



# Endline Report - Philippines Women's Participation Pilot Project

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## Acronyms and Abbreviations

BLGU	Barangay Local Government Unit
BPRM	US Department of State's Bureau of Population, Refugees and Migration
CCCM	Camp Coordination and Camp Management
CFSI	Community and Family Services International
CMSS	Camp Management Support Staff
CSWD	City Social Welfare and Development
DSWD	Department of Social Welfare and Development
DTI	Department of Trade and Industry
FGD	Focus group discussions
GBV	Gender-based violence
HLRB	Housing and Land Regulatory Board
IDP	Internally displaced person
IOM	International Organization for Migration
MNLF	Moro National Liberation Front
NGO	Non-governmental organization
NHA	National Housing Administration
PWD	Persons with disabilities
PESO	Public Employment Service Office
PNP	Philippine National Police
PIO	Public Information Office (Zamboanga mayor's office)
TESDA	Technology Education and Skills Development Authority
WRC	Women's Refugee Commission
Z3R	Zamboanga City Roadmap to Recovery and Reconstruction
ZDRRM	Zamboanga Disaster Risk Reduction and Management

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## Background

The Zamboanga Siege erupted in September 2013, when a faction of the Moro National Liberation Front (MNLF) seized hostages in Zamboanga City, a southern city in Mindanao, the second largest island in the Philippines, in an armed incursion which degenerated into an urban warfare with the Armed Forces of the Philippines. The results of the siege were some 10,000 homes destroyed in five districts, or “Barangays” and 118,000 IDPs at the peak of displacement. The government relocated the internally displaced persons (IDPs) affected by the crisis from evacuation to transitory sites and started to relocate some to permanent shelters in various locations around Zamboanga City in a rehabilitation plan called, the “Zamboanga City Roadmap to Recovery and Rehabilitation (Z3R)”. The rehabilitation in Zamboanga City continues to date, with approximately 856 families (5,157 individuals) still displaced over various displacement sites around the city.<sup>1</sup>



Mindanao has a long history of conflict, with armed groups including various Muslim separatists, communists, clan militias, and criminal groups all active in the area. Most recently, clashes between

government forces and the pro-Islamic State Maute militants broke out in Marawi City, which may be the largest security crisis in the Philippines since the Zamboanga Siege.

The constant cycles of violence have impoverished parts of Mindanao, and its poverty rates are much higher than the national averages, despite that the region is rich in minerals, oils and natural gas. According to the Philippines National Demographic and Health Survey (2008), one in five women between the ages of 15 to 49 experienced violence, with three most often cited forms of gender-based violence (GBV) being intimate partner violence, rape and trafficking. Data from recent emergencies have shown that rates of violence among displaced women and girls are much higher compared to the national average.<sup>2</sup> In fact, data shows increased forced marriages and pregnancies, commercial sex work, and trafficking among women and girls as a result of households’ deteriorated livelihood opportunities.<sup>3</sup>

Against this backdrop, a baseline study was conducted in three sub-camps of Mampang I, II and III of Mampang Transitory Site in May 2016 to explore how women, men, and marginalized groups participate in the camp life and camp governance structures and how women’s participation may contribute to women and girls’ perceptions of safety. At the time of this study, there were about 358 households within the three sub-camps of Mampang Transitory Site. Using qualitative methods, a baseline assessment was conducted to understand the barriers and facilitators to women’s participation and to generate key strategies to foster women and girls’ participation in the camp life and camp governance. Identified strategies from the baseline include establishing a women’s livelihood/skills-building program; enhancing the mechanisms

<sup>1</sup>Camp Coordination and Camp Management Update as of July 3, 2017

<sup>2</sup>GBV Sub-cluster - Typhoon Yolanda, MIRA Secondary Data Review, November 2013

<sup>3</sup>Ibid

for information sharing and complaints; and providing leadership training among male and female IDP leaders. Some of these strategies have thus been piloted within the Mampang Transitory Site since September 2016. This report outlines findings from an endline study, conducted from April 17 to 28, 2017.

## Methodology

During the baseline study, IDP women and girls shared suggestions and recommendations that would facilitate their increased participation in camp governance and camp life. In order to carry out these recommendations, the study team, along with the IOM field team ranked the recommendations, and designed and implemented several pilot activities.

