documentation challenges, and the slow progress of rehabilitation and compensation processes have left many of us living in uncertainty. Yet amid these challenges, we continue to seek ways to rebuild our lives, assert our rights, and strengthen our communities.





INCLUDE BARMM Project

Through the Inclusive and Democratic Bangsamoro Autonomous Region in Muslim Mindanao through Transitional Justice, Conflict Transformation, and Preventing Violent Extremism (INCLUDE BARMM) Project, we work to empower marginalized tri-people communities and civil society actors across the Bangsamoro. Our efforts focus on addressing the social, political, economic, and resource-based conflicts that have long shaped life in the region. Through dialogues, legal education, peace and livelihood initiatives, and advocacy on land, displacement, and transitional justice, the project supports local solutions to conflict and encourages inclusive participation in policymaking. It also engages government agencies to ensure that community needs and priorities are reflected in peace and development programs.

We believe that true peace begins when communities are able to define and drive their own paths toward justice and reconciliation. That is why we accompany communities in their efforts to resolve land disputes, assert their rights, rebuild livelihoods, and strengthen their participation in governance.

Through sustained dialogue, legal education and rights-action clinics, peace and livelihood initiatives, and advocacy on land rights, displacement, and transitional justice, we help create spaces where people can speak, act, and collaborate toward meaningful change.

Our engagement also extends to government agencies, ensuring that the voices and priorities of communities inform policies and programs for peace and development. This work is rooted in partnership — implemented by the Initiatives for International Dialogue (IID) together with the United Youth for Peace and Development (UNYPAD), the Tëduray-Lambangian Women’s Organization, Inc. (TLWOI), the Kalimudan sa Ranao Foundation, Inc. (KFI), and the Balay Alternative Legal Advocates for Development in Mindanaw (BALAOD Mindanaw), with support from the Global Community Engagement and Resilience Fund (GCERF).

Project Period:
January 2023 – December 2025

NG ON TRANSITIONAL
AND RECONSTRUCTION

GCERF
Global Community Engagement
and Resilience Fund

TRUTH
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INFORMATION
DATA
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INFRA-
STRUCTURE



Marawi Response Project

Through the Marawi Response (Marawi Rehabilitation, Support to Internally Displaced Persons, and People’s Engagement) Project, we continue to accompany IDPs and promote their active participation in Marawi’s post-siege rehabilitation. Our work focuses on empowering IDPs, especially women and youth, by strengthening their capacity to claim their rights, seek compensation under the Marawi Siege Victims Compensation Act of 2022 (Republic Act No. 11696), and take part in peacebuilding, conflict transformation, and transitional justice and reconciliation efforts.

We helped establish Strengthened Initiatives re-Defining Actions of Women (SINDAW), a platform that brings together women representatives from IDP shelters, civil society organizations, the academe, and the arts sector. Through SINDAW, we created a space where women can build confidence, strengthen their leadership, and work together to advance peace, security, and the prevention of violent extremism.

Alongside the development of women leaders, we also strengthened the capacity of IDPs to serve as paralegals for fellow displaced persons. Through legal rights education, mentoring, and coaching, as well as gender and peacebuilding training in Marawi’s transitory and home-based shelters, we supported them in becoming advocates for their own rights and for their communities.

Our partnerships with the Marawi Compensation Board (MCB), the Bangsamoro Women Commission (BWC), the Mindanao State University (MSU)–Main Campus, and other civil society organizations opened direct lines of engagement between IDPs and government institutions. These partnerships helped build confidence in the compensation process and promoted transparency and accountability in rehabilitation efforts.

The project is implemented by IID, with support from Bread for the World (BftW), in collaboration with local partners such as the Marawi Advocacy Accompaniment (MAA) and KFI.

Project Period: July 2023–March 2025



Peace and Resiliency in BARMM Project

Through the Peace and Resiliency in the Bangsamoro Autonomous Region in Muslim Mindanao (PRB) Project, we support conflict-affected IP, Moro, and Settler communities in Maguindanao del Sur in addressing overlapping land claims that continue to fuel conflict and displacement. Our work focuses on strengthening community capacities to manage land and resource issues peacefully through rights-based education, conflict transformation training, and sustained dialogue.

In the barangays of Kuya, Itaw, and Kabengi, we helped create safe spaces for open conversation and trust-building among IP, Moro, and Settler groups. These intra- and inter-community dialogues encouraged mutual understanding and cooperation. The establishment of Community Sectoral Working Groups (CSWGs) provided a platform for communities to come together, identify shared concerns, and take collective action toward conflict prevention and resolution.

We also assisted communities in processing their land tenure documents and contributed to developing a research-based policy proposal on land and sea governance in the BARMM. Through these efforts, we continue to strengthen local ownership of peacebuilding and promote more resilient, inclusive, and just communities.

This initiative was implemented by IID in partnership with UNYPAD and TLWOI through the Strengthening the Implementation of Regional and Local Peace and Development Agendas (SPADe) Project in Mindanao, a collaborative effort by the Philippine Government financed by the European Union (EU) and the German Federal Ministry for Economic Cooperation and Development (BMZ) through the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ).

Project Period: July 2024 - October 2025



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International
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BRIDGING PEOPLES. BUILDING PEACE



KAPASADAN / FAGAY

LAND CONFLICT RESOLUTION BRG

2025

Restaurant, C... City







Strategies in Focus

I. Community Agency and Empowerment

Peaceful households, peaceful communities

Family Conversations

The family is the smallest unit of society. Social cohesion and peace must begin here.

In our work with conflict-affected families in Marawi, we have learned that unspoken resentments, frustrations, and despair that fester within households can fuel conflict and create dynamics that breed social unrest. Families need support in learning how to better relate with one another and in building harmonious communities through non-violent communication.

Through the family conversations, we provided parents and their adolescent children with a safe space to process difficult experiences and to express their feelings, thoughts, and aspirations. These sessions helped strengthen relationships within families and, in turn, fostered stronger bonds across the community.

- **40 families transformed**
- **153 individuals empowered**

In the municipalities of Piagapo and Butig in Lanao del Sur, our family conversations helped reinforce social cohesion and trust within conflict-affected communities. These dialogues encouraged exchanges between generations, nurturing positive relationships within and across households.

We have come to realize that one of the most important spaces for peacebuilding, yet often the most overlooked, is the intimate space of the family. It is within families that historical injustices are most deeply felt and lived out every day, especially when past atrocities remain unprocessed. That is why we believe that households must be at the heart of peace efforts. Strengthening family resilience and relationships helps counter the effects of



antagonism, shields families from the influence of violent extremist ideas, and creates room for healing within the home. Family conversations, particularly those that foster intergenerational exchange, make this possible.

Through these conversations, participants began to see that they shared common values and aspirations. This renewed sense of unity has become a foundation for wider community peacebuilding. Families noticed that their communication improved as they learned to

express their thoughts and emotions openly and safely. The sessions also gave them time to reconnect. Young people heard words of encouragement from their parents, while adults gained new perspectives from the youth about the realities of today's changing society. family members. The young members were able to hear positive words of encouragement from their parents. Community leaders and family members alike expressed better understanding and greater appreciation of diverse viewpoints coming from individual family members.

Family Conversations for Peace: A Mother's Story of Change

Surrounded by the hills and farmlands of Piagapo, Lanao del Sur, lies Barangay Tapocan, where I, Camalia Ditucalan, live with my husband and five children. While my husband works, I run a small convenience store and volunteer as a community health worker to support our family. I am also one of the founders of the Tapocan Organization of Women and Youth Solidarity (TOWAYS), a recipient of the Fertilizer and Agro-Supply Livelihood Project funded by the Global Community Engagement and Resilience Fund (GCERF) through the INCLUDE BARMM Project, implemented by the Kalimudan sa Ranao Foundation, Inc. (KFI).

I have also participated in several activities under the project, including the Family Conversation, a session designed to strengthen communication, understanding, and relationships within families in the community. Before these activities, we usually had very little time as a family because of work and responsibilities. My husband is a truck driver and is away most of the time, while my children are all in school daily. I was also busy with our store and my role as a community health worker, so we rarely had time together.



When I decided to join the Family Conversation with my 18-year-old son, it was because I wanted to improve our relationship. He is my “stubborn one,” and I wanted us to learn how to communicate better with him and deal with our issues as a family. Back then, I would often dismiss his dream

"We were encouraged to express what we wanted to tell our family members. Our children are not usually expressive toward us, neither are we to them. The activity allowed them to say things they could not at home. I will never forget the family commitment session. It was the first time I heard my son tell me that he loved me and that he was doing his best at school for me. It was heartwarming, and I cried tears of joy."

of becoming a nurse and insisted that he pursue engineering instead. We frequently clashed over his ambition.

