



# PROFILING OF PERSONS AT RISK OF STATELESSNESS

Sama Bajaus in Bongao Municipality,  
Tawi-Tawi Province

March 2021





## ACKNOWLEDGEMENTS

This document outlines the key findings and recommendations from the profiling exercises of Sama Bajaus in Bongao Municipality, Tawi-Tawi Province. The Sama Bajau is one of the State-identified populations at risk of statelessness in the Philippines due to their itinerant lifestyle and generations of non-registration of birth. The profiling exercise was conducted with the technical support of the Joint IDP Profiling Service (JIPS).

This profiling exercise is a result of a collaboration among key government agencies from the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), civil society organizations, and UN agencies. Our sincere gratitude goes to: BARMM Ministry of Social Services and Development; BARMM Ministry of the Interior and Local Government; Provincial Government of Tawi-Tawi; Municipality of Bongao, Tawi-Tawi as well as the civil society organizations in the municipality; the Armed Forces of the Philippines; and the Mindanao Humanitarian Team.

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#### ABOUT THE COVER PHOTOS

**FRONT:** Key Informant Interview (KII) was conducted with one of the Sama Bajau respondents in Tawi-Tawi Province. The KII was held on November 2019. Photo from IRDT Phil.

**BACK:** Houses on stilts in Barangay Tubig Tanah, Bongao, Tawi-Tawi serve as a typical dwelling for the Sama Bajau tribe. Photo from IRDT Phil.



# ACRONYMS

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<b>BARMM</b>	Bangsamoro Autonomous Region in Muslim Mindanao
<b>BBBRAP</b>	Bongao Bajau Birth Registration Assistance Program
<b>BHW</b>	Barangay Health Worker
<b>BLGU</b>	Barangay Local Government Unit
<b>BFAR</b>	Bureau of Fisheries and Aquatic Resources
<b>BTA</b>	Bangsamoro Transition Authority
<b>DepEd</b>	Department of Education
<b>DOH</b>	Department of Health
<b>FGD</b>	Focus Group Discussion
<b>JIPS</b>	Joint IDP Profiling Services
<b>KII</b>	Key Informant Interview
<b>IDP</b>	Internally Displaced Person
<b>IOM</b>	International Organisation for Migration
<b>IPRA</b>	Indigenous Peoples Rights Act
<b>IRDT</b>	Integrated Resources for Tri-People Inc.
<b>LGU</b>	Local Government Unit
<b>MIPA</b>	Ministry of Indigenous Peoples Affairs
<b>MILG</b>	Ministry of the Interior Local Government
<b>MSSD</b>	Ministry of Social Services and Development
<b>NCCA</b>	National Commission on Culture and the Arts
<b>NCIP</b>	National Commission on Indigenous Peoples
<b>TESDA</b>	Technical Education and Skills Development Authority
<b>UNHCR</b>	United Nations High Commissioner for Refugees
<b>UNICEF</b>	United Nations Children’s Fund
<b>UNFPA</b>	United Nations Population Fund



# DEFINITION OF TERMS

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- **ARMED CONFLICT** refers to all cases of declared war or armed confrontation that may arise between the State forces and recognized armed groups. The situation must be within the territory of the State and assumes a certain level of intensity, and there has to be a level of organisation of the parties, (Geneva Convention 1949, Article 3).
- **BANGSAMORO** refers to the native or original inhabitants of Mindanao and Sulu archipelago and their adjacent islands, whether mixed or full blood.
- **BARANGAY** refers to the smallest administrative division in the Philippines and is the native Filipino term for a village, district or ward.
- **PERSONS AT RISK OF STATELESSNESS** are persons who are not stateless, but due to their circumstances, may become stateless in the future if preventive actions are not taken. Certain groups such as migrants, border population, minorities, and nomadic people may face specific difficulties to establish their nationality due to their conditions.
- **SAMA BAJAU** refers to several Austronesian ethnic groups, which are traditionally from the islands in southern Philippines, coastal areas of Mindanao, Northern and Eastern Borneo, the Celebes, and throughout eastern Indonesian Islands. In the Philippines, the Sama Bajaus are considered as members of the Indigenous Peoples group and are known to have strong affinity to the sea. The tribe's migration to nearby islands in the borders of Malaysia and Indonesia due to conflict in the 1970s has contributed to the tribe's displacement. At present, Sama Bajaus are dispersed throughout the Philippines, the Mindanao islands and seafronts of Basilan, Zamboanga Peninsula, and in parts of Tawi-Tawi and Sulu. For this profiling, the target population is Sama Bajaus who are residing in nine barangays in Bongao, Tawi-Tawi.

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# EXECUTIVE SUMMARY

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In the southern Philippines, the Sama Bajau is one of the State-identified populations at risk of statelessness. Considered as part of the Philippine Indigenous Peoples tribe, the population is nomadic in nature and has a strong affinity with the seas. The term “Sama Bajau” refers to several Austronesian ethnic groups who are traditionally living in the islands of southern Philippines, the coastal areas of Mindanao, Eastern and Northern Borneo, the Celebes, and throughout the eastern Indonesian Islands. Their itinerant culture and generations of non-registration of birth put them at risk of statelessness. In April 2016, the United Nations High Commissioner for Refugees (UNHCR) embarked on a desk research on the Sama Bajaus. As part of the recommendations from the desk review, the need for further data and studies on this population group was expressed. A series of focus group discussions with Sama Bajaus in Tawi-Tawi Province and Zamboanga City were also conducted in 2017, followed by a listening session in 2018. Both studies have highlighted the protection issues faced by the population, which include their being at risk of statelessness due to generations of non-registration of birth.

To further fill the gap of understanding the situation of the Sama Bajaus, a profiling exercise was conducted in 2019 and 2020 to identify the demographic composition,

living conditions, protection risks and vulnerabilities of the Sama Bajaus in selected communities in Bongao, Tawi-Tawi. The profiling exercise aims to better determine the extent of the Sama Bajau’s risk of being stateless and to serve as baseline information for stakeholders and duty bearers to craft policies and interventions. It further aims to inform advocacy initiatives to mitigate protection risks and raise awareness on the impact of statelessness for the Sama Bajaus residing in Bongao, Tawi-Tawi.

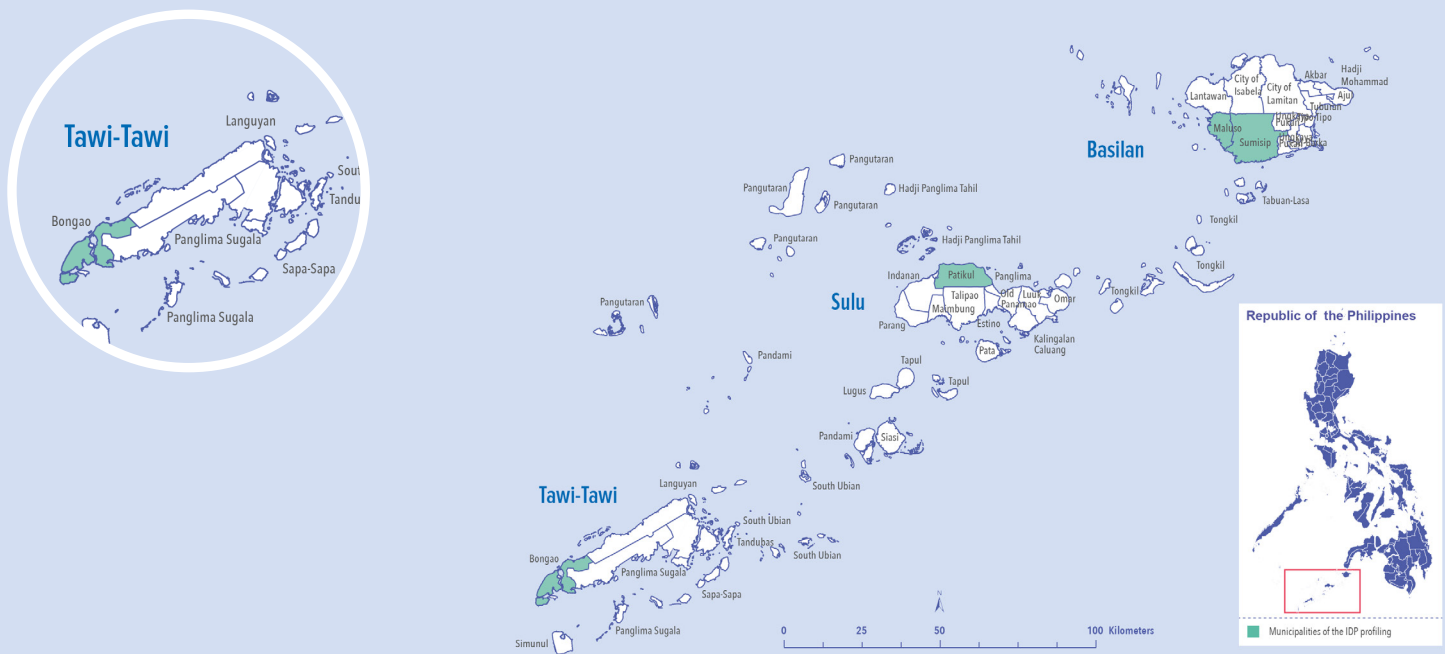
## PROCESS AND METHODOLOGY

The profiling methodology and analytical approach were developed through a series of multi-stakeholder consultation meetings, workshops, and working sessions in September and October 2019, with the support of the Joint IDP Profiling Service (JIPS).<sup>1</sup> Participants included representatives from the local government unit (LGU) of Bongao, Provincial Office of Tawi-Tawi, academe, and civil society organisations working with and for the Sama Bajaus in Bongao.

The results of the profiling show that the Sama Bajaus from Bongao, Tawi-Tawi are faced with a number of protection issues. Most significantly, the issue of the lack of

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<sup>1</sup> [www.jips.org](http://www.jips.org).



**Map 1:** Map of the BaSulTa provinces of southern region of the Philippines, Mindanao.

access to birth documents has far reaching consequences, such as the non-inclusion in the Pantawid Pamilyang Pilipino Program<sup>2</sup> (4Ps), the Indigenous Peoples (IP) program<sup>3</sup>, and limited access to other social services. Although there have been efforts to resolve these issues through the Bongao Birth Registration Assistance Program (BBRAP)<sup>4</sup>, the local government still faces challenges in supporting Sama Bajaus in terms of birth registration.

<sup>2</sup> Pantawid Pamilyang Pilipino Program (4Ps) is a human development program of the national government of the Philippines that invests in the health and education of poor households, particularly of children aged 0-18 years old. For more information: <https://pantawid.dswd.gov.ph/>.

<sup>3</sup> Local term used to refer to the Modified Conditional Cash Transfer (MCCT) Program, a subcategory of the 4Ps program of the DSWD that caters to families in need of special protection. These include street families, itinerant indigenous families, families displaced by natural and man-made disasters, families with a PWD, child laborers, children in conflict with the law, and families with members with terminal disease and victims of human trafficking. For more information: [https://www.dswd.gov.ph/issuances/MCs/MC\\_2018-002.pdf](https://www.dswd.gov.ph/issuances/MCs/MC_2018-002.pdf).

<sup>4</sup> The Bongao Bajau Birth Registration Assistance Program (BBRAP) is a MLGU-supported program that provides assistance to Sama Bajaus in accessing free live birth registration.

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## KEY FINDINGS

### ACCESS TO BIRTH REGISTRATION AND DOCUMENTATION

In terms of birth registration, about two-thirds of the surveyed population (67%) do not possess a birth certificate. Among the main protection issues resulting from the lack of birth documents were the non-inclusion of the Sama Bajaus in the 4Ps or IPs programmes, the limited access to other social services, and some restrictions to their movements.

Although there had been efforts to resolve these issues through the Bongao Bajau Birth Registration Assistance Program (BBBRAP), the local government still faced challenges in creating a behavioral change among Sama Bajaus to consciously and pro-actively register their birth.

As shared by the FGD participants, the attitude of Sama Bajaus towards birth registration could be attributed to their lack of awareness on its importance and the accompanying risks with regard to the non-registration of birth, such as the risk of statelessness. This could also increase their security risks in terms of movement.

Multiple birth registration was also raised as a problem which continues to pose difficulties for the LCR in reconciling their records.

In terms of access to other documents, 42% of the surveyed population do not own any government-issued identification documents, while 34% are in possession of other IDs, such as Barangay IDs, identification cards Sama Bajaus in Bongao Municipality, Tawi-Tawi Province for Indigenous Peoples and 4Ps programme.

### EDUCATION

In terms of education, it can be noted that there are no government-initiated programs that specifically cater to the needs of Sama Bajaus in Bongao. The Alternative Learning System (ALS)<sup>5</sup> caters to all tribes in the community, including the Tausugs, leading to recorded dropout rates among Sama Bajaus due to the seeming feeling of inferiority as shared in the validation exercise with the Provincial Working Group (PWG).

While there are non-government programs to address this gap, such as the Bangladesh Rural Advancement Committee (BRAC) Floating Learning Center<sup>6</sup>, which is being implemented through the Alternative Delivery

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<sup>5</sup> The Alternative Learning System is a parallel learning system in the Philippines that provides a practical option to the existing formal instruction. For more information: <https://www.deped.gov.ph/k-to-12/inclusive-education/about-alternative-learning-system/#:~:text=What%20is%20Alternative%20Learning%20System,is%20an%20alternate%20or%20substitute.>

<sup>6</sup> The BRAC Floating Learning Center was established to cater to Sama Bajau children who are “reluctant” to mingle with other tribe. For more information: <https://www.brac.net/search/item/145-brac-enters-sanitation-hall-of-fame.>



Model (ADM)<sup>7</sup> project, it was shared that children could not focus on their classes because parents would fetch them during class hours to help in the household chores and support their parents in their livelihood. Aside from this, financial capacity and early marriage were also seen as reasons why some Sama Bajau children stopped schooling.

## EMPLOYMENT

In terms of employment, there is a notable gender discrepancy in the labor force participation of the Sama Bajau respondents in Bongao. Most of the employed Sama Bajaus are men, while women are mostly unemployed and outside the labour force. When asked about the reason for the gender discrepancy during the focus group discussions (FGDs), the respondents shared that this could be attributed to the patriarchal family structure among Sama Bajaus, who consider men as main earners and providers for the family. In addition to this, participants also shared that Sama Bajau men mostly work as fishermen or laborers at the port, while women are mainly engaged in unpaid activities, such as housework.

Because about half of the families rely on irregular/seasonal work for their income, Sama Bajau families in Bongao find it difficult to sustain their needs. Because of such difficulties, it was pointed out during

the FGDs that the issues on child labor and child mendicancy have been a challenge in the province of Tawi-Tawi. According to the FGD participants, children accompany their fathers to catch fish, work as laborers at the pier, or sell plastic cellophane in the market. Due to intergenerational discrimination, they would also easily accept work regardless of the payment, exposing them to the risk of exploitation. In addition, some children would resort to begging in order to earn money as an additional income for the family.

## HOUSING, LAND, AND PROPERTY

In terms of housing, land, and property, most of the Sama Bajaus own the houses where they reside, but only 10% own the land where their houses are built. However, the majority of those who claim ownership of the land do not have any title or document to prove the ownership. During the FGDs, participants shared that this is because the lands are inherited from parents and grandparents through verbal agreement. It was also shared that many Sama Bajaus do not have proper land titles and documents because of their lack of awareness and support regarding land registration. It was also noted that land dispute is one of the major problems in Tawi-Tawi, as most lands are not registered with the registry of deeds.

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<sup>7</sup> The Alternative Delivery Model (ADM) project is a component of Australian government-funded, Basic Education Assistance in Muslim Mindanao (BEAM) programme that is being implemented by BRAC. The project aims to improve access to and quality of kindergarten and elementary education in the region particularly in areas with no government schools or ones with poor access to education. For more information: <https://www.bracinternational.nl/en/where-we-work/philippines/education/>.

## **WATER, SANITATION, AND HYGIENE (WASH)**

In terms of Water, Sanitation and Hygiene (WASH), almost all of the Sama Bajau families had access to protected water sources for drinking water and had sufficient water within the 30 days prior to the conduct of the survey. In terms of access to toilet facilities, the majority are using open pit toilet facilities because this would be the cheapest and easiest to construct. During the FGDs, participants shared that those who do not have access to any toilet facility would defecate in the wooden footbridges at night, or they would swim to the sea and do it there. In terms of handwashing, most of the Sama Bajaus use mobile objects such as buckets, jugs, or kettles. Most of the families declared that they could not afford to build handwashing facilities.

## **HEALTH**

In terms of health, almost half of the Sama Bajau families do not possess a vaccination card for their children. During the FGDs, some respondents shared that they have lost it, while others declared that they could not see the value of health cards. Furthermore, some of the participants shared that they would be more inclined to use their cultural practices of traditional healing than going to the hospital for check-up and medication. Some mothers also shared that they are afraid to have their children vaccinated. Aside from this, the inability to cover for the cost of the treatment also is one of the reasons why some Sama Bajaus are not able to visit a healthcare facility for medical check up and medication.

## **FOOD SECURITY**

In terms of food security, the findings revealed that approximately half of the Sama Bajau families do not have acceptable food consumption levels following the Food Consumption Score. This means that they do not consume different food types in sufficient quantity and quality.

## **ACCESS TO SUFFICIENT FOOD**

In terms of access to sufficient food, the majority of the families stated they did not have sufficient food or money to buy food in the seven days prior to the conduct of the survey. As a coping strategy, families have to rely on less preferred and less expensive food and had to limit the portion size of meals for three days on average, while other coping strategies had to be applied for at least two days.

## **COMMUNITY PARTICIPATION**

In terms of community participation, the majority of respondents have participated in elections, and more than half of them have participated in community consultations, which were about livelihoods, the establishment of community-based organisations, construction of infrastructure, and discussions to address concerns at the barangay level.

It was noted, however, that some of the Sama Bajaus do not have the time to attend these consultations because they have to prioritize their livelihood. In effect, they let their elders and leaders decide for them. The presence of sectoral organisations, like women and

youth organisations, are known to almost half of the respondents. But during the FGDs, participants shared that they do not know much about community-based organisations.