Overall goal of the pilot activities: To improve women's participation in governance structures in camps and camp-like settings to reduce women and girls' perceptions of risks to GBV.

Key activities undertaken within the Mampang Transitory Site:

- Two GBV trainings for 70 participants composed of BLGU (Barangay Local Government Unit), camp managers, host community, CMSS (Camp Management Support Staff), and IDP leaders, camp peacekeepers, NHA Z3R personnel (National Housing Authority) and representatives from the women's group
- Two leadership trainings for 80 participants composed of the pilot project beneficiaries, camp managers, IDP leaders, youth representatives, camp peacekeepers and BLGU
- Livelihood skills training, inclusive of business development training and start-up distribution (mat weaving and sewing) for 20 Badjao and 10 Tausog women.
- Facilitation of and support to camp management meetings, including instant translation in Badjao of Tausog/Tagalog discussions on camp living conditions to ensure inclusiveness and participation.

The WRC and IOM developed a study design with a mixed methods approach in order to examine if these activities contributed to fostering women and girls' participation in the camp life and camp governance and whether their participation led to any changes on perceptions of safety.

The following key questions were developed to facilitate discussions among the endline study participants:

1. Did the project activities contribute to improving women and girls' participation and sense of safety? How? If not, why not?
2. Did the project activities engage some women and girls but not others? Why?
3. How, if at all, did participation in the project activities improve women's feelings of representation? In decision-making in the camp?
4. What were facilitators and barriers to participation in project activities?

Evaluation tools, inclusive of a Stories of Change<sup>4</sup> activity, were developed to facilitate participatory focus group discussions (FGDs) and in-depth interviews (IDIs) among IDP women, men, adolescent girls and adolescent boys. Stories of Change activities (two meetings each)

<sup>4</sup> An evaluation tool developed by WRC based on the Most Significant Change (MSC) Technique and Guide to Its Use, R. J. Davies & J. Dart (2004), to document what change matter most to children and youth. Refer to: *GBV-Disability-Youth-Toolkit-3-Participatory-Assessment-3G-Stories.pdf*

were held with the women who had participated in the primary IOM activities in livelihood skills training.

Data collection took place in Mampang Transitory Site from April 17-28, 2017, inclusive of data collection training. The assessment team consisted of 6 female and 4 male data collectors, some of whom work in the community and speak Badjao and Tausog. Data collectors were trained and supervised by staff from IOM headquarters and WRC. Focus groups, in-depth interviews, stories of change activities and a short quantitative survey were conducted by the data collectors; key informant interviews were conducted by IOM HQ and WRC staff with an interpreter when necessary. Interview tools were translated and revised for cultural appropriateness by the data collectors (IOM Philippines staff), and further adjusted after pilot testing the tools among IDP community members. Verbal consent was obtained from participants over the age of 18, written parental consent and adolescent verbal assent was obtained for adolescents; written consent was obtained for photos for all participants. All activities were conducted in Badjao, Tausog or English. Transcripts were translated and transcribed in English through daily debriefings. The study team spoke with 10 key informants from 7 agencies and government departments,<sup>5</sup> conducted 4 IDIs, 13 FGDs, and 4 stories of change, and conducted a quantitative survey with 28 out of the 30 participants and 52 non-participants of pilot activities. In total, the study team spoke with 83 individuals. Transcripts were coded and analyzed using NVivo 10 by WRC staff in New York and survey data were analyzed using SPSS 22.

## Findings

### Changes in camp governance structure

The governance structures within the Mampang Transitory Site had not changed since the baseline (refer to the Philippines Baseline Report, September 2016, for detailed description of the existing governance structure). The City Social Welfare and Development (CSWD) and the Department of Social Welfare and Development (DSWD), remain as camp managers, with oversight of decision making processes in the camps, along with IDP lane or bunkhouse<sup>6</sup> leaders. The government allocation of permanent shelters to IDPs in Mampang, has however, impacted how IDP leadership transitions occur. When an IDP leader moves out of the Transitory Site, the assistant leader takes over; this change is then validated in general assembly meetings to solicit feedback from the camp residents. Also since the baseline (and not directly related to pilot activities), more women have taken on the role of peacekeepers, and as a result, safety concerns for women and girls may be perceived as being better addressed than in the past.

