



PROCEEDINGS OF THE  
2nd NATIONAL CONFERENCE OF MUSLIM  
WOMEN PEACE ADVOCATES



**Noorus Salam:**  
**From Vision to Action,**  
**From Conflict to Peace**



# PROCEEDINGS OF THE 2nd NATIONAL CONFERENCE OF MUSLIM WOMEN PEACE ADVOCATES

## Summary of Proceedings

*From February 7 to 10, 2011, more than one hundred fifty aleemat (Muslim women religious teachers and scholars) and civil society leaders gathered for the 2nd National Conference of Muslim Women Peace Advocates. The conference featured plenary sessions with speakers from the Philippines, Indonesia, Malaysia, Australia and New York as well as concurrent workshops, and organizational development sessions for the Noorus Salam network.*

PHILIPPINE CENTER FOR ISLAM AND DEMOCRACY



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# I. MESSAGES

## Salaam!

Greetings of Peace!

We have come a long way from the small informal meeting of *aleemat* during the 1st National Ulama Summit in Manila on January 25-28 2008 when more than thirty participated together with 185 ulama. The following year, during the 2nd National Ulama Summit on January 26-29, 2009, we had a formal workshop for the *aleemat* where the Declaration of Muslim Women Waging Peace was issued, asserting their intention to be key actors and stakeholders in peace and development initiatives.

In 2010, during the 1st National Conference of Muslim Women Peace Advocates on January 24-27 in Davao City, participating *aleemat* and Muslim women civil society leaders agreed to establish *Noorus Salam* (Light of Peace), a national network of women of faith - *aleemat* and Muslim women leaders. The formation of *Noorus Salam* is indeed historic as this is the first organization of Muslim religious women scholars and women civil society leaders, promising to make Muslim women more active in addressing the many problems of our community.

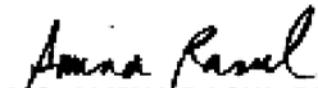
From the onset, *Noorus Salam's* objective was clear: Muslim women want to transform themselves from mere bystanders or victims into active agents of reform. Muslim women want to voice out the demands and needs of our communities and, in a humble way, serve the *Ummah*. The conference goal was for *Noorus Salam* to come up with clear action plans to become more active agents in bringing about lasting peace and development in our communities. This is the reason why the theme for the 2nd National Conference of Muslim Women Peace Advocates was "*Noorus Salam: From Vision to Action, From Conflict to Peace.*"

We wish to thank our partners: Japan Foundation, Global Network of Women Peacebuilders, Asia Pacific Centre for the Responsibility to Protect, Visayan Forum Foundation, UN Women, Office of the Presidential Adviser on the Peace Process, USAID's Sustainable Health Improvements for Empowerment of Local Developments (SHIELD) and DepEd's Literacy Coordinating Council.

Our partners, have provided *Noorus Salam* with capacity-building workshops on women, peace and security; the emerging international norm known as "responsibility to protect (R2P) concerning the prime responsibilities of States as protectors of their

citizens from genocide, war crimes, ethnic cleansing and crimes against humanity; lighting the international trade of human trafficking and exploitation; combating adult illiteracy and preventive health care. All these respond to the women's call for active participation in peace and development.

This publication contains not just the proceedings of the 2nd National Conference of Muslim Women Peace Advocates but also the promise and aspiration of Muslim women who want to take part in transforming their communities from conflict to peace, from marginalization to self-actualization.



**MS. AMINA RASUL-BERNARDO**

*President*

*Philippine Center for Islam and Democracy*

*Managing Trustee*

*Magbassa Kita Foundation Inc*

# MESSAGE

*Assalamu alaikum wa rahmatullahi wa barakatu!*

Women's empowerment has to underpin all sustainable peace and development efforts. The perpetual underdevelopment and high incidences of conflict in Muslim Mindanao and in Muslim communities further exacerbate the oppression and exclusion of women and girls. In this regard, Muslim women, for quite a long time, have been aptly represented as "minorities within minorities."

This national conference's theme "From Vision to Action; From Conflict to Peace" signifies the inseparability of vision from action and, conversely, action from vision, in transforming our communities. To quote from Joel Barker, an American futurist who popularized the concept of paradigm shifts, "Vision without action is a dream. Action without vision is simply passing the time. Action with vision is making a positive change."

We are extremely pleased with the full support of our friends from the donor community. The enthusiasm with which the prospect of such a conference was met by our over 150 Muslim women religious scholars, women civil society leaders, and women peace advocates strongly and positively indicates the possibility of such transformation.

The series of regional consultative workshops we first held in 2009 for Muslim women peace advocates became a venue for the women to organize themselves. During the 1st National Conference of Women Peace Advocates held in January 2010 in Davao City, over 150 participants indicated their desire to formalize the creation of national network of women peace advocates which they named Noorus Salam: Women of Faith, Light of Peace.

We are extremely pleased that on the occasion of the 2nd National Conference of Women Peace Advocates, the vision will now begin to turn into action as the regional caucuses turn their attention to organizing themselves for peace and development.

This only signifies the beginning of the realization of the many bright possibilities that await our advocacies. We look forward that the leadership and membership of the national network of Noorus Salam will transform the very relevant workshop discussions and plans on the themes of UN Security Resolution 1325, Responsibility to Protect, Human Trafficking, Health, and Literacy, into concrete actions for the communities in which they serve at the grassroots level.

  
**Dr. Santanina T. Rasul**

*Chairperson*

*Magbassa Kita Foundation Inc.*

# MESSAGE

Congratulations, PCID!

Indeed, this is a significant milestone – the realization of the 2nd National Conference of Muslim Women Peace Advocates, **“Noorus Salam: From Vision to Action, From Conflict to Peace”!**

On behalf of The Japan Foundation, I wish to extend felicitations and convey our sincere appreciation for the continuous endeavor of the Philippine Center for Islam and Democracy in being a non-partisan organization with a track record of gathering various sectors in the democratic dialogue for peace and development in Muslim communities; we hold in high esteem the strong commitment of the PCID; I wish to express our gratitude to the convenors, the distinguished speakers and participants of this conference for being advocates of peace building. It is our pleasure and we are deeply honored to be a long-standing partner with you all.

It is our hope that this conference will intensify network building efforts not only among Muslim women peace advocates in the Philippines but in neighboring countries as well.

We look forward to a better future with the Noorus Salam – the network of aleemat and women leaders, as an active force for a truly functional and sustainable human security: lasting peace, genuine democracy and equitable development.

We wish you all the best!

  
**SHUJI TAKATORI**  
*Japan Foundation Director*

## MESSAGE

The Global Network of Women Peacebuilders (GNWP) – International Civil society Action Network (ICAN) extends warm congratulations and gratitude to the Philippine Center for Islam and Democracy and Magbassa Kita Foundation Inc.

The Second National Conference of Muslim Women Peace National Conference of Muslim Women Peace Advocates is a milestone in women's organizing towards sustainable peace in Mindanao and the entire Philippines. The conference theme "Noorus Salam: From Vision to Action; From Conflict to Peace" reflects the passion and commitment of the *aleemat* and all the local women leaders who are members of the Noorus Salam network. It speaks to their dedication to strengthen their understanding of their needs, problems and challenges as well as their enthusiasm to find the solutions.

The demonstration of women's mobilization and action for peace that we have witnessed at the conference is very much in line with the GNWP-ICAN's advocacy and action towards the full and effective implementation of the United Nations Security Council Resolutions 1325 and 1820 on women and peace and security. It is at the core of our mission to bridge the gap between policy discussions at the international level and policy implementation and action on the ground, particularly in conflict-affected communities.

On behalf of ICAN-GNWP members and partners from around the world, I would like to express special gratitude to Magbassa Kita Foundation, Inc Chairperson Dr. Santanina Rasul and PCID President Amina Rasul for their vision and unwavering commitment to women's empowerment, peace and development. It was both a delight and an inspiration to collaborate with you in this conference. I look forward to stronger partnership in ensuring greater accountability to international laws that promote women's full and equal participation in decision-making, conflict prevention and protection of women and girls' rights.

I wish Noorus Salam, PCID, the Magbassa Kita Foundation and everyone who participated in the conference the realization of our deepest longings for justice and lasting peace.



**MAVIC CABRERA-BALLEZA**

*International Coordinator*

*Global Network of Women Peacebuilders,*

*a program partner of the International Civil society Action Network*

*New York, USA*

## MESSAGE

The Visayan Forum extends its heartfelt greetings to Noorus Salam The Philippine Center for Islam and Development and the Magbassa Kita Foundation Inc. for the success of the 2nd National Conference of Muslim Women Peace Advocates. We congratulate you for successfully gathering women leaders who are true agents of peace, democracy and development.

The 2nd National Conference of Muslim Women Peace Advocates provided the venue to create and formalize plans and actions that will aid in ushering a new age of amity and progress in Mindanao through a broader knowledge base, amplified advocacy campaign and strengthened partnerships. As we work together for a better and safer society, may we be reminded of the lives we work to save and reclaim from the clutches of violence, abuse and exploitation.

The Noorus Salam is one of the staunch allies of the Visayan Forum in the War Against Human Trafficking. Their commitment to end modern day slavery through expanding the local advocacy in barangays and madrasahs; encouraging the Muslim religious leaders to incorporate anti-trafficking messages in their *khutbah* (sermons); and coordinating with line agencies and non-government organizations in providing assistance to trafficking victims in Muslim Mindanao will ensure the protection and safety of countless Filipino women and children who are vulnerable to human trafficking.

We laud the passion, dedication and perseverance of the Muslim women in upholding the rights and ensuring the welfare of their fellow Filipinos.

Let us continue working together for a peaceful, safer and progressive Philippines!

**MS. MA. CECILIA FLORES-OEBANDA**

*Founding President and Executive Director  
Visayan Forum Foundation Inc.*

## MESSAGE

On behalf of the Asia Pacific Centre for the Responsibility to Protect, I wish to congratulate the Noorus Salam the Philippine Center for Islam and Democracy and the Magbassa Kita Foundation Inc. for holding its 2nd National Conference of Muslim Women Peace Advocates in Zamboanga City. We are quite happy to support this meeting in the context of our Centre's advocacy of the Responsibility to Protect principle in the Asia Pacific, in general, and in the Philippines, in particular.

Our partnership with the PCID has enabled us to hold our first community-based seminar on R2P for Muslim religious leaders in Mindanao. Through the publication of the proceedings of the conference, we hope to build resources that would be useful not only for policy makers but also to enable other R2P advocates to learn about how the norm resonates at the community-level in the region.

We look forward to further collaboration with Noorus Salam/PCID in promoting the norm of R2P in the Philippines and in Mindanao.

With best wishes,

**DR. NOEL M. MORADA**

*Executive Director*

*Asia Pacific Centre for the Responsibility to Protect*

## II. Introduction: Women, Conflict and Politics

**By Amina Rasul**

Over the last century, the face of war has changed.

According to the International Action Network on Small Arms, almost 90 per cent of the casualties of the modern wars are civilians, the majority of whom are women and children, compared to a century ago when 90 per cent of those who lost their lives were military personnel.

Violence against women in conflict zones is often an extension of the gender discrimination that already exists in the affected community. Because of their lack of status within these societies, women are systematically excluded from decision-making opportunities. They are often stereotyped as victims; their experiences and contributions virtually ignored in conflict zones and in nations emerging from war. This, despite the fact that women can also play a significant part in peacemaking if they are properly supported and genuinely included.<sup>1</sup>

Armed conflict also exacerbates gender inequalities that exist in different forms and to varying degrees in all societies' and that make women particularly vulnerable when armed conflict breaks out. Of the more than one billion people living in poverty today, the great majority are women. They are, moreover, generally disadvantaged in terms of education and are considerably less mobile because of their traditional role in caring for others.

Further, these inequalities continue after the cessation of hostilities. Women are often excluded from the reconstruction processes that take place after armed conflict as well as from peace building initiatives.

This is the reason why the Platform for Action, adopted by the Fourth World Conference on Women held in Beijing in 1995, identified the effects of armed conflict on women as one of 12 critical areas of concern requiring action by governments and the international community, and stressed the need to promote the equal participation of women in conflict resolution at decision-making levels.<sup>2</sup>

In a similar fashion, the United Nations Security Council adopted Resolution 1325 on Women, Peace and Security in 2000 as a policy framework to strengthen women's role in peace building. Its most important message is that women are not only victims of violence; they are also a powerful force toward peace building and decision-making on peace and security issues.

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<sup>1</sup> International Action Network on Small Arms. 2003. *Women and Armed Conflict*. London.

<sup>2</sup> Judith Gardam and Hilary Charlesworth. 2001. *Protection of Women in Armed Conflict*.

These are issues Muslim women in the Philippines know too well. The seemingly never-ending conflict in Mindanao<sup>3</sup> has ravaged the lives of countless *Mindanaawns*.

In August 2008 when fighting erupted over the failed Memorandum of Agreement on Ancestral Domain (MOA-AD) between the government and the Moro Islamic Liberation Front (MILF)<sup>4</sup>, over half a million have been displaced from their homes and about a hundred have been killed during the conflict<sup>5</sup>. Women suffered particular hardship, both as victims and combatants. Although most combatants tend to be men, women have also become involved as armed combatants more often than is widely known.

Women often shoulder an additional burden due to traditional gender roles: they labor, often with little support, to nurture their families during war and throughout the long, slow process of rebuilding the peace.

It is for these considerations that focus has been given to the advocacy of greater political participation for women. The logic is simple: women, who bear the brunt of conflict-related problems, should be represented in the political process that would determine conflict or peace.

## **Women in Politics**

The Beijing Platform for Action emphasized the goal of equal participation by women and men in political decision-making. It calls on Governments to monitor and evaluate progress in the representation of women at all levels in the public and private sectors. Increasing women's representation in political office is now a widely held development goal. It is, in fact, an indicator for tracking progress towards the Millennium Development Goal No. 3—promote gender equality and empower women<sup>6</sup>.

In this regard, there have been positive developments in the Asia Pacific region since the 1995 Beijing Conference. These include:

1. Established national government agencies for women and several have gender plans with budget allocations;
2. Several governments have passed new or amended old laws to strengthen the protection of women against abuse;
3. Rights-based framework to reproductive health
4. More women are joining government and politics;
5. Women are particularly active in civil society

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<sup>3</sup> Mindanao is the second largest island group in the Philippines located in the southern area of the country. Its 23 provinces are now home to roughly a quarter of the country's population, which number over 18 million. The social landscape of Mindanao has long been defined by diversity, shared by 3 major groups set apart from each other by their religious and cultural traditions: the Christians, the Muslims or the Moros, and the *Lumads* or the Indigenous Peoples.

<sup>4</sup> The MILF was organized in 1983 by the late Ustadz Salamat Hashim, who broke away from the Moro National Liberation Front (MNLF) hierarchy due to ideological differences and leadership squabbles with MNLF Chair Nur Misuari.

<sup>5</sup> Newspaper accounts

<sup>6</sup> "Looking for equality: a gender review of national MDG reports, 2005", report prepared for the United Nations Development Programme, Bureau of Development Policy.

As regards the participation of women in politics, the Inter-Parliamentary Union (IPU) reported that there have been improvements in the representation of women in parliaments based on their data as of March 2011.<sup>7</sup>

Globally, the percentage of women occupying seats in both houses of Parliament increased to 19.2% from 16.6% in 2006.

<b>WOMEN IN NATIONAL PARLIAMENTS<sup>8</sup></b>			
<b>REGION</b>	<b>2000</b>	<b>2006</b>	<b>2011</b>
WORLD	13.8	16.6	19.2
Nordic Countries	38.8	40	41.6
Americas	15.9	20.4	22.6
Europe-OSCE Countries <i>Member</i>	16	18.9	21.5
Europe Countries <i>Member</i>	14.1	17.2	20.0
Sub-Saharan Africa	12.1	16.6	19.1
Asia	15	16.1	18.0
Pacific	13.6	14.3	14.7
Arab States	3.6	7.7	10.7

Table 1- **Percentage of women in national parliaments by region**  
Source: Inter Parliamentary Union. (<http://www.ipu.org/wmn-e/world.htm>)

In the same report, the Philippines ranked 48th out of 186 countries in terms of the percentage of women in Parliament. Based on the result of the country's May 2010 elections, the House of Representatives has 62 women out of the 280 lower house members (22.1%) but a mere 3 out of 23 (13%) are women in the Senate.

<b>WOMEN IN PHILIPPINE POLITICS, 2010</b>			
<b>Institution</b>	<b>Total Seats</b>	<b>No. of Women</b>	<b>%</b>
Senate	23	3	13.0
House of Representatives	280	62	22.1
Trial Courts	1,533	468	30.5
Supreme Court	15	4	27
Civil Service	1,310,000	754,560	57.6

Table 2- **Percentage of women in key political institutions in the Philippines**  
Sources: Composite data from COMELEC ([www.comelec.gov.ph](http://www.comelec.gov.ph)) and the Philippine Commission on Women

<sup>7</sup> Amina Rasul. Updated data from *Women and Conflict*. Presented before the 20th Asia Pacific Roundtable on "Strengthening Comprehensive and Cooperative Security in the Asia Pacific" Renaissance Hotel, Kuala Lumpur, 29 May -1 June 2006

<sup>8</sup> The data has been compiled by the Inter-Parliamentary Union on the basis of information provided by National Parliaments by 31 March 2011. (<http://www.ipu.org/wmn-e/world.htm>)

## Women, Conflict and Muslim Mindanao

However, this freedom to participate is often out of the reach of Muslim women in Mindanao. In Mindanao, the situation of Muslim women is greatly affected by the ongoing conflict between liberation groups and government. The current Muslim insurgency in the country is actually rooted in their historic struggle for independence against the Spanish, American, and Japanese regimes. Presently, the struggle is also against perceived discrimination by the Philippine government and by the non-Muslim majority. This is further fuelled by deep-seated grievances that remain unaddressed—devastating poverty, festering land issues and ancestral domain, lack of equitable representation, and social discrimination.

The struggle has been exacerbated by the so-called global “war on terror” resulting from the 9/11 attacks. The United States government under the Bush administration adopted a more aggressive and polemical ‘with us or against us’ rhetoric as it declared a ‘crusade’ against terrorism. In support of the ‘war on terror’, specific anti-terrorist legislation was approved allowing arrest without warrant. Thousands of innocent Muslim ‘suspects’ were detained as ‘terrorists’.

In the Philippines, anti-terror tactics have been wrongly conflated with anti-insurgency tactics that only worsened the chance of attaining peace in Muslim Mindanao.

“Muslim women in the Philippines are caught between a rock and a hard place. The rock is the state’s policy of militarization and the oppressive form it predominantly takes in securing the peace. Ignorance about the Muslim faith makes many leaders tend to perceive Islam itself as a threat. The hard place is the aggregation of extremist fundamentalist groups who want to monopolize Islam. These groups accuse anyone talking of democracy, moderation, equality between men and women, of being un-Islamic or anti-Islam. These groups tend to focus on women’s obligations, and not on women’s rights.”<sup>9</sup>

Women of Mindanao are also bearing the brunt of the conflict that started in August 2008 with the non-signing of the MOA-AD. According to a July 2009 report by the National Disaster Coordinating Council (NDCC), the cumulative total of persons displaced from August 2008 – July 2009 was 756,554. It also reported that as of 7 July 2009, the number of currently displaced persons stood at 254,119.71. There were still 147 evacuation centers housing 118,907 displaced families thereby putting additional strain on women.

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<sup>9</sup> Amina Rasul. “The Role of Muslim Women in Interfaith Dialog and Peacebuilding.” Paper read at the Seminar on Islam and Interfaith Dialogue, hosted by the Iran Embassy, February 8, 2005, Manila

## Filipino Muslim Women as Peace Agents

While ensuring women's participation in formal political structures is significant, advocates have also called for their meaningful participation in the peace process and other issues that directly impact their families and their communities. For instance, as UNSCR 1325 recommends, women cannot simply be treated as victims of war. They need to be empowered so they can become effective partners in finding a negotiated solution to the conflict.

In terms of advocacy, women must also be empowered so that they can effectively pressure the state to live up to its obligations under the internationally accepted principle of "responsibility to protect." In addition, women can assume community leadership roles in developing and implementing an early warning system designed for social and political conflicts in order to protect communities from impending harm. Women can likewise play vital roles in addressing the growing issue of human trafficking. They can lead their communities in addressing their vulnerabilities to trafficking and other related crimes like prostitution, slavery, and sex tourism, among others.

There is an emerging women's activism in Muslim communities in the Philippines, a direct response to the double burden women bear. First, they have become primarily responsible for the welfare of their families but lack access to programs and support. Second, while Muslim women are not responsible for the armed conflict that has reduced their communities to refugee status, they bear the brunt of keeping the families and communities together. So much responsibility is laid on the shoulders of Muslim women and yet they are not heard but only seen. When seen, they are relegated to a minor sector, together with children and youth, as if to say that they are intrinsically powerless<sup>10</sup>.

Muslim women realize that since they are one of the most vulnerable segments of the population in conflict situations, they need to become more active not only in the achievement of peace but in addressing serious social, political and economic issues. Muslim women have discovered that they can be a potent force in any social, political, or economic undertaking.

After the signing of the 1996 Final Peace Agreement<sup>11</sup>, women from the Moro National Liberation Front (MNLF)<sup>12</sup> were vocal about their exclusion from the process. In community focus group discussions organized by Magbassa Kita Foundation Inc (MKFI)<sup>13</sup>, they welcomed the chance to express their needs and hopes, arguing that

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<sup>10</sup> Amina Rasul. *Women and Conflict*. Presented before the 20th Asia Pacific Roundtable on "Strengthening Comprehensive and Cooperative Security in the Asia Pacific" Renaissance Hotel, Kuala Lumpur, 29 May - 1 June 2006

<sup>11</sup> The 1996 Final Peace Agreement was forged between the Government of the Republic of the Philippines and the Moro National Liberation Front headed by Chairman Nur Misuari.

<sup>12</sup> The MNLF was founded by Prof. Nur Misuari initially waging a struggle for total independence from the Philippines.

<sup>13</sup> The Magbassa Kita Foundation, Inc. (MKFI), founded and chaired by former Senator Santanina T. Rasul, is a non-stock, non-profit, non-government organization dedicated to the promotion of literacy, poverty alleviation and peace, especially in Mindanao. Its mission is anchored on the philosophy that literacy and economic empowerment are preconditions for a meaningful participation of individuals in society. MKFI started the Muslim Women Peace Advocacy Program in 2001 with focus group discussions.

they should also be allowed to decide which community projects to carry out, as the men do.

Today, more and more Muslim women are entering the realm of civil society. They have become more vocal in expressing their disenchantment with the non-implementation of the 1996 Peace Agreement.

In the MKFI-organized focus group discussions, some women leaders in the communities of the Moro Islamic Liberation Front (MILF) even believed they need to persist in the armed struggle in order to attain their goals. Fortunately, more women have become active in conflict resolution programs, in mass action to stop armed conflict, in establishing zones of peace, and they are some of the most active partners in interfaith dialogues.

After the signing of the 1996 Peace Agreement, the Bangsa Moro Women's Foundation (BMWF)<sup>14</sup> was founded. BMWF became the leading partner of the MNLF and the ARMM in implementing training, livelihood and micro-credit programs for women. Up to 200 registered women's cooperatives and mutual benefit associations have been organized and federated with the BMWF. The MNLF women also organized the Bangsa Moro Women Solidarity Forum, a group that has become active in monitoring hostilities and lobbying for the cessation of hostilities.

On July 9, 1997, the ARMM Regional Legislative Assembly passed a law establishing the Regional Commission for Bangsamoro Women (RCBW)<sup>15</sup>. RCBW, with its meager resources, has supported capacity building for women. Although its programs have been mostly conducted in the form of livelihood training and humanitarian aid to displaced communities, the Commission has supported programs for conflict resolution and peace advocacy. On January 23, 2005, the RCBW collaborated with the Philippine Council for Islam and Democracy (PCID) for a conference on the Role of Muslim Women in Peace and Development.

## **The Muslim Women Peace Advocates Program**

Realizing the important role of women in peace building and conflict resolution, the Magbassa Kita Foundation Inc. (MKFI) and the PCID are working to empower Muslim women under the "Muslim Women Peace Advocates (MWPA) Program," an initiative intended to gather women from the Muslim communities which provided these women the venue for discussion and learning from each other.

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<sup>14</sup> The Bangsa Moro Women's Foundation (BMWF) was founded by Eleonora 'Rohayda' Tan Misuari, wife of the MNLF Chairman and former ARMM Governor Nur Misuari.

<sup>15</sup> The regional counterpart of the National Commission on the Role of Filipino Women, RCBW is led by Chairperson Tarhata Maglangit and its board is composed of representatives from the 5 provinces of the Autonomous Region of Muslim Mindanao

The MWPA project had three phases: Phase I – Training Module Development thru Focus Group Discussions; Phase II – Regional Training Workshops; and Phase III – Provincial Training Workshops. Phases I and II were supported by the Konrad Adenauer Stiftung (KAS), and Phase III (Sulu) was supported by the US Embassy and later, by the Strengthening Grassroots Interfaith Dialogue and Understanding (SGIDU) program of the Australian Embassy.

The 2001 Focus Group Discussion (FGD) involved participants from the conflict-affected provinces of Sulu, Basilan, Maguindanao, Lanao del Sur and Cotabato City. The women represented groups, which are in conflict with each other such as the MNLF, MILF, widows of Philippine soldiers, women in the military and government agencies helping in areas of conflict such as nurses and social workers. The FGD focused on the development of training modules for women as peace advocates and change agents, which resulted in a training manual and an initial action plan to promote peace and development in Mindanao. MKFI's manual on conflict resolution is entitled "Training Women Peace Advocates and Conflict Resolution and Consensus Building".