Almost half of the Sama Bajau families still refer to the traditional justice system in terms of access to justice and legal remedies. Almost half of the respondents are also aware of laws and ordinances that affected them. Other respondents have shared that they are aware of laws such as the Republic Act 9262 (Violence Against Women and Children Act) and The Indigenous Peoples Act 8371 (IPRA). It can also be noted that almost half of the Sama Bajaus do not have access to legal aid.

More than half of the respondents acknowledged the existence of a traditional leadership structure in their community, and this was confirmed during the FGDs. Participants further explained that traditional leaders would still be consulted in the resolution of disputes and conflicts at the barangay level.

## **SOCIAL COHESION**

In terms of social cohesion, more than half of the Sama Bajau respondents acknowledge the existence of a traditional leadership structure in their community, and consequently, recognize and respect it. This was confirmed during the FGDs, as participants shared that Sama Bajaus would

still recognize the traditional leadership structure as this would complement the Barangay justice system. In addition, traditional leaders would still be consulted in the resolution of disputes and conflicts at the barangay level.

## **CULTURAL HERITAGE**

In terms of cultural heritage, most of the Sama Bajau families stated they have access to their traditional burial sites, while more than half of them stated they have access to moorage areas. However, a high percentage of the Sama Bajaus do not have access to traditional fishing grounds and seaweed farming areas.

## **ACCESS TO ASSISTANCE PROGRAMS**

In terms of access to assistance programs, less than half of the Sama Bajau families are beneficiaries of the 4Ps program, while some are Indigenous Peoples (IP) program beneficiaries. However, issues pertaining to the process of identifying beneficiaries and the programs they needed, as well as the implementation at the community level, are pointed out. While these programs envision to address the socioeconomic concerns of the Sama Bajaus, their impact is not yet seen at the community level as evident in the findings of this study.



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## OVERALL RECOMMENDATIONS

With these findings, the following recommendations are put forward:<sup>8</sup>

### 1 IMPROVING BIRTH REGISTRATION AMONG THE SAMA BAJAUS THROUGH HORIZONTAL AND VERTICAL ADVOCACY INITIATIVES:

While the issue of being at risk of statelessness may not be known to the Sama Bajaus in Bongao, it is important for stakeholders and duty bearers to take measures to ensure that this issue is addressed. Noting the intergenerational non-registration of birth as the primary reason, it is important to advocate for Sama Bajaus' birth registration. In addition, programs that facilitate their access to birth registration should be put into place, which include free and accessible mobile birth registration at the community level.

**At the policy level, there is a need to advocate for the implementation of the Muslim Mindanao Act 293,** an Act which establishes free birth registration in the BARMM. Civil society organisations and government partners could also work on the advocacy at the community level. Information and education campaigns could be conducted to raise awareness among the Sama Bajau community about the importance of birth documents

and the potential risks if they remain undocumented.

Functions of the Barangay Civil Registration System (BCRS) could further be strengthened through civil registration-related laws that would provide capacity training for the barangay council who are mandated to carry out the registration of birth, marriage and deaths at the community level.

### 2 ENSURING THE SAMA BAJAUS' COMMUNITY PARTICIPATION AND ACCESS TO LEGAL MECHANISMS THROUGH INFORMATION CAMPAIGNS, CAPACITY BUILDING OF DUTY BEARERS AND RIGHTS HOLDERS AND PROMOTING INCLUSION AND DIVERSITY IN GOVERNANCE:

For the Sama Bajau to protect themselves, they must be informed of their rights as well as of the laws and policies that affect them. It is recommended that the BARMM government, through its Ministry of Indigenous Peoples Affairs (MIPA), comes up with information and education campaigns on laws and policies that affect the Sama Bajaus. This could be done through learning sessions, which may be designed in consultation with the population. It is also necessary that the local language of the community be used in the process.

Recognizing the importance of building the capacity of Sama Bajaus as duty

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<sup>8</sup> The full set of the recommendations can be found in the recommendation section of this report.

bearers and rights holders, **training of Sama Bajaus as Barangay Health Workers (BHW) would facilitate the transmission of key messages on the importance of birth registration to the community.** With this, it is recommended that the Department of Health (DOH), through the Rural Health Unit (RHU), consider opening the recruitment of BHW among Sama Bajaus who meet the basic qualification and provide the necessary training. Having them as BHWs will make the information campaign easier as they speak the local language.

It is also recommended that **Sama Bajau traditional leaders take part in the leadership structures of the government at the municipal and community levels.**

**3 ENSURING THE SAMA BAJAUS' ACCESS TO FORMAL AND INFORMAL EDUCATION:**

Ensuring the Sama Bajau's access to formal and informal education through the Implementation of Alternative Delivery Modes (ADM) and Alternative Learning System (ALS) that cater to the needs, culture, and tradition of the tribe.

**4 PROVISION OF LIVELIHOOD AND CAPACITY BUILDING ACTIVITIES:**

Provision of livelihood and capacity-building activities for the Sama Bajaus would help them sustain themselves financially. Noting the big gender gap in terms of labor force participation among the Sama Bajaus in Bongao which is attributed to the tribe's patriarchal system, it is recommended that gender

equality be promoted among all sectors of the community.

**5 EQUAL ACCESS TO SAFETY, SECURITY, AND FREEDOM OF MOVEMENT:**

To ensure the Sama Bajau's access to safety, security and freedom of movement, it is recommended that programs to facilitate the Sama Bajau's access to identification documents be initiated at the community level. It is also recommended that local government officials conduct regular check ups and regular maintenance of the footbridges to ensure its functionality and safety. A multi-state review of the border crossing agreements between countries like Malaysia and Indonesia could be undertaken to accommodate the seasonal movements of this group. This may also be a good opportunity to revisit the required documents for travel, which could include birth certificates. It will encourage Sama Bajaus to obtain their birth registration documents if this will be made a requirement for border crossings.

**6 INTRODUCTION OF A WHOLE-OF-COMMUNITY APPROACH:**

In addressing the protection issues mentioned in this study, it is recommended that a whole-of-community approach is introduced in order to encourage the engagement of all stakeholders and duty bearers at all levels in working together to address the issues faced by the population. This will ensure a holistic intervention for the Sama Bajaus in Bongao.

## **7 UTILIZATION OF SAMA BAJAU PROFILING REPORT IN THE FORMULATION OF DEVELOPMENT PROGRAMMES:**

It is also important to note that the development of programmes should build upon updated and credible data about the Sama Bajau community in Bongao. Below are some recommendations for consideration:

1. Share the results of this study to relevant stakeholders and duty bearers for their guidance in crafting policies and interventions for the Sama Bajau population in Bongao
2. Conduct a comprehensive mapping of Sama Bajaus in Tawi-Tawi
3. Conduct an assessment of current programs and interventions for the Sama Bajaus in Bongao.

## **8 PRIORITIZATION IN ADDRESSING THE URGENT NEEDS OF SAMA BAJAUS:**

There is also an urgent need to address the issues concerning the Sama Bajau's sanitation, health, and livelihood opportunities.



# 1.

## Introduction

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### BACKGROUND

The Sama Bajau is one of the populations identified to be at risk of statelessness in the Philippines. Considered as part of the Philippine Indigenous Peoples tribe, the population is nomadic in nature and has a strong affinity with the seas. Their itinerant culture and generations of non-registration of birth put them at risk of statelessness.

The term “Sama Bajau” refers to several Austronesian ethnic groups, which are traditionally from the islands in the southern Philippines, the coastal areas of the Celebes, Mindanao, Northern and Eastern Borneo, and throughout the eastern Indonesian Islands. The Sama Bajaus have historically been a seafaring nomadic tribe who live in the waters of southern Philippines, namely the Sulu archipelago and the Celebes Sea. They make wooden boats that serve as their home, their workplace, and their life.

Present-day members of the Sama Bajau population are settled in different parts of the Philippines, including a considerable number in the islands of the Tawi-Tawi Province. Some of them remained as water dwellers, but most of them have settled in-land for various reasons.

However, their traditions are still present among the communities:

**“Despite of the influence of the modernization, the gypsies desperately cling to the nostalgia of their ancient traditions. Unknown to gypsies, their future – and quickly vanishing by the concepts that is alien to them. An uncontrollable tide is pushing them towards life poverty in the cities, with no use for their diving abilities.” (Bernard, 2014)<sup>9</sup>**

Recognizing the vulnerabilities of the Sama Bajaus, in April 2016, the United Nations High Commissioner for Refugees (UNHCR) embarked on a desk research on the Sama Bajaus. The study highlighted the historical background of the tribe, its mobility throughout Southeast Asia, the protection issues that they face, and the possible interventions to ensure that their rights are upheld given their conditions and vulnerability. The study also highlighted the dearth of data and related literature on the population, including the actual population count and population mapping. As part of the recommendation from the desk review, a series of focus group discussions with

Sama Bajaus in Tawi-Tawi and Zamboanga were conducted in 2017, followed by a listening session in 2018.

The aforementioned studies were based on the Statelessness Analytical Framework for Prevention, Reduction and Protection<sup>10</sup>, which was published by UNHCR in 2008. Thematic issues include the following:

1. Lack of Documentation
2. Access to Social Services
3. Access to Education
4. Access to Livelihoods
5. Access to Health Services
6. Access to Justice
7. Threat to Liberty and Freedom of Movement
8. Threat to Life, Safety and Security
9. Participation

As an output, both studies validated the results of the desk review, confirming the need for further data and study on the population.

To fill this gap, a profiling exercise on the Sama Bajaus in Bongao, Tawi-Tawi was conducted from October 2019 to December 2020 to identify their demographic composition, living conditions, and their vulnerabilities from being at risk of statelessness.

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<sup>9</sup> Bernard, Brad (2014). The Secret Lives of Bajau Sea Gypsies. Sulawesi, Indonesia: Wander List. Retrieved from: <http://mywanderlist.com/2014/03/06/secret-lives-sea-gypsies-living-sulawesi-indonesia/>.

<sup>10</sup> UN High Commissioner for Refugees (UNHCR) (2008). Statelessness: An Analytical Framework for Prevention, Reduction and Protection. Available at: <https://www.refworld.org/docid/49a28afb2.html>.



*A Sama Bajau sells seaweeds and seashells at a pier near the market in Bongao, Tawi-Tawi.*

## PROFILING OBJECTIVES

The profiling of Sama Bajaus in Bongao, Tawi-Tawi aimed to achieve the following:

### 1. IN TERMS OF DOCUMENTATION OF PROTECTION ISSUES:

- Build evidence on the Sama Bajaus' living conditions, basic humanitarian needs, and challenges related to documentation and prospects for local integration.

### 2. IN TERMS OF PROGRAMME AND INTERVENTION DEVELOPMENT:

- Use the findings of the profiling as the basis for programming and advocacy by the government, UN agencies, and other stakeholders and duty bearers working on the ground; and
- Use the findings of the profiling as a baseline of statistical information that would be useful for stakeholders and

duty bearers in crafting policies and interventions for the Sama Bajaus residing in Bongao, Tawi Tawi.

### 3. IN TERMS OF PROSPECTS FOR DURABLE SOLUTIONS:

- Capture the Sama Bajau's access to documents that establish their right to nationality and how this affects their access to other rights; and
- Allow the analysis of the vulnerabilities of Sama Bajaus in terms of basic and humanitarian needs (Health, WASH, Food Security), protection concerns and how the situation brings about different future intentions for each household with respect to settlement and integration.





*A stilt house is a typical Sama Bajau dwelling. Sama Bajaus living in stilt houses which are not connected to the community's footbridges move around either by foot during low tides or by boat during high tides.*

## PROFILING AND TECHNICAL WORKING GROUPS

The Profiling Working Group (PWG) consisted of a group of actors from the Bangsamoro Autonomous Region for Muslim Mindanao (BARMM) regional offices, international agencies, designated focal points from the Provincial Governor's office of BASULTA, civil society organisations, academia, and media who collaborated to shape the structure of the profiling exercise as well as manage its practical implementation by providing feedback, advice, and sectoral expertise in key steps of the process. UNHCR served as the coordinator for the PWG and the profiling exercise, while JIPS provided support in the analysis of the profiling data and in drafting the profiling report.



# 2.

## Profiling Methodology

The profiling exercise was a collaborative process to collect disaggregated data on Sama Bajaus who are at risk of statelessness, through quantitative and qualitative tools in order to provide a comprehensive analysis of their living conditions and needs. The profiling methodology and analytical approach for this exercise were developed in a series of multi-stakeholder meetings, workshops, and working sessions with the PWG in September and October 2019 to identify the key issues related to the population of Sama Bajaus at risk of statelessness that needed to be explored.

Questions at the household level were asked in order to capture and describe the key demographic characteristics of the Sama Bajau population in Bongao, which were disaggregated by sex, age, education, and employment characteristics.

To draw a comprehensive picture of the current living conditions of the Sama Bajau households in Bongao, Tawi-Tawi, the questionnaire also looked into their access to documentation, employment, education, livelihood, housing, land and property, access to water, sanitation and hygiene (WASH), health, food and nutrition, and access to justice and legal remedies.

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### TARGET POPULATIONS AND GEOGRAPHIC COVERAGE

In the Philippines, the Sama Bajaus are dispersed throughout the Philippines, the Mindanao islands and seafronts of Basilan, Zamboanga peninsula and in

parts of Tawi-Tawi and Sulu. This profiling targeted specifically the Sama Bajaus in the Municipality of Bongao, Tawi-Tawi.

The following barangays where Sama Bajaus live were included in the profiling:

1. Lamion
2. Luuk Tulay
3. Pag-asa (Luuk Banca)
4. Pagasinan (Bongkao Layahon)
5. Pahut
6. Pakias
7. Sanga-Sanga
8. Simandagit
9. Tubig Tanah

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## DATA COLLECTION METHODS

### QUANTITATIVE DATA COLLECTION

A household level survey ([see Annex I](#)) was developed with a sample of the target population per barangay. A sample of 366 families was selected for the survey, of which the final sample included 362 families.

A paper-based data collection was carried out by enumerators from the local implementing partner agency, Integrated

Resource Development for Tri-People (IRDT)<sup>11</sup>. The data was encoded into the KoBo Toolbox from which the final dataset was derived. The data collection was conducted simultaneously in all barangays within one week in November 2019.

Since no population mapping was conducted prior to the profiling, the team of enumerators relied on the population statistics from the 2015 Philippine Statistics Authority (PSA) Census<sup>12</sup> as a basis for the sampling. Nine out of the 35 barangays in Bongao, Tawi-Tawi were identified by the technical working group as barangays with Sama Bajau population. The total number of households (around 7,571 households) in these barangays was determined by dividing the total population of Sama Bajaus based on the 2015 census by the average household size of five persons in Tawi-Tawi.<sup>13</sup>

The sample of 366 households<sup>14</sup> was distributed per barangay using the probability proportional to size method: The proportion of households in each barangay was calculated out of the total number of households in Bongao. The total target sample size of 366 was therefore distributed across the barangays applying these calculated proportions (e.g. in barangay Lamion, 19% of 366 is 69).

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<sup>11</sup> Founded in 2006, the IRDT is a non-governmental volunteer organization engaged in peace building, governance, community development and humanitarian work in multiethnic, conflict-affected and vulnerable communities in ARMM and Western Mindanao.

<sup>12</sup> [https://psa.gov.ph/sites/default/files/15\\_ARMM.pdf](https://psa.gov.ph/sites/default/files/15_ARMM.pdf) page 70.

<sup>13</sup> The average household size of five individuals per household is used by development partners when there is no up to date figure at hand.

<sup>14</sup> Using online sampling calculator with 95% confidence and 5% margin of error <http://www.raosoft.com/samplesize.html>.

Below is the summary of the population and the sampling target ([see table 1](#)).

The households were selected using snowball sampling. This technique works like a chain referral wherein the enumerator goes to the field to conduct an interview with an initial subject. After the interview, the enumerator asks assistance to identify the other subjects, until the target number of respondents per barangay is reached. Given the use of convenience sampling in order to reach the target sample size per barangay, the probability of selection of the respondents is not known and therefore, it is not guaranteed that they are representative of the total Sama Bajau households in the given barangay and overall, in Bongao. Hence, the findings cannot be extrapolated to the overall situation of Sama Bajaus in

Bongao and can only serve for analysis of the situation of the surveyed Sama Bajaus.

## QUALITATIVE DATA COLLECTION

To validate the preliminary findings of the household survey, focus group discussions (FGDs) with members of the affected community were conducted in Bongao, Tawi-Tawi ([see Annex II](#)). Participants from different groups of the community such as men, women, youth, people with specific needs (PWSN), and representatives from the provincial or municipal government units were invited to join the activity. Two FGDs were conducted, one in Barangay Lamion and one in Barangay Tubig-Tanah. The preliminary findings from the household survey were presented to the participants and guiding questions were asked to the

**Table 1.** Target population numbers and final sample size for the Sama Bajau population in Bongao, Tawi-Tawi

Barangay	Sama Bajau Population (2015 Census)	Number of Households (avg HH size = 5)	Percentage of Sama Bajau HHs in each barangay	Target sample	Number of interviewed families
Lamion	7,090	1,418	19%	69	67
Luuk Tulay	1,088	217.6	3%	11	12
Pag-asa (Luuk Banca)	6,835	1,367	18%	66	66
Pagasinan (Bongkao Layahon)	1,662	332.4	4%	16	16
Pahut	1,649	329.8	4%	16	15
Pakias	1,450	290	4%	14	14
Sanga-Sanga	3,755	751	10%	36	32
Simandagit	8,584	1,716.8	23%	83	84
Tubig Tanah	5,742	1,148.4	15%	56	56
<b>Total</b>	<b>37,855</b>	<b>7,571</b>	<b>100%</b>	<b>366</b>	<b>362</b>

participants based on these findings. This was followed by a discussion based on the participants' ideas and comments about the findings. Follow-up questions were also raised to clarify the inputs from the participants. The results of the household survey were also complemented by a semi-qualitative survey with members of the PWG to receive feedback on the findings to develop recommendations ([see Annex III](#)).

