

Pandemic After Marawi Siege: Effects And Coping Strategies Of Internally Displaced Persons (Idp's) In Government Transitory Shelters In Marawi City

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Abstract. The main purpose of this study is to examine the effects of the COVID-19 Pandemic on the internally displaced persons (IDPs) who survived in the 2017 Marawi siege and how they cope and become resilient during the successive turmoil in their lives. Although the IDPs are among the most affected, it is very interesting to know their coping strategies that address the effects of the health crises. This inquiry employs Riley & Masten's (2005) and Zaura, Hall & Murray (2008) formulation of resiliency theory focusing on the coping strategies of the IDPs as means of resiliency recovery from very complex man-made and health crises such as the Marawi siege and the COVID-19 pandemic. Focus Group Discussion (FGD), Survey, and Key Informant Interviews were used, to generate data on the current situation of 863 IDPs located in government transitional shelters situated in Marawi City namely - Sagonsongan, Boganga, Rorogagus and Dulay Proper. Highlights of the findings revealed that the farther the distance of transitory shelters from the city center, the more the IDPs experienced difficulty in accessing the market, schools, hospitals and other basic services, and most of all, difficulty in acquiring the source of livelihood and engaging in business due to higher transportation costs from the resettlement sites to Marawi City, and lack of capital to engage in business.

Keywords: Resiliency of IDPs, Internally displaced persons (IDPs), Covid-19 & Coping strategies

1 Introduction

The 5-month long siege in Marawi in 2017 led to the massive displacement of 98 percent of the City's 207,000 civilian population and nearby municipalities. (Amnesty International, 2017; UNHCR, Philippines; Marawi City Culture & Arts, 2020) Tejero, & Mancina, Jose Dennis (2021) observed that the said conflict caused the displaced to lose their homes, social support, and means of livelihood and was unable to resort to traditional coping capacities. The IDPs lost some of their family members and neighbors and were left with the ruins of their homes, Mosques, and schools, with no access to food and water. In this state, they have become

economically, spiritually, politically, culturally, ecologically and most of all, mentally vulnerable (Weiss & Korn, 2006).

It should be noted that before the siege, the way of life of the Meranaws revolved with their families, in trading and small business, and in practicing their faith. Van Breda (2001) and Kretzmann, J. & McKnight, J. (1993) advanced that people and communities who are displaced by conflict manifest resiliency by counting on their assets and strengths. Thus, despite being victims of this violent and dire circumstance (Arya, 2007), the IDPs of Marawi regain normalcy in their lives through trading and engaging in small business. With a meager capital, they try to take a grip of any opportunity to be able to engage in buying and selling the business at the temporary shelters where they currently reside.

Unfortunately, due to the COVID-19 pandemic and lockdowns, the earnings from their business were depleted as they used it to provide for their basic necessities such as food, transportation, and health needs.

It is on the above premise that this caveat is pursued, to gain knowledge and information on the effects of the Covid-19 pandemic on these IDPs and how they cope and become resilient in these times of successive turmoil in their lives. The findings of the study will lead us to appropriate and sustainable interventions that will address their priority need/s during this time of the pandemic.

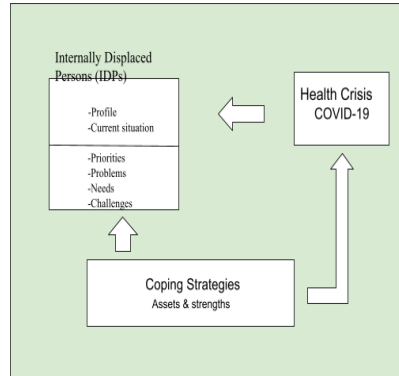
1.1 Objectives of the Study

This study examined how the pandemic has affected the Internally Displaced Persons (IDPs) of Marawi City and the coping strategies that they utilized in order to withstand such debacles. Moreover, this systematic inquiry specifically probed the following:

1. The socio-economic profile and the current situation of the IDPs at the present temporary resettlement sites in terms of the location and type of shelter, their access to basic necessities and services such as water, power, health center, mosque, and school.
2. The understanding of the IDPs on the Coronavirus Pandemic and safety protocols
3. The effects of Covid-19 Pandemic on the IDPs
4. The priority needs, problems, and challenges brought by COVID-19 that need to be addressed.
5. The coping strategies of the IDPs for resilience during this Pandemic

1.2 Framework of the Study

Figure 1. Conceptual and Theoretical Framework



In this study, the internally displaced persons (IDPs) as the main research participants have been in a state of vulnerability because they had to flee due to violent extremism in Marawi. Weiss & Korn 2006 posit that the context of the IDP's displacement resulted in the deprivation of their homes, community, and their source of income reducing their condition to being vulnerable.

As the pandemic also pervades in their transitional relocation sites, their narrative is explored through their notion of the COVID-19, what health protocols they practice in this regard and how has such disease affected them and their community. Masten (1994), Southwick, Steven M., George A. Bonanno, Ann S. Masten, Catherine Panter-Brick & Rachel Yehuda. 2014 & Zaura, Hall & Murray's (2008) formulation of resiliency theory is employed in this inquiry. Resilience theory primarily delves into the complex context of the vulnerability of the IDPs as a consequence of past and present adversities such as the displacement due to conflict and current - COVID-19 (Araya, 2007) As the most affected people, they have a crucial role in bringing about strategies that address the effects of the said complex crises and challenges in their community.

Finally, their assets such as skills and positive outlook are delved into on how they were employed in coping with challenges encountered by them while regaining their lives at the current site where they are temporarily relocated (Seguin & Roberts, 2015).

2 Methodology

2.1 Research Design

This study employs a qualitative design that describes and assesses the effects of the COVID-19 pandemic and the coping strategies for resiliency among the internally displaced persons of the Marawi siege.

In order to determine the underlying factors, multiple source of evidence such as survey, focus group discussion and key informant interview were used, to ensure that the information gathered is substantive and produce a deeper understanding. The use of of multiple sources of data or triangulation was explained by Bamberger (2006), which states that the evaluation of findings are strengthened when several pieces of evidence point in the same direction or come to a broadly the same conclusion.

On the other hand, Maria Fenech Adami & Alice Kiger (2005), define triangulation in research as the use of multiple techniques for gathering and/or handling data within a single study . The original purpose was to seek confirmation of apparent findings and appears to support the second purpose, the completeness of the findings.

2.2 Subject Participants and Locale of h Study

Based on the updated list of IDPs from the Task Force Bangon Marawi (TFBM) dated April 15, 2021, and in reference to the Table in Determining Sample Size for Social Science Research Activities authored by Robert V. Krejcie and Daryl W. Morgan (1970), Eight Hundred Sixty-Three (863) IDP's should be included in the study at .95% level of confidence and .05% margin of error. We use the proportional allocation of sample per area as reflected in the table below:

Table 1 Sample Size Per Government Transitory Shelter

Location of Government Temporary Shelters	No. of IDP Families as of April 21, 2021	Sample Population Size at 95% Confidence Level
Brgy. Sagonsongan	1178	293
Brgy. Boganga	1500	318
Brgy. Rogongon	350	186
Brgy. Dulay	79	66
Total	3,107	863

Source: TFBM Report 2021

The research participants in the study are resettled in different government transitory shelters located in Marawi City particularly in Barangays Sagonsongan, Boganga, Dulay, and Rorogagus, .

Figure 2 Map of Marawi City



(Source: <http://maps.google.com>)

The subject participants in the study are the Internally Displaced Persons (IDP's) resettled in different government transitory shelters located in Barangays Sagonsongan, Boganga, Dulay and Rorogagus, Marawi City.. Barangay Sagonsonga is 3.6 kilometers from Marawi City , This is the nearest temporary resettlement site for IDPs and Barangay Dulay is the farthest

resettlement site for the IDPs wherein it has a distance of 7.6 kilometers from the city proper. Barangasy Rorogaus and Barangay Boganga have almost the same distance from Marawi City mbut still quite far from the city proper with a distance of 5.3 kilometers and 5.8 kilometers respectively .