### Participation in decision-making

As was at the baseline, two out of three camp managers were women and nearly all IDP leaders were women. This was the direct result of the majority of IDP men leaving the camps, often for days at a time, to engage in fishing and other livelihoods. Consequently, general assembly meetings, camp dialogues/information caravans<sup>7</sup>, and other community-level meetings continued to be attended mostly by women. IDP leaders were recently requested to participate in Camp Coordination and Camp Management (CCCM) meetings. Previously held at local ministry offices outside the Transitory Site, IDP leaders advocated for CCCM meetings to be held within the camps to increase their participation. As a result, more women leaders were able to attend camp governance meetings. These women leaders, while participating in various pilot activities, including GBV and leadership trainings, appeared to have become more effective in disseminating information about rights, available services, and camp decisions to residents and members of women's groups.

<sup>5</sup>Representatives from the mayor's office, DSWD, CSWD, PNP, DTI, PESO, CFSI, and PIO.

<sup>6</sup>IDPs reside in shelters that are organized by lanes or bunkhouses at the Mampang Transitory Site.

<sup>7</sup>Camp dialogues/information caravans are an activity led by CSWD with key stakeholders and service providers, such as IOM, to hear feedback from IDPs and provide them with relevant information during town hall meetings.

The chain of reporting remained the same as at the time of the baseline: from residents to lane/bunkhouse leaders or peacekeepers to camp managers. Even so, women across various levels of leadership shared with the study team they felt “more confident in participating” and in speaking out at camp meetings, raising and reporting issues of concerns to appropriate authorities, and disseminating information back to their group members and lane/bunkhouse residents. When asked about changes that the women felt since participating in the pilot activities, many shared how “before, they were afraid to speak out, even though they had so many concerns they wanted to voice out”.

Key informants corroborated the perceived change: “women are the ones who are following up with the responses [during camp dialogues] because they are the IDP leaders in the camp now”, while another informant observed that “before, they were not really participating, but lately it’s the women. And they are more active. They really speak out their opinions on issues”.

Finally, the study team noted a considerable increase in participation in camp-level activities reported among Badjao women, who previously reported discrimination as barriers to participation. Two Badjao women had then become camp peacekeepers, and shared with the team about their active participation in CCCM meetings and interactions with camp residents concerning their safety.

## **Participation in pilot activities**

The strategies to implement the pilot activities focused on increasing the capacities of women’s groups to organize, strengthen their social networks, and facilitating opportunities to meaningfully engage at the community level. Livelihoods activities allowed women to play more active roles in their households and, most notably for minority Badjao women, to highlight their skills and leadership within the wider community. Knowledge-building and leadership skills trainings were extended to host-community participants to improve IDP-host relationships, which helped to facilitate local integrations.

Perhaps the most noteworthy aspect about women’s participation in pilot activities is the expansion of their scope of participation, from almost exclusively contributing at the household level to significantly participating at the camp level. For instance, the mat weavers and seamstresses trained fellow women living in the camp (non-participants), and six of the group members shared a portion of their startup kits with eight non-members, enabling them to “start their own business selling mats, and with that money they buy fruit to sell at the market”.

## **Impact of Women’s Participation**

### **Increased confidence to voice concerns**

The study team observed that women have begun to perceive themselves to be more vocal in asserting their rights and needs. Many women shared about how encouraged they were to be more aware about their rights to participate; how they were “not afraid anymore to voice their concerns”. Key informants from program management who have been part of the study since the baseline also remarked the change they observed over time, in that previously women were “shy and afraid... and worried the leaders wouldn’t listen to them but now it seems like it all turned upside down... they are eager to express their concerns...” and noted that “they are now empowered because of the knowledge they gained through the activities”.