Since the validation activities were conducted amid the CoVID-19 pandemic, community quarantine guidelines and protocols were followed during the activity. A basic orientation on statelessness and its causes was also conducted in order to set the tone for the discussion.

# 3.

## Sama Bajaus in Bongao, Tawi-Tawi

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### DEMOGRAPHIC PROFILE

A total of 362 Sama Bajau families (2,043 individuals) were covered by the profiling in Bongao, with an equal gender distribution (both 50% of surveyed male and female surveyed). 84% of the families were male-headed, while 15% (either widowed, separated, never married or annulled) of respondents declared to be single family heads. The majority of the surveyed Sama Bajaus are below 20 years of age (55%).

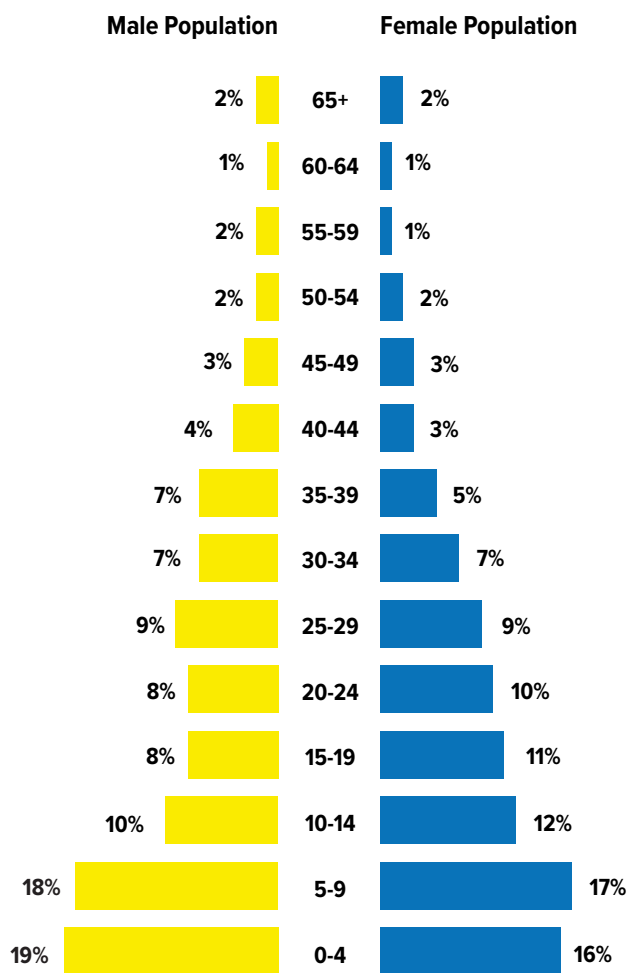
Most of the respondents (83%) considered the Province of Tawi-Tawi as their place of origin. Only a very small proportion (0.3%) considered Malaysia as their place of origin, while the remaining 17% answered “other” but did not further specify this response.

During the FGDs, the participants confirmed that they consider the Province of Tawi-Tawi, particularly the Municipality of Bongao, as their place of origin, as their ancestors were already born in Bongao. In addition, the respondents also shared that they also have a sense of belonging to the community in Bongao since they are included in government programs and services.

When asked about their movements within the year, the respondents shared that they do not really travel outside the Philippines. They would only cross the borders once or twice a year for livelihood purposes. Most of them would travel to Laminusa Municipality and Zamboanga Peninsula to visit their relatives during special occasions, such as Eid Al-Fitr.



**Figure 1.** Surveyed Sama Bajau Population by Gender



## ACCESS TO BIRTH REGISTRATION AND DOCUMENTATIONS

About two-thirds of the surveyed population (67%) do not possess a birth certificate. Of those, 97% have not yet registered their birth at the LCR.

These findings were further supported by the responses of the members of the PWG, who shared that despite the fact that government programs are available to support the Sama Bajaus in their access to birth registration,

such as the Bongao Bajau Birth Registration Assistance Program (BBBRAP), Sama Bajaus would not register their children's birth unless it would be a requirement for enrolment in school and in accessing government programs and services. For instance, some of the Sama Bajaus in Bongao have only availed of the free birth registration program upon learning that a birth certificate is one of the requirements for the Pantawid Pamilyang Pilipino Program (4Ps).

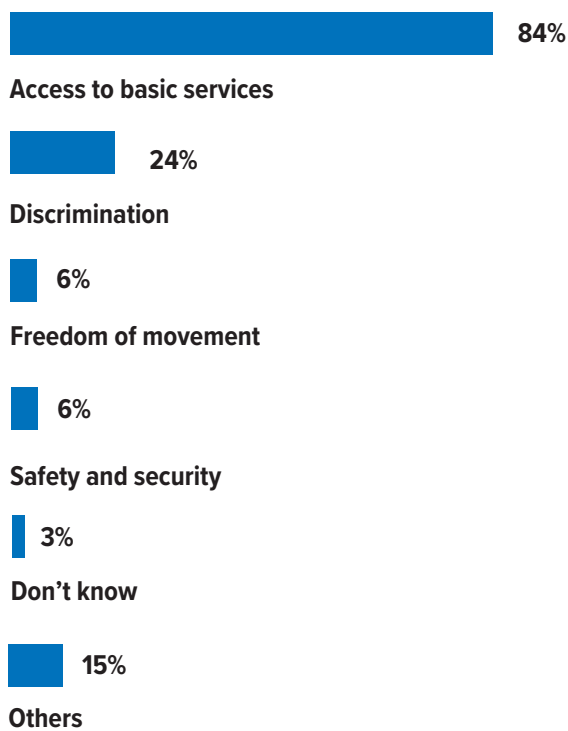
The lack of finances for acquiring a birth certificate was also raised as one of the hindering factors. As indigents, Sama Bajaus may avail for a free birth certificate but the transportation cost to the Civil Registrar's Office was stated to be too costly for many families. In addition, some families are engaging "fixers" who would represent them, due to the lack of knowledge and understanding of the process.

PWG members further stated that one of the main problems of registration of Sama Bajaus would be duplicity in the recorded births caused by the frequent change of names among Sama Bajaus, stemming from cultural beliefs and their difficulties to recall their date of birth. This would make it difficult for the LCR to reconcile their records.

In terms of access to other documents, 42% of the surveyed population do not own any government-issued identification documents, while 34% are in possession of other IDs, such as Barangay IDs, identification cards for Indigenous Peoples and 4Ps programme. It could also be noted that 24% of the respondents possess a voter's ID, which allow them to participate in local and national elections.

When asked about the issues that they face due to lack of documentation, 51% of the respondents shared that this has led to further challenges (see figure 2), such as limited access to services (for 84% of the respondents), discrimination (for 24% of the respondents), and others, such as limitations to their movements or threats to their safety and security.

**Figure 2.** Challenges related to lack of documentation<sup>15</sup>



## SAFETY, SECURITY AND FREEDOM OF MOVEMENT

The majority (96%) of the surveyed Sama Bajau families do not have security concerns. Similarly, the majority of the families (88%) responded that they do not experience any security incidents. Less than 1% pointed to drug-related crimes as one of the security incidents. Consequently, 97% of the respondents felt safe walking alone in the community, while the remaining 3% responded “fairly safe”. However, nearly one quarter (24%) of the respondents reported that they face restrictions to their freedom of movement. During the FGDs, respondents shared that this would be due to the lack of access to identification documents, as they would not be able to pass checkpoints without these documents.

According to the local government representatives who were part of the PWG, most of the security concerns among the Sama Bajaus were related to the infrastructure in the communities, such as the footbridges that serve as a pathway and connect the whole community. Maintenance of infrastructure would have already been part of the agenda of the LGU.

<sup>15</sup> This question was asked as a multiple choice question, hence, respondents might have chosen more than one answer option. Thus, the % ages do not add up to 100%.



*A Sama Bajau sells seaweeds and seashells at a pier near the market in Bongao, Tawi-Tawi.*

## EMPLOYMENT AND LIVELIHOODS

### EMPLOYMENT<sup>16</sup>

Among the 2,043 surveyed Sama Bajaus, 53% were of working age (15 years or older).<sup>17</sup> Among those of working age, 68% were in the labour force<sup>18</sup>, of whom 63% were employed and 5% were unemployed, while 20% were outside the labour force.

There was a notable gender discrepancy in the labor force participation of the surveyed Sama Bajaus in Bongao. Most of the employed are men (61%), while most of the unemployed Sama Bajaus (95%) and outside the labour force (85%) are women. When asked about the reason for the gender discrepancy during the FGDs, the respondents shared that this could be attributed to the patriarchal family structure among Sama Bajaus who consider men as main breadwinners and providers for the family. In addition to this, participants also shared that Sama Bajau men mostly

<sup>16</sup> A significant proportion of respondents (12%) responded “other” when asked about their current work status. As no further clarification is available, “other” could mean a type of work for pay or profit that was not directly corresponding to the provided answer options, which would classify the respondents as employed thus impacting the employment rate. However, it could equally mean a type of work that is not paid or any other type of activity that falls outside of employment and would thus classify these respondents as outside the labour force, impacting the proportion of Sama Bajaus belonging to that group. As further information is not available, these respondents have been excluded from the labour force analysis.

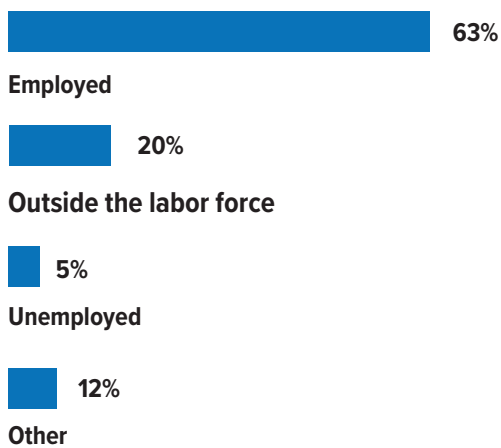
<sup>17</sup> Based on the age limits defined by the 19th ICLS resolution on Statistics of work, employment and labour underutilization: [https://www.ilo.org/wcmsp5/groups/public/--dgreports/--stat/documents/publication/wcms\\_220535.pdf](https://www.ilo.org/wcmsp5/groups/public/--dgreports/--stat/documents/publication/wcms_220535.pdf).

<sup>18</sup> The total labor force consists of all employed and unemployed people.



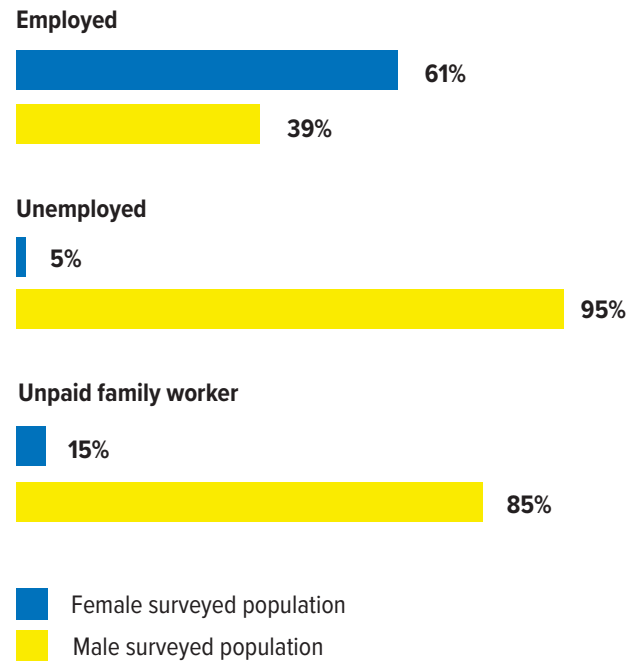
work as fishermen or as laborers at the port, while women are mainly engaged in unpaid activities, such as housework. The vast majority (98%) of the home makers are women. This was confirmed during the FGDs by the participants, who also added that the Sama Bajau women are mainly employed as *labandera* (laundrywoman), baby sitters, household helpers, or fish peddlers.

**Figure 3.** Labour force status



Most wage-earning Sama Bajaus are self-employed (65%), most probably being own-account workers engaged in fishing. About a quarter (28%) are paid employees, with the remainder being unpaid family workers. There are no employers among the respondents. This could be attributed to the Sama Bajaus' lack of confidence to have businesses on their own and work with or employ other people, as expressed during the FGDs.

**Figure 4.** Labour force status by sex



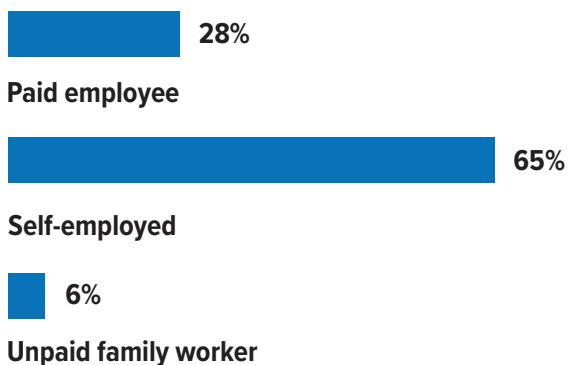
Among the self-employed respondents, 79% are men, but more women are paid employees (64%) than men (36%). Notably, all unpaid family workers are women. Men are usually declaring themselves as self-employed because they are engaged in fishing, while women are declared to be paid employees as they worked in small income jobs, such as laundrywomen or as babysitters.

The unemployment rate<sup>19</sup> among the surveyed working age Sama Bajaus was relatively high - 7.5%; higher than the unemployment rate in BARMM for 2019 of 6.6%<sup>20</sup>, indicating that Sama Bajaus might face additional challenges in finding employment.

<sup>19</sup> The unemployment rate expresses the number of unemployed as a percentage of the labour force (which includes persons in unemployment plus those in employment).

<sup>20</sup> 2019 Employment Situation in BARMM. Philippine Statistics Authority. <http://rssoarrrmm.psa.gov.ph/sites/default/files/047%202019%20Employment%20Situation%20in%20BARMM.pdf>.

**Figure 5.** Status in employment



However, representatives of the local government units shared during the FGDs that government programs would exist to support the Sama Bajaus in finding employment opportunities. For instance, the Bureau of Fisheries and Aquatic Resources (BFAR), in partnership with the Provincial Government of Tawi-Tawi, would provide livelihood materials such as fishing gear for Sama Bajaus and would allow them to catch fish everywhere as long as they would not use illegal ways of fishing.

Even though child labor is not among the core issues to be explored through the household survey, it was pointed out during the FGDs that the issue on child labor and child mendicancy has been a challenge in the Province of Tawi-Tawi. According to the FGD participants, children would go with their fathers to catch fish, or work as laborers at the pier, or sell plastic cellophane in the market. Due to intergenerational discrimination, they would easily accept work regardless of the payment, thereby exposing them to the risk of exploitation. In addition, some children would resort to begging in order to earn money as an additional income for the family.

## FAMILY WELFARE

Almost half of the Sama Bajau families stated to derive income from irregular/seasonal work (48%), followed by selling their own produced goods (35%). These findings are consistent with the observations that the surveyed Sama Bajaus in the working age are mostly self-employed.

## ACCESS TO THE NEAREST MARKET

Almost all Sama Bajau families (91%) responded that it is 'very easy' or 'moderately easy' to access a market, with about 9% having some degree of difficulty in accessing the nearest market. Among the families who were facing difficulties in accessing a market, the main challenges reported are the distance (53%) and the travel expenses (38%).

## ACCESS TO GOVERNMENT ASSISTANCE PROGRAMMES

About 37% of the families are beneficiaries of the 4Ps programme, while the majority indicated other programs that are not further specified. During the FGDs, respondents shared that the majority of the Sama Bajaus who are not included in the 4Ps programme are recipients of the Indigenous Peoples programme. The Indigenous Peoples Programme prioritizes the Sama Bajaus and other ethnic groups belonging to the Indigenous Peoples tribes. It was also shared that they are often perplexed about the purpose of those programmes, since they saw the two programs to be the same,





Sama Bajau mothers take an afternoon break with their children in their houses made of bamboos and coconut ladders.

given that they are both implemented by the Department of Social Welfare and Development (DSWD).

## STANDARD OF LIVING AND ACCESS TO SERVICES

### FOOD SECURITY

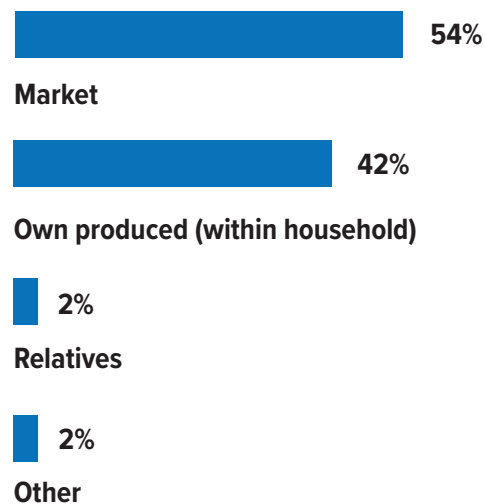
#### MAIN SOURCES OF FOOD

Most surveyed Sama Bajau families in Bongao derived their food from the market (54%), while 42% of the families produced their own food. The remaining 4% reported to get their food from relatives and other sources ([see figure 6](#)).

#### FOOD CONSUMPTION SCORE

Approximately half of the families (51%) did not have acceptable food consumption following the Food Consumption Score.<sup>21</sup> This means that they did not consume the different food types in sufficient quantity and quality.

Figure 6. Main sources of food

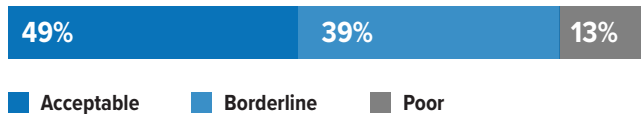


<sup>21</sup> See Annex IV for further explanation about the FCS and how it is calculated.

## HOUSEHOLD COPING STRATEGIES

In terms of access to sufficient food, the majority of the families (82%) neither have sufficient food nor money to buy food in the seven days prior to the survey.

**Figure 7.** Food consumption classification based on the ECS



[Table 2](#) below shows how families handled shortfalls in food consumption, based on categories used for the Coping Strategy Index ([see Annex IV](#)). Families use five different types of food consumption-related coping strategies in the seven days prior to the survey. Families have to rely on less preferred and less expensive food and have to limit the portion size of meals for three days on average, while other coping strategies have to be applied for at least two days.