In December 11-12, 2003, MKFI and PCID organized the Muslim Women's Peace Advocates Workshop- Conference. The participants presented their formulated "Declaration of Muslim Women in Waging Peace" to the National Commission on the Role of Filipino women through Commissioner Dr. Amelou Benitez Reyes and to the Autonomous Region in Muslim Mindanao (ARMM) through then Regional Legislative Assembly Speaker Ismael Abubakar. The Declaration asserted the right of Muslim women to actively participate in peace building while outlining the different ways through which this can be realized.

Since 2003, MKFI has continued to support capacity building for the women in the conflict-affected areas. As of today, the Muslim Women Peace Advocates- Sulu Council is organized in Jolo, as well as in the conflict-affected municipalities of Indanan and Patikul (where operations are on-going against the Abu Sayyaf Group). The Sulu Council launched a weekly radio program "Women Talk Peace" in 2004 that is broadcast to the entire province.

In 2006, MKFI and PCID organized a training workshop aimed at enabling Muslim women to become active participants in the advocacy and protection of human rights. Trainers from the Philippine Commission on Human Rights worked with Muslim women community leaders and taught them how to monitor and to report human rights abuses in their communities.

In 2007, with the support of the Australian Embassy, MKFI organized a series of focus group discussions<sup>16</sup> and workshops in five provinces in ARMM to provide training

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<sup>16</sup> "Preparatory Focus Group Discussions for the Women as Peace Advocates: A Regional conference in the Role of Women in Peace Building"

for Muslim women in conflict resolution and to undertake interfaith dialogues. Furthermore, the Office of the Presidential Adviser on the Peace Process (OPAPP) funded MWPA consultations with women's organizations in Sulu to discuss how to support the peace process.

In the 2007 national elections and the 2008 regional elections, the PCID involved the MWPA-Sulu Council in efforts to monitor the elections by the Parish-Pastoral Council for Responsible Voting (PPCRV)<sup>17</sup>, an election watchdog organization accredited by the COMELEC.

## **Empowering the Aleemat**

During the First National Ulama Summit<sup>18</sup> in January 2008, 25 aleemat participated and expressed their need to organize their own consultations and networking to better address the issues of Muslim women and families. The aleemat are Muslim women religious teachers and scholars who have obtained formal training or education in Islamic studies. Most of the aleemat of Mindanao have been educated in Islamic universities abroad including Al Azhar University of Egypt, World Islamic Call College in Libya, as well as in the madaris<sup>19</sup> and Islamic institutes in the Philippines. The aleemat are generally not organized as a group. Instead, they provide support to the ulama organizations and also teach at the madaris.

Led by Aleema Khadija Mutilan, the widow of the renowned Filipino ulama, Dr. Mahid Mutilan<sup>20</sup>, women religious scholars requested for their own separate meeting. The aleemat pointed out that they have much to offer as a group although they have been largely overlooked by institutions that focus on providing capacity building for women civil society organizations. The aleemat requested that a parallel program be organized for them that they, too, could focus on peace and development as a unified group. Since the aleemat may be considered a point of intersection between women and the ulama, it was logical and imperative that effort be extended to involve the aleemat in peace and development initiatives.

In response, MKFI and PCID jointly launched a project that aimed to empower the aleemat or Muslim women religious scholars in collaboration with Muslim women civil society organizations. This collaborative network between the aleemat and other women's groups allow both the religious organizations and the more secular civil society organizations to equally gain from sharing their experiences.

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<sup>17</sup> PPCRV is a Philippine election watchdog organized by the Catholic laity and using parishes as its principal network.

<sup>18</sup> The Summit was part of the Empowering the Ulama project that was implemented by PCID with the support of the British and Dutch governments.

<sup>19</sup> Madrasah is an Arabic word for school (plural-madaris). Madrasah Education is a system of education with core emphasis on Arabic literacy, Islamic values, and Islamic religion.

<sup>20</sup> Dr. Mahid M. Mutilan (August 12, 1943 - December 6, 2007) was a respected Muslim religious scholar and an acknowledged leader of peace advocacy and inter-religious dialogue in Mindanao. He founded the Ulama League of the Philippines.

## **Noorus Salam: Bearers of the Light of Peace**

During the Second National Ulama Summit, the Aleemat approved their "*Declaration of Muslim Women Waging Peace*" (see next page), a strong statement proclaiming their commitment to attain peace and development in Mindanao.

In 2009, PCID received support from the One Woman Initiative (OWI)<sup>21</sup> through the Charities for America Foundation (CAF America), to implement the "*Empowering the Muslim Women and Aleemat Project.*"

The project aimed to give Muslim women, particularly the aleemat, a forum for collaborative action and discussion. The project capacitated the women on conflict prevention and peacemaking. Five (5) regional conferences in Mindanao and Luzon were conducted which resulted to the organization of core groups which acted as regional steering committees to coordinate activities.

The creation of the regional core groups is considered a breakthrough for Muslim women in the Philippines, as none such national organization has been established before. In Cotabato City, the organized regional network called themselves the "Noorus Salam," or Light of Peace. Later on, the other regions adopted Noorus Salam. Eventually, the groups agreed that Noorus Salam be the name of their national organization.

Culminating the provincial forums and seminars was a national conference that was held from 24-27 January 2010 in Davao City. This 1st national conference, anchored on the theme "**Noorus Salam: Women of Faith, Light of Peace,**" gathered 150 of the most influential and active aleemat and women leaders from civil society.

The Conference, chiefly supported by The Japan Foundation, strengthened and consolidated women's initiative in developing common strategies to enhance their inputs in advancing democratic processes in their areas. It featured resource persons from Southeast Asia and other countries who have been active in organizing women to deal with conflicts, within the parameters established by the Islamic faith. Further, the project ensured the participation of women from the different faiths thereby ensuring interfaith collaboration for peace.

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<sup>21</sup> OWI is an international women's empowerment fund intended to aid women through wide ranging support including leadership training, workplace opportunity and support for entrepreneurial efforts, as well as, basic legal rights information. MKFI was one of only five that received OWI's initial grant.



2ND NATIONAL SUMMIT OF ULAMA IN THE PHILIPPINES  
Imperial Palace Suites, Quezon City, PHILIPPINES  
January 26 to 29, 2009

**The Declaration of Muslim Women Waging Peace  
(Workshop on Women's Rights and Issues)**

Bismillah Hirrahman Niraheem. In the name of Allah, the Most Gracious, the Most Merciful.

The demands of fast-paced changes in the 21st Century require the participation of women in addressing multi-dimensional problems. Women constitute more than half of the population. Thus, women are stakeholders and should therefore be key players and Partners in promoting sustainable development in a culture peace.

Peace and development are continuously threatened by ongoing armed conflict. When war happens, women take the lead in the protection and welfare of their families. Armed conflict and the violation of human rights in situations of armed conflict have long-term social, economic and psychological consequences. Further, women also suffer from other types of conflict, including "rido". We therefore assert the need to empower women to participate in conflict resolution, peace negotiations, and reconstruction activities toward reconciliation and healing.

We call for the immediate resumption of the peace process between the government and the Moro Islamic Liberation Front.

We also call for the complete implementation of the 1996 GRP-MNLF Peace Accord, subject to the results of the Tripartite Review conducted by the Organization of the Islamic Conference, the Government and the Moro National Liberation Front.

Further, we call on government and development partners to:

**Peace**

- Build the capacities of women as peace educators, both in their families and in their communities;
- Support the aleamat to form and institutionalize a network of Muslim women peace builders and advocates;
- Foster a culture of peace, through education, that upholds justice and tolerance for all peoples to include elements of conflict resolution, mediation, elimination of discrimination and respect for diversity, including educational programs for youth and children;
- Integrate a gender perspective in the resolution of armed or other conflicts and aim for gender balance when nominating or promoting candidates for judicial and other position in all relevant justice and law enforcement bodies, as well as in other bodies related to the peaceful settlement of disputes;
- Investigate and punish members of the police, security and armed forces and others who perpetrate acts of violence against women, violations of humanitarian law and violations of the human rights of women in conflict situations;
- Develop awareness of the human rights of women and provide, as appropriate, human rights education and training to military and police personnel operating in areas of armed conflict and areas where there are refugees;
- Protect the rights of Muslim women detainees. The Commission on Human Rights has documented hundreds of cases of Muslim women illegally detained, subjected to humiliation, rape and other violations of rights;

- Raise public awareness, as appropriate, through the mass media, education at all levels and special programmes to create a better understanding of the situation of women and children affected by conflict situations;
- Advocate for the positive portrayal of Muslims in the media and other forms of cultural representation including entertainment;

#### **Access to financial resources and economic development**

- Ensure the actualization of enhanced and increased access of Muslim women to economic opportunities, capital and Islamic microcredit, information technology and technical assistance, livelihood opportunities including Halal production and food processing including packaging;
- Build capacities to advocate, mentor and train women leaders, especially Muslims at the grassroots level, to develop livelihood skills for empowerment particularly in high value, adding industries and agricultural activities;
- Provide adequate protection and allocate financial and other resources to displaced women and children and facilitate their return or resettlement including access to appropriate and adequate food, water and shelter, education, and social and health services including reproductive health care and maternity care;
- Allocate a substantial portion of the GAD Budget to affirmative action for women victimized by the consequences of armed conflict and for peace building activities of the aleemat.

#### **Education and Islamic values formation:**

- Enable greater access especially of women to formal and non-formal education, acholarships for the aleemat;
- Support literacy programs for Muslim women, who have the highest rate of illiteracy in the country;
- Provide women with access to vocational/professional training programmes, including small-scale enterprise development and planning;
- Support the aleemat to be effective teachers and administrators in all levels of the madaris system;
- Support the establishment of women's resource centers for the aleemat for research, training, networking and other services such as English language training, computer education and Arabic language training; for health education and counseling on all forms of violence against women; for parenting skills and Islamic values formation for youth and families; for education on rights and duties;
- Combat the prostitution of women thru Islamic values formation and education of young girls at risk and their families;
- Support the aleemat in providing guidance, education and counseling for youth especially out of school youth and youth in conflict with the law;

#### **Health**

- Enable greater access especially of women to comprehensive primary health services that take into account their reproductive health from a gender perspective;
- Provide resources for the aleemat to research, study and develop strategies to deal with the problems of youth such as drug addiction and other substance abuse, smoking, early pregnancy and others;
- Establish drug rehabilitation centers and support anti-drug campaigns;
- Provide access to potable drinking water;
- Support the aleemat in cleanliness, environmental protection and sanitation campaigns;

#### **Clean and honest elections and governance**

- Provide voters education to women that will promote honest, orderly and peaceful elections;
- Support the aleema to play an active role in voters education and guarding of the vote;
- Support the aleemat for training in participation in politics and governance;
- Support the participation of the aleemat women in the practice of good governance including transparency, accountability and zero tolerance of corruption, cronyism and nepotism;
- Advocate for PD 1083, CMPL (Code of Muslim Personal Law) to give access to women to legalize redress in a fast and inexpensive manner;

***Signed, Participants of the Workshop on Women's Rights and Issues***

## **From Vision to Action, From Conflict to Peace**

Building on these gains, PCID and MKFI organized the 2nd National Conference of Muslim Women Peace Advocates with the theme, "NOORUS SALAM (Light of Peace): FROM VISION TO ACTION, FROM CONFLICT TO PEACE." The 2nd National Conference took place the Garden Orchid Hotel, Zamboanga City from February 7 to 10, 2011. The conference provided the venue for the network of aleemat and women leaders to share their accomplishments and experiences since their last conference to facilitate greater participation in responding to issues of conflict prevention, peacemaking and democracy and sustainable development in Mindanao.

The objectives of the conference included the following:

1. Support the development of the Noorus Salam network by providing them the venue to improve organizational capacity and advocacies in many issues;
2. Provide a framework for empowering members of the Noorus Salam network for greater community participation and involvement by providing a forum for the discussion of issues like the Mindanao peace process; the elimination of all forms of violence against women, human security, health, human rights, democratic reforms and peace education;
3. Assist the aleemat to integrate or collaborate with women's organizations for sustained efforts towards peace, development and democracy;
4. Provide a forum for the sharing of experiences between and among women peace advocates of various faiths;
5. Build confidence among peace advocates/agents.

In addition to the networking and exchange of information among the women leaders, concurrent workshops were conducted during the conference. "Gender and Security – UN Security Council Resolution 1325 & 1820" delved into the substance of UN Security Council Resolutions concerning women, peace and security, as well as the topic of sexual violence in situations of armed conflict. The workshop on "Responsibility to Protect" discussed the emerging international norm concerning the prime responsibilities of the State and the international community as protectors of their citizens. The workshop on "Anti-Human Trafficking" looked into the vulnerabilities of Muslim communities to this growing social and increasingly global problem. "Aleemat and Preventive Health Care" was a capacity building session on maternal and child healthcare. The forum on Literacy for Peace and Development project shared the story behind the work of the foundation in combating adult illiteracy especially in the Autonomous Region in Muslim Mindanao (ARMM).

PCID and MKFI partnered with the Japan Foundation, the Global Network of Women Peacebuilders (GNWP), the Asia Pacific Centre on the Responsibility to Protect (APCR2P), Visayan Forum Foundation Inc. (VFFI) the US Agency for International Development (USAID), UN Women, and the Office of the Presidential Adviser on the Peace Process (OPAPP).

### III. Women and World Interfaith Harmony Solidarity Forum

The opening dinner ceremony of the 2nd National Conference of Muslim Women Peace Advocates served as the solidarity forum to celebrate the UN-declared World Interfaith Harmony Week<sup>22</sup>.

Religious leaders from different faith groups in Zamboanga City joined the Muslim women leaders and peace advocates hailing from Luzon, the Visayas and Mindanao to proclaim the role of interfaith harmony in the pursuit of peace.



*PCID President Amina Rasul explains the significance of the interfaith solidarity dinner.*

Amina Rasul, President of the Philippine Center for Islam and Democracy (PCID), revealed that 2011 marks the first year of the celebration of World Interfaith Harmony Week. A United Nations General Assembly resolution in October 2010, sponsored by King Abdullah of Jordan, was approved to encourage the celebration of the World Interfaith Harmony Week every first week of February.

Rasul said that the Interfaith Harmony Solidarity Dinner Forum is one of 45 international events held to support global interfaith harmony. Interfaith dialogue is important to strengthen Muslim-Christian relations at the community level, a relation that has become strained by persistent conflicts in Mindanao.

In his welcome message, Mayor Celso Lobregat of Zamboanga City thanked the organizers for choosing his city as the venue for the Interfaith Harmony Week celebration. "Our population is a good mixture of Christians, Muslims and Lumads who co-exist with great respect for and tolerance for one another despite religious differences." The population of Zamboanga City is 73% Christian with the remaining 27% percent belonging to other faiths such as Islam and Buddhism.



Dr. Aboulkhair Tarason, Vice-Chairman of the National Ulama Conference of the Philippines, encouraged fellow Muslims to emphasize that Islam is a "religion of peace, compassion, forgiveness, moderation and harmony, and not a religion of lawlessness, kidnapping, violence and terrorism."

<sup>22</sup> The World Interfaith Harmony Week was first proposed at the UN General Assembly on September 23, 2010 by H.M. King Abdullah II of Jordan. Just under a month later, on October 20, 2010, it was unanimously adopted by the UN and the first week of February was declared as a World Interfaith Harmony Week.



*Zamboanga City Archbishop Romulo Valles and NUCP Vice-Chairperson Aboulkhair Tarason.*

Archbishop Romulo Valles of the Archdiocese of Zamboanga, appreciated the initiative and was grateful for the many efforts of interfaith dialogues in the Philippines.

He added, "It was not easy at the beginning to convince people of other faiths that the Catholic Church is sincere in promoting interfaith dialogue, but we continue to promote dialogue and help many in the Church to believe that this is the way to be faithful to our mission."

Reverend Ira Lee Rosalita of the Zamboanga City Alliance Evangelical Church added his support to the celebration. He revealed that he feels at peace and secure in the company of Muslims and has never experienced being harassed while passing through Muslim communities in Lanao and Maguindanao.

Bartolome Madriaga, Zamboanga Stake President of the Church of Jesus Christ of Latter Day Saints, urged Zamboangeños to strengthen their individual resolve to be "doers of the word and not hearers only" when it comes to promoting peace and harmony in this city and beyond.

From the RVM Congregation, Sister Maria Niña Balbas, Directress of Pilar College, said that peace is recognized as one of the highest values to be sought and defended. She stressed that, "by bringing harmony among the different faiths in the world, we then are able to contribute to the healing of our wounded planet."

Father Sebastian d'Ambra of the Silsilah Foundation, said that "harmony" is a very good synthesis one can apply to one's faith. He pointed out that despite many efforts and initiatives in peace-building, trouble still exist which tells us that "we need to work more."

Muslim peace advocates in Zamboanga are active in sowing peace and harmony among the followers of different faiths according to Prof. Ali Yacub, head of Golden Crescent Consortium of Peace Builders. "We continue what our past traditional leaders have started - spearheading peace-building efforts to strengthen Muslim-Christian relations on which we enjoy the fruit," he added.



*Zamboanga Stake President of Church of Jesus Christ of Latter Day Saints Bartolome Madriaga, Rev. Ira Rosalita of Alliance Evangelical Church and Father Sebastian d' Ambra of the Silsilah Foundation.*

## IV. Women are Better Peacemakers

The opening plenary session of the 2nd National Conference featured exemplary women leaders from government and civil society. Emphasizing that an empowered woman claims her rights as much as her obligations, plenary speakers urged Muslim women leaders, particularly the aleemat, to assert their role in the search for a just peace and equitable development.



*NO WOMAN, NO PEACE--Former GRP-MILF peace panel member Irene Santiago stresses the need for women to participate in the peace process.*

Irene Santiago, Chair Emeritus of the Mindanao Commission on Women and a former member of the government peace panel, said that gender is crucial to resolving the decades old conflict in Mindanao. Santiago added, "You cannot achieve any kind of just and enduring peace without taking the role of gender into account. How do you deal with the issues of security, development, participation and decision-making, and identity, if you do not include women?" Any comprehensive solution to the

conflict in Mindanao, Ms. Santiago argued, must address the four fundamental needs of women: security, development, participation in decision-making and acceptance of identity.

Newly appointed Mindanao Development Authority (MinDA) board member Amina Rasul cited a Social Weather Stations (SWS) survey showing that a great majority of Filipinos believe that women are better peacemakers. She added, "We are not just talking about the formal negotiating table peace process, but also our collective efforts within our communities to forge lasting peace."

Beyond the formal peace talks, Rasul said that the aleemat can work together to make the Madrasah a center for community service. She cited, as an example, the possibility of the Noorus Salam to extend health services to the community thru the Madrasah: "What if, through you (Noorus Salam members), we can help our sisters improve their health when they're pregnant and help children improve their health? With training from our partners, you can better serve our people. You can become valuable partners in improving the health of our people by just teaching them simple ways such as dental hygiene, prevention of infectious diseases by washing hands frequently."

Mindanao Development Authority (MinDA) Chairperson Secretary Luwalhati Antonino for her part urged Muslims to be her "kakampi" (ally) because of the many tasks that need to be done over the next 6 years for the development of Mindanao.



Antonino also asked Muslims to "build bridges of trust" given her history with Muslims in the past. It will be recalled that Antonino was one of the so-called "Tres Marias" with former Mayor Ma. Clara Lobregat and Rep. Daisy Fuentes who protested the peace agreement between the government and the Moro National Liberation Front (MNLF) in 1996.

She explained that she is for peace but as the leader of her city, she had to protect the interests of her people. There can be no just peace if an agreement is seen to benefit one group over the others.

UN Women Philippine Coordinator Aida Jean Manipon and Ma. Carmen Lauzon-Gatmaytan of the Asian Circle 1325–Global Network of Women Peacebuilders (GNWP) both stressed the need to bridge the gap between international laws and instruments designed to protect and empower women and the "lived realities" of Muslim women in the Philippines.



Ms. Manipon emphasized the need to make international laws and instruments such as UNSC 1325 more meaningful. "How do we make it come alive to women in an island like Jolo and make them really feel like it's their own?" Ms. Manipon asked. She posed this challenge to the aleemat: what can you do to help make the vision of peace, gender equality and empowerment of women a lived reality in Mindanao and in the country?

Ms. Lauzon-Gatmaytan for her part stressed the importance of engagement and networking towards the promotion of women's rights. "No matter how far we are from each other, how different our cultures and ideologies are, we need to sustain our common vision, knowing that there are women on the other side of the globe who face struggles we face, help us persevere. No matter how small our voices are we can depend on other women to amplify."



## V. Southeast Asian Perspectives on Networking and Development of Women Peace Advocates: Panel Discussion

The afternoon session of the conference's day one featured two women leaders from Indonesia and Malaysia: Ms. Lily Munir, Director of the Center for Pesantren and Democracy Studies in Indonesia and Zarina Nalla, a consultant of the Malaysia-based International Institute of Advanced Islamic Studies.

In her presentation, Ms. Munir asserted that Muslim women are engaged in a "battle," a battle for gender equality and justice. She pointed out that women have a common enemy in patriarchy, which she defined as "a social system where (the) father is the head of the family and (the) man has authority over women and children. She pointed out that most cases of violence in the family have the women and children as victims. "Have you heard of a man being a victim of family violence? We are always at the receiving end," Munir exclaimed. She rejected the view that the pervasive violence against women can be justified by religion because Islam "in fact, raises the status of women." Instead she points to cultural traditions—patriarchy—as the culprit. She also cited people who misuse religion as well as Muslims "who do not know their religion enough" to perpetuate the subjugation of women.



She urged the women to take it upon themselves to organize and be prepared to "join the battlefield." She asked them to educate themselves and to network with other women and women's organizations. It is also important, Munir added to "apply (and share) what you know to members of your family and then to members of your community."

Zarina Nalla began her presentation by distinguishing between two types of non-government organization (NGO—local and national. She advised the Noorus Salam members that they have to be sensitive about the distinction between the two types as they embark on strengthening the advocacy of their organization. "If you intend to be a big national entity you have to understand that the big world has different pressure points and many times you need to take a stronger, more aggressive approach. You have to know which approach suits you the best."

She related that the "multi-racial harmony in Malaysia today is at its weakest." She noted that while there have been efforts to keep different groups together Malaysians need to work very hard to try and keep the society united.



She added that some people with selfish agenda have been exploiting the multiracial identity of Malaysia. She also cited certain gaps in the status of women in her country: "We don't have enough women in parliament, in senior positions (of government), it's increasing slowly but it's not there yet." She lamented the fact that sexual violence is on the rise. She, however, emphasized that some policies have been instituted to

address the problem through the institutionalization of women crisis centers and "the fact that we have police rape squads in every state in Malaysia." She credited Malaysian women NGOs for these improvements.

She also cited the fact that from 2000 to 2010 there have been many achievements in Malaysia with regard to the welfare of women. "Our women NGOs managed to convince government to set up the Ministry for Women, Family and Development. They set up a special secretariat to look at Muslim women rights and advancing the welfare of Muslim women.

Nalla concluded her remarks by encouraging the women to act. "It is time for women to say enough is enough, for them to look for and create opportunities for themselves and their children. "It is time to say: "I'm going to take things into my own hands!"

The second day of the conference featured five concurrent workshop sessions on the following themes:

1. United Nations Security Council Resolution 1325 & 1820 on Women, Peace and Security (convened by the Global Network of Women Peacebuilders).
2. The Responsibility to Protect (R2P) and the Mindanao Conflict (convened by the Asia Pacific Centre for the Responsibility to Protect).
3. Human Trafficking and the Vulnerabilities of Muslim Communities (convened by the Visayan Forum Foundation, Inc)
4. The Aleemat and Preventive Health Care (convened by the United States Agency for International Development through the SHIELD and HealthPRO projects.)
5. Literacy for Peace and Development (convened by the Magbassa Kita Foundation, Inc.)

## **VI. Concurrent Workshop Session on United Nations Security Council Resolution 1325 & 1820 on Women, Peace and Security**

The workshop began with a film screening of *Pray the Devil Back to Hell*, an award-winning documentary by Abigail E. Disney and Gini Reticker. This documentary told the remarkable story of the courageous Liberian women who came together in the midst of a bloody civil war, took on the violent warlords and the corrupt Charles Taylor regime, and won a long-awaited peace for their shattered homeland in 2003.

On October 31, 2000, the United Nations Security Council adopted the United Nations Security Council Resolution 1325 on Women, Peace and Security. It is an international law under the UN Charter, and provides a number of important operational mandates with implications for Member States as well as other entities of the United Nations.

The resolution reaffirms the important role women play in the prevention and resolution of conflicts, peace negotiations, peace building, peacekeeping, and humanitarian responses in post-conflict reconstruction. It also stresses the importance of their equal and full involvement in all efforts for the maintenance and promotion of peace and security.

UNSCR 1325 urges all national governments, intergovernmental and civil society actors to increase the participation of women, and incorporate gender perspectives in peace and security efforts. It also calls on all parties to conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, in situations of armed conflict.

The adoption of UNSCR 1325 by the UN Security Council helped to transform the image of women from victims of war and conflict to active peacebuilders and decision-makers. This transformative principle of UNSCR 1325 not only moved the issues of women, peace and security from the gender agenda—placing it front and centre on the international peace and security agenda of the United Nations Security Council—it also provided women the right to sit and be heard at the decision-making table when discussing international peace and security issues.