### **Peer networks support safe reporting and access to services**

Women who participated in the pilot livelihood activities were particularly vocal about peer support networks and solidarity that was built, through realizing the “strength each of us becoming one”, as one woman conveyed. The study team noted that the newly formed support networks also create an alternative environment beyond formal referral mechanisms where women and girls feel safe to report any incidents. Women also reportedly have a better



understanding of what services are available to them and how to access them, as one female peacekeeper explained how women were “not afraid anymore because they now know where to go if something bad happens”

### **Increased economic security**

At the household level, women and men both shared that the livelihood activities have brought increased financial security, as one man shared, “my wife helps support my children... provide for their needs” and another similarly recognizing that his wife was the one to “support the education of [their] children”. Additionally, women spoke of being able to use their incomes to support other household needs and to set aside money for savings, increasing their sense of security: “there is less worry about the future,” as one woman shared. Men in group discussions also acknowledge the link between participation in the economic life of the camp and greater participation in decision-making to be positive for their family and household. Husbands of the women engaged in the pilot livelihood activities shared that their wives are “developing [their] participation skills and [are] eager to participate, joining the camp life”

### **Changes in male perception of women’s role**

Notable changes were registered in the male perception of women’s role within the camp, especially among the husbands of the women who participated in the pilot activities. Several men shared in group discussions about the “new confidence” they saw in their wives, even expressing pride in the leadership roles that their wives took in their groups. One husband shared about his wife who was now a leader in a seamstress group, “She is the one to take charge of 30 women and I am very much thankful as we got to know people who were strangers to us. I will probably share this experience with my grandchildren”

### **Increased household decision-making and shifts in household social dynamics**

The study team observed that women’s participation also contributed to their increased capacities in overall decision-making within their homes and supported shifts in household social dynamics. As women began stepping outside their traditional roles, working outside the homes and contributing to household incomes, their partners began to take up more of the household responsibilities. One man in a group discussion remarked that he had “become the housekeeper, fetching water, washing the plate”, while a woman in another group shared that if she was in a camp meeting, “[her] husband is the one who does the household chores”. Husbands also shared with the team that their wives were now making household economic decisions, and “look for ways to save money”

### **Decrease in discrimination of the Badjao community**

Another remarkable change acknowledged by the study respondents was the level of participation among the ethnic minority Badjao women in camp-level meetings and camp leadership. During the baseline, the Badjao women were concerned about discrimination and unable to share their opinions; now, they attend and speak up in camp meetings, and participate as IDP leaders. One key informant reflected about the Badjao participation: “before, in my experience dealing with Badjao, they were really shy. They didn’t say much... [now] I can really see a change. They are really capable of voicing their concerns. They are also more aware that organizations and the government are there to help them”

### **Improved inter-ethnic relations**

Several participants, including key informants and IDP men (Tausog and Badjao) acknowledged improved relations between the two ethnic groups, mentioning that all have “equal rights, whether you are a Muslim (Badjao) or a Christian (Tausog)”; and despite “tensions between Badjao and Tausog are always there”, according to a Tausog man, “they have established friendships. If there are any concerns, they meet and discuss”. In one pilot livelihood project, a

Tausog woman served as president while a Badjao woman served as vice president, a source of pride for other Badjao women in the group. Illustrative of the improved relations between the ethnic groups, one of the Tausog women in group discussions described how “now [they] are like family” about her Badjao co-workers.

Moreover, pilot trainings and meetings were convened in both the Tausog and Badjao language, and offering simultaneous interpretations, helped to improve communications and understanding between groups, as well as reducing the fear of discrimination toward the Badjao people.

### **Improved host-IDP relations**

Similarly, host-IDP relations appeared to have improved as a result of concerted efforts of hosting joint camp meetings and facilitating access to services for both IDPs and host community members. These efforts may have contributed to increasing understanding toward the IDP situation among host community members, as one adolescent girl leader from the host community remarked how her “expectations were all wrong.... They [IDPs] are more responsible... like other residents in Mampang”.

### **Women’s Participation Beyond Camp Limits**

In the process of ongoing relocation of the transitory sites to government-constructed permanent shelters, the study team noted that IDP women are perceived as playing a front-line role. Women seek information, express their preferences, and raise complaints to the National Housing Authority (NHA) on behalf of their household. Moreover, IDPs who have transitioned into permanent shelters are now organized in associations of homeowners registered at the Housing and Land Regulatory Board (HLRB) with the support of the NHA. As IDPs play a vital role in managing flows of information between their new communities and local authorities (NHA, CSWD, DSWD); women continue to be more represented in those homeowners’ associations as well.