**Table 2.** Average number of days household coping mechanisms were employed by surveyed population group for a 7-day recall period

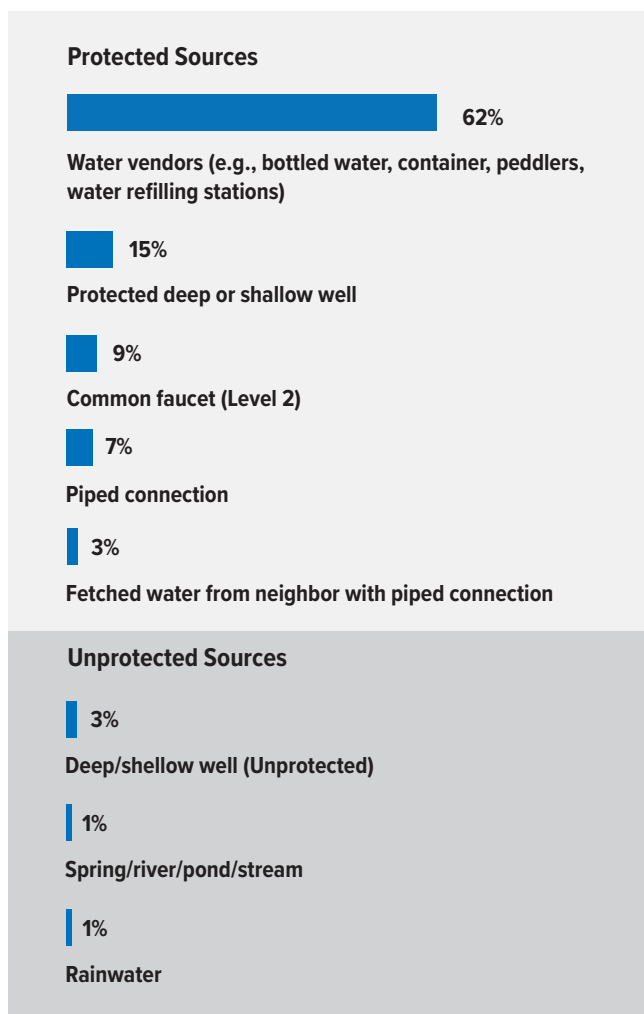
	No. of days
Rely on less preferred and less expensive food	3
Borrow food or rely on help from a relative	2
Limit portion size of meals at meal times	3
Restrict consumption by adults in order for children to eat	2
Reduce number of meals eaten in a day	2

## WATER, SANITATION AND HYGIENE

### ACCESS TO PROTECTED WATER SOURCES

Almost all Sama Bajau families in Bongao (96%) are able to access protected water sources for drinking water. Among the families who derive their water from unprotected sources, 3% use unprotected wells, while a small proportion use spring/river/pond/stream water or rainwater for drinking.

**Figure 8.** Main sources of water for drinking by protected and unprotected water sources



Most families (90%) reported to have sufficient water within the 30 days prior to the survey. Out of the 37 families who reported on insufficient access to water, 33% responded that this is due to the cost of water, while 28% cited water shortages and 14% said that water shortages are due to unavailability of water from source and the other 14% claimed that they do not have enough containers to fetch/store water. The

remaining 11% of respondents cited safety and accessibility of the water source and damaged or malfunctioning water sources.

## ACCESS TO ADEQUATE TOILET FACILITIES

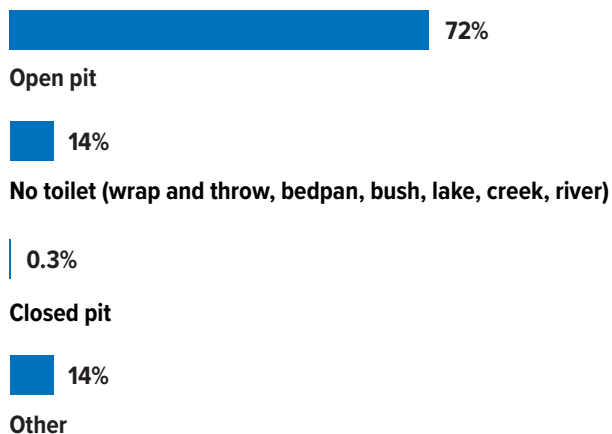
Almost all families do not have access to closed toilet facilities. The majority are using open pits, while 14% do not have access to any toilet facility. As shared during the FGDs, this issue resulted in the Sama Bajau's preference to build open pit toilets because it is the cheapest and easiest option to construct.

95% of the respondents who could access a toilet facility also could access to private toilets, within the house (59%), within the plot (33%), while 3% of the families needed to walk more than 50 meters to use the toilet facilities. This means that almost all families with access to toilet facilities (97%) fell within the SPHERE standard<sup>22</sup>, which requires that toilets are no more than 50 meters from the dwelling.

During the FGDs, the participants shared that for those who do not own a toilet facility, they would defecate on the wooden footbridges at night or they would use the open sea.

<sup>22</sup> [https://handbook.spherestandards.org/en/sphere/#ch006\\_003](https://handbook.spherestandards.org/en/sphere/#ch006_003).

**Figure 9.** Access to sanitation facilities

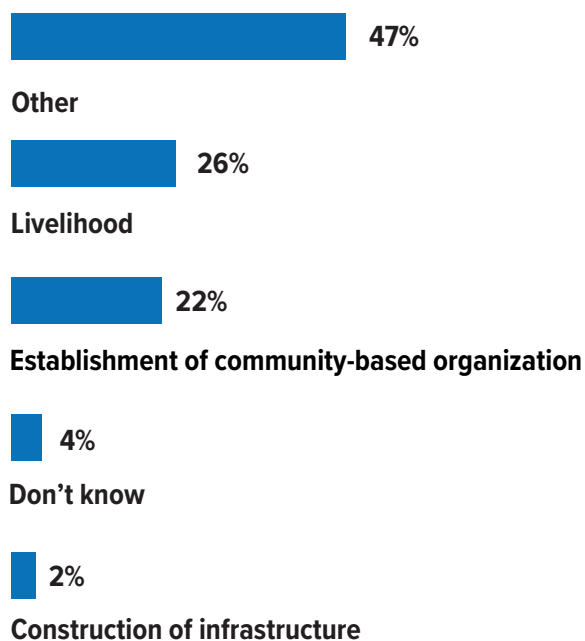


## ACCESS TO HANDWASHING FACILITIES

Access to handwashing facilities is generally poor among Sama Bajau families in Bongao, as 94% of the families used mobile objects such as buckets, jugs, or kettles to wash their hands. The remaining 6% do not have any handwashing facility.

Among the families with no hand washing facility, 91% cited that they could not afford it. During the FGDs, participants shared that there was a government program on WASH, which was conducted through the DSWD. In addition, Family Development Sessions (FDS) are being conducted, covering hygiene and sanitation practices. The FDS are being carried out as part of the 4Ps and said sessions prioritize the mothers as they are expected to pass on the skills and knowledge acquired to their family members.

**Figure 10.** Main sources of water for drinking by protected and unprotected water sources



## HEALTH

### ACCESS TO VACCINATION DOCUMENTATION

Roughly half of the Sama Bajau families (46%) are not in possession of a vaccination card for children. During the FGDs, some mothers shared that they lost their children’s health card when the storm surge devastated their houses. It also became clear that families have little or no understanding of the benefits of having a health card and its related services. Some of the FGD participants said that they do not use health cards since they are more inclined to their cultural practices of traditional healing rather than going to the hospital for check-up and medication. Some mothers further shared that they are afraid of having their children vaccinated due to some previous cases of children getting fever or



even dying after a nationwide dengue fever vaccination programme.<sup>23</sup>

In terms of access to health care facilities, 45% of Sama Bajau families reported the need to visit a doctor or health facility in the six months prior to the survey. Of these, 68% managed to see a healthcare practitioner. The remaining families are not able to visit a healthcare facility primarily due to being unable to cover the cost for the treatment (55% of the respondents who are not able to access healthcare when needed).<sup>24</sup>

During the FGDs, participants shared that those who are able to access the health facilities would have their PhilHealth membership from the 4Ps<sup>25</sup>, or would live close to the hospital in Barangay Lamion. It is also important to highlight that Sama Bajaus reported to still practice the ancestral form of worship to their “Umboh”, which they believe are forms of natural forces that guide them and their lives here on earth. Any other practices that are not in relation with the natural forms would be going against the will of their Umboh and could lead to more serious illness and even death.

The vast majority (99%) of the families that are able to visit a healthcare facility visit a formal medical care facility, while the remaining families visit traditional healers. The most visited healthcare facilities are government hospitals (86%), followed by rural healthcare units (6%), and barangay health centers (6%). This might be due to the free services of government hospitals and centers, as shared by one of the PWG members.

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## EDUCATION

### SCHOOL ATTENDANCE<sup>26</sup>

Out of the 2,043 surveyed Sama Bajaus in Bongao, 34% belong to the school age bracket (5-18 years old). As indicated in the table below, the majority of the school aged population are of elementary school age (5-11 years old).

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<sup>23</sup> For more information about the incident, refer to: <https://www.pharmaceutical-technology.com/features/dangvaxia-philippines/>, <https://www.rappler.com/nation/doh-upholds-permanent-ban-dengvaxia>, <https://cnnphilippines.com/news/2017/12/09/The-Dengvaxia-controversy.html>.

<sup>24</sup> 28% of respondents chose the ‘other’ answer option or responded with ‘Don’t know’ (15%), which couldn’t be further interpreted.

<sup>25</sup> The 2012 General Appropriations Act provided a budget of P12.028 billion as subsidy for the health insurance premium of indigent families enrolled in the National Health Insurance Program, to which the 4Ps beneficiaries also fall under. Read more: <https://newsinfo.inquirer.net/220881/pantawid-pamilya-beneficiaries-now-philhealth-members#ixzz6jPVLmUxS>.

<sup>26</sup> The school system in the Philippines is divided into elementary (kindergarten and grades 1 to 6; ages 5 to 11 years old), junior high school (grades 7 to 10; ages 12 to 15 years old), and senior high school (grades 11 and 12; ages 16 and 18 years). For more information, refer to <https://www.deped.gov.ph/k-to-12/about/k-to-12-basic-education-curriculum/>.



**Table 3.** Proportion of school aged Sama Bajau in education levels

	Boys	Girls	Total school aged population
Elementary School	67%	61%	64%
Junior High School	20%	22%	21%
Senior High School	13%	17%	15%

The majority (roughly 61% for both genders) of children in school are not attending school. Only one-third of the population is attending school more than three days per week. The biggest proportion of non-attendance could be found among senior high school students, where 87% of boys and 77% of girls in that age group are not attending school.

When asked about the reason for non-attendance, respondents answered “Other” without further specifying the reasons. The second most reported reason was that children would not want to study anymore (31%). Another reason stated was the lack of financial resources (11%). For the remaining 1%, the reason for not going to school was to help with the family income.

During the FGDs, respondents said that the two main reasons contributing to these results are their limited financial capacity to

pay school fees and materials, and cases of early marriage. Since parents have no regular income, the education of the children are set aside in support of their family’s livelihood. In addition, instead of attending school, children would need to help in livelihood sustaining activities and household chores. It was also noted that some parents would go to the school during class hours to fetch their children, and task them with caring for their younger siblings while the parents are at work. A common practice would be to marry despite the young age, which in effect, causes children to drop out of school to start their own family. Out of the school-aged Sama Bajaus, nearly all (97%) are attending classes in public schools, while the remaining 3% go to schools run by non-government organisations or charity institutions.

Members of the PWG shared that there would be no specific government-initiated educational program for the Sama Bajaus; The ALS<sup>27</sup>, for example, is a general education program not only tailored to Sama Bajaus. However, there are other delivery modes that cater to the need of Sama Bajaus in terms of education. One is the Alternative Delivery Model (ADM) through Bangladesh Rural Advancement Committee (BRAC) Floating Learning Center, which caters to the educational needs of the Bajau children from Kindergarten to Grade 6. According to BRAC, the ADM is designed according to the culture of Sama Bajaus especially those who are

<sup>27</sup> The Alternative Learning System is a parallel learning system in the Philippines that provides a practical option to the existing formal instruction. When one does not have or cannot access formal education in schools, ALS is an alternate or substitute. ALS includes both the non-formal and informal sources of knowledge and skills. For more information: <https://www.deped.gov.ph/k-to-12/inclusive-education/about-alternative-learning-system/#:~:text=What%20is%20Alternative%20Learning%20System,is%20an%20alternate%20or%20substitute.>



Young Sama Bajaus play volleyball in Barangay Tubig Tanah, Bongao, Tawi-Tawi. This area serves as their playground in the afternoon.

“reluctant to mingle with people belonging to other more dominant Moro tribes”<sup>28</sup>

The ADM is a component 4 of the Basic Education Assistance for Mindanao (BEAM-ARMM) and is being funded by the Australian Government. The program was implemented by BRAC in partnership with a local NGO in Tawi-Tawi, the ILMOH Foundation. In addition, the Jade Badjao Learning Center provides free basic education to Sama Bajaus in Lamion.

PWG members also shared that there is a lack of understanding on the importance of education among the Sama Bajau families. As a result, children would just prefer to help their parents to earn a living rather than attending school.

## HOUSING, LAND AND PROPERTY

Most of the surveyed families (82%) reported to own the houses where they are living, but only 10% reported to own the land. For those who own their land, 84% stated that they do not have a title or another document to prove ownership while for those who are in possession of a proof of ownership, 11% are in possession of the title of the land, 3% has a deed of sale, and the remaining 3% has tax declarations to prove their ownership.

Families who do not own the house where they live are tenants who do not pay rent (66%), who stay as a caretaker without paying rent (6%), who stay as informal settlers (3%), or rent the house (3%), while the remaining 21% responded “other” without further specifying what they meant.

<sup>28</sup> <https://www.ucanews.com/news/floating-schools-bring-hope-to-sea-gypsies-in-the-philippines/72370#>.

**Table 4.** School attendance of Sama Bajau children of school age

School attendance	Elementary School		Junior High School		Senior High School		Grand Total
	Boys	Girls	Boys	Girls	Boys	Girls	Total
No school attendance	64%	56%	53%	46%	87%	77%	61%
Attending school	29%	40%	37%	34%	11%	19%	32%
Other	8%	4%	10%	19%	2%	3%	7%

During the FGDs, the Sama Bajau participants shared that those who own the land where their houses are built inherited it from their parents and grandparents. However, they do not own any documents to prove the ownership, as these are simply done through verbal agreements. Other respondents said that they do not own the land because they are living in houses on stilts by the sea (ha laud), which would be technically owned by the government and thus, there is no need to register it.

Respondents also shared that many Sama Bajaus do not possess official documents because they lack information regarding land registration or assistance on how to acquire such registration and documentation. In addition, some participants shared that, given their cultural background, families also lack the confidence to process such documents and face people in government offices, as they would be afraid they would be discriminated against. Moreover, as sea dwellers, acquiring a land title would not be a common practice and thus, this would not be a concern.

As shared during the FGDs, there is an area in Bongao that is specially allocated for Sama Bajaus to live and build their houses. This is

owned and managed by a religious leader. However, there is a risk that they could be evicted from the land.

## COMMUNITY PARTICIPATION

The majority of respondents (78%) have participated in elections. Of which, almost all (99%) stated their participation in the January 2019 elections. About half of the respondents (54%) were involved in community consultations.

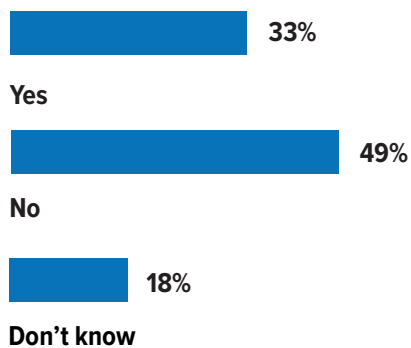
As shared by some PWG members, consultations were conducted at the community level and this involved all of the sectors. The results were then shared with the Barangay Captain for further discussion and dissemination during barangay assemblies.

Respondents of the survey stated that the community consultations were linked to livelihoods (26%), the establishment of community-based organisations (22%), and the construction of infrastructure (2%) ([see figure 10](#)). Notably, the majority of the respondents (47%) stated that the consultations serve other purposes. During

the FGDs, it was shared that these concerns are addressed through barangay assemblies, meetings, and events. For respondents who replied that “they did not know exactly the reason why they participated” stated that they just attended the community-related activities because their leaders encouraged them to do so.

Based on a feedback from the PWG, community meetings are being conducted regularly to discuss Violence Against Women and Children (VAWC). These meetings are open to everyone and are conducted twice a month. Furthermore, consultations related to disaster preparedness and response would be conducted with all the sectors of the Sama Bajau community. However, the Sama Bajaus focus more on their livelihood that they do not have the time to attend. In effect, they let their elders and leaders attend and decide for them. About half of the respondents (49%) are not aware of any presence of community-based organisations in their area (see figure 11).

**Figure 11.** Awareness of presence of community-based organisations



The respondents who were aware of the presence of community-based organisations provided various responses (see table 5).

**Table 5.** Organisations listed by respondents (multiple choice)

Women's organisations	35%
Youth-led organisations	20%
Fisherfolks organisations	15%
Religious organisations	13%
Children's organisations	4%
Women's organisations	0%
Other	9%
Don't know	3%

These include women’s organisations, children and youth-led organisations, fisherfolk organisations, and religious organisations. Respondents during the FGDs stated that they do not know much about community-based organisations, unless these organizations have assisted them.

## ACCESS TO JUSTICE AND LEGAL REMEDIES

Based on the survey, 42% of the Sama Bajau families still refer to the traditional justice system in terms of access to justice and legal remedies. Members of the PWG stated that Sama Bajau families still maintain high regard for their elders and put their trust in them especially on affairs and issues that affect their lives. It was also shared that the traditional justice system complemented the barangay justice system, especially in terms of conflict resolution. If there would be issues and problems raised, the elders would respond and bring the matter to the barangay level. PWG members stated that this procedure has been coordinated and agreed with the barangay officials.