Prior to the adoption of UNSCR 1325, the issues of women, peace and security in armed conflict situations were certainly addressed in other international laws noted below. However, the limitations of these prior international laws were that they viewed women and armed conflict strictly from a gender framework and not necessarily from an international peace and security perspective.

Previous international legislation related with women, peace and security include the 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and the 1995 Beijing Declaration and Platform for Action.

Following the passage of UNSCR 1325 in 2000, and through the efforts of women's advocacy groups around the world such as the Global Network of Women Peacebuilders (GNWP), the UN Security Council unanimously passed 4 subsequent resolutions concerning women, peace and security. These include: UNSCR 1820 (adopted 2008), Demanding an end to sexual violence in situations of armed conflict, recognizing that rape and other forms of sexual violence is not just a form of collateral damage but is deliberately used as a war tactic.

1. UNSCR 1888 (adopted 2009) – Further strengthened existing mechanisms for preventing and responding to violence against women and girls during armed conflict; creating the position of Special Representative of the Secretary-General (SRSG) on Sexual Violence in Conflict, currently held by Margot Wallström of Sweden.
2. UNSCR 1889 (adopted 2009) – Builds on UNSCR 1325 by emphasizing the need to consider women as necessary agents for creating sustainable peace and security. Also puts in place measurement indicators, calling for global indicators to track the implementation of UNSCR 1325 by UN Member States.
3. UNSCR 1960 (adopted 2010) – Calls on the UN Secretary-General to provide a list of suspected sexual violators in conflict to the UN Security Council, in order to begin the process of investigation and eventual prosecution at the International Criminal Court.

Taken collectively with UNSCR 1325, these Security Council resolutions are very powerful. However, the power wielded by these international laws will only remain on paper if they are not implemented on the ground. No successful implementation of these resolutions can be done without the participation of civil society organizations that are working hard on the ground, determined to bring lasting peace to this region. The aleamat and the Noorus Salam would be valuable partners in Muslim Mindanao.

### **Muslim Mindanao Context**

The emergence of the Philippine National Action Plan (NAP) on UNSCR 1325 came from the Muslim women civil society leaders of Sulu, who held a symposium on the topic of UNSCR 1325 on March 8, 2008. This symposium was held in order to discuss the implications of UNSCR 1325 on the peace process between the GRP, MILF and MNLF. The full text of UNSCR 1325 was translated into the local language, Tausug, in order for members of the MILF and MNLF to understand it better.

Presidential Executive Order 865 on March 2010 created a National Steering Committee on Women, Peace and Security, to implement UNSCR 1325 and 1820. The Philippines became the first country in Asia to develop and adopt a national plan for the implementation of UNSCR 1325 and 1820, inspiring women in other countries around the region to do the same. Most recently, Nepal has adopted its national action plan on UNSCR 1325.

The Office of the Presidential Adviser on the Peace Process (OPAPP) was tasked to be the lead agency for the Philippine NAP instead of the Philippine Commission on Women (PCW), moving this issue from the gender agenda and placing it front and center on the international peace and security agenda.

Calls were made for the establishment of an advisory group composed of representatives from civil society, particularly women's organizations, that would help monitor and evaluate reports of the NAP on a regular basis; as well as identifying responsible government actors to help implement UNSCR 1325 and 1820 across the country, but most especially in ARMM. Four major goals with 18 actions points and corresponding outcomes/indicators also emerged for the Philippines NAP on UNSCR 1325 and 1820. The 4 major goals are listed below:

### **Major Goals of Philippine NAP on UNSCR 1325 and 1820**

1. Protection and Prevention: to ensure the protection and prevention of violations of women's human rights in armed conflict and post conflict situations;
2. Empowerment and Participation: to empower women and ensure their active and ensure their active and meaningful participation in areas of peace building, peacekeeping, conflict prevention, conflict resolution and post-conflict reconstruction;
3. Promotion and Mainstreaming: to promote and mainstream gender perspective in all aspects of conflict prevention, conflict resolution, and peace building; and
4. Capacity Development and Monitoring and Reporting: to institutionalize a monitoring and reporting system to monitor, evaluate and report to enhance accountability for the successful implementation of the NAP and achievement of its goals

The first phase of research for the implementation of the Philippine NAP on UNSCR 1325 and 1820 is complete, where the costing and allocation of resources needed for its implementation has been determined.

Unfortunately, UNSCR 1325 and 1820 are still unknown in most conflict-affected communities. Thus, the goals of this workshop on UNSCR 1325 and 1820 at the 2nd National Conference on Muslim Women Peace Advocates, were three-fold:

1. To raise public awareness, particularly in Mindanao, and build the capacity of the Aleemat, Noorus Salam, other NGOs and local government actors to contribute in the implementation of UNSCR 1325 and 1820 Philippine NAP;
2. To engage local actors and local communities in a dialogue to assess the use of UNSCR 1325 and 1820 as instruments to promote women's rights and political participation and prevent sexual and gender-based violence; and;
3. To promote coordination, shared responsibility and accountability among national and local actors—government entities and civil society—involved in the implementation of UNSCR 1325 and 1820.

Within this context, the question that is continuously being asked of our policymakers, peace negotiators, various stakeholders is: “Where are the women?”

Too often, policymaking processes are limited to national government actors, in this case, Manila. Once the decisions with regards to policy have been made, the expectation is that implementation of these policies will simply happen and that all of the local government agencies will fall in line and support it. However, for the implementation of the Philippine NAP on UNSCR 1325 and 1820 to be successful and sustainable, a localized and decentralized approach through engaging local actors, such as the Noorus Salam, needs to take place.

Women in the conflict areas need to become aware of the NAP. If the local government officials or even the women themselves are unaware of the international laws and resolutions protecting women and giving them a voice in securing peace, how can they seek assistance?

The GNWP is also working on advocacy for the Committee on the Elimination of Discrimination Against Women (CEDAW). CEDAW is often referred to as the international law for women, as it embodies all issues that affect women based on gender inequality. It has been ratified by at least 185 UN Member States, including the Philippines.

As such, the Philippines, along with other signing Member States, are obliged to report to CEDAW in Geneva and New York every four years. There is a defined legal mechanism that requires government, as well as civil society organizations, to report what has been done to improve gender equality in the country. At the moment, such a legal mechanism for reporting on progress on the implementation of UNSCR 1325 has not yet been implemented, although the general recommendation

and advocacy work focuses on putting in place something similar to CEDAW and its implementation among Member States.

In the context of Islam, it is interesting to note that Malaysia is a strong supporter of UNSCR 1325 and 1820, and is a signatory to CEDAW. Malaysia has successfully utilized these particular international laws as leverage and framework for planning, setting up reporting mechanisms for Malaysian women who are victims of sexual violence and abuse, who may not always be as comfortable reporting their abuse to the male-dominated police.

In Malaysia, women's groups such as the Sisters in Islam examine Sharia'h, national and international laws and resolutions. Women's rights exist within Shariah law, such as in rules of war where one cannot harm old men, children or women. However, tensions arise over the lack of recognition of women's rights in patriarchal societies.

## **Outputs and Recommendations**

The workshop facilitators asked the participants for their expectations and questions.

1. General principles: sincerity, peace, unity, cooperation, understanding, resolutions for peace, redefinition of peace, everything good in this world to bring sustainable peace;
2. Aspirations and thoughts on women in relations to peace and security: women's active participation; for women to be heard and recognized; formalize women's participation in peace talks; affirm participation in localized, national, regional and international peace processes;
3. Very specific questions: How can we bring peace to our communities? More information on international laws and UN resolutions; securing protection for our children; updates on GRP-MILF peace process.

After group discussions, the participants agreed upon the following recommendations for the Noorus Salam:

1. Review and enhance existing programs, as well as the capabilities of the local government units, other agencies and civil society organizations in terms of providing legal, economic, educational, psychosocial support and spiritual services for women and girl survivors of armed conflict. The participants agreed that, they should support and link up with the local government unit programs through their barangay chairpersons, mayors and governors to help and protect women.

2. Address the special needs of women and girls, and their families, who have been involved in armed conflict. This is relevant to all the provinces of ARMM since the entire region consists of conflict areas, and where most of the people affected are women and children. This can be done by engaging in discussions, consultations, and counseling; appealing to the President to sign an Executive Order regarding the implementation of UNSCR 1325 and 1820; providing basic education, such as adult literacy, to those affected; and, providing livelihood training, such as food processing, micro financing, among others.
3. Educate the stakeholders on UNSCR 1325 and 1820, and strengthen the awareness of women on their rights, through the conduct of trainings and workshops on UNSCR 1325 and 1820, as well as on gender sensitivity, CEDAW, and other national laws and policies related to women, peace and security, both among state and non-state actors. The recommended action plan involves paying courtesy calls to the local government unit, advocating UNSCR 1325 and 1820, and conducting a symposium for training and workshops on UNSCR 1325 and 1820 in madaris and public schools. They plan on also promoting women's rights by participation, prevention and protection through tri-media and networking.
4. Continuously monitor and document the impact of armed conflict on women and children. The objective is to gather baseline data on the impact of armed conflict on women and children, and conduct action research.

### **About the Convenor: Global Network of Women Peacebuilders**

The Global Network of Women Peacebuilders (GNWP) is a membership-based organization composed of 50 women peace-building organizations from around the world. Often described as a "network of networks", it aims to bridge policy discussions of international laws pertaining to women, peace and security, between government and intergovernmental agencies, and grassroots civil society organizations working on the ground to implement these resolutions. One of the mandates that currently unite the GNWP is their advocacy in the full implementation of UNSCR 1325 in Member States around the world.

## **VII. Concurrent Workshop on The Responsibility to Protect (R2P) and the Mindanao Conflict**

The Responsibility to Protect is a concept centered on the idea that just as there are universal human rights, there is also a universal responsibility to protect those human rights. During the 2005 World Summit, 192 states agreed that each state has the responsibility to protect its population from the most egregious violations of human rights. They also agreed that, in case any nation failed to protect its population, then the international community should be prepared to take timely and decisive action in order to fulfill the universal responsibility to protect.

This norm emerged as a way of addressing and preventing tragedies on the level of the genocide in Rwanda and the Balkans at the turn of the century. The Responsibility to Protect was first introduced to the international community in 2001, when the UN Secretary General challenged the international community to come up with a better way of understanding the idea of absolute sovereignty, in the context of protection of human rights.

Although the UN consists of states, each of which is sovereign within its own territory, as a group they also have the aspiration of protecting human rights. As such, it is important to find a way of reconciling the ideas of self-determination and the ability to ward off unneeded interference, and the protection of human rights, particularly when the world is seeing the level of violence on the scale of the genocide in Rwanda, and the mass rapes that have been happening in Congo. Prior to the World Summit of 2005, the African Union introduced the concept of the Responsibility to Protect in its founding documents. They agreed that if mass atrocities should occur within the territories of any member countries, like what had happened in Rwanda in 1994, the neighboring states could not just sit back and rest on the norm of non-interference to remain inactive.

The basis of the Responsibility to Protect is the idea that responsibility is inherent in sovereignty, and for a state to claim sovereignty over its territory and the people within its territory, it must fulfill its responsibility, as a sovereign, to protect the people from the most vile transgressions of human rights.

The Responsibility to Protect (R2P) refers primarily to the responsibility of every government to protect its people from the commission of mass violations of human rights. While it is mainly the responsibility of government, it falls upon everyone to ensure that this responsibility is fulfilled. Just as there are universal human rights, there are also universal responsibilities, and these responsibilities subsist despite concepts of absolute sovereignty and non-interference.

There are actually three responsibilities that encompass the R2P. First is the responsibility of the State to protect its own population. Second is the responsibility of the international community to assist individual states to fulfill their responsibilities to their citizens. Third is the responsibility of the international community to respond appropriately to any occurrence of mass atrocities occurring within any country.

In the 2005 World Summit Outcome document, 192 states agreed that the responsibility of each government was to protect its people from the most egregious violations of human rights, and specified four crimes it was meant to address: genocide, ethnic cleansing, crimes against humanity, and war crimes.

This global commitment was adopted unanimously by world leaders at the 2005 World Summit in New York and was reaffirmed by the United Nations Security Council in Resolution 1674 (2006).

The principle rests on three pillars:

1. The responsibility of the state to protect its own population from genocide, war crimes, ethnic cleansing and crimes against humanity, and from their incitement.
2. The commitment of the international community to assist in meeting these obligations.
3. The responsibility of United Nations Member States to respond in a timely and decisive manner, in accordance with the UN Charter when a state is manifestly failing to provide such protection.

These principles demonstrate that, while the Responsibility to Protect is mainly the responsibility of a nation's government, it falls upon everyone to ensure that this responsibility is fulfilled. These responsibilities subsist despite concepts of absolute sovereignty and non-interference.

This idea is particularly relevant to the situation in the Autonomous Region of Muslim Mindanao today, where hundreds of thousands of people have been forced out of their homes due to the ongoing conflict. Under the classic concept of sovereignty, people displaced from their homes are accorded rights in the international arena if they cross national borders due to conflict. They become refugees and are granted the status of refugees under international humanitarian law.

If such people stayed within their own countries, however, they had no rights with the international community. The U.N. could not respond to their situations. There is a displacement problem within the Philippines, specifically within ARMM, but

because the displaced people do not leave Philippine territory, they are considered as Internally Displaced Persons (IDP), and not refugees.

Under the classic conception of sovereignty, which denoted absolute sovereignty within a nation's territory and non-interference from without, the IDP situation remains an internal problem, to which the Philippine government alone should respond. Under the conception of sovereignty as responsibility, however, a government cannot claim that any mass violation of human rights occurring within its territory is its concern alone. Sovereignty as responsibility dictates that, wherever people are vulnerable and targeted by conflict, the international community should be concerned, and the notion of state leadership is not a license for a state to persecute its own people.

This workshop session was intended to introduce the concept of R2P to the network of Aleemat and other civil society organizations in ARMM, to help generate interest in understanding, debating, and/or advocating the R2P principle in the Philippines, and to inform the aleemat of this basic responsibility.

The workshop participants included Aleemat NGO workers, teachers, long standing members of the MNLF, students, a member of the Indigenous Peoples Research Center (IPRC), and a member of the Armed Forces of the Philippines. While their backgrounds varied greatly, all hoped that, through this workshop, they would have a better idea of how to protect their families, their homes, their communities, and the group of particular interest to them was the situation of refugees.

APCR2P outreach Director, Sarah Teitt, the workshop moderator, explained that when citizens of one state crossed borders to escape conflict, they became refugees, and they gained certain privileges under international law. However, the situation of internally displaced peoples was trickier. The international community, and the UN, had no ability to respond to the problems of internally displaced people, if they stayed within their nation's borders, because of the then pervasive ideas of absolute sovereignty and non-interference.

Thus, the idea of R2P comes from the notion of Sovereignty as Responsibility, as opposed to sovereignty being "absolute sovereignty; as a part of its sovereignty, government has the responsibility to protect its population from the most heinous of crimes and mass atrocities. The government is accountable to the people. And if they are unable or unwilling to provide such protection, the international community can and must step in to offer protection.

For instance, why should a conflict in Egypt be a concern for people in Europe, or in Asia?

## **Early Warning Signs: Conditions for the Commission of Atrocities**

Ms. Teitt explained that, in so far as the commission of mass atrocities is concerned, there are certain conditions that were observed in the majority of the situations which led to mass violence around the world.

There is a period prior to the commission of mass atrocities, during which strategies can be adopted, which could address root causes of, and prevent escalation into large-scale violence. There is a need to be very aware of preventing conflicts in the regions. One of the major conditions for the commission of atrocities is when small incidents of violence go unaddressed. Situations of impunity mushroom into situations of mass violence.

The intensification of a situation to the point of mass atrocities does not occur overnight "Ms. Teitt emphasized that, we must be sure we're taking mitigating strategies much sooner and much better, before months, and sometimes years of smaller scale violence allow for an environment where large scale violence is permissible, becomes a logical response to the situation on the ground, rather than something unimaginable."

It is important for people to undertake strategies much sooner, so that it can respond immediately. Begin to think about this not as an isolated event, but rather, a pattern of events whose escalation can be prevented.

One participant asked, how is this norm operationalized, and wondered whether there exists any monitoring mechanism for the operationalization of R2P. She explained that "I think most of us here are from conflict areas, and conflict is like a way of life already." Her home had been razed to the ground in Jolo in 1974, and she joined the military as a way of helping her people. "Because of this series of conflicts, the tendency of the people is to become passive and accept it as it is." She said that outsiders are telling her "we should make a stand. I said sure we'll make a stand but then what happens?" She expressed utmost concern for the safety and protection of those who do make stands.

She added that, "maybe the problem is so huge, we feel so helpless... incident after incident occurs, and so we're programmed already... if you tell us we should report what is happening, we've done that, we've been there, and nothing's happening... you talk about media, but we do not sell. We only sell if there will be 10,000 Muslims who die, then they'll put us on the front page." She commented that perhaps the UN was obsolete, noting that the idea of R2P emerged in 2001, and yet there are still mass atrocities being committed throughout the world.

Ms. Teitt responded by saying that the frustration that people in conflict-affected areas feel is shared by those outside their communities, who are trying to help.

She added that this enormous amount of shared frustration over not being able to do more than they are currently doing does not mean that they are disempowered. Although this will remain frustrating, and there is no overnight solution or overnight revolution, they still possess a certain amount of agency which is empowering.

Norms are expectations of behavior, and what they are doing with R2P is engaging in a normative exercise, to create a community of people, across borders, who will ensure that states govern responsibly. She mentioned that it took 60 years for people throughout the world to realize that there is such a thing as basic human rights, and that, it may be a long process, but it is happening.

Lawyer Laisa Alamia proceeded to the conference immediately after assisting the provincial government of Sulu in adopting its Gender and Development Code. She said that the Code had passed the public hearing because there were so many trained women present at the hearing, and that it was a good example of why capacity building, especially among the women, is so important.

Attorney Alamia contextualized the concept of R2P within the Mindanao situation. At the end of the morning session of the workshop, one aleemat volunteered her opinion, proclaiming, "Now that I know about R2P, I know that the aleemat belong here... We play very important roles. The leaders are accountable not only to the people, they are also accountable to Allah who is the most sovereign."

To another participant, the substance of the workshop had been a revelation. She shared that, "The R2P is a new word to me, in the academe. But it is good... now we know that the state has a responsibility to protect us."

During the afternoon session, Ms. Teitt talked about the prevention of mass atrocities. There are two types of prevention: direct prevention, and structural prevention. Direct prevention is concerned with resolving a conflict as it is happening, the mitigating strategies that may be employed to stop a conflict from escalating. Structural prevention, on the other hand, addresses the underlying conditions that make violence and conflict likely to happen in communities.

With respect to prevention, R2P has three main goals:

1. To address the root causes and preconditions of the occurrence of mass atrocities
2. To implement effective early warning and assessment, such that, if there is a likelihood of the occurrence of mass atrocities, an early warning system is in place to assess information and communicate it to the appropriate people, in order to thwart or mitigate any violence

3. To exert efforts to act upon early warnings, so that conflicts do not continue in the direction of the commission of mass atrocities

Ms. Teitt continued by explaining, in depth, the acts, which R2P aims to prevent, and noted how preventing those particular crimes may be very relevant in the context of the ARMM conflict. One by one, she discussed the crimes of genocide, ethnic cleansing, war crimes, and crimes against humanity, and said that there are provisions under international humanitarian law that relate to some of the instances of violence which the participants had been seeing in their communities, in their own daily lived lives.

The Rome Statute of the International Criminal Court, adopted in 1999, contained definitions that codified crimes against humanity. These are widespread or systematic attacks directed against a civilian population with knowledge of the civilian status of the targets. She said that even conflicts that happen between clans may be crimes against humanity, saying that there must be a state or local response to those conflicts because attacks related thereto are directed against a civilian population.

There have been stories of attacks against women and children, where the victims were targeted precisely because of their being women and children. She added that crimes against humanity can cover any widespread inhumane acts, even if those acts had not been specifically mentioned in the Rome Statute as a crime against humanity under international humanitarian law.

Ms. Teitt mentioned enforced disappearances and forcible transfer of populations in particular, noting that many residents of ARMM are encountering those crimes. Many stories from IDP persons camps have emerged of mass sexual violence or prostitution. Rape, slavery, enforced prostitution, forced pregnancy, forced sterilization, or any form of sexual violence of comparable gravity is a crime against humanity. Ms. Teitt mentioned that trafficking, which is another problem the people of ARMM face, is included there as well. When there are widespread or systematic instances of the abovementioned crimes, they no longer constitute a regular crime that can be mitigated by the state alone, but rather, a crime of crimes in international humanitarian law, or a crime against humanity.

As such, R2P concerns itself not just with conflict prevention, but also conflict management mechanisms to prevent the escalation of smaller conflicts to conflicts, which may involve mass atrocities. Mass crimes are a profound crisis in the institutions that regulate social interactions. They reveal systematic problems in governments and in social structures.

There are certain preconditions to the commission of mass atrocities. The presence of which could tip off observers and analysts to conclude that, given the presence of those preconditions, mass atrocities may be committed in the near future. Among those conditions are social divisions, weakness in government, economic weakness.

One of the major underlying conditions is gender inequality. When different statistical factors are isolated, the areas of gender inequality and of the ability of women to be involved in public life are two areas that tend to be predictors of violent conflict within society. Because of this, it is important to empower women, to avoid situations of gender inequality, to involve women in public life, and thereby somehow decrease the likelihood of violent conflict in society.

Thus, the efforts of Noorus Salam to build networks of women and peace advocates, efforts to empower women and the women's voice in the peace process is not just an element of justice and equality for all, it is also a conflict prevention mechanism. Ethnicity and religion have also played roles in terms of early warning signs of mass violence. Ethnic or religious division has manifested conflict in nearly two-thirds of all genocides. Where the political elite is represented entirely by one minority group, or entirely by one group, the risk of genocide is 2.5 times greater than under other circumstances. Because of this high risk, various forms of discrimination against any group are a serious cause for concern.

Ms. Teitt also mentioned the mobilization of armed forces as a necessary requisite before mass atrocities can be committed. People have to be mobilized in order to carry out the crimes. As such, one of the early warning signs that atrocities may be committed is the reorganization of military or armed groups.

The crimes that R2P aims to prevent are the result of deliberate and calculated political choices, most often the result of choices of the decision makers and political leaders. Often these decisions are made to take advantage of existing social divisions and institutional failures. There needs to be a form of mitigating action to intervene and stop the trend so that it is no longer beneficial to work on social divisions. These decisions and actions of decision makers and political leaders require permissive conditions, both domestically and internationally, to continue. Thus, to build peace and prevent atrocities, it is necessary to understand how populations support the peace process.

Ms. Teitt stressed the importance of educating members of the community involved in conflict on those provisions in the law that they can fall back on for protection from the government and the international community, and not maintain the permissive environment that might allow for the commission of mass atrocities.

There must be accountability mechanisms, and communities must not condone or assent to a permissive environment that does not hold people accountable for their acts and/or shortcomings, when it comes to the commission of violent acts, and the protection there from.

## **Outputs and Recommendations**

After a thorough discussion of the theoretical aspects of the Responsibility to Protect, participants were asked to form smaller groups to discuss the practical issues, how the Responsibility to Protect is relevant to the peace and security issues confronting their communities, as well as the greater Noorus Salam network of Muslim women peace advocates. The participants said that R2P is relevant to their own peace and security issues because it relates to the human rights of all citizens, and the Noorus Salam can act as a bridge, and help protect their communities from mass atrocities.

They also talked about existing actions and programs within their communities that are relevant to the prevention of and response to mass atrocities. They said that the most critical gaps in ensuring adequate protection against mass atrocities in their respective communities were lack of government engagement and lack of community awareness. Participants added that the police do not fulfill their role to protect and serve the people, and as a result abuses of human rights, especially incidents of clan rivalry, go uninvestigated.

The reasons the police do not fulfill their mission are twofold: first, like the civilians, are afraid of what might happen to them if they report wrongdoings of people in power. Second, the police have too many close ties within the community that they hesitate on reporting people from their own groups or clans.

To address these gaps, the participants recommended that their communities be introduced to the history of the ongoing conflict. They also think their communities would benefit from training and capacity building programs, and group support for those that may speak out in the event of conflict. They also wish to engage in media managing so that people from other regions, or indeed other countries, might have some sense of the situation in the ARMM provinces. At the same time, they want the Noorus Salam to become a role model for others, and to avoid magnifying incidents of Muslim crime or drama.

After that, they were tasked to create plans of action, using the newly acquired knowledge gained from the workshop. The same groups named priority areas for the Noorus Salam network to promote the concept of R2P, with a view on protecting communities from mass atrocities. They also named short term and medium term

activities related to the R2P that could be undertaken within their communities and advocacy networks. In relation to this, they were asked to consider the kinds of external support Noorus Salam would need in order to pursue these named activities. The participants also were asked to consider their roles as individual women in promoting the Responsibility to Protect.

The Noorus Salam participants discussed undertaking an information drive or awareness program through such activities as a people awareness day, or days of remembrance that might include documentary-showings of past violence. They also recommended engaging in prayer rallies, youth orientation programs, and creating support groups for women, and holding couples orientation as well as family orientation. Training on human rights is important so the people of their communities are aware of what acts are violations of law, and what response channels seek help from. They felt that even the Noorus Salam itself should have training specifically on human rights.

### **About the Convenor: Asia-Pacific Centre for the Responsibility to Protect**

The Asia-Pacific Centre for the Responsibility to Protect's (APCR2P) mission is to advance the Responsibility to Protect principle within the Asia-Pacific Region and worldwide, and support the building of capacity to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity.

