



MIRIAM COLLEGE
WOMEN AND GENDER INSTITUTE

1ST SOUTHEAST ASIAN WOMEN'S —SUMMIT—

50 YEARS OF ASEAN

What's in it for Women
and Why Women are in it?

PROCEEDINGS

November 7-9, 2017

Miriam College, Quezon City, Philippines



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ABOUT THE SUMMIT

The **Southeast Asia Women's Summit** is a conference that brings together women and feminist groups from a broad range of sectors and institutions including civil society groups, academe, rural and urban based women, professionals and representatives from government in the region. The Summit is in celebration of the 50th Anniversary of ASEAN which coincides with the Philippines as Chair of the ASEAN this 2017. In partnership with different networks of women's groups and civil society groups as well as international organizations in the Philippines and in the region, the Summit is coordinated by the **Women and Gender Institute (WAGI)** of Miriam College, the main convener since 2008 of the four previous National Summits in the Philippines under the leadership of the late Sen. Leticia Ramos Shahani.

Background and Context

ASEAN as a regional organization has grown in both scope and magnitude. It survived major political crises in the last 50 years and managed to steer away from political and security threats principally because of its policy CONSENSUS of non-interference in each other's political affairs. This non-committal stance on critical issues that affect its member's accounts for its longevity which is, to many observers, is a major weakness of the regional organization.

It has however, made some progress in many other areas principally the economic and socio cultural fields. There is unanimity in setting regional educational standards and accreditation. Cultural and educational cooperation and exchanges have become more active, visible and consistent over the last decades. Comprehensive economic cooperation agreements including on lowering of tariffs and customs duties, labor, employment, connectivity and industrial and business development are being implemented at a faster pace.

Politically, among its more significant achievements is the adoption of a legally binding ASEAN Charter where ASEAN human rights commitments were articulated. Most notably, the establishment of ASEAN Intergovernmental Commission on Human Rights (AICHR), the ASEAN Commission on the Promotion and Protection of the Human Rights of Women (ACWC) and the ASEAN Migration and Labor Committee (AMLC) are important steps towards more effective implementation of human rights standards in the region. ASEAN has begun a process of openness and inclusion to civil society groups which paved the way for a more dynamic interaction between ASEAN officials and the communities of ASEAN peoples it purports to serve.

On its 50th anniversary, ASEAN is charting even more ambitious economic and socio cultural plans for the integration of the economies of 10 countries envisioning an economic and socio cultural community that is united and strong. It is in the political and security areas where integration and unity is much more elusive. Calls for a code of conduct on the issue of the South China has been weak and marked by disunity. It has remained silent on issues of major political





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tensions affecting the human rights and freedoms of citizens in several ASEAN countries for which it had been severely criticized by civil society groups and the international community.

While ASEAN has initiated important initiative to advance women and children's rights this has been seen by many as inadequate and marginal. Gender perspectives have not been taken on board particularly in the political-security and economic integration agenda thus rendering women's interests and perspectives invisible.

The Southeast Asia Women's Summit hopes to critically examine and unpack the gains, lost ground, and prevailing struggles that marks this 50th year of ASEAN. By mapping the economic, political, socio-cultural, and women's rights landscape across the region, this conference intends to problematize the persistent areas of marginalization of women. It will be a forum for critical discussions on strategies for advancing women's inclusion in governance, women's health and wellbeing, women's dignity and diversity, within the nuanced dynamics and intersectional relations of societies in Southeast Asia. It hopes to generate a comprehensive agenda in identifying strategic issues of women within the framework of ASEAN 2025 and generate action plans and strategies to engender and mainstream gender perspectives in the three pillars of ASEAN.

Objectives

The Southeast Asia Women's Summit provides a venue to celebrate and assess the gains and progress made by the women of the region in terms of women's rights and gender equality thereby strengthening the ties between and among women's movements in the ASEAN region

The Summit has the following objectives:

1. To celebrate the gains and progress made by women's movements and by ASEAN in promoting women's rights and gender equality;
2. To identify and address the strategic and critical issues and challenges faced by women in the political, social, economic and socio-cultural, areas in ASEAN;
3. To provide a platform for women NGOs, governments and other civil society groups to critique, plan, strategize recommend, and envision the future that they want in the context of ASEAN governments' commitments to gender equality and women's empowerment, human rights (CEDAW and CRC in particular) and the Sustainable Development Goals and ASEAN's Agenda 2025.

Significance of the SEA Women's Summit

This is the only conference of women that will discuss and interrogate gender issues within ASEAN in a comprehensive way. A Conference Statement and Agenda for Action on Gender

Equality and Women's Empowerment in ASEAN will be issued after the conference which will be transmitted to the leaders and relevant bodies of ASEAN.





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TRIBUTE TO LATE SENATOR LETICIA RAMOS-SHAHANI

This First Southeast Asian Women's Summit is dedicated to the late Sen. Leticia Ramos Shahani who was the co-convenor of the last four National Women Summits in the Philippines. Sen. Shahani was a feminist leader who made important contributions in advancing gender equality in the UN and in the Philippines. As Ambassador and Head of the UN Division for Women introduced the first draft of Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) and led the Nairobi Conference on Women and introduced. As a senator, she introduced progressive laws on women such as the Anti-Rape Law and the Gender Budget among others. Her father, Ambassador Narciso Ramos was one of the founders of ASEAN and her brother, former Pres. Fidel V. Ramos was part of the Eminent Persons who produced the ASEAN Charter and was instrumental in the inclusion of human rights provision in the ASEAN Charter.

By: Prof. Aurora Javate De-Dios

On behalf of Miriam College-Women and Gender Institute

March 23, 2017

Last March 18, while I was in New York City attending the Commission on the Status of Women Conference, I could not sleep and got up early. I dreamt that Sen. Shahani had died. I immediately called the WAGI office in Manila to check if she was ok and that my dream was not true. They told me she was still in ICU and in my mind, strong woman that she is, she will survive this one too as she had survived many of her trials in life.

I have known Sen. Shahani for more than 20 years. First, as an icon of the women's movement in her legislative stint in the Senate, and later, as a mentor whom I worked closely with at Miriam College in many collaborative projects. There I got to know her up close and personal – her famous feisty side and her affectionate and endearing side which we at the International Studies and WAGI had the privilege to know and enjoy.



During her stint in the senate, she was known as one of the most hard-working senator as evidenced by the numerous and diverse laws that strengthened women's rights and promoted gender equality – the Anti-Rape law, Gender budget, Equal pay for work of equal value and others. She also authored the Foreign Service Act, the Bases Conversion Act, the NCCA law, to name just a few of her other remarkable legislative achievements.

A few months back, I had told her about our plans for 2017 which was to have an ASEAN Regional Summit on Women in which she and Aung San Suu Kyi will be the keynote speakers. This was to be our big Women's celebration of the 50th Anniversary of ASEAN, an organization where her father Narciso, brother, President Ramos and she had been actively involved with in the past. She was going to have her check-up and we would talk about the preparations for the conference. As in previous women's summits where hundreds of women from Luzon to Mindanao would attend yearly, she was excited, engaged, and involved in framing the agenda and the issues of the conference. In 2015, we co-hosted with Miriam College-Women and Gender Institute (WAGI), H.E. Michelle Bachelet, one of the few women presidents in the world today an event attended by 2,000 people. It made her very happy to see that the Filipino women's movement is vibrant and alive, and women leaders are engaged internationally as active leaders, a path she herself blazed in the United Nations. She constantly reminded us that Filipino Women Leaders who are respected globally must reach out to our neighbors in ASEAN in order to include them in the ambit of countries supporting women's rights and gender equality.

Sen. Shahani was always a big dreamer, a bold visionary, and a keen and critical thinker who tirelessly articulated and lobbied for principles and causes that she strongly believed in- in whatever platform she happens to find herself in – in the Senate, in civic organizations, in schools, in small group conversations, and in other public fora. This reflects what I consider her admirable qualities as a leader – passion, persistence, and promotion of progressive and enduring advocacies – women's rights and gender equality; our national sovereignty and territorial integrity, independent foreign policy, education, and sustainable development. She was not one to keep quiet when things are not going the right way. On politics, she has this to say:



“Tragically, politics as we have shaped it in this country is the destructive and selfish use of political power which in the words of Henry Kissinger becomes the “ultimate aphrodisiac.” Bluntly speaking, politics has become a profession, a business for many to make fast money from the people’s money with impunity. Certainly, politics in a democratic setting should not exist as a means to perpetuate the selfish interests of individuals, families, and oligarchs but rather to widen citizen’s participation to create a just, participatory, and gendered society.” She added, in the justification of a political career, both for women and men, the personal, the political, the moral, the practical, the material, the spiritual are rolled into one and it is only when the politician unites and integrates all of these into her/his life and career for a transcendent objective to serve our people and humanity, can politics have a lasting impact on the community, the country and the world.

More recently, the diplomat in her could not refrain from expressing her disdain over what she perceived as vulgarity in language and behavior that have permeated our politics today. She admonished our present leaders that foreign policy cannot be conducted in an *ad hoc* way because it needs more careful discernment before important decisions are made.

Though we had always known her as an outstanding diplomat and politician, she was much more than these. She was an educator, a spiritual person, a farmer/entrepreneur, and an amazing mentor to generations of women and men who had the privilege of working with her. Perhaps one of the most interesting phases of her life was after her retirement from politics. She went back to the academe as Dean of the College of International, Development and Humanitarian Studies at Miriam College, wanting to know more about the world of millennials, and what makes them

tick. She was of course frustrated that young people now are not so enamored with books but with social media that takes them away from serious reading. She was pleasantly surprised and mystified at the same time by the obsession of the youth with gadgets, selfies and posing for wacky poses in picture-taking which she could not quite get used to. In time, our students began to appreciate and learn from Senator Shahani—who I consider as being one of the most brilliant minds in the Philippines.





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At Miriam College, she never got tired of speaking to our students and faculty about the need for women's leadership, the need for sustained study of our marine resources and our territorial boundaries and the need to always link the local with the global because we are an interconnected world. She brought the world to Miriam College by inviting ambassadors from India, Brazil, South Africa, United States, EU, and many others to engage with our students. To her, every engagement has to have strategic agenda for all that we do particularly for our country and for the Filipino women.

Having led a very public life, she often mused that perhaps she has not given enough of her time to her children while they were growing up – a dilemma often experienced by many parent especially single-headed household like hers. In spite of this, she was always a loving and proud mother to her 3 children Lila, Ranjit, and Chandra. I remember how she would ask me if I read what Lila had written and what I thought about her writings and may I please see to it that Lila's article on Michele Bachelet be sent to her personally.

We are saddened and heartened at the same time that though she is no longer with us today, she left us her legacy of fighting for women's rights and gender equality, her passion, commitment and love of country that have touched so many in so many different ways. We will forever be grateful for her meaningful life and the humane and universal human being that she is to all of us.





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About the Organizer



The **Women and Gender Institute** is Miriam College's center for research, training and advocacy on women's rights, gender equality and non-sexist learning in support of the leadership of young women and students. It offers a cross-disciplinary perspective on women's empowerment that is interlinked with democracy, human rights, social justice and value formation. WAGI forges links with other sectors, organizations and institutions at the national, regional and international issues.

Sponsoring Partners



Empowerment First.
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US Department of States, United Nations Development Programme-Philippines, UN Women Regional Office, United Nations Population Fund, ASEAN SOGIE Caucus, Council of Asian Liberals and Democrats, and the Philippine Commission on Women

Workshop Co-Organizers

Philippine Center for Islam and Democracy, Center for Legislative Development, Coalition Against Trafficking of Women and Children – Asia Pacific, CEDAW Youth, Miriam College - College of Arts and Science, College of Education, and College of Business, Entrepreneurship and Accountancy, Women's and Gender Studies Association (formerly WSAP), HomeNet Philippines, Likhaan Center for Women's Health, National Rural Women Coalition (PKKK), Center for Migrant Advocacy, Philippine Business Coalition for Women's Empowerment, and Investing in Women – An Initiative of the Australian Government.

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November 7, 2017

Opening Of The Summit

Welcome Remarks

Dr. Maria Lourdes Q. Baybay

Vice President for Academic Affairs, Miriam College

Dr. Maria Lourdes Quisumbing-Baybay is currently the Vice President for Academic Affairs in Miriam College. She earned her PhD in Education (Research and Evaluation) from the University of the Philippines, Diliman, her MA in Family Life from Miriam College and her BA in Behavioral Sciences (magna cum laude) from St. Theresa's College, Cebu. She has presented papers in both local and international conferences on values education, local knowledge and digital learning. Dr. Baybay is the founding Director (2011-2016) of the Asian University Digital Resource Network, a network of universities supporting local knowledge integration. She is a member of the Philippine Accrediting Association of Schools, Colleges and Universities (PAASCU) Tertiary Education Commission. She is the National President of Asia Pacific Network for International Education and Values Education-Philippines.

“To Vice President Lenny Robredo, Ambassador Kok Li Peng, Ambassador Amanda Goreley, Ambassador Delia Albert, Deputy Director Anna Karine Jatfors, Mr. Titon Mitra, Ms. Emelyn Versoza, delegates from the different ASEAN countries and countries of the world, delegates from the Philippines, distinguished speakers and guests, Miriam College administrators, faculty, staff, students, magandang umaga, marhay na aga, maayong buntag, good morning!

On behalf of Dr. Rosario O. Lapuz, Miriam College President, I welcome all of you this morning to the first South East Asian Women's Summit carrying the theme, “50 Years of ASEAN; What's In It For Women and Why Women Are in It”.

This is a simple yet at the same time a complex question that frames this 3-day summit. Women in ASEAN have for many years sought for years to make women's issues and gender issues visible at the regional level. We believe that making women issues visible would benefit not only women but the whole nation, and in turn the whole region. Women have for years also sought to engage in discussions and critiques of ASEAN structures, policies and processes. Again with the belief that women's perspectives be they on governance, economic policies or cultural rights can provide new ways of thinking and new ways of doing in addressing and understanding new and old challenges that we confront as a region. This Summit, however, is not just about women's visibility and engagement at the ASEAN level though these remain critical strategies.



This Summit is about women's leadership in ASEAN; it's about positioning women and women's rights agenda, a center or a core dimension of ASEAN regional integration. By positioning women and women's agenda in the realm of shaping ASEAN integration, we are hopeful that ASEAN as a region will address women's economic vulnerabilities in both formal and informal economies, across industries, professions, hopeful that every ASEAN member state will uphold and lobby for gender equality and non-discrimination in its laws as it strengthens the significance of human rights amidst and as well as new political and cultural challenges. Moreover, we are hopeful that ASEAN and its member states understand genuinely espousing women's empowerment and not just paying lip service to it. Women's empowerment and leadership remains crucial and we hope to see transformative social development, alongside inclusive economic progress, vibrant, meaningful democracies in the region.

Therefore this Summit brings together women and some men from all walks of life be they from civil society, from public service, from the academe or the private sector to learn from each other and enrich the ways we could further advance women's involvement, promote women's health and well-being and insist on women's dignity and women's diversity in designing a critical regional agenda.

Miriam College is both humbled and honored to be your host and at this moment allow me to acknowledge our WAGI for organizing this event, in particular Oyie De Dios, former Executive Director and Tessa de Vela, current Executive Director of WAGI and the dynamic WAGI team. I have no doubt that all the hard work will bear fruit.



To end, I say this to all the fellow women who are here and all the women who are not here; this is our summit may all the voices of all women be heard.

A very, very welcome to you all. Mabuhay!"





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Objectives and Background of the Women's Summit

Prof. Aurora Javate De Dios

Convener, SEA Womens' Summit

Senior Program Director, Miriam College-Women and Gender Institute

Prof. Aurora Javate de Dios was former Executive Director (1987-2016) and now Senior Project Coordinator of the Women and Gender Institute, a specialized center for feminist training and research at Miriam College, in the Philippines where she also teaches global governance, women's human rights (focus on UN CEDAW) migration and women's leadership. Prof De Dios was Chair of the National Commission on the Role of Filipino Women (2001-2003), former member of the UN Committee on the Elimination of all forms of Discrimination Against Women (UN CEDAW) Discrimination Against Women where she became Rapporteur from 1994 to 1998. She was appointed by Pres. Benigno Aquino, Jr. as the First Philippine Representative to the ASEAN Commission on the Promotion and Protection of the Rights of Women and children (ACWC).

“Good morning everyone! To Vice President Lenny Robredo, who was our eminent women awardee for politics, Ambassador Amanda Goreley of Australia ,Ambassador Kok Li Peng from Singapore, one of the distinguished ambassadors from ASEAN, Mr. Titon Mitra from UNDP, Ms. Anna Karine Jatfors who came all the way from Thailand U.N. Chair Miyen Versoza of PCW, Ambassador Delia Albert of course who was the first DFA Secretary of the Philippines and of ASEAN, our College Dean, Marge Acosta, Vice President Malou Baybay, Theresa De Vela our new WAGI Executive Director, partners, faculties, students, and special guests

On behalf of the organizers and partners, the Miriam College Higher Education Unit, I would like to warmly welcome you all to the 1st South East Asian Regional Women's Summit with the theme, “ASEAN at 50 what's in it for women, and why women are in it”.

As a women's college, Miriam College which was then called Maryknoll was a hub for producing some of the most outstanding women leaders in the country today. Miriam College also established itself as an institution of higher learning that does not only excel academically, but also excelled in terms of pioneering and concretizing value based education through the establishment of our advocacy centers which is a unique characteristic of our institution. Our advocacy centers; Women and Gender Institute, the Center for Peace Education, Environmental Studies, and our Social Action Unit, MISMO are our centers of research, advocacy, and learning.

This conference is an offshoot of our 4 previous National Women Summit here at Miriam College since 2008. It is a brainchild of Senator Leticia Ramos-Shahani and WAGI. The Women's Summit was designed as platform to discuss critical issues, challenges of the Philippine women's movement. Senator Shahani, who joined Miriam College as a Dean of the College of International



Humanitarian Development Studies, infused her vast international and ASEAN background in our subjects, in our international relations, social work and development studies as well as our environmental studies. More than that, she inspired Miriam College to have a more international and regional outlook.

As an open space to all political persuasions, the previous Women's Summits were also meeting points for women's groups, organizations, government representatives, academe, grass roots organizations to share their experiences in addressing issues of violence against women (VAW), poverty issues, political participation and representation, leadership in the electoral process, women's voices in democratic spaces, reproductive health and rights, sexual orientation and others.

As ASEAN celebrates its 50th anniversary, we thought it best to focus on how women have fared so far in the ASEAN and what's in store for them in the forthcoming years given the context of an intensified ASEAN economic integration.

The Summit hopes to critically examine and unpack the gains and lost ground and prevailing struggles that marks this 50th year of ASEAN by mapping the economic, political, socio-cultural women's landscape across the region. This conference intends to problematize[?] the persistent areas of marginalization for women and provide a venue for critical discussion on a broad range of issues affecting them. Since ASEAN is an important arena of advocacy and discourse of women's rights, this Summit is also an opportunity for women to explore strategies to advance women's inclusion in ASEAN's governance, in the promotion of women's health and



well-being asserting women's dignity and diversity, and the significant contribution in the economic growth and development of ASEAN within the nuance dynamics and intersectional relations of societies in South East Asia.

It hopes to generate a comprehensive women's agenda within the framework of ASEAN 2025 and generate action plans and strategies to engender and mainstream gender perspectives in the 3 pillars of ASEAN. The South East Asia Women's Summit provides a venue to celebrate and assess the gains and progress made by women in the region in terms of women's rights and gender equality, thereby strengthening the ties between and among women's movements in the ASEAN region. Among its 3 objectives are; to celebrate the gains and progress made by women's movements and by ASEAN in promoting women's rights and gender equality and there are some very dramatic claims. Also to identify and





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address strategic and critical issues faced by women in the political, economic, and socio-cultural arenas in ASEAN and lastly for NGOs, governments and civil society groups to critique, plan, strategize, recommend and envision the future that we want in the context of ASEAN governments' commitment to gender equality and women's empowerment, to human rights, and to Sustainable Development Goals and lastly according to ASEAN Agenda of 2025. We hope that in the next 3 days, everyone can participate in 22 workshops covering the gamut of issues in the region from Fake News, the Rule of Law and Governance, Reproductive Health, Persons With Disabilities, the Girl Child in ASEAN, LGBT issues amongst others. We sincerely hope that you will feel much more informed and invigorated by our collective hopes and dreams for all women in ASEAN.

Thank you very much.”





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Opening Messages

Ma. Josefina G. Belmonte-Alimurung

Quezon City Vice Mayor

Republic of the Philippines

Josefina “Joy” Belmonte is currently the Vice Mayor of Quezon City. She is also currently the Presiding Officer of the Quezon City Council and the Vice Chairperson of the Quezon City Disaster Risk and Reduction Management Council. She graduated with a Bachelor’s degree in Social Sciences from the Ateneo de Manila University and earned her Master’s degree in Museum Studies from the University of Leicester, United Kingdom. Aside from this, she also earned a Master’s degree in Archaeology from the Institute of Archaeology, University College, London. In 2011, she was recognized as an Ambassador of Peace by the Universal Peace Federation.

“Good Morning, Vice Mayor Joy Belmonte is sending her apologies for not attending this event however she asked me to deliver her message that she prepared for you.

I’d like to thank WAGI of Miriam for initiating for this Regional Summit on Women in commemoration of ASEAN’s 50th year and for inviting me to deliver an opening message. These issues to be discussed in the next 3 days are extremely relevant and it is my hope that the Summit’s objectives of providing a platform for women in government and civil society to discuss these topics in more depth and to think of ways to strengthen ASEAN’s commitment in addressing them are achieved.

I did notice however that one very timely topic that affects women in our region appears to have been overlooked; and this is the issue of women and illegal drugs. As head of the city’s Anti-drug Abuse and Security Council, I have the opportunity to examine this issue more clearly and I am convinced that regional leaders need to apply a gender and human rights perspective to address this concern effectively.

It has been observed in a recent study that the proportion of women incarcerated for drug-related offences in the region is significantly higher than that of men and the highest level of women incarceration for illegal drugs was in South East Asia. In many cases, the punishment for women is disproportionate to the offense where women are punished with 25 year sentence for low level drug violations like consumption of drugs. At the Quezon City women dormitory in Camp Caringal for example, 90% of the 1,072 detainees are drug-pushing cases. As a whole this represents 7% of all apprehended drug pushers. This means that while the overwhelming majority or 93% of drug users are male, the overwhelming majority of women [who are incarcerated] committed drug-related offences rather than any other criminal offence.





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A profile of those in our women's dormitory reveals that these women are uneducated mothers, many times solo parents who were enticed to sell drugs to support their children. Meanwhile data from Philippine Drug Enforcement Agency (PDEA) shows 63% of arrested Filipino human drug couriers in the past 4 years are women. Around 32% of drug mules were arrested in China alone where this offense is punishable by death and the majority of these are women. More than 50% of Filipinos in death row are women. It is worthy to note that most of the women drug mules that were caught were OFWs, working as teachers, domestic helpers, and nurses.

In the area of rehabilitation, it has been observed that there is a much less number of women being admitted into center based facilities not necessarily because there are less women drug dependents but because child care and domestic duties hamper them from seeking treatment and no institution in the Philippines and most probably in most ASEAN countries as well has an option for live-in[?] children.

There are many other issues within this general topic that need to be addressed; including the perceived acceptability of raping women detained due to drug offences. As has been documented several times, we do not mainstream a gender mainstream in the involvement of women in all stages of development; implementation, monitoring and evaluation of drug policies and programs.

I look forward to part 2 of this Summit for this and similar issues that can be tackled but in the meantime, please accept my salutations and what is sure to be a very successful and thought-provoking 3 day engagement. Thank you very much and in behalf of Vice Mayor Joy Belmonte, a pleasant morning to everyone.



Maria Leonor “Leni” Robredo

Vice President, Republic of the Philippines

Leni Robredo, a mother of three and a staunch advocate of human rights, devoted her professional life in the service of the most vulnerable sectors in the Philippines. For years, she served as a public attorney and became the coordinator of the alternative lawyers group SALIGAN. In 2013, she won a seat in congress as the representative of the third district of Camarines Sur, remaining constant in her priority attention to farmers and fisher folk; women, and indigenous people. In 2015, she accepted the challenge to run for the Vice Presidency and won in the 2016 elections. She is currently the Vice President of the Philippines, championing various anti-poverty initiatives such as the Angat Buhay Program, which aims to bridge LGUs with NGOs and private corporations to help fund projects on housing, education, livelihood, youth, and disaster management among others.

“Good Morning! It is always good to be back here in MC home to some of the bravest and strongest women. This is the best opportunity to discuss a topic extremely important to men and women alike. When we approach women’s issues seriously, focusing on concrete steps to emancipate those whose rights have been trampled on aim for gender mainstreaming and inclusivity then we create a better world and a better future for all of us. As a public servant, I have worked with strong women who have shaped our world. A growing number of women in LGU, in legislation, and development work are transforming today’s culture of hegemonic masculinity into a more balanced, more inclusive one. Strong women in the boardrooms are changing the dynamics and the business trade, and finance.



Truly women are fighting their case and there has never been so much global recognition for the value of women than today. There is now widespread acceptance of that fact that when women are empowered, countries grow faster and people live better. Studies show that if women achieve equality in the workplace, an additional 12 trillion [U.S.] dollars will be added to global gross domestic product by 2025.

ASEAN integration is good for women; ASEAN’s focus on micro and small to medium enterprises as a tool for inclusive growth provides opportunities for women in agri-business, tourism services and other sectors.



Over the past 50 years, there has been a determined effort to empower women in ASEAN; one is the inclusion of human rights in its charter and the establishment in 2010 of human rights mechanisms such as Intergovernmental Commission on Human Rights (ICHR) and the ASEAN Committee on Labor and Migration these are increasingly important now in light of reports of heightened abduction and trafficking of women along the borders of China and women as victims of conflict and terror.

If there ever was a better time to strengthen ASEAN's commitment to human rights and gender equality, it is now. We need long term follow through strategies to address the increasing complexity of gender issues. The problems women face now are more complex than people realize. For example, women have to work twice as hard to be where their counterparts are in society. While more than 70% of our men are in the labor force, only half of our women have access to jobs. In fact data shows that large numbers of highly educated women in ASEAN countries remain unemployed. Not only that, women are still vulnerable to indecent working conditions, inadequate social security, and discrimination. In fact in recent weeks, we have heard a lot of controversies regarding women harassment both in the U.S. and in Europe. Proving that in today's supposedly more enlightened world, women's right continue to be under attack; catcalling, misogynistic remarks, and even violence are still considered the fault of the woman if her knees show when she sits. Social media is now a space of harassment and makes women easy targets especially those that hold leadership positions.

How do we then create an enabling environment for our women so they can truly hold up half the sky? Way before assuming the vice presidency,



I was a human rights lawyer fighting for women who are victims of abuse. It is not uncommon for women to knock on my door in the middle of the night to seek refuge. Our home in Naga city was the unofficial half-way house for abused women. We would sometimes work on cases all night to make the abusers accountable but when the time comes for us to go to court, women would fail to show up, worried about not being able to feed their children once they leave their husbands. It was increasingly apparent to me that the solution to abuse against women is financial empowerment. So while serving in congress, we created livelihood and entrepreneurship for women, linked them to the markets, linked them with mentors who will help them build stronger and more sustainable businesses. We saw a lot of them expanding their markets to major cities and even overseas. Once they gained confidence, they began standing up against abuse.



We are now replicating this approach in the office of the Vice President's anti-poverty program called "Angat Buhay". To fulfill the mission of "Angat Buhay" we went over to the poorest and farthest barangays in our country and we discovered that jobs and livelihood were the two issues that have surfaced as our people's greatest needs. We learned that there were many jobs for our people but employers in certain industries reported difficulties in finding workers with required competencies and skills. It seems that we have a shortage of knowledge in skills in this knowledge economy. Isn't that a huge strategy? That is why as fast growing industries emerge, we need to strengthen our training and skills development programs and make them at par with global standards.

We need to take advantage of the opportunities created by the ASEAN economic community by making sure that our workers are ready. When we do, our people and especially our women, will not be left behind. Instead, they will be equipped with competencies that will be in line with the demands of the international labor market. Second, we need to ensure that women's issues are central to policy making and we are happy that men are joining this conversation. Gender equality is not a soft issue; on the contrary, it is one of the most difficult and hardest issues that policy makers will face. Rape, harassment, discrimination, do not just hurt us socially, they also hurt our ability to create a better world for our people. Failure to capitalize on the potential of women to improve human resource productivity will certainly be a missed opportunity.

One of the most inspiring stories of women empowerment is that of Mayor Flora Villarosa from Siayan, Zamboanga del Norte in Northern Mindanao. I do not know if you have ever heard of Siayan but it is very difficult to get there, especially when the weather is bad. It is located in the middle of two mountain ranges and it takes so many long hours to get there. In fact, we made two attempts before we finally made it to Siayan. Siayan has been declared as the poorest of all the municipalities in the Philippines with a poverty incidence of 97.5%. People hardly ate three meals a day. They were hungry, poor, and unable to get education and jobs. But the future of the town changed because of one woman who was willing to make the impossible, possible.



Mayor Flora already had a very flourishing business in Manila, but when she saw the suffering of her people, she went back home and ran for mayor. From the get go, she organized a



consultative meeting to ask the town about the most pressing issues they face, and what they think should be done to change the future of Siayan. From these meetings, the people of Siayan decided that it was livelihood, education, and infrastructure that they needed. Slowly, roads were built, bridges were constructed and people were no longer jobless. Now, Siayan is a far cry from what it was before.

When women are given the chance to embrace their abilities and become the best version of themselves, they find the strength to rise above their circumstances and turn their troubles into something beautiful. They thrive and flourish and, most importantly, they allow other women to shine too.

The challenges of our time call us to stand firmly upon our commitment to continue fighting for the empowerment of every woman. Now, more than ever, we need women who are willing to step up, speak up, and fight for what is right. But women cannot win this fight alone. We need men – evolved ones, kind ones, brave ones who are willing to stand up and speak up against misogyny and bigotry, and help us create spaces for our women to lead in society.

Every one of you here are women from every imaginable background, who have infinite potential for changing the world. You have the power to make a huge difference in the lives of our people.

The famous Madeline Albright once said, “There is a special place in hell for women who don’t help other women.” That means there should be a special place in heaven for women who shine their light for others.

Thank you very much, at mabuhay kayong lahat!”



Amb. Kok Li Peng

Ambassador of Singapore to the Philippines
Ministry of Foreign Affairs

Amb. Kok Li Peng joined the Singaporean Ministry of Foreign Affairs in 1995 and served as Director-General (ASEAN) from March 2012 to January 2015. She also served as the Deputy Permanent Representative in the Permanent Mission of Singapore to the United Nations in New York from September 2008 to January 2012. She graduated with a Bachelor of Laws (Honours) from the National University of Singapore in 1994 and obtained a Master of Arts in Political Science from Columbia University in 2006 on a Fulbright Scholarship. She was also awarded the Public Administration Medal (Bronze) in 2008

“Good Morning Everyone!

Congratulations to WAGI for organizing the inaugural of this Southeast Asian Women's Summit and the [first] Summit in this series. I'm very honored for this opportunity to share some thoughts to this topic that is close to my heart. Some of you, if not most of you, in the audience are on the cusp of joining the global labor force and no doubt you have been going through interviews, updating your CVs, and your LinkedIn profiles in order to snag your dream job, I wish you every success and I urge you to keep in mind you are entering of the workforce at a time when inequality between the genders has been significantly reduced especially in South East Asia. However while we have made strides, much is left to be done and you have to carry on the task of working for equality in terms of opportunities and in terms of income. This is not a selfish quest but one that benefits society as a whole; as President Bachelet has said, “The 2010 Global Gender Gap Report by the World Economic Forum shows that countries with better gender equality are faster growing and have more competitive economies”.

I'll just share some statistics to show you what lies ahead. You know that the U.N. Sustainable Goal Number 4 is Gender Equality and the accompanying write-up states that “On average, women in the labor market still earn 24% less than men globally.” and this statistic is backed up by the statistic that the Vice President used which came from a McKinseyGlobal Institute Study published in



2015, the study is called “The Power of Parity: How advancing women’s equality can add \$12 trillion to global growth”. Furthermore, the study says that women are half the world’s working age population but they generate only 37% of GDP. Clearly the work that is before us is immense and I hope that the next 3 days will unpack some of the reasons why there remains this lag and how we can address it.

In this context, what is the role of states and governments? Allow me if you will to share my country’s approach to the issue of gender equality. Just a few, quick, fun facts about Singapore; it is a very small country, we’re about the size of Metro Manila or 1/7th the size of Davao City and slightly larger than Cebu city. We have no natural resources, save one which is human resources; we invest heavily in every Singaporean citizen there is only 5 million of us so it’s very important that every one of us is a positive contributor to society. We encourage our people to work hard and to be adaptable to changes in the global environment. This philosophy underlies my country’s approach to national development and not just that, Singapore is a parliamentary republic with a written constitution which is the supreme law of my country.



The principle of equality is enshrined in Article 12, sub-clause 1 of our Singapore constitution. So this Article encompasses non-discrimination of women, and if any women aggrieved by any legislation that discriminates against her, she can apply to any court to review this legislation or entire law.

Our government is fully committed to the protection and promotion of human rights including our women and we are able to fulfill our country’s rights effectively bear[ing] in mind our national circumstances and aspirations. I’m happy to inform you that lives of women in Singapore have improved tremendously over the years. The latest U.N. Gender Equality Index ranked Singapore 11th out of 159 in the world and 2nd in Asia; I think the Philippines beat us on this part. Life expectancy is 5.1 years higher than men, our infants and mortality rates are amongst the lowest in the world, and the literacy rate for our women is 95.4% and half of all our university graduates are women employment rate for women aged 25-64 has increased from 63% 10 years ago to 72% last year; so women are joining and staying in the work force longer, and more of them are also working in Singapore. This is highly due to the fact that we are very small country and we need everyone in our work force. Moreover, the government has been putting family friendly policies that allow women to work without having to choose between family and career.



Singapore is slowly and gradually nudging our couples to accept the concept of co-parenting. I think with our generation it is not a novel sight to see the dad changing diapers, but I think with the older generation, that is still a 'no-no' or a taboo or parental rules are very clearly defined. But slowly in Singapore we are moving away from this because it is not feasible, it's not pragmatic. We have to have both parents equally invested in the rearing the child in order to have a balanced child and in order to have both genders, both parents to have equal opportunities and have work.

For us, the task of promoting gender equality and promoting the rights of citizens is not static; rather it is a dynamic task. So the Singapore government constantly reviews our laws to ensure that they are relevant and effective in tackling new challenges. As we have introduced new laws such as the Prevention of Human Trafficking Act. This is a very powerful act because it enables citizens to work with the government in order to stop trafficking, catch traffickers, report it, and then we have a dedicated fund to support the victims, to protect the victims, and empower them during the process of seeking redress and also to teach our citizens why trafficking is wrong, why it is illegal, and what you should do when you see it, and how to report and I am happy to report that we are making progress with this prevention of human trafficking act.

We also have the Protection from Harassment Act; another new and important legislation. Individuals cannot be harassed in social media and those who do this as harassment will be caught and be liable to the parties. Other acts that we have are the Employment of Foreign Manpower



Act, and the all-powerful Women's Charter which is a law which we took from the Caribbean when we were newly independent. Under the Women's Charter, women's rights are clearly enshrined and defined. When a marriage grinds to a halt and falls apart, the women's charter protects the women and ensured that the children are well looked after and ensures that the errant spouse, male or female fulfills their responsibility to their former family.

We have also introduced new policies like leave provisions for fathers and new programs income supplement schemes for poor seniors. All these changes give protection to the rights of women and allows them to progress further in society. Ladies and gentlemen, it's been 22 years since the adoption of Beijing Women's Rights, but I think the task is yet to be complete. We owe generations past and the generations to come our best





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effort to move the marker forward towards greater equality. This is not just our burden alone, because any burden shared is just half and we need to have the good will and support of our masculine house for our task to succeed. I will just end with a quote from one of my favorite judges,

“Society as a whole benefits immeasurably from a climate in which all persons, regardless of race or gender, may have the opportunity to earn respect, responsibility, advancement and remuneration based on ability.”

-Sandra Day O'Connor

With that, thank you very much for your attention.”



H.E. Amanda Gorely

Ambassador of Australia to the Philippines
Department of Foreign Affairs and Trade (DFAT)

Ambassador Amanda Gorely is a senior career officer of Australia's Department of Foreign Affairs and Trade (DFAT) and is currently the ambassador of Australia to the Philippines. Prior to her current posting as Australia's envoy to the country, she served as Corporate Counsel and head of the Corporate Legal Branch of DFAT. She was also Deputy High Commissioner at the Australian High Commission in Wellington and Deputy Permanent Representative to the United Nations in Geneva, with earlier postings in Stockholm and Copenhagen. In Canberra, she has served as Assistant Secretary, WTO Trade Law Branch; Director for the International Law Section; and Director for the Human Rights and Indigenous Issues Section as well.



"It's a great opportunity for me to be here to provide a short Miriam College's South East Asian Women's Summit; what a fitting thing to happen to the 50th year of ASEAN. It's great to be included in this event. Noting that many of the speakers present have been at the forefront of efforts to empower women in their respective countries. It's great to see participation from women and men across ASEAN here today. I

would also like to acknowledge Senator Ramos-Shahani who's name and honor this forum has been held in. We earlier saw the wonderful exhibition of her life outside the conference room, I encourage everyone to have a look. Senator Shahani was in fact an Ambassador to Australia; we think she is the first female ambassador to Australia in the late 1970's I'm not sure but I think she might be the only female ambassador to Australia at the time. I'm only the second female ambassador of Australia to the Philippines but the Philippines I think had around 7 female ambassadors to Australia including the amazing Delia Albert who's with us today. I think that shows how deep and longstanding women's empowerment in the Philippines has been. Although there is some ways to go as it is in most countries.

There is a lot that we can learn from each other. The Philippines and Australia has been working together in women's empowerment for some time. I'm especially proud this year that we joined together to co-host the

Philippine-Australia ASEAN's forum on Women's Economic Empowerment which took place here in Manila on the 29th of August attended by 200 people from ASEAN, the U.S. and



Australia. We had Australia's ambassador for women and girls, Dr. Sharman Stone come along to compose the event.

The coaches' statement that was delivered in the end of that forum emphasized the importance women's economic empowerment as a major driver for ASEAN's future success. The statement made a commitment to increasing women's workforce participation, addressing the gender pay gap, and removing the impediments in women's participation in economic activities as was said by Vice President Robredo, these are not soft issues, they are actually issues with a very large social and economic impact and opportunities are great to do something about it.

We are really pleased with the Economic Minister's meeting held as part of ASEAN paid tribute to the conference that Australia and the Philippine had co-hosted and we hope that it would lead into leader's discussions as well. It's important that women's economic issues and empowerment are considered by ASEAN not just in the social pillar but in the economic pillar. So Australia and the Philippines are working together to achieve that. Australia is committed to be at the forefront of efforts to empower women and girls particularly in our pacific region. For this Miriam College Summit, an Australian funded program called "Investing in Women" and the Philippines' Business Coalition for Women's Empowerment are helping to organize the conference and particularly involve in workshop 16; on women's economic empowerment. I encourage you all to attend the workshop to hear the prominent speakers and discuss the importance of women as leaders and innovators in business.



Once again I would like to thank and congratulate Miriam College for organizing this summit for the benefit of women in ASEAN.

Thank you very much."



Titon Mitra

Country Director, United Nations Development Program

Titon Mitra is a senior development professional with over 25 years of experience. Prior to his appointment as UNDP Philippines Country Director, he was the Senior Strategic Planning Adviser and Head of the Integrated Coordination Office for Development and Humanitarian Affairs of the United Nations Assistance Mission in Iraq. He led the preparation of the UN Development Assistance Framework for Iraq and supported the coordination of the humanitarian response to the massive displacement caused by the entry of ISIL into the country.

“It really is a great honor to be speaking before you today in this Summit. Let me however begin by voicing my small reservation about delivering this spoken message; this Summit gave me pause to consider the appropriateness of a man, not so much as a representative of UNDP speaking on women’s empowerment. I confess that from a very personal perspective, I don’t find it easy to stand up as a man to talk about gender equality, I have a fear of saying something wrong, I may not adequately cover the complexities, I may not speak fort rightly enough about the challenges. Can I also say there are not very many men in this room, I say this because an unfortunate reality is that women and men simply do not have the same perspectives on the challenges on gender and women’s empowerment. How then can the battle for women empowerment and equality be won if potentially only half the world participates and in fact even has a full appreciation of the issues.



Gender equality and women’s empowerment are everyone’s issue and for us all to understand. We all have our own lenses for which we see the world. Now we know that the way which we see the world, our window to the world is shaped by experience, hopefulness, conscious, and unconscious belief, and personal filters. The challenge becomes how to reconcile often vastly different experiences, expectations and strongly held beliefs in the interest of improving a situation we all should know should be fundamentally wrong. Without a common understanding of the challenges faced by a woman, in a world dominated by men culturally and economically, we will not be able to make progress that we need at the pace that we need.

Let me be clear that the challenges faced by women remain immense despite progress made in the 4th World Conference on Women in Beijing in 1995, the world remains highly unequal;



women have unequal resources and access to economic and environmental resources, they encounter social and legal discrimination, they bear a disproportionate burden of unpaid work, they are unacceptably frequent victims of violence, and they confront persistent barriers to political empowerment. It's sad to say that even today, women cannot expect to be paid the same as their male counterparts. Women cannot expect to make decisions about their own body, women cannot expect to be involved in policies and decisions that will affect their lives and women cannot expect to be afforded the same respect as men. If these expectations are indeed realized, it sadly remains the exception but not the rule.

A 2017 Global Gender Gap Report released recently by the World Economic Forum benchmarks 144 countries and their progress towards gender parity across 4 thematic conventions; economic participation and opportunity, educational attainment, health and survival, and political empowerment. Ranks of countries through effective comparison across regions and economic groups. The report shows that top spots continue to be held by small, western, European countries particularly the Nordics, which occupy the top 3 positions while only one country in Asia made it to the top 10 and that is the Philippines. In congratulating the Philippines, let me just recognize the line of work former Dean of Miriam College and former Senator Leticia Ramos Shahani, [the Philippines] ranking in the top 10 can be attributed to the tireless efforts of Dean Shahani, she was a remarkable woman, a feminist leader whose contribution to advancing gender equality in the country will not be forgotten.



Ladies and gentlemen, as frontrunner in the region being the Philippines in the march towards gender equality. The Philippines offers both a showcase of what should be done and what still needs to be done.

A host of legislation and policies provides the Philippines with a remarkable platform to close the gender gap; the 1987 Constitution underscores the importance of recognizing the role of women in nation building and ensuring equality before the law between women and men. The Magna Carta of Women seeks to eliminate discrimination against women by recognizing, protecting, fulfilling, and promoting the rights of Filipino women especially those in the marginalized sectors.

The Philippine's development plan seeks to set out goals and targets to strengthen mainstreaming of gender development concerns in governance. The Philippine Plan for Gender Responsive Development for 1995-2025 provides long term vision on gender equality and mandates every government body to develop [corresponding/ cross-boundary?], time-bound plans for women. More over such enabling policies





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level are brought down to the level of local governance units, requiring these policies of gender and development are in place and supported by 5% of their budget allocation.

Yet, sadly, there is still much to do to realize the ambition of gender equality and women's empowerment. Let me just cite just a few of the remaining challenges. Filipino women only get 67% of what men earn, women's political participation remains low in comparison with men, there remains a high percentage of violence against women and girls and there remains low recording of incidence of violence. Disaggregated data in the context of displacement, armed conflict, disaster, migration, and trafficking situations. Women lack access to security, especially those working in the informal sector. Women have limited access to land tenure, extension services and training. Like the Philippines, many countries in Asia and ASEAN have initiated important measures of to advance women's rights but as the underrepresentation of ASEAN in the top 10 shows, in many instances they may well be inadequate and dare I say marginal.

The Summit at the 50th year of the ASEAN provides an opportunity to briefly examine the gains, lost ground, and prevailing struggles. Strategic, Action Plans for advancing women's rights, inclusion of women in governance, women's health, women's dignity and diversity. These strategy will need to be localized cognizant of the particular dynamics within that country in ASEAN. I have no doubt that the range of stakeholders present in this Summit will provide a platform to envision a future that will secure gender equality, women's empowerment in the region. This is not only critical to the region but for the global achievement of Sustainable Development Goals.

In closing let me thank WAGI of Miriam College for hosting this summit and for giving the UNDP the opportunity to partner with you in this important event. Let me also say in unequivocal terms that it should not be an accident of combination of chromosomes, geography, and class that determines our destiny or our opportunity. Ladies and gentlemen we need to break down not just glass ceilings, but in many countries the fortresses of stone that preserve cultural, legal, and constitutional, sexism and that prevent us from achieving the ambition of equal society. No one should go less far because they are born a woman.

Thank you."



Ms. Emmeline Versoza

Executive Director

Philippine Commission on Women

I speak on behalf of Chairman Redora Bucoy who is now based in Cebu and apologize for not being able to come here and send a message she is speaking in another very important conference; the national family planning conference in Cebu.

“ASEAN at 50, Partnering for Change, Engaging the World” is a theme that the Philippines has been echoing throughout the past year. The theme chosen for this summit challenges “What’s in it for women and why women are in it” so allow me to share with you what has transpired in the past year to show you that women have actually been in it. First is the ASEAN declaration on the gender responsive implementation of ASEAN community vision 2025 and the sustainable development goals sponsored by the Philippines through the ASEAN committee on women which the PCW is a member of. It contributes to the ASEAN thematic priority of intensified efforts towards a people oriented and people centered ASEAN with the often said mantra of “leave no one behind” and that includes women in all their multiple and intersecting circumstances, no one should be left behind. This declaration commits or recommits the 10 ASEAN members states to CEDAW, the Beijing platform for action, and to the SDGs particularly SDG 5 on the achievement of gender equality and empowerment of women and girls, it reinforces the ASEAN community vision, through gender responsive governance, promotes women’s leadership, eliminates gender stereo-typing and VAW and the protection and empowerment of women’s situations in vulnerable situations through gender mainstreaming across the 3 pillars. It strengthens national and sub-national sex disaggregated data bases and analysis, encourages more investments to close resource gaps using gender budgets, promotes women’s full and equal access to and full participation in decision making bodies, promotes the engagement of men and boys engages and establishes mechanisms for the engagement in women’s groups and civil society organizations and supports the development and implementation of gender mainstreaming initiatives across all sector of bodies across the 3 ASEAN pillars.

You see, because the Philippines has been successful in doing gender mainstreaming, we are bringing our experience at the ASEAN level. We have gotten resources to conduct 2 major ASEAN conferences on gender mainstreaming at the ACC (ASEAN Cultural Community Pillar)



with 12 sectoral bodies including health, education, labor etc. coming together and also towards the later part of next year; gender mainstreaming the ASEAN Economic Community bringing together the likes of DTI and other economic and agricultural agencies to talk about gender mainstreaming. Our second initiative which was initiated by former ACWC representative, Prof. De Dios Philippines and currently now Professor Loudesita “Bing” Sobrevega-Chan of Ateneo de Davao, Chair of ACWC is with us, Ms. Lily Purba. Philippines women’s rights representatives initiated and sponsored a statement on promoting Women Peace and Security in the ASEAN. These 2 declarations of statements, we expect the leaders to adopt next week.

The statement of WPS articulates the concern about the increasing and unprecedented threats posted by conflicts the, rise of violent extremism, the increasing number or refugees and displaced persons, is very real to our situation now including women and children. It recognizes that peace and security are essential to achieving sustainable development and are interconnected and vital to the future of ASEAN. Further, it recognizes the WPS agenda which recognizes the disproportionate impact of armed conflict on women, the occurrence of gender-based violence in situations of armed conflict and emphasizes the importance of women’s equal role and full and effective participation in all areas of these processes. Given their necessary role in the prevention and resolution of conflict, peace-building, peace-keeping as embodied in the U.N. Security



Council resolutions that we have signed before. The statement also promotes a culture of peace, commits to address the root causes of armed conflict and integrates a gender perspective in all the conflict-prevention initiatives and strategies at the same time reiterating the engagement of men and boys. It also builds the capacity of women as peace-builders, and ensures full participation of women in peace processes such as conflict prevention, post conflict reconstruction and rehabilitation. Also very relevant as we have task force “Bangon Marawi” here in the Philippines. Amongst others, it leverages the role of regional government organizations and development partners to support the implementation of local and global obligation and commitments in advancing the Women Peace Agenda to better protect women and girls against violence, discrimination, and social exclusion.

The third outcome document which I would like to share with you is the result of very successful ASEAN women’s business conference held in August this year. We would like to specially thank Australia, Ambassador Gorely for sponsoring a forum within the 4 day event last August. The conference was spearheaded the DTI, PCW, and Women’s Business Council of the





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Philippines, headed by Pacita “Chit” Juan who is a Maryknoller and Boots Garcia. Australia hosted a forum on women’s economic empowerment which is the next driver for ASEAN’s success, The U.S. also sponsored a forum on mainstreaming ASEAN women in trade of goods and services in the ASEAN economic community and ESCAP with their Asia Pacific Center for ICT Frontiers Initiative launched their regional program where we train women entrepreneurs on ICT. Over 600 people came to this event and an outcome document called the Manila Statement of course emphasizes the importance of role of women’s economic empowerment including putting women in STEAM (Science, Technology, Engineering, Arts, and , Math). Enhancing enabling environment for women in SMEs more private public collaborations for advocacy networking and outreach. These 3 outcome documents guide all the 10 ASEAN member states to fulfill their promise of achieving an ASEAN committee vision 2025 and SDGs by 2030.

As most of you here are from civil society, NGOs, government, I would like to encourage you to please engage with each other; NGOs please engage with government agencies, partner with them, collaborate with them fully, and if you cannot critically collaborate, but engage with them. Let your voices be heard not just as a citizen of your country but as an ASEAN citizen. I repeat the ASEAN at 50 slogan, “Partnering for Change, Engaging the World”. Certainly women are in it, and we will continue to be in it.

Thank you very much.”





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A Tribute to Former Senator Leticia Ramos-Shahani and the ASEAN Society

Lila Ramos-Shahani

Secretary General, *Philippine National Commission for UNESCO*

Lila Ramos-Shahani is currently the Secretary-General of the Philippine National Commission to UNESCO. During the Aquino administration, she was Assistant Secretary and Head of Communications of the Human Development and Poverty Reduction Cabinet (HDPRC) Cluster, which covered 26 Philippine government agencies dealing with poverty and development. She also spent many years in New York, where she worked for Oxford University Press, the United Nations Children's Fund and the United Nations Development Programme. She has published widely, both in academic and journalistic contexts.

“Good Morning to you all! My sincerest apologies for not being able to join you today as I am now in Paris for a UNESCO General Conference but Miriam College feels like home it was very close to the heart of my mom, Leticia Ramos-Shahani who tragically left us all too recently. It was in this school where she used to be the Dean for the International Humanitarian and Development Studies Department. This Summit was organized by WAGI of Miriam College which, since 2008 has been the main convener of the previous 4 National Women's Summit under the leadership of mom. Those who worked with and were mentored by her remain truly blessed as they absorbed by osmosis everything she has learned [during her job] in the hard way at the diplomatic core, in the Department of Foreign Affairs, in the United Nations, and in the Senate.

Thank you for honoring my mom's leadership in the women's movement both here at home and abroad.

It gives me great pleasure to know that this Summit highlights her vision of ASEAN as an institution that can potential promote gender equality and women's rights. I also take great pride that her father, Narciso Ramos is one of the founding fathers of ASEAN which celebrates its 50th year of existence this year, with the Philippines at its helm. I guess in a way you might say that the ASEAN is part of my family's tradition.