During the Family Conversation, we were encouraged to express what we wanted to tell our family members. Our children are not usually expressive toward us, neither are we to them. So that activity allowed them to say things they could not at home. I will never forget the family commitment session. It was the first time I heard my son tell me that he loved me and that he was doing his best at school for me. It was heartwarming, and I cried tears of joy.

Since then, I have been applying what I learned in my daily life. My children now share what they do in school, something they didn't do before. We talk more at home, sometimes go out to bond, and I now fully support their ambitions.

By participating in the Family Conversation, I realized that children also need to be understood and that they have rights, too. I learned the value

of mutual respect and that a child's ambition matters and should be supported. The experience taught me that understanding, respect, and open communication are key to a happy family. I do believe that happiness like this extends to the community.

I am grateful for the Family Conversation. It helped me deal with misunderstandings and taught me to respect my children's dreams. The activity has been a huge help to our family. We have become closer and more open with one another.

The family conversations provided a safe space for families to reconnect, strengthen relationships, and communicate more openly. It helped them gain a deeper understanding of one another and offer mutual support, fostering healthier family dynamics and contributing to social cohesion. These strengthened bonds make families and communities less vulnerable to conflict and feelings of dis-inclusion.

Empowering a Mother, Strengthening a Family

I am Eznairah Camad from Barangay Tapocan, Piagapo, Lanao del Sur. I dedicate much of my time to looking after my four children, one of whom lives with a disability. With my responsibilities at home, I seldom joined activities outside our household. However, when the Kalimudan sa Ranao Foundation, Inc. (KFI) invited me to participate in sessions under the INCLUDE BARMM Project, I welcomed the chance to learn and connect with others in my community. In addition to her role as a professor, Saima is an advisor for the official student publication of MSU Maguindanao, *The Scribe*, and is a curriculum committee member responsible for developing the syllabus and module for Peace Education.

One of the activities I attended was the Family Conversation, held in Piagapo in 2024. The session brought together mothers, in-laws, and relatives to talk openly about family relationships and challenges. For me, it became a turning point. I was able to share what I feel about caring for my children. It gave me strength, and I realized I could take care of my children better.

Before the session, I carried the weight of caring for my children on my own. The stress



often made me raise my voice. I used to be hard on my kids, but during the Family Conversation, I saw how my behavior affected them. I learned how to talk to them with more patience.

Not long after the session, I began putting the lessons into practice. I listened more, spoke more gently, and tried to be patient even when tired. My

daughter-in-law noticed the change right away. She told me I needed to soften my approach, and I realized she was right. I want my children to learn the right values, not to obey out of fear.

The activity also brought me closer to my relatives. I now feel more connected to the women in my community because many of them attended the same sessions. We laugh together. If I do not understand something, I just ask them. We support each other.

Through ongoing dialogues, the program continues to reach communities like ours. For me, these spaces opened doors I never imagined. Before, I did not know anything. Now, I feel more confident. I learned so much.

I hope the support continues, not only for myself but for every mother in Barangay Tapocan who longs for a better life. We just want better lives for our children. These sessions help us grow, understand one another, and care for our families in a more loving way.

Through the Family Conversations, families in Piagapo grew more connected, supportive, and united, thereby creating the foundations of a peaceful and secure community.

"Before the session, I carried the weight of caring for my children on my own. The stress often made me raise my voice. I used to be hard on my kids, but during the Family Conversation, I saw how my behavior affected them. I learned how to talk to them with more patience."

I. Community Agency and Empowerment

Bridging the past, present, and future leaders

Intergenerational Conversations

They say youth is the future. We believe they are the present. They possess the power to lead, today even as they need to learn how to deal with the past and how to govern, better. In the same way, today's leaders should learn from today's generation on how to build a peaceful society more responsive to current and future contexts.

Our intergenerational conversations focus on creating spaces for young adult leaders to engage in conversations with current community and elected leaders. Here, crucial knowledge of the past and traditions are safely processed and passed on to a future generation of leaders, alongside the imperatives of moral governance. On the other hand, new thinking is infused as the youth bring forward their perspectives to inform today's leaders' decision-making.

- 5 dialogues conducted
- 144 youth engaged
- 12 adult leaders engaged





The Intergenerational Leaders and Community Partners' Conversation in the Municipality of Datu Odin Sinsuat, Maguindanao del Norte, provided a space for collaboration. This participatory dialogue brought together grassroots actors, community partners, and top-level policymakers in the BARMM to reflect, exchange experiences, and collectively craft solutions with youth, women, and Madaris leaders. The conversation became a platform for collaborative leadership, bridging community voices with policymaking. Through dialogue and concrete proposals, participants contributed to advancing inclusive governance and peacebuilding in the BARMM.



Strengthening Local Voices

I am Pemraida Andoy-Santiago, President of the Bagoenged Youth Organization (BYO), one of UNYPAD's partner organizations. I am a resident of Barangay Bagoenged in the Municipality of Pagalungan. Since I was four years old, I have experienced multiple displacements due to armed conflicts, mainly caused by rido (clan feuds), political rivalry, and clashes between the Moro Islamic Liberation Front (MILF) and the Philippine Armed Forces. All I can remember about my childhood is that we were survivors of armed conflicts. Because of these recurring conflicts, displacement has become a normal part of our lives in the community.

Growing up in such a remote and conflict-affected community where tradition still heavily influences our daily lives, especially in local governance, I believe that engaging in the activities delivered by UNYPAD allowed me to broaden my perspective and deepen my understanding of inclusive, participatory, and consultative governance. I realized that we should be consultative, participative, and inclusive, especially when it comes to governance—that



women should be represented and significantly involved in decision-making processes.

Another key takeaway for me is the importance of having the knowledge and capacity to articulate our issues and concerns. This is vital in representing the community, especially marginalized sectors, and in effectively advocating for my community's needs. If you don't communicate, people won't know what your problem is, what you are concerned about, or what recommendations you want to put forward. You are, in this sense, unable to adequately represent your sector.

The knowledge I gained from these activities proved to be truly useful. I was able to apply and echo my learnings not only to my fellow BYO members but also to our local leaders in the community. One example is when I shared insights and recommendations from the session on Understanding Moral Governance with our barangay captain. I explained that it would be beneficial if our current governance structure included women, persons with disabilities (PWDs), and elders.

I truly believe that each sector should be able to raise their voice and share their perspectives. Previously, barangay assemblies focused only on updates about completed projects, ongoing activities, or proposed plans. I emphasized to our leaders then that these assemblies should not be one-sided and that they need to include community voices and allow residents to raise

their concerns in these spaces. As a result, our local council now includes representation from women, PWDs, and senior citizens.

For me, participating in capacity-building activities benefits not only myself but also the broader community. I help build capacity by sharing and applying what I have learned.

Pemraida's story illustrates how affected communities can enhance their knowledge and improve their capacity for inclusive governance, advocacy, and peacebuilding through engagement in capacity-building activities.

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I. Community Agency and Empowerment

Educating a generation of peacebuilders

Peace Education

Peace education is essential to building just and peaceful communities. It lays the foundation for a resilient generation equipped to transform conflicts and nurture harmony.

By integrating peace education into the school curriculum, we help children and youth develop the knowledge and skills to understand and resolve

conflict, reject violence, build resilience against the drivers of conflict, and take active roles in promoting peace in their communities. To support this effort, we trained several educators from the Mindanao State University (MSU) System campuses to strengthen their capacity in applying peace education principles in their teaching, curriculum design, and classroom strategies.

The educators we trained have since integrated peace themes into their classes, inspired student-led community peacebuilding activities, and fostered partnerships for peace and development both within and beyond their institutions. Among these efforts are the MSU Peace Education Summit in General Santos City, the launch of the Diploma Program on Women, Peace, and Security in Maguindanao, the development of a syllabus on Teaching Peace Education as a stand-alone course under the MSU System Teacher Education Curriculum, and the engagement of Kabacan student-teachers in the Moro National Liberation Front (MNLF) Transformation Program.





Educating for Peace

I am Saima Maulana, PhD, a former internally displaced person (IDP) from Mamasapano, a conflict-affected municipality in Maguindanao del Sur. I am now a professor at the College of Education of Mindanao State University (MSU) in Maguindanao, and I currently reside with my family in Datu Odin Sinsuat.

In addition to my role as a professor, I serve as an advisor for The Scribe, the official student publication of MSU Maguindanao, and I am a curriculum committee member responsible for developing the syllabus and module for Peace Education.

I used to struggle with the idea of discussing peace--the concept felt so extrinsic. I believed then that teachers needed to first specialize or at least undergo extensive training to be able to teach it. This changed after I completed the Peace Education Training for teacher-educators from the twelve campuses of the Mindanao State University System (MSUS), organized by the Center for Peace Education of Miriam College (CPE-MC) through the INCLUDE BARM Project. The training, much less intimidating than it sounded before, deepened my understanding of the essential elements of Peace Education.