## **Contributing Factors to Participation**

### **Awareness-raising activities**

The pilot activities on leadership and GBV trainings increased women’s awareness of their rights, particularly in their rights to participate, where to report incidents, and what services were available to them. Through such activities, women leaders gained self-confidence and motivation to speak out on behalf of camp residents. Many shared with the study team about how the trainings helped to “boost [their] self-confidence and self-esteem”, enabling them to communicate and share information more effectively with camp residents as well as advocating for IDP concerns to different stakeholders, including camp managers, the Barangay (district officials), and the police.

### **Activities that accommodate women’s schedules**

In addition, livelihood activities in mat-weaving allowed many of the women to work from home, and as the most suitable hours for conducting this activity were early mornings and late afternoons/evenings, it enabled them to attend to children as well as participate in camp level meetings.

### **Increased number of women leaders**

The study team also noted that the increased number of women leaders in the camp contributes to increased reporting of incidents among women. For instance, as the camp now has more women camp peacekeepers, key informants confirm documenting increased reporting, since women are “more comfortable with female peacekeepers” and “women leaders allow [other] women to feel safer in reporting without an issue or concern”.

### **Sensitive practices of camp management officials**

The study team noted changes in the way camp managers, government officials, and other stakeholders conducting camp meetings, information sessions, or trainings to dress down and/or hold more informal convenings, enabling more equitable conversations to take place. Additionally, as more women leaders speak up and participate in decision-making processes, “opinions of the [camp] residents are more heard... and camp managers are more informed”; according to one key informant from camp management.

### **Challenges to Participation**

Women leaders within Mampang Transitory Site have begun to find their voice to express their needs and concerns in meetings to government and non-government stakeholders. Through the trainings in leadership, women have gained knowledge about their rights to participate and increased their capacities to organize among themselves; however, the path to women’s full and effective participation in camp governance and decision-making is a longer-term goal.

### **Limited opportunities to influence decision**

When asked about remaining barriers to participation, one key informant from camp management shared that the IDP women are not yet effective in navigating the complex governance structures and formalities, that “women are not equipped... on the basics of the governance structures... they are a bit lost... [on] rules about data gathering, population demography, validation and information sharing protocols, how to write a formal letter and where to address it.” Indeed, attending camp management meetings and expressing their needs and concerns without being equipped to influence decisions can discourage women from participating. One woman in a group discussion shared with the study team her frustrations in “attending so many trainings and orientation that doesn’t bring any good... why should we attend this meeting if they [government agencies] don’t deliver what they promised?” Accordingly, beyond expressing their needs, which are then referred to relevant authorities, women’s capacity should be built to understand and navigate the governance systems as well as in taking action to hold authorities accountable.

### **Limited scope of pilot project activities**

Beyond the leadership training, the livelihoods activities were determined to be an effective means to help women better understand and connect their participation and contribution to the household to broader participation in the camp life. While unanimously beneficial for women who participated in the livelihood activities (and their families), only about 30 women were invited to participate. The most cited reason for not participating was that “when husbands are not well informed about the activity, they tell them, ‘don’t go, you won’t get anything out of it’”, according to what one woman, who participated in the sewing activity, shared in an in-depth interview. Moreover, some activities that require sharing of equipment by multiple individuals (i.e. sewing machines) can create barriers to those women who are most marginalized, such as women with disabilities who may be homebound.

## **Inclusion of Marginalized Groups in Camp Governance and Camp Life**

Historically, and as documented in the baseline study, camp governance processes often excluded the less visible segments of the IDP population, including adolescent girls, persons with disabilities, elderly, LGBTI, and the Badjao ethnic minorities. For the endline, the study team therefore purposefully set out to ask participants about the inclusion of women and girls from these groups in pilot activities and in camp level decision-making.