Today, ASEAN is the 5th largest in the world with a combined GDP of 2.5 trillion dollars. Integrated in larger and multi-regional market with lower trade barriers with free flow of capital from one country to another. Manufacturing real estate and financial industries no doubt stand in, increased trade, if economists are to be believed, is designed to benefit the region as a whole. By constructing a trading block similar to the the EU, ASEAN seeks to encourage economic interdependency; each country can specialize in certain products and export them to countries not specializing in that thereby lowering costs and maximizing benefits for all.



There are of course many complexities amongst the nations involved; for starters, who will benefit from this trade? Is it the corporate and economic elite? To what extent will it trickle down to the poor, too many of whom are women. There are also problems within ASEAN as a whole, first there are obvious political divisions within the regional block, and differences abound with respect to countries like China. Secondly, there is a kind of [indecipherable] practice that insists on non-interference with the sovereign affairs of other countries which means that human right abuses whose victims include women, fall outside of the block's purview. Finally, and more germane to our discussions ASEAN has [constrained] women with only one of its 3 main pillars; the sociocultural. As if women do not figure at all with its other 2 pillars, the economic and political.

The very structure of ASEAN that suffers from tendency to sidestep rather than mainstream the crucial role of gender in general, and women workers in particular. In light of these concerns, we might ask how integration can affect the conditions gendered labor given the fact that some ASEAN countries export labor while others import it. Will this imbalance be aggravated or eliminated? Is it possible to convince all member nations about the necessity to save worker's



rights especially those who are in the lowest strata of the work force? It's precisely around these questions that worker's rights cross borders that the question of women in development inevitably arises.

It's not news that so much of our region's economies rely on women's work. From textile implants to service industries, management to domestic work, agriculture, to security services. All these and more bore witness to the growing participation of women. Already in 2015, female labor force participation in the ASEAN was at a high 67%; higher than the OECD average.

How will ASEAN integration adjust to the continuing disparities as more and more women enter the work force? How will it help create workplace security especially against sexual harassment, rape, and economic exploitation? In short, how can the expansion of prosperity promised by ASEAN integration extend to all sectors of society, especially women who cuts across all regions, classes, religions, and ethnicities? Today, we remain grateful to the ASEAN



Commission on Rights of Women and Children for its excellent work and seeking to address these juncture analyses and for upholding the rights of women and children through CEDAW and the Convention on the Rights of the Child (CRC).

We are also very gratified that late last year, the 15th meeting of the ASEAN Committee on Women finalized its work plan 2016-2020 which highlighted the leadership of women, non-gender stereotyping, gender mainstreaming across the 3 ASEAN pillars, prevention of VAWC,

economic empowerment, and the protection of women in vulnerable situations. All these initiatives will hopefully lead us towards a community that is more gender responsive.

Here in the Philippines, studies indicate that women are more diligent and consistently exhibited greater intellectual aptitude than men in the primary and secondary years. This gender disparity now [also applies] in the tertiary years. But paradoxically, women tend to lag behind men in the workforce. Today, Filipino women in terms of gender empowerment but in terms of gender development, they are doing poorly. So what does this mean? It means that upper class and middle class women are well represented in the executive, legislative, judiciary and corporate life but it is amongst the poor where the lowest 20% has doubled the national average fertility rate that is a problem. It is thus a welcome development that late last year, the Philippine Commission on Women presented its 12 Point Women's Priority Legislative Agenda which collectively pushes priority bills that would expand maternity leave benefits, and amend the anti-rape law, repeal the law on adultery and concubinage, and amend certain provisions of the family code amongst other bills that are favorable to women and in the long run, to their children.

There is already a great deal being done but there is still much work to do both in this country and across the region we just need to remain conscious and vigilant. Even as I brave the cold and rain in Paris today, I am with you all in spirit, we would have all made my mother proud. I wish you well. Mabuhay ang ating mga kababaihan, mabuhay ang ASEAN."



Ambassador Delia D. Albert

Former Secretary of foreign Affairs, Senior Advisor, SGV/ Ernst and Young Co.

Ambassador Delia Albert is the first woman career diplomat to become Secretary (Minister) of Foreign Affairs in Asia. She represented the Philippines in Switzerland, Romania, Hungary, the Federal Republic of Germany and the Commonwealth of Australia. As Chair of the United Nations Security Council in 2004 she introduced the agenda "The Role of Civil Society in Post-Conflict Peacebuilding". She attended the University of the Philippines, the Institute of International Studies in Geneva, the Diplomatic Institute in Salzburg, Boston University Overseas in Bonn, the J.F. Kennedy School of Government at Harvard University, among others.

"Good Morning! Thank you WAGI. Distinguished guests and some gentlemen, as I entered this morning I felt a special buzz in the air which I normally don't feel when I enter a room full of men but when you enter a room full of women, there's that special and unique feeling. As I watched the clip of the great of women in the Philippines, I started to wonder whether we should not be honoring them with public statues in public spaces as a way to remind the young people who don't have the opportunity to watch such a film of our women leaders. I still have to think hard of women statues that we have; everywhere we have Jose Rizal, Diego Silang, but do we have women in such pedestals? Something to think about.

Anyway following Lila, I thank the organizers WAGI of Miriam College for the invitation to participate



in its celebration of 50 years of ASEAN through its conference organized by women, with women, and for all women. I wondered why they invited me I thought perhaps because I'm the longest living participant in designing the ASEAN declaration 50 years ago. On this occasion I have been asked to share the experiences I've had with the late ambassador and Senator Leticia Ramos Shahani; a woman of great moral strength, a patriot and a respected leader on global women's rights and most importantly this family I've been privileged to be associated with for the past 3 generations. I will focus on Lettie, the diplomat extraordinaire.

50 years ago I met Leticia Ramos-Shahani in the office of her father, Narciso Ramos who was then the Secretary of Foreign Affairs and began my career for the Philippines Foreign Service





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as his social and appointment secretary. Why did he choose me? I met him in UP at a congregation and I introduced him in 3 languages so when I came down the stage, he said “I want you to be my appointment secretary because I want someone who can say “no” in different languages and that is how I broke into the Foreign Service. I joined the Department of Foreign Service just when we were preparing to sign up for the Bangkok Declaration, which of course founded ASEAN. Secretary Ramos signed up because he was convinced because that in order to keep peace in the region it is important to know your counterparts and gain trust amongst them. For this reason, he kept close relations with the other foreign ministers in order to be able to address serious and urgent bilateral issues that threatened to disrupt not only bilateral relations but also challenges that threaten the peace of the region. We have this man to thank for the peace dividend that we now enjoy in ASEAN.

In the same manner, his daughter Lettie who later became Undersecretary for Foreign Affairs kept and maintain excellent working relations with women leaders in the United Commission on the Status of Women where she then served as it rapporteur. I was then her assistant attending to matters such as lobbying support for resolutions, vying for votes, arranging meetings, and even performing Philippine folk dances and trying to sing Filipino songs to entertain our guests and get their votes; that’s how diplomats begin their profession.

Her efforts eventually led to the CEDAW I think the Philippines has to be very, very proud that the first draft was prepared in one of the rooms in Department of Foreign Affairs when we were in Padre Faura which Lettie Ramos Shahani was leading. I’m personally grateful for this convention I because it enabled me to marry the man I chose to marry. You know during my time, Filipino women diplomats cannot marry foreign men but Filipino male diplomats can marry any woman from any nationality. For 3 1/2 years, Lettie and I lobbied for this rule to be eliminated from the practices of DFA. Finally it was CEDAW, it was CEDAW that we used to get my permission to marry. However before my time 21 of DFA male officers including the Minister were married to foreign women so that’s how I regard the CEDAW.

I was then assigned to the Philippine [delegation] to the United Nations in Geneva where Lettie and I found friends from Eastern European countries who were very supportive of our initiatives in the commission. It must have been this experience that at the latest stage, she and I were tasked to open our first resident diplomatic post in Romania, Hungary, and Democratic Republic of Germany. It was not an easy assignment as we had to cope with difficulties and enormous challenges of living and working in police-controlled States and centrally planned economies where movements were heavily monitored and curtailed and access to basic food and supplies were very, very limited. We had to order toilet paper from Manila to keep us alive and kicking in those posts and it was the mom and Shahani who made sure we had our regular supply of bagoong and patis. Letty took all of these challenges in stride, serving the interest of her country was foremost in her mind and interest.



At the United Nations in New York where I assisted her in some of her missions where I learned the intricacies of multi-lateral diplomacy, one had to consider issues not only deeply as they affect their people, but also widely as they affect other countries. I also admired her knowledge of the French language and European culture which inspired me to learn as many languages and courses so that I can keep in tandem the quality and pace of her work.

Let me now turn to subject of ASEAN at 50 and as one of the remaining diplomats who participated in the birth of ASEAN in 1967, we are aware that 50 years ago, that ASEAN was a leaders-led organization and I think it still is. Our leaders managed to overcome their individual preferences and even national priorities to sign up and commit themselves to the declaration; to treaties, charter, and a number of agreements in between. It was a top to bottom leadership style. Having participated in many of these decisions, I am convinced that for ASEAN to move beyond its institutional identity, the people of ASEAN must feel that they are indeed part of the ASEAN community envisioned by our leaders. ASEAN needs to move on, to build its communal identity where people in South East Asia can share a “We” feeling, an “Ours” feeling, that we are in this together and share a common destiny. I believe that women can play a major role in bringing this about; you can agree with me that we are a more “feeling” gender that we are a more caring gender and this is what the community needs today.

To contribute my share in this community building, we have organized a ASEAN society which is civil society organization led by its chairman emeritus, Pres. Fidel Ramos, son of Narciso Ramos, a founding father of ASEAN, the brother of Leticia Ramos Shahani and uncle of Lila Ramos Shahani, our dedicated Secretary General of UNESCO Philippines. We are an organization providing a public space to work toward a greater awareness and education about ASEAN as a region of growth and opportunity for all. We aim to cater to a wider audience space beyond government through institutional and grassroots exchanges in order to create systemic solutions that promote greater understanding through culture, traditions, and values of ASEAN member countries. We also aim to collaborate with public sector partner and institutions by linking the 3 ASEAN pillars of the community as well as serve as depository and disseminator of information of the ASEAN and promote active connection amongst the people of ASEAN. It is our modest contribution in making ASEAN a truly people oriented organization that Secretary Ramos and Leticia Ramos Shahani envisioned our region to be. I invite you the





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women of ASEAN to contribute our share and provide a concept to “What can I do in building the ASEAN community”.

The next 50 years should see more ASEAN women taking on leadership roles in every aspect of the pillars of the ASEAN community. With your participation we can look forward to continued peace and stability and a better life for all and that is what ASEAN is all about. For the Filipinos in this gathering, we invite you to share with us through the ASEAN society whatever written material you have done about ASEAN; we are going to have a 1 year exhibition of every sought leader that wrote about ASEAN at the new U.P. –BGC campus where we will have all the books written about ASEAN; your articles, your commentaries, and where you will be able to engage about the authors themselves. We in the ASEAN society envision an ASEAN community conscious of its ties of history, aware of its cultural heritage and bound by a common regional identity.

Thank you and I wish you a successful conference.”



Keynote Speech

Anna-Karin Jafors

Deputy Regional Director

UN Women Regional Office for Asia and the Pacific

Anna-Karin Jafors is the Deputy Regional Director at the UN Women Regional Office for Asia and the Pacific. Before taking on this role, Anna-Karin served as the Regional Program Manager for Ending Violence against Women and the Asia-Pacific Campaign Manager for the Secretary-General's UNiTE to End Violence against Women campaign. In this capacity, she supported the development, implementation and monitoring of policies and programs to prevent and respond to violence against women, and coordinated a range of networks, strategic partnerships and research initiatives. A national of Sweden, Anna-Karin has more than 15 years' experience working on policy and programming related to women's and children's rights, combined with a background in communications and advocacy. Prior to joining UN Women, she served for five years with UNICEF.

“Good Morning to all of you on behalf of U.N. Women, it is my pleasure to be here and I would like to begin by thanking Miriam College for the leadership in organizing this landmark conference to reflect on 50 years of gender equality and women's empowerment in the ASEAN and looking forward to see how women's rights can be better served across the region.

I had another speech and PowerPoint prepared but something happened 2 days ago that was so powerful to me personally that I feel compelled to share it with you because I think it sums up why many of us are here today.

This past weekend, someone I know very well, she is a migrant worker, from an ASEAN country, doesn't matter which one working in Bangkok called me in tears saying she made a big mistake and that her life was over. I first thought that she had committed some type of crime, maybe she was in trouble with the police, but it soon emerged that she had done absolutely nothing wrong and is in fact the victim of a crime. Like millions of in our region and around the world, she had been raped and because she had no



one else to turn to, I dropped everything, finding help-care for my own children to see how I could help her. But I found that even for an educated professional like myself in a major metropolis, it was not so easy. I managed to find a hotline but my Thai is not very good and I was not able to find someone who understood me in English. Other centers that I knew run by government entities were closed because this was on a Sunday morning. Eventually after enlisting a number of my friends, I was able to find one hospital in the city which had a rape crisis center.

My friend was fortunate enough to be treated by a female specialist doctor who was asked her questions with respect, who treated her wounds which are quite serious, who confidentially collected evidence just in case she would like to use it in the future, and offered thorough counselling and justice services, both of which my friend refused because she was concerned that having her case reported, she will have her face on the papers. Now her body is beginning to heal but we know that it will take much longer for herself to heal and so does her self-esteem.

As a migrant worker without the benefit of education and training, she was particularly vulnerable to abuse, she did not have a lot of awareness about her rights and where to turn and she had as a foreigner, particular difficulties in accessing services. What's more coming from a deeply traditional and religious family she thought she may even need to marry her offender as a way to save her honor and all I needed to do was to tell her time and time again that it was not her fault, that "You've done nothing wrong, you are not to blame, and I am here and I will support you."

When I think about how ASEAN can work for women one of the things that stand out for me is accountability. ASEAN has a unique role to use its influence as a regional institution to help all its member states to implement the very important commitments they have made on gender equality. Miyen mentioned before me some of these commitments including the ASEAN Mission 2025, and the SDGs including access to safe and regulated migration channels, decent work for all, ensure that all women are able to reap the benefits of economic growth and integration, and of course prevent and protect from violence against women. In the area violence against women we see impressive progress in area of legal policy and reform; we now have at least 10 ASEAN countries with dedicated legislation to address this issue but as you know, unfortunately, enforcement remains a critical challenge and this violence remains pervasive across the region.

For UN women we are very proud to work closely with ASEAN especially with ACWC to develop the first ever Regional Plan of Action on Elimination of Violence Against Women which, as you know, has been adopted by heads of State in 2015. To support ASEAN in implementing this plan including by developing protocols, guidelines, to ensure that all women and girls who experience violence get full support and range of services that they need. This reaches to the second area of ASEAN where can deliver for women which is to generate knowledge and disseminate evidence of practice of what works across countries in ways that can benefit all member states. A strong example of this which we are working on closely with ASEAN is the



development of regional guidelines to collect and analyze data on violence against women where ASEAN is working with all its member states not only prevalence data but also administrative data and using data to inform better policies and programs. Third, ASEAN can help cross-border collaboration to ensure that women's human right and gender equality are prioritized in all regional cooperation; for example ASEAN can use its influence as a regional institution to promote gender sensitive approaches in the ASEAN economic community because we see that even though there have been impressive gains on economic growth and trade across the region, for the past two decades the benefits of this trade have not been evenly shared and women's labor force across the region is as high as 20% lower than that of men. Even for women who are working, they continue to be stuck in low skilled, informal, most vulnerable jobs and they do the vast majority of unpaid carework in the absence of social protection and social services, married women in ASEAN spend 3 and ½ hours more of unpaid care work than men every day and this has tremendous negative impact on their ability to thrive in the workforce.

A survey and study conducted last year by the U.N. Women together with the ASEAN Secretariat together with the Friedrich Ebert Stiftung (FES) [with Australian Aid] show that we need to have targeted policies to address these trade barriers that women face and which are preventing them from benefiting from the promise of economic integration; equal access to employment, skill training and education, equal access to finance, to equal pay, to family leave and social protection. So if we really want women to benefit from economic integration, we have to mainstream gender across the work of economic community. Last but not least ASEAN has a very important role to ensure that all member states have the space to collaborate on all emerging issues that do not rest with one country alone but we have to resolve together. One good example is in the form violent extremism, which unfortunately is a growing threat across ASEAN with profound impact on women. Even though we know that women can be both perpetrators and victims of violent extremism, unfortunately the vital work that women do in preventing violent extremism have largely been overlooked. We know that the most underutilized tool for building peace is the meaningful inclusion of women and the important contributions women in conflict prevention and peace building must be applied in work preventing violent extremism and it's very encouraging to seek ASEAN's commitment on this as you see now with the new joint statement on Peace and Security as Miyen referred to.



Another great encouraging development is the declaration of culture of prevention which is a mindset shift from more reactive approaches to having a stronger focus on preventive





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approaches, preventing extremism, promoting cultures of peace, preventing violence against women, preventing drugs and corruption and crime, preventing risks and disasters and so on. If we can mainstream gender across all these prevention pillars then women and girls have a lot to gain from this approach.

So all of these examples show that we have indeed made many good progress in ensuring that women are part and parcel of a people oriented ASEAN but we still have a lot of work ahead of us. First in the political and security pillar, ASEAN has to do more in supporting their member states in meeting their obligations under CEDAW and building the capacity of officials to provide gender sensitive services that meet the needs of women and girls. ASEAN must also hold member states accountable for ensuring that political participation and decision making is inclusive and participatory, here our region is behind the global average; not even 1 in 5 parliamentarians is a woman. Second, ASEAN must support women's economic empowerment by encouraging member states to ensure that all women including the most marginalized, women migrant workers, women living with disability lesbians, gays, bisexuals, transsexual/transgender, intersex (LGBTI) persons, displaced women and so on are able to develop their potential and are able not just to contribute economic growth but shape policies and make their voices heard so that they can also reap the benefits from the opportunities. Last but not least, ASEAN can build on this very positive momentum with the new Regional Action Plan for Elimination of Violence Against Women to expand access to services, to collect data on the implementation of laws and policies, to invest more [correction] and social reforms including the very important work happening at the community level.

To wrap up, ASEAN needs to ensure that women's rights and equality are at the core of ASEAN's efforts to promote peace, to promote stability, and prosperity and progress for all. Let us use the next 3 days not just to see how women can be better represented in ASEAN but how ASEAN can be a better representative for women and for their priorities.

Thank you very much!"





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Mu Sochua

Cambodian Parliament

For over 20 years, Mu Sochua has been at the forefront of her country's efforts for democratic reform, free elections, and human rights. Hailed by *The New York Times* as a "a member of a new generation of women working their way into the political systems of countries across Asia," Sochua is combating the tragedies of human trafficking by empowering women to seek political office and fighting for free elections to ensure the voices of Cambodian voters are heard.

"We are members of ASEAN, we are the people of ASEAN, half of the 625 million of ASEAN people are women, the women who have benefitted from the ASEAN community and they will continue to benefit from this community that looks at peace, progress and prosperity of our people. However, as we embrace the celebration of our 50th anniversary, we must look at the gap in the 3 pillars of ASEAN; the political pillar of ASEAN looks at geopolitics when we talk about geopolitics, we forget the women we forget those who are most at risk. The economic pillar, the second pillar talks about skills education, trade, competition and again, we don't give those who don't have the chance to compete and that is why there is such a gap, that's why there are 7 million migrant workers within ASEAN itself and half of these migrant workers are from women, unskilled workers, in the farms, in the sweatshops. They may be unskilled but the value that they add to the economy of ASEAN is over billions of dollars. The 3rd pillar, the social pillar is a pillar that provides each community, including indigenous communities, LGBT community, they have the right to be part of the ASEAN but that is not the reality as far as the social and cultural pillar is concerned. As we move forward to the 50th year of ASEAN, we have to say where are the women at the top level? At this 50th year of ASEAN, we only have one woman head of state amongst the 10 nations; Aung San Suu Kyi of Myanmar. Very few women are at the top leadership of ASEAN governments. We have to think of the inclusiveness of ASEAN not leaving anyone behind. Fortunately this summit is taking in place in Miriam College so we will be discussing issues of exploitation, of corruption, of instability, undemocratic principles in governance that have not been delivered to the human rights of our women.

I am now in exile because in Cambodia we have a government that is oppressing any form of political diversity. In Cambodia, it is impossible to organize, it is impossible to demonstrate protest in public. Cambodia has an oppressive government that does not encourage people to be creative, does not encourage debate, diversity and that is not the ASEAN that we all want.

ASEAN cannot benefit from this type of leadership. ASEAN can benefit when we can have, in each nation, free, fair, relations and this is what we in Cambodia are calling for governments in ASEAN to step in. This culture of non-interference does not help ASEAN, does not help our





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people when leaderships disregard the will of the people, the change that people want and if members of ASEAN do not interfere, do not take action to protect human rights and equality in ASEAN as a whole we also suffer. It is imperative that we women, show to our young women to enter politics at the local level, at the grassroots level and help them organize, show them that without women at the grassroots, at all levels of politics, there will not be change in the leadership of ASEAN and in the politics of ASEAN. The vision of ASEAN must implement the real peace [agenda] the real security for women and have partnership with women at all levels.”





Plenary 1:
Gender Rights and the Rule of Law in ASEAN

“Gender Equality in ASEAN: Too Little or Too Late?”

Prof. Aurora Javate-De Dios

Former Philippine Representative of women to the ASEAN Commission on the Promotion and Protection of Women and Children (ACWC)

This first plenary group will give us an overview on ASEAN and the women's movement and the key issues that impact women of ASEAN. My presentation is entitled “Women in ASEAN: too little, too late.” I’m looking at this issue as a past member of the ACWC.

We all know that ASEAN started with just 5 members originally; Philippines, Malaysia, Indonesia, Singapore, and Thailand. It started off not as an ASEAN group that was not concerned with all aspects of the economic, social, cultural, and political issues of the ASEAN, because it was focused only one issue and that is the security issue. So the South East Asian region at that



point, this was 50 years ago was an arena of the cold war era which divided the countries which was then aligned by the then anti-communist struggle led by the United States or the communist camp led by the Soviet Union.

After the Paris agreement ending the Vietnam war, ASEAN took up issues of trade and economic development which today is still the priority area of ASEAN. In 2010, it took a dramatic step in formalizing ASEAN charter guided by a more progressive, and inclusive, people-centred ASEAN community under the 3 pillars, the 3 pillars being political security, economic socio-cultural pillars. The most significant development is the introduction of article 14 which established a human rights mechanism which is the Intergovernmental Commission on Human Rights (ICHR).

I have to mention that ASEAN made some very significant progress when it came to the establishment of mechanisms on human rights. 2010 was a turning for ASEAN because it established the ASEAN ICHR, Commission on the Promotion and Protection of Women and Children's Rights (ACWC), and the ASEAN and Committee on Migrant Labor. Apart from this, ASEAN can be credited with coming out with declarations on VAWC twice over, one in 2004 and one in 2014. Also in the last 10 years we have seen increased participation of NGOs in the ASEAN bodies which in effect is a recognition of the importance of NGO work in the region. More recently in the last 5 years, an increase in coordination and cooperation mainly in economic integration agenda of ASEAN.



I will not repeat the gender issues many of our speakers before me have mentioned. Just to highlight them; the prevalence of gender based violence all over the region, domestic violence, rape, trafficking for sexual exploitation and labor, as well as sexual exploitation in the context of war, armed conflict and natural disasters. In politics we have seen as well as exemplified by the parliamentarian [indecipherable] and the fact that one of our women leaders, Senator Leila de Lima is in jail today because of trump up charges. We have seen that increasingly, politics in this region has been marked with misogynist attacks, as well as persecution, arrest and detention of women who are perceived to be of the weaker sex.





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Economically, only 40%-50% of women are in formal labor and the rest are informal labor and the care economy.

Socio-culturally harmful traditional practices such as child marriages, marginalization of religious cultures, traditional marriage and others are still quite dominant in all of our regions.

What is it about ASEAN that is quite problematic? I would like to point many of our speakers that they pointed out that first, although the ASEAN has taken a more progressive stance compared to the last 40 years they still assert that national sovereignty and non-interference are over and above human rights considerations and that to us is a big problem. The rise of authoritarian and dictatorial regimes which are repressive to NGOs and civil society groups is a trend which we have seen in the last few years which we have seen in the Philippines as well as Cambodia, Myanmar, Laos, A bit in Thailand as well and this trend seems to be the norm rather than the exception. Economic integration analyses for instance do not take into account the gender dimension of our economies which includes the substantial contribution of our informal economies and care work where women dominate.

So what would be some of our recommendations, many of our colleagues here and I share the dream that ASEAN true to its own definition of its mission and vision in the next so many decades, an ASEAN that can transition from non-interference to regional and national accountability and of human rights. So first of, ASEAN should be faithful to its promises of promoting and protecting human rights of its citizens by addressing crimes against humanity such as the genocide perpetrated by the Pol Pot regime which has not been addressed or resolved in any significant manner. The international criminal court which has special courts organized in Cambodia had been very slow and quite ineffective.

We would also like to see the humanitarian crisis in of the Rohingyas in Myanmar to be addressed directly by ASEAN. The situation is now that many of the humanitarian and conflict related violence in South East Asia are addressed by U.N. bodies and other concerned international organizations rather than ASEAN itself and this is because they do not want to interfere in each other's affairs even if the extent of violence has reached the genocidal level as is the case in Cambodia [Myanmar]. We would like to see an ASEAN that can address and condemn and redress the injustices on the extra judicial killings (EJK) in the Philippines. There is no word and no reference from the Philippines either. The policies of silence and non-interference, instead of stopping the violence, have encouraged such injustices to continue and for impunity to be perpetrated. Another commendation is that VAWC must be addressed with due diligence at the national as well as regional level. We have a declaration on VAWC but unless and until this has been actualized in regional plans of action, we will not see a reduction in the level of violence.



I think the next very big suggestion comes from the NGO community which by broadening the spaces for political engagement by NGOs and the rejection the practice of repression, impunity, disappearances against the critical voices from the oppressed and marginalized sectors in many countries in South East Asia or in ASEAN. What we would like to see is a more inclusive view of women's contribution to economic development and women's location in the economy. We would also like to see the leaders having a critical analysis of the feminization of poverty and the feminization of migration and its relations with lack of women's economic rights in land and property. There is practically no coherence, no congruence of human rights standards with economic integration agenda of ASEAN. Labor standards do not apply but economic opportunities for big businesses have been emphasized time and again. The inclusion of domestic workers in the free movement of labor agenda of ASEAN must be formalized which has not been done as yet even at the 50th anniversary of ASEAN.

What are some future steps which are doable and must be our campaign for the next so many years? First is that human rights mechanisms such as ICHR and ACWC should be given the power to hear reports; there are no reports-hearing processes in the human rights bodies and investigate cases of human rights situation of any country in the ASEAN. At the moment, it is only effective in coming up with declarations and consultations but there are no specific actions that go beyond these articulations. Campaign for a strong emphasis on social justice alongside economic development goals by linking harmonizing human rights goals with development goals in compliance with ASEAN's vision of a people centered community. At the moment, only governments have direct participation and broader and democratic participation of civil society is not yet there. By broader civil society I mean women, grass roots organization, marginalized sectors including our indigenous peoples, LGBT groups. Consider alternative models and programs more with people to people type partnership; this is a view that has been expressed by



the NGO community, a more people oriented type of interaction. Lastly, the strengthening of a gender responsive capacity building program for ASEAN countries to respond to women and children's rights with due diligence.

My reflection is borne out of my own frustrations in my participation in ASEAN. I could articulate what I wanted to do but beyond that, taking action from our governments and asking for accountability is a muted aspiration. It took 40 years for ASEAN to realize that human





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rights is and should be the center of ASEAN; I will not wait for another 40 years, we should not wait for another 40-50 years for these human rights mechanism to have relevance in the lives of ASEAN women, men, and children.

Marami pong salamat!”



“Gender Justice and the Rule of Law”

Carla Silbert

UN Women Regional Office

“Good morning all and thank you so much for having me today. My topic today is going to be what’s next for gender justice in Asia. In this last week, Singapore reported a 68% possession CEDAW committee on its progress in implementing its obligations under the convention. Just to provide a very brief overview, CEDAW brings together a single, legally binding instrument with provisions requiring the elimination of discrimination on the basis of sex in civil, political, economic, social, and cultural [contexts]. It is aimed at achieving substantive equality for women to bring genders across all sectors and areas of life. All ASEAN states have adopted CEDAW and taken on the obligation to eliminate discrimination against women through legal, policy and programmatic measures; this obligation applies to both the public and the private spheres.

CEDAW require states to incorporate the principle of gender equality across the legal system, to repel discriminatory laws, and to adopt laws prohibiting discrimination against women. Where these commitments remain lacking, gender justice remains to be delivered. Every State must report to the committee of CEDAW which reviews progress of States in implementing CEDAW rights and preventions. These reporting provides opportunity for the States to submit information on the measures to give effect to CEDAW and for women’s rights civil society organizations to submit shadow reports from their perspective. The Committee then submits recommendations on how gender justice can be strengthened in that country.

Over the years, these recommendations from the CEDAW committee have focused on the founding issues of CEDAW and on its core gender justice issues; issues of political participation, the elimination of gender stereotypes, and action to end violence against women. While elimination of discriminatory laws and practices, particularly the elimination of violence against women remain paramount the recent recommendations and questioning of the CEDAW committee to ASEAN states show that new themes of gender justice are gaining increased focus. These trends or new themes of greater concern in Asia show the current political and social context in the region are fundamental to understanding progress, limitations, and priorities in advancing women’s rights. Reflecting on the most recent concluding observations or



list of issues in each ASEAN country, it is evident that there are new battle grounds of gender justice presenting themselves in ASEAN 2017. Vital to this shift of more progressive focus has been the extraordinary work of civil society organizations. ASEAN civil society has been fundamental, ensuring that this progressive outlook is truly responsive to the issues faced by the region today.

So what are these issues of gender justice gaining greater prominence on the recommendations or issues raised by ASEAN countries in recent years.

Access to justice for women is of course an area which has long been a focus for improving women's rights by ensuring that courts and legal processes do not discriminate against women, operate under the gender stereotypes, and that they deliver gender responsive justice but the issue of how women are receiving justice in the plural legal systems in the region with both formal national judicial systems exist alongside informal, traditional, customary systems has gained increased attention.

The protection of women human rights defenders and activists is also an area which has received greater focus in ASEAN country documentation of CEDAW. As a region with large amount of movement, the situation of refugee women, asylum seeking women and, stateless women; the need for their rights to be assured through natural legal frameworks and for them to have access to shelters and services, for law officers to be trained on gender sensitive approaches to protect their clients [indecipherable]. Most prominent as a new area of focus concerning gender justice is the situation of women migrant workers which has been a line of inquiry or recommendation to the CEDAW committee from nearly every one of its most recent communication with ASEAN countries. Finally the susceptibility of the Southeast Asian region to climate change, the harmful impact of this on women's rights across a range of areas has also come under scrutiny. Each of these reflect priorities for greater work to build the protection of women's rights.

How does the CEDAW committee recommend strengthening national laws and bilateral and regional frameworks, to ensure that legal protections and access to legal remedies deliver justice for women across all areas? Here are just a few examples.

The first is the issue of gender justice in plural legal systems. In ASEAN, plural legal systems across the majority of the states. This means that in addition to former laws, alternative forms of dispute resolution also exist outside the formal process. These include community mediation practices, customary laws of indigenous communities, religious justice practices, and other traditional forms of dispute resolution. In some countries of the region, customary practices are routine but state policy on how these practices are to be treated are absent.



Commonly, informal justice practices are used for lower level disputes. However, worryingly, informal justice is also often used to deal with offences of violence against women. In some contexts, this means that perpetrators of sexual violence will pay the victim or her family compensation for the violence, and never face accountability in a national court. Mediators conducting these informal practices often have little awareness of gender sensitivity and women often do not receive effective redress for the harms they have suffered. At the same time, informal justice practices are a reality of the region. As these CEDAW Committee recommendations show, rather than pushing to eradicate customary justice, and commitment to apply CEDAW to informal legal settings as well as formal ones. This means that access to justice for women in ASEAN must not neglect those practices that happen outside national judicial processes. Instead governments have an obligation to ensure that informal justice mechanisms are better regulated, consistent with CEDAW, are accessible for women, and do not discriminate against them, work with local mediators to ensure that women are equally represented among decision makers, and to raise awareness that offences of violence against women must be referred to the national court system. In addition, linkages between the informal and formal systems must be strengthened so that cases can be referred between the two.

The diverse culture that exists across the region should be celebrated and their practices respected, but the application of these practices must also not fall short of the standards of women's human rights protections set by CEDAW if we are to truly see gender justice realized.



ASEAN countries have a proud tradition of women and women's organizations working strongly for the advancement of women's rights. However in recent years, some contexts in the region have experienced shrinking civil society to freely operate, and prohibitions on freedom of expression.

Women Human Rights Defenders have faced intimidation, harassment and violence to deter them from continuing to speak out. In particular, specific areas that the CEDAW Committee has questioned or made recommendations to ASEAN countries on are the situations of minority women including LGBTI women and indigenous women who have experiences discrimination, violence and a failure of justice to remedy the harms suffered. This increased scrutiny of the situation of Women Human

Rights Defenders show that the pressure is on for governments to strengthen protections and better support the work of women's rights activists. Recommended action includes



strengthening legal protections; investigating and prosecuting intimidation, violence or harassment, and providing effective remedies to victims. In all of these actions, Women's Human Rights Defenders (WHRDs) should be consulted in the development of policies, programs and laws in order to ensure their voices are properly reflected in the protection of their rights.

The ASEAN economic community is the world's third-largest labor force, with 6.9 million migrants from ASEAN alone. Women make up nearly half of all intra-ASEAN migrant workers. In particular, women are very highly represented as domestic workers. Legal protection for these women migrant workers have never been more critical. Yet in many circumstances, the rights of migrant women workers do not receive adequate protection; migrant workers may experience



nonpayment of salary, deprivation of food, lack of adequate rest, withholding of passports, restrictions on the right of freedom of movement and association, and abuse. Some countries also have discriminatory employment policies such as those that prohibit domestic workers from getting pregnant.

Women migrant workers cannot slip through the cracks of national rule of law. Countries in ASEAN must work individually and collectively to ensure that women migrant workers have strong national legal protections in countries of origin and destination, that regulation and inspection of recruitment agencies for migrant workers are in place, and that sanctions are applicable in case of breaches. Women should have awareness about their rights, the risk that they may face and how to seek remedies in case of violations of their rights, that the exploitation and abuse of

women migrant workers, in particular domestic workers, are investigated and prosecuted and that support to returning women migrant workers for their reintegration is available.

In each of these areas, we can see that the achievement of gender justice and the application for strong [laws, programs, policies] that reflects international human rights standards is an ongoing pursuit that must be fought on multiple fronts. It is critical for governments to act and the women's organizations and organizations working with women to continue to push for the implementation and accountability for women's rights in order to see gender justice realized in Asia in the years to come.

Thank you all for your attention.”



“Women Opposing Impunity and Discrimination in ASEAN”

Mary Shanthi Dairiam

International Women's Rights Action Watch (IWRAW), Malaysia

“Distinguished delegates, convenors of this conference and Summit, dear friends, ladies and gentlemen, I am going to be talking to you about impunity, discrimination against women and the role that women themselves can play in resisting this controlled impunity. We know that the 20th century brought about many interventions internationally, nationally and subsequently regional for the promotion and protection of women's rights. One of the greatest gains for women however was made in the end of the conference on Human Rights 1993 where it was declared that women's right as human rights and that gender based violence was recognized as a violation of human rights. However the gains made in Myanmar and elsewhere have not been translated into rights for women as yet.

I want to give you a quote from former Secretary General Ban Ki-moon stated in one of his reports that

“Violence against women and girls continues unabated in every continent, country and culture. It takes a devastating toll on women's lives, on their families, and on society as a whole. Most societies prohibit such violence -- yet the reality is that too often, it is covered up or tacitly condoned.”



We're all aware of the situation but we need to take the analysis of the root causes of violence into a more complex political, and economic context. The situation of VAW is compounded by corporate greed, destruction of the environment, destruction of the livelihood of the poorest sectors of our communities, and this is supported by negative political culture, corrupt governments, and the dominance of certain political elites in all the countries. This political culture in turn had no compunction in using repressive tactics to suppress any resistance of human rights defenders and this has then created new and numerable abuses violations, threats against human rights defenders; we need to consider these complex context situations as well. Women who oppose the current political negative context are at even greater risk. Women who oppose the



negative consequence of greed, land grabbing, destructive industries, evictions of poor people, are at greater risk and why are women defenders at such risk

I am going to take a bit of time to talk about the social construct of gender relations which sees women inferior to men, which sees women as serving the interest of male members of the society; and this is a social construct I am not necessarily saying that it's men who create this culture. It is a societal, social culture or a norm that has been established which says that women cannot be independent and cannot have autonomy, cannot be leaders and policy makers. Therefore when women break out of this mold and express their concern and protest against repressive government, then it goes against the social construct of what a woman is. So women must know their place and this brings up a fury from political elites, governments. And one of the biggest problems I see and I see it in Malaysia as well, is that it's not only direct State oppression against [women] defenders.

There is a whole network of non-state, informal institutions that carry out the work of the government and the impunity for the oppressors and abusers arise because the State holds back and does not protect women and other human rights defenders because these informal institutions do the work of the government and they are in fact protected tacitly by the government. This is the kind of context that we need to be concerned about but I just want to go back to the social construct that longs to see women as inferior and that is why there is so much fury when a woman becomes resistant to the existing cultural and political context. There is a growing research that shows that underline the causes of VAW in general is an important class of factors at both individual and societal levels which creates an attitude of what gender relations. Cross cultural studies have found that cultural norms endorsing male dominance, female economic dependency, [patterns of conflict resolution] emphasizing male dominance, honor, power, authority in a family predict high societal violence and domestic rape. These are social and legal norms which discriminate women and make women vulnerable to violence.

Now women face violence in many social contexts; this results in a culture of impunity. Women's rights and equality remains elusive in spite of more than 35 years of CEDAW. This discouraging situation is a reality among many of our ASEAN countries as it is in other parts of the world. Women's groups in the ASEAN had at one level coordinated their efforts to raise these concerns at international level especially during the CEDAW review. For example Indonesian women have pointed out the gaps in accessing justice in the law because





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of the gender bias of law enforcers. In the case of domestic violence, women have been treated in the same way as perpetrators in fact there is no recognition of power dynamics between husband-wife relations and the continuing risk a woman goes through under such a relationship this goes under the pretext of neutrality under the law. Often times women are forced to come to terms with the perpetrators. The problem is police officers tend to support traditional and patriarchal gender roles, making it difficult for them to identify female victims at an interpersonal level and familial level when there is this institutional attitude that women are inferior and must be subjected to the control of men, it is then that greater fury that is released and lashed out when women go in and beyond that and start protecting against the government and policy or issues of policy especially in the area of educating rights.

Now in other countries like Vietnam, Vietnam women have brought to the attention to committees such as CEDAW the existing measures against domestic violence are not sufficient and results in a high incidence rate of domestic violence; in example they claim that administrative sanctions or acts that contain domestic violence as provided in the law hinders women from reporting domestic violence as women will have to share the financial burden for paying the fine for family-shared [indecipherable]. It is known that 87% of women who experience domestic violence never seek support from these services, they don't report because (A.) The amenities are not available (B.) The separation or divorce from the husband will is seen culturally as very negative and that women should maintain certain roles in the family. In example, campaign by Vietnam General Confederation of Labor for Women Members introduced in 1989 encourages women employees to be excellent in public and responsible at home. Women in Vietnam have also pointed the fact of the lack of a specialized, independent, nourishing mechanisms which makes the persistence of violence less visible.

The violation of women's rights, if not monitored and made public, remain invisible and this is a situation [that persists] not only in the ASEAN but even in the more developed countries in the world. In one of the CEDAW reviews, the Committee pointed out to Sweden that violent crimes are not reported according to the sex of victims so you have a national report of incidence of violent crime but we don't know how much of it is perpetrated against women so it invisibilizing the violence against women and this something we need to be concerned about.

For the Philippines, Philippine women have consistently highlighted numerous rape complaint dismissals in the country. They have in fact filed a petition against rape dismissals under the Optional Protocol to the CEDAW with a certain level of good effect. They have critiqued their Anti-Violence Against Women and Children Act [R.A.9262] of 2004 which took effect 10 years ago but there is still an ongoing disjuncture between the law and how the law is being implemented. There are judges who delay the release of permanent protection orders or refuse to issue contempt orders for violations of protection orders issued under the anti-violence act. The attitude of the courts here in this country should be liberated from the control of men; this is an effect and



manifestation of official misogyny. However, through the tireless efforts of women here that an overarching and holistic legal framework for the protection of women's rights and equality [known as the] Magna Carta has been adopted and this is the only country in the ASEAN that has such a legal framework that is in compliance with CEDAW obligations.

I would also like to say a word about the political context in the country; this is a quote from a Filipino blogger [published in New York Times]

"In my country, any kind of privilege cultivates impunity, the church influences the state and dynasties control an overwhelming majority of elected positions. These factors help institutionalize sexism and patriarchy into public policy and its implementation."

-Miguel Syjuco

This is something that we have to take into consideration. The treaty bodies especially CEDAW which looks after women's interest do not go deep enough into political or macro-economic context to some extent the macro-economic context, not the political context which has some tight control. I want to look at specific examples of human rights defenders who went against these political contexts have been vilified, threatened with rape, death, incarcerated, which are serious consequences as a result. We have instances in Cambodia where women in trade unions have been arrested, have violence perpetrated against them by non-state actors and Cambodia have



not taken action against [said perpetrators]. In Thailand women defenders of the environment have also been incarcerated, in Malaysia, we have instances of individual women defenders who have been advocating and mobilizing for fair and free elections having been incarcerated. In the Philippines I don't need to talk to you about the violence against your women senators.

Where do we go from here when we see this kind of situation? We have to recognize that the state does not necessarily protect women's rights although there are laws, conventions and everything else. When the push comes hard from patriarchal and class elements of society, the State sways towards these outer elements and not towards the protection of women. We have very misogynistic attitudes statement; I just want to give you on example from Malaysia the recent amendment to the

Child Act 2001 did not ban child marriage in spite of advocacy towards [this] and child rights groups. Male and political leaders openly, without any sanction against them, express views that young girls will become lustful if they are not married off early. In the face of this attitude,





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everybody gets scared and they do not speak up. Even the Ministry of Women did not support the banning of child marriage in Malaysia.

Change needs to come about collectively; we cannot be addressing case by case violations. We have to come together to perform a mass-based protest not only against incidences of violence against women but against a political culture that is corrupt, that is dominant, that does not allow democratic principles to operate. This coming together of women becomes problematic when there is diversity amongst women. Again I speak of Malaysia and mind you this is my personal view; it is difficult to bring about this collective thinking, when you have multi-cultural population and you have Muslims who have the majority. If women Muslim women join this collective resistance against this political culture, they are labeled as anti-religion and are put at risk and therefore do they not come out.

In the Southern part of the Philippines there was no consensus about child marriage; in the multi-stake holder consultation on this, Muslim women felt that equal inheritance for women and child marriage was God's law and they do not want to intervene.

How do we bring about consensus and unity and organizing for social change? Because it has to come from hidden communities and collectively. We have to get more women into political decision making [positions] to bring about such change otherwise women's issues are considered as unimportant. We need to see how to immediately provide protection to women's human rights defenders who are at a very serious risk of not just violence but of threats to life. At the same time, we need more regulations addressing violence against particular groups of women such as women belonging to minorities, migrants, LGBTQ, elderly, women with disabilities and widows. We need to see how to protect and defend all of these who are seriously affected by these negative political [context] and false morality that is floating around us. We need a justice system that is accountable to women, a system that works with responsibility and protocols of all stake holders which are binding and most importantly, that these protocols are followed. In all of this, women's equality and enjoyment of all rights is central. The coming together of women; their identity as women has to be foremost, not their ethnic or religious identity. This is something that is very challenging we need to look at how we can bring women together for the defense and protection of human's rights.

Thank you."





Plenary 2: Key Issues and Trends in ASEAN

Prof. Lorna Israel, a representative of the International Studies Department in Miriam College, opened the plenary entitled, “Key Issues and Trends in ASEAN” by welcoming everyone and introducing the line of guest speakers who will be detailing specific issues, ideas or concepts, and problems in moving forward to the framework of the ASEAN 2025 which we would like to influence in Gender or Women’s perspective.

Religion and Spirituality in Asia

By Sr. Mary John

Sr. Mary John Mananzan, OSB, is a Missionary Benedictine Sister living in the Manila Priory, Philippines. She studied Missiology and theology at Wilhelms- Universitat Meunster, Germany, and finished her Ph.D. in Philosophy with emphasis in Linguistic Analysis at the Pontifical Gregorian university in Rome. She is a political and feminist activist and helped develop as Asian Feminist Theology of Liberation. She served as president of St. Scholastica’s College for six years, prioress of the Missionary Benedictine Sisters in the Manila Priory for eight years and



as national chairperson of the Association of Major Religious Superiors of the Philippines for four years.

Sr. Mary John, a Missionary Benedictine Sister, began her introduction pointing out that many women consider religion important in their lives because it answers their most existential questions about life and death and it serves as an inspiration to live a meaningful life. However, she recognized that religion, all of its kind, can be and is used to oppress women.



She then discussed that there is a difference between religiosity and spirituality. *“One can be religious and not spiritual”* she said. For Sr. Mary, spirituality is founded on the experience of the transcendence or the experience of God. All religion is founded on the experience of God. Religiosity, on the other hand, comes in with

all the aspects discussed in the institutionalization of religion. She pointed out that as long as there is an experience of transcendence, it is helpful for the spirituality, but when a religious belief becomes independent and absolute, it becomes oppressive.

Sr. Mary elaborated on the concept that she wants to focus on: how is religion as a socializing factor in the woman question or in other words, how can religion be oppressive to women. In Christianity, there is a monotheistic patriarchal Hebrew society wherein God was considered a patriarch and there was a pronounced male domination over women and a double standard of morality favorable to men. Sr. Mary explained that the movement of Jesus was a critic to this prevailing Jewish society. Unfortunately, the egalitarian elements in the Jesus movement gradually got eliminated in what Fiorenza calls “ecclesiastical patriarchalization.” The elements in the Jesus movement gradually got eliminated because it was a countercultural conflict movement that undermined the patriarchal structure of the Graeco-Roman *politeia*, which is very patriarchal. With this, Sr. Mary added, “we lost the teachings of Jesus and the disciples never learned it thoroughly”. She elaborated that this ecclesiastical patriarchalization led to the exclusion of women from church offices, it forced women to conform to their stereotyped role in the patriarchal culture. It was no longer woman’s call to discipleship that wrought out her salvation but her prescribed role as wife and mother. This context, interpretations of Bible passages rationalizes the subordination of women. Sharing a short story a woman told her in their women crisis center. This woman came to her and said she was beaten up by her husband. Her husband would tell her that she was not allowed to answer back for she was just taken from his ribs, referring to the passage in the bible where Eve was made from a piece of Adam’s ribs. Sr. Mary pointed out that the husband was not even a theologian and is just an ordinary person, and yet he is using a biblical quotation to rationalize beating up his wife. This shows how religion can be used to



oppress women. Siting another example, Sr. Mary stated that there are two creation stories. The one that was taught to us, the story of Eve being made from Adam's ribs was the unequal one. Actually, she continued, the other story states that God made Human Beings into His likeness, and God created Man and Woman. The second version is very egalitarian but it is never used in religion classes, instead, the unequal version is always being used. Another example would be the story of David and Basheba. She expounded that Basheba was supposed to be a whore in the story, but this was not true. Basheba was really a rape victim and David was the rapist. She then cited some writings of church fathers in church history that rationalizes the oppression of women:

Tertullian: "You are the devil's gateway. You are the unsealer of that forbidden tree. You are the first deserter of the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image man. On account of your desert, that is death, even the son of God had to die." (Tertullian, *De Cultu Fem.* 1, 1)

St Augustine: "We are men, you are women, we are the head, you are the members, we are masters, you are slaves."

: "I know nothings which brings the manly mind down from the height more than a women's caresses and that joining of bodies without which one cannot have a wife"

Jerome: "As long as woman is for birth and children, she is different from man as body is from soul. But when she wishes to serve Christ more than the world, then she will cease to be a woman and will be called a man. (Commentary to the Epistle to the Ephesians, III, 5.)

Gracian: "Different kinds of temptations make war on man in his various ages, some when he is young and other when he is old: but woman threatens him perpetually. Neither the youth, nor the adult, nor the old man, nor the wise, nor the brave, nor even the saint is ever safe from woman.

Sr. Mary added that in church history, there was violence against women. In between the 14th and 17th century, there was the Inquisition. This was where two million women were burned at stake for being witches, when actually they were healers and mystics. This was a fact that men could not accept so they were considered witches and were burned at stake. This story is written in the book called *Malleus Malificarum*. All the sins of women are written in this book, even the justification of physical discipline of wives in the Canon Law. Sr. Mary added that even in the English Law there was a justification of physical discipline of wives. The English law says that you can beat up your wife if your stick is only as big as a thumb- the size of thumbnail was used as criteria for this.

Sr. Mary John began to discuss examples of women in the church today. She said that the Catholic Church still holds a conservative view of women, which means there are still issues that women face today. Sr. Mary provided a number of examples to support the statement. 1) *The*



saying that women have to obey their husbands. In marriage, she explained, they say woman should obey their husbands and husbands love your wives. This saying from the wedding day already shows that women are subordinate. 2) *The prevailing cult of virginity in the Catholic Church.* Sr. Mary said many women believe that when they lose their virginity, they lose their dignity. This belief is not true because dignity is not identified with virginity, she stated. However, there are so many women who feel like trash or *basura* because they are no longer virgins - this to Sr. Mary is stupidity. 3) *The Archetype of Eve the temptress.* She argued that it is as if women are always tempting men and as if men cannot do anything and is being force to give in to the temptation of women. 4) *The sexual harassment issues in the Church that are not being addressed properly.* The perpetrators, pertaining to priests who have committed sexual harassment or rape, are moving only from one parish to another but never put in jail. Sr. Mary points out that if two adults are consensually having sex, one being a priest, may be immoral but not criminal. But when a priest rapes a child, he is a criminal and he belongs in jail. Then she asked: have you ever heard of a priest put in jail? Nobody, she said. 5) *The issue on denying full ministry to women.* She stated, "I am more educated in theology than a lot of priest, but I cannot be a priest because I am a woman."



Sr. Mary then shared a short discussion of women in the protestant churches. Recognizing that they have already made a step forward by having ordination, there is still discrimination, according to her protestant friends. Before moving to her next topic, she apologized to the audience for she was unable to discuss everything in 15 minutes, instead, she urged the audience to read her book on Woman, Religion, & Spirituality in Asia.

Traveling all over Asia, she interviewed women of different religions. She studied their scriptures and founded that there are ambivalent, neutral, positive, negative, and liberating scriptural passages. She then started to site the Issues in different religion, beginning with Hinduism.

Women in Hinduism (Bali and India)

In Hinduism, she discovered that there are three obedience being followed- to obey your father, your husband, your son. And there are the dowry deaths, which explain that if you cannot pay your dowry, you might die. There is sati which is the burning of the wife along with the body of her dead husband. Devadasi are the temple prostitutes. Feticide is the abortion of an unborn child because it is girl. And there are the infanticide and child marriage issues as well. Sr. Mary



mentioned that she spoke with Hindu feminists and found out that they were doing a lot of things to address these issues.

Women in Buddhism (Japan and Thailand)

In Buddhism, there are same scriptural ambivalence and liberating aspects as well. One example of a liberating aspect is that they have women monks. The pressing issues, however, include 1) The subservience of nun to monks, 2) Limitation of enlightenment, 3) Women as danger to men's spirituality, and 4) Ordination question in Theravada Buddhism or Ordination not for everybody. To help address this, emancipatory actions were taken by some of Sr. Mary's friends, namely, Chatsumarn Kabilsingh, who is a Japanese Feminists's Researches and Writings, and Rita Gross, who is a Western Feminist Buddhist; both of which, are exerting efforts to make Buddhism women friendly.