Before the training, I believed I had no knowledge or skills in Peace Education. But the sessions helped address my anxieties around the concept and simplified it for me. In the end, the sessions helped me understand how to handle students who misbehave and use those moments

to teach peace, the importance of dialogue and communication, and how I can integrate Peace Education into my teaching strategies, subjects, and programs. The strategies are not so foreign after all. I became more knowledgeable about the concepts of peace. I used to think that I needed to be an expert or take formal courses to teach it, but the training made me realize that this is not the case.

I realized that I can embed Peace Education using various media in any subject I teach. For example, when I instructed my students to do a roleplay on handling bullying, they presented Dr. Marshall's method of anger management. Through the roleplay, the students learned the value of discussing the issue, talking to the persons involved, expressing their feelings, and stating their requests. They were able to explore how both teachers and students can handle, learn, and build better relationships from these situations. I believe this can be used in communities outside the academe, too.

I apply the lessons from the training not only in my classroom but also in my daily life. I now believe that I can manage conflict situations better and use various communication strategies to prevent conflict. I now choose my words carefully, compared to how blunt and imposing I was before. If I want to embody peace, I know that I must always choose to be, in every word, in every action. As a peace educator, this should be evident within myself.

“Before the training, I believed I had no knowledge or skills in Peace Education. But the sessions helped address my anxieties around the concept and simplified it for me. In the end, the sessions helped me understand how to handle students who misbehave and use those moments to teach peace, the importance of dialogue and communication, and how I can integrate Peace Education into my teaching strategies, subjects, and programs.”

Since the training, I have become a speaker on the integration of Peace Education at MSU. I help promote Peace Education in the university and aspire to support its integration or mainstreaming across the MSU curriculum as much as possible. As an advisor for The Scribe, I also hope to integrate what I have learned through peace journalism.

By capacitating teacher-educators like Saima to integrate Peace Education into their classes and curriculum, students also become more capable of navigating or managing situations that can lead to conflict, and contribute to safer and more peaceful communities.

I. Community Agency and Empowerment

Improving economic opportunities and access to education

Community Livelihood Centers

Conflict transformation requires that the root causes of conflict be addressed. One of the most persistent causes is economic marginalization. We have learned that improving economic opportunities in conflict-affected communities empowers people to participate meaningfully in conflict transformation, transitional justice, and reconciliation processes.

We believe that conflict transformation begins when the root causes of conflict are addressed. One of the most persistent of these is economic marginalization. Through our work, we have seen that improving economic opportunities in conflict-affected communities empowers people to participate more meaningfully in conflict transformation, transitional justice, and reconciliation processes.



In Barangay Tapocan, Lanao del Sur, we accompanied the Tapocan Organization of Women and Youth Solidarity (TOWAYS) in managing an agri-supply store that provides affordable farm inputs and essential goods while generating income for members. Through shared management, the women and youth of TOWAYS have strengthened trust, inclusion, and social cohesion. The enterprise has provided members with regular additional income and discounted prices on agricultural supplies, reducing production costs and improving their earnings from harvests. Beyond livelihood, this initiative helps address economic grievances and feelings of exclusion by ensuring access to essential goods and fostering cooperation among members.

In Barangay Kuya, South Upi, Maguindanao, we worked with the Kuya Indigenous People's Women Organization (KIPWO) as they transformed a rice warehouse, originally meant to make rice more affordable, into a full-service community store. Empowered women leaders accessed support from local and international partners to expand the warehouse into a small enterprise that now sells consumer goods and delicacies. The income from the store helps families cope with emergencies such as illness or bereavement, preventing deeper crises and promoting stability in the community.

In Pikit, Special Geographic Area (SGA) of BARMM, we accompanied madaris schools in organizing a small enterprise to reduce the cost of learning modules and school supplies, which often limit children's access to education. The high cost of printing materials has long been a challenge, leading some students to drop out as families prioritize other needs. In response, the madaris schools established a printing and supply enterprise that lowers these costs and offers discounted school supplies for students.



With the accompaniment of UNYPAD, the schools strengthened their collaboration, not only to sustain their operations but also to keep children in school. This shared effort has strengthened relationships among madaris teachers and communities, while the enterprise delivers results that help prevent violent extremism by addressing economic vulnerability and promoting education as a pathway to peace.

Building Peace through Madaris Education

In Barangay Buliok, Ligawasan, a municipality in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), I, Ustadz Muamar Ali, serve as the moderator or school head of Madrasah Atta'leymul Islamiyyah, Inc., which currently caters to 164 students. With an enrollment fee of PHP 200.00 (USD 3.39) per student, the school usually receives many enrollees at the start of the school year. However, this number gradually decreases due to various reasons, such as shifting priorities, increasing costs of school materials that households could barely afford as it is, and declining motivation among students who feel that studying Arabic will not lead to job opportunities.

The madrasah also faces challenges with its facilities. We do not have enough books, and many students are forced to sit on the floor due to a shortage of chairs. Some classrooms lack blackboards, while others have ones that are damaged. One reason students are reluctant to study in the madrasah is that it does not look like a proper school. If the school facilities were



better, students would be more motivated to learn, I believe. We also struggle with a shortage of teachers due to insufficient funds to pay their

"These challenges are not unique to Madrasah Atta'leymul Islamiyyah. Many madaris in the region face similar issues, including insufficient funding and inadequate facilities. Recognizing these challenges as well as the importance of madaris education in peacebuilding and conflict transformation, the United Youth for Peace and Development (UNYPAD), through the INCLUDE BARMM Project, has been supporting madaris like ours."

salaries. Teaching in the madrasah is more like volunteer work.

These challenges are not unique to Madrasah Atta'leymul Islamiyyah. Many madaris in the region face similar issues, including insufficient funding and inadequate facilities. Recognizing these challenges as well as the importance of madaris education in peacebuilding and conflict transformation, the United Youth for Peace and Development (UNYPAD), through the INCLUDE BARMM Project, has been supporting madaris like ours. We are now registered with the Securities and Exchange Commission (SEC), which grants us legal recognition and access to funding and resources.

We also engaged in dialogue with the BARMM MBHTE (Ministry of Basic, Higher, and Technical Education), the BTA (Bangsamoro Transition Authority), and the Tarbiyah sector, responsible for Islamic education affairs under the Political Committee of the Moro Islamic Liberation Front (MILF), to discuss current developments,

challenges, and needs. In addition, our partner madaris were provided with essential learning materials, particularly books designed to enhance Arabic language skills and deepen understanding of Islamic teachings and good behavior. These efforts provided a platform for us to voice our concerns as madaris and fostered understanding and collaboration with related institutions.

I am hopeful for Madrasah Atta'leymul Islamiyyah. Surely, I believe we will be able to sustain children's access to madaris education.

The project was able to empower and capacitate partner madaris and Ustadzs, enabling them to deliver more structured and effective lessons. This, in turn, improved students' learning experiences and helped prevent madaris from becoming breeding grounds for extremist ideologies. These efforts also further strengthened the resilience of youth and communities against violent extremism and helped address dis-inclusion as they are likely to stay in school.

II. Sustaining and Strengthening Civil Society Companions

Journeying with internally displaced persons

Marawi Advocacy Accompaniment (MAA)

Nine years have passed since the Marawi siege, yet many of those displaced by the conflict continue to live in transitory shelters, struggling to meet even their most basic needs. There is still much that needs to be done.

Through the Marawi Advocacy Accompaniment (MAA), we work with a network of civil society organizations dedicated to accompanying internally displaced persons (IDPs) in their pursuit of a safe and dignified return. We serve as a bridge between rights-holders, the IDPs, and duty-bearers involved in the transitional justice and reconciliation process. Together, we co-advocate with IDPs on their issues and concerns while empowering them to take rights-claiming actions.

Through our collective efforts, the MAA IDP platform continues to shine a spotlight on the plight of displaced families, both through

the individual interventions of our members and through collective initiatives such as the annual memorialization of the siege and lobbying missions to the Philippine legislature.

- 1,597 IDPs assisted with Marawi Compensation Application
- 693 IDPs mobilized for memorialization events
- 1 Law and IRR accompanied by MAA (Marawi Compensation Law)

The Marawi Advocacy Accompaniment (MAA) is an advocacy platform and network that has played a pivotal role in promoting post-conflict reconstruction and rehabilitation, internally displaced persons' (IDPs) rights, and transitional justice and reconciliation in Marawi. Composed of IDPs, civil society organizations (CSOs), academics, and sectoral leaders, the MAA has grown over the years into a key advocacy body in the aftermath of the 2017 Marawi Siege. Our activities, often conducted in partnership with members of the INCLUDE BARMM consortium, focus on sustaining advocacy, informing policy, and mobilizing communities into action.





The MAA was formed during an advocacy workshop we organized in March 2021. It began as an ad hoc group that steered collaborative advocacy activities in Marawi. Since then, we have continuously strengthened MAA's organizational and policy advocacy capacities through various training, organizational development efforts, and multiple engagements with decision-makers at the local and national levels.