Launched by Assistant Secretary-General of the United Nations, Edward Luck and former Foreign Minister of Canada, Lloyd Axworthy in Bangkok on 20 February 2008, The Asia-Pacific Centre for the Responsibility to Protect (APR2P) is one of four founding associates of the Global Centre for the Responsibility to Protect, based in New York. Housed at the prestigious University of Queensland in Australia and with programs situated across the region, the Centre conducts research, policy work and outreach aimed at furthering acceptance of R2P within the Asia-Pacific Region.

Through country programs, the Centre facilitates dialogue, research and training aimed at building national constituencies, deepening understanding and consensus and developing innovative ideas for implementing the Responsibility to Protect. Each program is different, reflecting the different ideas, issues, and institutions of concern in each country, and provide a vehicle for international learning. The Asia-Pacific Centre for the Responsibility to Protect has country programs in the following countries: China, Indonesia, Japan, Korea (Republic of), the Philippines, Thailand, and Cambodia.

## **VIII. Concurrent Workshop Session on Human Trafficking and the Vulnerabilities of Muslim Communities**

Traditionally, the terms “trafficking in persons” or “human trafficking” have been used to describe the activities involved when one person obtains or holds another person in compelled service. The Trafficking Victims Protection Act (TVPA) describes this compelled service using a number of different terms: involuntary servitude, slavery, debt bondage, and forced labor.

Under the UN’s Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (the Palermo Protocol) and the TVPA, people may be trafficking victims regardless of whether they were born into a state of servitude or were transported to the exploitative situation, whether they once consented to work for a trafficker, or whether they participated in a crime as a direct result of being trafficked.<sup>23</sup>

The illegal trade and exploitation of human beings is a global problem: 161 countries are reported to be affected by human trafficking by being a source, transit, and/or a destination country for human traffickers. In 2005, it was estimated to be a \$31.6 billion industry.

The Philippines is especially vulnerable to human trafficking, and it is one of the top sending countries in the world in terms of migration. The average yearly deployment of the Philippines is one million overseas contract workers. The exploitation of Filipinos is particularly massive, done under the guise of safe migration, since the country has such a large overseas contract worker population. In the Philippines, the crime is very much an organized deception. The “headhunting” starts in poor communities whose residents are misinformed and deceived about the nature of work the traffickers are offering.

There are five phases of trafficking: first, a person is recruited, or moves away from home. After this the person undergoes a period during which she/he is in transit. She/he then undergoes a period of exploitation. Then, during the withdrawal period, she either manages to escape those exploiting her/him, or they come to an agreement, or she/he is withdrawn from exploitation through outside intervention. During the last phase, she/he is finally recovered, and possibly reintegrated into her community.

For years now, the United States has been monitoring the actions of other states on human trafficking. They rank the countries using a three tier system, where a Tier 1 country is one wherein no human trafficking occurs, Tier 2 is one wherein human trafficking is prevalent, but the government acts on it, and Tier 3 is one wherein the state does not act on the ongoing human trafficking problem in its territory. Since 2001, the status of the Philippines has bounced between Tiers 2

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<sup>23</sup> From <http://www.state.gov/g/tip/rls/tiprpt/2011/164220.htm>

and 3. Unfortunately, the Philippines do not comply with the minimum standards of the U.S.A. for the elimination of trafficking, and until early this year, the state had not been able to convict a single offender of labor trafficking. The significant levels of corruption in Philippine government also allows human trafficking crimes to continue, and must be addressed.

The Philippine government has already declared an all out war against human trafficking. Because the crime begins within the communities where most of the recruitment takes place, the battle against human trafficking is one that must be undertaken by Filipinos throughout the archipelago. Traffickers have already mastered the art of deception and target those who live in the provinces because most of the residents are not very informed about the crime.

While it goes without saying that trafficking is a problem that concerns all Filipinos, it should be of particular concern to members of Noorus Salam. In the past 3 years, 60-70% of the girls rescued from traffickers have included indigenous people and Muslims. The sad fact is that often the recruiters belong to the same tribes as the girls they victimize. According to the workshop facilitator, it is possible that those recruiters are not aware that he is guilty of illegal trafficking. This is why it is important that people like the members of Noorus Salam build capacity and awareness to prevent human trafficking in Muslim homes and communities.

The facilitators began the workshop with a thorough explanation of the crime of human trafficking, and detailing the current state of the anti-human trafficking efforts in the Philippines. Relating that there are many gaps in the anti-human efforts of the government, the facilitators shared with the participants many ways that they could help win the war against human trafficking. The simple steps that they could begin with are the following:

1. Stop being by-standers
2. Stop blaming the victims
3. Stop patronizing the traffickers
4. Stop blaming the problem on poverty
5. Stop avoiding the problem

More than that, however, the participants could engage in enhancing the reforms of local policies.

During the open forum, Noorus Salam members related many troubling situations that exist within their respective communities. One participant said that in Basilan, poverty pushes women to go abroad in order to earn, and said that the government must address the poverty issue so that these Filipino women have viable options for livelihood within the Philippines.

Another participant shared that although the government has been providing financial subsidies through the Department of Social Welfare and Development (DSWD) to poor Filipinos, in her town, there have been anomalies in the distribution, involving the barangay officials. In response to this, Amina Rasul informed the workshop that the issue had already come to the attention of DSWD Secretary Corazon "Dinky" Soliman, and that the agency was already trying to address the problem. She asked the women in the workshop to relate the specifics of the anomalies so that she could report them directly to the DSWD Secretary with confidentiality.

Attorney Ralph Cataquis of the Department of Justice delivered a report, informing the aleamat of their implementation of R.A. No. 9208, otherwise known as the Anti-Trafficking in Persons Act of 2003. He said that trafficking in persons has destroyed the lives of many Filipinos, and that government attention has intensified, especially because the crime involves organized syndicates. The Philippines is the first country in Southeast Asia to have its own laws against trafficking in persons.

Although the government has been exerting efforts to curb the crime, there are not enough facilities to rehabilitate the victims of human trafficking, and the rate of apprehension and conviction or the perpetrators is low.

In the Global Trafficking in Persons report, the Philippines has been in the Tier 2 category and watch list every year since 2001. Atty. Cataquis said that there is a need to remove the Philippines from the Tier 2 list, as the country will lose much funding in foreign aid if the government fails to act on the human trafficking problem.

On May 26, 2003, Republic Act 9208 otherwise known as the Anti-trafficking in Persons Act of 2003 was enacted into law instituting policies to eliminate trafficking in persons especially women and children and establishing the necessary institutional mechanisms for the protection and support of trafficked persons and providing penalties for its violation. RA 9208 and its implementing rules and regulations (IRR) established under Article III, section 6 created the National Inter-agency Council Against Trafficking or (IACAT) which is primarily tasked to coordinate, monitor and oversee the implementation of the Act.

The government has created the Inter-Agency Council Against Trafficking (IACAT) which has the following strategic member agencies: the Department of Justice, the Department of Social Welfare and Development, the Department of Foreign Affairs, the Department of Labor and Employment, the Bureau of Immigration, the Philippine National Police, the Philippine Overseas Employment Agency, the National Commission on the Role of Filipino Women, End Child Prostitution, Child Pornography and the Trafficking of Children for Sexual Purposes (ECPAT), the Coalition Against Trafficking in Woman – Asia Pacific, and the Overseas Foreign Workers sector. Its ex-officio members are the Department of the Interior and Local Government, the National Bureau of Investigation, and the Philippine Center on Transnational Crime.

Part of the IACAT efforts include concerted operations at the Ninoy Aquino International Airport (NAIA) where confidential agents roam around to watch out for possible incidents of human trafficking. Representatives from IACAT member agencies, including an on-duty fiscal, maintain presence on the NAIA grounds. In case a rescued victim is a minor, personnel from the DSWD takes care of it.

Among the dilemmas the IACAT faces is the need for more personnel from the Bureau of Investigation to be on duty at the NAIA. The NAIA Task Force, which is tasked to investigate all occurrences of trafficking of persons at the airport, intercept undocumented passengers, provide assistance to returning victims, and to file trafficking cases, operates 24 hours a day, 7 days a week. It has filed 6 trafficking in person cases, assisted in 6 trafficking cases, and in the repatriation of 34 victims, and has intercepted the trafficking of 300 possible victims.

As of the date of the workshop, there had been a total of 37 convictions for trafficking. In the entire country, there had been 938 cases filed for trafficking in persons, and Atty. Cataquis disclosed the stages that each of those cases had reached, as of the time of the conference. 128 of the cases had been dropped or dismissed at the Prosecutor's level, and 39 had been dropped or dismissed during trial. There had been 2 acquittals.

In order to track cases, a comprehensive database has been developed to unify all the data on trafficking in persons maintained by the different government agencies. The program software and user's manual for the database are still in development. The standard operating procedure focuses on the detection and investigation of trafficking cases at international airports, and provides specific guidelines on intelligence, surveillance and monitoring, arrest of suspected traffickers, interception of trafficked persons, filing of cases, victim protection and assistance and information exchange.

DOJ prosecutors filed the first trafficking in persons case in Kuala Lumpur, against a Singaporean who victimizes Filipino nationals. The trial is still ongoing.

Atty. Cataquis mentioned a "model local ordinance"<sup>24</sup> that supplements the Anti-Trafficking in Persons law at the local level and penalizes acts not otherwise penalized by the law, such as activities subject to the regulation and visitorial power of the city or municipality.

Cataquiz emphasized the importance of having the national and regional task forces on trafficking in persons, and said that the IACAT appreciates its NGO partners. The

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<sup>24</sup> The Inter-Agency Council Against Trafficking (IACAT) crafted a local law that will serve as a "model ordinance" to encourage local governments to adopt laws to curb the rising cases of human trafficking in the country. The "model ordinance" will serve as a guide for local legislators in coming up with a local law that will strengthen and empower the Republic Act 9208 or the Anti-Trafficking in Persons Act of 2003.

IACAT therefore grants financial assistance to their partners, such as Visayan Forum, Ople Foundation, Batis Center for Women, and Asia Against Child Trafficking, to help in the battle.

The DOLE and POEA conduct the following regularly: Anti-illegal recruitment campaigns nationwide, pre-employment orientation seminars for OFWs, pre-employment orientation-seminars for graduating students in schools and universities, and they disseminate IEC materials on how to apply for employment in other countries, with a list of licensed recruitment agencies.

The DOJ has its Witness Protection, Security, and Benefit Program to help the victims. R.A. 7309 an Act creating a Board of Claims under the Dept. of Justice, from which trafficking victims can claim compensation. The DSWD is tasked to accommodate trafficked persons in its 44 residential care units and temporary shelters, providing counseling and skills training to the recovered Filipinos. Likewise, DOLE and POEA have also established a reintegration center that provides skills training and counseling. To date, 469 victims have been assisted there, and they have filed 173 cases against illegal recruiters.

He also mentioned that the Guidelines on Labor Trafficking seek to address the problems of distinguishing breach of employment contract, whether written or oral, from violations of labor, civil, migration, and anti-trafficking laws.

Another resource person from the Department of Justice, Zamboanga City Assistant Prosecutor Darlene Pajarito, delivered a talk entitled "Trafficking and the Vulnerabilities of Muslim Communities". She shared many disheartening statistics on the rates of trafficking of persons in the Philippines, and mentioned that around 60,000 to 100,000 Filipino children are involved in prostitution rings.

In Mindanao, the Autonomous Region of Muslim Mindanao (ARMM) is ranked as the 2nd highest source of workers to Malaysia. Atty. Pajarito shared that every Monday and Thursday, a sea craft carries Muslim Filipinos to Malaysia, and those individuals are potential trafficking victims. Some passengers do not even know the destination of the ship.

In order for the audience to better understand the crime of trafficking in persons, Atty. Pajarito named what specific acts constitute the crime, and what means perpetrators tend to use in committing the crime. She said that the means of commission involve threat, coercion, force, abduction, fraud, deception, abuse of power, abuse of a position of vulnerability, and giving or receiving payment to achieve the consent of a person who has control over the victim. She explained that these means of force and deception are not necessarily involved when the victim is a child.

The crime involves exploitation of persons, and these exploitative purposes include the following:

1. Sexual Exploitation – participation by a person in prostitution or the production of pornographic materials as a result of being subjected to a threat, deception, coercion, abduction, force, abuse of authority, debt bondage, fraud or through abuse of a victim’s vulnerability
2. Prostitution – any act, transaction, scheme or design the use of a person by another, for sexual intercourse or lascivious conduct in exchange for money, profit or any other consideration
3. Pornography – any representation, through publication, exhibition, cinematography, indecent shows, information technology, or by whatever means, of a person engaged in real or simulated explicit sexual activities or any representation of the sexual parts of a person primarily for sexual purposes
4. Forced labor and slavery – extraction of work or services from any person by means of enticement, violence, intimidation or threat, use of force or coercion, including deprivation of freedom, abuse of authority or moral ascendancy, debt bondage or deception
5. Involuntary servitude – a condition of enforced, compulsory service induced by means of any scheme, plan, or pattern, intended to cause a person to believe that, if the person did not enter into or continue in such a condition, that person or another person will suffer serious harm or other forms of abuse or physical restraint, or the abuse or threatened abuse of the legal process.
6. Sex Tourism – a program organized by travel and tourism-related establishments and individuals that consist of tourism packages or activities, utilizing and offering escort and sexual services as enticement for tourists. This includes sexual services and practices offered during rest and recreation periods for members of the military.
7. Debt bondage – pledging by the debtor of his/her personal services or labor or those of a person under his/her security or payment for a debt, when the length and nature of services is not clearly defined or when the value of the services as reasonably assessed is not applied toward the liquidation of the debt.

Some key indicators of the existence of trafficking for the purpose of forced labor, slavery, or labor exploitation, are bad, unsafe or abusive working and living conditions, excessive working days or hours, work being different from that which the person was promised, the person having no choice in his or her type of employment. Certain conditions for the maintenance of labor or services are also key indicators of trafficking, and these conditions include:

1. Threats or actual physical harm, violence and sexual abuse
2. Restriction of movement and confinement to the workplace or a limited area
3. No free will to leave job

4. Confiscation of documents/retention of passports
5. Client is afraid of violence, retaliation, abuse, or other harm
6. Threats of denunciation to authorities, i.e., police, immigration, etc
7. Debt bondage
8. Withholding of wages or reducing wages excessively

The crime of qualified trafficking is committed several ways:

1. Trafficked person is a child
2. Adoption is effected through RA 8043 (Inter-country Adoption Law)
3. Committed by a syndicate or in large scale
4. Offender is an ascendant, parent, sibling, guardian or a person exercising authority over the trafficked person
5. Engagement in prostitution with any member of the military or law enforcement agencies
6. Offender is a member of the military or law enforcement agencies
7. Trafficked person, by reason or on occasion of the act of trafficking, dies, becomes insane, suffers mutilation or afflicted with HIV or AIDS

Victims of trafficking are entitled to protection and assistance, and the law recognizes trafficked persons as victims, not offenders. Trafficked persons are thus exempted from the payment of filing fees for civil actions for damages, and are given preferential entitlement under the Witness Protection Program. The law also provides protection and assistance to trafficked persons who happen to be foreign nationals.

The resource person explained how trafficking cases may be filed in court, as well as by whom and against whom they may be filed. She also explained which courts have jurisdiction over the case, the prescriptive periods of the crime, and the penalties that offenders may face for trafficking persons.

There are several other legal remedies that can be availed of, aside from the filing of a criminal case against the offenders. A victim can file a civil action for the recovery of damages. The offender's registration with the SEC may be permanently cancelled. Their license to operate may be permanently revoked. The proceeds and instruments derived from trafficking in persons may be confiscated and forfeited. Administrative actions may of course be filed against public officials and employees, without prejudice to the filing of separate criminal and civil actions. An administrative action for the cancellation of a trafficker's license to recruit may also be filed.

Atty. Pajarito also explained thoroughly the concept of recruitment by abuse of vulnerability, where the trafficked person is in a situation wherein he or she has no real and acceptable alternative but to submit to the abuse involved. Some conditions or

factors that may be abused are minority, gender, poverty, social and cultural exclusion, lack of access to education, war and conflict.

The vulnerability is not a static, absolute state, but one that changes according to context as well as to the capacity of the individual to respond, and is the result of how individuals negatively experience the complex interaction of social, cultural, economic, political and environmental factors that create the context for their communities.

In ARMM, the ongoing conflict, high number of school drop outs and lack of education are factors that contribute to women and children leaving the area in order to earn money to support themselves and their families. Limited educational opportunities, the proliferation of firearms and the constant state of insecurity and fear have made many young boys decide to join militant groups and take up arms in Mindanao.

Armed groups target the emotional, psychological, mental and physical vulnerabilities of children, as well as the situations in their families or communities. According to the Human Rights Watch, the children (and even adults) who are most likely to be recruited, are poor, separated from their families, displaced from their homes, living in combat zones, have limited access to education, and come from communities which have inadequate social services.

Atty. Pajarito concluded her report by saying that the highly vulnerable conditions in Muslim communities contribute to the increase in illegal recruitment, as well as the exploitation of potential victims in foreign countries. She believes that social services should be extended to the communities in a wider sense, and that advocacy and information campaigns on the law, as well as on safe migration, must be intensified.

Zamboanga City has distinguished itself as the first city to have convicted a trafficker under Republic Act 9208 or the Anti-trafficking in Persons Law. Records show that of the twenty (20) convictions on human trafficking cases all over the Philippines as of 2011, Zamboanga City had the first conviction in 2005, followed by two (2) more convictions in the years 2007 and 2008; one in 2010 and the latest, on Feb. 8, 2011. The city holds the highest number of convictions in the Philippines, which is a testimony of its serious pursuit against traffickers in the country. To help participants understand this success, Mayor Celso Lobregat gave a talk on the local efforts that Zamboanga City has undergone to combat human trafficking. He gave a glimpse of the city's continuous quest for dynamic and comprehensive approaches in eradicating human trafficking, and in giving justice to the victims and their families.

Zamboanga City's size, location, population and cultural diversity are the key factors that make the city highly susceptible to human trafficking challenges. Over 800,000 people live in Zamboanga City, which is located in the southernmost tip of Western

Mindanao. Out of the 122 cities in the Philippines, Zamboanga City is number 6 in terms of population and in land area, Zamboanga is the 3rd largest city with an area of 1,483.38 square kilometers.

Zamboanga is a city of diverse cultures. It is a multi-ethnic society, and is the only highly urbanized city in Western Mindanao— it is a financial, commercial, educational, medical, tourism, transport, convention, sports, communication capital and is the de facto government center of the region. It is the most accessible to the areas of Basilan, Sulu and Tawi-Tawi and is also gateway to the BIMP-EAGA, closest to the rest of the ASEAN, having a long coastline of 130 kilometers and a porous border. Being close to Malaysia, Zamboanga City is the entry and exit point for undocumented migrant workers seeking opportunities in Malaysia.

Human trafficking is a highly organized crime that victimizes the innocent and the less fortunate. It is oftentimes carried out by syndicates and persons who take advantage in the weakness of our constituents who aspire to uplift their standard of living.

Aware of all this, the city government of Zamboanga is one of the first LGUs in the country that responded to the call for the creation of an Inter-Agency Council Against Trafficking (IACAT) that mirrors the national council. This body gathers different local government units and agencies involved in trafficking to work closely in pursuing trafficking in person cases.

RA 9208 and its Implementing Rules and Regulations (IRR) also mandates the development of mechanisms to ensure implementation of the law and these rules and regulations at the local level. It was then that Zamboanga was chosen as the kick off area for the countywide implementation of RA 9208 and its IRR.

The city government issued Executive Order No. CL 59-2005 creating the Inter-Agency Council Against Trafficking (IACAT) in Persons in Zamboanga City on September 9, 2005 coinciding with the Filipino Initiatives Against Trafficking Road Show.

The agency has the following major Functions:

1. Coordinate and institute policies and programs to protect women and children who are victims of trafficking policies
2. Monitor and oversee the strict implementation of RA 9208 and RA 9262 and other related laws for the protection of women and children including MC 2005-2006
3. Ensure the effective coordination among agencies on surveillance investigation and rescue
4. Undertake information education and advocacy campaign against trafficking and VAW-C

5. Assist in filing of cases against individuals, agencies, institutions or establishments that violate the provisions of the act

Since its formal creation in 2005 [although the City Government has been exerting anti-human trafficking efforts even before the law was enacted], the CIACAT has attained numerous strides in the campaign with the support and collaboration of different agencies, NGOs and other groups.

On January 11, 2008, the halfway house dubbed "Bahay Silungan sa Daungan" was inaugurated. It was built by the Philippine Ports Authority and managed by the Visayan Forum Foundation is under Ms. Cecilia Flores-Oebanda. This facility is a replication of centers built at the Manila North Harbor, Batangas International Port, Matnog Port in Sorsogon and Sasa Port in Davao and serves as a temporary shelter where proper protection and eventual rehabilitation are provided to trafficking victims.

The inauguration of the Halfway house, graced by then American Ambassador Kristie Kenney boosted collaborative efforts of government and non-government organizations in eradicating human trafficking and in giving justice to victims and their families. The ambassador was very impressed with the interventions being made by the different agencies, the local government and NGOs on the fight against human trafficking.

The city government's thrust to continuously develop concrete plans across the different levels on instituting right-based interventions against trafficking of persons further boosted with the signing of the Memorandum of Agreement (MOA) among different stakeholders to implement the Zamboanga City Sea-Based Anti-Trafficking Task Force's Standard Operating Procedures and Guidelines. The MOA incorporates a review of the scheme of trafficking, the investigative principles, intelligence gathering and international cooperation, the treatment of trafficked victims and various other techniques that can be used in the process of investigation and litigation.

To address the core issues of human trafficking, the City Government initiated programs and services that were actively pursued and continue to be pursued:

1. The active participation of the CIACAT and its stakeholders in responding promptly to trafficking problems in the city
2. Close coordination with sea-based task force in addressing problems
3. Regular meeting with stakeholders

Mayor Lobregat detailed the hard work that went into the first prosecution of a trafficking offender in the nation. Combined efforts of members of the local police, prosecutors and social workers in 2005 led to the first conviction in the country under

the Anti-Trafficking in Persons Act of 2003 or Republic Act 9208. The case, concluded in a record period of five months, caused the accused to suffer two life imprisonments.

The conviction was handed down by Judge Jesus Carbon Jr. of Branch 16, Regional Trial Court (RTC) of Zamboanga City on December 5, 2005. It was very coincidental that the decision was issued when US Ambassador at large John Miller, director of the Office to Monitor and Combat Trafficking in Persons of the US State Department was visiting Zamboanga, at a time when the Philippines was downgraded to Tier 2 watch list ranking.

This landmark decision in 2005 was followed by two more convictions in 2007 (life imprisonment and the payment of a fine of P1 million—a decision that was handed by Judge Jesus Carbon of Branch 16) and in 2008—also heard and tried before RTC Branch 16 with Hon. Judge Carbon as the presiding judge—sentencing the accused for 20 years imprisonment and a fine of P1 million but not more than P2 million.

The fourth conviction came last August 6, 2010, barely a day before the City Government hosted a very special gathering in honor of a fellow Zamboangueño, Sheron Dayoc, whose film "*Halaw, Ways of the Sea*" provides a deeper sense of social awareness on human trafficking. *Halaw* bagged the best film award in the 6<sup>th</sup> Cinemalaya Independent Film Festival on July 18 last year. It also bagged the Best Director award for Dayoc, Best actor and Best Editing awards.

Just a day before the workshop, on February 8, 2011, Zamboanga City won its 5th conviction (but the first for labor trafficking) under the Anti-Trafficking in Persons Act of 2003 or Republic Act 9208 where the accused is sentenced for 20 years imprisonment and to pay the fine of P1 million.

The prosecutor for all 5 convictions in Zamboanga was Atty. Darlene Pajarito.

## **Workshop Outputs and Recommendations**

The participants discussed their responses to the presentations, which affected all heavily.

The workshop participants said they were aware that Muslim communities are particularly vulnerable to human trafficking and similar forms of abuse but were not aware of the severity of the problem. Pervasive poverty, illiteracy and lack of opportunities for economic, social, and political advancement, and cultural discrimination are some of the identified root causes of their vulnerability. The workshop participants recommended that all the members of this conference join the full-scale War Against Trafficking.

For the War Against Trafficking, they said that they would pursue the following agenda:

1. Generate massive awareness on the issue of human trafficking among those who are most vulnerable.
2. Establish networks and core groups that will provide support and assistance to trafficked victims and survivors
3. Build the capacities and level of commitment of local actors, such as local government leaders, so that they could better respond to cases of trafficking
4. Integrate the issue of trafficking into Madaris and into the teachings of spiritual leaders
5. Lobby for the enactment of local ordinance and programs that will establish and strengthen local, community-based inter-agency action against trafficking

To that end, they pledged that they would:

1. Be vigilant and report cases of trafficking to authorities and NGOs working on the issue
2. Facilitate the conduct of seminars that would teach stakeholders how to prevent trafficking, how to detect, and where to report
3. Conduct creative and appropriate information campaigns within our communities
4. Engage with government to influence the passage of laws

### **About the Convenor: VISAYAN FORUM FOUNDATION, INC. (VFFI)**

VFFI works for the protection and justice of marginalized migrants, specifically the trafficked women and children and the domestic workers or kasambahays. VFFI is recognized for its pioneering efforts in advocating the recognition, development and full legal protection of domestic workers in the Philippines.