Women in Islam (Indonesia and Malaysia)

In the Koran, Sr. Mary began to explain, there are positive, neutral and negative passages for women. Most of the issues they face are 1) the inequalities in inheritance, witness, and divorce, 2) the image of women as a temptation, 3) the polygamy and child marriages, and 4) the honor death and zina. To address these issues, Sr. Mary recognized that there are many brave sisters in Islam and the Kapal Perempuan, which is, according to research, "An institute that helps build women's and social movement to realise social justice, gender equality and peace in public and private society." *Institut KAPAL Perempuan. (n.d.). Retrieved November 20, 2017, from <http://www.mampu.or.id/en/partner/institut-kapal-perempuan>*

To sum up her discussion, Sr. Mary compared each religion and enumerated the common issues she found.

With regard to women's bodies, the issues are:

- 1) Male has rights to women's bodies
- 2) Women's bodies are source of temptation
- 3) Rites of purification
- 4) Cult of Virginity
- 5) Control of Reproductive rights

In the status of the family, the issues are:

- 1) preference for male child
- 2) Unequal treatment in the home
- 3) Arranged and Child Marriages
- 4) 3 Obediences
- 5) Unequal Rights of Husband and wife
- 6) Double burden
- 7) Double standard of morality



8) Fate of widows

With regard to Worship, the issues are:

- 1) Not granted full participation in worship
- 2) Ritual purification (Sr. Mary said that this pertains to the purification because of menstruation and child birth. *"I don't know why we have to be purified for that"* she adds)
- 3) Non-inclusive language in worship (Example would be the priest saying, *"My dear brothers in Christ, let us pray for the salvation of all men."* Sr. Mary points out, *where were we (women) there?*)
- 4) Predominantly male concept of the deity (Sr. Mary stated that "God is not male. God is neither man nor woman." But our image of God is a man with long beard and this is wrong.)

Before ending her discussion, she stated that "women will not be silent." To address there is a need for 'The Feminist Theology of Liberation' with the desire to have religion work for women and not against women was developed. The Feminist Theology is a theology of liberation from the perspective of women. Sr. Mary elaborated that there is a need for feminist theology because of the women question and because religion is used as a socializing force to perpetuate the women question. The conclusion is that all religion has both liberating and oppressive aspects. Therefore, the task of a feminist theologian is to **deconstruct that which perpetuates the subordination of women** and **construct that which contributes to woman's full humanity**.



The agendas to achieve this goals are the Re-reading of the Bible from women's perspective, Historico-critical reflection on Christian dogmas, Rediscovery of great women in the Bible and Church History, question the hierarchical structure, constricting prescriptions, discriminatory practices and sexist language, and including the women's perspective in all branches of theology: Mariology, Ecclesiology, Christology, and more.



The methodology here is to start with the struggle of women, and ask the question “what does God want to say about this?” Critique all religions and all cultures because most of them have oppressive aspects. Know how to read the Bible from Women’s Perspectives. Use other sources: indigenous myths, legends, stories. Reinterpret and reformulate the teachings. It is not enough to study, one is not considered a feminist theologian if they did not or is not going through the struggle of women first hand. One cannot write about someone else’s story or be an observer. If one is not part of the struggle, they have no right to theologize about them. Most importantly, develop an empowering spirituality.

Emerging Women’s Spirituality

The characteristics of this spirituality are:

- It is self-affirming
- It is mutually empowering
- It is integral
- It is prophetic - stand and speak out
- It is liberating
- It is contemplative
- It is healing
- It is celebrating - holiness is joy
- It is a continuous process

Women’s Spirituality *“IS A PASSIONATE AND COMPASSIONATE SPIRITUALITY”*

Electoral System, Democracy and Gender Equality

By Socorro L. Reyes, PhD

Dr. Socorro Reyes is a policy analyst, governance adviser, legislative specialist and women’s rights advocate. She was the former Chief of the Asia- Pacific and Arab States of UNIFEM, now UN WOMEN. She was UNDP Senior Gender Adviser to the Government of Pakistan for three years, where she designed the capacity development program for 36,000 women councilors and conceptualized the Women’s Political School. Among her current advocacies are: 1) passage of the Bangsamoro Enabling Law through the Women Peace Collective; 2) feminist solidarity against extrajudicial killings through the recently formed BAIGANI; 3) Truth and Justice for Sen. Leila de Lima through the Fuchsia and Purple Movement and EveryWoman. At present, she is the Regional Governance Adviser of the Center for Legislative Development, the Chief Policy Adviser of Representative Rodolfo Albano II and a proud grandmother of two lovely girls.



The discussion of Dr. Reyes revolves around the significance of the electoral system to having gender democracy and addressing the one of the key issues in ASEAN, which is the lack of political representation of women. To support this, she showed a recent photograph of the ASEAN leaders, pointing out that patriarchy seems to be invisible and that there is more reason to grieve rather than celebrate ASEAN's 50 years, because after 50 years of working together with 5



International Conferences on Women and a Women's International Convention on Rights, the majority of leaders are still men.

There are types of electoral systems: proportional representation, plurality/majority system, and mixed or combined system. Most states in the ASEAN have parliamentary governments systems, which mean that their leaders were elected by parliaments. In a presidential government system however, leaders are elected through plurality. Plurality is electing the person who gets the highest numbers of votes in the population but not necessarily the majority of votes. This is why in the Philippines, now president, Rodrigo Duterte won with 39% of votes over the total of 54% from other candidates. This number is the minority of the population and not the majority, therefore, she pointed out, the Philippines now has a minority President. This is why the electoral system is key, and we, women should know what type of system will work for us. The main definition of the electoral system is how our votes are translated into legislative seats. She stated, nothing is more important than Electoral system in shaping both political outcomes and political behaviors.

What works for women?

Dr. Soc Reyes, showed a table indicating a comparison of ASEAN countries, in this table, studies show that countries with **proportional representation** have a significant increase in women's political representation while only modest advances have been made through plurality or majority system.

It was also shown that **closed party lists, zipper or zebra style** will work best for women. This means that the political party cannot move women down the list and move men up if it only receives a small percentage of the votes and consequently only a few seats. Compared to an opened party list, a closed party list cannot be changed.

Women have more chances to be included in the list of party candidates in large **multi-member districts** than in small, multi-member districts. In fact, studies show that small MMDs can be worse than single-member districts where men will usually be favored.



The **Polish Electoral Reform of 2001** which created larger MMDs within PR resulted into big numbers of women getting elected; 126 out of 460 or 27.4% of Members of Parliament. On the other hand, **small MMDs in Ireland and in Chile** which is binominal are blamed for low levels of women's representation in their respective Parliaments. In Ireland 35 out of 158 or 22% Members of Parliament (2016) are women while in Chile only 19 out of 120 or 15.2% are women (2013).



Legal Threshold

For Dr. Soc, it is imperative to have **Legal threshold** as well, this refers to the minimum number of votes that a party has to win in an election in order to qualify for a seat in Parliament. The **higher the threshold** and the higher the district magnitude, the more chances for women to be included in the line-up of big political parties and the greater probability they will win. **Sweden and Costa Rica** both use high legal threshold and both have high percentages of women in Parliament. In Sweden, there are 152 women in the 349-seat Parliament or 43.6% while in Costa Rica, 19 out of 57 or 33.3% are women

Conclusion

Though the electoral system does not and will not determine women's equal representation with men in legislatures and other elective bodies because there are other underlying factors to consider, it is important to get the system right: **list proportional representation; closed zipper party list; large multi-member districts; and high legal threshold** are the crucial systems for women.

Dr. Soc believes that it is imperative to broaden the base of political recruitment to include women across social classes, ethnicity, race and religion. Another crucial thing is to embrace gender diversity where each person regardless of sexual orientation and gender identity has the right not only to vote but be voted to public office.



Gender, Sexuality and LBT Women in ASEAN

By Jean Chong

Jean Chong has been an LGBTQ activist for 18 years. She first started in her activism by volunteering with a gay Christian support network, Safehaven, and became their first female vice chairperson. Subsequently, she co-founded an inclusive church, Free (First Realize Everyone is Equal) Community Church and served as their chairperson. Looking to expand her horizons in helping others, she went on to be part of the core team of an LGBT federation, People Like Us in Singapore. She is also currently a part of the Steering Committee of the ASEAN SOGIE Caucus, a regional network of the South East Asia LGBTIQ groups lobbying for the inclusion of LGBTIQ rights in the ASEAN Human Rights Mechanism. Jean co-founded Sayoni, a queer women's organization based in Singapore. Jean holds a Bachelor of Arts degree from the University of South Australia in Communication and Media Management, and a Master of Human Rights and Democratization from the University of Sydney.

Jean Chong started her discussion by informing the audience of what the ASEAN SOGIE Caucus is and how it was formulated. The ASEAN SOGIE Caucus is a network of LGBT activists that evolved through gatherings and conferences around the region. It is a ground up movement born in the civil society space. In 2011, she elaborated, prior to the ASEAN Civil Society



Conference in Jakarta, they gathered 42 LGBT activists from 8 ASEAN countries for the first time. The group formulated three recommendations for ASEAN leaders, which was presented to the APF (Asia Pacific forum) /ACSC (Australian Cyber Security Centre). Since then, they have directly advocated ASEAN leadership and civil society at multiple junctures.



With the acknowledgment that ASEAN is diverse and has a complex political landscape. In this setting, she elaborated, Lesbian, bisexual and transgender people face several obstacles in accessing justice. Similarly, as women, she points out, we face similar barriers, and as PEOPLE we are persecuted because of sexual orientation and gender identity and expression. She stated that LGBT rights are not new or special rights and quotes the Yogyakarta Principles: *“All human beings are born free and equal in dignity and rights. All human rights are universal, interdependent, indivisible and interrelated. Sexual orientation and gender identity are integral to every person’s dignity and humanity and must not be the basis for discrimination or abuse.”*

However, in her work, she discovered that LBT women commonly experience violence and discrimination because of their actual or perceived sexual orientation and gender identity. LBT women who challenge gender norms are targeted for violence because their dressing and behaviour do not conform to what is expected of heterosexual or gender norms of ‘normal’ women. In other words, they are viewed as deviants because of their sexual orientation and gender non-conformity. LBT Women are also more likely to experience physical harm precisely because they are targeted for their gender as a woman and their sexual orientation. It is when these two intersect with each other that a new and different kind of violence in the form of corrective rape as well as other types of abuse.

Nevertheless, the subject woman is more complex than being female by sex. The category woman, understood only in opposition to the sex man, is a subject category that reproduces the sex/gender binary of the heterosexual model. In this model, this idea about a ‘woman’ is linked to the female sex and feminine gender, and is juxtaposed against the category man, which is linked to the male sex and masculine gender. The two play a prominent role in reproducing a synergy that is used to legitimise the hegemony of heteronormativity. LBT women and other types of women who do not conform to this or fit in neatly on the binary ends are out casted. With this what happens is that the lived reality of LBT women and their experience of the fluidity nature of gender and sexual identity is invalidated.

To address these, Jean pointed out that women activists that champions the cause of gender and sexuality rights must challenge heteronormativity and make space for more fluid constructions, experiences and subjectivities of gender and sexuality. These subjectivities are made even more complex as they intersect with other identity categories that include, age, religion, ethnicity and class. With that being said, how do many women groups in ASEAN understand and practice what they champion?

Based on her work, looking at the many women groups in ASEAN, there are so many issues to address. Jean gave three examples.



1) Attitude of Women's groups

In her time working with women's groups across the region for the inclusion of LBT women, she recalled one incident that took place in the APF/ACSC Myanmar. It is about LGBTIQ issues being seen as highly controversial, they find the subject of SOGIE far too "contentious." Taking up such a battle is seen not just as a lost cause, but a potential danger: advocacy groups could lose whatever influence and support they currently enjoy in their country. SOGIE issues are therefore put on the backburner, and neglected, she continued. In another civil society space not too long ago, she was told that sometimes it is better to keep quiet and take 'diverse women' as a good compromise from the ACWC on the Regional Plan of Action on the Elimination of Violence against women. It is better than nothing and too controversial they said.

In her documentation and discussions with other groups, she have found that LBT women in a number of countries consistently excluded in the national process or national consultations or any forms of organizing by women's groups. Other times, they faced national women organizations who simply did not consider them as women, and referred to them as 'others'. By definition, she stated, LBT women defy gender stereotypes and traditional interpretations of gender.

The root of this prejudice by many women groups against LBT women is the belief that their derivations from culture, religion, and tradition is a choice. Consequently, some women activists believe that when LBT women are punish on the basis of their sexual orientation or gender identity they deserve to be punished because it is against culture. And violence in the private sphere against LBT women is often not recognized as a serious problem. Women's groups in ASEAN have to be honest with themselves if they are holding true to their feminist values.

2) Legislation

Governments in ASEAN have failed to prevent violence and discrimination against LBT women. Current laws are not only often discriminatory and do not provide adequate or any protections for LBT women, many times institutional discriminate cascades and promotes violence and discrimination against them. Legal protections and policy frameworks to address issues faced by lesbians and bisexual women are either non-existent or grossly inadequate. And very often links to homophobia and gender-based violence are not even considered.



Instead, we have found that discriminatory laws and policies often become the justification and cascading force behind violent attacks or discrimination. For example, in ASEAN SOGIE Caucus' research we have found that;

- There are issues on syariah law in Malaysia, Indonesia in the aceh province, brunei which targets lbt women. With an Indonesia Minister referring to LGBT people as worse than having a nuclear war.
- Only 4 out of 10 asean countries have enacted some laws that protect against discrimination on the basis of SOGIE. However, none of these laws provide full protection to lgbtqi in their countries.
- Only half of ASEAN countries have NHRIs. If they are even effective and if governments are not busy trying to de-fund them.
- Zero asean countries have marriage equality

3) Resources

Many LGBT groups in ASEAN are ostricized or criminalized. So foreign funding remains a crucial means of survival for them. BUT, LBT women are the worse of the lot and severely under resourced and ignored by funders. An example that would serve as a good indicator of funding trends worldwide would be in a recent published 2015 report by LGBTfunders that surveyed how US foundations give grants to LBT women.

US foundations give about 6% to global LGBT rights with 94% reserved for the USA. 6% s about \$10 million in total for the entire world.

The majority of LGBT grants in 2015 targeted the LGBTQ community broadly. Grants specifically supporting transgender people 12% of that total of 6% - 10 million. Lesbians / queer women received just 3% of that global fund of 10 million, bisexual women less than 1 %, and intersex 2%. In comparison to the 2013-2014 report, the only significant group that has got a jump in financial support are for the transgender community from 8% to 12% and nobody else.

Lastly, ASEAN's lack of transparency decision-making mechanisms pose a significant challenge to the ASC's advocating efforts.

A number of countries such as Brunei, Malaysia and Singapore have repeatedly been the obstacles to the inclusion of SOGIE provisions in regional agreements. This was most prominent during our efforts to lobby for the inclusion of LGBT in the ASEAN Human Rights Declaration. Amongst LGBT activists, we call them the unholy trinity. Indonesia remains inconsistent in their ASEAN engagements.



Jean explained that when it comes to activism, members of the ASEAN SOGIE Caucus operate in a strikingly different political climates from their civil society counterparts. As an LGBT activist, she believes that they struggle alongside other's sufferings, in the hopes of a truly free and democratic ASEAN. *"May our efforts be like dandelions in the wind, planting the seeds of change far and wide and in the most obscure places."*

Sen. Leila M. De Lima

Message read by Dr. Socorro Reyes



(Blue scarf representing De Lima; Dr. Socorro Reyes reading Sen. Leila De Lima's message)

After the 3 speakers for Plenary 2 delivered their presentation, there was a message from Sen. Leila M. De Lima, entitled "Misogynistic Politics and the Erosion of Democracy", delivered by Ms. Socorro Reyes. A blue scarf was placed in one of the seats to honor her. The message is as follows:

"Excellencies, distinguished participants from the civil society organizations, fellow human rights defenders, the organizers of the first Southeast Asian Women's Summit, my sincere congratulations and gratitude for making this event possible. Of course, to Miriam College, particularly the Women and Gender Institute, the teachers and students present, and to my dear



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favorite La Salle professor, Dr. Soc Reyes, thank you very much for allowing me to convey my support and solidarity with you in this emblematic event.

Greetings from the Detention Facility of the Philippine National Police in Camp Crame.

During these dark and challenging times, the opportunity to share my views with kindhearted people and kindred spirit further inspires me and bolsters my courage. I thank you all for being here to show your support and solidarity towards the achievement of our shared goals: to put an end to the madness of the vindictive Duterte regime--to uphold democracy, justice, and women's welfare and human rights.

As you might have heard last month, the majority of the Supreme Court justices dismissed my petition to nullify my arrest and unjust detention based on trumped-up charges. I am deeply saddened and pained by this decision which legitimizes oppression and political persecution by the State, brought about by Duterte's deeply-rooted vengeance against me.

Today marks my 258th day in detention - all because I dared to earn the ire of a psychopath and misogynistic President who bragged in public that he will make me rot in jail and that I should hang myself because, quote, "the innermost of [my] core as a female is being serialized everyday", unquote. My personal freedom was the price I had to pay for standing up against the killings and injustices of his failed "War on Drugs."

Just think: At least 13 cases have been filed against me since I became Senator--from drug trading, disobedience to summons, disbarment, ethics violations, election cheating, and even terrorism. All were filed within a year since Duterte became President. These charges were unmeritorious and merely fuelled by the President's vow to destroy me.

Still, I remain unbowed because the truth is on my side. I am innocent. That is why my persecutors had to resort to lies, manufactured evidence, and misogynistic remarks to curse and lambast me in public. A massive demolition job had to be set up to spread fake news about me online, with trolls attacking me to destroy my character and credibility, while portraying Duterte as the "Best President in the Solar System."

This is the same President who encourages the bloody War on Drugs which has claimed more than 13,000 lives, targeted, not big-time drug lords, but the poor, the vulnerable and the defenseless. Case in point: As of October this year, 60 children have died because of the anti-narcotics campaign, according to non-government organization Children's Legal Rights and Development Center. As of December 2016, according to news reports, there are 18,000 children who have lost their parents as a result of these brazen killings.





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There is, for example, the case of 85-year-old "Lola Trining" who serves as the single parent of seven grandchildren orphaned by extrajudicial killings.

What kind of future awaits them? Do they lose their ability to care about human life? Will they also be vindictive in seeking justice for their parent's death?

Will they even have a future in the first place?

If the people currently in power had a say, they'd likely say, "No. They don't matter anyway. They can go hungry and die. We don't care. Their parents died because they're the scum of the earth, who aren't even qualified to be called part of 'humanity'." As it is was bluntly put by some keen observer of the double-standards of what is being passed off as justice these days, "Sa War on Drugs, mga anak ng mahihirap utas, basta ang mga anak at kaibigan ng Presidente ligtas."

But if people like us here today had a say, the answer would be loud and clear: "Yes. They should have a future - a bright one - along with all the opportunities that other children and other human beings are entitled to. They are, after all, our collective children, for they are part of our humanity. If we could not feel empathy for those who are downtrodden, who are we to call ourselves human beings?"

To me, that's what sets us apart from the beasts who recognize nothing but their own self-interests.

This is the very reason why I have been standing up for what is just and right, even though I know that political power is not on my side. Despite continued vilification and persecution, I will never be cowed into silence. They cannot break my spirit. The growing clamor for accountability and our collective determination as a people will ensure that justice will catch up with this crooked policy of the Duterte regime.

As what my father said when he was still alive: "Never be afraid to fight for what you believe is right."

As a lawyer, I followed the footsteps of a man who instilled in me the lesson that women can be just as good as any man, and even better. Hence, I should design my future, govern my life, and attend to my public duties, ever conscious and self-assured that being a woman is not a limitation to what I can contribute to nation-building.

As a woman, we should not allow ourselves to be silenced or be cowed by misogynistic remarks. This is not our fight alone, but fight for our children and their future.

As I said in one of my Dispatches from my detention quarters, we should be inspired by the extraordinary achievement of a 14-year-old Shibby de Guzman, who was recently recognized as





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one of TIME Magazine's Most Influential Teens of 2017. Even at a young age, she reminds us of the real problem our nation is facing and desires to be an instrument of meaningful change.

But I want to be clear about one thing: I stand for the power and the potential of women to make a great difference in this world in their own respective ways, and in their own respective roles in society; but I do not, for a moment, subscribe to the mentality and attitude that the capacity to feel compassion or the inclination to be a nurturer has anything to do with gender. I will not accept, even impliedly, the excuse that society's glorification of so-called "male machismo" serves to excuse so-called "male locker room" behavior, or some people's tendency to be heartless, or the inability to feel and act with compassion towards others, particularly the less fortunate. Misogyny and sociopathy aren't the hallmarks of a strong man or a decisive leader, but of a sick mind. We should know the difference by now.

This may be a Women's Summit, but it celebrates not just the potential of women for being catalysts and instruments for positive change, but the potential of all human beings for the same. If anything, this Women's Summit is but a way to acknowledge that we - all of us - have to work together to help realize our respective and collective potentials, especially in areas where more work needs to be done. It just so happens that the persistence of violence towards, and discrimination against, women is still one such area.

In that spirit, let us remember that if we are to be faithful to the principles of inclusive democracy, non-discriminatory access to electoral processes including the right to serve in elective offices, then we must protect fellow women from violence and discrimination that create barriers if not hamper their sworn duty as public servant. We should support each other in public offices to rightfully claim our duties and push back tokenism in appointments to government offices, including within institutions. For we do not become gender-equal by having a woman physically sit or in theory be present as a member in inquiries for instance and not allowing her voice to be heard.

To my fellow women, do not be afraid. Let us stand united against all that is evil, all that is unjust, all that is oppressive. Let us continue to stand for liberty, equality, truth, justice, and democracy. Maraming salamat at mabuhay po tayong lahat."

Women's Role in Facilitating All around Growth for the Country: Building The Country From The Bottom Up

By Gina Lopez

Regina "Gina" Paz La'O Lopez is a strong advocate of children and education, the environment and its protection, as well as health and wellness. As an advocate of children, she spearheaded the country's first media-based hotline, Bantay Bata 163. For education, she produced



and educational television show on science, math, values, history, and English for elementary students. The success of Sineskwela was recognized by honoring Ms. Lopez with the Unesco Kalinga Award - the first Southeast Asian to earn such distinction.

Gina Lopez shared her strong belief in the power of love and why she feels that women have a special role to play in economic growth. For her, money, science, or people won't matter if there is no genuine concern and sincere empathy for others. Money will not make the difference; it's the heart that will, she said.

As compared to men, women knows how to love. And for Gina, the manifestation of this love is area development. Area development includes picking an area or a place and developing its surrounding, nurturing the potential of the area, including the people, for the people on that area. She believes that genuine growth should be for the welfare of everyone, for it not everyone benefits from it, it is not genuine.

Gina believes that the key to happiness is taking care of the environment. In Bhutan, she explained that they are earning billion dollars every year, aside from having free health, free education, minimal crime and poverty rate, because their goal is not to earn money, but to maintain happiness and take good care of their environment. She strongly believes that women can guide and educate people and stir them in the right direction to love the environment more.



Starting iLOVE, which stands for Investments in Loving Organizations for village Economy, Gina helped raise funds to improve and nurture areas in the Philippines and has successfully developed areas nationwide already. She is a strong believer that love is not love if there's no integrity - one cannot say they love if they kill the environment, which is why the four pillars of iLOVE are focused on commitment of integrity, ecological harmony, working together in a convergent manner, and compassionate entrepreneurship.



- In Sorsogon, out of school youth. In 7 months, they were able to increase the value and earnings of the community.
- Yolanda area, they put in 1.7 million, and in 11 months, they reached a total of 3.2 million.
- In Sorsogon, in 6 months, they hit 1.2 million.
- Commitment to values is the most important aspect each person / community needs to have to achieve its goals.

Ending the plenary with a blast, Gina urged the audience to sing along with a love song for the world.



Open Forum

Ms. Kiel, a graduate of the department of history in UP Diliman, asked Sr. Mary John three questions about her book, first question is if she addressed the issue of colonialism and post colonialism in the history of Southeast Asia, since in the Philippines, Catholicism was introduced by westerns colonizers. And the second questions was if she addressed the issue of religious syncretism since Catholicism in the Philippines is not the same as western roman Catholicism and a follow up question to that is if are there instances where a religious practice is considered as male dominated in western Christianity but different in the case of Filipino Catholicism.



Sister Mary John answered the questions by introducing her book that discusses the impact of Spanish Catholicism in the Philippines. She explains that in many countries, they say that the introduction of Christianity put up the status of women. However, this is not true in the Philippines. It is because the friars who came to the Philippines were scandalized by the freedom of women. Before the Spanish time, men and women were equal, and the only priests before the Spanish came were women, men could not be priests. The reason why there was equality was because of our fore parents had no idea of virginity, therefore, if one does not have an idea of women having a crystal that could be broken, people would treat each other differently. Women had all the freedom as men had but when Spaniards came, they were alarmed by this and said that women were so free they will not go to heaven. And so, they changed the entire education of women, placing them at home, and domesticating them. This would explain why there is inequality today. But Sr. Mary John believes that Filipino women have this dangerous subversive memory of her equality.

For the last question about male domination on Christianity, Sr. Mary answered that both western and Philippine Christianity are patriarchal. There are no institutional catholic churches around the world where it is not patriarchal, it is patriarchal everywhere.

A man from a Catholic University asked Sr. Mary about the prospects, programs, and interventions being made to help local clergy be more gender sensitive and to address the patriarchal system in catholic families.

Working with WAGI or the Women And Gender Institute, Sr. Mary answered that they have helped developed modules Gender studies for men all over the Philippines and has reached out to over 1000 men and seminarians already. In fact, Father Pedregosa, Sr. Mary's co- chair in the Gender desk of the Association for Majority Religious Superiors of the Philippines agreed to give all UST seminarians Gender studies. Men who took gender studies feel liberated, and learned



that they are also victims of the conditioning of society.

Sr. Mary stressed that we have to fight against the patriarchal system in the family itself, because this is where it all starts. She gave an example of a family during the Ondoy, where a family was on top of a roof, crying for help but then fell off the



roof straight onto the flood. In that particular family, it is so patriarchal that when the father says no, nobody answers back. During the onset of the storm, the teenagers were telling the father to leave the place before the flood came their way, but the father said no, thinking other people would steal their food. So they stayed. Minutes after, a big wave came and swept the whole family, unfortunately, everyone died except the father. If he had listened to his children, they would all survive. If fathers in the each family would listen to their reasonable children, things will be different. But sadly, there are not gender studies in the church.

Sr. Teresa Dagdag, a Maryknoll sister, asked what kind of preparation do we or should we have for women, sisters, religious church women in the Philippines, to prepare them for ministry in the church, so that when the time comes, the Pope suddenly declares changes, they are ready.

Answering the question, Sr. Mary points out that the best preparation is to do feminist theology, because everything is there.

Claire Calangan, from Tuguegarao, addressed her question to Dr. Soc Reyes. She asked what other legislations could she push for in their city that only recently had 4 women representation in the office, to help promote gender equality.



For Dr. Reyes, promoting the national legislations like the Magna Carta of Women could be a start. But in order to fully address this, they have to analyze the situation first, make a Gender assessment to understand and pinpoint the problems faced by women in the Tuguegarao. Having ordinances could help too. For example, she continued, in Quezon City, there is an ordinance of anti-sexual harassment already.

The last question started with an observation of the status of Filipino women in understanding gender studies, ranking 10 in ASEAN countries. The question is, what change can we do to improve on this and our human development index.

Each speaker answered this question. Dr. Reyes suggested that we should go deeper than numbers, not focus on ranks, and focus more on the qualitative rather than quantitative, addressing other issues such as poverty, which is prevalent in the Philippines, and majority of people in poverty are women, focus more on the quality of women's lives in the Philippines first. Sr. Mary's answer is that we should worry more about how to stop the downward trend first before lifting up human development.





Plenary 3: Strengthening The Role Of Women In ASEAN

Ms. Pacita Juan

Chairperson, ASEAN Women Entrepreneurs' Network

A social entrepreneur, a green advocate, a coffee crusader and an advocate for women empowerment through business; Among her many titles and accomplishments are being the Chair of the Women's Business Council of the Philippines (WomenbizPH) and the ASEAN Women Entrepreneurs Network (AWEN), founder of the Philippine chapter of the International Women's Coffee Alliance (IWCA), co-founder of the GREAT WOMEN Showroom and Café, the Women Corporate Directors (WCD), and Slow Food Manila. She now serves as a Counselor for the Slow Food International Congress representing Southeast Asia.

In her talk, she introduced AWEN as a network of business women in ASEAN that provides capacity building for new and on-going women's business leaders, organizes a regular ASEAN forum to share information and



experiences, and makes policy recommendations in the region to support effectively women entrepreneurs to develop business activities domestically and regionally.

During her talk, some of the problems she raised are that women often experience being stereotyped in work and in ASEAN Pillars, and women are only focused under the Socio-Political Pillar and not incorporated in APSC and AEC.

With that, she proposed recommendations that should be taken into action in order to support women entrepreneurs. Some of these include women should being incorporated in all the pillars of ASEAN, organizing dialogues among agencies and women entrepreneurs, conducting study tours and exchange visits to be able to observe the context of women's economic empowerment to come up with appropriate and effective policies, have information sharing, and women should have economic independence which can be nurtured through mentoring, maintaining networks, capacity building, and so forth.

Ms. Amina Rasul

President, Philippine Center for Islam and Democracy

Ms. Amina Rasul-Bernardo, an advocate for peace and democracy, is the President and co-founder of the Philippine Centre for Islam and Democracy (PCID). She is also a member of the Board of Regents of the Mindanao State University (MSU) and a member of the Steering Committee of the South East Asian Network of CSOs against violent extremism.

She was a member of the Philippine Cabinet under former President Fidel V. Ramos, as Presidential Advisor on Youth Affairs, appointed concurrently as the first Chair of the National Youth Commission (NYC), which she organized. She has served as Commissioner of the National Commission on the Role of Filipino Women representing Muslims and was the Founding Director of the Local Government Guarantee Corporation (LGGC).



Amina was awarded as Mindanao Peace Champion by the UN-Act for Peace Programme in December 2010 Muslim Democrat of the Year 2007 and is cited as one of the World's 500 Most Influential Muslims, 2017 by the Jordan Royal Islamic Strategic Studies Centre.



She started her talk by highlighting the pressing problems and issues we are facing now. She emphasized the presence of terrorism (extremism) and radicalization, the threat of ISIS' expansion around the globe, the vulnerability of the Philippines in coming wave of violent extremism due to the lack of ways in securing the border and the people, with factors such as poverty, fight for independence, Lib. Fronts, isolation and no opportunities that led to extremism.

In order to counter these crucial issues, she presented some initiatives that should be taken into consideration. These include being able to say NO in extremism or any terrorist groups, to work with madrasah to educate other women to be catalyst of change (*Madrasah - center of community outreach), nurture empowerment that comes from within, start to network regionally and internationally, women should be connectors in order to address violent extremism and should connect and engage (women) in eradicating radicalization. Be vigilant with the emerging threats, elevate Mary as a connector between Muslims and Christians. Start looking at connecting with different sectors and have an action plan in preventing violent extremism. It is also important to note that not just government should plan and implement, but everyone should be involved (civil society, women, business, academia, religious, political organizations and even youth). Lastly, exchange information in order to come up with good and effective action plans in preventing and even eradicating violent extremism.

She ended her talk with quote from William Ross Wallace's (1819-1881) poem, "the hand that rocks the cradle is the hand that rules the world."

Ms. Lily Purba

Representative Of Indonesia In ACWC

Ms. Lily Doriany Purba graduated from the Faculty of Social Political Sciences, in the University of Indonesia in 1985. She also earned a master's degree in Development and Gender at University of East Anglia, in United Kingdom.

She started her career in social movement in Jakarta with the Urban Community Mission in 1998 where she worked with labor factory workers on organizing, training and advocacy. Between 2003 and 2006 she worked in Komnas Perempuan (the National Commission on anti-Violence Against Women) as national commissioner, with a responsibility for human rights training with gender perspective and gender based violence. She continued her involvement on women workers' rights in Indonesia and migrant workers' rights in Asia which brought her to Hong Kong. She worked there as a deputy director in a regional NGO, the Asian Migrant Center in 2009.



Between 1994 until present, she's involved in training on women's human rights and violence against women, gender responsive budgeting, strategic planning and workshop as resource person, facilitator or trainer. She helps in the organization of different church based organizations on Oikotree (environmental movement) and marginalized groups in Indonesia (migrant workers, women victim of violence).

During her presentation, she raised some of the common issues in the region which are violence against women and girls in all its forms and manifestation, cross border migration, prostitution and trafficking in person especially of women and girls, access to nationality rights to women and children, early child marriage, radicalization and violent extremism, access to economic rights and resources, impacts of climate change, natural disaster to women and children, cyber sexual exploitation, and women's political participation and leadership.



Some of the recommendations she cited include having a women and peace security program, having a program on the effects and negative impacts of climate change. There should also be gender equality education, gender mainstreaming in the ASEAN (3) pillars, develop public finance and protection system of children, work with other CSOs, development and dialogue partners. Also, have a progress report on gender equality and women empowerment to improve the situation of women and children. There should be more commitment in resources to improve ASEAN capacity. It is also important to have accountability mechanism for human rights.

Finally, ASEAN should be the place that bring an open, peaceful, inclusive, resilient, stable and prosperous region closer to the hearts of our peoples. The 3 Pillars should have to have a goal for gender equality, have a regulatory framework supporting the convention and harmonizing the rights and roles of women and children and conduct entrepreneurship training.

After each speaker for Plenary 3 delivered her presentation, the message from Sen. Leila M. De Lima, entitled "Misogynistic Politics and the Erosion of Democracy", was reread by Dr. Socorro Reyes. (See ANNEX 2.)

This was followed by the presentation of the conference output by Prof. Tesa De Vela, the new WAGI Executive Director. The statement is as follows:





1ST SOUTHEAST ASIAN WOMEN'S SUMMIT – CONFERENCE STATEMENT NOVEMBER 7-9, 2017, MIRIAM COLLEGE

We the participants of the 1st Southeast Asian Women's Summit, gathered at Miriam College, Quezon City, Philippines on November 7-9, 2017, to critically assess and reflect on the gains and challenges of ASEAN in the last 50 years.

Among the significant gains of ASEAN was the adoption of the ASEAN Charter which articulates the region's commitment to human rights, along with the establishment of the ASEAN Intergovernmental Commission on Human Rights (AICHR), the ASEAN Commission on the Promotion and Protection of the Human Rights of Women and Children (ACWC), ASEAN Institute of Peace and Reconciliation, and the ASEAN Migration and Labor Committee (AMLC).

However, critical issues remain such as, violation of human rights, restrictions of citizens' political freedoms, and prevailing gender based discrimination, violence, and exclusion. In various and varying degrees women's subordinate status in Southeast Asian societies remain largely unchanged. While ASEAN governments have implemented gender and development programs political, social, and economic inequalities still exist.

POLITICAL

Against the back drop of increasing political repression, authoritarianism, and populism, and erosion of democracy, we strongly call for the strengthening of the rule of law and gender justice;

Towards ending misogynistic and sexist political leadership in the region reflective of prevailing patriarchy;





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Towards strengthening of democratic societies by broadening the base of political recruitment of women across social classes, ethnicity, race, religion, age, sexual orientation, gender identity, and physical ability;

Towards addressing the gender imbalance in regional leadership by advocating for an electoral system that effectively works for women;

Towards gender perspectives and strategies for the prevention of violent extremism;

ECONOMIC

Towards taking into account the negative impacts of ASEAN economic integration and governments that will provide for women's access to social protection and include the participation of women in economic policy making;

Towards valuing women's work in both formal and informal economies, women's unpaid care work, and the development of a care economy;

Towards engagement of communities, particularly women, to collaboratively address environmental challenges, ensure the attainment of sustainable development goals, and uphold the integrity of creation and sacredness of indigenous heritage;

SOCIO-CULTURAL

Towards supporting responsible media in the region that will effectively counter the phenomenon of fake news that supports authoritarian rule as populist; and

Towards respect for women, women's bodies, women's work, women's leadership and women's diversity;

Towards a call for religious leaders to recognize women's perspectives and interpretations on religion and spirituality that is liberating and empowering;

We hereby resolve to call on ASEAN member states to:

- Challenge the policy of non-interference to address political atrocities, crimes against humanities, human violations, and uphold international standards and conventions;
- Adopt a gender fair electoral system of proportional representation, establish gender sensitive political parties, and promote democratic political succession;
- Strengthen women's access to justice which remains limited at best and absent at worst, particularly for migrant women workers who are among the most vulnerable to gender-based violence, we call on ASEAN states to prioritize effective remedies and the



prevention of recurring violations that require the development of a humane and compassionate justice system;

- Encourage remaining ASEAN countries to ratify the ASEAN Convention Against Trafficking in Persons, and enact national legislation that address the demand side of trafficking, and protect undocumented migrants;
- Recognize that the liberalization of trade and investments normalizes, commodifies and controls women's bodies and is against the ASEAN Convention Against Trafficking in Persons, therefore should not be tolerated;
- Support women's political participation in peace processes, the capacity-building and development of women leaders that is essential to ensure women's visibility and competence in formal and informal peace processes;
- Uphold the UN Convention of the Rights of Persons with Disabilities and create the necessary domestic policies for its attainment;
- Invest resources in the development of comprehensive welfare support structures and services for persons with disabilities, that is mindful of gender needs and differences;
- Recognize and preserve the industry of indigenous weaving and other artistic expressions in the region as it is closely tied to the cultures, identities, and livelihoods of indigenous women and families;
- Recognize and respect all IDPs in accordance to legal, moral, and practical considerations as requisite in rebuilding trust, in ushering an environ of reconciliation, and respect among and between citizens;
- Formulate policy and practice of social reform with reframed approaches for local, social and national reconciliation wherein the post-conflict reconstruction in Marawi highlights the integrity of conflict-resolution and peace-building;
- Support and implement UN Security Council Resolution 1325 by formulating their own National Action Plans and promoting women's leadership in peace processes and in peace building;
- Set up effective protection systems, mechanisms, and services to prevent child prostitution, regulate access to websites and social media, particularly in educational institutions;



- Prevent and alleviate adolescent pregnancies and institutionalize positive sexuality education;

Other Recommendations To Be Insert

These recommendations seek a transformative Southeast Asian region that will place the women's perspectives and concerns at the core of the ASEAN agenda.

These recommendations challenge the legal norms, economic practices, religious frames and cultural constructs that continue to privilege men over women, the elite over the poor, the abled over the disabled, and religious dominance over religious pluralism.

These recommendations are the legitimate aspirations of the women and men delegates of the 1st Southeast Asian Women's Summit.

Lastly, the conference output of the Young Women Leadership Training that coincided with the summit was presented by Ms. Fatima Tawasil.



Young Women Leadership Training Statement | November 6-8, 2017

We, the Young Women from various Colleges and Universities in Mindanao have gathered at the Young Women's Leadership Training coinciding with 1st Southeast Asian Women's Summit, hereby define the future that we want:





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We reject the gender stereotype and discrimination against young women that hinder us from achieving our full potential in our home, school, and community

We commit ourselves to learning from past experiences of our predecessors in order to avoid committing the same mistakes and aid us in our own journey towards negotiating our future.

We recognize young women and men are most vulnerable to falling into the recruitment of violent extremist groups and thus, we will actively participate in the initiatives to preventing violent extremist in our communities

We young women will let our voices be heard when there is social injustice in our community and in our country.

We will use our knowledge and skills on technology and social media to ensure a democratic and safe space for young women to encourage shifting mindsets on feminist transformative leadership.

We will pursue Gender Justice, and we understand that we are entitled to live in dignity and in freedom without fear.

We acknowledge the need to share power and responsibility so that no one is left behind.



November 7, 2017 Workshop Session 1-8



Workshop 1: UNSCR 1325: Gender in Peace Talks and Agreements as if Women Mattered

Ms. Carla Silbert

UN Women Regional Office

Ms. Silbert works with the UN Women Regional Office for Asia and the Pacific on women, peace and security. Her work focuses on Myanmar, Indonesia, Bangladesh, the Philippines, Nepal and Afghanistan in the areas of conflict-related sexual violence, National Action Plans on Women, Peace and Security, transitional justice, preventing violent extremism, and inclusive peace processes. She has recently authored UN Women Myanmar's *The Nationwide Ceasefire Agreement in Myanmar: A Gender Equality*



and Women's Rights Analysis, and UN Women Regional Office for Asia and the Pacific's *Practical, cultural and political roadblocks: A way forward for addressing the needs of conflict-related sexual violence victims/survivors in Asia and the Pacific*. Carla is also a member of the JRR/UN Women Sexual and Gender-Based Violence Justice Experts Roster, and has previously worked at the United Nations International Criminal Tribunal for Rwanda, and as a prosecuting lawyer for the Office of Public Prosecutions in Victoria, Australia.

Her presentation was entitled "Women in peace processes: Global lessons for action in ASEAN" which is about including women, including religious leader women, and creating space for women to bring different ideas to the process.

To begin, she highlights why women's inclusion in peacemaking is important; and this is because [1] it is their right, as stated in the CEDAW and WPS 1325, it is also [2] more impactful to bring to the table the concerns of a very significant portion of the population who can best represent their own interests and this will also mean that women's needs are heard and responded to. [3] Women have the right to full and equal representation in these processes as mandated by CEDAW and UNSCR 1325. Finally, [4] women's participation in peace processes contributes to more durable and stable peace, by bringing a shift in dynamics that supports consensus-building and contributes momentum to conclude talks and implement agreements.

An analysis of 40 peace processes since the end of the Cold War shows that, in cases where women were able to exercise a strong influence on the negotiation process, there was a much higher chance that an agreement would be reached than when women's groups exercised weak or no influence. In cases of strong influence of women an agreement was almost always reached. It has been shown that when women sit at the peace table there is a 20% increase in the probability of a peace agreement lasting two years, and a 35% increase in the probability of a peace agreement lasting 15 years; and yet, between 1992 and 2011, in 31 major peace processes, only 9% of peace negotiators were women. She gave examples of women in formal peace processes from other regions, such as Yemen and Colombia.

The key point from her presentation is the "Methods to include women and support women's participation in peacemaking:" which is a checklist to guide processes and strategies for including women, and then also including their priorities. The checklist goes as follows:

1. Identify important peacebuilding entry points
 - *What are the processes happening that women should be involved in? Humanitarian interventions? Ceasefires? Peace negotiations? Community disputes? What role do women want in these processes?*
2. What are the peace concerns of women?
 - *What are women's needs and priorities in the current peace phase? Participation in decision-making?*
3. Engage in constructive advocacy



- *Representation should include women, consultations should be made with women's groups and diversities of women*
- 4. Determine the procedural priorities for women's inclusion
 - *Mandate women's participation, include diverse representatives, create mechanisms for women's voices to be heard. What conditions are needed for women to participate fully?*
- 5. Identify women's substantive priorities
 - *These could be long-term efforts to build cultures of peace and non-violent resolution, to specific proposals around access to health, education, land, housing.*
- 6. Communicate the messages
 - *How can different women's groups be consulted? How will the women's peace agenda be shared with other groups including government and the public?*

Recommendation or practical strategies she offered include Capacity-building for women leaders to ensure women are visible, trained and experienced in formal peace processes, and having minimum quotas for women (minimum 30% is good practice. Women must also be supported by 'key interest blocks', and therefore must be supported to network, deliver speeches, and build coalitions. Women must be assigned resources, such as meeting spaces, computer access.

In addition, consultations must engage the local level, where women may feel more comfortable, as well as women-only events. Women's special needs must be considered, such as: holding meetings at times when women will not have household responsibilities, providing daycare services, considering cultural restrictions, and ensuring protection for women's safety. It must also be ensured that women are not disadvantaged as 'outsiders' and consider and respond to any language restrictions. Finally, cultural norms influence women's access to opportunities that enhance leadership potential (education, employment, political skills); efforts must facilitate processes which contribute to gender equality.





Karen Tañada

Gaston Z. Ortigas Peace Institute

Karen N. Tañada is the Executive Director of Gaston Z. Ortigas Peace Institute, a service base and resource center for peace and conflict resolution in the Philippines that supports citizens' participation in peace processes. She has been involved in social movements since the 1970s, and in 1987 was one of the founding conveners of the Coalition for Peace. She was also a member of the Preparatory Committee that coordinated the drafting of the Philippine National Action Plan on UNSC-Resolution 1325 and a member of the Third Party Monitoring Team, an independent body mandated to monitor the implementation of the GPH-MILF Peace Agreements on the Bangsamoro. Karen is among the conveners of key peace networks such as Waging Peace Philippines, the Mindanao Peaceweavers, and Women Engaged in Action on 1325.

The presentation of Ms. Tañada was entitled "Implementing the Comprehensive Agreement on the Bangsamoro – Women's Initial Perspectives and Actions" and focused on presenting a summary of women's organizations' perspectives and actions on implementation of the Comprehensive Agreement on the Bangsamoro; which was based on three meetings/ consultations of the Third Party Monitoring Team directly with women's organizations, six women conferences done by the GZO Peace Institute with support from the TPMT, and other women conferences such as those of the Women Engaged in Action on 1325 (WE ACT 1325).



The key findings and observations from her presentation include how women CSOs in the Bangsamoro strongly supported the Comprehensive Agreement on the Bangsamoro (CAB) between the Government of the Philippines (GPH) and Moro Islamic Liberation Front (MILF); some of their concerns were for Indigenous people's rights, and the future of ARMM employees.



Women CSOs also expressed the need for more information on the CAB and later the Bangsamoro Basic Law (BBL); after gaining information, many took on roles to share information and promote the CAB-BBL.

It was also found that women CSOs formulated a women and gender agenda for a future Bangsamoro. Examples are “A Better Bangsamoro for All”—Women’s Contributions to the Bangsamoro Basic Law, “If Women Drafted the Bangsamoro Basic Law”, Gender language on the BBL, and finally Women’s Unity Conference Statement. The Women’s Agenda included: Protection from Violence, Conflict and Insecurity, Women’s Political Participation, Protection of IP Rights, Shariah and Justice System, Reproductive Health, Bangsamoro Government, Normalization and Policing, Education and Livelihood, and Cultural Rights.

Further more Women CSOs outside the Bangsamoro linked to those in the Bangsamoro also strongly supported the Comprehensive Agreement and the BBL, and the women and gender agenda in the Bangsamoro. Women CSOs in the Bangsamoro have been preparing for participation in the Bangsamoro, in particular thru political participation and normalization, including transitional justice and reconciliation—which also incorporates diverse perspectives on women’s leadership role based on understanding of Islam.

To close, Ms. Karen N. Tañada recommends pursuing research and action on how to strengthen women’s political participation in the Bangsamoro, considering the overall situation of women’s marginal political participation in the Philippines, and pursuing research to bring out issues of various sectors, groups, ethnicities, sexual orientation, class, etc. of women in the Bangsamoro that should be considered in CAB implementation.

Dr. Maria Lourdes Veneracion-Rallonza
Ateneo de Manila University

Dr. Lourdes Veneracion-Rallonza is a feminist political scientist whose research interests and personal advocacy are in the areas of women in politics, women’s human rights in armed conflict situations, transnational women’s movements, international norms against wartime rape



and sexual violence, and women's politics at the margins and everyday lives. 'Vene,' as she is more commonly known, is an Assistant Professor at the Department of Political Science at the Ateneo de Manila University teaching subjects on Gender and Women's Human Rights, The Politics of Everyday Life, Women's Movements and Women's Human Rights, Issues and Problems in International Law, Reconstructing World Politics through International Norms, and Women and Politics in Asia.

Her presentation was entitled "Women, Peace and Security in Southeast Asia: A Focus on Transitional Justice". Highlights from her presentation include WPS in the SEA: National and Regional, the UNSCR 1325 Global Study on WPS (2015), Incipient Transitional Justice Initiatives in SEA, and finally The Relevance of Transitional Justice to Women, Peace and Security, which brings us to the key findings from her presentation; that the relevance of Transitional Justice to Women, Peace and Security is to [1] end impunity, [2] sexual harassment, and [3] mass atrocity crimes.

Resolution 1325

Emphasizes the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against war crimes in relating to sexual and other violence against women and girls, and in this regard stresses the need to exclude

Resolution 2122

Recognizing in this regard that more must be done to ensure that transitional justice measures address the full range of violations and abuses of women's human rights, and the differentiated impacts on women and girls of these violations and abuses as well as forced displacement, enforced disappearances, and destruction of civilian infrastructure;

Resolution 1820

Notes that rape and other forms of sexual violence can constitute a war crime, a crime against humanity, or a constitutive act with respect to genocide, [...] and calls upon Member States to

for such acts, to ensure that all victims of sexual violence, particularly women and girls, have equal protection under the law and equal access to justice, and stresses the

Resolution 2122

Recognizes more must be done to ensure that transitional justice measures address the full range of violations and abuses of women's human rights, and the differentiated impacts on women and girls of these violations and abuses.

Moving on to the Incipient Transitional Justice Initiatives in SEA, in the Philippines the TJRC, as a concrete entity borne out of the peace process to advance transitional justice in post-conflict situations, was the first of its kind in the country. More importantly, it was an entity that concretely implemented gender in its work, processes, and output. For example, in its Final Report, the TJRC framed human rights violations as violations of international humanitarian law (IHL) and international human rights law (IHRL), particularly, civil and political rights in the context of state-perpetrated direct violence. In this regard, the TJRC Report noted patterns of violence against women—specifically immediately prior and during Martial Law—that consisted of rape, mutilation of women's reproductive organs, killing; abduction, sexual abuse, and enforced disappearances, sexual slavery, forced marriage and abandonment (TJRC Report 2016: 47-49). These crimes were widespread and systematically committed against *Moro* and indigenous women, possibly, enough to constitute the deployment of SGBV as a tactic of war and as a form



of mass atrocity crimes constitutive of war crimes, crimes against humanity, and ethnic cleansing. However, the TJRC did not go to the extent of recognizing these crimes against women as such. It only went as far as saying that “[i]n the view of the TJRC, a formal investigation on this matter is warranted to ensure accountability for past abuse and to prevent the recurrence of such violations in the future” (TJRC Report 2016: 49). And in connection with the creation of a Sub-Commission on Historical Memory in the *Bangsamoro*, the TJRC recommended that this body “investigate serious violations of international human rights and international humanitarian law, focusing, inter alia, on specific emblematic cases of mass atrocity crimes, of land dispossession, and conflict-related sexual and gender-based violence” (TJRC Report 2016: 98).

To end, her concluding thoughts include the need still of transitional justice for past and present mass atrocity crimes against women. It is imperative to end impunity; the ASCC (responding to vulnerable groups), APSC (responding to non-violence), and ACWC mandate and RAP must be taken on by existing ASEAN mechanisms. Finally, there must be an operationalization of commitments made in the global stage

Rita Serena Kolibonso

Women Care for Jakarta, ACWC



Rita Serena Kolibonso is one of the most prominent human rights experts in Indonesia, particularly in the field of women's rights. Over the past 25 years, she has earned a reputation as a leading human rights lawyer through her leadership in working and dedicating her commitments as a human rights defender and legal drafter in Indonesia since 1986. She has been active in various national and regional-level civil society organizations and human rights as well as women's rights organizations, such as the Jakarta Legal Aid Institute in 1986-1996, Indonesia



Women Association for Justice as founder and chairperson in 1995 and the National Commissions on Anti Violence Against Women as former vice-chairperson from 1998- 2003 among others. She is also an active trainer and resource person for various course and trainings in women and gender as well as as a guest lecturer in women's studies centers and several faculties at the University of Indonesia since the year 2001.