Through MAA, we have advanced the call for safe and dignified return, the elimination of social and political exclusion and discrimination against IDPs, and the improvement of documentation and response to legal and human rights violations, particularly in transitory shelters. From a small group, MAA has evolved into a broad consortium of civil society organizations that now stands at the forefront of the movement for IDP rights in Marawi. We

have also led public actions and memorialization efforts, including the annual commemorations of the Marawi Siege, which serve as vital spaces for remembrance, healing, and collective demand for justice.

MAA contributed significantly to the drafting and lobbying for the Marawi Siege Victims Compensation Act (Republic Act No. 11696) and its Implementing Rules and Regulations (IRR).

Today, we continue to strengthen MAA's direct engagement with communities and policymakers. Our members regularly participate in community meetings and consultations to represent IDP demands and improve their capacity to claim reparations. Together, we remain steadfast in championing safe and dignified return, access to justice, and just compensation for and with IDPs.

II. Sustaining and Strengthening Civil Society Companions

Empowering internally displaced women to lead in PVE

Strengthened Initiatives re-Defining Actions of Women (SINDAW)

We believe that women's leadership in conflict transformation and the prevention of violent extremism is imperative. Both the National Action Plan on Preventing and Countering Violent Extremism (NAP-PCVE) and the Regional Action Plan on Preventing and Countering Violent Extremism (RAP-PCVE) recognize the critical roles that women play in peacebuilding. However, enabling women in conflict-affected areas, especially those who are internally displaced, to take on these roles is not an easy task.

We have seen how difficult it can be to build women's confidence to lead. Finding and creating spaces for them to exercise leadership — and ensuring they can occupy those spaces meaningfully — is even more challenging. Many women tend to limit their own potential or question the space they deserve to take up, making leadership development an ongoing process of building confidence,

providing training, and creating opportunities that they can access and claim.

In this process, we have also learned the importance of minimizing and managing disruptions in women's daily lives. Too many training sessions can take precious time away from family and livelihood responsibilities, which can be counterproductive. Rights-claiming requires more than awareness; it requires accompaniment and tangible support. Women cannot demand services from the government if they cannot even afford transportation to reach public offices.

Through our work with internally displaced women, we have learned what it truly takes to empower the disempowered and include the systematically excluded. By strengthening existing initiatives and redefining actions rooted in women's intersecting identities and lived experiences, we continue to help shape a more inclusive and gender-responsive approach to peacebuilding in the Bangsamoro.

- ↘ **27 SINDAW Members**
- ↘ **198 IDPs accompanied in the TJR process through compensation claims.**



We launched SINDAW (Strengthened Initiatives re-Defining Actions of Women) in December 2024 to amplify women’s voices in the continuing push for justice and peace. SINDAW is our Women, Peace and Security (WPS) advocacy platform composed of internally displaced women leaders from transitory and home-based shelters, the academe, civil society organizations, and the media. Among our strongest partners are members of the Bangsamoro Islamic Women’s Auxiliary Brigade (BIWAB), one of the most organized women’s groups in conflict-affected areas of the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM). With their experience and respected role within the peace process under the MILF, BIWAB members are helping us sustain and expand the gains of women’s advocacy through SINDAW. At its heart, SINDAW promotes the rights of internally displaced women and advances the WPS agenda across the Bangsamoro.

We formed SINDAW after a series of gender and WPS workshops, together with legal coaching and mentoring sessions that prepared internally displaced women leaders to take on roles in transitional justice, reconciliation, and the prevention of violent extremism. Through these efforts, we have seen how women begin to step into leadership spaces with confidence and purpose.

Since its formation, SINDAW members have actively engaged in public fora and advocacy spaces in Marawi City. They continue to speak about their lived experiences as displaced women and emerging leaders in preventing violent extremism. Their persistence has led to concrete results — from securing access to water and installing solar panels in their communities, to resolving eviction disputes and responding to domestic violence cases.



Together with our partners, SINDAW also led an international advocacy mission that highlighted the situation of internally displaced women and their roles in advancing the WPS agenda. This engagement brought together IDP women in Marawi and Rohingya women refugees to dialogue with BARMM officials, diplomatic missions, civil society organizations, and the Association of Southeast Asian Nations (ASEAN) representatives in Marawi, Cotabato City, Davao City, Metro Manila, and Jakarta, Indonesia.

Our advocacy through SINDAW has informed the development of a contextual report on the situation of internally displaced women and contributed to the formulation of the Regional Action Plan on WPS implementation in Marawi.

We have witnessed inspiring transformation among SINDAW members. One has become a peer advocate who now supports women

survivors of abuse and educates her daughter about gender-based violence. Another shared how her growing confidence has enabled her to take part in community solution-finding initiatives with development partners. One IDP woman leader used her strengthened capacity to advocate for the installation of solar power panels in her community, providing electricity that now supports livelihoods and improves safety.

We continue to work closely with the Bangsamoro Women Commission (BWC) to institutionalize our shared advocacy for women's rights, peacebuilding, and participation in regional policy spaces. Through SINDAW, we continue to nurture women's leadership as a vital force for a peaceful and inclusive Bangsamoro.

II. Sustaining and Strengthening Civil Society Companions

Ensuring Non-Moro and Minority IPs' meaningful participation and engagement in decision-making

Non-Moro and Minority Indigenous People Coordinating Council (NMMIPCC)

Marginalization and systematic dis-inclusion continue to underpin conflict in Mindanao. Even with hard-won victories such as the creation of BARMM, these issues persist unless those in the margins are empowered to participate meaningfully in decision-making.

Through our work, we helped convene the NMMIPCC, which emerged from conversations aimed at developing a more inclusive BIPA IRR. The NMMIPCC represents Non-Moro and Minority Indigenous Peoples (IP) groups across BARMM, including those from the island municipalities such as the three Sama groups: Dilaut, Bangingi, and Pangutaran.

Working alongside the NMMIPCC, we supported their advocacy and drafting process to ensure that their voices were heard in policymaking.

Twenty-eight of their proposed provisions were incorporated into the final promulgated version of the BIPA IRR, a significant milestone that affirmed the power of inclusive participation in shaping just and representative policies.

↳ 1 IRR accompanied by NMMIPCC (BIPA)

We launched the NMMIPCC in July 2025 in Cotabato City to promote unity, equal representation, and the full realization of Indigenous Peoples' rights and self-determination within BARMM. Members describe themselves as protectors and defenders of NMIP rights, committed to ensuring the real implementation of the BIPA through sustained engagement with decision-makers and IP communities.

The NMMIPCC is a platform we helped organize together with customary leaders, including Timuays, Datus, and chieftains, of the five NMIPs and three Sama groups after a series of conversations where they put together their version of the BIPA IRR.

The platform is composed of representatives from recognized IPS across the BARMM mainland and island provinces, including the Teduray, Lambangian, Erumanen ne Menuvu, Dulangan Manobo, and Higaonon from the mainland, and the Sama Bangingi and Sama Dilaut from Basilan. It also includes representatives from women and youth IP organizations.

Through the NMMIPCC, we aim to engage MIPA, through dialogue, to usher the implementation of crucial provisions of the law such as the MIPA guidelines in the establishment and registration of the IPS, the appointments to the IP Council (advisory board) to MIPA, and the formation of the Fusaka Inged Development Office (FIDO) and its eventual management of all royalties and development projects, including extractive activities like mining within ancestral domain lands, among other salient provisions of the law.

This evolving capacity for rights-seeking and rights-claiming behavior among the Non-Moro and Minority Indigenous Peoples in BARMM is the result of multi-year capacity-building and iterative accompanied engagements in decision-making and political exercises.

What is highly significant in this platform is the inclusion of the three Sama groups (Dilaut, Bangingi, and Pangutaran) from Basilan province. The Sama groups are considered Minority Peoples in BARMM because most

of them are Islamized IPs. The NMMIPCC leaders embraced the principle that the basis for recognizing Indigenous Peoples, like the Teduray or the Manobo, is by blood or genealogy and not by faith or religion. The platform serves as the bridge for the inclusion of the Sama groups in Basilan to governance.

A major milestone for the NMMIPCC was its first formal engagement with MIPA in October 2025, where it presented its priority agenda for IPs and discussed urgent governance issues, including a study session on the Bangsamoro Electoral Code to secure the Bangsamoro Organic Law (BOL) guarantee of automatic IP representation in the BARMM Parliament.



Finding Her Voice: Nashiba's Journey to Empowerment

I am Nashiba Abdul, and I live with my husband and eight children in a temporary shelter in Barangay Pantaon, Marawi City, where I cook and sell *amik*, a traditional Maranao delicacy, to support my family.