**Table 6.** Law and ordinances listed by respondents (multiple choice)

Local Ordinances	48%
Don't know	25%
RA 9262 Violence against Women and Children Act	19%
Indigenous Peoples Rights Act (IPRA)	8%
National Integrated Protected Areas System (NIPAS) Act	1%

Only a bit less than half of the respondents (42%) are aware of laws and ordinances that affect them. This lack of awareness could be attributed to the low level of education among Sama Bajaus, which, in effect, might hinder them from understanding written laws and ordinances, unless explained and elaborated to them in their local language.

When asked about the laws and ordinances that affect them, most of the respondents said that local ordinances<sup>29</sup> affected them the most, followed by Republic Act 9262 or the Violence against Women and Children Act (18%), IPRA (8%) and the NIPAS act (0.6%). It can be noted, however, that a quarter of respondents stated 'Don't know' (25%).

## SOCIAL COHESION

56% of the respondents acknowledged the existence of a leadership structure in their community. Among the respondents who acknowledged the leadership structure, 84% recognised the structure. Nevertheless, 33% do not recognise the structure, which could

be related to an incident of false claim of leadership role following the passing of the leader (Panglima) in one of the communities, as relayed during the FGDs.

32% of the respondents stated that a leadership structure exists while for the majority (60%), all structures are connected with the local government.

Members of the PWG stated that Sama Bajaus would still recognize and respect a traditional leadership structure, including the councils of elders such as Panglima and Maharadja, which would complement the official Barangay justice system. Even though these titles are no longer used, the concept and traditional and customary ways still remain in the justice system. Traditional leaders are still being consulted in the resolution of disputes and conflicts.

## PRESERVATION OF CULTURAL HERITAGE

Most of the Sama Bajau families (85%) have access to their traditional burial sites. While the results indicate that there is a level of respect for cultural heritage of the Sama Bajaus, it can also be noted that only a little more than half of the respondents (5 %) stated they have access to moorage areas, while a high percentage (69%) do not have access to traditional fishing grounds and seaweed farming areas. This could be linked to threats in the tribe's loss of access to cultural heritage that are related to livelihood and income generating activities, as the

<sup>29</sup> The most common is the anti-mendicancy ordinance.

“stronger” tribe or the Tausugs are taking control of the fishing grounds.<sup>30</sup>

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## FUTURE INTENTIONS

The majority of the respondents (82%) stated that they do not intend to leave their current location. As pointed out during the FGDs, the main reason for this is that they feel economically stable in Tawi-Tawi where their main source of livelihood—fishing—would be thriving given its vast coastal waters. Moreover, their relatives have already established themselves in the area. In addition to the ease of access to the sea, given that they are already registered voters in the municipality, many of the surveyed Sama Bajaus have not had any movements despite their nomadic culture.

This perspective is coherent with observations of members of the PWG, who stated that Sama Bajaus in Bongao would prefer to stay since they have already identified Bongao as their place of origin and that they have already established their livelihoods in the community. In addition, it was stated that they would not be able to identify any other place for them to establish their livelihood.

In order to better decide about future intentions of relocation, families would need information about the availability of basic services at the place of preferred settlement (38%), aside from the information on the availability of livelihood opportunities and



*A young girl helps her mother in selling seaweeds at the pier in Bongao, Tawi-Tawi.*

security information. Notably, 42% of the respondents chose the ‘other’ answer option category.

Furthermore, based on the FGDs, other information needed by the Sama Bajaus to help them decide for their future plans include the availability of government programs for employment and livelihoods, establishment of community leaders who would inform them of latest developments affecting their affairs, and access to non-formal education for their community.

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<sup>30</sup> Narratives of Sama Bajaus being afraid of the Tausugs who take control of the fishing grounds: <https://munin.uit.no/bitstream/handle/10037/9844/thesis.pdf?sequence=1&isAllowed=y>, page 54.



# 4.

## Conclusion

The results of the profiling exercise focusing on 362 Sama Bajau families in Bongao, Tawi-Tawi, highlighted the protection challenges caused by their lack of birth registration and proper documentation, and the ensuing risk of statelessness. The identified challenges include non-inclusion of the Sama Bajaus in the Pantawid Pamilyang Pilipino Program (4Ps) or Indigenous Peoples (IPs) programmes, limited access to other services, some forms of discrimination, and restrictions on their freedom of movements. Although there had been efforts to strengthen access to birth registration through the Bongao Bajau Birth Registration Assistance Program (BBBRAP), the local government still faced challenges in creating a behavior change among the Sama Bajaus to consciously and pro-actively register their children's birth.

In addition, the results indicated gender inequality in the labor force participation among the Sama Bajaus and poor quality of their living conditions and livelihoods. For instance, it was observed that mainly Sama Bajau men were employed while most of the women were either unemployed or outside the labour force. This could be attributed to the patriarchal family structures among the Sama Bajaus. The profiling showed that half of the respondents reported to rely on irregular/seasonal work for their income and potentially could not sustain the needs of their family. To support the families, the Sama Bajau children would help to catch fish, work as laborers at the pier, or sell plastic cellophane in the market. Notwithstanding, the majority of the families did not have sufficient food or money to buy food, for example, in the seven days prior to the exercise. Because of such difficulties, it was pointed out during the FGDs that the issue on child labor and child mendicancy have been a challenge. Children's involvement



*Some of the Sama Bajaus who live in stilt houses far from the community uses boat to travel to the market or to the community center.*

in the family's income-generating activities also resulted in their low school attendance. Likewise, early marriage was a reason for school dropout among the Sama Bajau children.

The Sama Bajaus are vulnerable to discrimination and exploitation and having difficulties in accessing social services due to lack of knowledge and often of proper documentation. The profiling revealed that they often accepted work regardless of the payment. Also, a high percentage of them did not have access to traditional fishing grounds and seaweed farming areas. This prevented them from earning their livelihood and could be considered as a threat to the population's loss of access to cultural heritage.

Furthermore, the Sama Bajaus' inability to cover the cost of treatment hindered their access to healthcare. Due to lack of understanding about the importance and benefits of a health card, the Sama Bajaus

are more inclined to follow their cultural practices of traditional healing than going to the hospital for check-up and medication. Although there are assistance programmes, such as the 4Ps and IP programmes, to provide support to the Sama Bajaus, issues pertaining to the process of identifying beneficiaries, the programs tailored to their needs, and their implementation at the community level, were still challenging.

While these programs envisioned to address the socio-economic concerns of the Sama Bajaus, the findings of the profiling suggested that the concrete impact is not yet seen at the community level. In addition, improvement of birth registration and documentation coverage among the population will assist in addressing some of those protection challenges, prevent statelessness, and allow the Sama Bajaus to fully take part in social services and livelihood activities.





*Sama Bajaus get water from a community well on an early morning.*

## RECOMMENDATIONS

The following recommendations are made based on the results of the profiling:

### 1. IMPROVING BIRTH REGISTRATION AMONG THE SAMA BAJAUS

#### *PURSUING HORIZONTAL AND VERTICAL ADVOCACY INITIATIVES*

While the issue of being at risk of statelessness may not be known to the Sama Bajaus in Bongao, it is important

for stakeholders and duty bearers to take measures to **ensure that this issue is addressed**. Noting the intergenerational non-registration of birth as the primary reason for this, **it is important to advocate for Sama Bajaus' birth registration**. In addition, programs which facilitate their access to birth registration should be put in place, which includes **free and accessible mobile birth registration at the community level**.

The Philippine Statistics Authority (PSA), together with the Department of Justice (DOJ) should continue to take the lead in the implementation of the activities **related to Action Points 1 and 5 of the National Action**



**Plan (NAP) to End Statelessness**<sup>31</sup>, which respectively aim to resolve existing cases of statelessness and to ensure birth registration for the prevention of statelessness. Under these action points, the PSA and DOJ may continue to advocate for the inclusion of Sama Bajaus in the birth registration activities of the Local Civil Registrars (LCR) at the community level. **In cooperation with the PSA, the national organisation of LCRs could pursue on a more regular basis, training and exchange sessions on good practices observed by other LGUs on birth registration.** A caravan to raise awareness on birth registration may also be conducted from Luzon to Mindanao, which will be culminated with simultaneous birth registration activities all over the country.

Moreover, the implementation of the Philippine Identification System Act (PhilSys)<sup>32</sup>, which aims to provide a more inclusive system in terms of the citizens' access to basic services, could be a suitable opportunity to catch-up on birth registration in Sama Bajau communities. The PSA, in partnership with the Municipality of Bongao, may conduct a one-stop shop to provide birth certificates and PhilSys IDs to Sama Bajaus during the PhilSys registration schedule in the municipality.

At the policy level, there is a need to **advocate for the implementation of the Muslim Mindanao Act 293**,<sup>33</sup> **an act which establishes free birth registration in the BARMM.**

In the conduct of advocacy activities at the community level, it would be best for civil society organisations and government partners to begin the process with consultations. This could be done by conducting communication strategy sessions with each of the sectors of the community. From these sessions, the appropriate platform and media for the advocacy may be identified. The Civil Society organisation (CSO) Network on Statelessness, once constituted, could tap its community-based members to take the lead in this initiative.

In addition, the guidance note of the United Nations Secretary General on addressing statelessness, which sets out the coordinated work of the UN on statelessness, could be used as a basis to encourage UN agencies, such as IOM, UNFPA, UNICEF, and UN WOMEN, to collaborate with UNHCR in advocating for birth registration of Sama Bajaus.

In line with its role to provide support to the Philippine Government in its implementation

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<sup>31</sup> In 2015, a National Action Plan to End Statelessness was developed by the Philippine Government, adopting 7 out of 10 action points from the Glola Action Plan to End Statelessness. This was formally launched in 2017. Action Point 1: Resolve existing cases of statelessness and Action Point 5: Ensure birth registration for the prevention of statelessness are being led by the DOJ and PSA. For more information: <https://dfa.gov.ph/dfa-news/dfa-releasesupdate/15022-philippines-launches-action-plan-to-end-statelessness>.

<sup>32</sup> <https://psa.gov.ph/philsys>.

<sup>33</sup> An Act Establishing Free Birth Registration in the Autonomous Region in Muslim Mindanao and Providing Funds Thereof. For more information: [https://lawphil.net/administ/mmaa/7a/pdf/mmaa\\_293\\_7a.pdf](https://lawphil.net/administ/mmaa/7a/pdf/mmaa_293_7a.pdf).

of the Sustainable Development Goals (SDG), the United Nations Country Team (UNCT) should pursue initiatives related to Goal 16.9<sup>34</sup>, which aims to provide legal identity for all, including birth registration. This could be done through the creation of technical working groups that will develop a roadmap to ensure that the initiatives related to birth registration are carried out. Furthermore, the UNCT could also consider the inclusion of birth registration activities at the BARMM level as one of its priorities under the Socioeconomic and Peacebuilding Framework (SEPF).

### **STRENGTHENING FRAMEWORKS, PROGRAMMES AND INTERVENTIONS**

Functions of the Barangay Civil Registration System (BCRS) could further be strengthened **through Civil Registration and Vital Statistics (CRVS)-related laws that would provide capacity-building for the barangay council**, which is mandated to carry out the birth, death and marriage registrations at the community level.

This is also in line with the 2030 Agenda of leaving no one behind<sup>35</sup>, as well as the Civil Registration and Vital Statistic Decade Campaign “*to get every Juan in the picture*”<sup>36</sup>. **With this, the PSA could provide support to the BCRS implementation at the community level** by coordinating with the BARMM and the Municipality of Bongao to ensure that the barangays comply with the

implementation of the BCRS in line with the provisions of the Local Government Code of the Philippines (RA 7160).

To address the issues that hinder Sama Bajau’s access to birth registration, **the local government unit of Bongao through its Local Civil Registrar, could work with the barangays to implement its BCRS.**

With an established BCRS at every barangay, it would be easier to implement the Bongao Bajau Birth Registration Assistance Program (BBBRAP) at the community level. Through Sama Bajau volunteers as part of the free mobile birth registration team, Sama Bajaus would not hesitate to approach the desks for help and participate in the birth registration activities.

### **MAINSTREAMING INFORMATION CAMPAIGNS**

Information and education campaigns could be conducted to raise awareness of the Sama Bajau community about the importance of birth documents and the potential risks if they remain undocumented. It would also be important to explain the importance of birth registration in acquiring other documents needed for them to get access to other basic services.

Sama Bajaus should be directly involved in the process- from the planning, development of key messages, actual campaigns and post

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<sup>34</sup> Sustainable Development Goals 16.9: Provide legal identity for all including free birth registrations <https://indicators.report/targets/16-9/>.

<sup>35</sup> <https://unsdg.un.org/2030-agenda/universal-values/leave-no-one-behind>.

<sup>36</sup> <https://psa.gov.ph/sites/default/files/kmcd/03.pdf>.



implementation evaluation processes. Young Sama Bajaus could also serve as advocates for birth registration and at the same time, they could take the lead in the development of campaign materials.

## 2. ENSURING COMMUNITY PARTICIPATION AND ACCESS TO LEGAL MECHANISMS

### MAINSTREAMING INFORMATION CAMPAIGNS

For the Sama Bajaus to fully enjoy their individual rights and social freedoms, they must be informed of their rights as well as of the laws and policies that affect them. Knowledge on these matters would empower Sama Bajaus and will equip them with the tools to protect themselves from exploitation. This will also build their confidence and overcome their fear in dealing with people from other tribes and backgrounds.

The BARMM government, through its Ministry of Indigenous Peoples Affairs (MIPA), could come up with information and education campaigns on laws and policies that affect the Sama Bajaus. This could be done in partnership with the Municipality of Bongao. Briefers of important laws such as the Special Protection of Children against Child Abuse,



*Sama Bajaus who live in stilt houses far from the rest of the community use boat to travel to the market or to the community center.*

Exploitation and Discrimination Act (Republic Act 7610)<sup>37</sup>, the Anti-Violence Against Women and their Children Act of 2004 (Republic Act 9262)<sup>38</sup>, and the Indigenous Peoples Rights Act (RA 8371)<sup>39</sup> could be made available to the population and could be packaged using the local language.

The local government of Bongao could consider organizing learning sessions among Sama Bajaus to discuss the above-mentioned laws and at the same time, clarify the issues

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<sup>37</sup> <https://pcw.gov.ph/republic-act-7610-special-protection-of-children-against-abuse-exploitation-and-discrimination-act/>.

<sup>38</sup> <https://pcw.gov.ph/republic-act-9262-anti-violence-against-women-and-their-children-act-of-2004/>.

<sup>39</sup> <https://www.officialgazette.gov.ph/1997/10/29/republic-act-no-8371/>.

related to these laws. It is also necessary that the language of the community be used in the design and implementation of the programme module. To ensure sustainability of the initiative, Training of Trainers among Sama Bajaus as front liners could also be considered.

### ***BUILDING THE CAPACITY OF DUTY BEARERS AND RIGHTS HOLDERS***

Barangay Health Workers (BHW) play a vital role in Sama Bajau communities, particularly in ensuring the birth registration, health of newborn babies and transmitting health-related information to the community. To ensure the participation of Sama Bajaus in health-related activities of the community, training for Sama Bajaus to be a BHW would facilitate transmission of key messaging, particularly on the importance of birth registration to the community. It is recommended that the Department of Health (DOH), through the Rural Health Unit (RHU), could consider opening the recruitment of BHW among Sama Bajaus who meet the basic qualification and provide the necessary training. Having them as BHWs will make the information campaign easier since they speak the local language. In addition, building the capacity of the community through confidence-building measures could be supported by modules that are contextualized and in line with the Sama Bajau's culture.

### ***PROMOTING INCLUSION AND DIVERSITY IN GOVERNANCE***

Noting the Sama Bajaus' high regard for their traditional leaders, it is recommended that Sama Bajau traditional leaders take part in

the leadership structures of the Government at the municipal and community levels.

At the BARMM level, the Ministry of Indigenous Peoples Affairs (MIPA) could review how municipalities are ensuring the implementation of the provisions under Article 16 of the IPRA law, which requires municipalities and cities to have an Indigenous Peoples Mandatory Representative (IPMR) in the municipal or city council.

The systematic structure of having an IPMR could likewise be replicated at the barangay level by appointing a Sama Bajau leader to be part of the barangay council structure. This will allow meaningful representation of the Sama Bajaus' issues and concerns at the barangay level. The presence of a Sama Bajau representative in the barangay council may facilitate a better understanding of the issues that are unique to the tribe.

Taking into consideration the patriarchal system that the Sama Bajaus continue to practice, it would be important for stakeholders and duty bearers to support the establishment of women and youth organisations within the Sama Bajau communities. Through these organisations, women and youth from the Sama Bajau tribe may be able to establish a support system that would facilitate empowerment. These organisations would also serve as training grounds for women and young people to speak up, represent their sectors, and eventually assert their right to meaningful participation.





*A Sama Bajau woman washes clothes outside her house in Bongao, Tawi-Tawi.*

### **3. ENSURING ACCESS TO FORMAL AND INFORMAL EDUCATION**

#### ***IMPLEMENTING THE ADM AND ALS THAT ARE SPECIFICALLY DESIGNED FOR SAMA BAJAU CHILDREN AND YOUTH IN BONGAO***

To encourage Sama Bajau children and young people to go to school, programs like the ADM and ALS could be continued in Sama Bajau communities. With the flexible class hours and arrangements, there would be more chances for Sama Bajaus to attend school.

The ADM and ALS may serve as avenues for Sama Bajaus to interact and integrate with other tribes in the community. It is important to note, however, that given the Sama Bajau's culture and history of being non-confrontational, Sama Bajaus may continue to resist the concept of integration. Empowerment is the initial step towards future integration. Having a separate programme that is also anchored

on confidence-building is crucial in the process. Opportunities to build interpersonal relationships with other tribes may then be introduced through quick impact projects promoting social cohesion.

It is then recommended that the Department of Education (DepEd) explore these modalities and design ADMs and ALSs that would cater to the needs, culture, and tradition of the tribe.