Ms. Kolibonso's presentation was about Indonesia's experiences and developments following the adoption of UNSCR 1325 and the regional action plan for women, peace and security. Highlights of her presentation were how Indonesia has already adopted the UNSCR 1325, a regional plan of action and a national plan of action, all of which, are working to protect and empower women and children. However, In Indonesia's case, violence against women, particularly sexual assaults are still rampant, especially among faith-based organizations and minorities.

The key findings, issues and gaps that she presented were the empowerment and protection in Indonesia was described to be a very slow process by the speaker, and conflict and the use of violent attacks are rampant among faith-based organizations and minority groups are not recognized in Indonesia's UNSCR 1325.

Ms. Kolibonso shares Indonesia's experience following the adoption of UNSCR 1325. According to the speaker, Indonesia is one of the 58 states that adopted the Regional Action Plan for Women, Peace and Security. Indonesia also enacted the presidential decree Plan of Action on the Protection and Empowerment of Women and Children in Social Conflict. This plan of action covers 3 pillars: 1.) prevention, 2.) protection and 3.) empowerment, especially during women's political participation. In 2016, the speaker mentioned that only 5 of the targeted provinces improved in terms of women empowerment and protection, which the speaker describes as a "slow process in Indonesia" because –emerging issues increase faster. Moreover, a national monitoring system of violence was implanted in 2015 however, the top provinces that have the highest number of incidents of violence and conflict, in East Java which has a record of 41,617 incidents of conflict cases, among them, 15.78% was sexual violence.

Ms. Kolibonso is hoping and looking forward to a plan of action, which scope is at the provincial level that offers a significant new hope of making justice accessible. The speaker added, based on women experience at the grassroots, the key issue is in integrating a victim program to the UNSCR 1325, since conflict and the use of violent attacks are rampant among faith-based organizations and minority groups. However, Ms. Kolibonso, still stands firm with using the UNSCR 1325 as an "important" instrument in the prevention and protection of women in trafficking, and internal displacement.

Atty. Raissa Jajurie

Former Member, MILF Peace Panel

Atty. Raissa Jajurie is a Tausug from Jolo, Sulu who worked with marginalized sectors and identities and handled cases of Moro political detainees and human rights defenders. She was a member of the Board of Consultants of the MILF Peace Negotiating Panel and was a member of the MILF Technical Working Group on Wealth Sharing. Raissa was also part of the Alternative Legal Assistance center (locally known as SALIGAN). As an alternative lawyer and advocate for Muslim women's rights, Raissa believes in justice for Muslim women in accordance with Islamic



teachings, as well as human rights standards. She co-founded Nisa Ul-Haqq fi Bangsamoro (Women for Justice in the Bangsamoro), which now conducts grassroots trainings for women, community dialogues, researchers, and policy advocacy. She is Vice-Chair of Nisa and was also a member of the previous Bangsamoro Transition Commission.

The presentation revolved around Atty. Raissa's personal experience after being engaged in the formal peace negotiations. The speaker shared her observations on monitoring peace talks, information dissemination and lobbying. The highlight of her presentation is the welcomed increase of women's participation in the Bangsamoro Peace Process is a hard fought provisions but still has to integrate gender peace and security issues and be supported by strong advocacies on the ground.

Specific key findings, issues and gaps were the Bangsamoro community, especially how women and children suffer more from displacement, women are visible in the Armed Forces of the Philippines (AFP) and the United Bangsamoro Justice Party, and finally Bangsamoro women have agencies and have a congruent effort on the incremental increase in the protection of the rights of women.

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Atty. Jajurie began with her take aways from her experiences in the formal peace negotiations with the Philippine government and the MILF. She shared with the audience that the Bangsamoro community suffer so much in displacement as they have to undergo being transplanted from their place of origin to other areas of the region. To further paint the picture of what it is like in the conflict area, the speaker said "poverty is high and there are so many children to take care of.". She also mentioned that women suffer the most from this situation. She made the audience imagine how difficult it is to be a displaced woman. However, admittedly, many women are in the evacuation center as well as leaders in the fields, building peace and security, and are part of the technical support team and negotiation panel, as well as Non-Government Organizations (NGOs) and International NGOs to commit peace, according to the speaker "there is a wide array of services [for the women]".



Furthermore, Atty. Jajurie stated that the women who are part of the AFP have become more visible, as well as those in the Bangsamoro Armed Forces. She has worked with many AFP women, the United Bangsamoro Justice Party, which she said was a “really welcomed development”.

To conclude, she suggested the following actions to expedite the developments in the women’s protection and meaningful participation, the speaker said that there should be more trainings and monitoring for women, especially the young ones. There should also be opportunities for them to explore leadership roles for them to reach their full potential. She also urged the government to work on its standards and norms, to be able to frame their universal policies accordingly while being mindful of the region or city’s distinct history and narrative.

Atty. Jajurie ended her presentation with a statement on the CAB, which she said was not a perfect agreement, but are seen as hard fought provisions. She suggested we integrate gender peace and security issues, be supported by strong advocacies on the ground and make people understand how important it is to make gender sensitivity as a norm.

According to the speaker “Bangsamoro women have agencies and have a congruent effort in the incremental increase in the protection of the rights of women”.

Atty. Ma. Cecilia Jimenez

UN Special Rapporteur on the Human Rights of Internally Displaced Persons

Cecilia Jimenez is a human rights lawyer specialized in forced displacement and migration. She has over two decades of experience in NGO human rights advocacy for the Asia-Pacific region and also has teaching experience as an adjunct professor of international human rights and humanitarian law. She previously acted as Senior Legal Adviser and Trainer with the Internal Displacement Monitoring Centre (IDMC) of the Norwegian Refugee Council (NRC) in Geneva; as the National Director of the IDP Project of the Commission on Human Rights of the Philippines; and more recently as the government representative to the Philippine Transitional Justice and Reconciliation Commission. Atty. Jimenez was appointed Special Rapporteur on the human rights of internally displaced persons by the Human Rights Council in September 2016.



Although Atty. Jimenez was unable to attend the event, she sent a video discussing transitional justice and internally displaced persons (IDP). The key point in her presentation is how



history is an important factor because this is what defines us.

She began with defining transitional justice; and it refers to the ways countries and societies emerging from periods of conflict and repressions of large scale human rights violations. She notes that there's no one way to practice it and it is rooted in the accountability and redressed for the victims; it

recognizes their dignity as citizens and human beings, which includes; internally displaced persons. There is an acknowledgement of violations that are aimed to prevent them from happening again and it involves application of human rights policy. It is the attempt to give meaningful justice.

In Philippine context, “*Ang hindi lumingon sa pinanggalingan ay hindi makakarating sa pinaroroonan.*” (Those who do look back to see where they've been to will not get to where they want to be)—this is transitional Justice. It consists of 4 pillars, mainly

- The Right To Truth
 - It is important to acknowledge what happened in the past.
- The Right To Justice
 - Accountability for the wrongs to be attributed to where it rightfully falls
- The Right To Restitution
 - Accountability has to right the wrongs committed
- Guarantees of Non-Restitution or Guarantees of Non-Recurrence.
 - Reforms have to be instituted so that atrocities of the past will not happen again.
 - *Nunca más* / Never again.

It is relevant because without its application, there will always be revisions to the history based on the interest of some powerful actors. In the context of where peace is fragile, there will be no sustainable peace based on justice. Finally, for IDPs, the application of transitional justice is essential. There is a challenge on IDP protection and in how it will be addressed.

Moving on, she discussed internally displaced persons (IDP); which continues to be a worldwide challenge when it comes to their protection, and addressing the displacements. It must not be forgotten however that they are legally, under the protection of the state, where their rights are guaranteed by international humanitarian community.

The causes of internal displacement include conflict, natural disasters, generalized violence, human rights violations, and development projects. There is also the relationship between



displacement, poverty and migration that is mutually reinforcing displacement; resulting to the large scale impoverish environment.

To address this issue it involves both political and social processes for the prevention of internally displaced people when they are in the evacuation centers and communities. The framework of a durable solution should be applied; this is where transitional justice (a process and a tool) and peace building has to be applied. Finally, transitional justice has to institutionalize participation of internally displaced persons for solutions. It also contributes to breaking the cycle of displacement. It will uproot the conflict. It will strengthen good governance and democracy so that displacement can be prevented to institutional reform.

She also touched on the importance of peacebuilding and transitional justice; it has to be done in a way that is inclusive of all those affected by the conflict, includes; internally displaced persons, who are until now are treated as collaterals of war. It must not be forgotten as well that IDP has the agency to decide for their future and be part of the solution. Only through this, sustainable peace will be achieved.

To conclude, she urges everyone to use 2018 as a year of awareness, prevention, protection and finding of durable solutions. Finally, the right of IDPs should be part of the transitional justice that is a very important and challenging issue.



Workshop 2: Ensuring Sexual, Reproductive Health And Rights For Women

Dhivya Kanagasingam

ARROW, Malaysia

Ms. Kanagasingam from Malaysia, holds a Bachelor's degree in Science from Monash University in Melbourne where she majored in pharmacology and physiology. Returning home in 2014, she began working at ARROW for a short 6-month stint as an Associate Programme officer. Six months quickly turned to 3 years and Dhivya has become a passionate advocate for sexual and reproductive health and rights for women and girls. Dhivya is currently the SDG and ICPD Programme Officer under the Monitoring and Evidence for Change Programme.

The presentation of Ms. Dhivya Kanagasingam was on young people's sexual and reproductive autonomy and focused on adolescent's sexual and reproductive autonomy within South East Asia.

Some of the highlights of her presentation are the the status of young people's access to/use of reproductive health care, the statistics on unplanned pregnancies, HIV & STIs, and acts of violence experienced by adolescents and the causes of the lack of access to/use of reproductive health care & issues faced by the young people.

The key findings, issues and gaps that she brought up are fewer opportunities and resources to invest in alternative options for girls undergoing unplanned pregnancies, the risk of maternal mortality is highest for adolescent girls under 15 years old wherein complications in pregnancy & birth are leading cause of death. Along with the fact that access to SRHR is governed by moral frameworks rather than public health frameworks. There is also the lack of sufficient knowledge to safe and consensual sex while facing barriers to access services and information adds to the rising number of HIV cases in the last decade. Lastly, the youth are vulnerable to violence because they live in hierarchies where they're dependent on others, including their families, schools, and religious communities. While most severe cases of abuse are addressed, many are still left out especially the marginalized





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who don't know that what they're going through is tantamount to violence. Oftentimes they are punished due to their sexuality, harassment, and become targets of early sexual encounters or rape.

Ms. Kanagasingam suggests increased access to contraception without judgment is critical. Also, a better understanding diversity and intersectionality of individuals will lead to more help. Lastly, creating support groups and safe spaces for the marginalized to seek help without fear or judgment.

Dr. Kittipong Sae-Jeng

Bureau of Reproductive Health, Thailand

Dr. Kittipong is the Director of the Bureau of Reproductive Health of the Ministry of Public Health of Thailand, since 2007. He also serves as the assistant secretary of National Reproductive Health Development Committee. He mainly focuses on reproductive health components, especially in family planning, adolescent reproductive health and safe abortion. Between 1989 and 2007, he worked as the Director of Bannangsata Community Hospital, as a Preventive Medicine Expert in Yala Provincial Health Office, and as a Senior Expert in Preventive Medicine and Deputy Provincial Chief Medical Officer in Narathiwat. He holds a Master's Degree in Public Health and a Bachelor's Degree in Medicine.

The presentation of Dr. Kittipong Sae-Jeng was also on young people's sexual and reproductive autonomy and focused on reproductive health issues and programs implemented for adolescents in Thailand.

Some highlights from his presentation include statistics on unplanned pregnancies, rates of safe and unsafe abortions, mortality rates, & cost of treatments from complications. The government programs regarding the adolescents' reproductive health. Lastly, processes and chain of action when claiming aid from the government programs.



The key findings from his presentation are the high rates of unintended pregnancies lead to unsafe abortion and health issues for sexually active adolescents, unsafe abortions is the main cause of high mortality rates and being unable to pay the cost of treatments from complications. Also, the fact that the Thai FDA limits use of medicine for abortions to registered government hospitals only making it unavailable to a bigger number of youth who need it. Previous laws in place made it difficult to access reproductive health care especially from the youth who were steadily sexually active.

His recommendations include having Youth-friendly health service programs in government hospitals as adapted from WHO recommendations. Also, the Prevention and Solution of the Adolescent Pregnancy Problem Act, B.E. 2559 (2016). Lastly, free long-acting, reversible contraception to all adolescents under 20, safe abortion, and hotline 1663 for education and counseling regarding abortion.



Ging Cristobal

OutRight Action International

Ging Cristobal, a lesbian feminist activist since 1997, joined OutRight Action International in 2008 as Project Coordinator for Asia and the Pacific. She was the main writer and researcher of the SOGIE report for the Philippines during the Philippines ICCPR review in 2012. Ging has also been a technical advisor of UNDP Being's Asia regional project, *LGBT in Asia*, and is acting Chairperson of the Quezon City Pride Council. Ging is one of the co-founders and members of the ASEAN SOGIE Caucus, a coalition of LGBT groups in Southeast Asia advocating for the inclusion of sexual orientation and gender identity (SOGIE) in the ASEAN. She has lobbied for laws to protect LGBT rights as one of the members and founders of the Lesbian and Gay Legislative Advocacy Network (LAGABLAB), founded Task Force Pride, and became a former member and party list nominee of LADLAD, a national LGBT political organization for LGBT people in the Philippines.





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The presentation of Ging Cristobal was about the SRHR of Lesbian & Bisexual Women & Transgender Persons and focused on the status of Lesbian & Bisexual Women & Transgender persons' rights in the Philippines and ASEAN as a whole.

Some of the highlights from the presentation include causes of little-to-no visibility for LBT persons in the Philippines and in the ASEAN as a whole and the personal accounts of issues faced by LBT persons with their access to sexual & reproductive health care.

The key findings include how LBT persons are not visible, there is no data or it is wrong because of discrimination and abuse which instills fear in them. This fear also prevents them from being part of the conversation actively or build a relationship with institutions. There are also intersecting issues and needs of LBT persons often aggravate situation of discrimination & neglect in various institutions. There is no visibility for LBT persons in the ASEAN because we are not part of the definition of the ASEAN or the values in its charter. Ging even shared her personal experiences with medical practitioners that didn't know how to address her needs due to lack of training, information, or straight out prejudice.

Recommendations from Ging include more education to address discrimination in the health sector. The inclusion of SOGIE/LGBTI SRHR in the DOH Health program: medical schools, government and private institutions, health centers, IEC materials, inclusion of LBT SRHR in the Philippine OB-GYNE Society, and the inclusion of LGBTI issues in research & statistics being done.

Beth Schlachter

Family Planning 2020

As Executive Director of Family Planning 2020, Ms. Beth Schlachter works to monitor and report on global and country progress in meeting FP2020 goals. Beth joined FP2020 in 2014 with more than 15 years of experience as a career foreign affairs officer working for the U.S. government in multilateral and bilateral contexts. Beth served most recently as the Senior Population Policy Advisor in the Bureau of Population, Refugees, and Migration (PRM) at the U.S. Department of State where she was the Population Policy Team Lead responsible for defining and guiding U.S. priorities in multilateral organizations on issues related to sexual and reproductive health and rights, as well as U.S. international population policy. In this capacity she coordinated the U.S. government's participation in the global twenty-year review of the International Conference on Population and Development (ICPD), and served as a lead negotiating delegate at various sessions of the UN Commission on Population and Development (CPD) and the UN Commission on the Status of Women (CSW). Beth has a Master of Arts degree from Boston University and a Bachelor of Arts degree from the University of California at Irvine.





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Ms. Beth Schlacter of Family Planning 2020 was unable to attend the summit and sent a video message in her absence.

The moderator summarized Ms. Schlacter's video stating Family Planning 2020's mission to provide 120 million more women and girls, across the poorest countries, access to contraception. She also mentioned the main pillars of the organization which is the reproductive self-determination on access to RH services & information and education based on equality and non-discrimination.

Open Forum

Ms. Silay Kintanar of the Philippine Commission on Women asked for the panel's insight on an issue regarding women and the youth in the Philippines. Focusing on requiring parental and spousal consent to access reproductive health and family planning services.

The moderator as a journalist, gave context about the Reproductive Health Law in place in the Philippines that requires minors to present parental consent, from a guardian or parent, in order to access reproductive health services from government clinics. She also stated that the consent law applies to services like HIV testing or IUD implanting.

Ms. Dhivya Kanagasingam expressed her disappointment and emphasized that young people are truly a marginalized group with their choices in health care. She stated that there's a long way to go in addressing cultural and religious barriers in some of the regions, citing the example of the Rohingya being sterilized to control the population. She ended by saying that "our bodies will always be a warzone and we have to constantly fight against these things".

Dr. Kittipong Sae-Jeng cited the process under Thailand's law allowing adolescents aged 10-19 to access to access reproductive health services without need for parental consent.

Ms. Ging Cristobal commended how Thailand was very progressive in that sense and asked Dr. Sae-Jeng who were their oppositions in the 10 years of trying to enact the law and how does the new government affect its implementation.

Dr. Kittipong Sae-Jeng cited an example under the previous law not allowing those under the 18-20 age range to access services without consent.

The moderator clarified the rationale behind that example saying, "if the law considers you old enough to buy a house, you're old enough to decide if you need an abortion or access to RH





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care.” She also mentioned the bill to lower the age of consent to 15 for HIV testing & Senator Riza Hontiveros’ Teen Pregnancy Prevention Bill in the Philippines.

The moderator brings up a question submitted by one of the audience members asking: What regional level actions are in place and how can these ensure that SRHR of marginalized young women are fully realized?

Ms. Dhivya Kanagasingam said that the human rights mechanisms are in place but she doesn’t see a clear path for ASEAN to have an impact right at this moment. She reiterated the need for a coordinated effort especially from the host country and her surprise at their belittling of the youth in ASEAN. She advised to look into SDGs and the Asia-Pacific Forum on Sustainable Development (APFSD) & High-level Political Forum (HLPF) since they are available to us. She ended by emphasizing the need for more data and case studies about marginalized women to highlight them because they’re invisible.

Ms. Ging Cristobal first explained the ASEAN value of non-interference before giving the example of human rights being a fad which led to the establishing of ASEAN Commission on Human Rights and its sub committees. She cited the experience of wanting to add the SOGIE in the ASEAN Human Rights declaration they were forming and inclusion of LBT women as marginalized women for a convention only to be excluded. She ends by saying, “in that strategy how can we enter? It’s like we’re going in circles.”

Ms. Gail, a history graduate of the University of the Philippines Diliman, directed her two questions to Ms. Ging Cristobal asking: 1) What is the difference of heterosexism and heteronormativity or are they the same? and 2) I’m very interested about the relationship between LGBTs and EJKs. Are there any researches that intersect them?

Ms. Ging Cristobal answered the first of the questions by defining heterosexist as one ashamed to be a heterosexual and heteronormative as heterosexuality being the only normal sexual orientation. For the second question she mentioned hate-related crimes and gave an example of a gay man being killed and what usually happens when the Commission on Human Rights investigates such cases. More often than not, the parents who have the main legal right say their son isn’t gay, contrary to what his friends or society know him as. She expressed her concern at the many LGBT persons supporting the president’s drug war as it could easily be used against them by homophobic, biphobic, or transphobic people. She stated that from experience in their research it’s also difficult to engage with LGBTI persons because of their unwillingness to divulge information due to fear of discrimination.

A female audience member asked what efforts were made to inform women and the youth about various services to ensure SRHR in the Philippines.



The moderator cited accounts from her experiences that there was little to nothing done to inform women and the youth. In the 5 years since the RH law was passed, DepEd modules on comprehensive sexuality education programs were not implemented yet. Even with the DOH, campaigns have been very traditional and it has made the gap more apparent. She states that there have been efforts but still misaligned to the needs of young people and few groups are able to put out information about teen pregnancy prevention or HIV on a massive scale.

Ms. Sheila Brillon of Southern Luzon State University brought up the situation in their institution about LGBT students becoming more aggressive and assertive on their rights. She asked how to handle the matters in a way that still employed discipline without violating or stereotyping their students.

Ms. Ging Cristobal asked her to clarify what she meant by aggressive and assertive.

Ms. Sheila Brillon answered that they go to school in the way they want to dress themselves and in how they relate with people, especially to their boyfriends or girlfriends.

Ms. Ging Cristobal said that if the rule should apply for everyone, LGBT included, but if those policies are only for LGBTI students then that's discriminatory. She brought up the example of uniforms and the issue trans women face by having to wear the traditional pants and shirt. She encouraged the formation of human rights groups for LGBT persons and allies to prevent bullying and promote child protection policies. She stated a future partnership with DepEd to include modules on SOGIE in schools and ended by saying, "guidance should not be because you're an LGBTI person but because you are still a teenager, you're a person."

The moderator asked from the panel a last word or direct action step that everyone can do to promote SRHR within their spheres of influence as a wrap-up point.

Ms. Dhivya Kanagasingam said sexual and reproductive justice.

Dr. Kittipong Sae-Jeng said to improve the access to SRHR and that information is a power which can cause the success of many efforts or projects when shared.

Ms. Ging Cristobal said equality, real equality and to break free from norms or traditions. She stated that, "my mantra is educate the mind, challenge the heart. We have groups that can partner with you if you really want to have meaningful relationships that are committed and have sustained work with each other."





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The moderator ended by summarizing the points of the workshop that was indicative of more dialogue and an open mind to understanding. She reiterated the point to create allies and spaces where one can be themselves with others that will support them. She ended the session by saying, “inclusivity and equality and RH justice for all.”





Workshop 3: Empowering Women and Girls with Disabilities

Supaanong Panyasirimongkol

Asia Pacific Center or Disability, Thailand

Ms. Panyasirimongkol was born with autism. In 1993, she was diagnosed with Severe Functioning Autism with Hearing, Touch and Taste Sensory impairments. Through various hardships she experienced, she was able to learn more and develop herself until her autism became a Moderate Functioning Autism. She graduated with a Bachelor's degree in Music, integrating her musical knowledge and experiences as a child with autism. She shares new kinds of Music Therapy Methods for nine types of disabilities in Thailand and uses this knowledge to facilitate and assist Thai persons with disabilities, such as trainees with disabilities from over 60 bakeries and cafes. She has worked with APCD for 2 years, with her current role involving facilitation and coordination, as well as elaborating activities focusing on emerging groups such as persons who are hard of hearing, who have intellectual disabilities, and who have autism in Thailand, and other parts of Asia. As the networking and collaboration officer, she also supports course arrangements and human resource development.

Her presentation focused on the taboos surrounding autism, and its circumstances and problems when it comes to the school setting. She starts her presentation with some participation from the audience, stating that she wants her session to have a happy atmosphere. Having a happy atmosphere, she said, is the key to educating people of all types. She then expounds on her



background and education, and how she uses this to enlighten others on the issues surrounding autism. Highlights of her presentation include presenting the status of autism in Thailand, more specifically in the economical setting, defining inclusivity in educational entities, and how to integrate autism in inclusive learning.

To be specific, the key findings, issues and gaps from her presentation show the lack of specialized hospitals for autism raises a big problem for the affected sector for the reason that they do not know where to go to seek specialized treatment. There is also the reliance imposed upon them by their parents, familial attitudes, the care provided and the limitations given by their parents serve as a deterrent for children with autism to live their lives without the sense of performing day-to-day activities with dependency. Poverty and little to no access to welfare services from the government also serves as a hindrance for them to seek help and fall back on support systems. She also schooled the participants that children with autism are known to have imitative personalities, hence when they see bad behavior, it is very inevitable that they will copy these actions, and end up being delinquents.



In addition there are 1 million people, more or less, diagnosed with autism in Thailand. Children with autism are more prone to bullying and teasing in the school setting, and their peers are likely to not understanding them, thus would harm autistic children. Access to inclusive schools. Although there are specialized schools, the imitative personalities of autistic children serve as a hindrance for personal growth.

To address these concerns she suggests that parents should have future plans for children with autism, alongside an educational plan. Practicing social skills, and good social engagement—this serves as a lesson on how to integrate themselves into the society, despite having autism. In addition, she also urges parents to observe and recognize their children's behaviors. It is crucial to recognize signs of autism earlier to help prepare a future plan, because as soon as you start analysis, more children with autism will develop themselves in the near future. Don't panic when your children with autism does something wrong, because they do not know that these actions are bad. Finally, develop self-development program for them to do at home, for example: having chores such as sweeping, cleaning up the room, etc.



Jocelyn “Joy” Garcia

WOW Leap

Ms. Jocelyn “Joy” Garcia has been an advocate for Persons with Disability in the Philippines for almost thirty (30) years. In her quest for change, she organizes advocacy and lobbying activities, attended consultations and policy change/formulation promoting rights-based society. Joy has a strong advocacy for women with disability. She has joined consultations, and is a resource person on disability related issues. She is also the Executive Vice President/Chief Operations Officer of the Tahanang Walang Hagdan (TWH), the Board Auditor of WAsia and the President of Women with Disabilities Leap to Social and Economic Progress (WOW Leap).



Ms. Joy shared that she really wanted to join the forum, despite feeling under the weather, because she wanted to share the different advocacies WOW is doing. Her main challenge was fitting her message and advocacies in under fifteen minutes without leaving crucial details to the participants. Highlights of her presentation were introduction of WOW Leap, the status of persons with disabilities in the Philippine setting, and she posed the question: ‘how inclusive is inclusive?’

Specific key findings, issues and gaps from her presentation include the lack of social networking, and employment, the stereotypes and stigma surrounding the issue, poverty, segregated services, and the lack of welfare services from the government, and inaccessible information, environment, and facilities. In addition, mainstreaming disabilities are proven to be difficult due to the different social structures that are proven to be deterrents. There is non-recognition of the abilities of women with disabilities—stereotyping, inadequate consideration of gender, lack of awareness and space in the government. There is still ignorance, prejudice, and stigma surrounding the issue, along with denial of sexuality and reproductive rights.

To address these, she recommends signing the Convention on the Rights of Person with Disabilities. This encompasses changing laws regarding the issue or revising/updating existing laws, promote the protection of people’s rights, rigidly enforce the laws, and educate the public on the issue. In addition, implementation of the law, and education of the public are not stressed out enough, respect for Women and Girls with disabilities through equality, safety, home and family, and privacy. There should also be inclusion in the community through the advocacy of independent living, work, education, health, and the Inclusive Disability Disaster Risk Reduction Management. Finally, change in the society through the lobbying of accessibility, furthering the inclusion of



PWDs in elections, having a new attitude towards the issue, and letting them participate in sports, arts, and leisure.

The third speaker experienced some technical difficulties regarding her Powerpoint Presentation, so the moderator opted for a roll-call of organizations and academe present in the session. Among them were representatives from COMELEC, University of Western Mindanao, Zamboanga City.

Arunee Limmanee

Disability Thailand Association

Ms. Arunee Limmanee currently works at UNICEF Thailand. She was formerly a Visiting Scholar at the Gallaudet University in Washington D.C. specializing in Disability Study and Research, and a lecturer at Mahidol University on topics such as Rehabilitation for Persons with Disabilities and Families, English for Deaf Student and Sign Language Interpreters. Her other areas of expertise are Empowerment of Women with Disabilities, Reproductive Health of Women with Disabilities, Research on Disability Related Topics and Rehabilitation Counseling among others. In 2016, she received the Outstanding Woman Award from the Ministry of Social Development and Human Security during International Women's Day in Thailand.

Ms. Arunee introduced herself, and shared to the audience about recently receiving her PhD. She then expounded on her previous educational backgrounds, and her experiences in the workforce. Highlights of her were the introduction of the concept of inclusivity, cultural appropriation, segregation, Inclusion, and Integration, and equitability and equality in the treatment of people with disability



Specific key findings, issues and gaps from her presentation show that among PWDs who are 5 years or older, 81.6% of men and 70.6% have access to education. The lack of education leads to unemployment, dependency, segregation, inability to access legal protection, and unable to access healthcare and other services. There is also vulnerability to abuse and human rights violation, forced/arranged marriage, forced sterilization, forced abortion, low status in families, high risk of STDs, chronic illnesses, and the lack of access to support systems.

To address these she suggests mechanisms that promote access to rights, such as laws related to protection of WWDs from exploitation, violence and abuse, and legal support and



protection. She also urges the signing of the Convention on the Rights of Persons with Disabilities (CRPD), participation of WWDs at decision making processes, and finally economic empowerment.

Open Forum

Miss Lea, from an NGO agency based in the Bicol region, wanted to clarify as to what an inclusive education in Thailand is, because in the Philippines, there are schools that are exclusive to persons with disabilities.

Miss Arunee Limmanee then explained that despite the goal of having an inclusive school, it is still quite difficult to achieve this due to challenges such as deaf students, and students who have mental disabilities. Most of these students are still in the special schools, although in the collegiate level, they are being integrated in the normal classes with interpreters, resource persons, and guides.

Miss Joy expounded that people have many different interpretations as to what inclusivity is. Right now, there are bills that have to be passed that have different interpretations on inclusivity. Thus, the Department of Education and the Philippine Network of Inclusive Education are coming up an inclusive education framework.

The moderator then added that the deaf students in Miriam College are integrated in the mainstream classes. She also shares that the Southeast Asian Institute for the Deaf offers classes from the grade school to higher educational units. Interpreters and notetakers are present in class, and the students apply total communication by learning how to sign.

Miss Joy also added that there are also shadow teachers for people with intellectual disabilities, aside from them being in the mainstream classes.

Miss Elsie, from an NGO based in Zamboanga, shared that they also work with persons with disabilities, and most often, their concerns are based on the violations of PWD rights. One of their concerns is where to go in order to file a complaint, because even the barangay officials are not aware of the rights given to a PWD. The most common violations are the refusal of tricycle drivers or transport groups to take in a PWD. It is affecting the access to education of these PWD, because it prevents them to continue their education. She shares that they are trying their best to connect it to the barangay Human Rights Action Center, but it is not functional and established on the barangay level. Also, they do not have the local offices, only regional and national offices. How can the PWD advocate for the establishment for a Human Rights Action Center?





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Miss Joy commented that the local government units can make an order so that they will be able to strengthen the rights of PWD, but on the other hand, we have the PDAO (Persons with Disabilities Affairs) office.

Mister Roberto Sala, from the Zamboanga State University, shared that an PWD inclusivity program would be better if they integrated it with the engineering courses.

A COMELEC representative shared that COMELEC is aiming for an inclusive election by making it accessible to persons with disabilities, indigenous groups, and senior citizens. One activity is having a special registration in malls for PWDS, even transferring it to the first floor to make it accessible and to exercise their suffrage.

The moderator then thanked all the participants who opened up questions and comments, and the speakers. She then gave the certificates of appreciation to the speakers. The moderator then shared that she has been working with PWD for a long time, and she realized that communication is key, and totally possible as long as you will allow it.





Workshop 4 & 8: Millennials in Dialogue (Transformative Leadership Training)

Brenda Pureza

NGO Worker/CEDAW Youth Network

Brenda Pureza highlighted the importance of gender-sensitive governance. She explained that through a gender-sensitive governance, it will allow the people to exercise their freedom to choose and realize their rights. Additionally, it responds to the needs, interests, priorities, and responsibilities of both women and men. Thus a gender sensitive governance values gender equality, and participation in decision-making.

Brenda raised the question, “how do we start when other people in our community do not prioritize gender equality and women’s rights?”. She emphasized the importance of shifting mindsets, though it is not an easy task, it will be the first step. And as leaders, it is important that we “hone ourselves” through leadership.



Leadership, she stated is about service and what you do for others. It is not about positions, but rather how one can help. Leadership is also about making an impact, or how you influence others. If you do not have impact, and receive no results then this is not effective leadership. And





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finally, leadership is about reflection. The speaker emphasized the importance of assessing and evaluating oneself to improve. But ultimately, leadership has a goal.

The speaker clarified that there is a traditional way to view leadership and there is the feminist way. The traditional form of leadership is hierarchal, linear, authoritative, and values logic. This form of leadership is usually stereotyped towards men. Men are seen as leaders because it is assumed that men are logical, and women are not. However, there is a need to challenge this view of leadership and reflect. Feminist leadership on the other hand values facts. The speaker encouraged the participants to do their research first, to be able to “back up” what they say. Second, feminist leadership values emotions, as much as logic. Third, it is about Social Justice and values both men, women, and other sectors.

Ms. Pureza highlighted the importance of Feminist Transformative Leadership. She stated that Transformative Feminist Leadership is the analysis of gender and social discrimination in a particular society, community, or setting as its starting point, and will attempt to transform the structures or institutions it engages towards a more gender and socially equitable architecture in both formal and informal terms. Leadership is about power, politics and purpose, process, and principles and values.

To conclude her presentation, Brenda Pureza encouraged the young women to challenge the status quo and to create waves impact. Leadership is not about one person, rather leaders must work together with the people so that their advocacies and values will continue to persist even when they are gone.

Rej Torrecampo

Government employee / CEDAW Youth Network

This session on negotiation seeks to equip the participants with the knowledge on the different negotiation strategies and approaches and to allow them to practice these learning through simulations and exercises. To begin the session, he held a short exercise called the 2-peso game. The participants (in pairs) were given different instructions, wherein they had to negotiate for a certain amount of money, within 2 pesos.

The speaker proceeded by explaining the definition of negotiation. He gave three different definition so the concept from various sources. First, the dictionary defines negotiation as “to confer with another so as to arrive at the settlement of some matter”. Second, from the authors Fisher and Uy, negotiation was defined as the “back-and-forth communication design to reach an agreement when you and the other side have some interests that are shared and others that are opposed”. And finally, from the Harvard negotiation project negotiation is “a deliberative process





between two or more actors that seek solution to a common issue or who are bartering over an item of value”.

As observed from the definition negotiation is seen as WAYS. Every person has a certain end goal, and negotiation is a way to reach that end goal. Ko Rej explained that we experience a current system such as school, family, and government, but we also have a desired system. The middle is called problem system. The problem state involves the gender blocks, the barriers, and hindrances. To get to the desired system we must negotiate.

Rej Torrecampo insisted that the participants have a checklist when negotiating which include: 1) Separate the people from the problem, 2) Focus on interest, not positions, 3) Explore options for mutual gains, and 4) Insist on using objective criteria. Additionally, he urged the participants to explore creative options when negotiating by brainstorming to produce as many ideas as possible to solve the problem at hand.

Fatima Allian

Nisa Ul Haqq Fi Bangsamoro

Fatima Allian, or more commonly known as Shalom, began her presentation by first raising the Bangsamoro question. She explained that they identify themselves first as a Bangsamoro first followed by being a Filipino. The Bangsamoro people have their own identity, history, government, and narrative. Just like how the Cordillera have their own identity, before being a Filipino. Ms. Shalom emphasized that there is a need to address historical injustices that the Bangsamoro people have suffered from. From the time they were colonized, to martial law, and even today, the grievances remain. Mindanao remains to be an impoverish area, access to education and food are limited. Even if the government builds schools and hospitals, it will easily be wiped out by war and conflict.

The speaker then outlined the history of Militant organizations including the Abu Sayyaf Group, Bangsamoro Islamic Freedom Fighters, Maute group, Moro Islamic Liberation Front, and the Moro National Liberation Front. Through Ms. Shalom's work, she is able to listen to the voices of women and girls in conflict.

- **Case 1: Robbed of her childhood at twelve** “I do not play”, she mournfully declared. “I do not play because I have to take care of my three siblings.”



- **Case 2: War Widow** ““I am 56 years old but I feel like a hundred years old.” This is how Saping from Sumisip, Basilan described the conflict’s effects on her well-being. “I am no longer as strong physically as I used to be. Now I have chest pains and sometimes have difficulty breathing. Indah, even my toes are afraid to move when I hear gun shots.” (Allian, 2010)
- **Role Model** “Maute is my hero” and “I want to become an ISIS when I grow up”
- **SGBV** “I noticed that we constantly disagree with my husband. We shout at each other out of our frustrations! There is no food! There is no money! Even our kids sometimes we hurt them,too.
- **Education** “I want to go to school but we have no money” (MHPSS of LIFT, Unyphil-Women, Al-Mujadillah Foundation and Nisa Ul Haqq fi Bangsamoro, 2017)

She warned the young women that the youth are one of the most vulnerable groups and targets for recruitment in extremist groups. There were certain news of such events, for instance on May 24, 2017 in Cagayan de Oro, Iligan, Marawi and some part of Metro Manila, there were a number of student absentees who were allegedly recruited. These young students are often recruited through social media.

To end her presentation, the speaker shared some of the Challenges and gaps. First there is a need to change the narratives, how the stories will be told. Many of the books regarding the Moro people create a stereotype revealing the Bangsamoro community as violent. Second, there is a need to address the issue of pride in their culture thus the need to learn how to negotiate. Third, the speaker asked, “How do we manage the frustrations?”. There is a need to negotiate and solve the problem by moving forward, but there is also a need to address and remember the historical injustices that the Bangsamoro people have faced. Fourth, she talked about the issue of Martial Law. She questioned the credibility of Martial Law if it was actually solve their problems or does it complicate things further.



The speaker recommended to 1) change the conditions and transform relations, 2) rebuild/reconstruct for the dignity of the community, 3) strong women Moro voice and presence of Moro women arguing against extremism and working on Preventing Violent Extremism (PVE), 4) continuous dialogue, 5) peace building with a gender lens and faith based, 6) negotiate peace deals – Transitional Justice





Workshop 5: Women's Indigenous Rights, Heritage And Culture

Ms. Maribel Ongpin
HABI, Chairperson

Ms. Ongpin is the Chairperson of HABI: The Philippine Textile Council funded in 2009 to research, develop and promote Philippine textile. Prior to this, she was a columnist for Manila Chronicle, TODAY and Manila Times, a member and nominee of Abanse Pinay Party, Director of the Philippine Council of Non-Government Organizations and President of the Alliance of Women Towards Action and Reform (AWARE). One of her publications is titled *Filipina Firsts, A Salute to 100 Women Pioneers 1898-1998*. She earned her degree in Commerce from Assumption College, her Master's degree in English and American Literature with other fellowships from Mount Holyoke College, Massachusetts, and her Master's degree in Anthropology from the Ateneo de Manila University.

The presentation of Ms. Maribel Ongpin was about Indigenous Weaving and its Circumstances and Problems, particularly the indigenous weaving industry here in Philippines.

Some of the highlights of her presentation include the status of the indigenous weaving industry in the Philippines, the role of modern textiles in the weaving industry, and the presence of indigenous weaves in the market.



Specifically, some of the key findings, issues and gaps that she presented are that weavers, including the non-minority ethnic group that is almost mainstream are distant from the market. Sometimes their market are their own neighbors or neighboring communities. Others will just make them a consignment that makes them contribute more time, money and effort that usually they don't have or they lack of it. Some traders managed to get directly to weavers but offers them a low amount of money for their product. Materials are also another problem. Cotton was the basic fiber for most of our woven fabrics. However, the cotton here in the Philippines is just a small farm harvest so the supply of cotton is just small. Also, with the advent of modern textiles and the imported cotton thread it seems that local cotton fiber is generally not needed. It is expensive and difficult to find cotton thread in the rural areas. It makes synthetic thread boom in weaving industry. In conserving the indigenous fabrics, they have to be in demand. To be in demand, they have to use the right materials to get the right price. The weavers have to keep up with the modern market with the new designs, new uses, and new ideas on how to use modern fabrics. Culture appropriation is also another problem. The use of the weaving materials as the other group sees weaving as a ritual or ceremony should be appreciated and respected.



To try and counter these issues HABI instituted its yearly market fair. It is a learning experience for the market, weavers, traders and every participants during the fair. HABI also engaged their weavers one-on-one by visiting their communities and seeing the conditions under which they work. The Department of Agriculture has also embarked on increasing cotton acreage and has a road map for this project. Government agencies are cooperating with the HABI initiated micro-spinning facilities that will turn cotton in to thread. HABI also connected the weavers and the weaving communities with the designers and entrepreneurs.

The public is now beginning to see the culture and heritage of these materials. As a culture the weaving industry remains strong if not as widespread as it should be. Weavers has a place in the community not only as culture bearers but livelihood practitioners using their earnings to help in household expenses, education and medical service.



Ms. Samira Gutoc-Tomawis
Young Moro Professionals

Samira Gutoc, noted as one of 500 Most Influential Muslims by Georgetown University's Center for Muslim Christian Understanding, has worked with an array of stakeholders for the past 17 years as a journalist, manager, consultant, environmentalist, trainer, activist and organizer. She lectured on youth development in regional councils all over the country and was a convener of the Young Moro Professionals Network. Samira obtained her degrees in Communication and Master in International Studies at the University of the Philippines Diliman, law degree from the Arellano School of Law and a fellowship at the Oxford Center for Islamic Studies. She was also nominated to The Ten Outstanding Women in the Nation's Service (TOWNS) and awarded by Junior Chamber International (JCI) as one of the country's The Outstanding Young Men (TOYM) for Leadership. She is a resigned Bangsamoro Transition Commission (BTC) Commissioner in protest of martial law declaration and the rape joke of the President and is currently the focal person for the Ranao Rescue Team.

Ms. Samira Gutoc presented the history and story of Marawi through a presentation entitled *Why Understand Marawi and the Maranao Finding Their Voice*. Some of the highlights of her presentation is the introduction of the Maranao tribe, the Maranao arts and crafts, Maranao houses and its parts, and the Maranao customs and traditions.



The key findings, issues and gaps she raised include the history of Marawi and how it has not been written in books, it has no written narratives, it has been excluded from the civilize discourse. Mass media has not been placing much material to write about Muslim Filipinos. The information about Muslim Filipinos is very limited. It has no much materials such as literature to present about heritage or culture. The way of disseminating and transfer of information is through public functionalities such as weddings or personal public events. There has been a dying industry of people making kulintang, a brassware made in Tugaya, Lanao del Sur. Also, there is a lack of marketing skills by the community who are making the Maranao arts.

To address these, she suggests that planning should start with the grassroots; let the people decide on how their houses should be designed. There is also a need to share meaning for others who are not Maranao to understand. Finally, a general need to educate.

Ms. Samira also presented the current situation of Marawi. It includes the damaged that has been done during the war.—The Marawi was composed of 96 Barangays and 67 of it was damaged by the Martial Law; It's more than half. Ms. Samira expressed her deep sorrow while





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presenting the destruction made by the air strikes. Half a million of people are displaced. Cities and mosques, even the biggest mosque in the country was damaged. Airstrikes were pleaded to not be used since day as the Maranao way of peace keeping is dialogic—to talk first with the leaders and datus. Marawi City is a narrative that needs to be understood. If the culture is not understood, if the heritage is not understood Marawi will repeat itself, she warns.

Atty. Jennifer Tauli Corpuz

Tebtebba

Atty. Corpuz is a Kankana-ey Igorot from the Mountain Province in the Cordillera Region of the Philippines. She has worked at Tebtebba Foundation (Indigenous Peoples' International Center for Policy Research and Education) as Legal Desk Coordinator. She also did extensive policy advocacy work, lobbying different branches of the Philippine government on indigenous peoples' issues, most notably, Free, Prior and Informed consent (FPIC) and compliance with the UN Declaration on the Rights of Indigenous Peoples. Jennifer has also worked with the UN Permanent Forum of Indigenous Issues as a trainer for several Training-Workshops on Indigenous Peoples' Issues with United Nations Country Teams, Government Officials, and Indigenous Peoples' Organizations. At a meeting of a Technical Group and Legal Experts on Traditional Knowledge, a part of the Nagoya Protocol negotiations, Jennifer participated as the nominated expert of the Philippine government.—she was unable to make it to the event.

Comm. Analiza “Aisha” Flores-Malayang

National Commission on Muslim Filipinos

Comm. Malayang is a holder of Master of Arts in Islamic Studies from the Institute of Islamic Studies at the University of the Philippines, where she is also a part time Senior Lecturer since 2012. She is the Officer –In-Charge of External Relations and Linkages of the said Institute. She was an Institute scholar, a Dean's Lister, awarded Outstanding Student in 2010, a student leader –advocate not only of students rights and welfare but also of the rights of Muslim women in jail. She was a finalist of the search for The Outstanding Women in Nation Service in 2012. Under her office is the Gender and Development program of the Commission where she has been championing for the rights and welfare of Muslim girls and women, including those with special conditions.—Unfortunately, her vertigo acted up on the way to Miriam College and she was ultimately unable to make it to the event as well.



Open Forum

Ms. Mila Remando of NEDA Baguio, made a clarification with the statement of Ms. Maribel Ongpin that we should not decorate our furniture with the sacred woven materials because they have specific uses. She asked if it would mean that we should stop selling these products to tourists because it is intended to a more specific use.

Ms. Maribel Ongpin answered that a tourist or even an ordinary buyer should understand what they're buying. That culture should be respected. If an artifact was bought, it should be understood where it comes from and what it means to the people. She made an example of the death blankets, it is really not sold by the one who wove it but by the traders who wants to make money and did not tell the buyers about the blanket. It is really offensive to the weavers seeing a death blanket used as an ordinary blanket. By understanding the culture, you are understanding the people that will make for more understanding among the peoples.



Ms. Samira Gutoc shared that during the past 6 months she has been hearing stories of artifacts brought outside and even sold to the junkshops. She expressed her disappointment of the lack of respect to the heritage of Maranao. So, with their struggle today, they wanted to get indigenous products get to the mainstream especially the women's products so they can live and survive. However, as of the moment for example, it is hard for a loomer to loom because of the war. So they are wanting much help from the designers, marketing industry and others to help them market their products.

The moderator as an anthropologist added that we have principles on that, the self-determination. It is the right of lumads to trace their cultural aspect. The lumads are the one who can say what is sacred or not. But because culture is evolving and becoming commercialized, some of these designs and colors are now saleable. So her advice is to always consult the lumads of about their products.



Ms. Rosalyn Echem of Western Mindanao State University, addressed her concern to Ms. Maribel Ongpin with a question that states; How will you plan commercialization, modernization and tradition? For example, of the weavers in Tinalak. They have the tradition of weaving and they take it as a ritual. They even have this tradition that there should be no sexual contact during the weaving. These are beautiful stories of women that they want to preserve. Now with the site of commercialization of course that is necessary in order for them to improve their economic status, how do we blend the preservation of Tinalak women stories or tradition and the modernization and commercialization?

Ms. Maribel Ongpin stated that there is a happy medium. The Tinalak weavers for example, supposed to get their designs in their dreams. There are stories about it, it was written in books and it has always been recorded. Now these tribes need a market, because all of them can do a lot of beautiful things since all of them can weave. They can do colorful and beautiful designs that is not necessarily ritual or ceremonial objects. They were woven things with very attractive colors that were able to be commercially marketed. Ms. Ongpin feels that with respect and information and education, there can be a happy medium. Because if the people will not patronize these products like Tinalak, it might become a dying industry or it might even die. It has to have a sustainability especially with the modern times.

Ms. Samira Gutoc also added that the school of living traditions is very blank among Muslim Filipinos in ARMM. They don't know where to learn the kulintang, they don't know where to learn the stories, the lullabies. The school of living tradition is supposed to be a venue for a teacher or a volunteer teacher that is highly knowledgeable of the culture and tradition mentoring young ones. But in ARMM, it is a blank because there is no support for it. Ms. Samira emphasizes that there is a need to put up a school of living tradition where Maranao traditions can be learned by Maranao young people wherever they are. Ms. Samira hoped that with the Commission on Culture stated in the BBL, the school of living traditions for Maranao will get its necessary funding.

Ms. Sinay from Philippine Commission on Women, raised a question for Ms. Samira Gutoc. She stated that as it was mentioned in the Magna Carta of Women, we should recognize, respect and promote the rights of the indigenous people and also preserve their culture. In relation to this statement, Ms. Sinay asked what the two or three priority issues of women in Marawi are, especially in rebuilding Marawi.

Ms. Samira answered that one of the priority issue of women in Marawi is the participation. There is no gender lens in the rehab plan of the government since the Martial law administrators and the task force Marawi are peopled by generals, former generals and men. Men of DND, men of the armed forces, men of non-culture. Not really uncultured but they are with their military or security lens. So Ms. Samira expressed that they wanted to have women's voices, particularly affirmative strong voices to be part of the decision making. She suggested to have a vote, have



fifteen-minute presentation. She wanted women to say something after the presentation not just an audience in the rehabilitation. The number two issue is that preserving the ruins is a debate. Either to preserve it or not. So, she expressed that they wanted that the government or a private sector will facilitate a dialogue for evacuees to be heard especially women. In the 500,000 evacuees, half of it are children but more so, women are impacted in that numbers. It is very sizeable number of women in the evacuees so, women need to have a not just a voice in the decision making but also be consulted in evacuation in terms of status, in their program design, etc. Third issue is economic livelihood in Marawi is very important. Since Maranao pride themselves for being traders, entrepreneurs or people who sell things or stuff, they need cash assistance to rise above. Ms. Samira expanded that there are 1,000 people per association, so. 1,000 people selling food and another 1,000 selling something else. So thousands of people were displaced and needed to access credit again.



Dr. Jaime Mateo of Commission on Higher Education Region IX, Zamboanga City, expressed her realization and also lobbied and advocated to the people in the room who are in the academe, who are teachers, who are facilitators of learning, like first, the ICT or engineering department, that instead of letting the students to just draw for submission purposes, why not put heritage on it. For example, put the idles of the Maranao or other ethnic groups in the student's activity. She shared that when she went to Thailand, Singapore, and Malaysia, the architectural designs show heritage preserved in their own buildings. She added that her in the Philippines, people do not preserve but rather destroy. Ms. Mateo, suggested to let the children write, read, and research on literatures. To let the children attend traditional or cultural activities and let the make realization out of it, then preserve it. She believed that it is where the academe lacks. That the academe was so technical, that they devalued their own heritage. So, she encouraged the academe institution to incorporate heritage in their way of teaching.

In this manner, Ms. Ongpin affirms that the past is devalued when modernization is allowed in everything to the extent that it destroys what Filipinos have. She thinks that it is an education deficiency. So she encourages that the academe has to stress Filipino heritage, have to stress Filipino identity, Filipino history. It will give reverence to the people who comes first. She pointed out that it is okay to be modern but don't destroy what comes before.

In the light of the topic, Ms. Samira, also lobbied to all universities who are present to include a course about Mindanao. She asked the CHED to let all the universities to include Malay





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heritage, Arabic civilization, Arabic language and Islamic studies as part of the national curriculum.

The moderator shared that there was a CHED CMO that gives a little autonomy for schools in IP areas and Muslim areas to customize. So she requested to the CHED regional to let the CMO back because there is a lot of flexibility that can be worked around. She strongly recommended to review the curricular programs in Mindanao. She promised to echo these concerns in the commission meeting because she was worried about the current situation that no one is teaching traditional musicology that should be shouldered by the school.

Ms. Jade Aquino of NEDA from Baguio City, expressed that after hearing the request to integrate heritage in the curriculum, she wondered what happened to the IP Education implementation in Mindanao. She shared that in Cordillera, IP Ed is being implemented. The Cordilleran way of life are being integrated not really to the curriculum but in the daily discussions even in the examinations of the children. She asked this question for everybody to know what is really happening in Mindanao because the people in Luzon doesn't really know the people in Mindanao and they probably have a lot of misperceptions, misconceptions of the brothers and sisters in the south. She expressed her sympathy towards Ms. Sarima because like the Cordillerans, they also experienced discrimination and probably disrespected because of those misconceptions. She also affirms that the academe will be a strong avenue in integrating the heritage and culture. Lastly, Miss Aquino asked Ms. Samira if there had been gender issues in the context of Islam between women empowerment and their faith and how do they address it.

Ms. Samira shared that the women in their community struggled for space, struggled for voice, struggled to be visible because women are not encouraged to be in public. But she added that in Islamic interpretations, since it's all about interpretations and provisions, when they read the holy Qur-an in a progressive way, there have been a lot of provisions that empowers women and even does not prohibit leadership. She tells that the dissemination by those who disseminate is a question. The dissemination, popularization, interpretation by those who seek to segregate, who seek to discriminate that finds popularity, which finds acceptance and becomes a danger. It is the struggle that they are fighting and she encourage the academe to help them with the forum, platform and the materials to provide progressive materials that recognizes progressive development. Ms. Samira also include that she doesn't have idea or update of the IP Education in the ARMM. She added that honor killings are true, there have been numbers of victim if women disobey culture.