When fighting broke out in Marawi in 2017, our lives changed overnight. The clashes between the Maute group, an armed group linked to ISIS, and the military forced thousands of families, including mine, to flee. We stayed in an evacuation center for months. Life there was tough. Even when we moved to a transitory shelter, the uncertainty of our future remained. We never imagined that the effects of the conflict would last this long. It is deeply frustrating to be passed over for a permanent shelter simply because we were only renters at the time of the siege. We continue to struggle to make ends meet, send our children to school, and even access potable water. Yet, like many other women in my community, I kept my head down and focused on getting food on the table every day. My voice paled in comparison to my children's hunger.



From a quiet vendor struggling to survive, Nashiba has become a more articulate and confident rights-claimant, a peer support for other women, and an evolving advocate for women, peace and security.

When I was invited to join IID's activities, I decided to participate out of curiosity, wanting to learn what these sessions had to offer. I joined various activities, including a Workshop on Transitional Justice and Reconciliation; a Gender, Women, Peace and Security Orientation Workshop; and various Legal Coaching and Mentoring Sessions on the Marawi Siege Victims Compensation Act of 2022.

Later on, I became one of the members of SINDAW (Strengthened Initiatives re-Defining Actions of Women), a women, peace and security advocacy platform for internally displaced women in Marawi.

Through my involvement in these activities and as a member of SINDAW, I realized that women can and should speak up for their rights. I am no longer afraid to face others, and I'm not ashamed anymore to speak up about my rights and to help other women. I used to be afraid to help other women, but now, when someone is

abused by her husband, I help her. Our problems persist, but I have found my voice. I realized, problems don't fix themselves, but neither do I have to fix them by myself. We need to learn to demand our rights.

I applied for compensation and helped fellow IDPs with their applications by sharing my experience with the process. I have become more confident in my skills as an IDP woman leader and now actively participate in SINDAW activities, including consultative meetings with duty-bearers and peer advocates. I engage in lobby missions to speak for my community. I have also started educating my daughter about gender-based violence, hoping that she will never have to experience it herself.

From a quiet vendor struggling to survive, Nashiba has become a more articulate and confident rights-claimant, a peer support for other women, and an evolving advocate for women, peace and security.

III. Transforming Land-Related Conflicts

Fostering community agency and improving their capacity to resolve land conflict

Core to the conflict in Mindanao is the imposition of governance and legal regimes that struggle to meet traditional systems. This underpinned decades of resource-based conflict in Mindanao — the systematic dis-inclusion and marginalization of the traditional owners of land through mechanisms foreign to them. Today, the regime stands and the system is well-established in a highly process-driven governance practice. Key to empowering the people of BARMM to engage the system is first enabling them to navigate a fragmented and convoluted process. Enabling includes improving their capacities in understanding complex governance systems, articulating their issues and concerns against the backdrop of a deeply-wounded and multi-challenged socio-political and socio-economic structure, , overcoming the frustration and despair that comes with every barrier to the full enjoyment of their rights, and performing rights-seeking, rights-affirming, and rights-claiming behavior



In Maguindanao, our interventions focused on enabling Moros and NMIPs, whose lands have been the subject of overlapping claims and persistent conflict, understand the complexities of the land ownership regime in the Philippines.

This enabled them to determine their solution options and pursue community-driven dialogues towards land conflict resolution. In Marawi, our interventions directly contributed to the engagement of IDPs, and indirectly, to IDPs, in transitional justice and reconciliation processes, especially through the Marawi Compensation Law. It sustained interest, confidence, satisfaction, and outlook in the process despite the multitude of challenges, tensions, and frustrations faced by the claimants and duty-bearers alike.

Inter and Intra-Community Conversations on Land Issues in Maguindanao

Conflict in Mindanao is resource-based, primarily land. This is made more complex by socio-political and socio-economic upheavals and a regime of laws and systems on land ownership foreign to the contexts of traditional owners of unceded land, resulting in overlapping land claims. The horizontal conflicts arising from these situations are major causes of displacement. Community-driven solutions are imperative. Durable solutions rest in community ownership.

The land conflict resolution initiative we incubated in Maguindanao is longitudinal as a



process. It began with thorough research on the contested land that pinpointed, to the detail, which parcels overlapped and which caused or have a high potential to cause armed conflict and/or displacement. Then followed two years of iterative intra-community conversations where community members whose lands were in dispute repeatedly engaged in legal and rights-learning activities and dialogue to determine a suitable solution to their problem.

In the end, the two communities in conflict, the Moros and non-Moro IPs, decided to pursue inter-community conversations to resolve their disputes. Towards this, they carefully curated a list of leaders from their own communities to represent them and their interests in these dialogues. This resulted in the Moros being able to safely enter the non-Moro IP communities



to identify the parcels of land they were claiming, among many other small successes that eventually led to at least three of thirteen target parcels in dispute being resolved peacefully, while other cases are progressing through joint validation.

Through inter-community conversations, we deployed both legal systems and traditional mechanisms in the land conflict resolution process. Anchored on trust-based relationships and a genuine desire to achieve peace, the dialogue spaces saw parties who once fired bullets at each other engage in honest and peaceful conversations, tracing their shared ancestry as a people, in Mamalu and Tabunaway, to be the strongest bond that should prevent violence between our communities.

➤ 3 land issues resolved

Over the past two years, since the inception of the INCLUDE BARMM Project, our partner IP and Moro communities have undergone a significant shift — from being wary and anxious attendees to being active and engaged partners — in efforts to strengthen their understanding of land rights, land governance, and the legal processes involved, and to act on these rights. Through our capacity-building initiatives, legal education, and mentoring, both the Moro claimants and Indigenous Peoples (IP) occupants have gained greater awareness of their rights and the government institutions responsible for protecting them.

The communities gradually demonstrated an improving level of willingness to engage



government authorities and their counter-claimants, verify their claims, and pursue peaceful conflict resolution processes without disregarding customary systems of land governance. Core to our intervention were the conduct of various legal education sessions, legal clinics, and intra- and inter-community conversations. The legal education sessions focused on conflict-resolution mechanisms, obligations and contracts, and preparation for future negotiations, supplemented by one-on-one legal clinics.

The intra-community conversations became an avenue for each community to discuss the cases among themselves and decide on a path toward resolution. Occurring multiple times in a span of two years, these conversations resulted in the communities deciding to nominate a core group of leaders called the Community Sectoral

Working Group (CSWG) who were empowered by the communities' trust that they can and will represent the interests of the claimants faithfully. Each community nominated their own CSWGs and agreed that the decision of both CSWGs during inter-community conversations as regards their claims, anchored on their traditions and customs, shall hold permanently.

The inter-community conversations are spaces where we support the CSWGs to advocate for the interests of their communities in regard to the overlapping land claims. They also decide on the requisites to evidence each claim. The two CSWGs, the Moro and IP CSWGs, have convened repeatedly, engaged in dialogue, and have come up with a final resolution on at least three of thirteen cases. These resolutions have been formalized and have quelled hostilities between the conflicting claimants.

MORO GROUP						
	Interest to pursue land conflict resolution with the other party			Positive outlook on the results of the land conflict resolution		
	Baseline	Checklist 1	Checklist 2	Baseline	Checklist 1	Checklist 2
Average score out of 4	2.9	3.4	3.8	3.0	3.5	3.5
Percent of respondents answering >=3	86%	90%	100%	71%	100%	90%
	Trusts that the other party is conversing in good faith			Satisfaction with the land conflict resolution process being undertaken		
	Baseline	Checklist 1	Checklist 2	Baseline	Checklist 1	Checklist 2
Average score out of 4	3.1	3.0	3.4	3.0	3.2	3.8
Percent of respondents answering >=3	100%	90%	100%	100%	100%	100%

As the dialogue process continued, our lawyer’s checklist showed that both Moro and IP representatives became more engaged, more hopeful, and more trusting of the process. The improvements were clear in the numbers using a 4-point Likert scale. Among the Moro representatives, satisfaction with the dialogue rose from an initial score of 2.9 to 3.8, and their willingness to encourage others to join the discussion increased from 3.0 to 3.7. The IP representatives also reported major positive shifts: their overall outlook improved from 2.6 to 3.4, and their trust in their Moro counterparts rose from 2.5 to 3.6. Trust in us as facilitators grew steadily in both groups as well, with the Moro score rising from 3.1 to 3.9 and the IP score from 3.0 to 3.8.



IP GROUP						
	Interest to pursue land conflict resolution with the other party			Positive outlook on the results of the land conflict resolution		
	Baseline	Checklist 1	Checklist 2	Baseline	Checklist 1	Checklist 2
Average score out of 4	3.2	3.4	3.6	2.6	3.2	3.4
Percent of respondents answering >=3	100%	100%	100%	33%	78%	100%
	Trusts that the other party is conversing in good faith			Satisfaction with the land conflict resolution process being undertaken		
	Baseline	Checklist 1	Checklist 2	Baseline	Checklist 1	Checklist 2
Average score out of 4	2.5	3.3	3.6	2.2	3.2	3.4
Percent of respondents answering >=3	50%	100%	89%	17%	100%	100%

These changes were supported by our decision to have representatives who were not directly involved in the disputed parcels. This helped keep the conversations neutral and focused. Our lawyer's checklist also offered a consistent way to observe how participants felt at each stage, giving us a clear picture of the progress being made. Full participation and rising trust levels among participants further demonstrate community ownership and accountability.