2.3 Data Gathering Procedure

In order to determine the underlying factors, multiple sources of evidence for this qualitative study. Surveys, focus group discussions, and key informant interviews were used to gather information from the 863 research participants. Also, this study employ multiple sources of data or triangulation. It is explained by Bamberger (2006), which states that the evaluation of findings is strengthened when several pieces of evidence point in the same direction or come to broadly the same conclusion.

Table 2 Data Gathering Tools

Information Gathered	Data Gathering Tools	Subject Participants
1. Socio-economic profile of the subject participants	Survey Method	IDPs
2. Current situation of the IDPs in the present government transitory shelters	Survey Method, Focus Group Discussion Observation	IDPs 4 IDP Chapter Presidents, 3 women and 1 youth leader
3. Understanding Corona Virus Pandemic and safety protocols	Survey Method Observation	IDPs
4. Needs, problems and challenges brought by COVID-19 that needs to be addressed.	Survey Focus Group Discussion Key Informant Interview	IDPs, 4 IDP Chapter Presidents, 3 women and 1 youth leader Block leaders
5.IDPs coping strategies during this Pandemic	Survey Method Focus Group Discussion Interview Observation	IDPs 4 IDP Chapter Presidents, 3 women and 1 youth leader
6.Suggestions and recommendations to avoid if not minimize the spread of Corona Virus in the barangays, in the city, and in	Survey, Key Informant Interview Focus Group Discussion	IDPs Block Leaders 4 IDP Chapter Presidents, 3

2.4 Data Analysis

Qualitative information is analyzed using content analysis to capture the perspective of the participants and thematic approach, especially on the current condition and coping strategies of the IDPs. Descriptive statistics such as frequency counts, percentages, and mean shall be used to describe quantitative data

3 Results And Discussion

3.1 Socio-Economic Profile and the Current Situation of IDPs

Findings reveal that the majority of the IDPs residing at the government transitory shelter sites in Marawi City are female, married, have high school and for some college education and belong to the 19-39 age range. Their level of Arabic education on the other hand is at the Kinder and Primary levels. Almost all of them are Meranao with only very few among who are Cebuano, Maguindanao, Tausug, Ilonggo & Zamboangeno. 34.88% of the women IDPs have no source of income before the siege still remain to have currently no income. But those women who were aming then were engaged in small business such as running a Sari-sari store.

On the aspect of the current situation of the IDPs, data indicate that the shelters provided at the selected transitory sites are small in size (at 4 by 6 meters) for an average family of six. There is very little space for living, dining and sleeping. Because of this, some family members have to sleep next to the toilet at night. Despite the small dimension of the shelters, IDPs at Boganga and Dulay proper are content with it. The shelters are concrete at Sagonsongan, Dulay proper and Boganga. But the shelters at Rorogagus are made of plywood, with no provision for drainage and service for garbage collection. Moreover, the resettlement sites has poor drainage and sanitation conditions due the presence of uncemented and uncovered canals, small septic tanks that are shared between two families and poor garbage service. Only Action Against Hunger, an International Non- governmental Organization distributed containers to the residents of Sagonsongan for waste segregation.

3.2 Access to Food, Water and Power Supply

In terms of food and its access, the IDPs are not able to eat nutritious food and their meals are reduced to twice a day at the site. The relief assistance was helpful to them only when they first resided at the site. They have lost the capital of their small business due to the high costs of food at the site. Any small income and their capital had been used for buying food for their families.

Water supply is adequate in some areas in Sagonsongan, Boganga and Dulay proper because of the reservoir and water pumps. But in other areas in the same site water supply does not reach some of the IDPs, water for drinking is bought from private sources. Their source for laundry use is mainly the rain. At Rorogagus on the other hand, water is quite adequate because the site has a reservoir and is located beside the river.

Power supply at the sites on the other hand, is free since it is connected with the main power grid of the National Power Corporation grid at the Municipality of Saguiaran, Lanao del Norte.

3.3 Access to Transportation Facilities

The cost of transportation varies depending on the distance of the site from the city center of Marawi. The only type of transportation available to the IDPs is the tricycle with sidecar. The cost of transportation for the IDPs of Sagonsongan, Roroagus and Dulay proper is Php 50.00 while for those living at Boganga, it costs them Php 150.00 per trip.