Ms. Kaye Sison, a Tuduray of Maguindanao commented that in the IP area of Maguindanao IP education was implemented but she was not so sure if it was also true in the Maranaos of Maguindanao area. The implementation includes IP teachers being encouraged to teach indigenous



knowledge bringing the young generations to the culture of the community. She also recommended to conduct cultural sensitivity discussions to the tourists so that culture will be preserved.

Ms. Samira shared that the war in Marawi already costs three billion last September but she also questioned the whereabouts of the heritage investment, the heritage financing and the



MADARIS. She was asking the support for the Madaris teachers who were grappling for life. The teachers were only given 1,500 monthly because they were not recognized by Department of Education. She also added that there was not even an undersecretary for Dep.Ed national for Islamic schools and it has been 600 years of Islamic civilization in the country. So the Maute group interprets Islam in their own

interpretation because the researches for Islamic studies was not well done. There was no financing, no libraries, no repositories, no materials, no dissemination, no platform, and no microphone. So she added that the country lost count, lost three billion because of it. The three billion could have had thousands of scholars to send in any schools. She said that the budget should also be studied by NEDA, to push for more intelligent policy to make a more Filipino and diverse community.

Ms. Maribel added that now is the time for Maranaos especially women to say a few words about what they want for their reconstruction. To be heard and have some resources for whatever women wanted to do for heritage, for education and to give their people a higher learning so that they won't follow the wrong people.

Ms. Angela Adivoso from Migrant Forum in Asia, asked the following questions to Ms. Samira:

1. What are the limitation and challenges in the peace building mechanisms done or being push forward in Marawi City?
2. What about peace education? Is there peace education in the educational institutions of Marawi City? If there are, what do you think is the level of effectiveness of the peace education in the situation of Marawi right now?

Ms. Samira answered that, buildings can be made, but peace cannot be built over night. Buildings should be built with peace in it. It is intangibles. It is not all about money but relationships that was destroyed in an aerial strike. The decision to arm people and the Maute group as they took up arms against the government, against the elders and against the sultans is



the limitation. The other problem is that there have been hundreds of covenants, hundreds of peace building activities, but this programs does not include everybody. It was limited to people in the position. It does not include the Maute or other people that should really be part of peace building. Peace programs should have an impact to the ground, it should have field effect. So the limitation and the challenge is to have an engagement, to face the enemy at front and to have all the government agencies to be part of this. She also asked the CBCP and the education authorities to help them fight this war because at this moment, they don't have the credibility as Muslims or Maranaos, they might even have labelled as terror supporters. They pushed right now the sultans, datus and elders to be part of a peace and order council in the LGUs. The sultans to be consulted on the reading materials and formal instructional materials. Peace education is a long way still.

Ms. Maribel also added that there can be people out there that can be worked with. There are the sultans, the students and the Mindanao State University that can show that they are as human as the others.

A male from the audience asked that if there is a peace building project in the community, and what would it look like.

Ms. Samira thinks that if there is a peace building projects it is to reach out the Islamic studying students, children below twelve, below sixteen, below eighteen and those who are studying in the non-formal DepEd. And give them a peace building curriculum. To give them not just Islamic and Arabic materials but also to give them concepts on diversity, on tolerance, and other materials that should be taught. She also added a peace building activity for adults that will include Muslims, Christians and IPs. Because if Muslim Filipinos will not understand the IPs and the other way around, it will result to disrespect. Sometimes, IPs are seen to be lower class. So, the respect for IP in the part of Muslims should be worked out by bringing everybody together.



Ms. Kaye commented on the feasibility of the peace building project that there have been a lot of efforts in Maguindanao, Cotabato. Before, discrimination and biases were very visible in the area but with the efforts that was made, solidarity is now working.

Ms. Lorebel Chua
of Caraga State University





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expressed her gratitude to the panel of speakers. She affirmed that the young people should be educated with the cultural heritage because the young ones are the one forgetting it.

The moderator summarized the whole activity by confirming all that was said during the discussions. She also shared that the sentiments from what she heard was the same when she was still a young student. She affirmed the need for respect and promotion of human rights especially with the indigenous people and Muslims. The major point in the discussion was the insufficiency of the universities, the schools, the educational system to document heritage, culture and the changes that happened. She quoted from Ms. Ongpin that preservation comes with economic development. There should be a balance between protection of heritage with the competitive ability of IPs and Muslims.





Workshop 6: The Girl Child in ASEAN

Dr. Ma. Paz A. Manaligod

Miriam College, College of Education

Ma. Paz Agcaoili-Manaligod, Ph.D., RGC, RPsy is presently the Department Chairperson for the Special Graduate programs of the College of Education of Miriam College. She was executive secretary and treasurer of the Psychological Association of the Philippines, a certified Developmental Psychologist and a registered Guidance Counselor and Psychologist. Paz was also Vice-President for Academic Affairs at the Colegio de San Lorenzo in Quezon City. She served as the Vice-President and a member of the Board of Trustees of the ADHD Society of the Philippines. She has published a book, titled, *Educating Children with ADHD: The Philippine Experience*. She received her Doctoral degree in Child and Family Studies at Miriam College; a Master's of Science in Educational Measurement and Evaluation at the De LaSalle University and also completed her Masters of Arts degree in Guidance and Counseling. She holds a Bachelor's Degree in Psychology from the College of the Holy Spirit in Manila.

The title of her presentation is "Educating the Girl Child in ASEAN: A Developmental Perspective". Some of the problems and issues she raised include the fact that effective and positive nurturing and care of children requires understanding of the stages of child development by parents and child caregivers. (ASEAN guidelines for a non-violent approach to nurture, care and



development of children in all settings, 2016) Ergo, there is a need to understand how cognitive, social, emotional, and behavioral characteristics typically change with age, and how thinking, attitudes, beliefs, feelings, and anxieties influence our child's behavior. She also noted that in many settings, classroom observations show teachers of both sexes interacting more often with boys, thus encouraging passivity among girls.

She also discussed the problem and importance of Gender Roles; and how one way children learn gender roles is through play. Typically, parents supply boys with trucks, toy guns, and superhero paraphernalia which are active toys that promote motor skills, aggression, and solitary play whereas girls are often given dolls and dress-up apparel that foster nurturing, social proximity, and role play. The problem is reinforced in the studies that have shown children will most likely choose to play with "gender appropriate" toys (or same gender toys) because parents give children positive feedback (in the form of praise and physical closeness) for gender normative behavior. (Caldera, Huston, and O'Brien 1998).



To address this, she recommends that schools should be safe, inclusive and gender sensitive, with teaching and learning that empowers students and promotes positive gender relations (Recommendation for post 2015, EFA report card). Teacher education regarding inclusion, gender-sensitive pedagogy and classroom management can reduce bias and build more supportive school environments. There is also a need to recruit more female teachers as the:

- Increasing the presence of female teachers has been shown to have a positive effect in countries where girls face disadvantage in participation in education.
- The presence of female teachers can dispel parents' fears of security issues and help increase demand for girl's schooling

With this, there should also be leadership opportunities for female teachers. In addition, eliminating gender bias in textbooks, inclusion of gender in curricula, and responding to school related gender-based violence.

To end, she calls everyone to "work toward a culture in which there is a place for every human gift, in which children are safe and protected, women are respected and men and women can love each other as whole human beings. Let's work for a culture in which the incisive intellect, the willing hands and the happy heart are beloved. Then our daughters will have a place where all their talents will be appreciated, and they can flourish like green trees under the sun and the stars (M. Pipher, 1994)."



Elizabeth Protacio-De Castro

Psychosocial Support and Children's Rights Resource Center (PST CRRC)

Dr. De Castro is a Professor at the Department of Psychology, College of Social Sciences and Philosophy, University of the Philippines, Diliman. She is also the Director of Psychosocial Support and Children's Rights Resource Center (PST CRRC), a regional institution that engages in research, training and publication on children's rights and welfare issues, child protection and psychosocial support. She has worked for UNICEF East Asia and the Pacific Regional Office in Bangkok, Thailand as a child protection specialist for two years. At present, Dr. De Castro serves as an Advisory Board Member of the Mental Health and Psychosocial Support Network and Chair of the Board of Trustees of Child Rights Coalition Asia. She was also the lead researcher/ principal investigator in several commissioned researches, one of which is the present study entitled "Children and the Sex Trade in the Digital Age: A Study on the Commercial Sexual Exploitation of Children in Metro Manila". She has also received several national and international awards, the most notable of which are The Outstanding Women in the Nations Service Award (TOWNS) in the Philippines, and the Leo and Liesl Eitinger Human Rights Award in Oslo, Norway both in 1992.

Her presentation was entitled "Children and the sex trade in the digital age: A Study on the Commercial Sexual Exploitation of Children in Metro Manila" and some of the key issues that Dr. De Castro raised are the use of a child in sexual activities for remuneration or any other form of consideration (CSEC), specifically:

- Children exploited for prostitution
- Child sexual abuse materials
- Child trafficking for sexual purposes
- Live online sexual abuse

And a new phenomenon: Technology Mediated Sex Work (OSEC), which means the use of:

- Chat rooms and online forums
- Instant messaging applications
- Emails
- Personal and group websites
- Social networking sites

There is also Abuse and violence from customers and pimps, health related concerns e.g. sexually transmitted infections, mental health, family problems, not enough money for basic needs, getting an education, and stigma associated with commercial sex involvement.

The goal and objective of the study is to "provide a comprehensive understanding of commercial sexual exploitation of children and adolescents in selected areas of Metro Manila". The profiles of the speakers include economic status, family living conditions, and place of residence or origin, religion, educational attainment.



Results show that Majority entered the sex industry between the ages 13 and 18 years old and involvement in the sex industry ranged from 2 months to 5 years. More than half entered voluntarily and a few were forced into prostitution. For those who entered voluntarily, their reasons were Living expenses, support to children and family, intra/interpersonal reasons: social life, sustain relationship with a partner, satisfy curiosity, explore sexuality, influenced by friends, health expenses: eat well, improve one's body, hospitalization of family members, education expenses, and a steady job and earning. Reasons for leaving are health related reasons, no more need for extra income, was pregnant and went home, and prohibited by boyfriend. All customers were males – heterosexual, bisexual, or homosexual. Some preferred younger customers because they looked more presentable and were reportedly better in bed. However, some of the younger customers were also more likely to be sadistic, demanding, and abusive. Foreigners were reported to pay higher than local customers, provide more tip, and sometimes, even shoulder transportation expenses.

To address these, some of the protection policies she suggested and discussed are through legislation and policies, specifically: several national laws on child protection in general, as well as, child sexual abuse and exploitation:

- Article XV Section 3 of the Philippine Constitution
- The Child and Youth Welfare Code (Presidential Decree No. 603)
- The law on the Special Protection of Children Against Child Abuse, Exploitation and Discrimination (RA 7610), as amended by RA 7658 and RA 9231
- The Anti-Rape Law of 1997 (RA 8353) has a provision for mandatory death penalty
- The Anti-Trafficking in Persons Act (RA 9208)
- The law on the Elimination of the Worst Forms of Child Labour and Affording Stronger Protection for the Working Child (RA 9231)
- The Violence Against Women and Their Children Act (RA 9262)

Other recommendations include effective implementation of programs and activities to address the problem is hampered by budgetary constraints, lack of awareness that mechanisms and structures exist, and the lack of political will. Civil society organizations should play a major role in policy advocacy, training and capacity building, public advocacy, and research. Regulation of information and communication technology must be enforced. Mechanisms for regulating access to certain websites and social media, particularly in schools should be promulgated and made known to the public, especially to parents. Wider information campaigns to increase the technological proficiency, including the responsible use of technology, among parents, teachers, and service providers.

At the core of child protection is the efficient and effective delivery of the most basic services of fundamental systems including family, social, political, educational, economic, law enforcement, church, cultural, and technological. Research should also be expanded nationwide. Lastly, the best way to curb the problem is still prevention.



Ms. Paulene Maria Isabelle Santos

PLAN International

Ms. Santos is the Campaigns and Advocacy Specialist of Plan International Philippines. She graduated from the University of the Philippines Diliman with a degree in BS Business Administration and is pursuing her graduate studies in Harvard University. She has 6 years of experience in marketing and communications, and joined Plan International in 2014. She leads the implementation of the organization's global Because I Am A Girl campaign in the Philippines. Apart from this, she provides technical support to the development and implementation of advocacy initiatives at the national and local level. She has also extensively worked with children and youth through capacity building and youth advocacy programs. She is directly involved with #NotForSale, a campaign to end child sexual exploitation in the Philippines, as the lead for advocacy and communications.

The title of Ms. Santos' presentation is "Commercial Sexual Exploitation of Children (CSEC)"; which is an epidemic in the Philippines and comes in the form of prostitution, pornography, trafficking.

For specific issues, she pointed out that the Philippines is 4th highest in the world for the number of prostituted children; which is about 100,000 children each year. There is also the rise of online child exploitation, and the Philippines has become a key source for the global child cybersex industry. Transactions happen online, not only in pornography website, but also in social media and dating platforms. There is also the culture of silence or reluctance to speak and fear of reporting, combined with a lack of support services, weak law enforcement and victim-shaming, help to perpetuate CSEC.

Its effects include psychological trauma, unwanted pregnancy and abortion, physical injury and emotional abuse, high risk behavior, disinterest in school, and sexually transmitted diseases.



For recommendations, Plan International aims to make the eradication of CSEC a national priority in the Philippines. There should be influence from civil society, communities, private sector, and government for CSEC/OSEC prevention, support to victims, improve government services and programs, allocate budgets, and amend other laws. Another is policy change for the



increase of the minimum age of sexual consent and for the passage of the trafficking preventive education program act. Lastly, young people should be empowered & capacitate to take a stand, speak out, and advocate.

Atty. Cecille Lumague Latuño
AHRC-AKAP

Atty. Cecille Lumague Latuño is currently a Program Officer for the Ateneo Human Rights Center-Adhikain para sa Karapatang Pambata Child Rights Desk or AHRC-AKAP and a Program Officer for ASEAN Affairs. She helps in spearheading the joint endeavor of Save the Children and the Children's Desk of the Ateneo Human Rights Center on building a child friendly ASEAN.

She graduated with a degree in Political Science from the University of the Philippines-Manila and a Juris Doctor degree from the Ateneo de Manila University School of Law. She previously worked at the Department of Justice as an Assistant Secretary with oversight on the Inter-Agency Council Against Trafficking (IACAT) and at the Office of the President, Malacañang as Director IV.

The title of her presentation is "The Girl Child in ASEAN" and the problems discussed stems from the fact that in the ASEAN Human Rights Declaration (AHRD) is non-binding and has no definition. This creates implications such as early marriages, varying ages of sexual consent, and varying ages for criminal responsibility.

Breaking it down, early marriages can result to increased risk of early child and dangerous pregnancies, increased risk of domestic violence and sexual assault, and increased possibility of dropping out of school. For criminal responsibility, there is an increased risk of criminal responsibility for sexual relations at a younger age.





Workshop 7: Strengthening Gender Equality in ASEAN

Ms. Lily Doriany Purba

Former Indonesian Representative to the ASEAN Commission on the Promotion and Protection of the Rights of Women and Children (ACWC)

Ms. Purba started her career in social movement in Jakarta with the Urban Community Mission in 1998 where she worked with labor factory workers on organizing, training and advocacy. Between 2003 and 2006 she worked in Komnas Perempuan (the National Commission on anti-Violence Against Women) as national commissioner, with a responsibility for human rights training with gender perspective and gender based violence. She continued her involvement on women workers' rights in Indonesia and migrant workers' rights in Asia which brought her to Hong Kong. She worked there as a deputy director in a regional NGO, the Asian Migrant Center in 2009. Between 1994 until now, she is involved in trainings on women's human rights and violence against women, gender responsive budgeting, strategic planning and workshop as resource person, facilitator or trainer.

Some of the highlights from her presentation include an introduction to the 16 mandates of ACWC, some of ASEAN's high-level political commitment to end all forms of violence against women and children, and some common issues in the region. Below are a few of the examples she gave:



- Access to Nationality rights to women and children: Birth certificate and national identity of women and children become visible due to the lack government of services and also situation of stateless due to migration. Many women and children cannot access to health, education and other facilities.
- Early child marriage: Southeast Asian country there are over 340,000 girls get married before they reach 18 years old every year. Poverty is the main causes of early child marriage, the other causes is also lack of education, religious and cultural practices.
- Radicalization and violent extremism: Women and children become the target of radicalism and extremism based on religion and cultural practices, as well as being used as perpetrator. Women and children are most vulnerable groups to get negative impact of that situation
- Women with disabilities: Women and girls with disabilities are two to three times more likely to experience gender-based violence and to experience abuse over a much longer period of time, than non-disabled women, and have more severe injuries as a result of that violence.

She also presented a few of the thematic areas of the ACWC work plan 2016-2020, some of which are:

- Right of children to participate in all affairs that affect them
 - Promotion and protection of the rights of women and children with disabilities
- Child Protection System: Comprehensive / Integrative Approach for Children in Need for Special Protection (e.g. victims of abuse and neglect, trafficking, child labor, children affected by statelessness, undocumented migrant children, HIV/AIDS, natural disaster, conflicts, and children in juvenile justice system / children in conflict with the law)
- Gender equality in education
 - Gender mainstreaming into ASEAN 3 pillars

The challenges and gaps she presented include how the presence/existing customary laws are not harmonized with women Human Rights and maintaining the gender inequality. Working in silo limits women's rights in the socio-cultural pillar, she explained. There is also the challenge for ACWC is to mainstream gender in the Political & Security Pillar to promote the recognition of women's perspective and leadership in conflict resolution; mediation and peace building.

Another common concern and gap is the lack of updated sex disaggregated statistics on gender equality indicators; which is a common concern among the AMS, law enforcement, the delivery of support services and local discriminatory laws that maintaining violence against women. There is also the need to advocate for the recognition of women's contribution in economic growth and development as workers in the free trade zones, in the electronics, garments industries, in the informal sector and as overseas migrant workers. Therefore the protection of their rights and welfare should be paid attention



Lastly, the challenge of making Government policies and budgets more accountable to women (improving women's access to justice in plural legal systems through evidence-based policy advocacy and capacity building); Gender mainstreaming in AMS is still need to be developed.

To move forward ACWC needs to integrate gender and development concerns into the other 2 pillars. ACWC should advocate gender mainstreaming in other ASEAN pillars i.e. economic and political), and ensure that issues of women's and children's rights and wellbeing are embedded/reflected in their official documents and plans. There has to be an accountability mechanism in ASEAN and engage the ASEAN with social movements and women's movements



across the region and within the country, are needed. At the very least, ASEAN should be the place that bring an open, peaceful, inclusive, resilient, stable and prosperous region closer to the hearts of our peoples, Ms. Purba says.

It is also mandatory to enhance the CSO engagement on Gender equality and women empowerment. Regional and national advocacies groups and women group across the region and within the country demand on institutionalization of CSO participation and engagement at all levels of decision-making processes of ASEAN. Laws on gender equality and other regulation pertaining to the rights of women and children within AMS should be developed. Lastly, another way to respond to gender inequality is through entrepreneurship training and having a greater representation of women in government.

To close, in the words of H.E. Le Luong Minh, Secretary-General of ASEAN, in his opening remarks at the Gender Mainstreaming Training launched in 2013, *“The spirit of promoting gender equality should be an integrated part of ASEAN’s policies and programs towards the ASEAN Community. The goal of gender equality should be central to all three pillars of economy, political-security and socio-cultural of ASEAN”*.



Prof. Aurora Javate-De Dios

ASEAN Commission on the Promotion and Protection of Women and Children (ACWC)

Prof. Aurora Javate-De Dios is a member of the ASEAN Commission on the Promotion and Protection of the Rights of Women and Children (ACWC). She is also currently a Senior Program Coordinator and former Executive Director of the Women and Gender Institute (WAGI) of Miriam College, the Gender Advisor of the National Commission on the Role of Filipino Women (NCRFW), and the President of Board of Trustees of the Coalition Against Trafficking in Women – Asia-Pacific (CATWAP).

Prior to these, she was former CEDAW Committee member and expert from 1995-1998 and Rapporteur from 1996-1998. As Expert, she reviewed over 60 national reports on women and provided technical advice on the national compliance with the Convention. As Rapporteur she prepared the Committee's Report after every session for submission to and international dissemination of the UN Division for Advancement of Women. She has contributed to CEDAW as a trainer nationally and internationally.

She was the recipient of the UP Alumni Association award for Gender Equality and Women Empowerment in 2013. She is one of the conveners for the 1st Southeast Asian Women's Summit.

The title of Prof. De Dios' presentation is "ACWC: Expanding Possibilities and Working Beyond Limits" and it highlighted the positive developments in the last 20 years in ASEAN, the situation of Gender Equality in ASEAN, ASEAN Commitments on Women, The ASEAN Commission On The Promotion And Protection Of Women And Children's Rights and its functions, limitations, and typologies of programs and projects, and the ASEAN Human Rights Architecture.



The challenges discussed were the disconnect and dissonance in the advocacy for human rights of marginalized peoples including women, indigenous, migrant, persons with disability with the *economic policies, free trade agreements and commitments of ASEAN and its impact on these sectors*. Human rights must also take into account religious and cultural values that undermine women's and children's human rights. In addition, the policy of non-interference and consensus decision making makes it





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impossible to criticize policies of some ASEAN countries that violate the human rights of women and children.

There are also challenges specifically for the two other ASEAN pillars. The Political Security Pillar must learn to recognize women's perspective and leadership in politics and decision making. They must also be involved in conflict resolution and mediation and peace building. The Economic Pillar needs to include the gender analysis of women's contribution to the economic growth and development as workers in the free trade zones (electronics, garments industries), in the informal sector, and as overseas migrant workers.

She also noted a few Issues in the ASEAN Post 2015 Agenda, which is an overemphasis on ASEAN economic integration, no coordination and interface with the 3 pillars (economic, political security, socio cultural pillars), lastly, there is weak or no enforcement mechanism on human rights commitments including on women's rights and gender equality.

Moving forward, Prof. Aurora recommends a review of ACWC's TOR to explore the possibility of a reporting and complaints mechanism. Linking and harmonizing human rights goals with development goals by should also be done to strengthen the implementation of gender and human rights mainstreaming gender in the 3 pillars. There should also be an attempt to develop a capacity building program and a resource base for human rights action, research and advocacy with a gender perspective in ASEAN in cooperation with civil society. Lastly, review and finalize ASEAN's accreditation process for participation of NGOs and civil society.

To conclude, without a gender sensitive and people oriented policy framework and practice—a caring and sharing ASEAN community is simply impossible to achieve. Gender and education is critical to the realization of an ASEAN community. Lastly, gender needs to be mainstreamed in the 3 pillars—political-security, economic, and socio-cultural.



November 8, 2017 Workshop Session 9-18



Workshop 9 & 14: Migration, Trafficking and Sexual Exploitation

Carmelita G. Nuqui

Executive Director, Development Action for Women Network (DAWN)

Carmelita Nuqui works with Filipino women who are trafficked and exploited. Back in the 1970s, the Philippines began certifying women as singers or dancers, which qualified them for “entertainer visas” from Japan. The visas facilitated forced prostitution on a massive scale. Carmelita started DAWN in 1996 to advocate for survivors’ rights and offer holistic support.

She lobbied Japanese officials and got them to change their visa criteria, which led to a stark drop in the number of Filipino women being trafficked to Japan. Carmelita still works with the Japanese to recover trafficked women. She provides temporary shelter, legal assistance and livelihood programs that help women regain confidence and dignity.

As a representative of DAWN, Carmelita or ‘Mel’ as they called her, started her discussion by showing the statistics on Feminization of Migration. It was evident that since 2011 to 2016, the



number of Female OFWs - Overseas Filipino Workers increased, from 1,850, 463 back in 2011 to 2,240, 000(estimated) in 2016. And according to statistics from 2011-2015, most of these women get involve with Domestic Work, Nursing work, Cleaners, and Waitresses.

With DAWN, Mel was able to identify the vulnerabilities of women migrants, which are 1) Illegal Recruitment or Trafficking, 2) Abuses: Physical, Sexual, and Verbal Abuses, 3) Poor Working and living conditions, 4) Unpaid salaries / lack of benefits, 5) Social Cost of migration. This social cost of migration pertains to problems faced by parents when they work abroad. One example is the condition of some mothers who are forced to leave their newly born child to work abroad. Along with this, they found out some other concerns which are 1) lack of participation in governance, 2) lack of BLAs (Bilateral Agreements) that ensure social protection of migrant workers, 3) no proper implementation of existing BLAs, and 4) no proper information dissemination.

Working for a very long with countries to lessen Female OFWs, Mel has worked closely with Japan back in 2004, because then, there were over 70-80,000 women performing artists / entertainers in Japan, this gradually decreased as years passed and reached to less than 10,000 in 2010. It only proves that interventions can indeed help protect women migrants.



When DAWN started, their main focus was on decreasing the numbers of Filipino entertainers in Japan. As this succeeded, they began to widen their scope to helping Filipino migrant workers with an advocacy to protect their rights and welfare. To uphold this advocacy, they developed an approach to help promote the welfare of their distressed migrant workers/returnees and the children of these

returnees, this is called the **Psychological & Economical Interventions Approach**. The idea of this approach is to help empower both the women returnees and their children.

Psychological Interventions focused on counselling with assistant programs in education, health, and legal & paralegal. Along with this are group work activities, seminars/workshops, therapeutic workshops, therapy through theatre: *Teatro Akebano*, skills Training, such as *Sewing, Cutting, & Pattern Making*. The Economic Interventions comes in when these women are ready to rebuild themselves. With this, they do skills training, such as *weaving*. Weaving is considered a therapeutic tool that helps these women believe that they can rebuild themselves or their lives. Other than that, they also have Market support, Livelihood Support, Entrepreneurial Trainings, and other Home based projects.



Through this approach, distressed migrant women returnees develop their confidence, and regain their self worth. With this approach as well, they are transformed from victims, to survivors, to advocates.

Over the years, DAWN has helped many migrant women rebuild themselves and their families. In fact, a number of people whom they've helped has children who graduated from college and are now on their individual career paths.

For the last part of her discussion, Mel elaborated the number of Recommendations DAWN has for the country. DAWN would want the Philippines to 1) Ratify ILO Conventions 181 (Private Employment Agencies) and 189 (Domestic Workers), 2) Enhance BLAs and MOUs to protect the right of migrant workers, 3) Provide more policies that will protect undocumented migrants, 4) Discourage / stop deployment of women to vulnerable labor market sectors, 5) Implement gender-sensitive policies, 6) Ensure portability of social security benefits from host countries, 7) Implement an ASEAN Treaty on Migrant Workers, 8) Implement of ASEAN Declaration Against Trafficking in Persons Particularly Women & children and 9) Encourage the institutionalization of the holistic approach of reintegration.

Rhodora Abano

Center for Migrant Advocacy

Rhodora Abano has been involved with Filipino organizations abroad in the anti-Marcos dictatorship movement in the 80s. After a short stint in disaster risk reduction work, she returned to work in the late 90s with returned migrant workers and their families and set up and managed three urban poor day care centers, mainly for children of migrant workers, and taught fours and fives in one. After a short stint with the Philippine Alliance of Human Rights Advocates, she returned to migrant advocacy with CMA starting in 2003.

She started her discussion by looking at the flow of migrant workers in ASEAN. Majority of migrants in Southeast Asia originated from Philippines, Indonesia, Cambodia, Laos, & Myanmar and work at Thailand, Malaysia, Singapore, and Brunei. In addition to this, she showed a stastic highlighting that the Philippines have highest number of migrant workers among ASEAN countries.

For Filipino women migrants in ASEAN: MDWs/caregivers are usually found in Brunei, Malaysia, and Singapore, Teachers in Thailand, Health Professionals/workers in Singapore as well, Service workers in Brunei, Malaysia, and Singapore, and Entertainers in Singapore too.

Migrants are regarded as a vulnerable group. Majority of their vulnerabilities result to unequal treatment & discrimination. Rhodora, or Irene as they call her, discussed the gender issues



that most migrant women are experiencing till this day. These are 1) Gender gap in terms of decent job opportunities/pay, 2) Gender stereotyping in terms of education and jobs 3) Feudal family culture, 4) Multiple burden, 5) Reproductive Health issues, and 6) VAW including cyberVAW. Through research and statistics, Irene was also able to identity the drivers of migration which can come from economic, political-social, socio-cultural, personal, and climate change factors. Other reasons may attribute to shortage of workers, cheaper workers, aging & declining population, and deteriorating social services.

In ASEAN, we have the following policies that can help us in knowing our rights and the rights of Filipino migrant workers.

- ASEAN on Migrant Workers
- ASEAN Charter
- ASEAN Declaration on the Rights of Migrant Workers
- ASEAN Consensus of Protection for Migrant Workers
- ASEAN Convention Against Trafficking in Persons especially Women & Children
- ASEAN Declaration on Social Protection



Ending her discussion, Irene raised her recommendations to help Filipino migrant workers. 1) To adopt robust ASEAN consensus and an action plan, 2) Revisit recommendations of 10th ASEAN forum on migrant labor, and work out national implementation mechanisms, 3) Revisit labor mobility eligibility in ASEAN economic pillar: include skilled and all other migrants, 4) Properly value women's work:

equal treatment/non-discrimination, 5) Recognize domestic work as work: include labor and social laws in COO/CODs, 6) Ensure clear provisions to protect/recognize women's agency: ASEAN government to articulate, 7) Recognize valuable contributions of women migrants in economic / social development of COOs/CODs, 8) Change narrative of labor migration into positive: CODs need migrants (not burden to the CODs), 10) Embassies/Consulates/Labor Offices should be gender sensitive with empathy for migrants' plight, 11) Strengthen reintegration for women migrants, 12) Provide opportunities for upward mobility, and recognize skills & experiences gained through skills certification systems. With all these recommendations, there is of course the goal to achieve the ASEAN 2025: **One Vision, One Identity, One Community**



Risca Dwi Ambar Sari

Program Officer on Migration, Trafficking and HIV, Solidarities Perempuan

Risca Dwi finished her degree in International Law in 2002. Since then, she had worked for a company and law firm as a legal officer. Risca joined Solidaritas Perempuan in 2005 as a lawyer for Women Migrant Workers until 2012. During this period, besides assisting women migrant workers in claiming their rights, she was also involved in the production of campaign tools, one of them was a documentary film that raised the issue of women migrant workers' vulnerability to trafficking.

Currently, as the Head of the Women's Protection Division of Migrant Workers and their families (Solidaritas Perempuan), she still interacts directly with Women MW's and their families through activities such as capacity building, organizing, advocating for women migrant workers and their families at the grassroots.

Her focus is towards women's rights, gender equality, and justice. She began her discussion by showing the complex movements of migrants in Asia. According to her study, the estimated Migrants in ASIA are about 43.8 million this is 25 % global, 1.3% population. And in Southeast Asia, the estimated numbers of migrants in originating countries are 12.6 million and only 3 million documented migrants), while in receiving country, there are 7.6 million with only 3.8



million documented migrants. In Indonesia specifically, there are 700,000 migrant workers per year and Malaysia becomes a host country from 2 million migrant workers, 700,000 of which are undocumented. An estimate of 65% migrant workers came from Indonesia

Delving into the issues faced by migrant workers, Risca discussed about trafficking in Persons. According to article 3 in the UN General Assembly Palermo Protocol, the process of human trafficking involves "recruitment, transportation, transfer, shelter or human acceptance". The means of human trafficking is "through threats or the use of force or other forms of coercion, abduction, fraud, deception, abuse of power or vulnerable positions or the granting or receiving of payments or benefits in order to obtain the consent of a person who has power over others". And the purpose of doing so is "for the purpose of exploitation. Exploitation includes, at a minimum, the exploitation of prostitution against others or other forms of sexual exploitation, forced labor or service, slavery or practices similar to slavery, servitude or organ harvesting."

Human trafficking combines 3 phases, she elaborated. These are recruitment, transferred, and exploitation. According to their analyzation, victims are recruited through the use of various forms of fraud, coercion, and violence such as, giving of wrong or incomplete job information to the victim, lying about working conditions, giving false promises (lure), pretending to marry the victim, or kidnapping. The transfer phase refers to the location the victims are brought to. Some are transferred from one country to another, and some are transferred within the same country. The exploitation phase are usually a combination of not being able to move freely, not paid for their work or must provide their income to their employers, is considered a slave, and no Personal ID and/or documentation on hold by the third parties (usually employers or agency).

In Indonesia, Risca explained, there are about 736,100 people who live in modern slavery situation or 0,029% from total population in Indonesia, this are 257,564,000 people, and the victim includes men, women, and children. [*Global Slavery Index*, 2016]

According to her research, the Modus Operandi usually used are through the forms of forgery, deception, captivity, wages are not paid (whole/in part), wages are retained by the agency or employer so they are not free to manage it or mandatory deposits to agency/sponsor/pimps, working beyond the limits of provision and no time off, extortion/threat of extortion (sexual exploitation), debt bondage, threatening/oversight, not allowed to take care of self-identity / travel documents or using false identities prepared by the perpetrator; and transfer/move to work with different employers.

The vulnerabilities of human trafficking are identified through the practice of brokers that often obscures information or is accompanied by fraud, and the practice of debt bondage, and the falsified identity documents. There is the lack of information about the migration process which undermines the position of migrant workers who is in need of work as well and extortion, sexual harassment and sexual violence and many more.

To prevent this from happening, Risca elaborated a few tips to the audience.

- One must be aware of the international standard or legal age for work which is 18 years old and above.
- One must make sure all documents are legal. Get all legal travel documents from authorized government. Avoid asking people you do not know / trust to get your travel documents.
- **BEWARE OF THE ILLEGAL RECRUITER.** Seek advice from relevant NGO or government to check the company or agency's status.
- Check if your employment agreement is valid. Check also if there is already an official government seal.
- Copied all your documents and give to your family and keep one for yourself. Always have a copy of your passport and other documents if you lose the original document (in an emergency, the photocopy is valid as a reference).
- Look up the address and phone number of your local embassy / consulate in the destination country. If possible, try to keep this information in mind or to carry the note of that information at any time.



Concluding her discussion, she said that awareness, action, and aid are the three important things we need to abolish human trafficking. We should all educate ourselves, and do our part to help other victims because as Vivek Pandit said, “Nobody is free until everybody is free.”

Ms. Annalou of *Lawig Bubay* shared her story:

It began when she was 15 years old. She was sold by her friend to a man she doesn't know. As a bread winner of the family, she felt that she has no choice but to continue the work. Then after sometime, she was recruited by another friend to work in Manila, and found herself working in a bar. Later she realized that she wanted to go home away from the place of prostitution. At the age of 21, she realized that she no longer wanted this kind of life, so she chose to be organized by Talikala. She was later on equipped to become a survivor and a leader. Now, she is currently working with Lawig Bubay that means Sail on Women. She is working with 200 plus women who are active in prostitution and most of it are younger female. Ms. Annalou added that whenever she heard of a booming place or city, she got scared because it means a growing prostitution.



Ms. Mylene Sanchez of *Bagong Kamalayan* shared her story:

Ms. Mylene was born of rape. Her mother was raped by her father and was forced to marry because it was the custom of the people in the province. She was also a victim of incest since she was also raped by her father, brother and cousin. She was even impregnated by her own father. She was working in a canteen when she was recruited by a co-worker to work in a bar. While working in the bar, Ms. Mylene met a military man whom she thought would help her get out of the place. She left the place with the man, then she was told that all her debts in the bar was paid by the military man. The military man brought her to a casa owned by his cousin. Later she realized that she was not free from prostitution but was only transferred in a much worst place. Inside the casa, she got pregnant again. When the baby was born, it was very sickly. She then planned a way to escape the casa to save her baby. When she escaped, she had nowhere to go and got herself into street prostitution, the only way she thought she and her child could survive. She even tried drugs to numb her from all that was happening. She also shared that hygiene clinics are not friendly. The government is too focused on men and their health concerns that is why a lot of women are not aware that they have HIV.

Ms. Jean Enriquez

Coalition Against Trafficking of Women and Children (CATW-AP)

Ms. Enriquez' expertise and knowledge on women's human rights reflects the brilliance of Quezon's leaders. She has been involved in human rights work for over 28 years now, focusing on international women's human rights for the last 19 years. She has risen from the position of Deputy Director to Executive Director of CATW-AP. She has also gained extensive experience as resource person and trainer for various international and national fora on trafficking and prostitution, sexuality, health and reproductive rights, women's political participation, women and development.

The UNESCO Chair Award was presented to in recognition of her "Exemplary Contribution to the Promotion and Expansion of the Frontiers of Human Rights and to Fostering Global Solidarity." on the 15th Annual International Conference on Human Trafficking, Forced Labor and Exploitation Given by the UNESCO Chair an Institute of Comparative Human Rights, University of Connecticut, October 21, 2014.



The presentation of Ms. Jean Enriquez was about the International Protocols for Victims of Trafficking in Women, focusing on the explanation and substantiation of all the international protocols for the victims of trafficking especially women. The highlights of her presentation include the Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others, Protocol to prevent, suppress and punish trafficking in persons, especially women and children, supplementing the UN convention against transnational organized crime. She also discussed the ASEAN convention against trafficking in persons (ACTIP), violence against women and children, human rights violation in sex trafficking, and harms of sex trafficking and prostitution.

Specific key findings, issues and gaps that were brought up in her presentation are the international law compels that the "bugaw" and the "users" are to be criminalized. However, it is contradictory to the local law that criminalized prostituted women and were used by the police authority to be free. There is also the fact that ACTIP is not yet ratified by the countries. Poverty and inequalities in terms of gender, race/ethnicity, and age are at the core of the trafficking phenomenon. Moreover, there are conscious actors in trafficking who profit and gain from the



trade of women and children. Lastly, accountability must be removed from the “bought” and shifted to the “business” and the “buyers”.

To counter fill these gaps presented, she suggest that more people need to become more aware that in this cases, consent of the victim is irrelevant. There should also be regional campaigns to harmonized laws. Strengthen the rule of law and border control among ASEAN member states. Focus on prevention, protection of victims, prosecution of perpetrators, and partnership among stakeholders to fight this issue.



Open Forum

Ms. Angela Adivoso from Migrant Forum in Asia, asked if the recruitment agencies should be totally banned by the ASEAN member states because they have the bigger role in the recruitment processes. She also added that maybe not necessarily banned because they have bigger role in information dissemination but encourage ethical recruiters or regulate recruitment agencies. They can also provide trainings and programs to the migrant workers so that they will not be abused by their employers.



Ms. Jean asked if it was already a proposal by Ms. Angela.

Ms. Angela answered that it was just her view on the situation and she was just asking the view of the speakers with regards to the policy of the recruitment agency here in ASEAN.

Ms. Mel answered that in the ASEAN, there are different take on recruitment agencies. In the Philippines, it is regulated through POEA and at the same time ethical recruitment are encouraged. Sometimes in the Philippines, recruitment agencies wanted to be part of the ethical recruitment but as they go along with the meetings, it's hard to believe on them but it's appreciated that they exerting efforts to become ethical recruiter. Also, the rules and regulations of the POEA took time to before it was approved and the other rules were sometimes good in the paper but the implementation is very much lacking. That's why the CSOs continue to lobby for this policies to be settled.



The other speaker from Indonesia, affirmed that Ms. Angela's view was better if only the government agreed.

According to her, their previous national law before it was being revised this year, the recruitment agencies has a big role or responsibility from the government process to the retribution process. They also include pre-departure orientations, trainings and protecting the migrant workers. Based on their national law, they cannot totally remove the recruitment companies.

Ms. Shalom, one of the audience expressed her view that trafficking has a different picture if it is tried to link with PVE (Prevention on Violent Extremism). She shared that the ISIS group, has websites that entices women to join their "jihad" or whatever that they are doing in Syria and other countries. For her, she felt that it is trafficking in a way that women would go there, some women from UK, other parts of Europe, America, and even Asia, women that are doctors, nurses, university students or young professionals. When they reached their destination, they are asked to be married to either a high ranking position or an ISIS member. But the women did not know that in the first place. Women during chat especially in Facebook were just invited to help but to marry someone was never mentioned. So for her, it is another face of trafficking that the people should



be aware of, to start analyzing and to be engaged with women who were survivors not of the casa but of the conflict.

Ms. Jean thanked Ms. Shalom for sharing another dimension of trafficking that should be start looking into. Because it is part of conditioning the minds of women, and if the normalization of the justification will be accepted, it is similar to how this working. For Ms. Jean, the way it is operated is more insidious. Thus, it is very important to look into it as well, and what prevention could do the same manner with the prevention of extremism.

The other speaker from Indonesia thought that it should be looked again in the different view of trafficking. Maybe it can be called as trafficking by mobilization because women are encouraged to join the jihad movement and the women did not realize that they are victim.

Miss Jean added that it can also be seen through the means to be called trafficking, like maybe it includes deception, abuse of vulnerabilities, and the use of religion. These means can be used to deceive women and in the end, there could be sexual exploitation by making them wives.



So, it is important to really look into it since sexual exploitation can be the end point or the purpose of the trafficking.

Before the session end, Miss Jean addressed to the MFA's question. She shared that before, it was the arrangement. The government were the one recruiting and it worked. But the problem was the policy of labor export made it difficult to regulate recruitment agencies. So if the policy continues in terms of employment, either in Indonesia or Philippines since the two countries are sharing the same problem, the regulation would be very difficult. She also added that the key would be the protection of workers. Thus, the state should be the primary responsible for it and the government should hold the private recruitment agencies seriously accountable. But it is known that either in Indonesia or Philippines, people could get by changing their names, licenses, etc. so the regulation must be very strict. In the end, it should really be by addressing the policy of labor export. Ms. Jean thought that the roots of migration or forced migration is because many of the women would rather have local jobs that should be addressed. So if there are options, the migration will not be forced. If there are local options, women would not have given up their own families or carry the burden. Therefore, labor export policy should be criticized.





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Ms. Mel, also shared her view by adding that in our laws, the government should not promote migration but the government is doing the opposite the migration is being promoted, many are looking for markets. That is why, the programs and law are mismatch. What is said is different from what is done.

Miss Jean, had a short wrap up by saying that while any of us are bought or sold, none of us are free.





Workshop 10: Queering Feminist Activism Amidst Shrinking Political Spaces

Thilaga Sulathireh

Justice for Sisters, Malaysia

Thilaga Sulathireh is a community organizer and researcher. Her (or other pronouns) primary work is in the area of gender, sexuality, LGBTIQ+, human rights and social justice. She is the co-founder of several LGBTI campaigns, such as Justice for Sisters, and is a member of Seksualiti Merdeka.

The presentation of Ms. Tila was entitled Issues Faced by LBQ Women and Trans People in Malaysia, specifically about the state of LBQ women and trans persons' rights in Malaysia.

The highlights of her presentation include some of the religious and state laws that criminalize LBQ women and trans persons, state sponsored movements promoting the impunity of LBQ women and trans persons, fatwa, prohibition of gender



affirmation surgeries, syariah Laws, wearing of gender affirmation dress shall be guilty of offense or imprisonment, musahaqah, prohibition of same sex relationship, and human rights discriminations & violations against the safety of LBQ women and trans persons caused by various institutions.

Some of the key findings, issues and gaps that she shared were the criminalization and impunity of the LBQ women and trans persons due to state sponsored movements, laws, and religious laws. The strong belief in Fatwa, Syariah, and Musahaqah laws make it difficult to change the view of the majority in this situation. There are also human rights discriminations and violations regarding their safety and personal security mainly caused by family, government, and religious community. In addition, there is an increased restriction on the freedom of assembly, association and expression, as well as the misinformation regarding SOGIE and human rights. Creation of applications or events supported by the state that increase impunity against LBQ women and trans people. Lastly, there is a lack of information about the intersectionalities of the diverse number of LBQ women and trans people.

To address these gaps, she recommends deconstruction, reclaiming, and reconstruction of LBQ women & trans persons' narratives (online and offline), appeal judges rule unanimously that sharia law deprived three diagnosed with gender identity issues of right to live with dignity, constitutional review, identify key areas to invest in, documenting & gathering more information to support the community's narratives & increase visibility. In addition, there should be trend analysis to identify key areas for development of the community and its issues, and intersectional power analysis on forces affecting LBQ women & trans persons.

Iram Saeed

Rede Feto, Timor Leste

Ms. Saeed, mother of a toddler, a social entrepreneur, a human rights activist and keen on organic food promotion, has completed twenty years as a professional in the development sector while focusing on gender and rights, LGBTI, women's health, reproductive and sexual health, HIV and adolescent health and recently, environment. She is a trained social worker, believing that communities should be the center of all actions and benefits. To maximize the policy and program impact there is a need to access the most difficult to reach groups, listen and incorporate their concerns and feedback. After working in the Indian region for 15 years, since 2012 she has shifted her base to Timor Leste and her work on gender,





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human rights and on LGBTI rights in particular is getting sharper here. Recently, she co-led a Lesbian, bisexual women and Transgender man study, which is a first of its kind research in understanding LBT people's lives in Timor Leste.

The presentation of Ms. Iram Saeed is about Queering Feminist Activism amidst Shrinking Political Space, focused on the state of LBT persons living in Timor Leste. The highlights of her presentation includes personal accounts of LBT persons with violence from family & school institutions, available statistics on LBT persons in Timor Leste, and the Prime Minister's statement in support of LBT persons and their rights.

Key findings from her presentation include the LBT persons' clear rejection & violence from family and school institutions, despite their dependence on them. These are the main causes of their poor economic status, lack of education, and complications on safety. Also, poor knowledge and no links with wellness services for physical, emotional, and mental health of LBT persons. There are also large numbers of LBT persons in hiding because of shame, fear of physical and mental abuses. Though there is more support for gay men and MSMs which perpetuates the patriarchal structure. After the Prime Minister of Timor Leste's statement in support of LBT persons, there are talks in place to create more awareness and to spread the advocacy in the still male-dominated setting.

Ms. Saeed recommends mobilizing resources to the formation of LBT support groups, sharing research findings with civil society organizations, the UN, and NGO's, sharing of LBT persons testimonies to contribute to national policy drafting, and improving access of LBT persons to proper and correct education, useful services, & opportunities for financial independence and visibility.

Vien Tanjung

ASEAN SOGIE Caucus, Indonesia

Vien Tanjung is one of the founding members of the ASEAN SOGIE Caucus. She studied Philosophy at Driyarkara school of Philosophy and Theology. A full time mother of 4 dogs and a cat, with a long time passionate for antique Vespa, Vien is currently dedicating herself to one of her dreams: building a Crematorium for Pets and a Shelter for stray animal.

The presentation of Ms. Vien Tanjung is about Shrinking Political Spaces for LBT in Indonesia, focusing on the status of Lesbian & Bisexual Women & Transgender persons and their rights in Indonesia.



The highlights of her presentation include the revisions on state laws & the existing religious laws which will become more anti-LBT persons, human rights discriminations & violations of LBT persons' safety caused by various institutions, and screen captures of headlines from local Indonesian articles against LBT persons.

Some of the key findings from the presentation are the criminalization of LBT persons through the revision of penal code as well as religious laws. It further heightens the impunity against LBT communities in the country. There are also human rights discriminations and violations regarding the safety and personal security of LBT persons. These are mainly caused by family, schools, government, and religious community. Many cases and articles about violations or abuses against LBT persons exist in Jakarta but not all are addressed because of the restrictive government and other institutions. Lastly, there is a lack of information regarding SOGIE and human rights as well as access to support or services for LBT persons.



Vien recommends campaigning for the creation of support groups pushing LBT persons' rights & opportunities. To educate and publish more information regarding LBT persons to increase visibility and prevent misinformation, and maintaining diplomacy between LBT persons, the government, and other institutions while guarding the revision of laws.

Open Forum

Ms. Irish of the Iloilo Pride Team brought up a question related to when feminists don't readily accept LGBT or queer people. She asked, "In your countries, how have feminist movements dealt with you? In the Philippines, especially with Gabriela, they have always carried the Iloilo Pride Team with them in their struggle. How have they responded to the issues of LGBTs?"

Ms. Iram Saeed cited their experience of sharing their research and program with Rede Feto (Women's Network) in Timor Leste. She explained that they are the implementing organization of the research but afterwards they just disassociated themselves and stopped communicating. She further expressed her disappointment saying they missed an opportunity to be inclusive about all women's rights, not just about heterosexual women but also women who



have been neglected so far. She labeled it as “one example to show that we are not actually being supported.”

Ms. Tila shared her experience with her organization, Justice for Sisters and being included in the women’s rights and feminist coalition Joint Action group for Gender equality (JAG). She noted that they were able to participate in the CEDAW process and add input to national bills or processes that take place because of the inclusion. She also mentioned that human rights organizations have been very welcoming of LGBT groups and have collaborated with them on urgent response to provide legal support. She emphasized that the progress achieved didn’t happen overnight and the key to this is building politics and educating people about what oppression is. She ended by saying, “f LGBT people don’t have their rights, then no one has their rights. If one of us is still policed or arrested for being who we are then the standard of HR is actually really low because we allow these things to happen.”

Ms. Vien Tanjung started off by saying, “You don’t have to be an animal just to understand animal rights. If you say you’re human then just be it. All of us are laborers, students, if you’re for human rights then just believe in human rights.” She explained the movement done by the women’s coalition in Jakarta focusing on SOGIE rights. She also stated that they consolidated information with different groups like the youth, labor, & peace movements.

The moderator, as an LGBT rights activist shared his point that the issues of diverse SOGIE are taking the backburner and it is up to the women’s movement to make it visible and move it forward. Then only being to finally include the people who ought to be our natural allies.

Ms. Lia Villanueva of Isabela State University brought up the case that the Philippines is a very religious country and the common dilemma of her LGBT friends is religious fellowship. She said that although they are active in their respective churches, they don’t feel supported or believed in by them.



Ms. Tila started off by saying that the common assumption is LGBT people reject religion or God but in fact it’s religious institutions that reject them and that causes a lot of harm. She acknowledged the difficulty in navigating the topic, especially in the context of her own experience with Islam as a dominant religion with many things centering around this. She emphasized looking into and making visible the lived experiences of the people and the different types of harms inflicted on them because of rejections. She also reiterates that in terms of interpretation of religion, to get involved in the conversation of feminist





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theology as well as making safe spaces within congregations or groups for support and to be more inclusive.

Ms. Vien Tanjung mentioned the conference on theology from an LGBTI perspective happening in Jakarta on 10-12 November 2017. She then recalled a personal story of being an openly lesbian student in a male-dominated university that is right under the vatican. She emphasized the need to challenge the norms and give your own voice to the matter. She stated that, “if your friends need some support then give it. It will not get better if you keep silent for you or your friend.”

The moderator added the need to provide an alternate reading, such as feminist theology or others, from all sorts of spiritual leaders who have other means of understanding what it is to be spiritual.

Ms. Abel Bernardo, an International Studies student of Miriam College, asked whether the institutionalization of sexuality would be beneficial or not when it comes to laws and restrictions. She asked that if by making it legal you can't have a personal choice when it comes to your sexuality.

A female audience member shared her personal experience after recently coming out to her very religious Catholic family and community. She noted that after praying over it and telling her family they were accepting, but everyone else around her questioned it. She was told by her religious community that they were going to guide her to the right path. After consulting with a very open-minded friend that is a nun, she was advised that, “if you're a good person, if your relationship doesn't cause any bad thing to anyone and if that relationship makes you grow then go for it.”

Ms. Tila responded to the sharing by emphasizing that there's really nothing wrong with LGBT people and that there shouldn't be any criminalization of gender identity, sexual acts, and other things. She stated that people should have the autonomy and right to self-determination to decide who they are and make their own choices. She also stated her belief that abuses against sexual orientation and gender identity should be named as such and included that there should be protection for people on those grounds.