For adolescent girls, the study team learned that camp managers had identified girl leaders to attend pilot activities, including in some of the leadership and GBV trainings. These girls have since become focal points within their communities for other adolescents, as one youth leader explained, “as a leader... I am the one who is supposed to help them [other youth]. I help people, for example, to disseminate information and to share knowledge”. Informal youth groups were found to be organized and participating in several camp-based activities, including in cleanup drives, in theatre and arts, and in livelihoods programs.

Similarly, Badjao women reported being more empowered to participate as a result of having been given leadership roles within the camps, including as leaders of women’s livelihood groups and as camp peacekeepers (Badjao women and men now serve as peacekeepers).

Although unrelated to the pilot activities taking place within the camp, the study team determined that the LGBTI were quite well integrated into the life of the camp, including in camp management. The study participants shared how the LGBTI maintain a strong community within the camp, how they actively participate in camp-level activities, and in general “feel accepted by all”. According to one camp manager key informant, “the LGBTI participate a lot... and at camp level they are heard” despite the lack of formal political structures within the national or regional government to address their specific concerns.

Other groups, including women with disabilities and elderly women, still have limited participation in camp governance and in other camp-level activities. However, there seemed to be progress among those that participated in the pilot activities. One woman with disabilities who participated in the mat-weaving activity shared with the study team that she is now “more active in the community because so many people are asking for help... and encourage parents with children with disabilities... to accept them for who they are”. Furthermore, she shared how important participation was to her, to be “able to attend meetings to know what’s going on in the camp, to have updates of the situation in the camp”. Elderly women who also participated in mat-weaving described how their lives changed as a result of their participation, being motivated to approach the camp managers to express their concerns for the first time, attend general assembly meetings, and actively participate in other camp-wide activities (i.e. cleanup drives).



## **Participation and safety**

The study determined that there is a positive link between women and girls’ participation in the pilot activities and their perceptions around safety since the time of the baseline study. Pilot

participants generally shared their increased sense of safety, that as a result of the leadership and GBV trainings, they now “know where to go if they need help”

It is also important to note that while changes in participants’ perceptions on safety may be due to increased awareness as a result of pilot activities, several other factors are likely to have contributed to respondents’ perceptions, including changes within the camp security arrangement and personnel. According to one key informant, camp residents’ safety was significantly improved when prostitution and drug addictions within the camp perimeters were curbed “by the peacekeepers and the military forces...” in response to “families being really vocal against these things”. In general, safety increased as patrolling and monitoring of security personnel was increased in two out of the three sub-camps of Mampang Transitory Site, with participants from one sub-camp reporting less safe because security personnel were now being shared between the camp and the permanent shelter residents were transitioning to. However, all participants suggested there have been improvement in relations between the Badjao and Tausog as well as relations between host and IDP communities being more positive and friendly.

Women who have been participating in the livelihood activities report feeling safer given the ability to work from home, as one woman shared how “it’s best to weave the mats early in the morning or in late evening... and we can make it at home and not outside the house... we are 100% safe”. Other women expressed how the sense of community and peer support networks built through the project contributed to increased safety, in that they feel “together with our colleagues... when we are together we feel we are safe... that something or someone is protecting us”. Another woman also shared about feeling empowered to “help our neighbors... I can inform my daughter and husband, and my neighbors to be careful... I can inform them about what is happening and to stay away from specific places”. Still other respondents also attributed their increased sense of safety because as they participate in camp-based activities, opportunities opened up to “learn about other trainings in our community” and become aware of services they can access. Finally, women shared about how their involvement in the pilot helped them “see the importance in terms of... the safety of their children”; as they gained incomes, they are better able to manage the cost of their children’s education and other household needs.

## **Quantitative Survey on Pilot Participants and Non-Participants**

A simple, 3 question survey was designed to generate some quantifiable information among women participants of the pilot activities in order to assess the following: 1) change in their perceptions of safety; 2) their opinions on whether women have a voice in how decisions are made in the camp; and 3) whether they agree or disagree that women have the space and voice to participate in the decisions made in this camp. The survey was conducted among women participants at the start of the pilot activities and again at the end along with the qualitative endline study. Women who did not participate in the pilot activities were also surveyed at the endline to provide a comparison of information between those who participated and those who did not participate.