3.4 Livelihood

There was relief and livelihood assistance from one International non-governmental organization, the Catholic Family Services Inc. wherein some of the IDPs had to choose from the following items so that they could have a livelihood at the site. They were made to choose from having a cow, a refrigerator unit, a sidecar, a carenderia (no capital was provided - only pots for cooking), a sewing machine, a sari sari store (15k pero 7,500 worth of grocery), or selling school supplies.

The IDPs that selected the sidecar, had to sell the unit eventually because they had no capacity to buy a motorcycle. Some of those engaged in selling at their Sari-sari stores had closed them due to the depletion of their capital. Those at Roroagus that were provided training to become construction workers, found it difficult to find a job due to high transportation costs from their site to Marawi City proper.

3.5 Access to Education

There are two types of education that the children of IDPs are enrolled in: the Madrasah and elementary and high school at public schools near their site. During the pandemic, for those children who were enrolled in the elementary, they had modules to comply with at home and then submit it to their teachers on a weekly basis. In Sagonsongan, the IDPs build their temporary Madrasah school made of bamboo and wood for their children. During the conduct of this study the muslims are not allowed to worship in mosque and so they just pray inside their temporary homes.

3.6 Health and Sanitation

Only Sogonsongan and Rorogagus have a health center but the two other sites do not have one. The health personnel at the center are scheduled to be at the site every Wednesday and Thursday but they seldom visit. It has been their request to have the centers properly manned for the other two sites to have a functional health center that will attend to the health and sanitation needs of the community.

3.7 Community Organization

At Sagonsongan they have a community organization among IDPs which they name as Jamah organization. This organization is composed of block leaders who help those IDPs whose family member has just died. At Boganga, their community organization monitors the situation of IDPs at the site. There is no community organization at Dulay proper and Rorogagus.

3.8 Vaccination

Ninety percent (90%) of the IDPs of Sagonsongan are vaccinated. The LGU gave 10 kilos of rice and P500 as incentives to IDPs who were vaccinated. At Boganga, Dulay Proper and Rorogagus, only 30% are vaccinated. Seventy percent (70%) of the IDPs are afraid due to some information that the vaccines cause infertility, cancer, will turn them into zombies or death. Those having co-morbidities as asthma are also scared to get the vaccine.

The situation of IDPs at government transitory settlements in Marawi are dismal and vulnerable which validates the findings on IDPs in the settlements of Bangladesh and other areas by Roberta Cohen (November 11, 1998, Lokshin Yemtsov (2004), Kannapa Pongponrat & Kayoko Ishii (2011), Perecman (2005) & Collado (2019), Abdel Raouf Suleiman Bello, hadia A.M. Daoud & Mirza B. Baig (2014), Lokshin & Yemtsov, (2004) and Stephen Ojo (2017). At the site, IDPs in Marawi are confronted with multiple challenges such as limited access to assistance, low level of literacy rates, large numbers of dependents, very low income, shortage of food supply at their settlements.

Density and poor infrastructure of the transitory site exacerbates the crisis brought about by the danger of transmission of COVID19 among the IDPs. This is similar to what Bile, K.M., Shadoul, A.F., Raaijmakers, H., Altaf, S. & Shabib, K. (2010) and Aylett-Bullock et. al., (2021) which found out among the displaced persons in settlements at Cox's Bazar in Bangladesh. Indeed, this makes the IDPs in Marawi susceptible to the transmission of Covid-19.

Such conditions of hardships, Bello, et. al., (2014) & Collado (2019) adds, increase their vulnerability because of poor sanitation and health care and lack of security of having their own permanent home. Moreover, because of these, displaced women in Marawi accept low paying temporary jobs in the informal sector just to meet the essential needs of their families such as sales lady (tindera), for males, they became helpers in business establishments, repair shops among others.