VFFI's work with child domestic workers has been cited by ILO-IPEC and the United Nations Girls Education Initiative (UNGEI) as an international best practice. Its anti-trafficking partnership with the Philippine government and private shipping companies was also hailed as one of the international best practices by the U.S. State Department in its 2005 Trafficking in Persons (TIP) Report. It is also in the forefront of providing services to trafficking victims by managing Halfway Houses constructed by the Philippine Ports Authority in major Philippine ports and the Manila International Airport Authority.

VFFI President and Executive Director Cecilia Flores-Oebanda led the workshop.

## **IX. Concurrent Workshop Session on Preventive Health Care**

Dr. Ricardo Gonzales of HealthPRO<sup>25</sup> highlighted the dire need for maternal, newborn, child health and nutrition advocacy to widely undertake in the ARMM and in other Muslim communities. Dr. Gonzales observed that more often than not, when mothers are admitted in health institutions, they are already very sick. He emphasized the importance of advocacy strategies that proactively reach out to Muslim women before they reach critical condition or, even better, long before they become mothers.

In partnership with two USAID-funded projects, Sustainable Health Improvements through Empowerment and Local Development (*SHIELD*), and Health Promotion and Communication Project (HealthPRO), MKFI and PCID organized the health workshop to assist the Noorus Salam to formulate concrete action plans on how to prevent mothers and babies from dying, thereby contributing to the achievement of the country's commitment to improve maternal health under Goal 5 of the Millennium Development Goals.

### **Muslim Mindanao Context**

Three activities held in partnership with SHIELD preceded this workshop. On August 6, 2010 at the Amil's Tower in Zamboanga, twelve Aleemat participants from the islands of Basilan, Sulu, Tawi-Tawi and the city of Marawi and Zamboanga gathered for the PCID-SHIELD Consultation with Aleemat in cooperation with the Noorus Salam Zambasulta Chapter and sponsored by the USAID-SHIELD in response to ARMM's unique political and cultural environment.

Capacity Building Specialist and Chief Operating Officer Dr. Leonardo Alcantara, Jr. headed the SHIELD team in the consultation with the Aleemat, which was conducted primarily to establish partnership for health as well as generate support for health service delivery systems in the Autonomous Region in Muslim Mindanao (ARMM).

The consultation was followed by a trainers' Capacity-Building Training and Workshop on Preventive and Promotive Health Care for Maternal, Newborn and Child Health and Nutrition (MNCHN) organized by the Philippine Center for Islam and Democracy (PCID) and SHIELD. Twenty-five Aleemat or Muslim women religious leaders from the Basilan, Sulu, Tawi-Tawi, Zamboanga, attended the workshop on October 19-22 at Jardin delaVina Hotel in Zamboanga City. Likewise, twenty-five participants from Lanao del Sur, Maguindanao and the cities of Cotabato and Marawi joined the training workshop on October 25-28, 2010 at the Dynasty Court Hotel, Cagayan de Oro City.

The health trainers' training aimed to empower the aleemat to be leaders of sustainable health promotion and communication in the Muslim communities. The training-workshop

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<sup>25</sup> HealthPRO is a five-year USAID Philippines project to support health-related behavior change communication (BCC) activities in the country.

covered the critical topics such as maternal care during pregnancy, delivery and post partum, family planning, nutrition for mother and child, breastfeeding, essential newborn care and infection prevention. The workshop aimed at developing and strengthening the capacity of aleemat to serve as volunteers who could help the government's community health workers to deliver quality MNCHN services in the community.

Increasing health awareness and developing positive attitudes and behavior towards healthier living is a crucial need of the people in ARMM. ARMM's population face overwhelming obstacles in the provision of services for maternal health, child health and nutrition, and prevention and control of tuberculosis.

The members of the Noorus Salam group recommended for a provision of a sustainable program that will promote both health and peace advocacy in rural communities. This will also tackle Islamic perspective on health and its significance to peace and development. The participants emphasized that the Aleemat must not only be seen as religious leaders, but also as individuals who can deal with every issue affecting Muslims of different tribes.

Dr. Leonardo Alcantara, Jr., recounted that during the 1st National Conference of Muslim Women Peace Advocates in January 2010 in Davao City, the aleemat included health in their agenda and priority plans and programs. This became the basis for the partnership between PCID, Noorus Salam, and SHIELD. Dr. Alcantara stated that one of the major objectives of this workshop is to discuss with the aleemat the best way to prevent maternal and infant mortality in their communities. Participated in by over 40 aleemat and representatives from the CSOs all over the country, this workshop session will provide a venue for the national network of Noorus Salam to formulate their regional plans pertaining to health and family planning.

Dr. Alcantara emphasized that family planning plays a big part in achieving MDG 5. Strategies to reduce maternal deaths as well as good practices here and abroad will be shared in this workshop. "You are more than health educators," Dr. Alcantara addressed the participants, "for graduates of the MNCHN training in Zamboanga and Cotabato, this is another step in our partnership." In the end, he posed the question, "what are your plans to help ARMM and the national government achieve the MDG target?"

Ms. Rosalynn "Pinky" Serafica, Behavior Change Communication Specialist from SHIELD, provided the background on the Fatwa on family planning. In the early 1990s, Muslim religious leaders have started discussions about family planning in the context of Islam. During this time, there was a consensus among the Muslim religious leaders about the need to create a *fatwa*<sup>26</sup> on family planning in order to clarify issues and unite on various interpretations.

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<sup>26</sup> A legal opinion or ruling issued by an Islamic scholar.

In 2002, after a series of *mushawarah*<sup>27</sup>, Basilan, Tawi-Tawi, and then Lanao Muslim religious leaders each drafted their provincial Fatwa.

In 2003, the Association of the Darul Ifta of the Philippines led key Muslim religious leaders involved in drafting provincial *fatwa* to draft a national fatwa. The draft national fatwa was discussed with Islamic scholars of Al Azhar University in Egypt. Grand Mufti of Egypt, Dr. Ali Goma'a, gave his blessings on the said fatwa.

Now that there are clear guidelines on reproductive health and family planning in Islam, it is hoped that this shall provide a strong foundation to support efforts aimed at improving family planning practice in the region and in other Muslim communities outside ARMM to reduce maternal and infant mortality rates.

Dr. Ricardo Gonzales of HealthPRO provided the overview of the ARMM family planning situation. There are 1,732 maternal deaths recorded in the Philippines in 2006, ARMM accounts for 245 of these deaths. In 2006, maternal deaths are three fold higher than national average and are mainly due to post partum hemorrhage. Also in 2006, infant mortality rate is higher than the national average and are mainly due to pneumonia and diarrhea which are otherwise preventable.

Persistence of traditional practices influences these maternal and infant health indicators. To cite a few examples, Dr. Gonzales mentioned that many deliveries are attended by "panday" at home – although prenatal care is done by health personnel, delivery is done by the "panday." The midwife's role is limited to cutting of cord.

Dr. Gonzales noted that mothers usually do not seek postpartum consultation if there are no "problems." The lack of well-equipped facilities and equipment has also become a major obstacle for health personnel to encourage the delivery in health facilities.

Dr. Gonzales also enumerated several misguided beliefs, which have proved to increase the risk of infant mortality. Examples of these include the "cultural" practice of throwing ashes on fresh umbilical cord and the belief that non-immunization encourages stronger immune system among babies and infants.

### **Use of Family Planning Methods**

On the use of family planning methods, the contraceptive prevalence rate in ARMM is 15.1% which is far below the 50.7% national average. The most commonly used modern methods in ARMM are injectables with 3.2% usage rate followed by ligation and pill with 3.1% and 2.5% usage rate, respectively. Interestingly, the Lactational Amenorrhea Method (LAM), a modern, temporary family planning method that is based on the natural infertility resulting from certain patterns of breastfeeding, has

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<sup>27</sup> Musyawarah is a word in Bahasa Malay that means 'discussion' or 'deliberation'

0% usage rate in the region. On the traditional family planning methods, the most commonly used are the withdrawal, folk method, and rhythm, with 2.8%, 1.4%, and 0.9%, respectively.

Existing beliefs influencing family planning indicators include the belief that abundance of children is a source of power and blessing from Allah, that patriarchal or the husband's decision is final, and a lot of misconceptions pertaining to the ill effects of using artificial methods.

## **The Framework for Maternal and Child Health Care**

Birth delaying, birth spacing, and birth limiting comprise the framework for Maternal and Child Health Care. The abovementioned concepts have applications to different scenarios. For women who are too young, birth delaying is applicable. For those who are too old, birth limiting is prescribed; for those with children spaced too close, birth spacing; for those with too many children, birth limiting; and, finally, for those who are too sickly, the three concepts are recommended.

### **Benefits of Birth Spacing**

In discussing the birth spacing norms, Dr. Gonzales discussed that birth spacing below two years are observed to have adverse effects both on the mother and the infant while interval of over five years are known to have adverse on the mother. Birth interval between two to three years are known to have beneficial effects on the baby while between three to five years is ideal and known to have beneficial effects both on the mother and the baby.

Dr. Gonzales further enumerated the benefits of the optimum birth interval of three to five years. The child, according to him, is less malnourished and less underweight. The child also has much higher chances of postnatal survival. On the part of the mother, interval of three to five years will make her less anemic, less prone to third trimester bleeding, and with lesser risk of post partum endometritis.

### **Tumpukan Na!**

Ms. Serafica shared that SHIELD Project developed a methodology called Tumpukan Na (literally "let's group together") designed for health advocates to engage their community in discussion on health issues. It could be an organized or a random session. This is specifically designed for the culture and environment of the ARMM where sources of information on health are gathered from peers, neighbors, and friends. This is also used for resource-poor areas where reading is not popular. Two types of Tumpukan Na are 1) Tumpukan na for family planning and 2) Tumpukan na for child health ("para sa mga batang malulusog at masasaya").

To gauge the existing beliefs of the participants on family planning issues, Ms. Serafica asked them to evaluate the statements and choose if these are “Chismis” (rumor) or “Totoo” (truth).

Statement 1: It’s the man who decides how many children to have.

- Chismis (70% of the participants)
  - The man or the husband is not alone in making decisions, decisions pertaining to the family are joint decisions.
  - Man doesn’t get pregnant, the woman’s health is a priority concern.
- Totoo (30% of the participants)
- The man earns the living. He is the head of the family. Although the woman can give her opinion, it’s the head of the family who should finally decide on how many children he could support.

Statement 2: If the woman takes pills, will this lead to giving birth to twins.

- Chismis (95% of the participants)
  - There is no statistics that twin pregnancy are due to pills .
- Totoo (5% of the participants)
  - Only Allah knows if the woman would give birth to twins. A woman may give birth to twins whether or not she takes pills.

Statement 3: It is hurtful to women when man uses condom.

- Chismis (80% of the participants)
  - It depends if the woman is aroused enough.
- Totoo (20% of the participants)
  - No comment from the participants

Statement 4: A woman who only has one child can have a ligation.

- Chismis (80% of the participants)
  - This is irreversible. The woman may regret this later should she decide to have more children.
- Totoo (20% of the participants)
  - The decision should depend on the health condition of the mother.

## **Outputs and Recommendations**

Some of the participants affirmed the benefits of the three to five year birth intervals. A few of them shared their personal experience with such interval.

Participants also shared that “hilot” is prevalent in the rural areas. They inquired about the medical implications of availing of such service.

Dr. Gonzales warned the participants that extreme pressure on the uterus could cause premature delivery. Extreme pressure, he added, can cause the placenta to be touched prematurely.

Participants asked about the effects of Depo Provera. Dr. Gonzales responded that menstruation will lessen, which is a sign of effectiveness. He advised that “depo” will take about 3 months before it becomes effective. Also, this should be injected in the muscles and not the fats.

With the overall objective of contributing to the achievement of improving maternal health under the country’s commitment to the Millennium Development Goals, the participants formulated action plans that aim to support the Department of Health-ARMM in intensifying community efforts on maternal and child health, and family planning.

Several of the broad strategies identified to help achieve the targets include the following: 1) using MNCHN which is also the DOH response and strategy to reducing maternal and infant mortality, 2) birth spacing as a preventive strategy , 3) Tumpukan Na as a methodology for changing behaviour, and 4) sharing and scaling up of best practices.

On the workshop question of what roles can the aleemat play to save mothers’ and children’s lives and what can they do to assist DOH-ARMM fulfil its mandate, the participants identified their roles as follows:

1. Aleemat as Health Educators.

As Health Educators, the aleemat can integrate health education in the madrasah curriculum, as most of them are also teachers in the madaris. As religious scholars, the aleemat can integrate health messages in the *da’wah*<sup>28</sup> and *khutba*<sup>29</sup>. Other venues that may be used to disseminate information include weekly and monthly seminars. Also, health information drives may be undertaken by the aleemat.

2. Aleemat as Counselors.

As Health Counselors, the aleemat are effective agents in influencing behaviour change especially among women in the community. They can provide counselling sessions among the Muslim Women of Reproductive Age (MwRA). To proactively reach out to MwRAs, the aleemat can also conduct household visits.

3. Aleemat as Health Trainers.

Members of the Noorus Salam network that have received training or participated in health trainings or seminars can facilitate information sharing among each other. They can conduct capability building sessions among other potential health workers or volunteers in their respective communities.

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<sup>28</sup> The word "Da'wah" in Arabic simply means to invite to something. When it is used in conjunction with Islam it is understood to mean "Inviting to the Way of submission and surrender to Allah." (<http://www.islamtomorrow.com/dawah/>)

<sup>29</sup> Refers to the sermon delivered especially at a Friday service.

4. Aleemat as Health Advocate

As health advocates and champions of MNCHN, the aleemat can conduct on-air advocacy through the local radio stations and tapping the local media. The aleemat can also lobby to policy makers for support under the LGU Development Priority Programs. Also, the aleemat can encourage Muslim religious leaders, especially the ulama, to be partners in health education and advocacy.

5. Aleemat as Community Organizer

As community organizers, the aleemat can facilitate self-reliance in managing health emergencies, diseases and outbreaks at the community level. The aleemat can conduct community survey or mapping to chart not only the vulnerable in the community but also to chart all the existing resources available within the community. Setting up of "Botika ng Madrasa" is also identified as one activity that can help attain the objective of a self-reliant community.

6. Aleemat as Networkers/liaison

As networker, the aleemat can refer health cases to appropriate professionals or institutions.

7. Aleemat as Health Assistants

As health assistants, the aleemat can assist the DOH-ARMM specially in conducting health survey or mapping in their communities. They can compose the health support group who are trained to assess and facilitate referrals of health cases.

### **About the Convenor: Sustainable Health Improvements through Empowerment and Local Development (SHIELD)**

Sustainable Health Improvements through Empowerment and Local Development (SHIELD) in the ARMM is a five-year USAID-funded project being implemented in the context of the Philippine Government's Sector Development Agenda for Health. In response to the region's unique political and cultural environment, SHIELD partners with the ARMM Department of Health, provincial and municipal health offices, local government officials, NGOs and community organizations. SHIELD assistance is rooted in its tagline: To celebrate life, not mourn deaths. To enjoy healthy, quality lives, not just staying alive.

SHIELD is implemented by a consortium led by Helen Keller International, Inc. with ACDI/VOCA, Christian Children's Fund and Save the Children. SHIELD started in October 2006 and will end in September 2011.

The projects main goal is "to achieve sustainable improvement of family health in communities in the Autonomous Region in Muslim Mindanao (ARMM)."

## **X. Concurrent Workshop Session on Literacy for Peace and Development**

Dr. Santanina T. Rasul, Chairperson of the Magbassa Kita Foundation, Inc.,(MKFI) shared with the workshop participants the story behind the work of the foundation in combating adult illiteracy especially in the Autonomous Region in Muslim Mindanao (ARMM). Dr. Rasul, back in 1966, was deeply affected by a humbling realization that her hometown of Sulu had the lowest literacy rate in the country. Mrs. Noraihan Ali, wife of then Consul General Ali Abdullah of the Malaysian Embassy shared the book *Terus Membacha (Let Us Read)* which utilizes the phono-syllabic approach to teaching reading and writing to kindergarten students in Malaysia.

Mrs. Ali and her husband gladly accepted the invitation of Dr. Rasul to test the method among 15 adult non-literates in Sulu. The successful outcome of the groundbreaking pilot class was enough reason for the heightened optimism at the prospect of empowering non-literates to participate meaningfully in the society.

The innovative phono-syllabic method employed by the Project Magbassa Kita enables a non-literate to acquire basic reading and writing literacy in a month. The method teaches reading and writing simultaneously. Learners, instead of memorizing the letters, learn the sound they make. For instance, the sound of letter "S" is taught as the sound of the hissing of a snake, or of the air coming out of a deflating balloon. The close association between the sound of the letters and the sound that objects that are familiar to the learners make facilitates their learning process. After mastering the sounds, the next step involves forming syllables and then words.

At the time the Bureau of Non-Formal Education (BNFE), now the Bureau of Alternative Learning System (BALS), published their research study on three different methods in 1989 entitled "The Effect of Phono-Syllabic, Global and Eclectic Approaches on Out-of-School Youth and Adult Literacy" with conclusions highly in favor of the Phono-syllabic method, the Magbassa Kita has already been implementing this method for 22 years. Among the three test groups, the score of the phono-syllabic group scored the highest with mean of 42.75, followed by the eclectic group with 38.22, and the global group with 36.94.

The government through the then Ministry of Education, Culture and Sports (MECS) as a five-year national strategy to eradicate illiteracy by the year 2000 eventually adopted what started as literacy classes in the barangay and municipalities of Sulu. Another nationwide implementation of the Project Magbassa Kita was a partnership with the Department of Education, Culture and Sports (DECS) and the Development Options of the Philippines (DOPHIL) in 1995.

The UNESCO-Education for All-EFA 2000 Assessment of Country Reports: Philippines makes the following observations "In the regions and divisional offices of the DECS, many forms of simple and functional literacy programs were implemented between 1990 and the present. The most widely adopted, however, are the Magbassa Kita (Let Us Read) Project and the Functional Education and Literacy Project that is now a component of the ADB Non-formal Education Project. The former is a long-running project that was already in place even before the start of EFA. It aims to reduce basic illiteracy through regular funds provided by some DECS regional offices, but has been discontinued in some.

There still are Magbassa Kita classes that are conducted especially in the National Capital Region (NCR) where there is a regular influx of illiterates from the provinces. These basic literacy efforts continue through books and materials provided by the Magbassa Kita Foundational using regular DECS teachers. There is a clamor from some regions for the revival of this program with increased funding in their localities."

### **The LIPAD Project**

Supporting the effort geared at improving basic and functional literacy among adults in the Autonomous Region in Muslim Mindanao (ARMM), Dr. Diamar Kadon, announced that the U.S. Agency for International Development (USAID) has awarded MKFI on November 9, 2010 the three-year Literacy for Peace and Development (LIPAD) Project.

Within its three-year duration, LIPAD targets to graduate 62,500 neo-literates. Adult literacy classes would be conducted to include especially the out-of-school youth and women who comprise the lowest literacy level in the ARMM towards sustainable peace and development in the region.

Dr. Diamar Kadon, LIPAD Project Director, updated the participants on the efforts undertaken for the past two months since the project award. Literacy Mapping or Survey and Provincial Information and Promotion Activity were planned to be conducted in all the provinces. However, due to the recent disaster in Sulu and the unavailability of most officials in Maguindanao, the conduct of the Provincial Information and Promotion Activity that would gather multi-sectoral stakeholders in the said provinces for discussion on possible areas of cooperation and collaboration, has been rescheduled in late February.

Dr. Kadon, who also presided the LIPAD Evaluation and Planning Meeting held the day before, took the opportunity to update the participants on the Provincial Coordinators' First Quarter Reports of Accomplishments. This includes the identification of

Provincial Advisory Council members, the finalization of barangays within the pre-identified municipalities, and the networking and partnership activities with multi-sectoral stakeholders.

During the workshop session, participants were divided according to provinces. The Provincial Coordinators acted as facilitators in their respective provincial workshop grouping. This session provided the LIPAD coordinators with an opportunity to interact, discuss, and gather inputs from the participants most of whom are teachers.

On the causes of high illiteracy rate, the participants identified the following factors:

1. **Poverty.** ARMM continuously ranks lowest in the Philippine Human Development Index and also ranks lowest in terms of economic indicators. This persistent underdevelopment is a factor that contributes to the high illiteracy rate both vertically and horizontally. Vertically because local governments are struggling to allocate appropriate resources among competing priorities, and horizontally, because time spent by learners in school are considered lost opportunities to earn immediately.
2. **Unstable Peace and Order.** Frequent outbreaks of conflict and incidences of "rido" interrupt schooling and literacy sessions.
3. **Cultural or Traditional Beliefs and Practices.** Early marriage was identified as an example of cultural or traditional beliefs and practices that contribute to the high illiteracy rate especially among women in the region. Young women, instead of being encouraged to pursue their studies, are preferred to take on domestic functions.
4. **Large Number of Children.** Having a large family size is seen as a factor that seriously challenges the attainment of functional literacy rate in the ARMM. Large-sized families, majority of whom are poor, find it difficult to provide basic services for their children. Education, in this regard, is seen as a luxury.
5. **Lack of Interest or Motivation among Learners.** In many instances, the adult learners lack the interest or motivation to pursue literacy classes. Many of these who are already exposed to persistent poverty and government corruption do not see the benefits that their newly acquired literacy could help create.
6. **Geographical Location.** Access to formal and non-formal education is particularly difficult for those who are residing in remote areas.

On the possible solutions to the identified causes, the participants enumerated the following:

1. Provision of livelihood and other economic empowerment activities. Economic empowerment can sustain literacy and education advocacy in the long-term. By empowering the families to earn decent income or have gainful employment, the need to have children share in the burden of making a living is minimized. There would be more incentive to keep children in school. This also works the other way around. The newly acquired literacy skills of adults could translate into immediate employment or livelihood opportunities.
2. Conduct of conflict resolution training and peace advocacy. Very closely linked to the advocacy for literacy and education is the peace advocacy. So long as there is unstable peace and order situation in the region, classes will be interrupted. Also, efforts to put in more programs and projects on literacy improvement will be thwarted if not limited only to relatively peaceful areas within the region.
3. Conduct of massive information on the importance of functional literacy as enjoined by Islam. One of the best ways identified by the participants to challenge the traditional beliefs and practices that prevent the attainment of high literacy rate especially among women in the region is through information dissemination on the importance of literacy using the Islamic perspective. Men and women are equally expected to be literate in order to be able to fully exercise their duties for the betterment of the Ummah. Discussion on gender equality using the Islamic perspective can also be integrated.
4. Combination of Health Education with Advocacy for Literacy and Education. As most of the aleemat participants are already trained on Maternal and Newborn Child Health and Nutrition (MNCHN), they identify as one of the solutions to high illiteracy rate the conduct of health education, particularly on MNCHN and family planning. As having a large-sized family or having "unmet" needs, meaning not achieving the desired number of children, usually much more than the desired number, seriously challenge the resource allocation of families in ensuring children are provided quality education, the participants recommended the integration of health education in the strategy to improve overall literacy.
5. Communication of the Benefits and Practical Applications of Literacy. Literacy especially among adults has a wide range of practical and immediate applications. They would be more equipped to safeguard the conduct of elections in their communities, to gain decent and gainful employment.

Also, being able to read reading materials would make a lot of information accessible to them.

6. Conduct of literacy mapping in all, especially remote, barangays where there are illiterates. Participants, in order to influence decisions on locating literacy or education projects and programs, recommended that there be a conduct of massive literacy mapping covering especially the remote barangays or communities in the region. In this manner, a complete picture of where the illiterates are concentrated could be drawn and serve as baseline information.

On possible collaboration with the LIPAD Project, the participants committed to assist in the following areas:

1. Coordinate with the barangay officials to help promote literacy;
2. Identify possible applicants who are qualified to become literacy teachers;
3. Assist in the identification of barangays and also in the conduct of literacy mapping for the subsequent batches; and
4. Monitor the conduct of literacy classes in their local areas.

### **About the Convenor: Magbassa Kita Foundation, Inc. (MKFI)**

The Magbassa Kita Foundation, Inc. (MKFI), is a non-stock, non-profit, non-government organization dedicated to the promotion of literacy, poverty alleviation, and peace especially in Mindanao. MKFI was registered with the Securities and Exchange Commission in 1991 and launched that same year.

The Magbassa Kita Foundation got its name from the "Magbassa Kita" literacy project, which former Senator Santanina T. Rasul launched in 1966. "Magbassa Kita is a Tausug phrase which means "let us read". Its mission is anchored in the philosophy that literacy, education and economic empowerment are preconditions for the meaningful participation of individuals in society.

While maintaining literacy promotion as its major area of concern over the years, MKFI expanded its activities to include livelihood skills training, capability building among farmers, development of self-help organizations and cooperatives, and development of post-literacy materials.

## XI. Networking and Planning for Noorus Salam

The last day of the conference was devoted to regional planning workshops. The aims of the regional workshop are:

1. Discuss priority areas for each of the regional groupings of Noorus Salam members;
2. Draft action plans pertaining to priority areas; and,
3. Elect regional representatives who will make up the interim board of trustees of Noorus Salam.



Before the planning sessions, Prof. Aurora Javate de Dios, executive director of the Women and Gender Institute of Miriam College, shared her thoughts on the importance of networking for an organization like Noorus Salam.

De Dios said she was impressed by the tremendous growth of Noorus Salam. De Dios and WAGI were partners of PCID in the initial year of setting up the organization. She noted that the success and longevity of organizations would be greatly enhanced by successful networking initiatives by its officers and members.