### **4. SUPPORTING ACCESS TO LIVELIHOODS**

#### ***SUPPORTING CAPACITY BUILDING INITIATIVES***

Provision of livelihood opportunities would help Sama Bajau families establish a financially stable situation. It may be worthwhile to conduct a participatory needs assessment which could be coupled with feasibility studies in determining which livelihoods are sustainable for the community.





*A Sama Bajau kid carries a small container to fetch water from a nearby well for drinking.*

Government agencies like the National Commission for Culture and the Arts (NCCA), National Commission on Indigenous Peoples (NCIP), or Technical Education and Skills Development Authority (TESDA) could be tapped to capacitate the Sama Bajaus in terms of their skills, culture, and traditions. The Bureau of Fisheries and Aquatic Resources (BFAR) could also be tapped for fishery-related training. Support from civil society organisations and the private sector may also be needed in providing livelihood projects such as sari-sari stores, start-up funds for small businesses, and weaving.

Noting the big gender gap in terms of labor force participation among the Sama Bajaus in Bongao which can be attributed to the tribe's patriarchal system, it is recommended that gender equality be promoted among all

sectors of the community. Furthermore, the concept of responsibility-sharing between spouses may also be incorporated in the Family Development Sessions (FDS). In this way, a gradual paradigm shift in terms of gender roles may be achieved, giving more opportunities for women to work, choose their careers and contribute to the livelihood of the family. The FDS may also be a good venue to discuss issues related to child labor among the tribe.

The local government of Bongao may also take a look at the existing women's organisations, which were identified by the respondents, and see how these groups could promote gender equality and empowerment among Sama Bajau women and girls.



## 5. SAFETY, SECURITY AND FREEDOM OF MOVEMENT

### *STRENGTHENING FRAMEWORKS, PROGRAMMES AND INTERVENTIONS*

The findings highlighted that the absence of identification documents restricts the freedom of movement of Sama Bajau families. It is recommended that programs facilitating the Sama Bajau's access to identification documents should be initiated at the community level.

While most of the Sama Bajaus in Bongao have already settled in the municipality, some of them still travel to other islands and sometimes cross the borders for livelihood activities, or to visit relatives on special occasions. To ensure their safety and protection, a multi-State review of the border crossing agreements between countries, like Indonesia and Malaysia, could be undertaken to accommodate these seasonal movements of the group. This may also be a good opportunity to revisit the required documents for travel which could include the birth certificate. It would encourage Sama Bajaus to obtain their birth registration documents if this will be made a requirement for border crossing passes. This way, there is recognition of both the need for the Sama Bajau to be in keeping with times vis-à-vis the acknowledgment of the State of the Sama Bajau's culture and traditions.

In terms of physical accessibility, fragile infrastructures, such as footbridges, should be regularly maintained by local authorities to ensure its functionality and safety. This will allow Sama Bajaus to safely move around the community, especially for children and persons with disabilities.

### *INTRODUCING A WHOLE-OF-COMMUNITY APPROACH IN ADDRESSING THE PROTECTION ISSUES OF SAMA BAJAUS*

In addressing the protection issues mentioned in this study, it is recommended that a whole-of-community approach be introduced. With this, all stakeholders and duty bearers at all levels are engaged and are expected to work together in addressing the issues faced by the population, and to ensure a holistic intervention for the Sama Bajaus in Bongao. Moreover, non-IP members of the community will also play a great part in improving the lives of Sama Bajaus.

At the national level, the Humanitarian Country Team (HCT) could contribute in addressing the issues of the population through its Mindanao Protection Strategy. There may also be a need to review the Philippine's National Action Plan (NAP) to End Statelessness by 2024, and redefine the road map towards addressing the issue of non-registration of Sama Bajaus through its NAP to end statelessness. For the NAP to be implemented, resources must be raised and allocated to ensure that the activities identified will be pursued.

The Mindanao Humanitarian Team (MHT) could be tapped as the Government's partner in terms of providing a more holistic intervention for the Sama Bajaus in Bongao. This could begin with a mapping activity to see which organisations are already doing what and identify what else is needed for the population in order to maximize the resources and avoid duplication of initiatives. Complementation of interventions may also be identified in the process.



*Young Sama Bajaus play volleyball in Barangay Tubig Tanah, Bongao, Tawi-Tawi. This area serves as their playground in the afternoon.*

An inter-agency effort to address the issues of the Sama Bajaus would ensure greater impact and sustainability to the interventions. In addition, government agencies and non-government organisations intending to provide interventions for Sama Bajaus should immerse themselves in communities to ensure understanding of the issues on the ground. It is also important for actors and relevant stakeholders to acknowledge and take into consideration the culture and traditions of the Sama Bajaus.

While there are information sessions for the Sama Bajaus, education campaigns on the plight of Sama Bajaus as a population at risk of statelessness should also be rolled out to foster understanding and cooperation among relevant actors in the provision of assistance to the Sama Bajaus.

The local government of Bongao could also take the lead in introducing programs that would facilitate the Sama Bajaus' participation not only in the programs that involve them, but also in policy level decision-making processes that concern them.

In addition to the above-mentioned recommendations, the following are also raised and recommended to address issues related to access to basic services and other protection issues as highlighted in the study:

- **FOR WATER, SANITATION AND HYGIENE (WASH)**, support to the construction of potable water systems, handwashing and toilet facilities could be supported by various stakeholders, including non-government organisations and the private sector. Information and communication campaigns may also be conducted to mainstream the importance and functions of these facilities to the community;
- **IN TERMS OF HEALTH**, it is recommended that vaccination campaigns may be conducted by the Department of Health, in partnership with UN organisations such as UNICEF and WHO. Information dissemination on the importance of vaccines as well as community sessions on the misconceptions regarding vaccines





may be organized to provide a venue for Sama Bajaus to raise their concerns on vaccination and be clarified on such concerns. As mentioned above, having a Sama Bajau Barangay Health Worker as part of the team may also be helpful to the process; and

- **ON FOOD SECURITY**, the BARMM Government, through its Ministry of Agriculture and Fisheries (MAFAR) and the Trade, Investments and Tourism (MTIT) may extend support to projects which may help increase productivity and consumption of families' own produced food. This could also be linked to securing the Sama Bajau's cultural heritage, such as the traditional fishing grounds and seaweed farms, that may allow them to produce sufficient food for their families.

It is also important to note that the development of programmes rests heavily on the updated and credible data about the community. Below are some recommendations for consideration on how qualitative and quantitative information could be obtained:

### **ENHANCING DATA GATHERING SYSTEMS**

**Share the results of this study to relevant stakeholders and duty-bearers for their guidance in crafting policies and interventions for the Sama Bajau population in Bongao**

As part of the process in the conduct of the study, it is important that the results of the study be presented to stakeholders and duty bearers. This may serve as a basis for them to act upon the issues and concerns raised by this study. At the same time, the study could also serve as a guide for policy-makers in crafting laws and policies for the Sama Bajaus.

The presentation may be conducted at the national, regional, municipal and barangay levels. These presentations will not only involve the government officials but also the civil society organisations working with and for the Sama Bajaus.

**Conduct comprehensive mapping of Sama Bajaus in Tawi-Tawi**

In addition, the PSA may also consider the inclusion of questions pertaining to

statelessness in its census and surveys. This will contribute to the availability of more substantive quantitative data on the populations at risk of statelessness. The data collected by the PSA through these studies should then be fed into the analysis to be undertaken in terms of tracking the progress of the Philippine Development Plan (PDP) for 2017-2022 and the NAP to End Statelessness.

**Undertake further analysis to come up with commonalities in terms of the challenges faced by IDPs and Sama Bajaus living in Bongao, Tawi-Tawi**

Noting that some of the Sama Bajaus in Bongao are also IDPs, it is recommended that further studies may be conducted to come up with an analysis that may establish the risks and vulnerabilities for Sama Bajaus and their families.

***STREAMLINING OF MONITORING AND EVALUATION MECHANISMS***

**Conduct an assessment of current programs and interventions for the Sama Bajaus in Bongao**

It is recommended that government and non-government organisations currently working with and for the Sama Bajaus in Bongao to conduct an assessment of their programs and services to ensure the effectiveness of their interventions. This is also recommended in order to avoid the possible duplication of initiatives and to better ensure the maximization of resources.



# 5.

## ANNEX I

### Household Survey Questionnaire

# STATELESSNESS RISK PROFILING FORM

Welcome to STATELESSNESS RISK PROFILING SURVEY Form V03

A. NOTE: This form is intended for the profiling on persons with potential risk of statelessness in Bongao municipality of the province of Tawi-tawi. Administer this form legibly and do not skip question unless stated in the form. Please put check (✓) mark on box provided, and text in space provided. The "Household Informant" should be the person in the household who is most knowledgeable about the health, employment, protection condition, expenditures, health & nutrition of members of the household. USE ALL CAPS.

## A1. Enumerator's ID

---

Hi !, Welcome to IDP Profiling Form

## A2. Form ID:

*4-digit number*

---

**B3. Barangay in Bongao, Taw-Tawi**

- Bongao Poblacion
- Ipil
- Kamagong
- Karungdong
- Lagasan
- Lakit Lakit
- Lamion
- Lapid Lapid
- Lato Lato
- Luuk Pandan
- Luuk Tulay
- Malassa
- Mandulan
- Masantong
- Montay Montay
- Nalil
- Pababag
- Pag-Asa
- Pagasinan
- Pagatpat
- Pahut
- Pakias
- Paniongan
- Pasiagan
- Sanga-Sanga
- Silubog
- Simandagit
- Sumangat
- Tarawakan
- Tongsinah
- Tubig Basag
- Tubig Tanah

- Tubig-Boh
- Tubig-Mampallam
- Ungus-Ungus

**B4. Sitio**

---

**B5. Status of your visit to your target IDP family/household?**

- Located
- No one available upon visit
- Cannot be located
- Work abroad (OFW)
- Not available for interview
- Migrated to other place(s)
- 99-Other (specify)

**B5a. Please specify**

---

**B6. Remarks or comments related to status of your visit to your target IDP family**

*Enumerator's remarks*

---

B7. Name of target participants

**B7a. First name:**

---

**B7b. Middle name:**

---

**B7c. Last name:**

---

**A3. Date of visit**

yyyy-mm-dd

---



**C. INFORMED CONSENT:** Assalamualaikum! I am (name of enumerator). I work for (Integrated Resource Development for Tri-People Inc. (IRDT)) (show work ID). Our organization has been commissioned by the United Nation High Commissioner for Refugee (UNHCR) to help them undertake a profiling activity in selected barangays in the provinces of Basilan, Sulu and Tawi-tawi as part of a broader regional study on internally displaced persons (IDP). " This study aims to determine and understand the living conditions of IDP families in evacuation centres and those who are living within their relatives or "home-based IDP". All of your responses will be held in confidence. No identifiable information will be shared with non-research staff. Your responses will be securely stored and encrypted on a password-protected computer and all identifying information will be removed.

Your participation in profiling activity is completely voluntary. You are free to decline or end participation at any time, for any reason. The profiling interview involves completing this survey as well as a follow-up survey in the future. We anticipate each interviews will take around 1-hour to complete. Should you have any questions about this interview, you may contact Nassier Antao at mobile number 0906-699-9213 or email us at shan.antao@gmail.com.

By agreeing to participate, you agree that all information which you voluntarily share may be used purely for study purposes by UNHCR. All data will be made confidential and none of the information you provide will be used in connection with any identifiable information.

**C1. Certificate of Consent**

C1. I have read the information, or it has been read to me. I have had the opportunity to ask questions about it and my questions have been answered to my satisfaction. I consent voluntarily to have my information stored in the manner and for the purpose indicated above.

Yes

No

**C3. Reason**

---

## Statelessness questions

**C2. Respondent Name: Last/First/Middle**

---

**C4. Are you [Respondent Name] the household head?**

Yes

No

**C5. What is your relationship to head of household**

- Spouse
- Son/daughter
- Parent
- Brother/sister
- Parent in law
- Son/daughter in law
- Grandparent
- Grandchildren
- Adopted
- Stepdaughter/stepson
- Stepmother/stepfather
- Boy/girlfriend
- Non relative
- Other
- Don't know

**C6. Which place do you consider as your place of origin?**

- Province of Tawi Tawi
- Country of Malaysia
- Country of Indonesia
- Other
- Don't know
- Refused to answer

**C6a. Please specify**

---

Note: In order to make the next questions more easy to follow, I will ask you for the names of your family members. The names will not be used for any other purposes.

**E01. How many household members do you live with in this household including yourself?**

*including yourself*

---

**» Household members' name****» Members**

<https://enketo.unhcr.org/x/doTHhdN5>

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Note. I now have some questions about the general economic situation of your family.

**F01. What is primary source of income that your household had in the past 30 days?**

- 1. Income from wages/salaries
- 2. Income from business earnings (incl very small and household enterprises)
- 3. Support from family members abroad (remittances)
- 4. Pensions
- 5. Assistance (in cash) from government/UN/NGO
- 6. Income from renting out
- 7. Selling off own assets
- Using loans (formal and from family/ friends
- Money or in-kind assistance from relatives in the country
- 9. Using savings
- Income from irregular/seasonal work (labourer)
- Selling own production goods (e.g. from farming)
- Other
- Don't know
- Refused to answer

**F02. What is the secondary source of income that your household had in the past 30 days?**

- 1. Income from wages/salaries
- 2. Income from business earnings (incl very small and household enterprises)
- 3. Support from family members abroad (remittances)
- 4. Pensions
- 5. Assistance (in cash) from government/UN/NGO
- 6. Income from renting out
- 7. Selling off own assets
- Using loans (formal and from family/ friends
- Money or in-kind assistance from relatives in the country
- 9. Using savings
- Income from irregular/seasonal work (labourer)
- Selling own production goods (e.g. from farming)
- Other
- Don't know
- Refused to answer

**F06. How easily can you access the nearest market where you can buy and sell things?**

- 1. Not possible to access any market
- 2. Very difficult to access the market
- 3. Somewhat difficult to access the market
- 4. Moderately easy to access the market
- 5. Very easy to access the market
- Other
- Don't know
- Refused to answer

**F07. [if access is not possible or difficult] What is the main challenge in reaching the market?**

- 1. Do not need to go there
- 2. Too far
- 3. Too expensive to travel
- 4. Do not have the time to go there
- 5. It is not safe to go there
- 6. Products there are not of good quality
- 7. Other
- Other
- Don't know
- Refused to answer

**F10. Are you a beneficiary of the following?**

Select all that apply

- 1-Pantawid Pamilyang Pilipino Program (4Ps)
- 2-Social pensioner
- 3-Modified Conditional Cash Transfer (MCCT)
- 4-Sustainable Livelihood Program (SLP)
- 5-MFAR/ DA
- 6-UCT
- Other
- Don't know
- Refused to answer

Note. We know that in some cases families have raised concerns about their safety and security situation.



**G1a. What is your primary concern about safety and security in your barangay?**

- 1-Presence of state and/or non-state actor(s)
- 2-Bombardment
- 3-Pagbanta/Clan feud
- 4-Presence of UXO/IEDs/landmines
- 5-Destruction of civilian properties, including homes and livelihood inputs
- 6-Attacks on schools and hospitals
- 7-Looting of civilian properties
- 8-Arbitrary arrest/detention; Extra-judicial/Summary executions/Unlawful killing
- 9-Kidnapping/abduction, including of women & children
- 10-Killing, torture and maiming of civilians during armed conflict (if there are children killed or maimed, please specify)
- 11-GBV (rape, trafficking, sexual abuse, intimate partner violence, other violence against girls/women)
- 12-Recruitment and use of children by armed actors
- 13-Forced recruitment and use of adults by armed actors
- 14-Forced return or relocation to any area (safe or unsafe)
- 15-Lack of adequate communication between family members and/or to emergency support services (i.e. ambulance, fire brigade)
- 16-Lack of communication (between officials and community about safety and security (including early warning systems and/or declaration of safety for return)
- 17-Extortion/illegal taxation
- 18-Forcible separation of family members
- 19-No security concerns
- Other
- Don't know
- Refused to answer

**G1b. What is your secondary concern about safety and security in your barangay?**

- 1-Presence of state and/or non-state actor(s)
- 2-Bombardment
- 3-Pagbanta/Clan feud
- 4-Presence of UXO/IEDs/landmines
- 5-Destruction of civilian properties, including homes and livelihood inputs
- 6-Attacks on schools and hospitals
- 7-Looting of civilian properties
- 8-Arbitrary arrest/detention; Extra-judicial/Summary executions/Unlawful killing
- 9-Kidnapping/abduction, including of women & children
- 10-Killing, torture and maiming of civilians during armed conflict (if there are children killed or maimed, please specify)
- 11-GBV (rape, trafficking, sexual abuse, intimate partner violence, other violence against girls/women)
- 12-Recruitment and use of children by armed actors
- 13-Forced recruitment and use of adults by armed actors
- 14-Forced return or relocation to any area (safe or unsafe)
- 15-Lack of adequate communication between family members and/or to emergency support services (i.e. ambulance, fire brigade)
- 16-Lack of communication (between officials and community about safety and security (including early warning systems and/or declaration of safety for return)
- 17-Extortion/illegal taxation
- 18-Forcible separation of family members
- 19-No security concerns
- Other
- Don't know
- Refused to answer

**G2. How safe do you feel walking alone in your area/neighbourhood during daytime? (ASKED TO RESPONDENT AND NOT TO WHOLE HOUSEHOLD)**

- 1. Very safe
- 2. Fairly safe
- 3. Bit unsafe
- 4. Very unsafe
- 5. I never walk alone after dark
- Other
- Don't know
- Refused to answer

**G3. What was the gravest security incident that has been experienced by any member of your family since you arrived here?**

*Do not prompt*

- 1 Petty crime
- 2 Drug-related crime
- 3 Sexual abuse/harassment
- 4 Murder
- 5 Land disputes
- 6 Forced marriage
- 7 Armed conflict
- 8 Trafficking in persons
- 9 No security incident
- Other
- Don't know
- Refused to answer

**G4. Did you report the incident to any formal or informal authorities?**

- Yes
- No
- Don't know
- Refused to answer

**G5. Where did you report the incident?**

1. Police
2. BPAT/ Barangay officials
2. Traditional or informal justice system; community/ religious leaders e.g.elder, Nagtataumaas
- Other
- Don't know
- Refused to answer

**G6. Why did you choose not to report the incident?**

1. Too expensive
2. Unreliable / do not trust police
3. Creates more problems
4. Unreliable / do not trust the barangay officials
5. They do not help
6. No police station nearby
- Other
- Don't know
- Refused to answer

**G7. Do you face restrictions in terms of your freedom of movement?**

- Yes
- No
- Don't know
- Refused to answer

**G8. What are the causes for the restrictions?**

- Lack of identification documents
- Lack of resources
- Security and Safety
- Other
- Don't know
- Refused to answer

NOTE. Thank you so much for answering all the questions so far. Now I would like to ask you some questions regarding your housing situation at your place of origin.