The moderator gave the example of the Anti-Discrimination Bill in the Philippines and its different versions in the Senate and House of Representatives. He noted that the key point is to think about the context when institutionalizing a concept or category. He called for one more comment as a wrap up the session.





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Ms. Irish from Iloilo Pride Team directed her response to the question of Ms. Lia Villanueva saying that as an LGBT Catholic she attends the United Church of Christ in the Philippines because they have LGBT masses in Iloilo. She cited that they do have the option for same sex union, an example of which is the one they had in February, which was kept hidden out of fear of reprisal from the Catholic Church. She noted the policy of the church is LGBT or “Let Grace Be Total” and invited those looking for spiritual guidance to it as they’re bound by that policy to be welcoming and offer good spiritual support.





Workshop 11: Populism, the Erosion of Democracy in ASEAN

Victoria P. Garchitorena
Tindig Pilipinas

Victoria Garchitorena served as the President of Ayala Foundation Inc. until December 31, 2011. Previously, she served as a Senior Consultant of Poverty Alleviation and Good Governance and Head of the Presidential Management Staff and Secretary to the Cabinet under the Office of the President of the Republic of the Philippines. She also served as the Co-Chairperson of EDSA People Power Commission.

She is also a member of AWARE (Alliance of Women for Action Toward Reform) and the Black and White Movement. She holds a BS in Physics from College of the Holy Spirit in 1964 and completed her post-graduate studies in Management Development Program at the Asian Institute of Management and Environmental Economics & Policy Analysis in the Harvard Institute for International Development.

The presentation of Ms. Garchitorena emphasized the erosion of democracy in the context of the current socio-political situation in the Philippines, its implications and proactive mechanisms to avoid the erosion of democracy. Highlights of her presentation include the erosion



of democracy results in fake news, misogyny and social injustice, among others, and the importance of pushing back fake news, extra judicial killings (EJKs) and misogyny.

The issues and gaps she raised concerned President Duterte and his pattern in pushing back strong women. Also, that federalism strengthens political dynasties and the parliament. Finally, the Conditional Cash Transfer program, a mechanism spearheaded by the Aquino administration that has been able to lift 1.3 million people from poverty has been thrown away.

Ms. Victoria started off straight to the point, as she talked about the behavior and conduct the Philippine President spectacles among women in the public. She strongly urged the audience to push back the misbehavior and misconduct of the president because, as stated by the speaker, it will have a lasting negative impact on the children and future generation. The president's maltreatment to its constituents destroys the moral values of the public. In effect, the speaker once again reiterated to push back and hold on to our values. As expressed by the speaker, women can do so much more than how they are portrayed to be by the president of the country. They have to fight for their rights and meaningful roles in the society and underpin them.

Subsequently, Ms. Victoria discussed about the vicious circulation of fake news and how important it is to go against it as the country is already experiencing the terrible erosion of truth, especially in mass or social media. The speaker voiced her grief on having to go through life assuring to yourself whether the news that you are digesting is fake or not. To go about the reassurance, we always have to ask ourselves if there is truth in what we reading or listening to? She closed this portion of her presentation by saying "blatant lies are one of the areas we should push back."

Additionally, Ms. Victoria opened another issue about slut shaming and misogyny. According to the speaker, "women are being seen as toys for men.". Women are being degraded and belittled. According to the speaker's observation, President Duterte has a pattern of pushing back women because of utter intimidation by women and "allegedly" by her mother who was very strong and was a Cory supporter.

Mr. Victoria's concluding speech revolved around her strong urge for Filipinos to push back against misogyny and injustice. She stated "We have a role to play in bringing back truth, justice and help the victims of EJKs and their families". She recommended the audience to support the Church since they offer protected sanctuaries for drug-rehabilitation, a long-term solution to end drugs. She called out Lawyers to come forward and file cases against the police for EJKs. The speaker also said that killing drug addicts is not a solution based on the experiences of Latin America. In between her concluding remarks, she reiterated the physical and mental strength of women, especially mothers and sisters. She said that the strength of the family usually comes from the mothers as they are capable of handling situations like giving birth and helping their children with their homework.



Closing her presentation, she talked about federalism and the importance of knowing its forms and how it will solve our country's problems. She stated that not only does it strengthen political dynasties but also be used as a cover up to give dictatorial powers to the president once the constitution is open for amendments. In light of the most popular economic and socio-political issues that our country is currently facing, she brought up the topic on Conditional Cash Transfer to the table, which is a program spearheaded by the Aquino administration that had been able to lift 1.3 million people from poverty has been thrown away. She insisted that according to its funder, the World Bank, Philippines used to have the best system for the program. She recommended that we, in our own little way, push back injustice, help those victims of injustice and misogyny by holding public officials accountable to what they're saying.

To address these she recommends everyone to demand the truth, especially in social media. For individual action, she also suggests volunteering in churches that offer sanctuary for drug rehabilitation. In addition, fight cases against the policemen or people who are affiliated with the EJKs, and finally, hold government officials accountable for whatever crimes they have committed.

Dr. Aries Arugay

UP Diliman Department of Political Science

Dr. Arugay is an associate professor of political science at the University of the Philippines in Diliman. He is also a fellow of the Strategic Studies Program of the UP Center for Integrative and Development Studies. His research interests are comparative democratization, contentious politics, security sector reform, and international relations in the Asia-Pacific. He was previously a visiting fellow at the Institute of Security and International Studies (Thailand), Carter Center, *Centro de Estudios Superiores Universitarios-Universidad Mayor de San Simón* (Bolivia), Department of Government and International Relations-University of Sydney, and the Jeju Peace Institute (South Korea). He serves as Senior Editor of *Asian Politics & Policy* and Associate Editor of the *Philippine Political Science Journal*.



In 2015, he was selected as a Young Southeast Asian Fellow by the Southeast Asia Research Group. Earlier this year, he was a Visiting Fellow at the National Institute of Defense Studies of the Japan Ministry of Defense. He obtained his PhD in Political Science from Georgia State University in Atlanta and his MA and BA (*cum laude*) in Political Science from the University of the Philippines-Diliman.

The presentation of Dr. Aries Arugay was based on his own research as comparative political scientist and ongoing research on the performative aspects of populism as applied to foreign policy. Populism in its different forms, and the erosion of democracy through populism manifesting through pernicious polarization, or the division of the masses into two camps, which is caused by the populist leaders' dichotomization of the true essence and meaning of liberal democracy were some of the highlights of his study presentation.

Specifically, the key findings, issues and gaps he presented include the international virus of populism where people push back the elite in politics and economic areas of the country. Populism comes with a very strong tendency of authoritarianism because populist leaders think they can solve all the problems. Populists use power to silence critics—"if you go against me, you' end up in jail" is an example. Finally, populist leaders appear charismatic and appeal to the population but they are not necessarily technocrats, they create a pernicious polarization among the citizens of a state through dichotomizing democracy.

POPULIST	TECHNOCRATIC
Appeal to the people	Appeal to expertise
Bad manners	Good manners
Crisis, breakdown and threat	Stability and progress

Dr. Aries discussed the different forms of populism (e.g. populist authoritarian, mediated populist, among others during the beginning of his speech. He also explained how populism is often objectivized and how important it is to use the term wisely to avoid misleading ideas. The key according to the speaker was to unpack this term by investigating its impact on the different principles of democracy. Latin American countries like Bolivia, and the urban precariat in Caracas experienced a mixed impact of populism. That is why we do not impose what populism is.

Following his introductory speech, he presented a set of data that measures the democratic freedom of each member state in the Association of Southeast Asian Nations (ASEAN). According to the data, there is no free country in Asia because democratic erosion has been an ongoing trend. The only free country measured is Timor Leste, which is not part of the ASEAN. In the Philippines on the other hand, since 2006, we have only been partly free. In effect, when we look at the exact scores of the dipping trend, the reality is that there is no democratic oasis in Asia. Dictators outnumber democratic leaders, even during the founding ASEAN. In his presentation, he followed "when we are talking about erosion, we are talking about further erosion". Democracy



according to Dr. Aries has already reached its limits that is why the mass public has been so desperate, it reached to a point where they're already clinging to populist leaders that will promise them the moon and stars. According to the speaker, the Philippines is a case where it is in the limits

When we are talking about erosion, we are talking about further erosion, democracy in SEA has reached its limits. That is why the mass publics has been so desperate to the point that there already clinging to populist leaders that will promise them the moon and the stars.

If we unpack the forms of democracy, people will notice its different spectrums (e.g. like the red, or the egalitarian, which is the lowest form of democracy). According to the speaker, the issue at hand is that we have not yet addressed the issue on equality, not just in the economic aspect, but also in the socio-political aspect. In democracy, we have a very wide spectrum that includes the right-wings, left-wings, those at the center, and those who turned from tight to left and from left to right. Dr. Aries said that populism is already embodied in democracy because it relies on the rule of the majority, and in effect, becomes vulnerable to the wimps of a demagogue. A delegation tends to subsume whatever is popular, anti-status quo discourse and tries to bypass institutions.

The speaker explains that a Populist will be popular only if its audience continues to buy their charismatic behavior. The people need to learn the vast difference of a populist from a technocrat. He explained that technocrats believe in expertise while populists rely on simplistic solutions to complex problems and has often bad manners.

The mere fact that there is buying-in happening among the people, we tend to ask, "Are the people who believe in the performance of the populist leaders stupid?" or "is it the function of our education?"

One thing that is common among populists is that they tend to bring down policy discourse to low level. The speaker gave foreign policy as an example for this case in point, he explained President Duterte's undiplomatic demeanor in his embarkation on foreign policy, which has not ever been done by any other president. Similarly, Hugo Chavez also held a blatant campaign against USA. He wanted his country to be free from US influence and called the US a devil. Both populist leaders violated democratic protocol and has sparked rallies for their cause.

Populism relies on authoritarianism. They perceive minorities as collateral damage. It's all about majority rule and less about human rights. The danger about this is the polarized setting it will result in. Populists tend to dichotomize democracy and divide it into two pillars, one is the liberal constitutionalism pillar while the other is the majoritarian pillar. This creates a division among the people, which is called pernicious polarization. This is what the danger populism tends to conjure. He ended his speech with his statement, "if I am wrong, then it's only my career, if I am right, then the country is in danger".





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To address these, some of his recommendations are looking into our role as citizens, to bring back truth, justice and help the victims and/or their families, and hold and push back leaders and hold them accountable. Find more sustainable solution in drug-related social issues vs. killings, and involving the community and church in supporting drug-related rehabilitation efforts. There is also a need to educate the public in the dangers of populist leaders such as demagogues swaying the public, subsumes any popular or appealing solutions to political, economic and social issues, pushing anti-status quo discourses and bypassing institutions. Finally, clarify and differentiate the dichotomy in democracy: human right rule of law vs. majoritarian rule over minorities.

Atty. Florin Hilbay

UP Diliman College of Law

Prof. Florin Hilbay teaches Constitutional Law and Philosophy of Law, with emphasis on issues relating to Church and State, post-colonial constitutionalism, and the relationship between the information environment and legal consciousness. He is the editor in chief of the Philippine Law and Society Review. He also served as the Solicitor General under the Administration of Benigno Aquino III. He also serves as vice-chairman of Bantay Katarungan (Sentinels of Justice), a civic organization formed by Jovito R. Salonga to address issues of public injustice and oversee the appointments process in the judiciary. He was a Fulbright Visiting Scholar at Boston College and finished his LL.M at Yale Law School. He has also held fellowships at the Asian Law Institute at the National University of Singapore, Max Planck Institute for Comparative Public Law and International Law in Heidelberg, and Silliman University. His collected works, *Unplugging The Constitution*, was published by the UP Press in 2009.

Atty. Hilbay's presentation revolved around his experiences with Pinoy Ako Blog, Sen. Risa Hontiveros and Lila De Lima, their stories and how it reflects our democracy today. Specifically, highlights from his presentation include his experiences in Lila De Lima's drug-related cases, Risa Hontiveros' EJK-related cases, and an ordinary blogger from Pinoy Ako Blog's cases and how it relates to the current democratic condition of the Philippine government.



Particularly, the key findings, issues and gaps from Atty. Hilbay are how the cases against De Lima were allegedly bogus based on her affidavits and complainants who are convicted drug lords (only drug case that doesn't have evidence of drugs). In addition, Philippine government officials are being urged to file a case against Risa Hontiveros for her blatant campaign to end the



EJKs. Finally, Pinoy Ako Blog was being charged for popularizing her "Resibo-style" of blogging, meaning, taking screen captures of Philippine government's statements for evidence of corruption and dishonesty.

Atty. Florin commenced his presentation with an introduction of the three cases that will be discussed during the session. First of the three is Sen. Lila De Lima, which he calls a newbie senator, who is now sent to jail. The speaker said that when the opportunity came to help Sen. Lila in defense, he felt responsible to respond willingly. The speaker added that he teaches constitutional law and there would be an outrage if he doesn't help.

Further into Sen. Lila's case, the speaker mentioned looking into his client's materials and affidavits. Atty. Florin even admitted that he was open to the possibility Sen. Lila could be a drug lord. After looking at Sen. Lila's affidavit and analyzing complaints, the speaker realized that the case is bogus. The speaker went to the Supreme Court to learn more about the basis of the complaints, which were allegedly nothing but "lies and complaints" by convicted drug lords. The original charge accused Sen. Lila of being a drug lord and the third charge accused Sen. Lila of being a "mother of all drug lords". The speaker mentioned that one would think a drug lord would leave traces of transactions based on the affidavit but this is the only drug case that doesn't have any evidence or traces of drugs, just like how car napping has no evidence of a car being stolen.

According to the speaker, as soon as the government realized that its accusations are like castle in the air, they learned that at some point they have to re-angle the charges as conspiracy. However, the effect of re-angling is an admission by the government itself that they don't have evidence, therefore, producing more false or made-up cases to keep Sen. Lila De Lima in free trial detention with no bailable charge to ensure her free trial detention.

Moving on to the second part of Atty. Florin's speech, his client Sen. Risa Hontiveros, whom the speaker also described as a female newbie who runs a platform for health, has been strongly criticizing the president for his EJK cases as well. In between his speech about Sen. Risa,





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he slit in an incident that took place during the senate hearing of Kian de los Santos, one of them any victims of EJKs, where someone took a photo of the Secretary of Justice Aguirre sending a text message to someone from the congress saying to expedite cases of Sen. Risa. Atty. Florin uttered that for a lawyer and a Sec. of Justice that was already a ground for disbarring.

Sen. Risa was charged of delivering a speech or a response for the case of anti-war tapping. The case was filed before the city prosecutor of Pasay under direct control supervision the Sec. of Justice. In response, Sen. Risa is filing a case counter-affidavit. Its basis is, “a member of the senate delivering a delivering speech cannot be questioned no be held liable. As mentioned by the speaker, “one cannot imagine how a secretary of justice justifying a criminal suit against a person who is immune to the constitution.

To close Atty. Florin’s presentation, he spoke about Jover Laurio, his third client which he described as an ordinary citizen of the republic, a mother undergoing chemotherapy in the Philippine General Hospital, working in a BPO, or business process outsourcing company.

As the speaker asked, what is her sin? Her sin is blogging too much about the government, popularized the “Resibo culture”. As the speaker was analyzing Jover’s blog, he noticed differences in her blog as compared to other bloggers and the news. She has a unique style of writing: understandable for everyone and took screen captures of statements to use as evidence of the government’s corruption, dishonesty and injustice. Her work, according to the speaker’s description is laughable and sarcastic in criticizing the government, and when public officials falsify her statements, Jover can always use her screen captures as evidence of their behavior.

Jover started from Facebook to becoming a platform by herself with 10,000 followers. She is not angry nor condescending when complaining about the corruption, incompetence and dishonesty of the government. Finally, Atty. Florin ended his presentation with parting messages about reflecting on the tendency of male authoritarians and, strong women which he described as “strong not because of the way they say what they say but the inner strength to communicate the things they want.” Sens. Lila De Lima and Risa Honiveros, and Jover Laurio are very firm believer of human rights and “defending them is already defending the public”.

His recommendation urges and reminds everyone, every citizen to and has the obligation to defend innocent or abused public officials.





Workshop 12: Women's Role in Preventing Violent Extremism

Atty. Salma Pir Rasul

Philippine Center for Islam and Democracy (PCID)

Salma Pir T. Rasul is a lawyer by profession and is currently the Programs Director of the Philippine Center for Islam and Democracy. She is also the Director for the Islamic Law Studies of the University of the Philippine Law Center (UPLC) and likewise serves as the Programs Development Consultant of the Institute of Administration of Justice of the same center. She currently lectures for the Mandatory Continuing Legal Education (MCLE) program of the UPLC and at the Lyceum of the Philippines College of Law. Atty. Rasul is part of the study group on Federalism, organized by the Local Government Development Foundation and the Konrad Adenauer Stiftung. She obtained her Law degree from the University of the Philippines College of Law. She has earned her undergraduate degree in Business Economics from the University of the Philippines School of Economics. Atty. Rasul is a member of the Integrated Bar of the Philippines and the Philippine Bar Association.

Atty. Salma Pir Rasul opener her presentation, entitled Violent Extremism in the Southeast Asia, by asking the audience if they have an idea or a working knowledge of what violent extremism is. She then explained that there is actually no set definition of what exactly violent extremism is; moreover, if one searches on the United Nations website or the USAID or state



websites (United States Agency for International Development) they would not have any set definition. Although, the USAID says that violent extremism is to advocate, engage or prepare, or otherwise support ideologically motivated or justified violence to further social-political objectives. Although, if one looks at social media sites or any news channel, one might see that violent extremism is often interchanged with terrorism, she shares. She then expounds that the three main elements in terrorism are: violence, to induce fear, and to intimidate. The immediate impact is to produce fear in its victims. Although, not all extremists are terrorists, and vice-versa. She then shares to the audience that the Columbine High shootings were, in fact, fear-inducing, but the shooter was not an extremist; it was two male teenagers who had access to very high-powered arms. It can be seen that there was no set ideological reason that motivated these two teens.

Radicalization is when the young are introduced to an overtly ideologically message and belief system that encourages movement from moderate to mainstream beliefs towards very extreme views. Although, being radical does not mean one is a terrorist. It just shifts one person's thinking from mainstream frameworks to the extreme right or the extreme left. It can also refer to a diverse range of people who are working for their advocacies or communities. Radicalism only becomes problematic when it motivates individuals who have shifted from mainstream philosophical beliefs to the extreme, but their shifting encourages them to belief that violence is best way to achieve or acquire the objectives given to them by their shift to the left or to the right. There are people who are considered as radicals, but they use peaceful means to push with their advocacies.

In the Southeast Asia, there has been an increasing rise of violent extremism cases, and increasing escalation of terrorist activities. We, the Philippines, are just reeling from what has happened in Marawi, and there have been other prior incidents in the Autonomous Regions of Muslim Mindanao. From the ASEAN countries, the Philippines is one of the countries with high-level threats of terrorism, alongside Burma and Indonesia. Atty. Selma then expounded on the radical and extremist groups: VIFF, Maute Group, Abu Sayaff, and the Al-Qaeda-ISIS groups.



Highlights of her presentation are defining what violent extremism is, the difference between violent extremism and terrorism, violent extremism and terrorism in the SEA, radicalization, and the push and pull factors surrounding violent extremism.

Specific key findings, issues and gaps from her presentation discuss the potential risk factors of radicalization, which is:

- Ideology, beliefs, and values - the notion that other groups are a threat to them, and their justification for violence as a way to bring about change
- Psychological factors - PTSD, mental illnesses, sense of purpose, and their need for “adventure”.
- Sociological motivators - alienation and acculturation problems, marginalization and discrimination, kinship ties
- Economic factors - lack of employment, relative deprivation, financial incentives for membership
- Political grievances - human rights abuses, lack of political rights and civil liberties, corruption, and conflict and foreign occupation

She discussed what is called “Push factors” which are the conditions conducive to violent extremism, and the structural context from which it emerges; whereas “Pull factors” are the individual motivations and processes, which play a key role in transforming ideas and grievances into violent extremist actions.

To address these issues she recommends putting into action the UNSRC 1325 on Women, Peace, and Security. Promote human rights in Islam, specifically:

- Respect for the rights of a person regardless of his personal circumstance
- Women’s rights
- Right to basic necessities

She also suggests capacity building with a human rights based approach, and mainstreaming the Concept of Peace in the Community. Governments need to support a justice system and economic development which will benefit the mass base. There also needs to be full implementation of the Framework Agreement on the Bangsamoro Comprehensive Agreement on the Bangsamoro and the Bangsamoro Basic Law, intensification of Human Rights Activities. Finally, identify and support the right partners in countering radical Islamists, partners that can facilitate dialogue between the militants and government and to bridge the gap between the Muslim community and the government, and create a strong international network to unite the fractured voices of moderate Muslims. The creation of this network can provide moderates with a platform for their message and amplify their voices.



Jayanthi Devi Balaguru

Chairperson, Parti Gerakan Rakyat Malaysia

Jayanthi Devi Balaguru previously served as the vice-chair of the CALD Women's Caucus. She is a lawyer, and an active member of Parti Gerakan Rakyat Malaysia. Among her posts as an elected member of the Central Committee of the party are secretary general of the Women's Wing (Wanita), vice chair of the Central Law and Human Rights Bureau and chair of the Federal Territories State Women's Wing. An advocate for a fair and just society who believes that each voice needs to be heard and rights should be respected, Jayanthi regularly conducts programs on women's empowerment.

Ms. Balaguru wished everyone a good afternoon, and extended her happiness to the audience, stating that it is a privilege to be in the Women's Summit and to be able to share her views. She also thanked the Women and Gender Institute for giving her this opportunity. Her presentation will be on the Role of Women in Violent Extremism, the ASEAN experience, her experiences in Malaysia, and to create a dialogue on how to create a safe place for our women and children. Additionally, the presentation's goal is to deliberate on strategies that could be used to counter negative stereotypes and narratives by militant groups made to persuade women.



Violent extremism refers to the beliefs and actions of people who support or use ideologically motivated violence to achieve radical ideological, religious or political views. Violent extremism views can be exhibited in a wide range of issues including politics, religion, and gender relation. Extremist groups promote damaging gender stereotypes in recruiting young men and women. Glamorizing men's engagement in violent activity and encouraging young women to join their cause through marrying fighters and bearing children. Malaysia has not seen a series of militant attacks so far, but the police are saying that they have disrupted several plots. Earlier this year, seven people got wounded in a grenade attack at a bar, some fourteen minutes away from the Kuala Lumpur City Centre. Islamic states like Iraq and Syria, or ISIS claimed responsibility for this attack. The police also arrested more than two hundred and fifty people between 2013 and 201 for suspected militant activity connected to ISIS.



According to police data, 91 Malaysians had gone to fight in the Middle East as of October, last year. While 24 were killed in the fighting there, some 8 Malaysians returned home. Ladies and gentlemen, Malaysia has also seen our women succumbing to the gender stereotypes propagated by Militant groups. A 26-year old Malaysian doctor sent shockwaves across the country with regular updates on social media, such as Facebook, Twitter, among other social media pages about her experiences as a *muhajira* or immigrant to Syria. She had travelled to Syria to serve the people as a doctor, and then entered into an arranged marriage with a *mujahik* or a regent fighter. Early 2015, Malaysian police have arrested a 27-year old woman who has married one of the ISIS fighters through Skype. She was attracted to ISIS after watching its propaganda videos on November 2014. In May this year, 20 Malaysian women looking for love in ISIS fighters were found stranded in the Syrian border. This incident clearly shows the power of persuasion that militant groups has on not just Malaysian women, but Western women as well. Recruiting women allows terrorist organizations to access an additional 50 percent of the population. Female attacks generate a larger media attention, than those conducted by men. This is especially relevant because media attention is one of the main objectives of militant groups. Although women participation in extremist and terrorist activities is not a recent development, these activist, propagandists, and recruiters are increasing around the globe. It is just as fascinating as it is frightening that young, modern London schoolgirls, added to the women in Malaysia are trying to join the ranks of ISIS. Why it's imminent that we try to comprehend why women are drawn to militant fighters, stereotypes about the subservience of Muslim women, especially from Muslim majority countries such as Malaysia, form a major barrier to understanding its appeal to women.

Highlights of her presentation are defining violent extremism, expounding on actual narratives from Malaysian natives about their experiences in extremist groups, the role of women in violent extremism, and explain the factors that draw them into militant groups.

Specific key findings, issues and gaps that she raised were the role of women in violence, particularly women who support, women who join, women who become involved, how media often portray women as being groomed by jihadists, and women who join the ranks of militant groups due to false empowerment, liberation, and belief systems.

To address these she suggests microfinance initiatives, to work with the regional governments to ensure that national and regional counterterrorism policies and strategies are informed by women's experiences, to lobby towards promoting gender equality as it's potentially the single most powerful counter to extremist interpretations of religion, and finally to portray Islam women as strong, empowered women through various art forms.



Dr. Rachada Dhnadirek

CALD Women's Caucus, Thailand

Dr. Dhnadirek is currently an Executive Committee Member of the Democrat Party (DP) of Thailand. She was elected to the House of Representatives as Bangkok's Representative and served from 2007-2013. During her first term as an MP, she was the Deputy Spokesperson of the Shadow Cabinet and the Director of Democrat Party Youth Center. She has been actively involved in promoting significant advocacies like enhancing people's political participation, empowering women, campaigning for cervical cancer protection, and educating people on personal finance management. She obtained two master's degrees from the Nottingham University and Glasgow University UK, and a PhD in International Business from Asian Institute of Technology (AIT) Thailand. She also served as an Assistant Professor in Public Administration at the Mahidol University Thailand.



Dr. Rachada Dhnadirek wished everyone a good afternoon, and expressed her admiration to the speakers that went before her. She jokingly adds that she does not have a lot to say, but she wishes to emphasize one thing: women should have a role in preventing violent extremism.

Thailand is a Buddhist majority country, she shares, but they have an insurgency region in the southern part of Thailand, bordering Malaysia, that is mostly Arabic-dominated. Many centuries ago, this island became open to captors. This gave way to the island having its own sovereignty, diversity, and culture. A few years ago, this island was annexed by the Thai government to be integrated into their own country through forced assimilation. The local people from this island were forced into adapting the Thai culture, and the government system proved unfair to these people. There was injustice, discrimination, and the feeling of resentment. In 2004, the government waged a war against the southern insurgency, and also declared a war on drugs. This issue is still being tackled up to this day. Since 2004, at least six thousand people have been killed, five thousand children have been set to participate in the war, and three thousand women have become widows.

The highlights of her presentation were the presentation a background of the conflict area in Southern Newpport Thailand, countering violent extremism using a new paradigm, women's role as mothers in the community, and programs on women countering violent extremism.



The specific key findings, issues and gaps she presented were using the old paradigm in fighting violent extremism; Fighting exclusively with intelligence, police, and military means. There is also a popular misconception that women are passive and victims of violent extremism.

To address these there needs to be a focus on mothers and building their capacity to influence thinking and behavior in their children, families, and communities; spotting signs of radicalization, to learn human rights issues/tolerance, and critical thinking. She also suggests promoting economic and social empowerment of women through microfinance, and developing their entrepreneurial skills. Finally, building the capacity of women to actively participate in countering Violent Mechanism / Peace and Security agenda.

Suzanne Damman

Center for Humanitarian Dialogue

Ms. Damman re-joined Humanitarian Dialogue in 2015 as Project Manager in the organization's Philippines Country Office, having previously worked for HD at headquarters for two years from 2007-2009. In the intervening period, Suzanne worked for the Netherlands Red Cross, initially focusing on the Asian region from their headquarters in The Hague before moving to become their Programme Manager in the Philippines. She has also worked for The Global Fund to Fight AIDS, Tuberculosis and Malaria in Geneva. Suzanne has a Master's degree in International Relations from the University of Groningen in the Netherlands and she is currently studying for a second Master's degree (through distance learning) at the University of Manchester's Humanitarian and Conflict Response Institute in the United Kingdom.

Ms. Damman gave her thanks to the audience, and shared that she is very honored to be in the Women's Summit. Her presentation, entitled "*Youth Vulnerability to Violent Extremism in the ARMM*", will be on the research she and her colleagues have conducted on the Youth Vulnerability to Violent Extremism in the ARMM. The research, she added, was conducted pre-Marawi. They selected four sites in the ARMM to conduct the research on, namely: Sulu, Basilan, Maguindanao, and Lanao Del Sur. these locations were chosen due to the high-level threats of violent extremism in the area by foreign groups. They have decided to do this research due to the large amounts of anecdotal evidence in the Philippines about the presence of these groups, recruitment and radicalization, but not so much empirical evidence. Their main question was: "*How vulnerable are the youth in Muslim Mindanao to radicalization, recruitment, and violent extremist views and beliefs?*"

The highlights of her presentation include vulnerability of Moro youth, push and pull factors, the mindset of the Moro youth, motivations and influences that draw children into joining



violent extremist groups, and suggestions in the prevention of children joining violent extremist groups

The key findings, issues and gaps from her recommendation were youth vulnerability, and similar to the previous speaker, push factors which are socio-cultural, historical, political and economic marginalization, and pull factors; specifically recruitment and the articulateness of violent extremist recruiters and the use of some traditional meeting spaces as some of the primary bases for their recruitment activities, exposure to martial arts training, generous provision of cash incentives, and “brotherhood”.

To address these, she suggests providing opportunities for complete education (secular), and intensify teaching of Islam. There should also be advocacy on Islamic education and values participated by LGU and religious leaders, an adoption of a comprehensive policy framework on preventing and countering violent extremism, and the national, regional and local government units develop and coordinate programs based on this framework. In addition, there must be creation of more awareness to prevent recruitment, formulate family and youth formation programs, and address the push factors by promoting mainstreaming Islamic moderation (wasatiyyah) in Muslim communities, develop educational materials on VE, and working with madaris to ensure that the teaching and learning is more consistent with moderate Islam. She also urges ensuring every barangay has a school and offer distance learning to remote areas. Education should be quality driven and relevant, perhaps offering free TESDA vocational training and CHED college education to youth in conflict areas. Finally, implement all Peace Agreements, and considering the variety of roles women play within extremist groups, counter efforts must empower women as change agents in different contexts and capacities



Open Forum

A member of the audience shared her thanks to the speakers, and further commented that violent extremism is very rampant in ASEAN countries. She then expounded that Myanmar is experiencing the same situation as Thailand. In the ASEAN, she said, we should do something to prevent these from spreading, but how? She believes that women should not be used as intermediate aspect of programs preventing violent extremism. Her first question is: How can we implement the law, and the second: How can we give freedom of speech to religious practices?

Miss Selma commented that they have just recently organized the conference on peace and the prevention of violent extremism as part of the ASEAN 50th anniversary. This was done September 22 -23 at the PICC, and the Women and Gender Institute was one of the organizers. The objective of the forum was to gather around all CSOs in the ASEAN to interact to one another, bringing best practices, and and sharing it to all CSOs present. They have also invited international experts who came from conflict areas in the Merra region. They had people talking about experiences in Afghanistan, Syria, and North Africa. She then shared a story from the conference about the "Jihad Selfie"-- to track a man's journey from schooling in Turkey to possibly going to Syria to fight in the war. Three of his friends had already went to Syria, but he stayed behind because of his mother. His mother kept sending him selfies, and asking him to return home, because she missed him. Due to this strong relationship between mother and son, that was what had saved his life. His friends who had went to Syria had been presumed dead. This shows the role of women in the household: they serve as an early warning system, because only a mother, a sister, an aunt would notice the shift in the behaviour of a child. Additionally, they had a lot of capacity training programs for women because it is not in their regular discourse in the community to talk about human rights, because their issues mostly surround on how to get food on the table, how to afford clothes for their kids, etc. It is a continuing struggle to get the issue of human rights on regular discourse.

Miss Andrea, from the Centre of Humanitarian Dialogue, raised the question of what the law says about recruiting children as soldiers, and what we can do about it.

Miss Selma commented that there is a pending bill in congress that would look on criminalizing children soldiers. But most of our laws at the moment are based on counter-terrorism, so we have to review our laws and make it more nuance to preventing violent extremism.

Miss Jayanthi shares that in Malaysia, they do not have that problem as imminent as in the Philippines. They have Acts in place that protect their children.

Miss Suzanne shares that the UN has the Convention on the Rights of a Child that has been signed by the Philippines. There are laws in place against it, if that is the case.





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The facilitator asked the audience if they had any more questions. He then proceeded to thank the speakers, and wished for a more fruitful discussion in the future. He then gave the certificates of appreciation to the speakers, and took photographs for documentation.





Workshop 13 & 18: Millennials in Dialogue (Transformative Leadership Training)

Sitti Janin G. Balt

Coalition of Moro Youth Movement, Inc. / Women's Peace Collective

Sittie Janin Balt talked about the role of young women in gender, peace and security. To begin her presentation, she told her story and experience when the Marawi Crisis happened. She explained that a few weeks before the Marawi Crisis she was tasked to give a talk in Marawi. The speaker explained that she works in Cotabato, thus forcing her to travel to Marawi on the day of the event. On the way to the venue, her husband called her several times. When she picked up, he advised her not to attend that event anymore. She thought that he was exaggerating, so he dismissed his warning. The speaker did not want the organizers of the event to be disappointed. If she did not proceed with the event, she thought that it would be disrespectful. On the way to Marawi, she picked up one of colleagues heading towards the same event. He too was receiving phone calls and messages from family and friends, telling him not to go to Marawi. They both felt worried, but continued on with their journey. Finally they called the organizers to check what was going on, the organizers told them not to attend the event any more as war is breaking out.



Sittie Janine explained that such events could be avoided. There were rumors spreading around the community regarding foreign men entering the city, and because people were too scared to intervene they did not report anything to the authorities. The speaker then explained that their role as young women is very important. She recommended that organizations should invest more in young women. Ms. Janine shared that often times the youth are dismissed and their opinions neglected because of their lack of experience. However, she argued that this is because they are not given the opportunity to engage in politics and in the decision-making process. Second, recommended for the creation of safe spaces so that they may be able to express freely their opinion. She also encouraged them to run for positions for more representations. Third, it is important young women will be consulted. She suggested that such practice should start within the family. For instance, some young women are not informed that they will marry thus shocking them. Ms. Janine tasked them to learn how to say no, and how to express their opinion. If they do not want to marry, then they should tell their parents and explain comprehensively. Fourth, young Muslim women should be educated on jihad, and should spread their learnings to other young women. The youth are one of the top targets of violent extremists to recruit, thus in order not to fall under their trap it is important for the young women to be knowledgeable on the matter.

Anna Kristina Dinglasan

Oxfam Philippines/CEDAW Youth Network

Ms. Anna Dinglasan began her presentation by giving a short recap on Feminist Transformative Leadership. She explained that Feminist Transformative Leadership analyzes, and challenges the nature of patriarchy and the power relations, structures, institutions, and norms that perpetuate oppression, discrimination and exclusion. There is also a radical shift from traditional notions of leadership because while it focuses on what can be done towards social change, it



likewise emphasizes the need to reflect on the self and the ways in which the self can change in order to mirror and model the change we seek. Some of the key elements in a Transformative Leadership include politics and purpose, principles and values, practices, and power. First, it environs a transformation of power that oppresses, discriminates, or excludes on the basis of sex, gender, religion, ethnicity, race or any other identity. The politics and purpose should be to move from exclusion to inclusion and the acceptance of diversity. Second, transformative feminist leadership's principles and values include gender equality, peace and security, bodily integrity, and inclusion and diversity. Third, the practice should be guided by principles and values. Transformative Feminist leadership practices democracy and



promotes a deep dialogue to facilitate new ways of thinking and listening. And finally, it recognizes power in different spaces and realms, especially in the spaces we move around in i.e. organizations, communities, households, etc. It also challenges the different forms of power the visible, invisible, and hidden ones.

The speaker then held a short activity, she tasked the young women to reflect and provided them guide questions:

1. When was the first time you became aware of power between two people? Be mindful of :
 - **power over** (when someone is directly controlling or determining the opportunities, actions and behaviours of the other),
 - **indirect or hidden power** (when someone is influencing the actions, behaviour or opportunities of the other without giving orders);
 - **invisible power** (institutions/ norms directing actions, behaviours and opportunities)
2. Try to remember an experience when you felt powerless—what was happening? Who was in control? Why did you feel powerless?
3. How did you feel in your body? What did you do/how did you react?
4. Now, try to recall the first time you became aware of your own power—was it power over or indirect or hidden, invisible? Try to recall what specifically made you aware of your power in the interaction.

Anna Dinglasan stressed that it is important to locate oneself in transformative leadership especially when they seek to change relationships within and among organizations and movements. They must acknowledge they are defined by their history, social, economic and other identities, our talents and abilities, and our personal and physical well-being, and that we bring these herstories into all our work and engagements. Leadership that is performed by everyone, requires one's acceptance that within these processes we will all be changed, and our own prejudices and biases will be challenged.

Ms. Dinglasan raised the concept of gender justice, which refers to a world where everybody, women and men, boys and girls are valued equally, and are able to share equitably in the distribution of power, knowledge and resources. When one pursues gender justice, they must free the people from cultural and interpersonal systems of privilege and oppression, and from violence and repression based on gender. According to Ms. Dinglasan, gender justice is a human right, everyone is entitled to live in dignity and in freedom without any fear.





Workshop 15: Gender Justice and Rule of Law

Maria Socorro Diokno

Free Legal Assistance Group (FLAG)

Ms. “Cookie” I. Diokno is the Secretary General of the Free Legal Assistance Group (FLAG), Philippines, which is relentlessly campaigning for the abolition of capital punishment in the country and for the end of the Philippine “war on drugs” that has claimed thousands of lives. She has worked in the field of human rights for the past forty-one years. She has written extensively on human rights and development issues. Many of her articles have been published in journals; some have been translated into various languages. She has also presented papers before Filipino and foreign audiences, and has lectured on critical human rights issues and concerns. Cookie graduated cum laude from the University of the Philippines, with a degree in Bachelor of Arts in Broadcast Communication. She was awarded Distinguished Alumni for Human Rights by the University of the Philippines Alumni Association in 2008.

Ms. Cookie highlighted the Intersecting Essential Elements of Gender Justice and Rule of Law, its requisites, and the critical issues of the Philippines in 2017 which leads to the numerous concerns she raised which are extrajudicial, summary or arbitrary executions or the intentional killings by agents of the State or by non-state actors that operate at the behest of government, or with its knowledge, complicity or tolerance or acquiescence that is carried out without trial or due process. There is also the enforced disappearances which is a new phenomenon and therefore not monitored; there is an increasing numbers of persons who disappeared—also known as “*Palit Ulo*”. The Narco list is also a concern as it is an equivalent of a death threat but only based on “raw intelligence” information, not on evidence and not verified; some included are already deceased.



Arbitrary searches and seizures was also discussed and what is known as “Oplan Bakal” or searches of patrons of bars and restaurants without warrant, “Oplan Galugad” or community searches without warrant, and the well-known “Oplan Tokhang” where at least **7,189,306** homes have been visited and made to promise to provide names of drug users. There are also “Voluntary surrenders” and forced confessions where confessions under “surrender” guidelines are not voluntarily or freely given. Those who “surrender” do not appear to do so voluntarily and are told by barangay officials they are on “watch list” and to surrender to “clear their names”; others are afraid they may be killed if they do not “surrender”.

With the advent of technology, social media trolls, threats and cyber bullying has also become a concern and most threats are anti-women (attacks on reputation, appearance, opinion; called prostitute, threatened with rape), along with harassment and surveillance.

There are also intentional killings by agents of the State or by non-state actors that operate at the behest of government, or with its knowledge, complicity or tolerance or acquiescence and these are carried out without trial or due process. They are usually undertaken as part of government policy or based on consistent pattern. Lastly, there is impunity provided to perpetrators; only 71 EJK cases filed before DOJ: 17 pending PI; 35 dismissed; 19 filed in court. In the Global Impunity Index 2017 – Of 69 countries, Philippines ranks first.

Mary Shanthi Dairiam

International Women's Rights Action Watch- Asia Pacific (IWRAP)

Ms. Dairiam is a Malaysian human rights and women's rights advocate and has been involved in the promotion of women's right to equality and non-discrimination for the past 35 years. Her work has focused on building capacity for the domestic application of international human rights norms and standards through law and development policy at the national level. In 1993 she founded the International Women's Rights Action Watch Asia Pacific, an international independent NGO based in Malaysia that monitors and facilitates the implementation of the UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). She was elected as a member of the UN Committee on the Elimination of All Forms of Discrimination against Women (CEDAW) from 2005-2008. She has also served as a women's rights and CEDAW expert assisting UN agencies such as the OHCHR and UNWOMEN. She is an Executive Committee Member of Women's Aid Organization in Malaysia and of the National Council of Women's Organizations, Malaysia.



Her presentation was entitled an “Overview of status of implementation of CEDAW principles in Southeast Asia” and the specific gaps and issues that she raised include how the Law in substance and practice (especially the latter) tends to reflect the subordination of women which is pervasive in almost every sphere of gender relations—public and private. This subordination is also entrenched in every step of the justice chain contributing to and as well as resulting in women’s inequality (Both cause and effect). The critical issue is that the international standards for equality as provided in the Convention are not applied consistently in all areas of State endeavor; the legal framework to mandate and demand such a coherent, holistic and consistent application of the Convention is not available in these countries with any level of certainty. CEDAW must be legally integrated into the domestic legal system and applicable but this obligation has not been fulfilled by States in South East Asia.

There isn’t enough jurisprudence to show that CEDAW can be invoked in the courts in case of conflict. The CEDAW Committee in its Concluding Observations has stated to all the South East Asian States Parties that their Constitution or other appropriate legislation does not include an effective guarantee of substantive equality and neither does it include a definition of discrimination that encompasses both direct and indirect discrimination and discrimination in public and private spheres, in accordance with Article 1 of the Convention.

Social, traditional and cultural value system of societies in the region are in contradiction to the equality value as a universal norm. Laws and policies are negated by religious interference and religious and cultural interference—Islamic values in Indonesia and Malaysia, Southern Thailand. Christian values in the Philippines and Timor Leste.

Monitoring the impact of the laws seems to be non-existent (CEDAW Reviews). There are also gaps in the law, specifically some groups’ fall out of the protection of the law: domestic workers, migrant workers, LGBT, refugees. There is also a high percentage of women in rural areas and in the informal sector-lack who social protection. Again, a comprehensive and purposeful implementation of CEDAW at the domestic level is still lacking.

Ms. Shanthi recommends that CEDAW and its norms must be made applicable at the domestic level. The constitutional provisions for gender equality should be specific and it is critical that the requirement of equality between women and men based on CEDAW standards should be incorporated to frame the equality priorities throughout the entire constitution. Lastly, at the core of this is about valuing women as equal citizens.





Workshop 16: Women's Economic Empowerment: Investment In Women

Ms. Luzviminda Villanueva

GREAT Women Project, Philippine Commission on Women

Ms. Villanueva is manager of the GREAT Women Project or Gender Responsive Economic Actions for the Transformation of Women, which aims to achieve sustainability and competitiveness of women's micro enterprises. It is implemented through government and private sector partnerships. Luzviminda also served as Consultant for livelihood development and entrepreneurship programs of several government agencies such as the Department of Social Welfare and Development, Department of Agrarian Reform, Coca-Cola Philippines, Technical Education and Skills Development Authority and ASA Foundation Philippines. She participated in various local and international conferences on women's economic empowerment in the ASEAN and APEC regions, and events organized by the UN Women, UN-ESCAP, OXFAM and Global Affairs Canada on women's entrepreneurship, microfinance and SME Development. She also served as program manager at the Asian Center for Entrepreneurship (ACE) of the Asian Institute of Management (AIM), where she acquired her Master in Entrepreneurship degree.

The presentation of Ms. Luzviminda Villanueva focused on her organization of GREAT Women Project and how it attempts to change the status of women micro-entrepreneurs in the Philippines. Highlights of her presentation are the the chain of processes to help women



entrepreneurs establish their business/es, programs sponsored by the government and private sector groups to provide support for women entrepreneurs, and statistics on women entrepreneurs in the country and the success rates of the businesses they put up.

The key findings, issues and gaps that she presented were how women micro-entrepreneurs lack the knowledge on how to improve her business skills. Improving these would mean building her network through more mentors, clients, suppliers, among others. Women micro entrepreneurs can improve the quality of her products as she also expands the markets for them. Reaching out to a bigger base would give more resources to modify the products to suit the needs of more people. Lastly, the different services/assistance from government and other service providers that are accessible to women entrepreneurs. These include financing, help in registering her business & complying with the required certifications.



She recommends green and gender-responsive value chain development from start-up to market stability. Also, competency development for improving sustainability and competitiveness of women's micro and small enterprises. Lastly, partnership building for government with relevant private sector groups and enterprises.

Florencia Casanova-Dorotan

Women's Action Network for Development (WAND)

Florencia Casanova- Dorotan is an experienced leader, manager and consultant to local and international government and non-government organizations with more than 30 years of experience in community organizing, research and advocacy, strategic planning and management in areas of gender and development, health care, local governance, and public service management among others. As a graduate of Master in Public Administration from Harvard University, John F. Kennedy School of Government, she is well grounded in topics of governance and rights-based approach to development. She was formerly undersecretary and deputy director general of the Office of the President National Anti-Poverty Commission. Florencia Dorotan was elected as FSSI's Chairperson as a WAND representative. WAND is a national network of more than 100 NGOs and POs from around the country providing services to women and promoting gender equality.





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The presentation of Ms. Florencia Casanova-Dorotan was Women & Social Entrepreneurship and focused on the gender impact of the ASEAN Economic Integration and social entrepreneurship as a means of women empowerment. The highlights of the presentation are the factors that discourage women entrepreneurs from pursuing growth in their own businesses. The programs that provide support for women entrepreneurs financially, or in other terms of growth. Lastly, social entrepreneurship and how it paves way for more women entrepreneurs to contribute to the economy and establish businesses or livelihoods.

The key findings from her presentation are multiple burdens and invisible labor of women as well as constraints due to gender-responsive roles and expectations placed on them. These are the main causes of a lower number of women entrepreneurs who carry on with their businesses over an extended period of time. There is also scaling up and continuity of businesses disrupted by lack of access to opportunities and resources as well as multiple burdens. This is another of the reasons why women entrepreneurs are discouraged from continuing their enterprises. Finally, there is a great need for access to information, technology, financing, markets, capital and the need for social protection such as insurance & health care. These are vital to the women entrepreneurs in ensuring the continued success of their enterprises.

She recommends innovative financing schemes that are more responsive to women. Also, work for a better environment that allows women to: obtain greater access to economic/entrepreneur-related programs and services, gain better support for enterprise endeavors, hurdle less constraints as a result of gender-responsive roles and expectations, & earn better incomes to enjoy expanded capabilities and opportunities. Lastly, empowerment outcomes are must and should be at the forefront.

Marie Antoinette P. Miranda

Network for Enterprising Women (NEW)

Ms. Miranda is the first Vice President of NEW Network for Enterprising Women and the Founder of Radiance Image Consultancy. Trained by the world's top Image Masters, she is one of the few image consultants in the Philippines with certifications from the prestigious London Image Institute, Academy of Image Mastery and Illustra Business School. She holds a Bachelor's Degree in Commerce from the De La Salle University, majoring in Management of Financial Institution. With over 20 years as an entrepreneur and working with corporations, Toni brings with her a wealth of training and development experience especially to professionals and organizations in the fields of financial management, leadership, marketing, and entrepreneurship.

The presentation of Ms. Marie Antoinette Miranda focused on her organization, Network for Enterprising Women (NEW), and its impact on women entrepreneurs in the Philippines. The



highlights of her presentation include the company structure of the organization and its programs in place to guide its members, personal accounts of issues faced by women entrepreneurs and how these were addressed, and causes of why women entrepreneurs are dissuaded to continue businesses based on their own experiences.

Key findings from her presentation include the many members that are home-based, and especially non-members, lack access to resources, education, or opportunities that would help them succeed as entrepreneurs. This is one of the main issues that women entrepreneurs face at any time in the process of starting or running a business. She also raised how non-members' lack of assistance and knowledge about the tools needed to set up their businesses or the information on how best to continue these businesses. Women entrepreneurs who aren't part of the organization struggle even more because they lack the support or means to pursue the growth of their enterprise. The lack of support or partnership that ends up dissuading many women from pursuing or continuing the businesses. Many women are limited by this and discouraged from aspiring to grow or put more effort to achieve a wider range of consumers for their businesses.

She recommends strategic planning on topics women really need to succeed in business such as personal branding and the like thus also equipping members more using internal talents. In addition, training regarding Human Resources and how to handle employees in their own businesses as well as support groups through chats and a family-like system. Lastly, activities centered on empowering women entrepreneurs, livelihood programs, and going to local communities (barangays) to share information and experiences.

Zarah Juan

Green Life Ecobags

Ms. Zarah Juan is the woman behind several successful businesses, one of which is Green Life Eco bags, Inc. It is a design and manufacturing company that produces bags and other accessories using natural and indigenous materials. She is currently designing for several top retail stores in the Philippines one of which is the biggest Filipino souvenir retail store in the country. She is an active member of the Kapatid Mentor Me Program. She travels in and around the country to promote entrepreneurship among communities and other aspiring entrepreneur. She is also included in the GO NEGOSYO (Go Business) book highlighting 50 of the most inspiring young entrepreneurs in the Philippines. She is also a faculty member of School of Fashion and Design Institute teaching Materials and Resources for Bag Design. She is an awardee for ASEAN Women Entrepreneur Network or AWEN as one of Outstanding ASEAN Woman Entrepreneur for 2017.

The presentation of Ms. Zarah Juan focused on her journey of establishing Green Life Ecobags and what it has become since.



Her visual presentation began by recalling events in her childhood that she realized were indicators about her future in designing bags. As a child she would create her own dresses for dolls and recalled her experience of helping sell in their family store to earn a living. She shared her beginnings as a flight attendant and how the idea for her company came about. Her many trips to Japan highlighted their being environmentally-conscious in using cloth bags to carry their



purchases from stores and supermarkets. She got the idea to adapt that in the Philippine context as it was something new to the local culture. She explained that they started out with one or two machines to create the bags until she started getting larger orders as company giveaways or party favors. It eventually grew to a warehouse space with more machines and people she employed in other divisions of the company. She transitioned to a more

social enterprising standpoint by reaching out to multiple indigenous communities in designing and manufacturing different kinds of bags. She ended by showing the progress of her company and their goals for future development on the global scale.

Julia Andrea R. Abad

Philippine Business Coalition for Women Empowerment

Ms. Abad is currently the Executive Director of the Philippine Business Coalition for Women Empowerment. She is also a Senior Advisor with the Albright Stonebridge Group East Asia and Pacific and the Executive Director of the Far Eastern University Public Policy Center. From 2010 through 2016, Julia served as Chief of Staff to Philippine President Benigno S. Aquino III and as Secretary of the Presidential Management Staff. Before this, she served as Chief of Staff to then Senator Benigno S. Aquino III. She served as a program officer for the Asia Pacific Philanthropy Consortium, and lectured at the Ateneo de Manila University's Department of Political Science, was named a Young Global Leader by the World Economic Forum (WEF) in 2014 and currently serves on the WEF Expert Network. She received her M.A. in Public Policy from the John F. Kennedy School of Government at Harvard University as a Fulbright Scholar. She holds a B.A. in Communications from Ateneo de Manila University.



The presentation of Ms. Julia Andrea Abad, entitled Women's Economic Empowerment and Gender Equality in the Workplace focused on the status of gender equality and women empowerment across corporations in the Philippines. The highlights of the presentation include programs in place to ensure more women empowerment and gender equality in corporations and business spaces. Also, statistics on workplaces in the Philippines and how sensitive they are to women empowerment or other gender issues, and measures in checking that information on development is shared among private groups to improve gender equality.