She defined networking as "the process of discovering and utilizing connections between people and it can be considered as communication devise or a mechanism that links people/organizations that share common values of objectives."

De Dios explained that while traditional networking includes face-to-face meetings, snail mail, telephone, business cards, newsletters and radio, the advent of advanced information communication technologies (ICT) like the Internet and social networking sites have provided organizations with more networking tools.

De Dios said that networking is vital to strengthen organizations and to enhance work. Communication keeps the relationship stronger and strengthens the bond among people, she explained.

De Dios urged the aleemat to develop a scheme on how they can better communicate with each other given the difficulty and the financial constraints of gathering all of them in an assembly or meeting of officers. She suggested that Noorus Salam should agree among themselves on how they can hold meetings despite the distances of the officers and members.

She further suggested that Noorus Salam put up its own website to enable them to inform other people about their existence and activities and so that the organization members can post the information on their own local activities in their website.

## Regional Planning Sessions

The regional planning workshops sessions were designed to accomplish two objectives:

1. Discuss and determine action plans for Noorus Salam in their respective regions in terms of the thematic workshop sessions as well as the five areas of advocacy that were finalized during the 1st national conference.
2. Elect regional representatives to the Noorus Salam board of trustees and address key organizational issues.

## Zambasulta

The Zambasulta cluster is composed of representatives from the city of Zamboanga and the provinces of Basilan, Sulu and Tawi-Tawi. Their key recommendations include:

Issues	Action Plan
Human Trafficking	<ol style="list-style-type: none"> <li>1. Advocacy campaign against human trafficking.</li> <li>2. Utilizing the Madrasah to discuss common action in order to reduce the vulnerabilities of Muslim communities to human trafficking</li> </ol>
Health and Literacy	<ol style="list-style-type: none"> <li>1. Information campaign on health and literacy issues at the barangay level.</li> <li>2. Putting up of Noorus Salam Counseling Service for health.</li> <li>3. Active support for MKFI's LIPAD project.</li> <li>4. Advocate for the introduction of health issues in literacy classes.</li> </ol>
Responsibility to Protect	<ol style="list-style-type: none"> <li>1. Massive information campaign on the concept of "responsibility to protect" including the production of leaflets and other informational materials and the organization of small group discussions.</li> </ol>
UNSCR 1325 and 1820	<ol style="list-style-type: none"> <li>1. Information dissemination drive on the key issues contained in both UN Security Council resolutions.</li> <li>2. Organization of discussion groups to contextualize them within Muslim Mindanao realities.</li> </ol>

The Zambasulta cluster also emphasized the need for Noorus Salam to create a mechanism for fund generation. They argued that this would help the organization become sustainable. They also batted for training in terms of project proposal making, project management and resource mobilization.

### Central Mindanao

Noorus Salam from Cotabato City, Maguindanao, Cotabato provinces, General Santos City, Saranggani and Sultan Kudarat comprise the Central Mindanao cluster.

Issues	Action Plan
Human Trafficking	<ol style="list-style-type: none"> <li>1. Advocacy campaign against human trafficking.</li> <li>2. Utilizing the Madrasah to discuss common action in order to reduce the vulnerabilities of Muslim communities to human trafficking</li> </ol>
Health and Literacy	<ol style="list-style-type: none"> <li>1. Information campaign on health and literacy issues at the barangay level.</li> <li>2. Putting up of Noorus Salam Counseling Service for health.</li> <li>3. Active support for MKFI's LIPAD project.</li> <li>4. Advocate for the introduction of health issues in literacy classes.</li> </ol>
Responsibility to Protect	<ol style="list-style-type: none"> <li>1. Massive information campaign on the concept of "responsibility to protect" including the production of leaflets and other informational materials and the organization of small group discussions.</li> </ol>
UNSCR 1325 and 1820	<ol style="list-style-type: none"> <li>1. Production of IEC materials on UNSCR 1325 and 1820 in the local languages.</li> </ol>

## Lanao

The Lanao group is composed of aleemat and women leaders from Marawi City, Lanao del Norte, Lanao del Sur and Iligan City.

Issues	Action Plan
Human Trafficking	<ol style="list-style-type: none"> <li>1. Advocacy campaign against human trafficking including prayer rallies, forums, exhibits and the formation of citizen's watch groups.</li> <li>2. Utilizing the Madrasah to discuss common action in order to reduce the vulnerabilities of Muslim communities to human trafficking</li> </ol>
Health and Literacy	<ol style="list-style-type: none"> <li>1. Information campaign on health and literacy issues at the barangay level.</li> <li>2. Forum focusing on the various health issues from an Islamic perspective.</li> <li>3. Active support for MKFI's LIPAD project.</li> <li>4. Training of Noorus Salam members on pre-marriage counseling and responsible parenthood.</li> </ol>
Responsibility to Protect	<ol style="list-style-type: none"> <li>1. Massive information campaign on the concept of "responsibility to protect" including the production of leaflets and other informational materials and the organization of small group discussions.</li> </ol>
UNSCR 1325 and 1820	<ol style="list-style-type: none"> <li>1. Production of IEC materials on UNSCR 1325 and 1820 in the local languages.</li> <li>2. Forums intended to contextualize international laws on women within local realities.</li> </ol>

## Luzon and Visayas

The Luzon-Visayas group is composed of aleemat and women leaders from Manila, Cebu province and Bohol.

Issues	Action Plan
Human Trafficking	<ol style="list-style-type: none"> <li>1. Training for trainors on human trafficking issues to improve the aleemat's capacity to lead advocacies.</li> <li>2. Utilizing the Madrasah, schools and other community venues to discuss common action in order to reduce the vulnerabilities of Muslim communities to human trafficking</li> <li>3. Use of local media to broadcast stories of human trafficking and advocate for measures to eradicate the vulnerabilities of Muslim communities.</li> </ol>
Health and Literacy	<ol style="list-style-type: none"> <li>1. Information campaign on health (using the fatwa issued by the ulama on reproductive health) and literacy issues at the barangay level.</li> <li>2. Forum focusing on the various health issues from an Islamic perspective.</li> <li>3. Training of Noorus Salam member on pre-marriage counseling and responsible parenthood.</li> </ol>
Responsibility to Protect	<ol style="list-style-type: none"> <li>1. Massive information campaign on the concept of "responsibility to protect" including the production of leaflets and other informational materials and the organization of small group discussions.</li> </ol>
UNSCR 1325 and 1820	<ol style="list-style-type: none"> <li>1. Production of IEC materials on UNSCR 1325 and 1820 in the local languages.</li> <li>2. Forums intended to contextualize international laws on women within local realities.</li> </ol>

In addition, the group proposed a meeting among NCR members every last Friday of the month. The Visayas members also included a plan to expand membership in their region.

## Noorus Salam Elects Interim Officers

During their regional workshops, the aleemat elected 3 representatives from each of the regions and sectors of Noorus Salam. Since the organization is still in its infancy, they agreed to elect an interim set of officers and follow the model of representation used by the National Ulama Conference of the Philippines.

ZamBaSulTa (Zamboanga City, Basilan, Sulu and Tawi-Tawi)	Maira Asilin Czarina Izquierdo-Isahac Carolina Tarang
Central Mindanao (Cotabato City, Maguindanao, Cotabato provinces, General Santos City, Saranggani, Sultan Kudarat)	Albaya Badroddin Noraida Chio Arlene Catuyan
Lanao Areas (Lanao del Sur, Lanao del Norte, Iligan, Cagayan de Oro)	Amena Macabero Hamiyda Monara Maruhom Wedad Ramos
Visayas	Onawal M. Hassan
Luzon	Omuhani Mabandes
Balik Islam	Amna Shakil

The members of the board of trustees then proceeded to elect their set of officers from among them. The results are as follows:

### Chairperson: USTADJA AMENAH MACABERO

Ustadja Amenah is Asst. Professor at the King Faisal Center for Islamic, Arabic and Asian Studies Mindanao State University in Marawi City. She obtained her Master of Arts in Arabic Language and Bachelor of Science in Arabic Studies at Al Azhar University in Cairo, Egypt and earned a Diploma in Arabic Linguistics from Cairo University.



### Vice Chairperson: USTADZA ALBAYA BADRODDIN

Ustadza Albaya is Education Supervisor of Private Madaris of the Department of Education Region XII and also currently Coordinator of Arabic Language and Islamic Values Education (ALIVE) DepEd-Cotabato City Division. She earned her Master of Arts in Education major in Teaching and MA in Public Administration and Islamic Management. She's also one of the curriculum writers for the

Bangsamoro Development Agency (BDA) and Accrediting Association of Muslim Schools and Colleges (AAMSC) and module writer and lecturer in Gender in Islamic Perspective.



**Secretary: AN NA MARCELITA SHAKIL**

Anna represents the Balik-Islam group in Luzon. She's the Chairperson of Ahmed-Abdarrahman Foundation, Inc. She earned her Educational Doctrine degree from the Manuel L. Quezon University and specialized in Special Education (SPED) from the Philippine Normal University and MA in Islamic Studies at the University of the Philippines.

**Treasurer: ALEEMAH MAIRA ASILIN** finished her Bachelor of Arts degree in Arabic Language and Islamic Studies from the Islamic Call College in Tripoli, Libya. She has more than 10 years of teaching experience at the Islamic Call Institute in Zamboanga City and now part of DEPED's Arabic Language and Islamic Values Education (ALIVE) program.



**Public Information Officer: ALEEMA ONAWAL HASSAN**

Aleema Onawal from the city of Cebu represents the Visayas region of Noorus Salam. She's president of Central Visayas Asatidz Association Inc. She has a degree in Accounting and a Bachelor's degree in Islamic Studies.

### **Oath Taking/Closing Dinner**

The Commission on Human Rights Chairperson Loretta Ann P. Rosales officiated the induction ceremony of the officers of Noorus Salam (Light of Peace), a national organization of Muslim women religious scholars and civil society leaders with more than 150 members hailing from across the country during the culmination dinner of a 4-day conference held from February 7 to 10 at Garden Orchid Hotel in this city.

Rosales was impressed by the effort to create a national body of Muslim women which involved the religious scholars. She praised the Philippine Center for Islam and

Democracy and the Magbassa Kita Foundation for a “job well done” and having found a “partner,” the Noorus Salam, in advocating and addressing Human Rights issues in the country particularly in Mindanao.

Rosales told the delegates “Your individual experiences as Muslim women from diverse communities and cultures may offer narratives of oppression, but they are also powerful sources for enduring solutions to conflicts.”

The Human Rights chair said that the Commission plans to put up a regional office in Maguindanao province that will serve the people of the Autonomous Region in Muslim Mindanao.

During an open forum, delegates aired their experiences of Human Rights violation such as abduction, extra-judicial killing, inmates forced to work without pay, and incidents of discrimination.

Rosales advised the complainants to file their cases in any CHR Regional Office near to them. She divulged that the commission has developed a monitoring mechanism using a database and the Internet for easy tracking of the filed complaints.

The Human Rights chair said that with quick filing of complaint, they are able to respond swiftly. “Our lawyers will assess if there is violation of human rights and we will file case once we found out there is,” she explained.

The delegates further aired that poverty and the recurring armed conflict drive away their women and children to work abroad who sometimes fall in the hands of human trafficker.

Albaya Badrodin, vice-chair of Noorus Salam, said their eyes are open on critical issues affecting Muslim women and children in Mindanao such as on health, human trafficking, and human rights violation.

“Now that we learned more and have planned the next steps, I urge all the officers and members of our organization to move because we have our responsibility to the Muslim Ummah,” she stressed.

Amina Rasul, PCID head, said that with the support of partners, PCID would help in capacitating the officers of Noorus Salam. She encouraged the delegates to continue sharing their time and effort to improve the socio-economic condition of the Muslim communities particularly in Southern Philippines.

Former Senator Santanina Rasul congratulated the delegate and urged them to continue advocating peace and addressing illiteracy in Muslim communities.

**ANNEX I. PHOTO GALLERY**

**2ND NATIONAL CONFERENCE OF MUSLIM WOMEN PEACE ADVOCATES**



**“Noorus Salam:**

**From Vision to Action, From Conflict to Peace”**



**February 7 - 10, 2011 Garden Orchid Hotel, Zamboanga City**



More than 150 Aleemat and Muslim women leaders from different regions all over the country mostly coming from Mindanao gathered for the 2nd National Conference of Muslim Women Peace Advocates on Feb. 7-10, 2011 at the Garden Orchid Hotel in Zamboanga City. Noorus Salam members with PCID Pres. Amrina Rasul, PCID Convenor Samira Gutoc, Indonesia's CEPDES Director Lily Munir, CHR Chair Etta Rosales, MKFI Chair Santanina Rasul, Malaysian IAIS Consultant Zarina Nalla and WAGI Exec. Director Aurora de Dios.

## World Interfaith Harmony Solidarity Forum Dinner

The opening dinner ceremony of the 2nd National Conference of Muslim Women Peace Advocates on the 7th of February hosted the solidarity forum celebrating the UN-declared World Interfaith Harmony Week where different religious leaders from Zamboanga City, Christian constituents and Muslim women leaders and peace advocates gathered to proclaim the role of interfaith harmony in the pursuit of peace.



Religious leaders locked hands with each other during the solidarity forum dinner in celebration of the UN-declared World Interfaith Harmony Week attended by Rev. Ira Lee Rosalita, Dr. Aboulkhair Tarason of the National Ulama Conference of the Philippines, Archbishop Romulo Valles of the Archdiocese of Zamboanga, PCID Pres. Amina Rasul, From the RVM Congregation, Sister Maria Niña Balbas, President of Pilar College, MKFI Chair Santanina Rasul, Bartolome Madriaga of The Church of Jesus Christ of Latter Day Saints, Father Sebastian d'Ambra of the Silsilah Foundation.



MKFI Chairperson Santanina Rasul with Archdiocese of Zamboanga Archbishop Romulo Valles shared thoughts with each other.



Sam Chittick from the AUSAID mingled with PCID's Amina Rasul and Archbishop Valles during the opening dinner ceremonies.



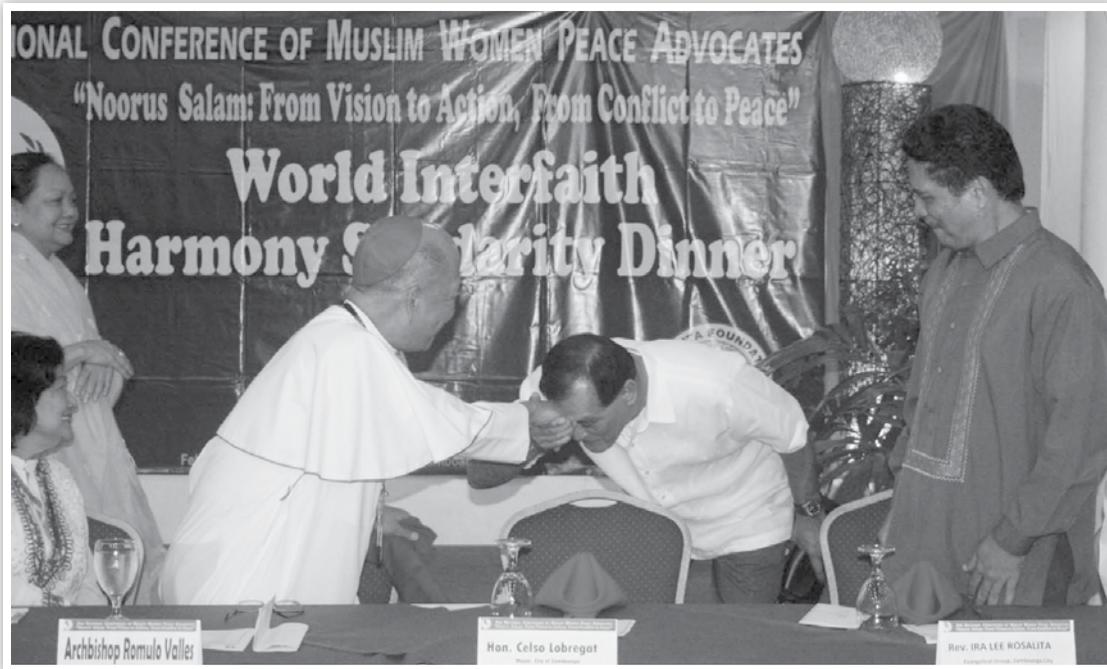
Father Sebastian d'Ambra  
Silsilah Foundation

Sister Maria Niña Balbas  
President of Pilar College

Rev. Ira Lee Rosalita  
Alliance Evangelical Church

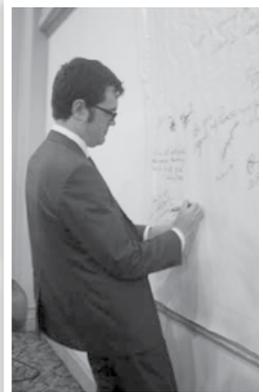
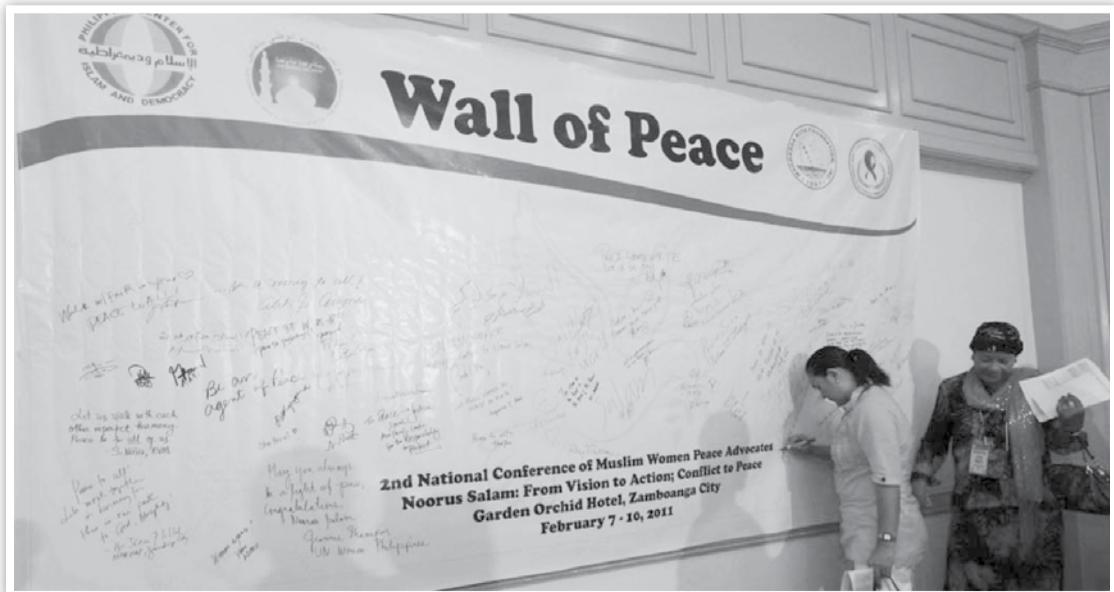
Bartolome Madriaga  
Church of Jesus Christ of  
Latter Day Saints

Zamboanga City Mayor Celso Lobregat bowed before Archbishop Romulo Valles while Sen. Rasul, PCID Pres. Amina Rasul and Rev. Ira Lee Rosalita looked on.



MKFI Chair Santanina Rasul, Noorus Salam Zamboanga Chapter Leader Irene Tillah and Pilar College President Sister Maria Niña Balbas shared a laughter during the World Interfaith Harmony Solidarity Forum dinner ceremonies.

# Wall Of Peace



Various religious leaders from Zamboanga City, Christian constituents and Muslim women leaders and peace advocates gathered and showed their commitment of support for the World Interfaith Harmony Solidarity Week.

## The Responsibility to Protect (R2P) and the Mindanao Conflict Workshop



During the Concurrent workshop session on the Responsibility to Protect and the International Law on Human Rights, Aleema Samson made her point while PCID President Amina Rasul, Ateneo de Manila Prof. Lourdes Veneracion and APCRP Centre Outreach Director Sarah Teitt intently listened.



Noorus Salam participants of R2P and the Mindanao Conflict Workshop participants with resource persons, APCRP Centre Outreach Director Sarah Teitt and Ateneo de Manila Prof. Lourdes Veneracion.

## UN Security Council Resolution 1325: Women, Peace and Security Workshop



GNWP International Coordinator Mavic Cabrera-Balleza during the Women, Peace & Security Workshop.

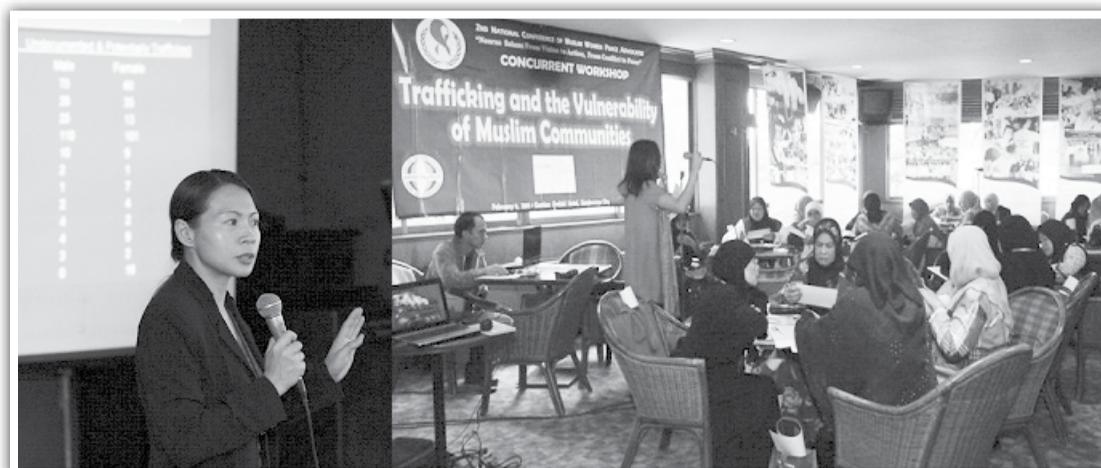


Group workshop and action planning session on UNSCR 1325 facilitated by Sulu-based Fatmawati Salappudin.



Noorus Salam participants with YMPN and PCID Convenor Samira Gutoc-Tomawis, GNWP's Mavic Balleza, Lupa Sug Bangsamoro's Fatmawati Salappudin and Noorus Salam Vice-Chairperson Albaya Badrocin during the concurrent workshop session on UN Security Council Resolution 1325 and 1820 organized by Global Network of Women Peacebuilders.

## Trafficking and the Vulnerability of Muslim Communities Workshop



Atty. Darlene Pajarito of Zamboanga City Prosecutor's Office who serves as Special Prosecutor for Anti-Trafficking in Persons cases, spoke about Anti-Trafficking in Persons Act of 2003 and Anti-Violence Against Women during the Concurrent Workshop on Trafficking and Vulnerability of Muslim Communities Workshop



Visayan Forum President and Exec. Director Cecilia Oebanda approached Zamboanga City Mayor Celso Lobregat as he spoke on the local efforts to combat Human Trafficking

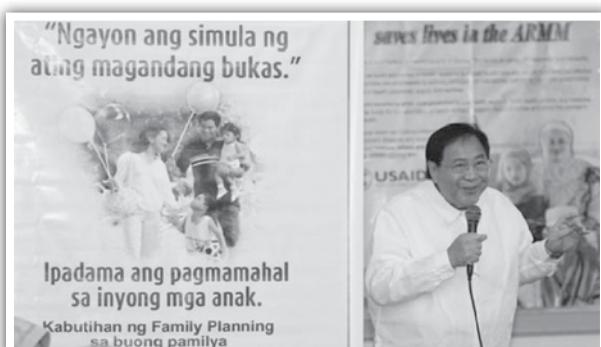


Group workshop and action planning session on Anti-Human Trafficking in Muslim communities convened by the Visayan Forum Foundation Inc.

## Aleemat and Preventive Health Care Workshop



Top photo: SHIELD's Dr. Leo Alcantara discussed maternal health care's best practices while (right photo) HEALTHPRO's Dr. Ric Gonzales talked about myths and benefits of family planning.



Ustadja Albaya Badroodin pointed out the importance of health awareness in communities



Rosalyn "Pinky" Serafica Behavior Change Communication Advisor of SHIELD Project provided the overview of health workshop.



Noorus Salam participants during the action-planning session on maternal, newborn, child health and nutrition program facilitated by SHIELD & HealthPro.

## Awarding Ceremonies

Distinguished leaders and partners who champion women and human rights showed their support to Noorus Salam. Mindanao Development Authority (MinDA) Chairperson Luwalhati Antonino delivered the keynote speech on the first day of the conference. She was awarded with a plaque of appreciation by the Conference host, Samira Gutoc, PCID's Amina Rasul and Sen. Santanina Rasul.



Commission on Human Rights Chairperson Loreta Ann Rosales graced the last day of the conference and delivered the keynote address in the closing dinner ceremonies. She was presented with the certificate of appreciation by PCID Convenor Samira Gutoc, PCID President Amina Rasul and MKFI Chair Santanina Rasul.

(Top photo) APCR2P's Outreach Director Sarah Teitt spoke on the Responsibility to Protect while (below) Southeast Asian Speakers- Lily Munir, Director of the Center for Pesantren and Democracy Studies in Indonesia and Zarina Nalla of the International Institute of Advanced Islamic Studies from Malaysia shared their experiences in their countries.