A total of 85 women were interviewed for the survey. Women who did not participate in the project were identified by convenience sampling; selecting a random house and then going house by house ensuring the neighborhood demographics reflected those who had participated (i.e. Badjao and Tausog). Of those who responded to the survey (77), 2 respondents identified as having a disability. Age segment of participants are as follows: 18-29 years = 14.3%; 30-49 years = 53.2%; 50-64 years = 16.9%; 65 and over = 15.6%.

In the baseline (taken December 2016), 19 participants were interviewed and asked the same three questions. Age segment of participants are as follows: 18-29 years = 5% ; 30-49 years = 32 %; 50-64 years = 42%%; 65 and over = 21%.

## Survey Results

	Baseline – Participants (n=19)	Endline - Participants (n=26)	Endline - Non-participants (n=51)
Generally, how safe do you feel around the camp?	Very safe: 57.9% A little safe: 21.1% A little unsafe: 21.1% Very unsafe: 0%	Very safe: 50% A little safe: 38.5% A little unsafe: 11.5% Very unsafe: 0%	Very safe: 66.7% A little safe: 25.5% A little unsafe: 7.8% Very unsafe: 0%
Do you feel that the women here are represented in the camp decisions?	well represented: 84.2% somewhat represented: 45.3% not represented: 0%	Well represented: 73.1% somewhat represented: 26.9% not represented: 0%	Well represented: 74.5% Somewhat represented: 25.5% not represented: 0%
Do you agree or disagree with the statement, "Women can participate in the decisions made in this camp."	Totally agree: 84.2% Agree a little: 15.8% Disagree a little: 0% Totally disagree: 0%	Totally agree: 76.9% Agree a little: 23.1% Disagree a little: 0% Totally disagree: 0%	Totally agree: 86.3% Agree a little: 16.9% Disagree a little: 0% Totally disagree: 0%

Interestingly, both groups of women, those who participated in the pilot activities and those who did not participate, reported similar high levels in perceptions that women are represented in camp decisions, and in that women can participate in decision making in the camp. However, in all three questions, women who did not participate reported higher levels of positive responses towards safety, representation and participation in decision making than those who did. Also interestingly, women who participated reported lower feelings (but still high) of representation of women and means to participate in camp decision making, than in the baseline. One argument for these counter-intuitive findings is that as women who participated gained more information on their rights and awareness around safety concerns, they had lower responses of satisfaction for all of these variables. It may also be that for women who participated, their levels of anxiety may have changed between baseline and endline surveys as families began transitioning into permanent shelters, and hence the lower perceptions on all variables. It is difficult to report with confidence in these survey findings because of small sample size and short time period between the baseline and endline studies. Qualitative findings from this study provide a better explanation for the generally high levels of perceptions around safety, representation and means to participate in decisions.

## Recommendations

In order to advance women and girls' participation in camp governance and camp life within the sub-camps of Mampang Transitory Site, further work must be done to enable them to participate in decision-making within their households and their communities. Increasing women and girls' economic opportunities were found to be an important way to build their capacities and confidence, as well as realize the value of their contributions on decisions within their households and in the wider economic life of the community. Because support from male partners was identified as a key barrier among some women to participate in

pilot activities, it is also critical to work with men to persuade and raise awareness on the benefits of women's participation on families and communities. Given that camp residents are transitioning into permanent shelters, the program recommendations to advance women and girls' participation should be extended to the permanent sites to sustain the outcomes observed by this pilot study and continue the efforts already undertaken within the camp. The following are key recommendations for camp management actors, service providers, and local government stakeholders:

- Expand programming to include additional livelihood opportunities as identified by the skillsets of the IPD women, including opportunities that can be done at home for women and girls with disabilities, and scale up to target more beneficiaries.
- Include men in training on gender issues, prevention of GBV, and benefits of participation.
- Make intentional efforts to ensure that those who may benefit most from programming are included in trainings and activities, particularly women and girls with disabilities, elderly women, and LGBTI women. Consult with them on the best times of the day to hold activities.
- Support more youth groups and programs that work with youth to foster more active participation and engagement from young people.
- Complement livelihoods activities with literacy training to ensure women and girls who may not be illiterate.
- Ensure meetings, programs and trainings offer appropriate interpretation in different languages.