Our legal education sessions played a significant role in supporting these positive changes by helping the parties understand the complexities of land laws and tenure systems, enabling them to participate more confidently and make informed decisions. Our Transitional Justice and Reconciliation (TJR) training sessions

may have also contributed to broader shifts in openness and reflection. The experience affirms the value of empowering and capacitating neutral community representatives and guiding them through a structured, trust-building dialogue that supports lasting peace.




A Community Leader's Journey in Land Conflict Resolution

I am Samsodin Ayob, a Moro community leader. When people in our communities talk about land issues, I often find myself in the middle of the conversation. As a former kagawad (Barangay Councilor) who served from 2018 to 2023, neighbors regularly approached me to ask questions or seek advice. This problem on land goes back many years--when our elders were displaced. When they returned, the land was already occupied.

For decades, overlapping land claims between Moros, Indigenous Peoples, and settlers created tensions in our community. Some Moro families could no longer access their land, while others struggled with disputes arising from transactions that were never formally documented. These unresolved issues worried me. I wanted to learn how we could begin resolving them in a way that would prevent further conflict.

That opportunity came when I joined activities such as community conversations, legal rights education sessions, and legal clinics under the INCLUDE BARMM Project.





I see myself not only as someone affected by land disputes but also as someone helping shape their resolution. I hope the support continues as long as needed. We want the issues on land to be settled properly. People deserve to restore what was lost and feel secure in their own land.

The activities helped me make sense of processes that once felt overwhelming and foreign. I learned how land ownership should be documented, how titles are processed, and how disagreements should be handled. I attended because I wanted to know the right procedures. We needed to learn how to settle things the correct and peaceful way.

What struck me most was the emphasis on dialogue. I realized that disagreements do not have to lead to conflict. The most important lesson for me is finding ways to talk and understand each other. If we rely only on arguments, nothing will be solved.

These lessons soon became part of my work in the community. As a member of the Moro Core Group and the Moro Community Sectoral Working

Group (CSWG), I help bring community concerns to local authorities and work closely with the Indigenous Peoples (IP) CSWG to resolve long-standing issues. Through continued dialogue and coordination between the two CSWGs, we were able to help peacefully resolve three of the thirteen land-related conflicts identified in our area. These conversations were not easy, but they showed that when we talk and listen to each other, we can find solutions.

I see myself not only as someone affected by land disputes but also as someone helping shape their resolution. I hope the support continues as long as needed. We want the issues on land to be settled properly. People deserve to restore what was lost and feel secure in their own land.

Protecting Ancestral Land

I am Timuay Elmer Saglayan, a tribal leader and spokesperson for Task Force Bantay Kalikasan (TFBK) in Barangay Kuya, South Upi, Maguindanao. I help safeguard the rights of indigenous people and our ancestral domain. In my spare time, I volunteer with the Teduray Lambangian Women's Organization, Inc. (TLWOI).

The madrasah also faces challenges with its facilities. For years, our community has been plagued by conflicts arising from multiple overlapping land claims. Different people come to our barangay bringing titles to land we believe we have inherited from our ancestors, claiming it as their own. We have no experts in our community to assist or guide us in countering these claims, and our knowledge of land ownership processes is limited. We really need to learn, study, and find others who can help us.

When I was invited to capacity-building activities under the INCLUDE BARMM Project, I eagerly participated to enhance my skills and knowledge, especially in resolving land conflicts in Barangay Kuya. I thought then that because many



"I found the Legal Rights Education sessions highly beneficial, particularly in understanding the importance of complying with legal requirements for land ownership while harmonizing these with our traditional customs and historical narratives. I have since shared my learnings and applied them as I journey with and represent my community in resolving land disputes. Because of the legal rights education, I can now guide and advocate for my community properly. "

claim ownership of our land using questionable titles, it is important that we learn how to manage and resolve these conflicts.

I found the activities very helpful, most notably the Land Rights Education sessions, where I learned about different land classifications, which types of land can be titled, how to obtain legal documents, and which agencies to approach. I became familiar with government programs like the Community-Based Forest Management Agreement (CBFMA)—an agreement between the Department of Environment and Natural Resources and the community, represented by the People's Organization, as forest managers.

I found the Legal Rights Education sessions highly beneficial, particularly in understanding the importance of complying with legal requirements for land ownership while harmonizing these with our traditional customs and historical narratives. I have since shared my learnings and applied them as I journey with and represent my community in resolving land disputes. Because of the legal rights

education, I can now guide and advocate for my community properly.

Now, I help ensure that any land claims are supported by valid legal documents while still adhering to our customary procedures and honoring historical narratives of land ownership. I integrate practical methods, such as marking boundaries with strings, to resolve disputes and ensure clarity on property lines. I believe these sessions will help keep our community safe and better equipped to deal with and resolve land conflicts.


I deeply appreciate the support provided by the project. As a leader, I now feel confident in guiding others on the correct processes. I make sure that land claims are properly documented and go through both legal and traditional procedures. I continue to encourage my fellow IPs to secure proper documentation for their lands. These efforts have strengthened our community's ability to protect our ancestral land.

Empowered to Lead

I am Irene Kel, a youth Indigenous Teduray leader from Sitio Manguda, Barangay Itaw, South Upi, Maguindanao. I am the President of the Clan Manguda Agriculture and Fusaka Inged (CMAFI), a community-based group composed of 25 members working together to strengthen our livelihoods through duck farming, vegetable gardening, and livestock production. A mother of one, I balance my responsibilities at home and in the community, determined to help my people protect our land and build sustainable livelihoods.

Before I became involved in community activities, I had little knowledge of laws protecting Indigenous Peoples (IP), especially those related to ancestral land ownership. In our area, land disputes were common, and many residents were unaware of how to defend their rights when outsiders tried to claim or mortgage parts of our ancestral domain. We didn't really know what to do before. Some people would just sell their land or let others use it without knowing the consequences.





From these activities, I learned about the importance of securing legal documents such as barangay certificates and land validation papers to prevent outsiders from exploiting ancestral lands. I also gained a deeper understanding of women's roles in peacebuilding, realizing that women can be active defenders of our communities.

In 2022, our community was displaced for five months due to tension over land ownership. I recall how difficult that period was, when families had limited access to food, sanitation, and livelihoods. We were afraid to go home, but we also didn't want to keep running. The experience made me realize the importance of securing land tenure and preventing future conflicts through knowledge and dialogue. Soon after, my understanding began to change when I joined activities conducted under the INCLUDE BARMM Project. Through the project, I participated in several community dialogues on land conflict resolution, legal rights education sessions, and women's leadership and empowerment activities.

From these activities, I learned about the importance of securing legal documents such as barangay certificates and land validation papers to prevent outsiders from exploiting ancestral lands. I also gained a deeper understanding of women's roles in peacebuilding, realizing that women can be active defenders of our

communities. Before, I thought only men could handle land issues. Now I know that women can also speak up, especially when it comes to protecting our rights.

Since then, I have become an active member of our community. I help organize meetings to discuss land-related problems and encourage my neighbors to resolve disputes through dialogue. I also assist in facilitating community gatherings to address internal issues, such as unauthorized land mortgaging. Through these efforts, my group and I have begun promoting unity and cooperation among residents to strengthen our collective voice.

Now, I lead CMAFI and promote awareness of IP rights within our community. I have advocated for the passage of the Bangsamoro Indigenous Peoples Act (Bangsamoro Autonomy Act No. 64) and the implementation of the Community-Based Forest Management (CBFM) program to strengthen the protection and sustainable management of our ancestral lands.

Legal Support and Accompaniment for Marawi IDPs

Accompanying internally displaced persons in engaging in Transitional Justice and Reconciliation Processes

Legal Rights Education and Rights Action Clinic on the Marawi Siege Victims Compensation Act of 2022 (Republic Act No. 11696)



In the course of our work to empower internally displaced persons (IDPs) in Marawi to engage in the transitional justice, reconciliation, and conflict transformation process, we learned that it is not enough to simply improve their understanding of legal processes through trainings and orientation sessions. Knowledge and awareness without the capacity to act on this knowledge is wasted investment. Capacity requires time and resources to do what needs to be done. We then moved beyond training them. We accompanied the IDPs in claiming their right to compensation, quite literally at some point.