Visayan Forum President and Executive Director Cecilia Oebanda with PCID's Amina Rasul and MKFI Chair Santanina Rasul awarded Zamboanga City's 3rd Assistant City Prosecutor Atty. Darlene Reyes Pajarito as she spoke on Trafficking in the concurrent workshop.

Department of Education (DepEd) Undersecretary for Programs and Projects Dr. Yolanda Quijano warmly received her certificate of appreciation from the conference organizers and participants.



Noorus Salam members expressed their gratitude to DepEd's Literacy Coordinating Council members Dr. Norma Salcedo on the 3rd day of the national conference.

The conference was also attended by women leaders from all over the country representing women organizations like Ms. Irene Santiago, Chair Emeritus of the Mindanao Commission on Women, Prof. Aurora Javate de Dios, Exec. Director of the Women and Gender Institute of Miriam College, UN Women Philippine Coordinator Aida Jean Manipon and Ma. Carmen Lauzon-Gatmaytan of the Asian Circle 1325—GNWP, among others.



Atty. Laisa Alamia  
Nisa Ul Haqq Fi Bangsamoro



Ms. Fatmawati Salapuddin  
Bangsamoro Women Solidarity Forum



Prof. Lourdes Veneracion-Rallonza  
Ateneo de Manila University



Ms. Sandra Libunao  
Noorus Salam Consultant



Ms. Carmen "Memen" Lauzon  
Initiatives for International Dialogue



Prof. Aida Jean Manipon  
UN Women Philippines



Ms. Cecilia Flores-Oebanda  
Visayan Forum Foundation Inc.



Prof. Aurora Javate de Dios  
Women & Gender Institute  
Miriam College



Ms. Irene Santiago  
Mindanao Commission on Women

The recently inducted members of the Board of Trustees of Noorus Salam Ustadja Albaya Badrodin (Cotabato), Anna Marcelita Shakil (Balik-Islam), Ustadja Maira Asilin (Zamboanga), Omuhani Mabandes (Manila), Carolina Tarang (Tawi-Tawi), Hamiyda Monara (Lanao del Sur), Onawal Hassan (Cebu), Wedad Ramos (Marawi), Noraida Chio (Cotabato) and Arlene Sacandal (Maguindanao) with PCID President Amina Rasul, MKFI Chairperson Santanina Rasul and WAGI Executive Director Aurora de Dios.



Commission on Human Rights Chairperson Loreta Ann Rosales officiated the induction ceremony of the first set of officers of Noorus Salam Board of Trustees on the last day of the 4-day conference.

Noorus Salam members showcase their regional products ranging from locally made food products to accessories i.e. bag and clothing made up of glass or indigenous materials, coin purse and pearls from the islands.



The Noorus Salam group from Luzon provided entertainment through a drama program led by Radio Talent Rashidah Abanco from Manila while an aleemat from Siasi, Sulu rendered the guests and participants a dance number.



Noorus Salam members on the opening dinner ceremonies of the 2nd National Conference of Muslim Women Peace Advocates at Garden Orchid Hotel in Zamboanga City.



## ANNEX II. PROFILE OF IMPLEMENTING ORGANIZATIONS



**Philippine Center for Islam and Democracy (PCID)**, a non-partisan, non-profit organization established as a Council in 2002, is dedicated to the study of Islamic and democratic political thought and the search for peace, democracy and development in Muslim communities. Its incorporation as a Center in June 2010 signifies its vision to become the premier think tank on Muslim Mindanao issues in the country. Today, PCID is increasingly seen as an objective party with a track record of bringing together all sectors in the democratic dialogue for peace and development. The forging of strong links between and among the stakeholders has been one of the successes of PCID. All of its activities have been marked by strong representation of the key parties: civil society groups local and international, government, the ulama and aleemat, women, the military, the international community, academe, media, the business community, and political leaders.



**The Magbassa Kita Foundation, Inc. (MKFI)**, is a non-stock, non-profit, non-government organization dedicated to the promotion of literacy, poverty alleviation, and peace especially in Mindanao. MKFI was registered with the Securities and Exchange Commission in 1991 and launched that same year. The Magbassa Kita Foundation got its name from the "Magbassa Kita" literacy project, which former Senator Santanina T. Rasul launched in 1966. "Magbassa Kita" is a Tausug phrase which means "let us read". Its mission is anchored in the philosophy that literacy, education and economic empowerment are preconditions for the meaningful participation of individuals in society. While maintaining literacy promotion as its major area of concern over the years, MKFI expanded its activities to include livelihood skills training, capability building among farmers, and other economic empowerment initiatives. MKFI realized that changing the quality of life in Mindanao requires addressing the armed conflict and the unstable peace and order situation, thus in 2001 it launched its peace advocacy program by training women from the areas of conflict as peace advocates and agents of change.

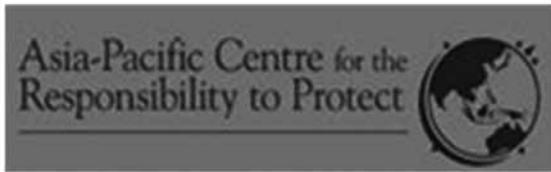
## ANNEX III. PROFILE OF PARTNER ORGANIZATIONS



**The Japan Foundation**, established in 1972 as a special legal entity to undertake international cultural exchange, became an independent administrative institution in 2003. The Japan Foundation aspires to the role of catalyst for international exchange throughout the world, transmitting what is valuable and appealing in Japanese culture and deepening mutual understanding with other peoples around the globe. The Japan Foundation, Manila is the 18th overseas office to be established and became operational in June 1996. An integral part of its undertaking is the further encouragement of Japanese Language Education and the promotion of programs for the introduction and appreciation of Japanese culture through cooperation with local groups; the JFM's regular activities include lectures, workshops, film festivals, exhibitions and performances.



**The Global Network of Women Peacebuilders (GNWP)** is a coalition of women's groups and other civil society organizations from Africa, Asia and the Pacific, West Asia, Europe and Latin America that are directly involved in advocacy and action for the full implementation of UNSCR 1325 and 1820 including the supporting resolutions 1888 and 1889 at the local, national, regional and international levels. The network consolidates and strengthens efforts in bridging the gap between policy discussions at the international level and action for policy implementation on the ground. It is a platform that enables members to share information, experiences and strategies in ways that enhance both their individual and collective outreach and impact. The international coordinating team of GNWP is based in New York, USA to facilitate advocacy with the United Nations Security Council, Office of the UN Secretary General, UN agencies and UN Member States.



**The Asia-Pacific Centre for the Responsibility to Protect's** mission

is to advance the Responsibility to Protect principle within the Asia-Pacific Region and worldwide, and support the building of capacity to protect

populations from genocide, war crimes, ethnic cleansing and crimes against humanity. Launched by Assistant Secretary-General of the United Nations, Edward Luck and former Foreign Minister of Canada, Lloyd Axworthy in Bangkok on 20 February 2008, The Asia-Pacific Centre for the Responsibility to Protect (APR2P) is an Associate of the Global Centre for the Responsibility to Protect, based in New York. Housed at the prestigious University of Queensland in Australia and with programs situated across the region, the Centre is funded by the Australian Government's overseas aid program, AusAID, to conduct research, policy work and outreach aimed at furthering acceptance of R2P within the Asia-Pacific Region.



**Visayan Forum Foundation, Inc. (VFFI)** is

a non-profit, non-stock and tax-exempt non-government organization in the Philippines established in 1991, licensed and accredited by the Department of Social Welfare and Development (DSWD) to provide "residential care and community-based programs and services for women and children in especially difficult circumstances." VFFI works for the protection and justice of marginalized migrants, specifically

the trafficked women and children and the domestic workers or *kasambahays*. VFFI is recognized for its pioneering efforts in advocating the recognition, development and full legal protection of domestic workers in the Philippines. It is also in the forefront of providing services to trafficking victims by managing Halfway Houses constructed by the Philippine Ports Authority in major Philippine ports and the Manila International Airport Authority.



### **Office of the Presidential Adviser on the Peace Process**

Executive Order No. 3, Series of 2001, provided for an enhanced and strengthened OPAPP that is mandated to oversee, coordinate and integrate the implementation of the comprehensive peace process. Under the Aquino administration, OPAPP pursues the four-pronged National Security Policy: governance; delivery of basic services; economic reconstruction and sustainable development; and security sector reform. OPAPP's vision is geared

towards "a just and lasting peace for the nation and for all Filipinos;" while its mission is "to oversee, coordinate and integrate the implementation of the comprehensive peace process."

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### **UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women**

was created by the United Nations General Assembly in July 2010. The creation of UN Women is an historic step in accelerating the Organization's goals on gender equality

and the empowerment of women. The main roles of UN Women are: (1) to support inter-governmental bodies, such as the Commission on the Status of Women, in their formulation of policies, global standards and norms; (2) to help Member States to implement these standards, standing ready to provide suitable technical and financial support to those countries that request it, and to forge effective partnerships with civil society; (3) to hold the UN system accountable for its own commitments on gender equality, including regular monitoring of system-wide progress.

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**USAID**  
FROM THE AMERICAN PEOPLE

### **United State Agency for International Development**

**USAID Philippines.** USAID is a government agency providing U.S. economic and humanitarian assistance in the Philippines.

USAID directs 60% of its total assistance towards Mindanao focusing on the following areas: helping communities rebuild a peaceful economy, promoting good governance, increasing economic opportunities, protecting the environment, improving the delivery of family health services and increasing access to quality education.

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## ANNEX IV

### Speakers' Profile: 2<sup>ND</sup> National Conference Of Muslim Women Peace Advocates



**SECRETARY LUWALHATI ANTONINO**, as the new Chairperson of Mindanao Development Agency (MinDA), she performs a broad range of responsibility, including taking decisive roles in addressing critical issues involving Mindanao especially those that require at the least, national representation and at best, Presidential intervention.

In serving as head of the Authority, she leads a collective effort to accelerate development in southern Philippines, and ensures sustained coordination of key national agencies, Local Government Units (LGUs), non-government organizations, civil society groups and development partners, in the pursuit of efforts vital to Mindanao's progress.

By serving as the Philippine Senior Official, she also plays a major role in strengthening the Philippine participation to the Brunei Darussalam, Indonesia, Malaysia, the Philippines–East ASEAN Growth Area (BIMP-EAGA) sub-regional cooperation.

She has served thrice during the 9th to 11th Congress of the Philippines, as Representative of the First District of South Cotabato and General Santos City from 1992 through 2001, where she also held consecutively the vice-chairmanship and chairmanship of the Committee on Foreign Affairs and vice-chairmanship of the powerful Appropriations Committee. She also actively took part in working for legislative measures on various key issues while being a dynamic member of such key Committees as Muslim Affairs, Good Government, Women, Agriculture, Labor and Employment and EAGA.

Before completing her three full terms as an accomplished Mindanawon legislator in her own right, she has left notable legislative footprints as having principally authored laws on empowering women with livelihood opportunities and laws against sexual harassment.

She also became President of the Mindanao Legislators Association (MLA), a 50-member Mindanao bloc in Congress and led the advocacy for Mindanao's rightful share in national budget allocation through the Mindanao Budget Summits of 2000 and 2001 launched then by MinDA's forerunner, the Mindanao Economic Development Council (MEDCo).

She has a degree in B.S. Chemical Engineering at the University Sto. Tomas and a Masters in Business Administration (MBA) in Economics at the prestigious New York University. After obtaining her masters, she was hired as an economic and statistical analyst at the United Nations Conference on Trade and Development in New York, and assigned to gather and consolidate economic indicators from South American countries.



**ATTY. LAISA ALAMIA** is the Program Manager of the *Nisa Ul Haqq Fi Bangsamoro*, which means "Women for Justice in the Bangsamoro," a network of Muslim women's rights advocates working on gender issues in the context of discourse in Islamic legal theory vis-à-vis women's human rights and gender and supports grassroots initiatives through its member organizations.

Atty. Alamia is also the Program Coordinator and Secretary of the Board of the *Bangsamoro Lawyers' Network (BLN)*, a nongovernment organization of Moro lawyers and advocates working with the Bangsamoro using the law to advance their rights and aspirations. She is currently a junior partner at ALCAP Law Offices, Zamboanga City. She used to handle the position of Clerk of Court V of the Regional Trial Court – Branch 13, Zamboanga City and was a Senior Economic Development Specialist at the National Economic and Development Authority (NEDA) Regional Office IX in the same city. She is also a registered nurse and a product of the Ateneo de Zamboanga University, graduating *Cum Laude* and Valedictorian. She finished her LLB at the Western Mindanao State University.



**DR. LEONARDO A. ALCANTARA** is a Medical Doctor, with a Master Degree in Public Health with epidemiology as field of specialization, and a Bachelor's Degree in Biological Science from the University of the Philippines, Manila. With 26 years of professional experience in public health services, he has provided technical assistance on a wide range of public health programs in maternal and child health, prevention and control of communicable and non-communicable diseases, and environmental health.

Dr. Alcantara is the current Chief Operating Officer and Capacity Building Adviser of the SHIELD Project being implemented by Helen Keller International.



**ALEEMAH MAIRA ASILIN** finished her Bachelor of Arts degree in Arabic Language and Islamic Studies from the Islamic Call College in Tripoli, Libya. She has more than 10 years of teaching experience at the Islamic Call Institute in Zamboanga City. She is also doing volunteer work teaching religion for Mothers once a week.

As Noorus Salam member, her group conducted workshop on Peace Education and health seminars in the community in Brgy. Taluksangay in Zamboanga City where women from different sectors: professionals, students, and mothers participated which served as a venue for participants to share their thoughts and experiences about peace and conflict resolution and reechoing of health education on Maternal, Newborn, Child and Health Nutrition (MNCHN) Program.



**SISTER MA. NIÑA C. BALBAS**, from the RVM Congregation, is the President of Pilar College in Zamboanga City and also College Dean of the Medical Technology Program. She was Dean of the University of Immaculate Concepcion in Davao City. She was inducted to office as PAMET-Davao Chapter President in November 2010 and also voted as sectoral representative for Mindanao during the 42 nd PAMET Annual Convention.



**USTADZA ALBAYA BADRODDIN** is Education Supervisor of Private Madaris of the Department of Education Region XII and also currently Coordinator of Arabic Language and Islamic Values Education (ALIVE) DepEd-Cotabato City Division. She earned her Master of Arts in Education major in Teaching and MA in Public Administration and Islamic Management. She's also a candidate for PHD in Educational Administration.

Ustadja Albaya is one of the curriculum writers for the Bangsamoro Development Agency (BDA) and Accrediting Association of Muslim Schools and Colleges (AAMSC) and module writer and lecturer in Gender in Islamic Perspective. She is also a member of working groups for developing the Qualifying Examination for Arabic Language and Islamic Values (ALIVE) teachers, reviewer of Enriched Lesson Plan for the School of Peace,

Further, she was Training Manager during the Language Enhancement and Pedagogy (LEAP) Training for DepEd under the BEAM Project. She also served as Resource Person for Gender and Peace Building in 2007 and 2008 in the division level in Cotabato City. In 2004, she went to Indonesia and Singapore as part of exposure trip and again in 2007, she participated in the Exposure Visit of Religious Leaders in Australia.



**MAVIC CABRERA-BALLEZA** is the international coordinator of the Global Network of Women Peacebuilders (GNWP), a program partner of the International Civil Society Action Network (ICAN). The GNWP is a coalition of 50 women's groups and other civil society organizations from Africa, Asia and the Pacific, West Asia, Europe and Latin America that are directly involved in advocacy and action for the full implementation of UNSCR 1325 and 1820 including the supporting resolutions 1888, 1889 and 1960 at the local, national, regional and international levels. Mavic is responsible for the overall coordination and implementation of the network's projects and programs advocating for the implementation of UNSCR 1325, 1820 and related international laws.

She has facilitated workshops and discussions on national action plans on Resolution 1325 and 1820 in a number of countries including Burundi, Nepal, Philippines Sierra Leone and Uganda and the Philippines. She has also produced local language radio programs on UNSCR 1325 in Liberia, Uganda and the Philippines. She co-coordinated two major researches on 1325—the civil society in-country monitoring of 1325; and costing and financing 1325 implementation. Mavic is also part of an international team that is working on a CEDAW General Recommendation on Women and Armed Conflict.

Mavic's masteral thesis "Communication Strategies and Action on 1325" was selected as one of the best thesis at the University of the Philippines.

Prior to the GNWP, Mavic was the coordinator of the International Women's Tribune Centre's Women's Human Rights, Human Security and Peacebuilding Program. She also serves as Communications Secretary of the Executive Committee of the UN NGO Committee on the Status Women – New York; and co-chair of the Planning Committee of the NGO Consultation on the Committee on the Status Women. She represents GNWP as NGO observer in the Group of Friends of 1325/Women, Peace and Security, a coalition of country missions to the UN advocating for the women, peace and security agenda; and in the UN Inter-agency Task Force on Women, Peace and Security.



**MS. AMINA RASUL-BERNARDO** is President of the Philippine Center for Islam and Democracy (Council) and a Managing Trustee of the Magbassa Kita Foundation, Inc (MKFI).

Recently, she has been appointed as Board Member of the Mindanao Development Authority. She has written and edited several books on the Mindanao conflict, Islam and democracy. She writes a column for Business World. She has lectured at Harvard, Yale, Georgetown University, University of Michigan, Notre Dame University, Australian National University, Nanyang Technological University and many others.

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. During her term, the national government focused on and committed resources to the National Youth Entrepreneurship Program (YEP). Under her leadership, the NYC's Medium Term Youth Development Plan was cited by United Nations Economic and Social Commission for Asia and the Pacific (ESCAP) as one of the best practices in the preparation of a youth development plan.

Ms Rasul was appointed by the late President Corazon C. Aquino as Commissioner of the National Commission on the Role of Filipino Women representing Muslims (1990 to 1998). She was a member of the Board of Directors of the Philippine National Oil Corporation (PNOC), the Development Bank of the Philippines (DBP) and Founding Director of the Local Government Guarantee Corporation (LGGC).

She was a Visiting Professor at the Pontifical University of Santo Tomas, Manila where she developed an interactive module to teach Peace and Conflict Studies. She earned a master's degree in business management from the Asian Institute of Management and a Master of Public Administration from the Kennedy School of Government at Harvard University. She has served as a resource person for CNN, Al-Jazeera, BBC, C-Span, Australian National Radio as well as Philippine media.





**FR. SEBASTIANO D'AMBRA**, Pontifical Institute for Foreign Mission (PIME), is the founder of the Silsilah Dialogue Movement based in Zamboanga City.

Fr. Sebastiano is a native of Sicily, Italy. A few years after his sacerdotal ordination, he was assigned to the Philippines in 1977. He founded the Silsilah Dialogue Movement in 1984. The Movement marked its 25th anniversary in May, 2009. Over the 26 years of its existence, Silsilah has focused its efforts and resources on the promotion of dialogue, to bring people to a greater awareness of and faithfulness to what is taught in their respective religions. Because Christians and Muslims are the two dominant groups in this part of the country, Silsilah focuses on the promotion of dialogue between these two groups – in the hope that the understanding born of dialogue will bring out the fruit of peace in the region.

On July 22, 2010, he was honored by the Ateneo de Manila University with the *Bukas Palad* Award in recognition of his founding of the Silsilah Dialogue Movement “which helped plant the seeds of interreligious dialogue in the Philippines, particularly, in Mindanao, and nurturing and spreading them through leadership roles in the interreligious dialogue thrusts of Pontifical Institute for Foreign Mission (PIME) and the Catholic Bishops Conference of the Philippines (CBCP).”



**PROF. AURORA "OYIE" JAVATE DE DIOS** is a women's rights activist leader and educator. She was Chairperson of the National Commission on the Role of Filipino Women (NCRFW). One of her greatest achievements in the women's movement is helping in the legislation of two important laws: the Republic Act No. 9208 Anti-Trafficking in Persons Act Of 2003 and the RA 9262 Anti-Violence Against Women and Children (VAWC) Act of 2004. It was also in her term when the Framework Plan of Women which focused on three core areas: human rights, economic empowerment and gender

responsive good governance, was established. The framework plan was widely accepted and used by both the government and NGOs.

Presently, she is the Executive Director of Women and Gender Institute (WAGI) of Miriam College, the Gender Adviser 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).



**MA. CARMEN LAUZON-GATMAYTAN** or Memen is the Program Manager of the Capability Building Program of the Initiatives for International Dialogue (IID). She is a graduate of Bachelor of Arts Major in Economics at St. Joseph's College in Quezon City and has taken up Masteral Studies in Public Administration at the University of the Philippines Diliman.

She helped establish a non-government organization (NGO) in the 1980s that addressed the situation of internal refugees or what is now known as IDPs (internally displaced persons). It was called the Ecumenical Commission for Displaced Families and Communities in which she was a pioneer staff and eventually became one of its Board of Directors. She was one of the founding members of the Philippine Alliance of Human Rights Advocates.

Before joining IID, she worked at the Gaston Z. Ortigas Peace Institute that provided secretariat support to the Coalition for Peace and the National Peace Conference. She moved to Mindanao in 1997. She currently serves as a Council member of the Mindanao People's Caucus, a grassroots- people's organization that IID organized after the "total war" of President Estrada in 2000. In 2007, IID formed a regional women's network composed of women in its focus areas called Asian Circle 1325 and became a member of the Global Network of Women Peacebuilders in 2009.



**DR. RICARDO B. GONZALES** serves as resource person for the Continuing Technical Updates on Family Planning by Health Pro and USAID. He also worked as medical adviser of the family planning Social Acceptance Project (SAP) of the Academy of Educational Development (AED) in 2004.



**DR. DIAMAR P. KADON** was the Project Director of the Literacy for Peace and Development (LIPAD) Project of the Magbassa Kita Foundation, Inc. from November to February 2011. He completed his doctorate at the Notre Dame University in Cotabato City. His long service with the Department of Education included experience in the posts as Elementary Grade School Teacher, General Education Supervisor, Assistant City Superintendent of Schools, and City Superintendent of Schools.

Dr. Kadon also served as the Assistant Regional Director for DepEd in Regions X and XII, and also, subsequently, as the Regional Director for DepEd in Regions X, XII, and XII. He was also a consultant to the DepEd National on the Madrasah Education.



**MS. SANDRA LIBUNAO**, MSc HRD/M, is an independent consultant working in the areas of human resource development, evaluation, resource mobilization and multi-sector partnerships. She has provided services to Philippine based organizations such as the Philippine Center for Population and Development, the Peace and Equity Foundation, the Department of Health, among others. She has worked with Oxfam Novib in the Netherlands and with the Global Alliance to Eliminate Lymphatic Filariasis based in the US, among others. She is currently working on her PhD on organization development.





**HON. CELSO L. LOBREGAT** is Mayor of Zamboanga City. He was elected Congressman of Zamboanga City from 1998-2004 and elected Mayor of Zamboanga since 2004. He is now in his last term as city Mayor.

He attended High School at de La Salle High School and went to Ateneo de Manila for college with Bachelor's degree in Economics with honors, awarded "Athlete of the Year" at Ateneo in 1970 and earned his Masters in Business Management at the Asian Institute of Management graduating in 1972.



**USTADJA AMENA H. MACABERO** is the elected Chairperson of Noorus Salam. She is Assistant Professor at the King Faisal Center for Islamic, Arabic and Asian Studies Mindanao State University in Marawi City. She obtained her Master of Arts in Arabic Language and Bachelor of Science in Arabic Studies at Al Azhar University in Cairo, Egypt. She earned a Diploma in Arabic Linguistics from Cairo University.



**MR. BARTOLOME MADRIAGA** is the President of the Stake Church of Jesus Christ of Latter-Day Saints in Zamboanga City. He is an Information Technology (IT) Professional focusing on Information System Analysis.



**MS. AIDA JEAN N. MANIPON** is currently National Coordinator of UN Women, the United Nations Entity for Gender Equality and the Empowerment of Women. She was also Deputy Director of Initiatives for International Dialogue (IID) and Professor at Miriam College. She earned her Master of Philosophy in Cultural Studies at Lingnan University, Hong Kong and BA in Journalism from UP Diliman.

She has been involved with regional non-governmental organizations for many years, particularly around diverse issues of international relations, human rights, religion and society, and the search for peace. She joined the ARENA Secretariat as Coordinator and Executive Director from July 1997 to July 2005. Prior to ARENA, her work with ecumenical organizations included the study and interpretation of Asian issues, policy analysis and advocacy, and conducting popular education on a variety of themes.

Prof. Jeannie's interest in people's struggles and social movements dates back to the days when she was a student of journalism at the University of the Philippines during the Marcos regime. As an activist in the '80s, she was involved in the formation of key 'sectoral' and 'multi-sectoral alliances' which helped bring popular issues to the streets. As an 'ecumenical worker' in the late '80's and '90s she focused on engaging the christian churches in the articulation of a social critique and mobilizing ecumenical support for people's struggles.



**MS. LILY ZAKIYAH MUNIR** is the founder and director of Center for Pesantren (Islamic Boarding School) and Democracy Studies or CEPDES, an NGO dedicated to promoting democracy and human rights education amongst Muslim grassroots communities in Indonesia.

She is a national board member of Muslimat Nahdlatul Ulama (MNU), the women's wing of NU, a mass-based organization with membership of about 40 million Indonesians. She is also a researcher focusing on the issues of Islam, politics, and gender.

Her academic background includes training as medical anthropologist at the University of Amsterdam, management at Northern Illinois University in DeKalb, III., research fellow on Islam and Human Rights at Emory University Faculty of Law in Atlanta and visiting fellow at the Institute of Southeast Asian Studies in Singapore . She was a UNDP consultant on Gender Mainstreaming Program with the Ministry of Women's Empowerment in Indonesia.