**H1. Do you own the land where your habitual residence or structure was located?**

- Yes
- No
- Don't know
- Refused to answer

**H2. If yes: What type of proof ownership do you have (before displacement) prompt the choices? èK4**

- 1 Title
- 2 Tax Declaration
- 3 Deed of Sale
- 4 No proof
- Other
- Don't know
- Refused to answer

**H3. If yes: Are there others who claim ownership of your land?**

- Yes
- No
- Don't know
- Refused to answer

**H4. If yes, on what basis?**

- Family members who believe they have entitlement to the land
- Government claims this is public land
- Ancestral domain claim
- Claim that they were given the land as dowry
- Claim that the land was pawned for a loan
- Boundary conflict
- Informal settler(s) on your land
- Other
- Don't know
- Refused to answer

**H5. Do you own (or commonly own) the house that was your habitual residence?**

- Yes
- No
- Don't know
- Refused to answer

**H6. if no What kind of arrangement did you have to live in this dwelling unit? (tenant also refers to a farmer)**

- Rented the house
- Stayed as a tenant without paying rent
- Stayed as a caretaker without paying
- Stayed as an informal settler
- Other
- Don't know
- Refused to answer

Note. In the following I will ask you some questions about your access to basic services, like water, health and food.

**I01. What are your main sources of drinking water?**

- 1 Piped connection
- 2 Common faucet (Level 2)
- 3 Pump
- 4 Protected deep or shallow well
- 5 Deep/shallow well (Unprotected)
- 6 Spring/River/pond/Stream
- 7 Rainwater
- 8 Water vendors (e.g., bottled water, container, peddlers, water refilling stations)
- 9 Government provision
- 10 Connected to a neighbor
- 11 Fetched water from neighbor with piped connection
- Other
- Don't know
- Refused to answer

**I02. What are your main sources of water for cooking and other domestic uses?**

- 1 Piped connection
- 2 Common faucet (Level 2)
- 3 Pump
- 4 Protected deep or shallow well
- 5 Deep/shallow well (Unprotected)
- 6 Spring/River/pond/Stream
- 7 Rainwater
- 8 Water vendors (e.g., bottled water, container, peddlers, water refilling stations)
- 9 Government provision
- 10 Connected to a neighbor
- 11 Fetched water from neighbor with piped connection
- Other
- Don't know
- Refused to answer

**I03. Was your HH able to get sufficient drinking water in the last 30 days?**

- Yes
- No
- Don't know
- Refused to answer

**I04. If No: What was the main reason that your HH was unable to get water in sufficient quantities and access the water source when needed?**

- Water not available from source
- Water too expensive
- Not enough containers to fetch/ store water
- Damaged/ malfunction
- Source not accessible (too far away)
- Was not safe to go and fetch water
- could not fetch water due to discrimination
- Water shortages
- No adequate facility for disabled HH members
- Other
- Don't know
- Refused to answer

**I05. What type of toilet facility do you use?**

- 0 Water-sealed (flush or pour/flush), sewer/septic tank
- 0 Closed pit
- 0 Water sealed, other depository
- 0 Open pit
- 0 No toilet (wrap and throw, bedpan, bush, lake, creek, river)
- Other
- Don't know
- Refused to answer

**I06. What is the proximity distance of the toilets.**

- Within plot
- Within house
- Less than 50 meters outside plot
- More than 50 meters
- Other
- Don't know
- Refused to answer



**I07. How do you share your toilet facility?**

- 0 Private, for family use only
- 0 Shared by multiple families in this structure
- 0 Public/communal in this community
- Other
- Don't know
- Refused to answer

**I08. Why do you not have a toilet facility in your house?**

- Current arrangement works fine
- Cannot afford to get such facility ( to buy materials)
- Do not know how to get such facility
- Other
- Don't know
- Refused to answer

**I09. Where do you or other members of your household most often wash hands**

- 1-Fixed facility (sink, tap)
- 2-Mobile object (bucket, jag, kettle)
- 3-No hand washing facility
- Other
- Don't know
- Refused to answer

**I10. Why do you not have a handwashing facility?**

*If "no hand washing facility":*

- Current arrangement works fine
- Cannot afford to get such facility ( to buy materials)
- Do not know how to get such facility
- Other
- Don't know
- Refused to answer

**J. FOOD**

**J01. What are your sources of food?***Select all that apply*

- 0 Market
- 0 Own produced (within household)
- 0 Relatives
- 0 Government
- 0 Non-government (UN, Private entity, NGO, INGO)
- 0 Host-family
- 0 Other
- 0 Don't know
- 0 Refused to answer

**» J02. Food Type: Could you please tell me how many days in the past week your household has eaten the following food items, prepared and/or consumed at home and what their source was.**  
**Food type consumed in the past seven days**

**J03. Rice, bread, noodles, biscuits, cookies or any rice and cereal products like biko, suman (malagkit), puto, noodles/pasta, porridge (arrozcaldo/champorado) and others Cassava, potatoes and sweet potatoes, other tubers and plantains**

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**J04. Beans, peas, lentils, nuts, seeds or foods made from these like and beans, guisantes de lata and others**


---

**J05. Vegetables**


---

**J06. Seaweeds**


---

**J07. Fruits**


---

**J08. Beef, goat, poultry, eggs, fish, and shellfish**


---

**J09. Milk, yogurt and other dairy**

---

**J10. Sugar and sugar products, honey**

---

**J11. Oils, fats, and butter**

---

**J12. Spices, tea, coffee, salt, fish powder, small amounts of milk for tea**

---

**J13. Condiments**

---

**J14. In the past 7 days, were there times when you did not have enough food or money to buy food?**

- Yes
- No
- Don't know
- Refused to answer

**J15. How often did your HHs have to: Rely on less preferred and less expensive food?**

---

**J16. How often did your HHs have to: Borrow food or rely on help from a relative or friend?**

---

**J17. How often did your HHs have to: Limit portion size of meals at meal times?**

---

**J18. How often did your HHs have to: Restrict consumption by adults in order for small children to eat?**

---

**J19. How often did your HHs have to: Reduce number of meals eaten in a day?**

---

## K. HEALTH SECTION

**K01. Does anyone in the household [age group] have a card/document where the child vaccinations are written?**

- Yes
- No
- Don't know
- Refused to answer

**K02. What are the most common health problems in your household?**

*Select all that apply*

- 1 Cough/colds/ Bronchitis/Asthma
- 2 Children are thin, family is weak
- 3 Fever4
- 4 Physical injuries including wounds
- 5 Skin diseases/Rashes/
- 6 Eye infections
- 7 Convulsions/seizures
- 8 Diarrhea/Typhoid/Cholera
- 9 Head ache
- 10 Tooth ache => mouth problems
- 11 Body pain, e.g. Back/Neck pain, Knee/Joint pain
- 12 Chest pain
- 13 Gynecological problems (not pregnant women, not having their period)+obstetrics(pregnancy-related)
- 14 Heart diseases/BP problems
- 15 Cancer
- 16 Diabetes
- 17 TB
- 0-None
- Other
- Don't know
- Refused to answer



**K03. Was anyone in your household in need of visiting a doctor/health facility in the past 6 months**

- Yes
- No
- Don't know
- Refused to answer

**K04. Did you or the other family member that needed to see a doctor, manage to visit a health care facility/doctor?**

- Yes
- No
- Don't know
- Refused to answer

**K04a. What kind of health care facility did you or your other household member access? Probe: (If the HH members went several times, then ask respondent to indicate where they went most of the time).**

1. Yes, formal medical care facility
2. Yes, informal/traditional medical care facility [if relevant to context]
3. No
98. Don't know
- Refused to answer

**K05. Where did you or your household go to seek help for treatment you needed it in the past 6 months?**

- 0 Barangay health center
- 0 Rural Health Unit (city/municipal LGU)
- 0 Private clinic
- 0 Private hospital
- 0 Government hospital
- 0 Traditional healer
- 0 Medical mission
- 0 Did not seek any care
98. Don't know
- Refused to answer

**K06. If you or other HH member did not visit a healthcare facility, when you needed a doctor, what is main the reason?**

- 1. Would not be able to cover the costs
- 2. Transportation too expensive
- 3. Too far away
- 4. No/bad transportation options
- 5. It is not safe to go there
- 6. Expect low quality service
- 7. Didn't know where to go
- 8. No insurance - if relevant to context
- 9. Refused service by health care providers (due to lack of required documents)
- 10. Refused service by health care providers for other reason
- Other
- 98. Dont know
- Refused to answer

**K07. Is there a health service available in this site (temporary shelter)**

- Yes
- No
- Don't know
- Refused to answer

**K08. Is there a referral system in place if your health problem cannot be treated there?**

- Yes
- No
- Don't know
- Refused to answer

**» K09. If given a chance to prioritized humanitarian needs for your family, please rank the following below? 1-highest**

**K09a. Humanitarian needs rank 1**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09b. Humanitarian needs rank 2**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09c. Humanitarian needs rank 3**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09d. Humanitarian needs rank 4**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09e. Humanitarian needs rank 5**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09f. Humanitarian needs rank 6**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09g. Humanitarian needs rank 7**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09h. Humanitarian needs rank 8**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

**K09i. Humanitarian needs rank 9**

- Shelter
- Food/Nutrition
- Education
- Water
- Sanitation and Hygiene
- Healthcare
- Protection
- Livelihoods
- Psychosocial support

L. DURABLE SOLUTIONS: My 2nd to the last questions relate to your future plans.



**L01. Does your household want to leave this location at some point in time?**

- Yes
- No
- Don't know
- Refused to answer

**L02. Where would your household prefer to live in the future?**

1. Return to place of habitual residence/place of origin
2. Move to different place within same neighbourhood
3. Move to different place in same city/area (not within same neighbourhood)
4. Move elsewhere in the country (not place of origin)
5. Move abroad
6. Other
- Don't know
- Other
- Refused to answer

**L03. Thinking about the place you would prefer to move to, what are the main 2 reasons for preferring to live there?**

1. Better security
2. Better access to home/area of housing and area of livelihood/livestock
3. Better access to education and health services
4. Better access to livelihood/employment opportunities
5. Better access to basic infrastructure and public services
6. To continue living with family or community members/ family reasons
7. Access to humanitarian aid
8. Decision by the community leader (if relevant to context)
9. Other reasons
10. Don't know
11. Refused to respond"
- Don't know
- Other
- Refused to answer

**L04. Do you have the possibility to pursue your preferred option at this point in time?**

- Yes
- No
- Don't know
- Refused to answer

**L05. What are the main two reasons for you/ your household not being able to settle where you prefer?***Select 2 only*

1. Conflict is ongoing/ no ceasefire / no peace
2. Armed groups are still present/ lack of security
3. Mines have not been cleared
4. Destruction of/lack of access to original housing, land and/or other property
5. Lack of/difficulty in finding housing
6. Lack of access to a farm plot and/or grazing land/ fishing/ sea weed farming
7. Basic infrastructure (roads, electricity, water pipes) damaged/ destroyed
8. Lack of agricultural tools/seeds/livestock
9. Lack of funds / productive assets for re-establishing business
10. Lack of access to markets
11. Lack of skills to find work/ lack of access to employment
12. Lack of access to basic service (e.g. education and health)
13. Will lose access to aid by moving away
14. Do not have transportation arrangement/ lack of financial means to facilitate move
15. Family has been separated to different places/ difficulties in family re-unification
16. No acceptance by host community/ discrimination in identified location
- Other
- Don't know
- Refused to answer

**L06. What type of information would you need in order to easier decide about future moves? Please probe***Select all that apply*

- 1. Information about security situation
- 2. Information about availability of basic services (food, water, shelter, education, health, etc.)
- 3. Information about quality of basic services
- 4. Information about availability of work and livelihood opportunities
- 5. Information about access to area of housing/ property/ housing
- 6. Information about government's plans for IDP families
- Other
- Don't know
- Refused to answer

**L07. Are you aware of any information about government's plans for IDP families?**

- Yes
- No
- Don't know
- Refused to answer

L8-L13. COMMUNITY PARTICIPATION: My last questions to you relate to your community participation

**L8. Have you participated in the elections? E.g. registration, vote etc.**

- Yes
- No
- Don't know
- Refused to answer

**L9. If yes, when was the most recent participation?**yyyy-mm  
\_\_\_\_\_**L10. Have you been involved in any consultation activities in your community?**

- Yes
- No
- Don't know
- Refused to answer

**L11. If yes, what is the purpose of the consultation?**

- 0 Livelihood
- 0 Construction of infrastructure
- 0 Establishment of community-based organization
- 0 Other
- 0 Don't know
- 0 Refused to answer

**L11a. Please specify**

---

**L12. Are there community-based organizations in your locality?**

- Yes
- No
- Don't know
- Refused to answer

**L13. If yes, what are those?**

- Youth-led
- Children's organization
- Women's organization
- Fisherfolks organization
- Religious organization
- Other
- Don't know
- Refused to answer

**L14-L18. ACCESS TO JUSTICE AND LEGAL REMEDIES****L14. Do you still practice the traditional justice system?**

- Yes
- No
- Don't know
- Refused to answer

**L15. Are you aware of the existing laws and ordinances that affects you?**

- Yes
- No
- Don't know
- Refused to answer

**L16. If yes, what are these laws and ordinances? Tick all the applicable laws and ordinances which concern you.**

- RA 9262 Violence against Women and Children Act
- RA 7610 Special Protection of Children against Abuse, Exploitation and Discrimination Act
- Indigenous Peoples Rights Act (IPRA)
- National Integrated Protection Areas System (NIPAS) Act
- Local Ordinances
- Don't know
- Refused to answer

**L16a. Please specify**

---

**L17. Do you have access to these laws?**

- Yes
- No
- Don't know
- Refused to answer

**L18. Do you have access to legal aids?**

- Yes
- No
- Don't know
- Refused to answer

**L19-L21. PRESERVATION OF CULTURE AND SITES HERITAGE****L19. Do you have access to your traditional burial sites?**

- Yes
- No
- Don't know
- Refused to answer



**L20. Do you have moorage areas?**

- Yes
- No
- Don't know
- Refused to answer

**L21. Do you have traditional fishing grounds and seaweed farming areas?**

- Yes
- No
- Don't know
- Refused to answer

L22-L23. Movement History and Pattern

**L22. In a year, how many times do you move from one place to another?**

---

**L23. What are the causes of these movements?**

- Natural Disaster
- Military Presence
- Development Projects
- Armed Conflict
- Clan feud/Pagbanta
- Crime & Violence
- Other
- Don't know
- Refused to answer

**L23a. Please specify**

---

L24-L26. SOCIAL COHESION

**L24. Do you have an existing leadership structure or council of elders?**

- Yes
- No
- Don't know
- Refused to answer

**L25. If yes, do you recognize this structure?**

- Yes
- No
- Don't know
- Refused to answer

**L26. Does this structure connects with the existing local government structure?**

- Yes
- No
- Don't know
- Refused to answer

L28-L30. Documentation Issues

**L28. Does your lack of documentation lead you to other issues?**

- Yes
- No
- Don't know
- Refused to answer

**L29. If yes, what are these?**

- Access to basic Services
- Safety and Security
- Freedom of Movement
- Discrimination
- Other
- Don't know
- Refused to answer

**L29a. Please specify**

---

**L30. Are you aware that the lack of documentation might lead you to being at risk of statelessness?**

- Yes
- No
- Don't know
- Refused to answer

**M01. GPS location**

*Optional*

latitude (x.y °)

---

longitude (x.y °)

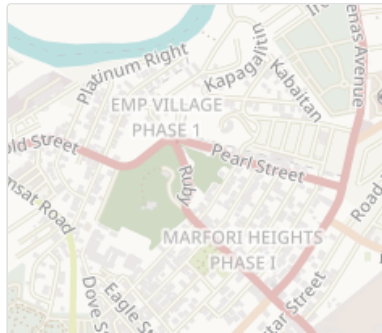
---

altitude (m)

---

accuracy (m)

---



**M02. Describe the problems that you have encountered.**

---

End of form. Thank you very much.