Our legal rights learning sessions and clinics in Marawi helped IDPs understand the Marawi compensation process, from the documentary evidence they needed to produce to the affidavits they needed to execute, which, to a less-educated person, will not only be intimidating but also a clear barrier to engaging in transitional justice.

Furthermore, our clinics helped repair and restore trust-based relationships with the government. They became spaces where people could ask questions they had difficulty articulating to

authorities, listening sessions to air their frustrations every time they were told their documents were incomplete, and venues to obtain the help they needed to write legal statements when they could barely write anything at all. We learned that the reiterative interaction with government agencies throughout the compensation process turns positive — as an experience and in outlook — when people are prepared to engage, have a clearer understanding of the process, and have the resources to do so.

Our initiatives also addressed misinformation that breeds despair and conflict in communities. At the time when people were confused about the issue of depreciation, for example, our legal clinics helped IDPs obtain clarity, which would otherwise have led to their disenfranchisement.

Moreover, we have learned that our clinics were the moments when rights-claiming interests were kindled or rekindled. It is hard, after all, to submit a document you cannot even photocopy because you did not have the financial resources to do so. Our clinics responded to the real-world problems that prevented IDPs from meaningfully and fully engaging in the transitional justice process.



- 198 compensation claimants assisted
- PHP 253,500.00 disbursed to 169 IDPs to support associated costs in submitting an application
- 75% percent of individuals directly supported who eventually filed their compensation application

Our legal education sessions held in Marawi and Lanao del Sur helped internally displaced persons (IDPs) better understand their rights and entitlements under the Marawi Compensation Act (MCA). The sessions explained the eligibility criteria, claim



procedures, and how the MCA relates to other laws such as the Civil Code and the Bangsamoro Organic Law. We also helped IDPs grasp key issues on property rights, ownership classifications, and constitutional guarantees.

Participants actively raised questions about compensation coverage, documentary requirements, and what assistance would be available after the compensation process. These exchanges opened communication channels between communities and government agencies, strengthened collaboration, and encouraged accountability. Overall, our sessions contributed to greater legal awareness and more inclusive rehabilitation efforts in Marawi.

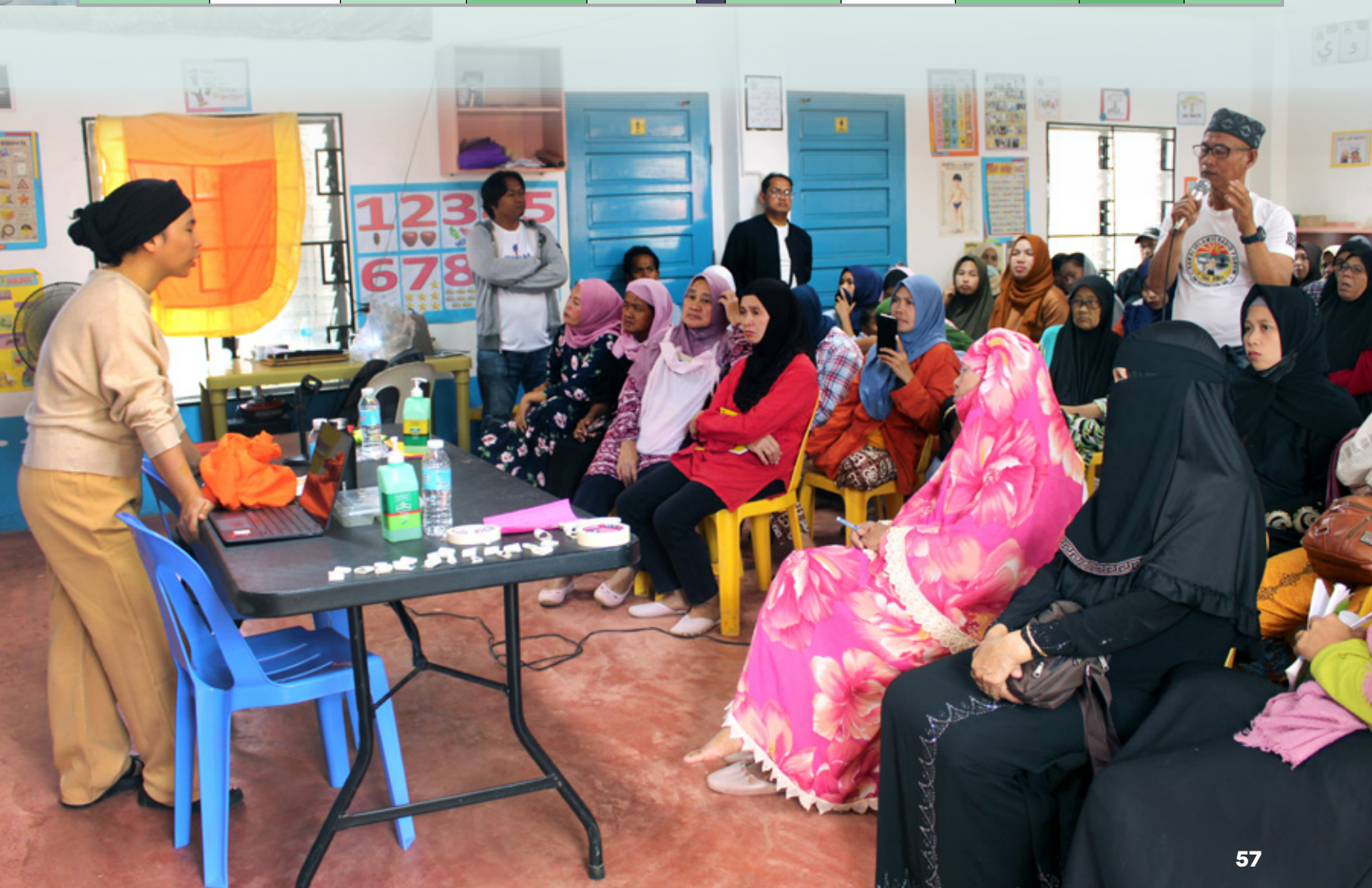
These sessions were supplemented by our one-on-one legal clinics where our lawyers helped each prospective claimant process the experience of working on their applications for compensation, including the frustrations from having to proffer evidence they do not possess such as Identification Cards and Titles lost

during the siege, pictures of their properties, and more. Moreover, seeing during the clinics that the communities' difficulties were not only on the legal intricacies but also the practical and financial challenges of having to obtain documentary evidence here and there and then submit applications multiple times, requiring costs for photocopying and transportation, among others, our clinics became spaces for the distribution of hard financial support for the IDPs engaged in the process.

When people had become hopeless because of the delay and bureaucratic red tape in the claim process, our legal clinics became avenues to restore their faith and trust in the system, a key pillar in the transitional justice and reconciliation process, eventually enabling us to achieve 75% of target compensation claimants assisted in submitting their final application. Moreover, it has gradually secured for the community increasing scores in the level of satisfaction, confidence, interest, and outlook on the compensation process.

PARALEGAL DEVELOPMENT TRACER RESULTS

Interest in Compensation					Confidence in Compensation Process				
Baseline	LCM 1	LCM 2	LCM 3	LCM 4	Baseline	LCM 1	LCM 2	LCM 3	LCM 4
	100%	98%	99%	95%	92%	93%	95%	99%	94%
Outlook in Compensation Application					Satisfaction in Compensation				
Baseline	LCM 1	LCM 2	LCM 3	LCM 4	Baseline	LCM 1	LCM 2	LCM 3	LCM 4
94%	85%	92%	98%	90%	93%	81%	96%	99%	94%



Empowering the Displaced

I am Najmah Sangcopan, an IDP (internally displaced person) leader from Barangay Sagonsongan in Marawi City. I once resided in ground zero, an area in Marawi City that was significantly destroyed during the May 2017 siege—a five-month-long armed encounter between the ISIS-associated Maute group and the government forces. Displaced and with our properties destroyed, I hoped for compensation to help us recover what we lost in the siege.

I have participated in several activities under the INCLUDE BARMM Project, such as Inter-Community Conversations on Land Issues, Information Dissemination on the Implementing Rules and Regulations (IRR) of the Compensation Bill, Legal Rights Education Trainings, and Legal Clinics. These activities helped us learn about our rights, navigate the complex process, and assert our claims for just compensation.



"I had not yet applied for compensation and was completely unfamiliar with and intimidated by the process. While interested, I was more overwhelmed to the point of demotivated to file for compensation. After attending the sessions, I learned the application process, how to fill out the forms, and what documents to submit to the Marawi Compensation Board (MCB). I became more aware of my rights as a claimant and as an IDP, and was prepared to navigate the complex process. I bravely faced challenges in filing my claims application."

Before joining these activities, I had not yet applied for compensation and was completely unfamiliar with and intimidated by the process. While interested, I was more overwhelmed to the point of demotivated to file for compensation. After attending the sessions, I learned the application process, how to fill out the forms, and what documents to submit to the Marawi Compensation Board (MCB). I became more aware of my rights as a claimant and as an IDP, and was prepared to navigate the complex process. I bravely faced challenges in filing my claims application. I felt infinitely more confident in engaging with the compensation process than I was at the onset.