4. The Effects of COVID-19 Pandemic on the IDPs

COVID19 has affected the IDPs at the various levels :

At the personal level, the IDPs feel that they are being victimized twice -the siege and now the pandemic. The latter has made them less in control of themselves mentally, 'mawawala sa isip' due to the fact that it is quite hard for them to comprehend the crisis resulting from the COVID19 virus and as to why it is happening to them in their community. This contradicts the observation of Roberta Cohen (1998) because most of the IDPs understand the reason why they left their homes at ground zero in Marawi. They had to flee to seek a safer area away from the site of the violent confrontation between the Maute Group and the Philippine army.

The lockdowns and the pervasiveness of the virus has drastically limited their physical mobility to the confines of the home. It has also frozen the economic activities at the site causing them to lose their sources of livelihood. On top of this is the lack of food supply at the site. This condition affects not only economically . socially , politically, but worst physically and mentally.

Due to the fear of being infected with the virus, the IDPs feel helpless and insecure. If infected with Covid19, they are afraid to be treated at the hospital. For those who have symptoms like , cough, fever, colds and body pains , they opt to pray instead, safety at home and apply herbal

medicines, the most common herbs they treat for coughs and colds or symptoms of OVID-19 is Oregano or “Kapal” in Meranao dialect. With the very small shelters, the families of the IDPs with members as many as 9 are quite packed.

To prevent the transmission of COVID-19 in their community, the LGU of Marawi City strictly implements health protocols and prohibits all types of public gathering, worshipping at Mosques and visiting the neighbors. This has heavily prevented the IDPs from dutifully observing social obligations during family events such as birthdays, weddings and ‘Tibaw’ (attending a gathering when a family member dies) and the traditional Maranao social greetings of beso-beso for the women and handshake for the males had all been replaced with ‘fist bump.’

Life of the IDPs has worsened with the pandemic. In the report of Fonbuena (2020) entitled “Life Doubly Harder in Marawi Settlements as Coronavirus Grounds Aid Groups”, pointed out that IDPs find it hard to follow precautions against the novel coronavirus disease when relief goods are limited and water trucks are reducing trips, and local authorities say they do not have enough resources to feed people for an extended period and they need outside help. Much more, their financial support from families and relatives outside Marawi are also affected unlike during the Marawi siege wherein they were supported by their families and relatives who have businesses outside Marawi. Besides, they have no mobile signal and so they cannot contact their families and relatives. They also experience shortage of food and flooding at the site resulting in muddy roads.

5. The Priority Needs, Problems and Challenges of the IDPs

All the IDPs indicate a common priority concern, that of a permanent shelter preferably at their old address at ground zero. The one that they are now residing at is just temporary which does not provide security for them and their families. This is followed by the need for livelihood assistance, water supply, road repairs, compensation for the damages of the victims of the siege, education and educational allowance for the children. Thus, shelter, livelihood and water supply are the top priority needs of the IDPs. This does not support the findings of Collado (2019) wherein he claimed that food supply, sanitation and health care, security, and the proper handling of rape and abuses in the camp are the priorities of the IDPs at the site.

The findings above is supported also by the result of Key Informant Interviews and FGD results. All of the leaders who attended identified the top priority needs of IDPs of which No. 1 ranks the most top priority: 1.) Permanent Shelter, and if possible back to the place of origin; 2.) Source of Livelihood/ Livelihood Capital; 3.) Adequate Water Supply in some transitory areas /road repair in Boganga Transitory Shelter ; 4.)Educational Allowance for Children; 5.) Compensation for damages during the Marawi siege (note: during the conduct of this study the proposed Compensation Bill was not signed yet.

5. Coping Strategies for Resiliency during Pandemic

To cope with the financial and social hardships and their struggles with physical and mental health during this pandemic, the IDPs are noted to employ manifold means.

Among the modes that they used to cope with their financial problems are by accessing loans from the family or loan assistance from NGOs and government agencies. The IDPs stated that some of their family and relatives have helped them through donating food and other basic

necessities. Moreover, their family extends sympathy during social events such as birthdays and during times of crisis, through a representative, virtual and monetary assistance. Government agencies and NGOs extended financial intervention to the IDPs at transitional shelters. This is what Cohen (1998) and Collado (2019) deem as the onset of resiliency.