Key findings and gaps from her talk are that there is no concrete mechanism to share knowledge and the best practices being implemented within and across multiple companies. More of major or well-established companies focus on this as they have the resources to, in comparison to those on the smaller scales which are limited by what they have. There is also no conscious effort to document what has been done well within companies. This prevents knowledge being shared and a proper education for workers across the board. Finally, there is a need in putting forward arguments about the still prevalent gender equality issues in workplaces that are based on facts. It is easier to acquire attention and support by providing the numbers and experiences behind these cases.

To address these gaps Ms. Abad recommends a systematic approach to achieving gender equality in the workplace by correctly identifying the problems they face. There should also be a systemized amount of information available, properly document and consolidate efforts around gender equality. Finally, constant resource sharing and exchange of the best practices within the private sector.

The moderator went back on the highlights of the five different presentations, emphasizing the heartfelt messages of women entrepreneurs in their journeys and the support networks set up. As well as two organizations that aim to make them scale and grow their businesses and the importance of looking into business practices with regard to gender equality for employees. She reiterated that gender equality also applies to men and cautioned against segregation they may experience, as well as looking into the idea that should men stay at home more, women entrepreneurs may have more freedom to grow their businesses and opportunities.



Open Forum

Ms. Josephine Parilla of PATAMABA reiterated the need address the support in place for women entrepreneurs towards a holistic and integrated women economy. She commended the talk of Ms. Dorotan which shed light on the topic. She also mentioned the need to improve the laws in place for workers which is a factor in keeping an ongoing business running smoothly, which is an issue at this point.

Ms. Maria Olanday of the University of the Philippines - Los Banos directed a question to Ms. Luzviminda Villanueva about social protection. She noted that Ms. Villanueva's talk gave the impression that most women lack social protection and asked about their organizations plans to fix that.

Ms. Luzviminda Villanueva explained that in the social protection aspect is in terms of health thus their partnership with PhilHealth. They tried to address the need by making PhilHealth pass a policy to subsidize women micro-entrepreneurs in many rural areas at the local level. They have been scaling the effort beginning with 8 provinces. She also discussed social protection in terms of micro-insurance through their microfinance partners. They've given orientations on personal financial literacy programs and brought the entrepreneurs into membership cooperatives to receive low cost micro-insurance.

Ms. Maria Olanday directed her follow-up question to Ms. Zarah Juan and asked about the status of social insurance for her workers.

Ms. Zarah Juan explained that her company provides PhilHealth and SSS as social security benefits. Apart from that, she discussed the medical missions their own organization conducts with partners annually for employees. She also noted the collaboration with the GREAT Women project in the indigenous communities giving financial literacy programs. She noticed that after giving them livelihood there must be a sensitivity to the negative side it could have if they are not financially literate.

The moderator clarified about the codes of practice Ms. Dorotan mentioned in her presentation and asked if in terms of social protection, do they apply it not just on the policy side but also on the practice side.

Ms. Florencia Casanova-Dorotan mentioned that their organization is one that finances both grants and loans or packages for other components, depending on the request of the organization asking. She explained that a lot of the social protection goes to the health care component package they call Health Plus. She also noted that they have preferential treatment for





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the marginalized groups like indigenous peoples and that they are focused on the social aspect of giving aid. She reiterated her discussion earlier on investing in women being holistic and measuring outcomes in terms of gender equality and women empowerment, not only financial.

The moderator asked for a final round of questions and called on one to serve as the wrap-up for the day's session.

Ms. Michelle of Lyceum of the Philippines University - Manila directed a question to Ms. Florencia Casanova-Dorotan regarding the gender issues in enterprise, one of which was the absence of women in technology. She asked about some of the profile of Filipino women inventors or innovations by them and how her organization promotes this as it is lacking in the Philippines.

Ms. Florencia Casanova-Dorotan gave an example of FSSI producing cocowire products as slippers and rugs. They had imported twining and weaving machines early on but later realized that the women who used them were able to fabricate machines more suitable to them. Since they have allowed the machines to be brought to the households, output had increased significantly. She also encouraged that maybe the government or GREAT Women project would do something also to address the gap of women in technology especially in the country.

The moderator thanked everyone for attending once again and their patience despite the delay in beginning and finishing the session.





Workshop 17:
**Are Women There Yet? Mapping Women's Progress in Politics:
A Feedback Session on the Women, Peace and Security Project**

This session had the intent to follow up on the several training and activities of the Women's Peace Collective and the Women, Peace and Security Project was *Are Women There Yet? Mapping Women's Progress in Politics*. It provided an opportunity for the partner beneficiaries to reflect on what they have accomplished so far, and the tasks yet to be done in light of the issue of violent extremism in their communities.

Asec. Theresa Reynon-Sakkalahul
Assistant Secretary, DSWD-ARMM

Asec. Theresa is currently an Assistant Secretary at the DSWD-ARMM office. She was also a former Assistant Secretary of the Department of Tourism-ARMM. She was a participant of the How to Run and Win the Elections training program under the Women, Peace and Security Project and according to her, her opportunities now would not have been possible had she not participated in the project.



Asec. Theresa began her presentation by giving a brief background of the women's political situation in Basilan. According to her, out of 137 position, only 22 seats are occupied by women. This accounts for only 6.2%. She also noted that out of the 255 barangays they have, only 25 barangays have women barangay captains, which accounts for only 10%. She also cited the United Nations for various information on women in politics. She mentioned that women face several obstacles in this field, such as structural barriers and capacity gaps. There structural barriers come in the form of discriminatory laws and institutions which limit the options for women to run



in politics. Capacity gaps mean women are less likely to have education, contacts and resources needed to become effective leaders. For Asec. Theresa, even if there were already women who overcame these obstacles, the playing field still needs to be leveled, opening opportunities for all and eliminating those barriers.

The assistant secretary then shared her experience in running for elections. She ran for assembly twice, and lost both times. She believed it was because of the rampant discrimination against women, and also because she's not originally from Basilan, but from Cagayan. However, these challenges did not weaken her resolve. Asec. Sakkalahul wanted to run for reasons that made her tear up.

“Why do I want to run? Alam ko marami akong maitututlong sa king mga kababaihan, lalong lalo na sa mga daladalawa ang asawa diyan, lalong lalo na yung mga binubugbog.”

(Why do I want to run? I know I'll be of great of help to our women, especially those within various marriages, and those who experience domestic abuse.)

She also evaluated the factors which she believed helped determine her chances of winning the elections which were knowledge, resources, and guts. She believed she was knowledgeable enough during the time, and knew enough about the issues she was fighting for. She also believed she had more than enough resources and contacts with her husband being the Vice Governor of Basilan. She also mentioned having contacts in the military, also sharing that during elections, when a candidate ensures the support of the military or the PNP, she is sure to win. She also believed she had all the guts to run, drawing from all the reasons why she wanted to in the first place. According to Asec. Theresa, she did all the best that she could, but still lost. She went on to accept that perhaps the position was not meant for her. That's when she met WAGI, got to know the project, and became an Assistant Secretary of the DSWD-ARMM.



Asec. Theresa recommended that before the next elections, the project must already have target women to be trained for running. She also suggested the possibility of Senator Leila de Lima helping them in this cause. According to her, she would advise women to excel in any endeavor, strengthen freedom of choice and develop the character to be committed in whatever they choose to do.

“Women have the capability, the potential to manage a situation from a different perspective with love. Women are jacks of all trades. Kayang kaya ang lahat, politiko pa kaya? But if luck is not with us, we can’t do anything. We have many endeavors, wag tayong mawalan ng pag-asa. Kahit matalo ka, tumakbo ka ulit sa eleksyon. Takbo lang ng takbo.”



For Asec. Theresa, many endeavors can be achieved if done together. There is a need to unite, especially women from Mindanao, especially because of the discrimination they face. She ended her session stressing the importance of helping each other.

She then quoted, *“One woman can make a difference, but together we can rock the world.”*

Councilor Kerma Agga

Tongkil, Sulu

Councilor Kerma Agga is a councilor from the town of Tongkil, Sulu. She lost her husband early on and had to raise her children alone. She shared to the plenary that to make ends meet, she started to farm on the land left by her father. Her involvement in the community started when she began helping out in mediating conflicts within the neighborhood. Her potential was then recognized by the people, and soon after, by one of their councilors. Eventually, she was elected as a Barangay Councilor herself in 2013. She mentioned focusing on programs for women and children.



Councilor Kerma already considers herself as a woman of action, but she has gained even more when she learned about WAGI. She was invited by her sister Alex to join the trainings and workshops on women’s political participation. According to Kerma, these taught her political strategies which helped her win as a Municipal Councilor in



2016. She considers the project a blessing, and shared how her capabilities and personal development improved significantly because of it. It also strengthened her positive outlook in life. Councilor Kerma considers WAGI and the Women, Peace and Security project the wind beneath her wings.

Councilor Charina Isahac

Jolo, Sulu

Councilor Charina Isahac spent most of her life in Manila after her father passed away early when she was younger. Her father was a former governor, and after he died, their family decided to live in Manila. She was only able to go back to the province after graduating with a degree in Dentistry to practice. She worked at their Department of Health provincial office. According to Councilor Charina, despite her busy profession, she did not hesitate to participate in civic duties. She was up for belongingness, had an innate interest for civil activities and was determined to uplift the plight of young women amidst the existing patriarchal society.

However, it was an unfortunate incident in 2008 which finally pushed her to pursue a career in politics. Alleged gang rapes were committed by sons of influential families in Jolo. According to Councilor Charina, for 2 consecutive terms, there was no women representation in the LGU. This contributed to the LGU's lack of sensitivity to the issue.

“Instead of putting to shame the perpetrators, it was the victim that was further put in jeopardy.” She said.

According to Councilor Charina, the Chief of Police at that time attempted to expose the identity of the victim through a live interview just to intimidate them. She reprimanded him and warned him of its repercussions. For her, the case belittled her as a woman and as a member of society. She took the concern personally.



“I said to myself, it was high time that I should not just remain as an advocate but rather be in a place where I can affect change, have an influence in policy making and be the voice of women in politics.” she said.



She then resigned after 10 years in the medical profession. She got out of the four corners of her office and became a lone woman candidate for municipal councilor in 2013. Councilor Charina also had her share of losses, having lost on her first try on 2010. She ran again and finally landed 7th out of the 8 council seats. In 2016, she ran again for the third time, this time ranking third. According to Councilor Charina, after observing that she was the only woman candidate, she realized that women are not yet up for joining politics.

Councilor Charina also shared about her experience as the lone woman councilor. Even if she was surrounded by men, she said she was treated with respect not because of her gender, but because of her ability to represent them well. She believed she can articulate issues well and is competent enough to enact ordinances and resolutions. She is also sensitive and worthy enough as a public servant.

As a Councilor, she is the chairperson on the Committee on Health and Sanitation and Waste Management and the Committee on Women and Family. She was also able to enact ordinances such as *An Ordinance Governing the Registration of Marriage Solemnized under Sharia Law (PD1083 Code on Muslim Personal Laws)* which registered over 400 marriages with the assistance of the Office of the Presidential Adviser for the Peace Process (OPPAP) and stated that only accredited *Imam* or *Ustad* can register marriages. She also advocated for educating these couples on married life. Another ordinance passed under her guidance is the *Bantay Kalitsin iban Kahatul Sin Shipping Lines* ordinance calling for maintaining health and sanitation and public safety in all shipping lines. According to Councilor Charina, this was in response to the various complaints of passengers regarding the services of these ships. Due to the ordinance, they were able to penalize companies violating rules.



Councilor Charina ended her presentation with some challenges that hinder the strengthening women's rights and political participation such as:

1. Loopholes in the Sharia Law

- For Councilor Charina, there is a need to amend the code of Muslim personal laws or the Sharia Law because it does not sanction men who violate their responsibilities to the families they created.

2. Men's lack of knowledge in family planning

- "When we speak of family planning, it is always the women who are educated about it. To my mind, it's also supposed to be the men because they are those who are our partners in making babies."



3. Poor utilization of GAD funds by LGUs

- Councilor Charina shared how frustrated she was with the understanding of some local officials of the Gender and Development (GAD) fund. Based on her experience, most officials will create simple projects such as reconstruction of roads and will classify it as a Gender and Development project. Their reason would be plain and simple: because women pass through these roads as well. For Councilor Charina, the lack of understanding when it comes to GAD issues is very problematic. There was a reason why the budget was raised to 5% and that's because GAD issues require utmost attention.”

4. Weak implementation of mandates by institutions serving women

- She stressed the importance of institutions serving the interest of women and children and their ability to commit to their mandates. For example, she mentioned that as much as they want to help women and children, if the department mandated to do so such as the Department of Social Welfare and Development (DSWD) cannot provide what is required of them, then achieving realistic goals in this field would be impossible achieve.

5. Lack of women upholding women's rights in government

- For Councilor Charina, a significant number of women in government does not automatically translate to the realization of women's rights. In their community, women in government are most often just dummies to extend the terms of their husbands who were previously government officials themselves. In these cases, the decisions of women in government are merely controlled by their husbands.

6. Weak participation of women's organizations in community development

- There are plenty of women's organizations, but at the end of the day, they must be able to answer the following questions:
 - What are their involvements especially in the utilizations of GAD funds?
 - Do they demand accountability from officials?
 - Do they lobby ordinances?

Just like Vice President Leni Robredo on her speech during the first day of the summit, Councilor Charina emphasized the importance of women helping each other. Before passing the mic to the next speaker, she quoted the vice president and said, “There is always a place in heaven for women helping other women.”



Sitti Kausar Aming

Project Coordinator, Lupahsug Bangsamoro Women Association, Inc.

Sitti Kausar Aming shared about the experiences of Tawi-Tawi, particularly of the Karandahan United Women Association Inc. in striving for economic empowerment through economic participation. She first gave a background on her organization. Lupahsug Bangsamoro Women Association, Inc. aims to address the need for active role and participation of women to



attain peace and understanding in conflict prone communities. It was organized in Indanan, Sulu on February 2007. The organization is anchored on the advocacy of the UNSCR 1325 on Women, Peace, and Security (WPS). They joined a network of women organizations called WeACT, which worked for the realization of the Philippine National Action Plan on WPS.

Lupahsug Bangsamoro helped organize the Karandahan United Women Association, Inc., a group of women from the academe, religious sector, business, entrepreneurs and leaders who wants to improve the Islamic Business Community to assist, help and teach women to improve their business and increase income in order to have a better life. It was organized on September 6, 2015 with only 10 members. At present, they now have 50 members who are women traders and entrepreneurs. Their members are mostly from *Bongao* and are engaged in rice-retailing, oil, sugar, flour and other basic commodities.

Some of their activities promoting women empowerment through economic participation are the following:

- a. **Enterprise Development Training given by Mr. Chugs Torres of Mindanao Business Council, Inc.**
 - They plan to negotiate business arrangements with business groups across the border in promoting top local or indigenous products produced by the members
- b. **Women's Forum on Peace, Security and Local Economy**
 - They were able to discuss the National Action Plan by Engr. Hayrisa Mohammad, and updates on the proposed Tawi-tawi Freeport and Economic Zone where participants underwent a risk chain analysis of the value chain in trading.
- c. **Training on Financial Management and Proposal Development with International Alert staff and MinBC staff**



- According to Sitti Kausar, with the series of meeting and capacity-building, Karandahan is now leading to building a more cohesive community to women traders and Entrepreneurs in Bongao and soon to the entire province of Tawi-Tawi.

Sitti Kausar also shared that their projects were not yet fully supported by their officials, but they are continuing to work towards gaining their support.

Wahida “Alex” Abdulla

Gagandilan Mindanao Women Inc.



Alex began her sharing with the impact of WAGI and the WPS project on her personal development. It turned her into a kind of person she always wanted; confident, fearless, selfless and empowered. Alex shared how the training and workshops empowered her, improved her socialization skills and gave her various opportunities to meet other women leaders. For her, the project utilizes their potentials through the different trainings conducted, gives them more platforms for community engagement, and helps them develop women's livelihood. Alex was very proud to say that from being merely an unemployed woman, she is now being hired by international organizations as a consultant.

Through her organization, Alex was also able to launch the project *Wives*, which aims to capacitate women in the villages through economic and security empowerment. Alex shared that one day, she aims to also win a seat in the government to take her advocacies to the next level.

After all the speakers presented Dr. Socorro expressed her appreciation for the sharing of experiences and insights by the speakers. For her, it was apparent how confidences were built and skills were improved through the project. These are results that may not be quantified by numbers, but are much more integral. Beyond the numbers, it can be seen how the participants of the project have come a long way based on the confidences built, networks expanded, and bonds that were strengthened. Based on her observation and from other sources she encountered, these women have become more aware of their rights as women, and in particular, as wives in a Muslim setting. They have started to become more dissatisfied about the status quo and started gaining more ideas on how they themselves can shape their own futures.



Closing Session/Insights

Phyllis Stinson, Gender Program Manager, U.S. Embassy



For Phyllis, the project also affected her profoundly. Being new to her position, Phyllis admitted that she is still in the learning process. Participating in the different trainings and workshops, like the different speakers were a significant help. One of her learnings is how important the power of networks is, having had her share of experiences working with a regional network of embassies. For Phyllis, as part of her work, she was used to receiving and recording quantified information such as numbers as project results. The session

was very integral because it made her realize the true impact of the project, beyond the numbers. It gave her a deeper sense of how the lives of the participants changed; how they know work as a collective and how they push for their own advocacies within their communities. According to Phyllis, the session gave her a new perspective which she can bring back her office.

Jeramie Rellora, Philippine Commission on Women

The last to speak for the session is Jeremy who was representing the Philippine Commission on Women. She expressed her appreciation for the event, and stressed the importance of the upcoming ASEAN week, and ASEAN integration as whole. She emphasized how impactful Ms. Oyie's role was as a representative to the ASEAN. It was because of her that more opportunities opened up for the Philippines. She also mentioned that the commission has also been tracking women's participation in governance and leadership up to the third level, so sessions like this give them significant information. For Jeremy, despite the presence of the ASEAN declarations signifying commitment to gender equality and women's rights, the challenge is its implementation and the ability to cascade them down to the grassroots level. Jeremy also reminded the body that not all women are feminists, so there is a need to engage everyone towards feminism.





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Workshop Session 19-22



Workshop 19:

Media In A Post – Truth Era

Ms. Lorna Israel

Miriam College International Studies Department

Ms. Lorna Q. Israel is a Senior Lecturer in the Department of International Studies, Miriam College, Quezon City. She has been teaching feminism, gender studies, development studies, political studies and philosophy for the past 15 years. She is a former faculty member of UP College of Communication where she taught media and society and queer cinema. She has a BA in International Studies and an MA in Philippine Studies. She is currently on a PhD program in Philippine Studies at the Asian Center, University of the Philippines.



The presentation of Ms. Lorna Israel was entitled *Fake News is Fake News* and focused on the explanation of fake news.

Highlights of her presentation were the different definitions of Fake News, the Agnotology, the Trust Index, and Prescriptivism vs. Descriptivism

The key findings, issues and gaps from her presentation were how people tend to trust on their personal experience rather than the data themselves. Many also trust more the social media than the advertisements. Also, the words that the writers used can also lead to polarization or disagreement.

Ms. Ellen Tordesilla

VERA Files

Ms. Tordesillas is trustee and writer of VERA Files (www.verafiles.org), a group that undertakes in-depth reporting on current issues. She is columnist of newspaper Malaya. As reporter, she has covered the education and health and science, the PCGG and foreign affairs beats, before she was assigned to cover politics. She also covered Malacañang during the Ramos presidency and continues to watch closely the presidency. She won, with Sheila Coronel, the Jaime V. Ongpin award for best investigative reporting in 1999 for her special report on the Public Estates Authority- Amari deal dubbed as “The Grandmother of all scams”. She was a Marshall McLuhan fellow in 1999. The Manila Rotary Club also gave her the award with Coronel, the Investigative Reporter of the Year award in 1999 and 2016 Female Opinion Writer. She is one of the country’s top political blogger.

The presentation of Ms. Ellen Tordesillas was about Media in an Age of Post-Truth and Fake News, and focused on current setting of the true news and the fake news especially in the presence of social media. The highlights of her presentations include the definition of truth and



fake news, core values of journalism, list of fake news sites, and how to fight fake news.

Key findings, issues and gaps that she presented is how fake news confuses people and confused people tend to think less than normal. The problem with social media, is that anyone could be anonymous that makes the people not accountable to their writing. People should know who they are after to, they should know who to run to in case of



questioning. She also noted that writing is not just a vanity but a responsibility. In the surveys, newspapers and media are the least credible source nowadays, and fake news are more rampant in social media. The problem with legislators, if not the source of falsehood themselves, are the supporters of the number one source of falsehood in this country. The problem is not the private citizens who are exposing the government's issues but the government's dishonesty.

To address these, she suggests that when writing news, it should be truthful. Long before post-truth, alternative truth there was only truth. It should stay that way. Also, in the news both sides should be featured equally. In writing, do not write because someone is paying, write because of the interesting facts. More campus tours should also be done to educate students to identify and fight fake news should be conducted and organize. It should also be known that there are several applications in the internet that blocks fake sites/news which can be downloaded to help fight fake news. Lastly, there are two pending bills in the congress against the proliferation of fake news. So, there are existing and enough laws to fight fake news.

Ms. Rina Jimenez-David

Philippine Daily Inquirer/PILIPINA

Ms. Rina Jimenez-David is notable as a Philippines journalist and columnist for the Philippine Daily Inquirer. She is an advocate for women's health issues. She was awarded Best Columnist for Excellence in Population Reporting at the Global Media Awards in 2004 and the TOWNS award in 2013. She was the managing editor of a publication about her Jimenez family genealogy entitled *In Search of Family* published in 2001. She lived in Alaminos, Pangasinan, graduated from the University of Santo Tomas in 1976, and joined the broadsheet newspaper Philippine Daily Inquirer in 1988. She studied journalism at the Johns Hopkins University School of Public Health in Baltimore. Her book *Women at Large* was a finalist in the Philippine National Book Awards in 1994.

The presentation of Ms. David was entitled *Truth, Lies and Post-Truth* and focused on the fake news spreading in the media during the martial law to the present. Highlights of her presentations is how fake news is not fake news, the truth during martial law, new media, and finally, fighting fake news.

Specifically, the key findings, issues and gaps that she discussed emphasized how fake news is not a news, and media has its power to turn people's behavior. However, fake news has been there since the news industry started. During martial law time, real news can only be find in the sports pages, but there were efforts and advantages that were made to fight fake new like the public



distrust to Marcos' media, the Xerox journalism and the alternative press, and the women columnists in the Manila Bulletin. The Xerox journalism were in the people would find underground journalism or news, copy or photocopy it and spread it on their own. In the new media, individuals increasingly live in a 'bubble' of their own making; difficult to build public consensus; the public are easily deceived by fake news sites or propaganda. There are individual readers. Consumers determine their own agenda; shape their view of the world according to preferences or priorities and also democratic in media space. Finally, fight fake new through broadening one's world, vary field of interests, determine own lists of credible media or information sources and question content of mainstream media.

Open Forum

Ms. Becka Alawi of Mindanao State University, made a reaction on Miss Lorna Israel's final statement that 'fake news is news'. She found it very provocative but dangerous. She agreed that it can serve as stimulus for further thought, speculation galore, for dialectics, etc. But she also thought that it will just worked if there were more thinking, intelligent, critical, discerning people in this world, people who can tell the difference between the shaft and the grain, the gold from dross etc. She added that the danger was, it might work as another propaganda because fake news is a lie. It was not based on truth or facts, but mainly on emotions or whatever wild creations. And when it becomes repeated and repeated and repeated, it becomes the truth to many people. Then she made an affirmation to Miss Ellen Tordesillas that people should always prefer the truthfulness to truthiness. She also thought that people should go back to the traditional definition of truth. Miss Alawi shared that she learned from Emmanuel Kant that half-truth cannot be truth despite the presence of the word truth because it's only half, it is just a fragment of truth. It should be unalloyed truth so there could only be truth and the rest are opinions.

Ms. Lorna also made her comment to the reaction and shared that, words are important, it puts a label to the phenomenon. And when it is labeled, it is named, back in the mind it makes a sense of peace. So that's the beauty of words and either people will like it or not because people is using it, it will increase and attain some functions in our society. So she shared that someone told her that the way to kill fake news as a term is to start promoting the word pro-truth. Because if people were against fake news, then they were pro-truth. She further explained that, the more people will say fake news, they were also being silenced on what is the bottomline and the bottomline pro-truth then people should start asserting the term. Until people pick it up and until at some point, the fake news will fade away from the memory. Just like how truthiness fade away because before fake news, there was truthiness. In fact, she said that people should stop calling it fake news because people were just legitimizing it. Might as well tell for what it is, it is a lie. And if people are fighting the liars then they are pro-truth.



Ms. Jade Aquino from NEDA Baguio complemented the beauty of the three panel speakers. Then she said that she might be the oldest in the room then she might also have the wildest experience in terms of hearing the real thing or the truth. She shared that during her time, when they needed some information, the easiest way was to go back to the legacy medium which is the newspaper. During that time, they never questioned because they believed that all the items, the articles, the news that get to be published to such medium, always go through the process that was mentioned by Miss Tordesillas and Miss David. She expressed her sorrow that there was a lot of fake news or half-truths that was no half-truth according to Miss Alawi because it cannot be a fraction from a thing that should be whole which brings integrity to it. She also expressed her disagreement that fake news is a news. She said that it is fake, and when it is fake, it is something that is not true but a lie. she added that unfortunately, in the present time, the lies come from above as Miss Israel mentioned. And expressed that unfortunately she is part of the government and defended that not all government were the same. She also stated her appreciations to the paper of Miss David like Malaya, PDI (Philippine Daily Inquirer), Manila Bulletin who were checking things. Checking for veracity before items or articles were published. Then she asked the speakers that in the process of knowing the lies, what do they do to bring in the truth and correct the lies that were mentioned.

Ms. Tordesillas answered that, it is what they are doing, they do the fact check project. But they can't do much because they were just a small company composed of most 10 people. She also shared that their number one problem was that, in the CNN and BBC they were very fast in fact checking. For example, during the state of the nation address, once it was said by the President, the data were already flashed in the screen, the people can saw the differences in the figures. But here in the Philippines, it is so hard to get something especially from the government. She added that one, the Philippines have no FOI Bill but the constitutions said about the right of the people to be informed.

Ms. Aquino interrupted that Philippines have no law about FOI but an executive order.

Ms. Tordesillas affirmed that there was an FOI executive order for the executives, but even for the executives, it is so hard to get something. SALN for example, is an anti-corruption tool because all government employees are entitled to file SALN the moment they entered government. They should report all their assets and liabilities to know if the employee got more affluent during the time of the service. But according to Miss Tordesillas, it is hard to get a SALN. It will take time to get one even weeks and lately, the one that was released by the PCIJ had been deducted.

Ms. Aquino asked again as to how they correct those kind of information.

Ms. Tordesillas continued that they published the correct version based on the SALN for example if it was about the assets and liabilities. She further gave an example on how hard it is to





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get information in the government. In the case of Mr. Mikee Arroyo's properties, someone tipped the Vera Files that he has a property in the States. It was very easy to access such information in the States and they found out it was true and the property was named after the wife. To get the story, they have to check it with the SALN, however, it was very hard to get the SALN. They have to call the secretary general of the congress to get the SALN but they were declined, so they have to invoke their right for information to be granted. In the end, the property was included in the SALN. She emphasized how hard the process that they went through to get a single information from the government.

Ms. Aquino affirmed the hardships that Miss Tordesillas went through and added that maybe one of the hardest was that they were correcting the statement of somebody who is an official.

Ms. Tordesillas added an example, that the number of drug addict according to the President was three million but the figure was based on nothing. In the DDB (Drug Dangers Board) they only have 1.8 million and when it was confirmed by the boss, Mr. Reyes, he got fired. She emphasized that when you look for numbers of drug addicts it should be in DDB or PDEA. She also added that the 3 million became 4 million then lately it became 7 million because according to her, it was the basis of the President's program of killing the drugs addicts. She concluded that it was their big problem here in the Philippines.

Ms. Malaya of PUP shared her take on the lecture of Miss David. She thought that the democratization of the new media creates incivility in social media. Since as Miss David mentioned that people lived in their own bubble, people are getting self-centred. People tend to be highly individualistic and become less sensitive of the feelings and the rights of the others. People were just seeing what they wanted to see and just focused on their own feelings and less of the feelings of other people. So sometimes, when people posts their own views, their opinions, and sometimes when they shared information in their own account like in facebook, twitter, or instagram, people tend to forgot that those posts have several followers and those followers think that what they shared were true and factual. Miss Malaya made a point and said that those posts were just opinions but because it as followers, and those followers didn't know that it was just an opinion, it became official. That is why for the government officials, it is dangerous to make some posts about something because they have followers who thought that it was an official statement. She shared that in the PUP it was really an issue. They have officials that they reminded not to posts much of their personal opinions because they have students and faculties who could read it and it reflects the statement of their government institution. So, they should be careful and should not ask about their right to posts as a civilian or as a private citizen because they are carrying the name of their institution. Then she concluded that because of it, people become incivil.





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Ms. Fatima Robles from Miss Lorna's class raised her concern on how post-truth politics came about. She also raised a question to those who came before her and knows the transition from the customary politics or the administrations before and then the administration now; she asked how populists' movement contributed to post-truth politics.

Ms. Rina David shared her take to the question that the Philippines' brand of populists politics today really ponders not just caters to the public. Whatever the bigger public wanted, it will be given. Like the image for example, our President was so turned on when people laugh or snicker even when he says dirty words or insults or curses. Some people have said that maybe that laughter increasingly has become laughs of discomfort but for him it was just like a fuel. Miss Davis thought that at some point it strengthened the fake news environment because whatever the DDS people wanted to hear, they will give it. She also shared that the panels were talking that there's no more sense of shame or embarrassment when somebody was caught out in a lie. Miss David wonders if it is our social environment that people have become loser or have the people lost their sense of choosing the right from wrong. She added that she is a grandmother now, and what is this environment teaching her grandson. He is now 2 years old and by the time the Duterte administration will be over, he will be of the age of reasoning, he will be seven by that time and it will be part of his growing up years. Miss David was troubled that the people's sense of controls that used to guide or moderate the greed or behaviour is loosening. So she asked when the people stop and how much offense can people take before they began to say that it is enough and they should stop it.

Ms. Tordesillas agreed to Miss David and shared another aspect. She said that it also can be the other way around, like how fake news has given rise to populist leaders. She made an addition on Miss David's sharing about the language. She shared that she covered the campaign of all the candidates and when they cover, they lasts from morning 'til evening because when a candidate campaigns, usually they do 4 to 5 rallies a day with the same speech and program flow. When it came to Duterte, at the end of the day, all of them suffered from extreme headaches. So they asked, why they feel that way. After that incident, Miss Tordesillas made a theory, because when Duterte spoke, he was not limiting to 30 minutes, a speech will really last an hour. In one speech, he will say 20 PIs (a Filipino curse) that made their headaches. She made a reason that, when a person was young, s/he was reprimanded of the bad words, so a person's mind repeals bad words. So, if in one speech, there were 20 PIs and they attended 5 rallies, their brain repealed a hundred plus PIs in a day, no wonder they had headache.

Ms. Israel also added on language, she shared that in her class whenever she gets hyper in a discussion, she says PI but later on, she will return to her senses. So the point is, she was conscious meaning it is inside a person to say bad words. To answer the questions, she said that they feed each other. But she was not sure because it may also use as media buzz word. So she put





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it in a context that people were all consumers, even as they produced their own news through social media.

Ms. Soc Reyes made some comments but first she gave thanks to three panel speakers. She thought that people should be honest with themselves, that when they read news, they read it with their own values, their own principles, and their own beliefs. In her case, she said that she don't apologize choosing what she wanted to read and what she wanted to believe then side step or ignore all those run contrary to what she believe in or conflicts her values. She shared that personally right now, she was much against to what the government was doing, against to what they were saying, and strongly disagree with the injustices that is happening. She added that she unfriended any of her friends especially in the women's movement that she can't understand why they are in a women's movement and then pro for this guy. It may be an objective truth for her it is subjective, subject to her own values, her own principle. She says whatever she wanted to say because it is her truth. So to the young people because there is a lot of source of information, she suggested that they should filter everything based to their own values, their own principles and their own knowledge. The young people should really read and do some research to do their own thinking. For Miss Soc, her news is her news, her truth is her truth. If she doesn't like the person, for her they are not an entity, they don't exist, she won't allow them to. So in the end, she encouraged everyone to unfriend, delete, and block those who caused them stress.

Mr. Emmanuel Luminario from GMA news shared his thoughts from the wisdom of the speakers. He shared that in their office, every once a month, they have a talk about fake news because even them were very vulnerable on getting fake news. So as journalists, they really have to practice the veracity in writing to all their news especially for him as a script producer. For him, more than discerning and the capability to really read the news, especially for the millennials, everyone should have a sense of urgency to check their values and to share their knowledge to help other citizens. He encouraged everyone to make use of the technology and share in twitter or in the comment section of facebook that the news is fake news or unverified information. So from there on, the pay it forward value will occur.

A woman from the audience asked that with all of those things that the speakers analysed, or with the data at hand, was there any chance of a personal face to face encounter with the President. Because for her, no matter what they say in media, a personal experience was still different. She also made a comment addressed to Ms. Luminario on how they use words in the news. For example, the word "chairman", they should be on watched of the gender fair language. She expressed her wish to have a segment in Unang Hirit about the gander fair language of the day.

Ms. Rina David answered that she haven't been able to meet the President personally. There was once the President hosted a lunch with media but she was not invited.





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Ms. Tordesillas also answered that she haven't able to meet the President. During the presscon or rallies or campaigns, they just covered, they don't do the questioning. There were some press conferences that they were given a chance to asked questions to the officials but not to Duterte. But also during the press conference, they don't do the confrontational way but they asked questions to get the facts because the purpose of it was to get information. She added that if she will fight the President she will do it in her writings.

A station manager of Radio Pilipinas Marawi, shared her thoughts and feelings. She was pained to hear that she was the only government media in the room. She said that their office is under the Philippines Broadcast Service a member of PCOO. She was pained to hear that almost everybody was against the government. She shared that the culture of silence really contributed and has a huge effect to the people, so people should react. According to her, we should react immediately to correct the fake news. She also took the chance to ask to the panel about the war in Marawi. If there is any chance that fake news contributed to the war that is why it took almost 5 months to be over. Because as observed, there was a lot of fake news rooming around about the war.

Ms. Tordesillas answered that according to the military there were reasons why it took time. But according to her, the number one reason was that the military intelligence did not perform well. They did not able to appreciate the information handed to them. Also for them who were not in Marawi, they were so frustrated because they don't really know what was happening in Marawi. She added that the reports were controlled by the military. The reporters were just allowed to the areas where military permits them. In the beginning, Maute were just reported as a small group not ISIS as what the intelligence told them. So up to now, they really don't know what exactly happened in Marawi. The information was so controlled by the military.

Ms. David added that whatever information the military is willing to share, that's all they get. To her, she would appreciate it because it was a combat situation. They should consider their lives since the media were not soldiers. She knows that it was for their protection but it also limits their knowledge. To her, during the heat of the situation it is so hard to get the picture or pass judgements but it's okay to pass questions. For her, it deserves a longer period of research and analysis to get the real story. Maybe in a year or two the truth will come out.

Ms. Israel shared a controlled information meaning, she can't site the source but she has no reason to doubt the source. She said that the Philippine intelligence did not really have a good job and it is the US intelligence that led the stop of Marawi crisis because they were the one that maps out the terrain. So US involvement was involved and she knows that somebody will going to deny it. It will be denied by the US government, it will be denied by the Philippine government but she has no reason to deny the veracity of the information because she trusts the source who was in the ground. She said that it is an example of controlled information that they cannot reveal





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for security reasons, for beauty reasons, etc. So in the end, people can only get a fraction of the truth.

Ms. David shared that it is the font of war. People need to keep distance to see the complete picture.

Sitti Arneza Cujan from Sulu State College was inspired by the statement; one way to kill fake news is to promote the word of truth. She shared that as observed in the media or in the actual situation or scenario, when someone came from Sulu or known as a Muslim, the word extremist or extremism or lowest elements became generalized. So they become discriminated in terms of race. She then asked how the new media affect the judgement of the people towards them, Muslims. She shared an example of actual situation in Julu, Sulu. Sometimes, when people watched T.V, then they heard news in Sulu about an encounter between Abu Sayaf and military, people will tend to say that the people in Sulu or the Tausugs were immoral, they killed a lot. She also shared that once, her mother who was staying in Palawan called her to check if she was fine or if she still wanted to study in Sulu, or if it is still safe there that she might want to study in Palawan, she then answered that she loved the place. The people in Julu were so hospitable, the food was good, and the place was beautiful. With the inspiration to share the truth, Miss Cujan encouraged everybody that whenever people heard news about Sulu, they should not generalized that Tausug people were immoral, were extremist. She added that as people recall during elementary or high school, Tausug people were described as brave people who defended their land but today, they were described as brave because they kill people. Especially now with the social media, fake news about them or their religion spreads easily and as to how people treated them, the felt discriminated.

Ms. Tordesillas find joy to the statement of Miss Cujan because she was young and yet there's a substance to her words. She also said that she was guilty for it because from where she came from in Manila, they lack in information about some parts in Mindanao especially in Sulu and Marawi. So they were just dependent on the information given to them like the spot reports of the military. She added that she wish to have more writers coming from Mindanao especially in Miss Cujan's place because there's nobody who can write from their perspective.

Ms. Jamira from Mindanao State University made a reaction and a suggestion. She highlighted that with all respect to all media they would appreciate it if there will be crime committed by someone, they will include the name or the tribe and never use the word Muslim because it generalized the Muslim people and it is connected to their religion. She made a point to erase the Muslim connotation because it is one of the problems of the people in Mindanao who were labelled as terrorists. She then asks a question to the panel if they observed fake news coming from the mainstream media company.





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Ms. Israel addressed to the question of Miss Jamira that at the height of the terrorism after 2011, she wrote a paper, a monograph published by the International Studies Department implicating or putting to pass the Catholic media. She examined the history, the media coverage, the news during the height of terrorism that whenever a person is a Muslim s/he is a terrorist. It was really tagged to the news. Whenever a Muslim got caught in an incident they will label Muslim, but when it's a Christian it's not labelled. The title of the paper was 'Media is manufacturing Muslim prejudice and bigotry'. She added that she did not go to Mindanao to interview people or to examine them because what people need to examine was themselves. She also pointed that sometimes, a person's truth hurts others. She then added that what people know blinds them from other things that they should also know, precisely because they don't have access to those things. Then that is where the gender fare language, the cultural sensitivity should take place. She said that she doesn't know the mind set of Muslim people but what she had in mind was, is she becoming a tool of prejudice and bigotry. People know a lot of things but they also don't know a lot and the dangerous things are those they don't know.

Ms. David said that religion or race can also help identify. She shared that as a journalist, they wanted to share as many details as possible. She site for example the recent mass shooting in US, she thought that it might be a black one but when she researched, she found out that almost all of the mass shooters in US where white but the news were not mentioning their race. According to her, that maybe the use of Muslim as an adjective for a perpetrator can be useful in some stories like terrorism but in others like common crime, they do not use it. So she guessed to her colleagues and to herself to use qualifiers like religion only if it is relevant to the story and adds to understanding of the situation to better picture. A reporter should make a process if it is useful, or is it necessary, or is it an irrelevant fact or is it born out to own prejudices.

Ms. Tordesillas expressed that they found it hard to say if it is fake news because they really don't know the situation. But ask Miss Jamira if she spotted fake news about the Marawi because they know better.

Ms. Jamira sited news but she cannot identify which reporter who said that Marawi was peaceful, that there were no longer gun fires coming around, that there were no Maute anymore. But the real situation was that though it was peaceful, the people can't touch down the area that they wanted to go because there were still Maute members in the area who can't get out so they still continue to fight. Totally, it is still not peaceful in Marawi.

Ms. Tordesillas said that up to now, they were still really interested to find out what happened in Marawi because they only get small details about it.

Mr. Luminario thanked both of the audiences who raised concerns for mainstream media. Then he cited his defends that with regards to their code of conduct, it is a big no to use religion





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or even the gender as qualifiers as possible. He also took the opportunity to say to everyone in the room that whenever they observed something wrong in the reports especially in the GMA news, they would like to know it directly from the viewers. So if the viewers have contentions to the details, they would appreciate it if the news would be verified since some of the viewers know better. Because just like Miss Tordesillas, whatever the remote reporters give them, they consider it as good information. Then he encouraged everybody in the room that whenever they heard wrong news, cite the reporter, the time, and the program it was aired then report it or send it to newsdesk.gmanetwork@gmail.com.

Ms. Nikki Jurisprudencia of WAGI plugged that WAGI are also giving gender fair language education that the GMA might request.

Because of the time, the moderator just gives a quick wrap up and appreciations to the panel of speakers and to the audience who stayed and participated to the substantive discussion.





Workshop 20: Labor of Love and the Care Economy

Dr. Rosalinda Ofreneo
HOMENET SEA/ CSWCD

Rosalinda Pineda Ofreneo, Ph.D., is a professorial lecturer and former Dean of the College of Social Work and Community Development, University of the Philippines Diliman, where she served as faculty of the Department of Women and Development Studies for 28 years. She has spearheaded numerous researches and community-based development initiatives involving organized women in the informal economy. Aside from her academic work, she has also been very active in the women's and informal workers' movements, focusing on human rights advocacy specifically for a Magna Carta of Workers in the Informal Economy (MACWIE) and social protection for all. She served as volunteer regional coordinator of HOMENET Southeast Asia (a network of homebased workers' groups in five countries), and currently, as Executive Committee member of HOMENET Philippines. She is also on the board of the Asian Solidarity Economy Council (ASEC-Philippines).

Dr. Ofreneo did not have a PowerPoint presentation prepared and simply presented an infographic of “What is Care Work?”



What is CAREwork?



	WOMEN	MEN
ECONOMIC ACTIVITIES:	4-5 hours a day	8-9 hours a day
CARE WORK:	9-13 hours a day	2-3 hours a day
PERSONAL CARE:	3 hours a day	4-5 hours a day
Others: <i>Including sleeping time</i>	7 hours a day	7 hours a day

MOST WOMEN SPEND MORE THAN NINE HOURS DAILY FOR UNPAID CARE WORK, COMPROMISING THEIR OWN PERSONAL HEALTH AND WELLBEING.

IDENTIFIED CARE ACTIVITIES THAT BURDEN WOMEN IF WITHOUT SUPPORT



Cooking



Accessing water
(For cooking, laundry and bathing)



Marketing
(Buying food and basic commodities)



Taking care of the sick, the children and the elderly



Accessing power and electricity
(School tutorial and other household chores)



Fetching Children
(To and from school)

Care Work includes activities such as child bearing, rearing, and caring for household members.

- ♀ These are tasks traditionally assigned to and completed mostly by women and girls.
- ♀ This work is not paid, requires time and energy, and is done out of social obligation and/or love and affection.
- ♀ Though care work is essential for our wellbeing, it can become a burden for women. It is especially difficult for poor women who cannot pay for extra help to run their households.

WHAT LOCAL GOVERNMENTS AND PRIVATE SECTOR CAN DO TO REDUCE WOMEN'S BURDENS



Install water pumps and piped water systems



Install electricity/ solar powered lamps at basic or micro-level



Provide public parks where children can spend time safely



Provide public market goods on wheels for easy access of food



Provide accessible Childcare/ Child minding services



Improve healthcare and sanitation



Provide bridges for easy and safe access to schools



Raise awareness on Reproductive Health (RH) and rights

Data was based on the Rapid Care Assessment (RCA) in five Barangays of Libunqan River System and Daguma Mountain Range Landscapes.



Project EMBRACE

Empowering Poor Women and Men in Building Resilient and Adaptive Communities in Mindanao, Philippines

By 2017, poor women, men and communities in Mindanao, Philippines are more resilient to the unavoidable impacts of climate change and improve their well-being despite shocks, stresses and uncertainties.

Strategies

- Improve communities' awareness and ability to cope with climate change.
- Support local governments in planning climate change adaptation and enhance accountability.
- Develop more climate change resilient livelihoods.
- Get women more involved and enhance their agency to identify and implement adaptation measures.

Dr. Lucita Lazo

International Gender Consultant, Former Regional Programme Director, UNIFEM

Dr. Lazo is the former Regional Programme Director of the United Nations Fund for Women (UNIFEM) East-Southeast Asia Regional Office in Thailand. During her time, she worked on the oversight programs for feminized poverty, eliminating violence against women, gender and HIV/AIDS and gender and governance in the East and Southeast Asia region. She was an Undersecretary at the Department of Labor and Employment (DOLE) and has worked on the oversight of programs for workers' protection and welfare promotion with special emphasis on rural workers, women workers, returning migrant workers and workers in the informal sector. She was also a former Director General of the Technical Education and Skills Development Authority (TESDA). Lucy is also a consultant of the Center for Asia-Pacific Women in Politics, International Labour Organization (ILO), United Nations Development Programme (UNDP), Economic and Social Commission for the Asia and the Pacific (ESCAP), United Nations Fund for Women, Asian Development Bank and the European Commission. She has masters and bachelor's degrees in Psychology from the University of the Philippines.

Her presentation asks and is entitled "HOW CAN WORKERS IN THE INFORMAL ECONOMY BENEFIT FROM THE ASEAN INTEGRATION?" and it highlights informal employment in the ASEAN region, demographic shifts, digitalization and its impacts on employment and mixed impacts on women.

The issues she raised is all ASEAN member states provide constitutional equality between men and women, but recognition of customary laws often stand in the way of achieving gender equality. There is a growing fear that the gains from the establishment of the AEC may not be evenly distributed among all ASEAN countries or among the people. In addition, statistical data systems in most countries are not yet geared to take into account the time-use patterns of work, as a result women's work, which subsidizes the rest of the economic activities, remains under counted. Also, women dominate those in informal employment; women's services include care services, usually unpaid in the global and regional level. Care work typically adds between two and four hours to a woman's day, resulting in the so-called women's double day. On average, women in Asia do two and a half times more unpaid care work than men

Dr. Lazo recommends increased public investment in basic services, such as water, electricity, sanitation, health. Advocate for social protection for all, and awareness raising on impact of ASEAN integration on women.





Workshop 21: Climate Change and Women's Resilience in Confronting Environmental Challenges

Nguyen Kim Thuy

Executive Director, Research Centre for Gender, Family and Environment in Development (CGFED)

Nguyen Kim Thuy is the Executive Director of Research Centre for Gender, Family and Environment in Development (CGFED). She graduated with a BA in Econometrics at Vietnamese National Economic University (1994). She received her Master in Economics at Vietnam National University, Hanoi (2002). She is involved in activities of research and intervention on women's roles in the spheres of family, society and the community, the problems of specific groups of women (rural women, poor women, trafficked women, female migrants, etc.), the fields of population and health, especially reproductive health, women and environment issues, and women's human rights issues. She has experience on supporting livelihoods for different groups of women through vocational training, capacity building for women on soft skills, and leadership skills.



Miss Nguyen Kim Thuy wished everyone a good morning, and introduced herself. She then opened up her session, entitled “*Rural Women in Vietnam and Climate Change*”, by giving a background on the Vietnam, stating that it is one of the countries that are most affected and most vulnerable to natural disaster and climate change. Vietnam is among the 10 countries most affected by climate change over the last two decades, natural threat related disasters have left more than 13,000 people dead and property losses of more than \$6.4 billion – about 1.5% of GDP. Nearly 60% of Vietnam’s land area and more than 70% of the population face risks due to natural hazards. The Flood damage in northern Vietnam in October 2017: 9 provinces are affected, 71 dead and 33 missing, 221 houses collapsed, 46,177 houses flooded, land area is flooded to 126,515 ha and more 250,000 cattle died and were swept away. The Damage caused by typhoon Damrey in Central and Highlands of Vietnam in early November 2017 caused 44 people died and 19 people missing, 1,358 houses collapsed and 114,866 houses were damaged, 5,296 ha of rice and 14,849 ha of vegetables were flooded and damaged, and 2,572 fishing vessels were sunk and damaged.



Why should we include women in the discourse on climate change? In 2016, the population of Vietnam is 92.6 million people, with the sex ratio of 50.7% female, 49.3% male (There are 60.7 million people living in rural areas (65.5%) Of which, 30.7 million rural women (50.6% of the rural population) are estimated.) Female labourers in rural areas account for 70% of the country’s female labour

force and 61% of rural women directly participate in agricultural activities Rural people and especially rural women are facing many risks and vulnerabilities due to negative effects of climate change such as droughts, storms, floods, and saline intrusion.

Women are more vulnerable, due to social norms, socio-economic patterns and development issues. In Vietnam, women and girls are often responsible for most housework and family care, which also means that life of women and girls are directly affected by the changes caused by climate change. They have to walk farther to get food, fuel and water that are scarcer due to climate change. As a result, women and girls have less time to study and work to improve their income or participate in decision-making processes in the community. This will lead to inequalities in gender relations. They will spend more time than men to collecting water and cleaning their homes after each disaster. So they will spend less time for studying, doing business or participating in social work.

Women are often considered as “victim” of climate change rather than the ones who make the changes. Disaster preparedness and climate change programs do not pay attention to the promotion and mobilization of women’s participation. Due to gender bias, women have little access to information and resources. So women are more likely difficult than men to adapt to climate change: Female headed household are less likely to respond to natural disasters and respond to climate change; Post-disaster women are more vulnerable to poverty, social evils (domestic violence, sexual abuse, etc.).



In the agriculture field, Vietnamese women are taking the lead role in many rural areas where men migrate to urban areas, industrial parks to seek jobs to increase their income. This shows the importance of women in ensuring food security, and also the role women play in the fight against climate change, in mitigating the effects of agricultural production on climate change.

So, what is the role of women in disaster risk management? She expounds that firstly, women's participation will bring benefits to the community, the family and the woman herself. Community-based disaster management activities will become more effective with the contribution of women when the real needs of women are adequately met. Secondly, economic losses in family and community will be minimized when women's knowledge and experience in protecting property, crops, and products are used. Thirdly, the lives of other family members will be improved through the enhancement of the role and contribution of women in the context of climate change. And finally, the status of the women in society will increase as their capacity for disaster prevention and management is maximized. Many indigenous experiences and initiatives by women at grassroots level address their real demands of housing, credit, livelihoods, and basic services.

Key findings, issues and gaps, from her presentation include how in Vietnam, policies responding to climate change all emphasize gender equality as a guiding principle, but these policies have little or no mention of how that principle will be implemented. The disaster policies and other policies related to climate change have not been mentioned in the policy and legislation frameworks of Gender, even in the Laws on Gender Equality. In addition, there is a lack of gender analysis studies when planning disaster prevention at all levels. The gender budgeting in the field of natural disaster and climate change prevention has not been implemented as well. Awareness and capacity on gender in disaster risk reduction and adaptation to climate change by policy makers and policy implementers are also limited. Finally, work relating to natural disaster and climate change is mainly undertaken by men.



To address these, she suggests increased participation and leadership of women because work relating to natural disaster and climate change is mainly undertaken by men. Women have less representation in decision-making bodies of the Steering Committee for Natural Disaster Prevention at all levels. Moreover, number of women in positions of decision making is not sufficient to promote gender equality. According to assessment of UN Women in 2015 on the percentage of women in the total number members of the Steering Committee for Natural Disaster and Climate Change Prevention at commune level of the four provinces (Ca Mau, Dong Thap, Quang Binh, Thua Thien Hue), only 15% are women. The Vietnam Women's Union is an official member of the Steering Committee for Natural Disaster Prevention at all levels. However, the role and function of the Women's Union have not been clearly defined in this committee. They are





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mainly involved in supporting, caring for the sick, injured people or organizing communication for women's members, not the program developers.

Continuing, she also suggested continuously build capacity and raise awareness on gender equality in natural disaster risk reduction and climate change adaptation for staff working in government agencies, mass organizations, and in the field of private sector. Improve knowledge and skills to cope with climate change and natural disasters for women union cadres at all levels. Regularly carry out gender analysis to provide information that support the developing or updating of new climate change programs/policies. Ensure the participation of gender specialist, female leaders and community representatives who are women in the conduct of natural disaster risk analysis, planning and investment priorities. Enhance gender mainstreaming into policies and programs, and promote gender equality in international climate change policies, including fiscal policy. Finally, provide equal opportunity for women and men in socio-economic development to adaptation.