# 5.

## ANNEX II

Focus Group  
Discussions  
Question Guide

## FGD SAMA BAJAU

THEME	GUIDE QUESTIONS
FUTURE INTENTIONS	<ul style="list-style-type: none"> <li>✓ What are the reasons why majority of you do not want to leave the present location?</li>   <li>✓ What are other information you needed to easier decide about future moves?</li> <li>✓ For those who answered “other” what do you think could be their preferred place of future residence?</li>   <li>✓ What could be the possible answers on the answered option “Other” on the information needed to decide future movements?</li> </ul>
PATTERN OF MOVEMENT	<ul style="list-style-type: none"> <li>✓ Do you travel to other parts of the Philippines? If no, pls proceed to the next question. If yes, how many times within a year? Which parts? What is the purpose of the local travel? What is the means of transportation?</li> <li>✓ Do you travel outside of the Philippines? If no, pls proceed to the next question. If yes, how many times in a year? What countries do you visit? What is the purpose of this travel?</li> <li>✓ Do you consider Bongao as your place of origin? If yes, can you say more about this? If no, can you elaborate further?</li> </ul>



	<ul style="list-style-type: none"> <li>✓ What do you think makes the community consider Bongao as their place of origin given the circular patterns of movement?</li> </ul>
EDUCATION	<ul style="list-style-type: none"> <li>✓ What are the main reasons for the for the high percentage of school-aged boys and girls who are not attending school?</li> <li>✓ For those who answered “others” on the question regarding frequency of going to school, how frequent do they go to school?</li> <li>✓ What could have been their reasons who answered “others” (57 %) for not attending school?</li> <li>✓ What other forms of educational platforms are available in the community? (Alternative Learning System (ALS), Madrasah)</li> </ul>
LABOR FORCE	<ul style="list-style-type: none"> <li>✓ What is the reason for the gender discrepancy in the labor force? (note for facilitator: majority of women are unemployed)</li> <li>✓ What is the main occupation for those who have declared as self-employed?</li> <li>✓ What are the jobs of the paid employees?</li> <li>✓ On the data regarding outside of labor force, what composes the “other “aside from those already presented?</li> <li>✓ What are the barriers to employment?</li> </ul>

FAMILY INCOME	<ul style="list-style-type: none"> <li>✓ For families who receive most of their income from irregular/seasonal work, what could these “other sources “ of income means ?</li> <li>✓ On access to beneficiary programs, families answered “Others” (61 %). What could these be?</li> </ul>
FREEDOM OF MOVEMENT	<ul style="list-style-type: none"> <li>✓ What are the reasons for the restrictions to your freedom of movement?</li> </ul>
FOOD SECURITY	<ul style="list-style-type: none"> <li>✓ Were you able to receive food assistance for the past 3 months? From whom?</li> <li>✓ Do you have regular access to markets? What are the obstacles?</li> <li>✓ Which of the mechanisms are more effective in ensuring that Sama Bajaus have food security? <ul style="list-style-type: none"> <li>a. Food assistance</li> <li>b. Cash assistance</li> <li>c. Training on food production</li> </ul> </li> </ul>
GOVERNMENT ENGAGEMENT WITH COMMUNITIES	<ul style="list-style-type: none"> <li>✓ Was the community consultation with communities organized by the local government? If yes, what those consultations are about?</li> </ul>
HEALTH	<ul style="list-style-type: none"> <li>✓ What could have been the reason for majority of families visited a formal medical care facility? Please cite some of the medical care facilities visited.</li> </ul>

		<ul style="list-style-type: none"> <li>✓ What is/are the reason/s half of the respondents do not have a health card and documents on vaccinations?</li> </ul>
PRIORITIZED NEED	HUMAN	<ul style="list-style-type: none"> <li>✓ Among the prioritized needs identified, which do you think is your severe or most important need? <ul style="list-style-type: none"> <li>a. food/nutrition</li> <li>b. shelter</li> <li>c. education</li> <li>d. water</li> <li>e. health care</li> <li>f. livelihood</li> <li>h. protection</li> <li>l. sanitation and hygiene</li> <li>k. psychosocial</li> </ul> </li> </ul>
WATER, SANITATION AND HYGIENE		<ul style="list-style-type: none"> <li>✓ On access to improved toilet facilities, what is the answer of those who responded "Others"</li> <li>✓ Are there support programs from the government on access to WASH? What are these?</li> <li>✓</li> </ul>
LAND AND OWNERSHIP	HOUSING	<ul style="list-style-type: none"> <li>✓ For those who claimed that they owned the land and housing, what are their proofs of ownership?</li> <li>✓ For those who claimed that they don't own the land, who is the land owner? What is the "other" under the question on housing arrangement?</li> </ul>

	<ul style="list-style-type: none"> <li>✓ What challenges did you encounter in not owning the land where your houses are built?</li> </ul>
<b>ACCESS TO JUSTICE AND LEGAL REMEDIES</b>	<ul style="list-style-type: none"> <li>✓ What could have been the reason Sama Bajau families still refer their issues to the traditional justice system</li> <li>✓ What could have been the reason that Sama Bajau families are not aware of the laws and ordinances that affect them?</li> <li>✓ What are the reason for not accessing legal aid?</li> </ul>
<b>SOCIAL COHESION</b>	<ul style="list-style-type: none"> <li>✓ What are the reasons for not recognizing traditional leadership structure?</li> </ul>
<b>Community Engagement</b>	<ul style="list-style-type: none"> <li>✓ What is the reason for participation and non participation in terms of community related activities?</li> </ul>
<b>ACCESS TO DOCUMENTATION</b>	<ul style="list-style-type: none"> <li>✓ Are you aware of the importance of documentation in your life?</li> <li>✓ Are you aware of the risks of not having documentation?</li> <li>✓ What are these risks whether perceived or real?</li> <li>✓ Aside from the government IDs mentioned, what do you think are the documents under “others” response option means?</li> </ul>
<b>LACK OF BIRTH CERTIFICATES</b>	<ul style="list-style-type: none"> <li>✓ Why is there a high number of respondents without birth certificates?</li> <li>✓ What are the hindering factors in acquiring birth certificates?</li> </ul>

# 5.

## **ANNEX III**

### **Provincial Working Group (PWG) Feedback Survey**



## SAMA BAJAUS PROFILING RESULTS TAWI-TAWI

### THEME GUIDING QUESTIONS FOR PWG

#### A. FUTURE INTENTIONS

- 80% of the Sama Bajaus consider Tawi-Tawi as their place of origin.
- Out of the 362 surveyed families in Bongao, 18% want to leave the current location.
- Of those families that want to leave the current location, the responses vary between relocating in the same municipality (20%), moving to the place of origin (18.5%) or relocating within the same neighborhood (10%). Notably, most of the respondents used the “other” answer option (32%).
- Out of the 362 surveyed families in Bongao, 295 do not want to leave present location.
- 41% of the respondents
- chose the “other” answer option category on the information needed to easier decide on future moves.

#### M/P/BLGUs

1. What are the reasons why a lot of the Sama Bajaus do not intend to leave their current location?
2. What assistance/programs do you have to realize their future intentions?
3. What are the types of interventions provided by the Provincial/Municipal /Barangay local government during and/or after displacement?
4. Aside from the given information presented a while ago what do you think are the other information needed by the Sama Bajaus to help them decide for their future plans?
5. Most of the families that want to leave the current location answered “other” (32%) for their preferred place of future residence. What exactly could this mean?

## THEME GUIDING QUESTIONS FOR PWG

### B. PATTERN OF MOVEMENT

- No available data on patterns of movement within and outside the country thus, guided questions are provided for.
- Most of the respondents consider the province of Tawi-Tawi as their place of origin. Only a very small proportion (0.3%) consider Malaysia as their place of origin.

### M/P/BLGUs

1. Since majority of the Sama Bajaus considered Tawi-Tawi as their place of origin, what available assistance/ programs do you have for this group?
2. Have you heard of any movement in terms of domestic travels or border-crossing activities that Sama Bajaus in Bongao do? Do they do this often? Is there an established pattern in terms of their movement within six months or one year?
3. Do you consider their being nomadic as an issue to the local government or community? Can you elaborate on your answer?
4. With the extent of vulnerability that is brought by their being at risk of statelessness, how do you think the local government can help them?

## THEME GUIDING QUESTIONS FOR PWG

### C. EDUCATION

- Out of the school age population 67% are not attending school. 70.5% of the male school-aged Sama Bajaus and 64.1% of the female school-aged Sama Bajaus are not attending school. Roughly 22% of the male population and 28% of female population are attending more than 3 days a week.
- Among those not attending school regularly, the majority (roughly 57% for both genders) have answered “Other” as a reason for not attending school.

### M/P/BLGUs

1. Is alternative Learning System (ALS) being offered to Sama Bajaus? Are there alternative schooling set-ups provided to cater to the Sama Bajau’s culture?
2. Why do you think majority of the Sama Bajaus are not in school?
3. Among those not attending school regularly, the majority (roughly 57% for both genders) have answered “Other” as a reason for not attending school. What could this mean?
4. What kind of assistance program are available for them?
5. How can the Sama Bajaus avail of such educational programs/projects?

## THEME GUIDING QUESTIONS FOR PWG

### D. HOUSEHOLD ECONOMY

- Most of the employed persons are men - 65.2%, while most of the unemployed and outside the labour force are women, respectively 94.2% and 72.8%.
- Employment-to- population ratio for men (79.6%) is about two times higher than that of women (40.5%).
- For families who receive most of their income from irregular/seasonal work, the second highest secondary source of income is selling their own goods (30.1%) following other sources (56.6%) that have not been specified.
- About 37% of families are beneficiaries of the 4Ps program, while the majority indicated other programs without specifying what program.

### M/P/BLGUs

1. The labour force status of the Sama Bajaus in working age, shows that majority are employed (59.9%), unemployed (5%) and outside the labour force (35.4%). Are these really happening on the ground? Can you elaborate on this further?
2. What kinds of government assistance are being provided to Sama Bajau families to help them with their everyday expenses and to help them sustain their primary source of income?
3. What are the mechanisms available to ensure these families are included in the assistance?
4. What is the reason why only 37 percent of the respondents are 4Ps beneficiaries?
5. Aside from 4Ps, what are other government assistance programs made available to Sama Bajaus in Bongao?

## THEME GUIDING QUESTIONS FOR PWG

### E. SAFETY, SECURITY, AND FREEDOM OF MOVEMENT

- The majority of families (88%) responded they had no security incidents. The only type of security incident that was reported was drug-related crime (0.55%).
- Nearly one quarter (24%) of the respondents report that they face restrictions to their freedom of movement.

### M/P/BLGUs

1. Have you responded to any safety, security, and movement concerns of Sama Bajaus?
2. What are the government measures currently in place which address the safety, security, and freedom of movement of Sama Bajaus?
3. What activities do the government implement to ensure that Sama Bajaus needs on safety, security and movement concerns are addressed?
4. What do you think are the reasons some of the Sama Bajaus were restricted in their freedom of movement?

## THEME GUIDING QUESTIONS FOR PWG

### F. GOVERNMENT'S ENGAGEMENT WITH COMMUNITIES

- Responses to the involvement of Sama Bajau families in community consultations show that about half of respondents (54%) state that they are involved in community consultations, however, the other half of respondents have not been involved. This pattern is observable across all Barangays.
- 46.5% of the respondents answered "Other" answer option on purpose of community consultation.

### M/P/BLGUs

1. Do you usually conduct community consultation to plan and address issues in the community?
2. Are all sectors part of the community consultations?
3. What might be the reasons why half of the Sama Bajaus interviewed have not been involved in community consultations?
4. How do you ensure that there are sectoral and tribal representatives in community consultations?

## THEME GUIDING QUESTIONS FOR PWG

### G. WASH

- Most families (89.8%) had sufficient access to water within the last 30 days. Out of the 37 families who reported insufficient access, 33.3% was due to the cost of water, 27.8% cited water shortages, unavailability of water from source and not enough containers to fetch/store water were equally reported - 13.9%.
- The majority of families (72%) have access to some type of toilet facility (including open pits). About 14% of families, however, do not have access to a toilet facility primarily due to the expenses related to having a toilet facility. 66% of the families with no toilet facilities report that they cannot afford to get such a facility or buy the materials for it.

### M/P/BLGUs

1. Access to water doesn't seem to be a problem for the families but sanitation and hygiene practices seem to be challenge, what programs do you have to address this?
2. What is the reason why more than 70% of the respondents use open pit type of toilet facility?

## THEME GUIDING QUESTIONS FOR PWG

### H. HOUSING, LAND AND PROPERTY

- Of the 362 families who were surveyed in Bongao, 10% own the land where their habitual residence or structure is located but 82% own the houses at their habitual residence.
- For those who own their land, 84% state that they do not own a title as proof of ownership.
- Out of those families who do not own the house most of the families (66%) stayed as tenants or paid rent.

### M/P/BLGUs

1. Can you describe what kind of houses do the Sama Bajaus live in?
2. Why do you think majority of those who owned their land do not have document as proof of ownership?
3. How do you think this finding can influence your policies on land management?
4. Are there any mechanisms in the local government to address grievance related to HLP? Can you elaborate further on this?



## THEME GUIDING QUESTIONS FOR PWG

### I. FOOD SECURITY

- Approximately half of the families (49%) are “food secure” following the Food Consumption Score. On the other hand, 13% of the Sama Bajau families are “food insecure”. The remaining 39% are at risk of becoming food insecure.
- The majority of the families (82%) did not have sufficient food or money to buy food in the last 7 days (at the time of the survey).

### M/P/BLGUs

1. Based on the findings, majority of Sama Bajaus did not have sufficient food or money to buy food for their families in the last 7 days at the time of the survey, is this really happening on the ground? What immediate actions have you undertaken?
2. What are the government programs/projects to ensure that Sama Bajaus are food secure?

## THEME GUIDING QUESTIONS FOR PWG

### J. HEALTH

- 53.7% of Sama Bajau families have a card where their child(ren)’s vaccinations are recorded, while 46.3% are not in possession of such documentation.
- 45.3% of Sama Bajau families reported a need to visit a doctor/ health facility in the 6 months prior to the survey. Of these, 67.7% managed to see a healthcare practitioner. The remaining 32.3% were not able to visit a healthcare facility primarily due to being unable to cover the cost.

### M/P/BLGUs

1. Does the government have health services for Sama Bajaus?
2. What are the reasons why most of the Sama Bajau families do not have access to health card?
3. Are the health facilities and services accessible and affordable to them?
4. How can they avail such facilities and services?

## THEME GUIDING QUESTIONS FOR PWG

### K. PRIORITIZED HUMANITARIAN NEEDS

- Shelter, livelihoods and food/nutrition are clearly the prioritized needs, followed by water.

### M/P/BLGUs

1. Which of the prioritized needs identified by the Sama Bajaus your government has the existing capacities and resources to realize these?
2. How can they avail of these?

## THEME GUIDING QUESTIONS FOR PWG

### L. ACCESS TO JUSTICE AND LEGAL REMEDIES

- 42% of the Sama Bajau families still refer to the traditional justice system.
- 25% answered "Don't know" when ask if they know laws and ordinances affecting their families.

### M/P/BLGUs

1. What could have been the reasons why Sama Bajau families still refer their issues and concerns to the traditional justice system?
2. What could have been the reasons why some Sama Bajau families are not aware of the laws and ordinances that affect them?
3. How can the government help to inform the Sama Bajau of their rights to know the laws and ordinances that affect their families?

## THEME GUIDING QUESTIONS FOR PWG

### M. SOCIAL COHESION

- A little more than half of the respondents (56%) state that a leadership structure or council of elders exists within their communities.
- Out of those respondents who state that a leadership structure/ council of elders exists, 84% state that they also recognize the structure.

### M/P/BLGUs

1. Do you still recognize traditional leadership structures in your area?
2. How does this complement with the existing government structures in your area like the Barangay Lupong Tagapamayapa in terms of settling issues/conflict?
3. Is there a Sama Bajau representative to the barangay or municipal council?

## THEME GUIDING QUESTIONS FOR PWG

### L. ACCESS TO DOCUMENTATION

- The main reason given by those respondents who do not possess a birth certificate (or any of their family members) is that the family members are not yet registered (97%).
- Additionally, about 40% of the family members do not own any ID at all. Notably, many respondents used the 'Other' category (33.5%). (SB)
- A high percentage of 'Don't know' (24.3%) and 'Other' (21.7%) answers in the question "Issues faced for lack of documentation." About 50% of the families face issues because of the lack of documentation.

### M/P/BLGUs

1. What government programs are available to support the Sama Bajaus in accessing important documents like birth registration and ID for the protection and well-being of their families?
2. How can they avail these?
3. Why is there a high percentage of Sama Bajaus without birth registration?
4. What are the government's birth registration initiatives for Sama Bajaus in Bongao?
5. What are the risks posed by the lack documents to prove the legal identity of Sama Bajaus?
6. Are you aware that the lack of birth documents may cause them to become at risk of statelessness? What does the local government do regarding this issue?

# 5.

## ANNEX IV

### Food Consumption Score and Coping Strategy Index

## Annex IV: Food Consumption Score and Coping Strategy Index

The Food Consumption Score (FCS) is a standard measure to calculate the frequency of consumption of different food groups consumed by a household during the 7 days before the survey. The score “represents households' dietary diversity and nutrient intake”<sup>1</sup>, and hence allows for an evaluation if households consume food types in sufficient quantity and quality.

The FCS was calculated using the following food items and weights as indicated in the table below:

FOOD ITEMS	FOOD GROUPS (Definitive)	Weight
Maize, maize porridge, rice, sorghum, millet pasta, bread and other cereals	Main staples	2
Cassava, potatoes and sweet potatoes, other tubers,		
Beans, peas, groundnuts and cashew nuts	Pulses	3
Vegetables, leaves	Vegetables	1
Fruits	Fruits	1
Beef, goat, poultry, pork, eggs and fish	Meat and Fish	4
Milk yogurt, and other dairy	Milk	4
Sugar and sugar products, honey	Sugar	0.5
Oil, fats and butter	Oil	0.5
Spices, tea, coffee, salt, fish powder, small amounts of milk for tea	Condiments	0

The following thresholds were used to calculate the FCS based on the multiplication of number of days the Food Items were consumed with its weights:

*<= 28: Poor; > 28 <= 42: Borderline; > Acceptable*

The Coping Strategy Index (CSI) measures peoples' coping behaviour when they can't access sufficient food. It can be used for example “as indicator of impending food crisis, and as a tool for assessing both food aid needs and whether food aid has been targeted to the most food insecure households”.<sup>2</sup>

The score is calculated through the weighted aggregation of five measures: 1) Whether the family had to rely on less preferred or less expensive food (weight 1), 2) whether the family had to borrow food or had to rely on help of friends or family (weight 2), 3) whether the family had to limit the portion of meals (weight 1), 4) whether the family had to restrict the consumption of food in favour of feeding children (weight 3) and 5) whether the family had to reduce the number of meals eaten per day (weight 1).

<sup>1</sup> For your information, refer to: <https://resources.vam.wfp.org/data-analysis/quantitative/food-security/fcs-food-consumption-score>.

<sup>2</sup> For your information, refer to: [https://documents.wfp.org/stellent/groups/public/documents/manual\\_guide\\_proced/wfp211058.pdf](https://documents.wfp.org/stellent/groups/public/documents/manual_guide_proced/wfp211058.pdf).





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