The amount from loans serves as their capital in reviving their livelihood. The said capital was used by the IDPs for online selling, consignment, carenderia and sewing curtains. The second means is to practice thrift and tighten their family budget. Most IDPs stretch their monthly family budget to three (3) months and for some, eat once a day only. The operation of a community pantry and gardening at the site somehow alleviated their family's access to food. And the last is for them to get a permanent job or as an extra as a sales person, laundry worker, driver or skilled laborer, sales ladies, sales boys and helpers in some machine shops. For those IDPs whose shelters are located at a site near the coast of the lake, they engage in fishing as their livelihood.

Among the social practices that were altered by the pandemic, were the handshake gesture among Meranao men and Beso-beso among Maranao women. Both are substituted with waving Salaam, the fist bump or elbow to elbow gestures in this time of pandemic. Such traditional gestures are avoided in order to comply with the prevailing sanitation and health protocol guidelines of the IATF and the LGU.

With regards to addressing the mental and physical problems that they face during this pandemic, they indicate that they comply with the health protocols imposed. They cope with mental issues by having a positive attitude through practicing their faith through praying and being patient. They connect with their family through virtual means when they can go to the city center as this keeps them abreast with the socio-cultural activities of their clan and the community.

To complement their compliance with the health protocols which includes the wearing of masks, most of the IDPs indicated that regular indoor exercise keeps them physically fit and mobile. However, a few of them do not exercise, have maintenance medicines and some with major ailments are hospitalized. Since they cannot visit the sick at the hospital, they only pay a visit once the patient is discharged. For minor ailments, the IDPs resort to non-pharmaceutical means (Bile, K.M., Shadoul, A.F., Raaijmakers, H., Altaf, S. & Shabib, K., 2010 and Aylett-Bullock et. al.,2021) They include treatment using herbal medicines and applying 'hilot' (traditional massage) as the case may be. The only health intervention that is accessible to them is the scheduled free consultation administered by the health personnel in their community.

In the midst of preventing exposure to the risks and consequences of the pandemic, they adapt physically and socially. They exercise indoors, communicate virtually with their family and apply the fist bump and waving socially instead of the traditional Maranao greetings. Riley and Masten (2005) & Masten, A. S., & Powell, J. L. (2003) believes that adapting is the only way to overcome adversities, however complex. Coping for IDPs in this time of pandemic takes in the form of social adaptation such as securing loans from their relatives, continuing to support each other at family and cultural activities, albeit virtually and substituting the traditional greetings of the Meranao tribe with the safer modes of fist bump, waving and greeting 'Salaam.'

In this vein, Cohen (1998) and Collado (2019) argue that IDPs, despite living in harsh conditions, adapt and cope with crises primarily through their social capital and connection

particularly the strong support from their family and cultural community as Meranao despite mandated restrictions as physical distance during lockdown. The means that they employ to earn their livelihood in various ways such as trading, street vending to performing any type of job can be inferred as indicators of early stages of adjustment and leading to resiliency. Being adaptive and flexible despite the complexity of their situation support Schwartz (1997) notion of resiliency, and in this case the resiliency of IDPs at selected transitional shelters in Marawi City.

While access to health services in the midst of has been limited due to its cost and intermittent delivery of service at the health center, and only a number of them had been vaccinated, the IDPs can also be deemed to have relied on one of their assets, that is their knowledge on indigenous method of dealing with minor ailments, that of herbal medicine. Kretzmann & McKnight (1993.) & Van Breda (2001) deems this manner to manifest their effort to recover and rebuild their community.

6. Suggestions And Recommendations

It has been more than four years after the Marawi Siege and majority of the IDPs are still living in the transitory shelters experiencing hardships in their lives. We would like to recommend to fasten the provision of permanent shelters, job opportunities for them to have a source of livelihood, and to hasten the implementation of Compensation Bill, for the IDPs to be able to rebuild their lives.

While in transitory shelters, septic tanks should be dislodged and canals should be repaired as it emits foul odor and it is not good for the health of everybody. Another suggestion is to monitor and control the expensive fare from transitory sites to Marawi City, and if possible a government vehicle should be assigned and scheduled trips in transitory sites for IDPs during marketing and in submitting the modules of their children among others .