I encouraged and assisted my fellow IDPs with their applications for compensation. This helped prevent them from believing false information about the Marawi Compensation Act and its

process. As a result, some of them have applied for compensation too, while others are now interested in joining the capacity-building activities of the INCLUDE BARMM Project.

Najma's actions reflect strong rights-seeking, rights-affirming, and rights-claiming behavior grounded in an appreciation for transitional justice and conflict transformation. Her efforts to encourage fellow IDPs show a desire for community recovery and transformation that nurtures reconciliation and peace, and fosters social cohesion and collective healing.

Her eagerness to capacitate herself has not only benefited her but has also empowered others to understand their rights, pursue transitional justice and reconciliation, and transform a painful experience into an opportunity to heal, recover, and rebuild.

Policy Engagement & Lobbying

Amplifying IDP voices in setting agenda that impact them

Policy Engagement & Lobbying on the Marawi Compensation Act Implementing Rules and Regulations (IRR)

Since the 2017 Marawi Siege, a five-month armed conflict between extremist groups and government forces, we have accompanied IDPs and survivors in their call for kambalingan (safe and dignified return) and in their pursuit of durable solutions for Marawi's rehabilitation through our capacity development activities, annual public actions every May 23 (the siege commemoration), and policy advocacy.

When the Marawi Siege Victims Compensation Act of 2022 (Republic Act No. 11696) was signed, we organized a series of study sessions and consultations with IDP leaders and members of the MAA, a broad civil society platform supporting IDPs and the Marawi rehabilitation. Through these activities, our partners, supported by our consortium, drafted their proposed IRR for the MCL and submitted these to the MCB in 2023. Many of their recommended provisions were later reflected in the promulgated IRR of the MCL.



↳ 26 provisions reflected in the IRR

Our legal education sessions held in Marawi and Lanao del Sur helped internally displaced persons (IDPs) better understand their rights and entitlements under the Marawi Compensation Act (MCA). The sessions explained the eligibility criteria, claim procedures, and how the MCA relates to other laws such as the Civil Code and the Bangsamoro Organic Law. We also helped IDPs grasp key issues on property rights, ownership classifications, and constitutional guarantees.

Policy Engagement & Lobbying on the Bangsamoro Indigenous Peoples Act (BIPA) Implementing Rules and Regulations (IRR)

The principle of meaningful participation requires that people's input in public policy is significantly informed and transformed into real-world outcomes that they can enjoy.

Our work on the Implementing Rules and Regulations (IRR) of the Bangsamoro Indigenous Peoples Act (BIPA) was pursued in strict accord with the right to meaningful participation. By upholding the associated rights to freedom of expression and freedom of association, we have supported the convening of the Non-Moro and Minority Indigenous Peoples Coordinating Council (NMMIPCC), and accompanied them in their bid to understand the BIPA and what it could mean for them. We provided a space for them to unpack their anxieties and facilitated their conversations on how they can optimize the BIPA's applicability to their contexts. We did not just ask them questions and then write the IRR for them. We gave them the tools to write and the opportunity to demand instead. We stood by their side as they dialogued with the MIPA to submit their version of the IRR. The outcome was that twenty-eight of their hard-fought provisions were incorporated into the final BIPA IRR.

- 4 lobby and representation sessions
- 28 provisions integrated in the BIPA IRR

Our legal education sessions held in Marawi and Lanao del Sur helped internally displaced persons (IDPs) better understand their rights and entitlements under the Marawi Compensation Act (MCA). The sessions explained the eligibility criteria, claim procedures, and how the MCA relates to other laws such as the Civil Code and the Bangsamoro Organic Law. We also helped IDPs grasp key issues on property rights, ownership classifications, and constitutional guarantees.



List of Acronyms

ASEAN	Association of Southeast Asian Nations
BALAOOD Mindanaw	Balay Alternative Legal Advocates for Development in Mindanaw
BARMM	Bangsamoro Autonomous Region in Muslim Mindanao
BftW	Bread for the World
BIWAB	Bangsamoro Islamic Women's Auxiliary Brigade
BIPA	Bangsamoro Indigenous Peoples Act
BMZ	German Federal Ministry for Economic Cooperation and Development (Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung)
BOL	Bangsamoro Organic Law
BTA	Bangsamoro Transition Authority
BWC	Bangsamoro Women Commission
CSO	Civil Society Organization
CSWG	Community Sectoral Working Group
EU	European Union
FIDO	Fusaka Inged Development Office
GCERF	Global Community Engagement and Resilience Fund
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit – German Development Cooperation Agency
IDP	Internally Displaced Person
IID	Initiatives for International Dialogue
INCLUDE BARMM	Inclusive and Democratic Bangsamoro Autonomous Region in Muslim Mindanao through Transitional Justice, Conflict Transformation, and Preventing Violent Extremism Project
IP	Indigenous People
IPS	Indigenous Political Structure
IRR	Implementing Rules and Regulations
KFI	Kalimudan sa Ranao Foundation, Inc.

KIPWO	Kuya Indigenous People's Women Organization
MAA	Marawi Advocacy Accompaniment
MCB	Marawi Compensation Board
MCA / MCL	Marawi Compensation Act / Marawi Compensation Law (Republic Act No. 11696)
MIPA	Ministry of Indigenous Peoples' Affairs (BARMM)
MILF	Moro Islamic Liberation Front
MNLF	Moro National Liberation Front
MP	Member of Parliament (BARMM Parliament)
MSU	Mindanao State University
NAP-PCVE	National Action Plan on Preventing and Countering Violent Extremism
NMMIPCC	Non-Moro and Minority Indigenous People Coordinating Council
NMIP	Non-Moro Indigenous People
PVE	Preventing Violent Extremism
PRB	Peace and Resiliency in BARMM Project
RA	Republic Act
RAP-PCVE	Regional Action Plan on Preventing and Countering Violent Extremism
SGA	Special Geographic Area (of BARMM)
SINDAW	Strengthened Initiatives re-Defining Actions of Women
SPADe	Strengthening the Implementation of Regional and Local Peace and Development Agendas Project
TJR	Transitional Justice and Reconciliation
TLWOI	Tëduray-Lambangian Women's Organization, Inc.
TOWAYS	Tapocan Organization of Women and Youth Solidarity
UNYPAD	United Youth for Peace and Development
WPS	Women, Peace and Security

The INCLUDE BARMM Consortium

Transform Program - Initiatives for International Dialogue (IID)

Augusto 'Gus' Micalat, Jr.	<i>Executive Director</i>
Ma. Louise Lampon	<i>Senior Program Manager</i>
Alfred Ari Regino	<i>Monitoring & Evaluation Specialist</i>
Johanna Samonte	<i>Knowledge Management Officer</i>
Sean Apostol	<i>Jr. Monitoring & Evaluation Officer</i>
Sandilyn Bedro	<i>Senior Project Officer</i>
Kristine Mari Miranda	<i>Researcher-Writer</i>
Jessica Jose-Teves	<i>Finance Officer</i>
Hazel Libongcogon	<i>Bookkeeper</i>

Balay Alternative Legal Advocates for Development in Mindanaw, Inc. (BALAOD Mindanaw)

Maryland Gargar	<i>Deputy Executive Director</i>
Atty. Perfecto Justine Mendoza	<i>Lawyer</i>
Cyrly May Salise	<i>Paralegal</i>
Ritchille Abucejo	<i>Finance Officer</i>
Jasmin Navarro	<i>Bookkeeper</i>

Kalimudan sa Ranao Foundation, Inc. (KFI)

Amenodin Cali	<i>Executive Director</i>
Monisah Datu	<i>Program Coordinator</i>
Mu-ahz Omar	<i>Project Coordinator</i>
Hameda Sumndad	<i>Project Officer</i>
Baira Mapandi	<i>Finance Manager</i>
Sittie Fahida Cali	<i>Project Assistant</i>
Fatima Cali	<i>Finance Assistant</i>

Tëduray-Lambangian Women’s Organization, Inc. (TLWOI)

Member of Parliament (MP) Froilyn Mendoza	<i>Executive Director</i>
Ronie Ampok	<i>Project Manager</i>
Deohana Mokudef	<i>Monitoring & Evaluation Officer</i>
Haydee Mokudef	<i>Project Assistant</i>
Debbie Landigan	<i>Finance Officer</i>

United Youth for Peace and Development (UNYPAD)

Nasrullah Abdullah	<i>Executive Director</i>
Omar Mohamad	<i>Project Officer</i>
Norhata Matula	<i>Community Facilitator</i>
Baisanie Macabuat	<i>Finance Officer</i>
Norin Kudto	<i>Bookkeeper</i>



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