Weena Guiang Franco

Mariano Marcos State University

Weena Guiang-Franco is an accredited human rights volunteer educator interested primarily in indigenous people, women and development. She is currently a Program Coordinator at the Department of Social Sciences at the Mariano Marcos State University. She earned her Bachelor's degree in Social Sciences from the University of the Philippines- Baguio and her Master's degree in Applied Sociology and Anthropology from the Ateneo de Manila University.

Miss Weena Guiang-Franco wished everyone a good morning, and gave an outline of her presentation about their research, which is entitled "*Understanding the Women's View on Mining: The Case of the Winemakers in Adams*". The study was guided by the Theory of Social Constructionism (Shiva, 1989) – ecofeminism's main contention is the inseparable relationship between the principles of ecology and the principles of feminism. (Hannigan (2006) – construction on environmental issues and problems – pointed out the role of media in bringing out environmental issues in the public. Media serve as a "popularizer" to bring the issue to the public. She then presented their problem statement, "*How the women winemakers' livelihood shapes their view of their environment, which consequently affects their views and perceptions of mining and their engagement with the LGUs and the other stakeholders in Adams?*"



Highlights of her presentation are the Adams winemaking business, a winemaker's view on mining, how the women winemakers' livelihood shapes their view of their environment, which consequently affects their views and perceptions of mining and their engagement with the LGUs and the other stakeholders in Adams, winemaking as an economically thriving frontier, winemaking as a gendered industry, and finally, winemaking as a repository of indigenous knowledge.

The key findings, issues and gaps she presented show how the women winemakers' livelihood shapes their view of their environment, which consequently affects their views and perceptions of mining and their engagement with the LGUs and the other stakeholders in Adams. It also shows the possible massive ecological and cultural disturbance that mining is perceived to bring about in Adams. There is also winemaking as a thriving economic frontier where:



- Winemaking became economically important because of the “One Town, One Product” advocacy of the province to boost its tourism industry.
- Winemaking became an economic activity – wines as localized Adams product which has become its identifier for other towns in the province and among tourists.

And winemaking as a gendered industry:

- The winemaking industry can be considered as gendered because it is particularly a livelihood activity designed for women.
- The solid position of the winemakers to resist the entry of mining in the area debunk the general idea that the woman's voice is absent in debates regarding conservation management and in the community's choice of developmental trajectory.

Also, winemaking as repository of indigenous knowledge:

- Winemaking displays the winemakers' deep ecological attachment with their forest. The ability to turn a specific type of wild berry endemic in the Adams mountains present the winemakers' knowledge on the use of their natural resources.
- Mining is perceived negatively by townspeople because its projected adverse effects (more than economic aspect)

Then winemaking, environment and culture

- The possible massive ecological and cultural disturbance that mining is perceived to bring about in Adams is the theme of the study.
- The previous contentions all boil down to the deliberation that while some of the locals have expressed economic hope in mining, there are more respondents, especially the winemakers who feel antagonistic about the mining industry because their environment will be at risk.



- The environment and the winemaking activity serve as cohesive forces in maintaining the stability of the culture and the cohesion of community members regardless of their IP affiliation.

To end, she reminds everyone, especially for lawmakers and development initiators: - consider women's traditional livelihood practices in the review of development projects to adopt. Views of the locals who will be affected and particularly the women who are directly affected by the possible impact of mining operation are seriously taken into consideration so as to have a holistic understanding of the factors that shape their views on the project. Finally, for the government: - it should support Adams' industry under the OTOP program. In so doing, the winemaking industry will expand thus, providing more stable jobs to the people.

Dr. Angelina Galang
Green Convergence

Dr. Galang is the President of Green Convergence for Safe Food, Healthy Environment and Sustainable Economy. Before this, she was the Executive Director of the Environmental Studies Institute and the Vice President for Academic Affairs of Miriam College. She earned her Bachelor of Science in Chemistry from the Holy Ghost College, her Master of Science in Chemistry from Marquette University, Wisconsin U.S.A., and her doctoral degree in Environmental Science from the University of the Philippines, Diliman



Dr. Angelina Galang opened her session by wishing everyone a good morning, and proceeded to congratulate the previous speakers and thanking them for shedding some light on the role of women in battling climate change. She then showed the audience through her Powerpoint presentation, entitled "*Climate Change and Women's Resilience in Confronting Environmental Challenge*", photographs of her granddaughters, stating that they are the reason why she is inspired to stay in Environmental Studies. She stated that they are full of life, happiness, and full of the passion for life, and hope that they continue to have this, but that is possible only if they live in a world that would allow them to do so. A world that is healthy, and will provide for their needs, and a good quality of life. Unfortunately, climate change is threatening this possibility.

Highlights of her presentation include the current imbalance of carbon sources and carbon sinks on Earth, climate change as a whole, climate change as experienced in the Philippines, long-term risks, and the role of women in combating climate change.

Key findings, issues and gaps from her presentation show how in nature, carbon sources balance carbon sinks, and currently, carbon sources outbalance the carbon sinks. Fossil fuel



burning for transportation, electricity, and production and carbon from dumpsites contribute to the carbon sink-source imbalance.

Worldwide, the world lost 7,317,000 hectares / year of forest in 2000 - 2005. The world has lost half its coral reefs in the last 30 years. We have lost over half of the world's original mangrove forest area, estimated at 32 million hectares. In 2007, less than 15 million hectares of mangroves remain.



In the Philippines specifically, we contribute only 0.31% of the global greenhouse gases, but we have also destroyed our carbon sinks. There has been a decline of forests, coral reefs, mangrove forest areas. In addition, the melting of icecaps and the sea-

level rise. Finally, saltwater intrusion. When it comes to challenges on women, women are often excluded from decision-making, and certain taboos prevent women empowerment.

To close, she suggests eating healthy to serve healthy. One may do this by choosing organic food and avoiding GMOs. Also by avoiding manufactured goods because the process adds to the carbon in the atmosphere. She urges everyone to buy local as we will be helping local farmers and cut the fuel use for food transport, else grow your own. There are also ways to do ecological solid waste management. Finally, campaign to phase out and END FOSSIL FUEL use – ESPECIALLY COAL, and campaign to shift renewable energy.

OPEN FORUM

A member from the audience raised a question regarding the Bangsamoro homeland: “What would be the doable steps for people like us who are CSOs to do in order to tell women what to do during these situations (long term and short term)?”

Miss Weena answered that looking in anthropological lens, I think my suggestion is we should ask the women first what to do. We will have problems when we impose. We should ask them what they want to do, and what they think is good for them. We should also realize their needs.

Dr. Galang then answered that we should get from the community their assessment. Short term crops can readily grow. Women's organizations help women to grow crops organically. War is the biggest threat, it is a lose-lose situation. Peace is best all around. Get the pulse of the community. Form organizations within the community.

Another member from the audience asked, “Do you think that the efforts currently executed are enough to stop the damages or will it do anything at all?”





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Dr. Galang replied that we cannot but hope. I think it really takes a lot of steps. Paris agreement signing – FINALLY! Big countries like the US are taking great strides in renewable energy, we have taken significant steps. Lau Dato Si is a message for the world that it takes everyone to engage in this effort. It has to be, our little contributions might be little, but if all of us went into it, it will become a big effort. We all have to act. We look at this as a big burden, but we should take this as an opportunity. If we develop our wind power, we improve economically, environmentally, and mitigate climate change. Organic is the way the world is going. We should look at our blessings, and know that as we are solving economic problems, we are also solving climate change.

The moderator then asked the audience if they had any more questions, aside from those passed to the student-facilitators earlier. She thanked the audience for their intellectual questions, and proceeded to thank the speakers for imparting wisdom and enlightenment on climate change to the audience. She then called the speakers up on stage, along with the student-facilitators to give the certificates of appreciation.





Workshop 22: SDG's and the ASEAN Integration

Girlie Casimiro-Igtiben

National Economic and Development Authority (NEDA)

Ms. Casimiro is currently a Chief Economic Development Specialist and part of the Social Development Staff of the National Economic and Development Authority (NEDA). She is also a Senior Lecturer in Miriam College, teaching units in Economics; Aid, Development and Finance; and International Economics among others. She earned her Bachelor of Arts in Development Studies and Masters in Development Economics from the University of the Philippines. She also earned a Master's degree in Development Studies specializing in Population, Poverty and Social Development from the International Institute of Social Studies, Erasmus University, The Hague.

The presentation of Ms. Girlie Casimiro-Igtiben was entitled Philippine Initiatives on the Implementation of SDG's focused on the government programs in place to ensure implementation of the Sustainable Development Goals in the Philippines. The Highlights of her presentation were SDG's and mainstreaming of gender and development (GAD), statistics of SDGs implementation in the Philippine context, and subnational & regional initiatives on SDGs' implementation



Key findings, issues/gaps presented include localization of the SDGs and logistical challenges in engaging local stakeholders. Providing an avenue for stakeholders like the media & academe to access information, as well as spread awareness about the SDGs and initiatives in place on the local community level. Ms. Casimiro believes there should be more participation from the different sectors on initiatives towards development. Private sector groups and other key partners should raise more visibility for programs to be carried out and sustained within communities. There should be improvement of evaluation capacity on the initiatives in place by making it more regular and accessible to more localized areas. There is also a need to ensure evidence on development planning & programs by different institutions checking in on the state of community groups directly.



To address these, she suggests engaging development stakeholders like civil society organizations, the academe, and international development partners to support initiatives and local programs for the various communities. In addition, there must be development & implementation of “flagship programs”—initiatives that reflect social, economic, & environmental dimensions to track sustainability and progress of groups. Lastly, regular monitoring of national programs to assess effectivity. Feedback should come from beneficiaries and communities affected directly as well as through routine evaluation done by the government and development partners.

Ms. Rowena Laguilles

UP Department of Women and Development Studies

Rowena A. Laguilles is a junior faculty at the Department of Women and Development Studies, and a doctoral candidate of the Social Development Program, both from the College of Social Work and Community Development in UP Diliman. She has worked with various grassroots women's organizations for her feminist advocacies, with particular focus on women and poverty in urban communities. Her presentation for the 1st Southeast Asian Women's Summit comes from her dissertation, which - fingers crossed - she hopes to defend by the end of this year: “Organized women's responses to urban poor housing: Towards transformations in housing in the Philippines.”

The presentation of Ms. Rowena Laguilles-Timog was entitled Women's Responses to Urban Poor Housing, focusing on urban poor housing in the Philippines and its path to transformation from community women's efforts. Highlights of the presentation include women's housing situation and their issues faced, personal experiences and accounts of women living in the government housing, and the procedures/processes to acquire housing in the Philippines.



Key findings from Ms. Rowena show that women face constant worries of eviction. Thus they are forced to turn to loan sharks as their lifeline in order to pay. The policies in place require the entire community to pay and risk the collective's homes if one member fails to do so. There are also no married women as principal beneficiaries. Policy still dictates that men's names are listed as beneficiaries for the housing program even if they do not handle it themselves. Women still have to fight for their right to be recognized as active participants in the housing association legalities. Burdens of leadership faced by women are primarily caused by pre-existing gender roles. Community women struggle to continue organizing their neighbors and households while caring for their own families & ensuring to make ends meet for their homes. Lack of opportunity and information for them dissuades more women to join or continue their roles in the community.

To address these, enabling women's empowerment through organizing more initiatives for housing through development partners and organizations—increase the opportunity and information made available to these women. There should also be focus on improving the quality of living of the people rather than fixating on their ownership status. Improving a community's quality of living through opportunities for growth will lead to ease of compliance with the policies in place. Lastly, increase the dialogue between people affected together with institutions and partners for more development as first-hand experiences from communities can provide better insight to these people's needs and how they can be addressed properly.



Ms. Isagani R. Serrano

Philippine Rural Reconstruction Movement (PRRM)

Mr. Serrano is the President of the Philippine Rural Reconstruction Movement. He is also the President of the Earth Day Network, Philippines and Co-convenor of Social Watch Philippines & Alternative Budget Initiative. He is the author of *Pay Now, Not Later* (Essays on environment and development), *Civil Society in the Asia Pacific*, and many articles on sustainable development and climate justice since the 1992 Rio Earth Summit. He earned his Master of Science in Environment and Development Education from the London South Bank University with distinction for his dissertation "Learning Sustainability". He is an activist, a political prisoner for 7 years, a weekend organic farmer and an occasional band player.

The presentation of Mr. Isagani Serrano, entitled *SDG's and Integration in the Philippine Context*, focused on the question of whether SDGs and integration would affect positive change in our context in the long run. Highlights from his presentation were statistics and charts showing



the effect of integration/development, personal accounts of integration and its effects on the Philippines and the world, and the Agenda 2030, SDGs, initiatives in place and the institutions behind them.

To address these, he explains that integration doesn't equate to sustainable cities or higher quality of life. Based on data from yearly conferences between nations and sustainability studies done, society is driving the environment to a breaking point. Progress that requires more resources used has had its effects manifest in the form of increased carbon footprints, more waste created, and less land or fresh resources available. He also notes that large inequality between the top 1% and the rest of the world contributes to the worsening state.



Mr. Isagani also clarified that The Agenda 2030 cannot be delivered by the same mindsets and institutions which created our problems in the first place. Pre-existing policies and driving forces have led to the situation the whole world is in now—it is cyclical and cannot be changed or produce more positive results if it continues. Change

the vision by questioning the prosperity without growth. Growth that does not add to the destruction of the environment and limited resources and also improving quality of life should be the goals. Change the strategy on how individuals and nations consume resources and other things. There should be a slow down or shortening of consumption thus lessening the depletion of resources and the environment. Finally, change the pre-existing measures of development by instead using frameworks like the happiness index, ensuring the world's resources aren't depleted, & measuring if we have enough.

Open Forum

Ms. Angela Adivoso of Migrant Forum in Asia noticed that the Official Development Assistance (ODA) was not mentioned in any of the reports. She stated that we're missing the implication of it in the development picture. She asked what measures we could look into to see effectiveness and accountability in the receiving countries. She noted that GDP is used as a measure but only sees economic prosperity rather than quality of life of citizens. She then asked if there is another framework or method to use other than GDP.

Mr. Isagani Serrano gave the examples of financing for sustainable development globally and in the Philippines with taxes being a prime source. He mentioned that prospects for financing are dim because taxation sources are also dwindling yet there is a global problem on tax evasion. That some of the richest on the planet are also tax evaders. He cited internet groups like Google and Yahoo can't be taxed but they should be to become the new source of financing. He stated his opinion that we should do without ODA and stick to financing our own national budget to move to sustainable development.



Ms. Girlie Casimiro-Igtiben noted that the discussion on the UN level regarding ODA as a source for financing sustainable development is on talks of discouraging it as the sources of financing will be limited. Countries are encouraged to source out financing from their own national budgets. She mentioned in terms of the general ODA reporting, there is the public investment program from her presentation. She stated the ODA plans in the government are included in the 2017-2022 reporting with an annual report made by NEDA based on the Paris Declaration framework. She also talked about the GDP being the currently international recognized economic measurement but explained there are other measures in terms of human development.

Mr. Rene San Andres of Ateneo de Manila University commended the speakers and organizers for their presentations which was a range from hope to gloom to reality. He mentioned that the notion of development doesn't have to come from the social development field. He asked if the field of management could have a more humanistic perspective saying that indicators can only go so far because the bottomline is still money. He stated that as an educator, the point is to look for strategic ground zeroes and proposed three possible areas. The areas included minding our business schools and the assumptions they teach, if men rethought their gender roles and eased the burden of women, & to mind people's values and mindsets. He directed that to the entire panel asking for their comments and prospects for the country.

Mr. Isagani Serrano stated that you can try to test what kind of mindset is prevailing. He focused on the example of the Happiness Index and explained that it's the kind of mindset that leads to the same outcomes. He said that what's driving the whole world is the monetary economy such as banks and financial systems. He mentioned his uncertainty with the NEDA plan betting on incremental improvements but the problem will remain and end up in our laps once again. He stated his personal mission to find a revolutionary solution short of violence for the problem and offers his proposed measures in the presentation to become a NEDA plan to get faster progress than what the SDGs offer.

Ms. Rowena Laguilles-Timog addressed the point made about gender and changing roles relations. She emphasized needing to step out into the community and that changing dynamics in the household can only do so much in comparison to the bigger picture. She brought up the idea of SDGs, although not really being sure of it herself, as another level of working towards the kind of development we want. She gave the example of the MDGs and promotion of maternal health which pressured states to create programs that trickled down to the everyday household.

Mr. Rene San Andres agreed with Ms. Rowena Laguilles-Timog's point but believes that it is a difference in perspective. He reiterated what he had said earlier that policies and strategies can only go so far because the most difficult to manage is the people. He emphasized that all the manifestations for the ordinary Filipino is at the household level.

Ms. Bernadeth of Department of National Defense expressed her gratitude for the discussion on housing and how women can be key players in them from her experience of living in a slum area. She stated that as part of the DND, the data from NEDA would be very helpful if integrated into the department and if there were guidelines for it. She also expressed her thanks to Mr. Isagani Serrano and his presentation as a wake-up call and inspiration to lobby for at least one



of his proposed measures to be mainstreamed. She ended by saying that, “We need to really make sure that constituents, Filipinos, enjoy a quality life as a Filipino. As a gender and development advocate, what matters is I address issues that are shallow to my officers but matter to my colleagues or employees.”

Mr. Isagani Serrano mentioned his encounter with the DND while an activist and stated that looking at the world today, most violence comes from policies created by men. He also cited the multiple nations in the Middle East destroyed within one decade. He posed a personal what-if question on how the world would be less violent if women ran it and the men were removed from their seats of power.

Ms. Shig of Naga City thanked Mr. Isagani Serrano for his presentation which reminded her of a quote her former boss used to say often, “Doing things over and over again and expecting different results is insanity.” She agreed that it’s easier to ask families the measures he proposed than the indicators at present. She also asked, being from the private sector, what organization leads the participation and how it is cascaded to the provinces after citing the experience of the Naga City LGU.

Ms. Girlie Casimiro-Igtiben mentioned the result of PBE organization’s latest report that said it started cascading initiatives in the major cities like Manila, Cebu, and Davao first. She highlighted that next year it will be implemented nationwide and offered to give ways to connect with PBE directly after the session.

Ms. Hilary Mando of NEDA, Cordillera commended the discussion on housing and asked how else families can be assisted in the situation. She highlighted the news about housing for Yolanda victims which has only one-third of completion even after 4 years. She also reiterated the problems in finding area for housing citing the example of the Cordillera region with 85% of its land classified as forest and therefore can’t be titled. She expressed the challenge as well of working in the government which really seeks quantitative results unlike NGOs that are okay with qualitative results & evaluations.

A female member of the audience asks about Mr. Isagani Serrano’s proposal to change of measures and the government’s response to it. She asks about whether there are penalties to not following the regional SDGs being signatories. She also asks about whether we can survive a changed mindset for the whole nation, of “doing away with the IMF” and the government’s response to that as well.

Mr. Isagani Serrano responds by saying in that context, groups like the UN give more of guidelines and non-adherence will not mean someone will come after you. He explains that changes in the national mindset should really start with the family. Afterwhich, NEDA can apply programs to create more rural development. He cites the example of a model community in Nueva Vizcaya which was at 50% poverty rate. Wherein after the organizations entered to implement initiatives, it reduced the rate to 4%.





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ANNEX 1: Programme

PROGRAMME

NOVEMBER 7, 2017 (Tuesday)	
OPENING OF THE SUMMIT	
8:00 – 9:00 <i>Venue: Lower and Upper Lanai</i> <i>Venue: Our Lady's Court Foyer</i>	REGISTRATION OPENING OF EXHIBIT
9:00 – 10:35	OPENING CEREMONIES
<i>Venue: Marian Auditorium</i>	Opening Prayer
	Philippine National Anthem
	Welcome Remarks
	Dr. Maria Lourdes Q. Baybay <i>Vice President for Academic Affairs, Miriam College</i>
	Objectives and Background of the Women's Summit
	Prof. Aurora Javate-De Dios <i>Convener, SEA Womens' Summit</i> <i>Senior Program Director, Miriam College-Women and Gender Institute</i>
	Opening Messages
	H.E. Vice President Maria Leonor "Leni" Gerona Robredo <i>Vice President of the Government of the Philippines</i>
	GROUP PHOTO
	Ambassador Kok Li Peng <i>Singapore's Ambassador to the Republic of the Philippines</i>
	Ambassador Amanda Gorely <i>Australian Ambassador to the Republic of the Philippines</i>
	Titon Mitra <i>Country Director, UNDP Philippines</i>
	Chair Rhodora Bucoy (video message) <i>Philippine Commission on Women</i>
	A Tribute to Former Senator Leticia Ramos-Shahani and the ASEAN Society



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	<p>Lila Ramos-Shahani (video message) <i>Secretary-General of the Philippine National Commission for UNESCO</i></p> <p>Ambassador Delia Domingo Albert <i>ASEAN Society-Philippines</i></p>
10:35 – 10:45	Intermission Number by MC High School Glee Club
10:45-11:00	KEYNOTE SPEECH
	<p>Anna-Karin Jafors <i>Deputy Regional Director, UN Women Regional Office for Asia and the Pacific</i></p> <p>Mu Sochua (video message) <i>Cambodian Parliament</i></p>
11:00 – 11:15 <i>Venue: Marian Auditorium Foyer</i>	Snack Break

Emcee: Dr. Ma. Margarita Acosta, Dean of the College of Arts and Sciences, Miriam College

11:15 – 12:30	Plenary 1 Gender Rights and the Rule of Law in ASEAN
12:30 – 2:00 <i>Venues:</i>	LUNCH <i>Our Lady's Court: Speakers</i> <i>Innovation Center: Participants of the Women, Peace and Security Project (USDS)</i> <i>ESI Conference Room: All other delegates</i>
2:00 – 5:00 <i>Venues:</i>	Workshop Sessions 1 – 8 <i>2nd and 3rd Floors of SMT Building</i> <i>Innovation Center, Auditorium</i>
6:00 – 9:00 <i>Venue: ESI Conference Room</i>	Welcome Dinner <i>Sponsored by Philippine Commission on Women</i>

NOVEMBER 8, 2017 (Wednesday)

8:00 – 9:00 <i>Venue: Lower and Upper Lanai</i>	REGISTRATION
9:00 – 10:30 <i>Venue: Little Theatre, Paz Adriano Hall</i>	Plenary 2 Key Issues and Trends in ASEAN Part 1
10:30 – 10:45	Snack Break
10:45 – 12:00	Plenary 2 Key Issues and Trends in ASEAN Part 2
12:00 – 2:00	LUNCH





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	<p><i>Our Lady's Court: Speakers</i> <i>Innovation Center: Participants of the Women, Peace and Security Project (USDS)</i> <i>ESI Conference Room: All other delegates</i></p>
<p>2:00 – 5:00 <i>Venues:</i></p>	<p>Workshop Sessions 9 – 17 <i>2nd and 3rd Floors of SMT Building</i> <i>Innovation Center, Auditorium</i></p>

NOVEMBER 9, 2017 (Thursday)

CLOSING PROGRAM

8:00 – 9:00	REGISTRATION
<p>9:00 – 12:00 <i>Venues:</i></p>	<p>Workshop Sessions 18 – 22 <i>2nd and 3rd Floors of SMT Building</i></p>
12:00 – 2:00	LUNCH
<p>2:00 – 5:00 <i>Venue: Little Theatre, Paz Adriano Hall</i></p>	Plenary 3 Strengthening the Role of Women in ASEAN
5:00 – 6:00	Presentation and Finalization of Conference Statement
	<p>Dr. Theresa C. De Vela <i>Executive Director, Miriam College-Women and Gender Institute</i></p>
	Closing Remarks
	<p>Dr. Rosario O. Lapus (video message) <i>President, Miriam College</i></p>

PLENARY SESSIONS

NOVEMBER 7 11:00 – 12:30	NOVEMBER 8 9:00 – 12:00	NOVEMBER 9 2:00 – 5:00
Plenary 1: Gender Rights and the Rule of Law in ASEAN	Plenary 2: Key Issues and Trends in ASEAN	Plenary 3: Strengthening the Role of Women in ASEAN
<i>Venue: Marian Auditorium</i>	<i>Venue: Little Theatre, Paz Adriano Hall</i>	<i>Venue: Little Theatre, Paz Adriano Hall</i>





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<p><i>"Gender Equality in ASEAN: Too Little or Too Late?"</i> Prof. Aurora Javate-De Dios <i>Former Philippine Representative of women to the ASEAN Commission on the Promotion and Protection of Women and Children (ACWC)</i></p> <p><i>"Gender Justice and the Rule of Law"</i> Carla Silbert <i>UN Women Regional Office</i></p> <p><i>"Women Opposing Impunity and Discrimination in ASEAN"</i> Mary Shanthi Dairiam <i>International Women's Rights Action Watch (IWRAP), Malaysia</i></p> <p><i>Plenary 1 Moderator:</i> Dr. Theresa de Vela <i>Executive Director, Miriam College- Women and Gender Institute</i></p>	<p><i>"Religion and Spirituality in Asia"</i> Sr. Mary John Mananzan, OSB <i>Vice President for External Affairs, St. Scholastica's College</i></p> <p><i>"Why the Electoral System Matters for Gender Equality"</i> Dr. Socorro L. Reyes <i>President, Center for Legislative Development</i></p> <p><i>"Women's Role in Facilitating All Around Growth for the Country"</i> Gina Lopez <i>Investments in Loving Organizations for Village Economies (iLOVE)</i></p> <p><i>"Gender, Sexuality and LBT women in ASEAN"</i> Jean Chong <i>ASEAN SOGIE Caucus</i></p> <p><i>"Short Video of women in Marawi"</i></p> <p><i>Plenary 2 Moderator:</i> Prof. Lorna Israel <i>International Studies Department, Miriam College</i></p>	<p><i>"Challenges and Opportunities for Women and Youth in ASEAN"</i> Chair Lily Purba <i>ASEAN Commission on the Promotion and Protection of Women and Children (ACWC)</i></p> <p><i>"Fostering Women's Entrepreneurship in ASEAN"</i> Chair Pacita Juan <i>Chairperson, Women's Business Council Philippines, Inc. ASEAN Women Entrepreneurs Network (AWEN)</i></p> <p><i>"Women's Role in Preventing Violent Extremism"</i> Dr. Amina Rasul <i>Philippine Center for Islam and Democracy</i></p> <p><i>Plenary 3 Moderator:</i> Prof. Aurora de Dios <i>Convener, SEA Women's Summit Senior Program Director, Miriam College-Women and Gender Institute</i></p>
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PARALLEL SESSIONS					
NOVEMBER 7 2:00 – 3:30		NOVEMBER 8 2:00 – 3:30		NOVEMBER 9 9:00 – 12:00	
Workshop Session	Venue	Workshop Session	Venue	Workshop Session	Venue
WS 1 UNSCR 1325: Gender in Peace Talks and Agreements as if Women Mattered	Lecture Room 1, SMT Bldg (3 rd Flr)	WS 9 Migration, Trafficking and Sexual Exploitation	Lecture Rms 1 & 2, SMT Bldg (3 rd Flr)	WS 19 Media in a Post-Truth Era	Lecture Room 1, SMT Bldg (3 rd Flr)
WS 2 Ensuring Sexual, Reproductive Health and Rights for Women	Lecture Room 2, SMT Bldg (3 rd Flr)	WS 10 Queering Feminist Activism Amidst Shrinking Political Spaces	Lecture Rm 3, SMT Bldg (3 rd Flr)	WS 20 Labor of Love: The Informal and Care Economy	Lecture Room 2, SMT Bldg (3 rd Flr)
WS 3 Empowering Women and Girls with Disabilities	Lecture Room 3, SMT Bldg (3 rd Flr)	WS 11 Populism, the Erosion of Democracy and Governance in ASEAN	Lecture Rm 4, SMT Bldg (3 rd Flr)	WS 21 Weathering the Storms: Climate Change and Women's Resilience in Confronting	Lecture Room 3, SMT Bldg (3 rd Flr)





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					Environmental Challenges	
WSS 4 Millennials in Dialogue [Transformative Leadership Training]	<i>Innovation Center, Auditorium</i>	WS 12 Women's Role in Preventing Violent Extremism	<i>Viewing Rm 1, SMT Bldg (2nd Flr)</i>	WS 22 SDGs and the ASEAN Integration	<i>Lecture Rm 4, SMT Bldg (3rd Flr)</i>	
		WS 13 Millennials in Dialogue [Transformative Leadership Training]	<i>Innovation Center, Auditorium</i>			

PARALLEL SESSIONS			
NOVEMBER 7 3:30 – 5:00		NOVEMBER 8 3:30 – 5:00	
<i>Workshop Session</i>	<i>Venue</i>	<i>Workshop Session</i>	<i>Venue</i>
WS 5 Women's Indigenous Rights, Heritage and Culture	<i>Viewing Room 1, SMT Bldg (2nd Flr)</i>	WS 14 Migration, Trafficking and Sexual Exploitation	<i>Lecture Rms 1 & 2, SMT Bldg (3rd Flr)</i>
WS 6 The Girl Child in ASEAN	<i>Viewing Room 2, SMT Bldg (2nd Flr)</i>	WS 15 Gender Justice and the Rule of Law	<i>Viewing Rm 2, SMT Bldg (2nd Flr)</i>
WS 7 Strengthening Gender Equality in ASEAN	<i>Viewing Room 3, SMT Bldg (2nd Flr)</i>	WS 16 Women's Economic Empowerment: Investing in Women	<i>Viewing Room 3, SMT Bldg (2nd Flr)</i>





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	WS 8 Millennials in Dialogue [Transformative Leadership Training]	<i>Innovation Center, Auditorium</i>	WS 17 Are Women There Yet? Mapping Women's Progress in Politics: A Feedback Session of the Women, Peace and Security Project	<i>Viewing Room 3, SMT Bldg (2nd Flr)</i>
			WS 18 Millennials in Dialogue [Transformative Leadership Training]	<i>Innovation Center, Auditorium</i>



SESSION DESCRIPTIONS

NOVEMBER 7 2:00 – 3:30

Workshop 1 UNSCR 1325: Gender in Peace Talks and Agreements as if Women Mattered

Lecture Room 1, SMT Bldg (3rd Flr)

This session discusses UN Security Resolutions on Women, Peace and Security and the leadership roles that women can play in the various stages of the NAP process, from formulation, implementation and monitoring of peace processes and the measures to implement the transitional justice programs. At the same time, the session will listen to the lived realities of internally displaced persons and recommend measures to address existing gaps and challenges in conflict situations and peacebuilding.

Speakers:

Carla Silbert

UN Women Regional Office

Karen Tañada

Executive Director, Gaston Z. Ortigas Peace Institute

Member of the Third Party Monitoring Team

Dr. Maria Lourdes Veneracion Rallanza

Ateneo de Manila University

Rita Serena Kolibonso

Women Care for Jakarta / Former ACWC Representative



Atty. Raissa Jajurie

Commissioner, Bangsamoro Transition Commission

Atty. Cecilia Jimenez (video message)

Special Rapporteur on the Human Rights of Internally Displaced Persons

Moderator: Chair Jehanne Mutin, *Regional Commission on Bangsamoro Women (RCBW)*

Workshop 2 Ensuring Sexual, Reproductive Health and Rights for Women

Lecture Room 2, SMT Bldg (3rd Flr)

Ensuring sexual, reproductive health and rights is one of the key elements in achieving sustainable development and promoting human rights. This session looks at the current challenges of SRHR within the region, as well as, opportunities for ASEAN Member States and CSOs to remove barriers that affect women, girls, and LBT's, including discriminatory laws and policies; attitudes and practices towards sexuality and reproductive health and rights .

Speakers:

Sivananthi Thanenthiran

Executive Director, ARROW, Malaysia

Dr. Kittipong Saejeng

Director, Reproductive Health Bureau

Department of Health, Thailand

Ging Cristobal

Project Coordinator for Asia and Pacific Islands

OutRight Action International

Beth Schlachter (video message)

Executive Director

Family Planning 2020 (PF2020)

Moderator: Ana Santos, *Independent Journalist*





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Workshop 3 Empowering Women and Girls with Disabilities

Lecture Room 3, SMT Bldg (3rd Flr)

This session will discuss strategies, opportunities and challenges for mainstreaming gender equality issues of women and girls with disabilities, specifically, in the areas of education, employment, safe, accessible and resilient human settlements; safety and mobility in public spaces among others.

Speakers:

Supaanong Panyasirimongkol

*Networking and Collaboration Officer,
Asia Pacific Development Center on Disability, Thailand*

Jocelyn Garcia

President, WOW Leap

Arunee Limmanee

Disability Thailand Association, Thailand

Moderator: Lynda Garcia, Communications Department, Miriam College

Workshop 4 Millennials in Dialogue [Transformative Leadership Training]

Innovation Center, Auditorium

Millennials are critical in any social change programs. This session aims to provide a space for young Bangsamoro women to reflect on their gendered experiences, and their role in their communities especially in the face of violent extremism and other crises in conflict areas. It will cover discussions on transformative leadership, bargaining and negotiation, engaging young women in preventing violent extremism, and other development issues and opportunities for young women.





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Speakers:

Brenda Pureza

NGO worker / CEDAW Youth Network

Rej Torrecampo

Government employee / CEDAW Youth Network

Fatima Allian

Nisa Ul Haqq Fi Bangsamoro

Moderator: Mel Reyes, Program Coordinator, WAGI / Convener, CEDAW Youth Network

NOVEMBER 7 3:30 – 5:00

Workshop 5 Women's Indigenous Rights, Heritage and Culture

Viewing Room 1, SMT Bldg (2nd Flr)

This session looks at the impacts of globalization on the erosion of cultural heritage, practices as well as on arts and crafts where women play a central role. Experts will critically examine how culture can sometimes be used to justify harmful practices against women (gender based violence) but can also be viewed as a positive factor to enhance women's empowerment

Speakers:

Atty. Jennifer Tauli Corpuz

Tebtebba

Commissioner Analiza Flores Malayang

National Commission on Muslim Filipinos





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Adelaida Lim

Co-founder, HABI

Samira Gutoc-Tomawis

Young Moro Professionals

Moderator: Dr. Zenaida Reyes, Philippine Normal University

Workshop 6 The Girl Child in ASEAN

Viewing Room 2, SMT Bldg (2nd Flr)

This session will discuss the critical issues associated with the girl child and move towards formulation of strategies and recommendations on how to face these barriers and maximize their full potentials. A number of issues affecting girl children such as health and nutrition, access to education, employment opportunities, sexual and reproductive health rights, gender-based violence, and child marriages, and other forms discrimination.

Speakers:

Dr. Ma. Paz A. Manaligod

College of Education, Miriam College

Dr. Elizabeth Protacio-De Castro

Psychosocial Support and Children's Rights Resource Center

Paulene Santos

Campaign and Advocacy Specialist, PLAN International

Atty. Cecille Lumague Latuño

Program Officer, AKAP





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Moderator: Dr. Ma. Margarita Acosta, *Dean of the College of Arts and Sciences, Miriam College*

Workshop 7 Strengthening Gender Equality in ASEAN

This session discusses the significant progress made on gender equality and women's empowerment in ASEAN as well as the remaining gaps that must be addressed including the isolation of gender issues in the socio cultural pillar and the absence of gender perspectives and programs in the political security and economic pillars both of which are strategically important for women within the context of economic integration program of ASEAN.

Speakers:

Mdm Lily Purba

ASEAN Commission on the Promotion and Protection of Women and Children (ACWC), Indonesia

Dr. Lourdesita Chan

Philippine Representative to the ASEAN Commission on the Promotion and Protection of Women and Children (ACWC)

Rita Serena Kolibonso

Women Care for Jakarta / Former ACWC Representative, Indonesia

Speaker/Moderator: Prof. Aurora Javate-De Dios, *Former ACWC Representative, Philippines*

Workshop 8 Millennials in Dialogue [Transformative Leadership Training]

Innovation Center, Auditorium

Continuing Session





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NOVEMBER 8

2:00 – 3:30

Workshop 9 Migration, Trafficking and Sexual Exploitation

Lecture Rms 1 & 2, SMT Bldg (3rd Flr)

This session aims to promote safe migration and the human rights of migrants. Migration is also often associated with trafficking in persons, especially women and children, for prostitution, which is a complex issue that requires comprehensive interventions -- from addressing the demand side and community-based prevention, to empowering survivors and accessing justice against perpetrators. Experts will discuss how human trafficking and sexual exploitation can be reduced or eliminated by empowering communities to combat trafficking thru timely information dissemination and preventive measures aimed at potential migrants.

Speakers:

Jean Enriquez

*Executive Director, Coalition Against Trafficking of Women and Children
(CATW-AP)*

Mylene Sanchez

Bagong Kamalayan Survivors Collective

Risca Dwi Ambar Sari

Program Officer on Migration, Trafficking and HIV, Solidaritas Perempuan

Jeanette Laurel

TALIKALA

Rhodora Abano

Advocacy Officer, Center for Migrant Advocacy (CMA)





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Carmelita Nuqui

Executive Director, DAWN

Moderator: Jean Enriquez, CATW-AP

Workshop 10 Queering Feminist Activism Amidst Shrinking Political Spaces

Lecture Rm 3, SMT Bldg (3rd Flr)

LBQ are some of the most discriminated persons in the region and their issues are often not heard or are completely ignored. Rising political extremism perpetrated by conservative forces push many governments in the Southeast Asian region to restrict already limited political spaces and create a hostile environment where LBT persons are subjected to discrimination and violence. In this session, current activist strategies and tactics of LBQ women and transgender persons in Southeast Asia will be shared. The session will also explore innovative and creative approaches on how activists navigate and go beyond the barriers in achieving their political goals

Speakers:

Thilaga Sulathireh

Justice for Sisters, Malaysia

Iram Saeed

Rede Feto, Timor Leste

Vien Tanjung

ASEAN SOGIE Caucus, Indonesia

Moderator: Jan Gabriel Castaneda, ASEAN SOGIE Caucus





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Workshop 11 Populism, the Erosion of Democracy and Governance in ASEAN

Lecture Rm 4, SMT Bldg (3rd Flr)

Populist regimes are spreading all over the world today. Claiming to speak in the name of the “people” populist regimes often challenge and dismantle democratic institutions and constitutional procedures and processes and install authoritarian systems. The session will discuss the issues and challenges of populist styles of governance, its impacts on people in general and women in particular and the ways we can change this political trend.

Speakers:

Ms. Victoria P. Garchitorena

Tindig Pilipinas

Dr. Aries Arugay

UP Diliman Department of Political Science

Atty. Florin Hilbay

UP College of Law

Moderator: Mr. Celito Arlegué, *IS Department, Miriam College and CALD*

Workshop 12 Women's Role in Preventing Violent Extremism

Viewing Rm 1, SMT Bldg (2nd Flr)

Violent extremism is upon us. The Marawi siege has manifested the extent to which violent extremists have permeated the Philippines and other countries in Southeast Asia. The panel will critically discuss the challenges posed by VE in the region as well as the strategies, policies and programs adopted by governments, civil society and communities in countering and preventing it.

Speakers:

Atty. Salma Rasul

Executive Director, Philippine Center for Islam and Democracy





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Jayanthi Devi Balaguru

Chair, CALD Women's Caucus, Malaysia

Dr. Rachada Dhnadirek

Vice Chair, CALD Women's Caucus, Thailand

Suzanne Damman

Country Representative, Centre for Humanitarian Dialogue

Prof. Rebekah M. Alawi, PhD

Consultant to the President of the Mindanao State University System (MSUS)

Moderator: Dr. Rommel Banlaoi, *Chair of the Philippine Institute for Peace, Violence and Terrorism Research / International Studies Department, Miriam College*

Workshop 13 Millennials in Dialogue [Transformative Leadership Training]

Innovation Center, Auditorium

Continuing session

Speakers:

Sittie Janine G. Balt

Program Coordinator, Coalition of Moro Youth Movement, Inc. / Women's Peace Collective (WPC)

Anna Dinglasan

Gender and Development Advisor, Oxfam Philippines / CEDAW Youth Network

Moderator: Rina Fulo, *WAGI / CEDAW Youth Network*



NOVEMBER 8 3:30 – 5:00

Workshop 14 Migration, Trafficking and Sexual Exploitation

Lecture Rms 1 & 2, SMT Bldg (3rd Flr)

Continuing session

Workshop 15 Gender Justice and the Rule of Law

Viewing Rm 2, SMT Bldg (2nd Flr)

This workshop will discuss the imperative of the rule of law if gender justice is to be achieved. Women's access to justice as well as legal and judicial reforms are critical to achieving gender equality. Discriminatory laws, policies and judicial procedure coupled with inaccessible justice system make it difficult for women to access justice for crimes committed against them particularly in situations of conflict where justice is often absent.

Speakers:

Maria Socorro Diokno

Secretary General, Free Legal Assistance Group (FLAG)

Mary Shanthi Dairiam

International Women's Rights Action Watch (IWRAW), Malaysia

***Speaker/Moderator: Dr. Jean Franco, Department of Political Science,
University of the Philippines***

Workshop 16 Women's Economic Empowerment: Investing in Women

Viewing Room 3, SMT Bldg (2nd Flr)

This presentation seeks to address the issues of gender equality and empowerment through economic entrepreneurship. Speakers will address the role of women as active leaders and innovators in small and medium scale enterprises and businesses,





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which are key pillars of any economic development. Women's access to economic activities has implications to their participation in the economic, political and social

development. Investment on women's economic empowerment can be a driving force towards gender equality, good governance and poverty eradication.

Speakers:

Luzviminda Villanueva

Project Manager, GREAT Women Project, Philippine Commission on Women

Julia Andea R. Abad

Executive Director, Philippine Business Coalition for Women Empowerment

Marie Antoniette P. Miranda

*Founder of Radiance Image Consultancy and
VP Board of Network for Enterprising Women (NEW)*

Florencia Casanova-Dorotan

Chair, Foundation for Sustainable Society, Inc.

Moderator: Kathy Mulville, *Business Partnerships Director, Investing in Women*

**Workshop 17 Are Women There Yet? Mapping Women's Progress in Politics: A
Feedback Session of the Women, Peace and Security Project**

Viewing Room 3, SMT Bldg (2nd Flr)

This session intends to follow up on the several training and activities of the Women's Peace Collective and the Women, Peace and Security Project. This will be an opportunity for the partner beneficiaries to reflect on what they have accomplished so far, and the tasks yet to be done in light of the issue of violent extremism in their communities.





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Speakers:

Asec Maria Theresa Reynon Sakkalahul

Assistant Secretary, ARMM DSWD

Councilor Kerma Agga

Lone District Tongkil, Sulu

Councilor Charina Isahac

Jolo, Sulu

Sitti Kausar Aming

Tarbilang Foundation, Inc.

Wahida Abdulla

Gagandilan Women Foundation

Mariam Barandia

Kapamagogopa Inc.

Moderator: Dr. Socorro L. Reyes, President, Center for Legislative Development

Workshop 18 Millennials in Dialogue [Transformative Leadership Training]

Innovation Center, Auditorium

Continuing session

NOVEMBER 9 9:00 – 12:00

Workshop 19 Media in a Post-Truth Era

Lecture Room 1, SMT Bldg (3rd Flr)

This session examines the phenomenon of “fake news”, its dangers and pitfalls on people and institutions especially on politics and social life. How do we deal with fake news and assert the ethics of truth in mainstream and social media?

Speakers:

Lorna Israel

Faculty Member, International Studies Department, Miriam College

Ellen Tordesillas

Vera Files



Rina David

Philippine Daily Inquirer / PILIPINA

Moderator: Dr. Rosalyn Echem, *Western Mindanao State University*

Workshop 20 Labor of Love: The Informal and Care Economy

Lecture Room 2, SMT Bldg (3rd Flr)

The session will discuss issues on why women dominate the Informal and care economy in developing countries. Strategies to value women's work in both formal and informal and care work by promoting decent and equal work will be explored by the speakers.

Speakers:

Dr. Rosalinda Ofreneo

Regional Coordinator, HOMENET Southeast Asia

Professor, UP College of Social Work and Community Development

Dr. Lucita Lazo

*International Gender Consultant; Former Regional Programme Director,
UNIFEM*

Primar Jardeleza

PATAMABA

Moderator: Amparo Miciano, *National Rural Women Coalition (PKKK)*

**Workshop 21 Weathering the Storms: Climate Change and Women's Resilience in
Confronting Environmental Challenges**

Lecture Room 3, SMT Bldg (3rd Flr)

This session looks at the issue of climate change, its disastrous impacts particularly on the most vulnerable especially women and children, in endangered communities and countries. Speakers will share insights and





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recommendations on disaster recovery and rehabilitation programs and the role that communities especially women can play in disaster prevention and management.

Speakers:

Dr. Angelina Galang

Green Convergence

Nguyen Kim Thuy

*Director of Research Centre for Gender, Family and Environment
In Development, Vietnam*

Weena Guiang-Franco

Mariano Marcos State University

Speaker Moderator: Dr. Helen Dayo, UP Los Baños

Workshop 22SDGs and the ASEAN Integration

Lecture Rm 4, SMT Bldg (3rd Flr)

This session will examine the crosscutting goals of the Sustainable Development Goals (SDGs) and how they contribute to gender equality and women's empowerment. It will likewise examine the experiences and gap in the implementation of the Millennium Development goals and how ASEAN Member States, as well as non-state actors can collaborate, to ensure better results in attaining sustainable development in the region.

Speakers:

Dr. Amaryllis Torres

Executive Director, Philippine Social Science Council

Girlie Casimiro

National Economic and Development Authority (NEDA)

Rowena Laguilles

UP College of Social Work and Community Development

Speaker/Moderator: Dr. Carolyn Sobritchea, UP Asian Center





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ANNEX 2: Sen. Leila De Lima's Statement:

“Excellencies, distinguished participants from the civil society organizations, fellow human rights defenders, the organizers of the first Southeast Asian Women's Summit, my sincere congratulations and gratitude for making this event possible. Of course, to Miriam College, particularly the Women and Gender Institute, the teachers and students present, and to my dear favorite La Salle professor, Dr. Soc Reyes, thank you very much for allowing me to convey my support and solidarity with you in this emblematic event.

Greetings from the Detention Facility of the Philippine National Police in Camp Crame.

During these dark and challenging times, the opportunity to share my views with kindhearted people and kindred spirit further inspires me and bolsters my courage. I thank you all for being here to show your support and solidarity towards the achievement of our shared goals: to put an end to the madness of the vindictive Duterte regime--to uphold democracy, justice, and women's welfare and human rights.

As you might have heard last month, the majority of the Supreme Court justices dismissed my petition to nullify my arrest and unjust detention based on trumped-up charges. I am deeply saddened and pained by this decision which legitimizes oppression and political persecution by the State, brought about by Duterte's deeply-rooted vengeance against me.

Today marks my 258th day in detention - all because I dared to earn the ire of a psychopath and misogynistic President who bragged in public that he will make me rot in jail and that I should hang myself because, quote, "the innermost of [my] core as a female is being serialized everyday", unquote. My personal freedom was the price I had to pay for standing up against the killings and injustices of his failed "War on Drugs."

Just think: At least 13 cases have been filed against me since I became Senator--from drug trading, disobedience to summons, disbarment, ethics violations, election cheating, and even terrorism. All were filed within a year since Duterte became President. These charges were unmeritorious and merely fuelled by the President's vow to destroy me.

Still, I remain unbowed because the truth is on my side. I am innocent. That is why my persecutors had to resort to lies, manufactured evidence, and misogynistic remarks to curse and lambast me in public. A massive demolition job had to be set up to spread fake news about me online, with trolls attacking me to destroy my character and credibility, while portraying Duterte as the "Best President in the Solar System."





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This is the same President who encourages the bloody War on Drugs which has claimed more than 13,000 lives, targeted, not big-time drug lords, but the poor, the vulnerable and the defenseless. Case in point: As of October this year, 60 children have died because of the anti-narcotics campaign, according to non-government organization Children's Legal Rights and Development Center. As of December 2016, according to news reports, there are 18,000 children who have lost their parents as a result of these brazen killings.

There is, for example, the case of 85-year-old "Lola Trining" who serves as the single parent of seven grandchildren orphaned by extrajudicial killings.

What kind of future awaits them? Do they lose their ability to care about human life? Will they also be vindictive in seeking justice for their parent's death?

Will they even have a future in the first place?

If the people currently in power had a say, they'd likely say, "No. They don't matter anyway. They can go hungry and die. We don't care. Their parents died because they're the scum of the earth, who aren't even qualified to be called part of 'humanity'." As it was bluntly put by some keen observer of the double-standards of what is being passed off as justice these days, "Sa War on Drugs, mga anak ng mahihirap utas, basta ang mga anak at kaibigan ng Presidente ligtas."

But if people like us here today had a say, the answer would be loud and clear: "Yes. They should have a future - a bright one - along with all the opportunities that other children and other human beings are entitled to. They are, after all, our collective children, for they are part of our humanity. If we could not feel empathy for those who are downtrodden, who are we to call ourselves human beings?"

To me, that's what sets us apart from the beasts who recognize nothing but their own self-interests.

This is the very reason why I have been standing up for what is just and right, even though I know that political power is not on my side. Despite continued vilification and persecution, I will never be cowed into silence. They cannot break my spirit. The growing clamor for accountability and our collective determination as a people will ensure that justice will catch up with this crooked policy of the Duterte regime.

As what my father said when he was still alive: "Never be afraid to fight for what you believe is right."

As a lawyer, I followed the footsteps of a man who instilled in me the lesson that women can be just as good as any man, and even better. Hence, I should design my future, govern my life, and





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attend to my public duties, ever conscious and self-assured that being a woman is not a limitation to what I can contribute to nation-building.

As a woman, we should not allow ourselves to be silenced or be cowed by misogynistic remarks. This is not our fight alone, but fight for our children and their future.

As I said in one of my Dispatches from my detention quarters, we should be inspired by the extraordinary achievement of a 14-year-old Shibby de Guzman, who was recently recognized as one of TIME Magazine's Most Influential Teens of 2017. Even at a young age, she reminds us of the real problem our nation is facing and desires to be an instrument of meaningful change.

But I want to be clear about one thing: I stand for the power and the potential of women to make a great difference in this world in their own respective ways, and in their own respective roles in society; but I do not, for a moment, subscribe to the mentality and attitude that the capacity to feel compassion or the inclination to be a nurturer has anything to do with gender. I will not accept, even impliedly, the excuse that society's glorification of so-called "male machismo" serves to excuse so-called "male locker room" behavior, or some people's tendency to be heartless, or the inability to feel and act with compassion towards others, particularly the less fortunate. Misogyny and sociopathy aren't the hallmarks of a strong man or a decisive leader, but of a sick mind. We should know the difference by now.

This may be a Women's Summit, but it celebrates not just the potential of women for being catalysts and instruments for positive change, but the potential of all human beings for the same. If anything, this Women's Summit is but a way to acknowledge that we - all of us - have to work together to help realize our respective and collective potentials, especially in areas where more work needs to be done. It just so happens that the persistence of violence towards, and discrimination against, women is still one such area.

In that spirit, let us remember that if we are to be faithful to the principles of inclusive democracy, non-discriminatory access to electoral processes including the right to serve in elective offices, then we must protect fellow women from violence and discrimination that create barriers if not hamper their sworn duty as public servant. We should support each other in public offices to rightfully claim our duties and push back tokenism in appointments to government offices, including within institutions. For we do not become gender-equal by having a woman physically sit or in theory be present as a member in inquiries for instance and not allowing her voice to be heard.

To my fellow women, do not be afraid. Let us stand united against all that is evil, all that is unjust, all that is oppressive. Let us continue to stand for liberty, equality, truth, justice, and democracy. Maraming salamat at mabuhay po tayong lahat."