Health workers who are assigned for vaccination should make themselves available to the IDPs by going to the areas to disseminate exact information about the vaccine and conduct the vaccination of IDPs particularly in areas where majority have not been vaccinated.

Slope protection should be done to avoid soil erosion during heavy rains in some parts of Boganga Transitory shelter. The eroded muddy soil flows down to the houses of some IDPs.

Garbage collection should be done regularly and proper waste disposal should be imposed. Burning of garbage should be strictly prohibited to protect the environment.

Furthermore, the IDPs suggested that to regain normalcy in their lives at the transitory shelter, all of them should strengthen the practice of their faith by praying the 'Sunnah' and reading the Qur'an. Since data show that more women had been employed despite the pandemic, both male and female IDPs must opt to work together to undertake various ways to earn livelihood. Planting flowering plants, gardening, producing cement flower pots, recycling junk food wrappers, and sewing masks, long dresses, curtains are productive endeavors that can earn steady income which helps them provide their families with food and other basic essentials.

All of these suggestions reveal that they draw strength from their faith by praying to Allah. Besides, they see the need for partnership among the male and the female IDPs in terms of being economically productive, and the belief in diverse possible options for livelihood just to be able

to provide for their family's needs. These are simple solutions but it really helps in the present situation of the IDPs and reduced the burdens that the IDPs are experiencing now.

4 Conclusions

The internally displaced persons (IDPs) at government transitory sites in Marawi City at this time of pandemic have become more vulnerable and are confronted with multifarious challenges at the personal, family and community levels.

They had been from the lower income level when the siege forced them to flee and have remained poor if not poorer with the lockdowns. The IDPs share the common attributes of finding refuge in cramped, small dwellings with their families, with only a low level of education and without a source of income.

Basic needs such as food and services, water, and connectivity are quite sparse, limited and prohibitive. And because of the distance of the sites of the transitory shelters, transportation cost is quite high. Aside from surviving in small units, some IDPs are housed in units made of light construction materials. Their need for food was only temporarily abated with the relief assistance that was extended to them when they first resided at the site. Water supply for the IDPs is only adequate in one site, that of Roroagus, as it is situated near the river. But it is of limited access to the IDPs living at the other sites. As for livelihood assistance, not all IDPs were given this opportunity by Non-governmental organizations and government agencies.

Education for their children and health services on the other hand, were rendered limited with the lockdowns. The Madrasah and the public elementary schools were conducted through the use of modules. Check ups by medical personnel assigned at the health centers are only available once or twice a week.

Community organization at the site composed of block leaders functions to attend to the situation of the IDPs and coordinate with agencies that visit and partner with them.

Vaccination turnout for the IDPs is high to those who reside closer to the city proper and very low for the rest of the sites. It can also be inferred that the low vaccine turnout is borne out of the fear of the dangers of the vaccine from false information circulating in their community.

In terms of the personal effects of the health crisis, both difficulty in comprehending the pandemic and constricted physical mobility are felt by the IDPs. Furthermore, the mandated health protocols have confined them and their families in their respective homes, which have kept them distant from the rest of their relatives and their community. It has also affected their ability to perform their traditional social functions during celebrations and sad occasions.

Residing at transitory shelters in dire conditions, has made them aspire for a permanent shelter which they can call their home and gainful livelihood. Given these as their priorities, and in order to surmount their hardships, they are noted to employ diverse means.

The social and financial modalities of the IDPs are drawn from their families and the vast opportunities afforded to them once they concluded the livelihood training at the site and the city proper of Marawi by NGOs and government agencies.

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Considering the impacts of the siege followed by the harsh effect of the pandemic in the lives of the IDPs, it is our hope that this report will be of great contribution to guide our policymakers, providers, and implementers in planning for programs, interventions and other initiatives, and by understanding in a wider perspective the real situation of the IDPs. We hope that the findings of this study will be utilized in the design of relevant and appropriate interventions and encourage future inquiries that respond to the critical issues confronting Mindanao and its people.

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