Through Muslimat NU and CEPDES, she has been involved in civic and political education for Muslim women in Indonesia in the elections of 1999 and 2004. She also served recently as the only woman and only Muslim on the Monitoring Commission for the Afghan Elections.



**MS. ZARINA NALLA** is a Co-Founder and former Chief Operating Officer of the International Institute of Advanced Islamic Studies (IAIS) Malaysia. She played a key role in assisting Professor Mohammad Hashim Kamali in its establishment beginning in 2007 and is currently a Policy and Project Development Consultant with the institute. In 2008, she is Founding Managing Editor of the Journal of Civilization Studies and in 2009-2010, Managing Editor of Islam and Civilisational Renewal at the International Institute of Advanced Islamic Studies (IAIS) Malaysia.

Zarina earned her B.A. - First Class Honours (1994) in Islamic Studies & Political Science at the International Islamic University Malaysia (IIUM) and an M.A. (1996) in Economics & International Relations from the School of Oriental and African Studies (SOAS), University of London. She further completed an M.B.A. (2002) from the University of Birmingham. Singaporean by birth, she benefited from two diverse education environments: the Methodist Girls School and Madrasah AlJunied AlIslamiyah, Singapore.

In 1997, Zarina joined the Institute of Strategic and International Studies Malaysia (ISIS) as a Researcher attached to then CEO & Chairman of ISIS, Tan Sri Dr Noordin Sopiee. During this time she gained valuable experience in geopolitical and macroeconomic analysis, policy formulation and speech writing. She next gained corporate exposure

by joining the consulting firm KPMG Singapore. Zarina was also a contributing writer to the international trade industry journal, the *Halal Journal*, as well as an editorial consultant for *ISIS Focus* – quarterly journal of *ISIS Malaysia*.

She is currently very active in regional and international networking with Islamic NGOs, government leaders, think tanks and academic institutes, raising IAIS' profile & impact while planning for its development. She helped organize and lead IAIS' study on the Conversion issue in Malaysia – the debut project of the Islam and Policy Unit (IPU), resulting in IAIS' first policy paper submitted to the Malaysian Government. She continues to be deeply engaged in policy research on *Hudud* laws in Malaysia, issues of gender equity, and Islamic alternatives to the financial crisis.



**MA. CECILIA FLORES-OEBANDA** hails from Negros Occidental and spent most of her life as a freedom fighter and worked with the urban poor, peasants, sugar plantation workers, women, youth and children. Because of her struggles, she became a political prisoner for four years under the Marcos dictatorship. She was released from detention as a result of the 1986 EDSA People Power Revolution that put an end to the dictatorship.

Cecil contributes to the larger struggle for the promotion of human rights by addressing the rights of a big number of marginalized children and young women. She is an advocate of social dialogue as means to ventilate and resolve issues and to build partnerships with stakeholders. An effective approach employed by Cecil to fight for the rights of child domestic workers, child laborers, and victims of trafficking is to mobilize partners from both the civil society and the government. Through creative engagements, Cecil helps government and partner institutions determine their core competencies and their most effective roles in dealing with the problem.

Cecil received the 2005 Anti-Slavery Award given by the Anti-Slavery International. She was recognized by the UK Government as one of the Modern-Day Abolitionists in the celebration of the Bicentenary of the Abolition of the Slave Trade Act in 2007.

The following year, Cecil was conferred with the Skoll Award for Social Entrepreneurship at Oxford University in the UK by the Skoll Foundation. She was named by the US Department of State as one of its *Heroes Acting to End Modern-Day Slavery* in its 2008

Trafficking in Persons Report and was presented the first Iqbal Masih Award for the Elimination of Child Labor by the US Department of Labor.

Recently, she was chosen by children across the globe to join the prestigious roster of candidates for the 2011 World's Children's Prize for the Rights of the Child. Millions of children all over the world will participate in a Global Vote to determine their prize laureate. The patrons of the World's Children's Prize include H.M. Queen Silvia of Sweden and Nelson Mandela. Cecil, a globally recognized human rights advocate and multi-awarded freedom fighter, serves as an international expert on human trafficking, child labor and domestic work.



**ATTY. DARLENE REYES PAJARITO** is Zamboanga City's 3rd Assistant City Prosecutor. She serves as Special Prosecutor for Anti-Trafficking in Persons cases and conducts all preliminary investigation of cases involving human trafficking and prosecutes all human trafficking cases filed before any of the Regional Trial Courts in Zamboanga City. She also conducts lectures in seminars or trainings whenever necessary to provide assistance to law enforcement agencies, social workers, specialized agents, government entities and other duty holders about Anti-Trafficking in Persons Act of 2003, Anti-Violence Against Women and Their Children Act of 2004, Human Security Act of 2007 and other criminal and special laws.

As Convenor and Head of the Seabased Anti-trafficking Task Force Zamboanga, she conducted independent or collaborative fact-finding investigation with actual site inspection of the crime scene relative to human rights violations and appeared before People's Law Enforcement Board for clients in Human Rights cases.

She finished her Masters in Business Administration from the Ateneo de Zamboanga University and obtained her Bachelor of Laws at Western Mindanao State University in 2002. She is also currently faculty of the Xavier University College of Law Zamboanga.





**DR. YOLANDA S. QUIJANO** is Undersecretary for Programs and Projects of the Department of Education. Dr. Quijano is "married" to her profession as an educator for 43 years now. Right after receiving her degree in elementary education at the Leyte Normal School in 1967, she immediately began her career as an elementary school teacher. She taught for 15 years, dedicating a portion of her life as a special education teacher for the deaf in the Division of Leyte. With a doctorate degree in education, Master of Arts in Special Education and graduate certificate in Special Education all at the Philippine Normal University, her rising from the ranks came as a matter of course.

Her appointment as Undersecretary for Programs and Projects culminates her life works as a specialist in primary and special education. A career officer, she and the only female in the new group of undersecretaries but her long experience and historical knowledge of existing programs and projects earned for her the position.

Dr. Quijano headed the Bureau of Elementary Education from October 2007 to July 2010. She was also the deputy project manager of the Third Elementary Education Project (TEEP) from 2001 to January 2006. Through her stewardship, the project was a success, resulting to improved learning achievements, completion rates and better access to quality elementary education in different provinces.

She received various recognition from the DepEd community, including DECS Outstanding Employee of 1989 and a plaque of recognition in 1997 for having topped the Second School's Superintendent Licensure

Examination. She also received scholarship awards with which she pursued International Course in Special Education of Deaf Children with Multiple Handicaps in the Netherlands, and the Public Management Development Program in Connecticut, USA, among others.

With her advocacy in Special Education, Dr. Quijano conceptualized and implemented the SPED-BEE Inclusive Education and the establishment of the SPED Centers as Resource Centers in Inclusion.

She has also published several books and articles on SPED and primary education and was sought-after resource speaker in international and local conferences on special education. She is a member of various organizations that actively push for the right to education of children with disabilities and mental retardation. Dr. Quijano currently teaches part-time at the Philippine Normal University and the University of the Visayas in Cebu City.



**PROF. LOURDES VENERACION-RALLONZA** is a 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.

Her recent works on women and politics, wartime rape, and women in international relations have appeared in publications by Oxford University Press ("A Spectacle of Masculine and Feminine Images of Political Leadership:

A Feminist Reflection on the Current Crisis of Leadership in the Philippines" in *The Gender Face of Asian Politics*, 2009), Nordic Institute of Asian Studies ("Women and the Democracy Project: A Feminist Take on Women's Political Participation in the Philippines" in *Women's Political Participation and Representation in Asia: Obstacles and Challenges*, 2008), Miriam College-Women and Gender Institute ("The Masculinist State and the Masculine Project of War: (Re)Visioning the International Criminal Court as Redress for War Time Rapes" in *Quilted Sightings: A Women and Gender Studies Reader 3*, 2006), and Sage Publications India ("Women and the 'Post Sovereign' State: A Feminist Analytic of the State in the Age of Globalization" in *Gender, Technology and Development*, 2004); two book chapters on transnational feminists networks will be published by the Tohoku University Press and Routledge by 2011.

Prof. Vene is an Assistant Professor at the Department of Political Science of the Ateneo de Manila University teaching subjects on Politics and Governance, 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 (focusing on international humanitarian law and international human rights law), and Reconstructing World Politics through International Norms, Women and Politics. She also lectures during the summer class session of the University of Peace Students on Understanding Humanitarian Intervention, Peacekeeping, and the Responsibility to Protect as well as on Post-Conflict Recovery and Reconstruction, Peace Building, and Justice Claims.

Prof. Veneracion-Rallonza obtained her PhD in Political Science from the University of the Philippines Diliman where she also finished her AB in Political Science and MA in International Studies. She is a member of the Philippine Political Science Association (PPSA) and recently, a part of the Women Empowered to Act on UNSC 1325 (WE Act 1325). She also co-coordinates the Philippine program of the Asia-Pacific Centre on the Responsibility to Protect along with Dr. Noel Morada, the Centre's Executive Director.

**DR. SANTANINA TILLAH RASUL** is the Chairperson of the Magbassa Kita Foundation,  
109 NOORUS SALAM: FROM VISION TO ACTION, FROM CONFLICT TO PEACE



Inc (MKFI). She obtained her Bachelors degree in Political Science (Cum laude) from the University of the Philippines and her Masteral degree in National Security Administration from the National Defense College of the Philippines. In 1991, she was awarded the "Most Distinguished Alumni of the Year Award" by the UP Alumni Association.

She was elected Senator of the Republic of the Philippines in 1987 and re- elected in 1992, the first Muslim woman so elected, and the first Muslim re-elected to the Senate. She is credited with a number of landmark legislations among which were laws that sought to provide security of tenure in government service; level the playing field for those seeking government service; removing all vestiges of discrimination against women and opening the Philippine Military Academy to women. She authored eight laws as Chairperson of the Senate Committee on Civil Service and Government Recognition and the Committee on Women and Family Relations. She specifically authored RA NO. 7192 also popularly known as the "Women in Development and Nation Building Act."



**CHAIR LORETTA ANN ROSALES** currently heads the Commission on Human Rights (CHR) as replacement to Leila De Lima. Popularly known as **Etta Rosales**, she is a lawyer, activist and politician. For three terms, she has been the party list representative of the Akbayan! Citizen's Action Party (AKBAYAN) to the Philippine House of Representatives from 1998-2007.

She is an AKBAYAN Chair Emeritus and Vice-President of the Freedom from Debt Coalition (FDC). FDC is a nationwide coalition conducting advocacy work which focuses on fiscal, monetary and debt issues related to the Multilateral Development Banks and on social service provision like power and water.

An acclaimed human rights activist, Chair Etta Rosales was a representative of the marginal and under-represented sectors of Philippine society. During the repressive regime of former Philippine President Ferdinand Marcos, her underground activities led Loretta Rosales to be arrested on several occasions.

As Executive Director of the Institute for Political and Electoral Reform in 1994, Chair

Rosales actively lobbied for the enactment of the 1995 party-list law as provided for in the Philippines 1987 Constitution. Since 1998, she has been a member of the House of Representatives where she has chaired the Committee on Human Rights and co-chaired the Committee on Suffrage and Electoral Reforms.

As an activist, she founded the leftist and now party list "Alliance of Concerned Teachers" (ACT) on June 26, 1982. It is an organization of teachers, academic non-teaching personnel and non-academic, non-teaching personnel. Considered to be the largest non-traditional teachers' organization in the country, it aims for the economic and political well-being of teachers and all other education workers and for the genuine social transformation.



**REVEREND IRA LEE ROSALITA** represents the Alliance Evangelical Church in Zamboanga City. He has worked at Christian and Missionary Alliance Churches of the Philippines, Inc. He obtained his college education from the University of Mindanao Digos College in Davao del Sur. He is a native of South Digos, Davao Del Sur, Philippines.



**FATMAWATI SALAPUDDIN** is Director of Bangsamoro Women Solidarity Forum and member of the Sulu-based Lupa Sug Bangsamoro Women's Association.



**MS. IRENE SANTIAGO**, Senior Adviser to the Presidential



Adviser on the Peace Process in the Philippines, and Chair and Chief Executive Officer of the Mindanao Commission on Women, has had decades of work in peace and gender. She has been at the forefront of efforts to improve the status of women in the Philippine, Asia/Pacific and international levels for more than three decades. Her pioneering work on gender issues has had a wide impact not only in the Philippines but also internationally. She was the executive director of the NGO Forum on Women held in China in 1995.

She facilitated the formation of numerous Muslim women's SANgrassroots organizations and continues to organize "peace circles" under the Mothers for Peace Movement (Philippines). From 2001-2004, she was a member of the Philippine Government panel negotiating peace with the Moro Islamic Liberation Front (MILF). She is largely credited with raising gender issues in peacemaking and peace building in Mindanao.

In 2005, she was named one of the nominees for the 1000 Women for the Nobel Peace Prize. Recently, she was the recipient of the Chevening Fellowship awarded by the British Government to attend a course on conflict transformation at the University of York. Ms. Santiago is also a member of the academic committee of the Rotary Center for Peace and Conflict Studies at Chulalongkorn University in Bangkok, Thailand.

Ms. Santiago holds a master's degree in journalism from the Columbia University Graduate School of Journalism where she was a Fulbright/Smith-Mundt scholar. She is an alumna of the Philippine Women's College of Davao where she graduated with an A.B. degree, major in English, summa cum laude.





**ROSALYNN "PINKY" SERAFICA** serves as Behavior Change Communication (BCC) Advisor for the USAID-funded Sustainable Health Improvements through Empowerment and Local Development (SHIELD) in the Philippines. Ms. Serafica has extensive experience in the management, programming, design, monitoring and evaluation of institutional communication projects, marketing and campaigns. She has worked on a variety of BCC activities from drafting to implementation, including those focused on reproductive health/family planning, population management, HIV/AIDS, tuberculosis prevention and control and maternal, newborn and child health.

For ACDI/VOCA's SHIELD Project, she provides technical management and supervision of all BCC activities on maternal, newborn and child health, tuberculosis prevention and control, family planning, malaria prevention and control, sexually transmitted infections and HIV/AIDS. She supervises the technical assistance on communication, social mobilization and advocacy provided to the regional and provincial health offices of the Autonomous Region in Muslim Mindanao (ARMM).

Previous to ACDI/VOCA, she worked with the Manoff Group, Inc. for the USAID-funded LEAD for Health Project, and USAID/Manila's Office of Population, Health and Nutrition. Ms. Serafica has also worked as a director, writer and producer for numerous radio and television programs and productions. She authored the books *The Role of NGOs in Agrarian Reform Communities, Burma for Beginners* and *Biyaheng Dagat: the CERD story*. She earned her B.S. in Liberal Arts-Commerce from De La Salle University in the Philippines.





**DR. ABOULKHAIR S. TARASON** is presently the Vice-Chairperson of National Ulama Conference of the Philippines (NUCP). He is also the Chairman of Basilan Ulama Supreme Council, and Dean & Professor of Basilan Islamic College and Mahad Mubarakat Al-Arabie Al-Islamie.

Former lecturer and Islamic propagator – Islamic Education Foundation, under supervision of Ministry of Islamic Affairs, Endowment, Dahwa and Guidance, Makkah and Jeddah, K. S. A. from 1995 to 2003. He has a PhD in Islamic Shariah Law and Islamic Theology from Ummul-Qura University, Makkah-Almukarramah, Kingdom of Saudi Arabia.



**SARAH TEITT** is the Outreach Director at the Asia Pacific Centre for the Responsibility to Protect (APCR2P) Centre, where she is responsible for designing and implementing strategies to foster dialogue among various government and civil society stakeholders in the region, facilitating the building of national R2P programmes, and encouraging the adoption of measures to implement the Responsibility to Protect in the Asia Pacific.

Sarah also serves as the Centre's China Program Leader, and is working toward completing a PhD at the University of Queensland on China's role in preventing and responding to genocide and mass atrocities. She has an MA in Peace and Conflict Resolution (University of Queensland, 2006) and a BA in International Relations with a concentration in East Asian Studies (Roanoke College, 2002). Her research interests include China's foreign policy in relation to conflict and humanitarian crises in the Asia-Pacific region and Africa, UN peacekeeping, and the protection of women and children in armed conflict, particularly in relation to gender-based crimes and violations.





**The Most Reverend ROMULO GEOLINA VALLES, D.D.** is the current Archbishop of the Metropolitan Archdiocese of Zamboanga in the City of Zamboanga.

He was Asst. Parish Priest at the Christ the King Cathedral Parish in Tagum, Davao de Norte and Parish Priest at San Nicolas de Tolentino Parish, Mati, Davao Oriental from 1976-1978. From 1982-1984, he was Vicar General, Diocese of Tagum City. In 1983, he taught Scripture at the Queen of Apostles College Seminary in Davao. He also taught Fundamental Liturgy and Sacramental Theology in 1990 and was also a Coordinator of the Spiritual Formation Year at the St. Francis Xavier Regional Major

Seminary, Davao City. He was then appointed Vice-Rector in 1992 and later promoted to the Rector position the following year in the same Seminary. In August 1999, aged 46, he was elevated to a bishop, and appointed to Kidapawan. After 9 years, he was elevated to Archbishop of Zamboanga in November 2006. Archbishop Valles was born in Maribojoc, Bohol, July 10, 1951.

Archbishop Valles earned his degree in A.B. Philosophy and Theology at the St. Francis Xavier Regional Major Seminary Davao City. He got his finished his post graduate course, Licentiate in Sacred Liturgy at Pontificio Ateneo Sant' Anselmo in Rome, Italy in 1990 and MA in Religious Education from the Ignatian Institute for Religious Education, Ateneo de Davao University in 1997.

## **ANNEX V**

### **LIST OF PARTICIPATING ALEEMAT AND REPRESENTATIVES OF WOMEN CIVIL SOCIETY ORGANIZATIONS BY AREA:**

#### **ZAMBASULTA**

##### **Basilan**

1. Asmah Abdullah Sapantun
2. Isnira Adullah Mannan
3. Mariam Sahdan Abdullah
4. Zuraida Tukul
5. Khadija Kurais
6. Samdaiya Awanan Sawalal
7. Jubaira Said
8. Nur-in Bud
9. Sahra Ahmad
10. Maymuna Jamaluddin
11. Asmah Abdullah Sapantun
12. Aboulkhair Tarason

##### **Sulu**

1. Sitti Amla Esmael
2. Hilma Mukalid
3. Shaufar Abah
4. Rinday Adjaluddin
5. Adalla Joe Adil
6. Czarina Izquierdo Isahac
7. Mayuri Hanani
8. Soraya Imlan
9. Indang Mili Dammang
10. Fatima Yusah

##### **Tawi Tawi**

1. Carolina Tarang
2. Hashima Taalal
3. Ninang Ukad
4. Auna Alawi
5. Aisa Udul Bud
6. Nidzra Mohammad Nuryaquin
7. Melodina Hairol
8. Arsita Tadjurie
9. Farhana Campanero
10. Fatima Allian
11. Abnel Aras -Madaris
12. Marsiyana Suhuri
13. Virgilio Mori-
14. Kausar Aming
15. Abnel Aras -Madaris

##### **Zamboanga**

1. Irene Tillah
2. Maira Asilin
3. Nafisa Ainadi
4. Hermina Kurais
5. Ummo Calthum Alibasa
6. Hairana Alibasa
7. Amalia Hadjirul
8. Sitti Jabira Taradji
9. Halima Mauddin
10. Miriam Tugong
11. Fatima H. Ladjabasal
12. Nur-in Hassiman
13. Nur-in Hasiman

14. Indan H. Madlahuddin
15. Rusaida Abdulrauf
16. Amina Julkarnain
17. Nur In Jahakkal
18. Maymuna Jawahari
19. Nora Puquiz
20. Rusaida Abdulrauf
21. Amina Julkarnain
22. Nenita Allian
23. Sandra Sumail
24. Bagian Aleyssa Abdulkarim
25. Kamarodin Abdulkarim
26. Naima Abdurahman
27. Normina Hassan

28. Ummo Khalsum Abdurahman
29. Jilma Alih
30. Aida Amil
31. Darwisa Amin
32. Nurini Amping
33. Nurjida Ansar
34. Nurfa Assi
35. Nursia Bacuak
36. Sherlyn Bawaduli
37. Mardia Burong
38. Amalia Hadjirul
39. Maimona Jamaari
40. Nurhina Kurais

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## **CENTRAL MINDANAO**

### **Cotabato**

1. Albaya Garay Badrocin
2. Noraida Chio
3. Anisa Taha
4. Mariam Daud
5. Noraisa Mamokhan
6. Warda Tahir
7. Nabila Ali
8. Pahmia Didatu Musa
9. Jehan Usman Taha
10. Arbaina Bakar
11. Shalimar Candao
12. Baingan Candao
13. Rhugaya Daud
14. Pindaulan Balambag
15. Saida Saidali
16. Jeannette Bello Beling
17. Rosalia Buludan Sanggama
18. Editha Bello Dofredo
19. Arlene Sacandal Catuyan
20. Ginambay Ebrahim
21. Nimfa Manon-og
22. Daisy Bacero Hapay
23. Esther Bose Magdayo,
24. Fatima Abubakar

### **Maguindanao**

1. Sahida Sairila
2. Maimona Didatu-Bayan
3. Fatima D. Utto
4. Momina Kanda
5. Guiamela Tarusan
6. Omisalam Haron
7. Shaira Dimaporo
8. Samra Amos

### **General Santos**

1. Wahida M. Abtahi
2. Rohaima T. Latip
3. Ruby A. Kanda
4. Jocelyn Lambac-Kanda

### **Davao City**

1. Rosalina Mapiguid
2. Nohara Pinute
3. Haroun Ranain

### **Sultan Kudarat**

Hasana Balabagan

**LANAO AREAS**

1. Amenah Macabero
2. Hamiydah Monara Maruhom
3. Khadijah Mutilan
4. Wedad Ramos
5. Casnida Dadayan Lomondot
6. Amena Sharief Moalam
7. Jonairah Mamiscal Macairing
8. Zohrah Abdulcarim Abdulaziz
9. Omairah Ibrahim Diangka
10. Saphia Omar Mitmug
11. Faridah Datu Amanoddin
12. Norain D. Khatib
13. Sairah Ahmad Basher
14. Khadijah Bagussam Salic
15. Muslimah Dimaporo
16. Fatimah Maunda Aragasi
17. Hedjriah Ali Cana
18. Sharifah Maki Abdulla
19. Monera Mangondato
20. Aida Macadaag
21. Arriba Dumarpa
22. Jonairah Mamiscal Macairing
23. Diamond Lampa

**Manila**

1. Mariam Ramirez Molina
2. Fatimah Destor Dalisay
3. Rashida Baulite Abanco
4. Anna Marcelita Shakil
5. Adela Fatimah Nacario
6. Omuhani Hassan Mabandes
7. Pilar Bautista
8. Abdullah Borres

**Visayas**

1. Onawal Hassan
2. Amina Disangcopan
3. Norjanah Sultan
4. Laarni Jikiril Abbas

## ANNEX VI

# CONFERENCE PROGRAMME

### Day 1 (February 07, 2011)

12.00-5.00	Arrival of Participants/Registration and Check-in
	<b>World Interfaith Harmony Solidarity Dinner</b>
	Venue: Orchid Ballroom (2nd floor)
6.30 PM	Registration Opens
7.00	Welcome Remarks <i>Dr. Santanina Rasul</i> <i>Chairperson</i> <i>Magbassa Kita Foundation, Inc.</i>
7.10	Message Hon. Celso Lobregat <i>Mayor</i> <i>City of Zamboanga</i>
7.20	Opening Statement Ms. Amina Rasul <i>President</i> <i>Philippine Center for Islam and Democracy</i>
7.30 PM	Prayers and Messages  Dr. Aboulkhair Tarason <i>National Ulama Conference of the Philippines</i>  Archbishop Romulo Valles <i>Archdiocese of Zamboanga</i>  Pastor Zusedel F. Caballes <i>Jesus is Lord Church</i>  President Bartolome Madriaga <i>Zamboanga Philippines Stake</i>  S. Maria Niña C. Balbas <i>Pilar College-RVM Congregation</i>  Rev. Sic Chuan Chan <i>Hock Tuan Temple</i>
8.00 PM	Dinner

## Day 2 (February 08, 2011)

- 6.00 AM Breakfast
- 8.00 AM Registration Opens  
Venue: Orchid Ballroom (2nd Floor)
- 8.30 AM Invocation/Du'a
- 8.40 AM Report of the Project Director  
"Noorus Salam: What have we accomplished?"  
Ms. Amina Rasul  
*Project Director*  
*Empowering Women Peace Advocates Project*
- 9.00 AM Message  
Ms. Ma. Carmen Lauzon-Gatmaytan  
*Asian Circle 1325*  
*Global Network of Women Peacebuilders*
- 9.10 AM Message  
Ms. Irene Santiago  
*Chairperson and CEO*  
*Mindanao Commission on Women*
- 9.20 AM Keynote Speech  
Secretary Luwalhati Antonino  
*Chairperson*  
*Mindanao Development Authority*
- 9:40 AM Updates from Noorus Salam Network  
Lanao Areas:  
Ustadza Amenah Macabero  
Ustadza Hamiydah Monara  
Central Mindanao:  
Ustadza Albaya Badrodin  
Anisah Taha  
Zambasulta:  
Ustadza Maira Asilin  
Carolyn Tarang
- 10.40 AM Open Forum
- 11.50 AM Awarding of Tokens of Appreciation
- 12.00 NN Lunch/Prayers
- Guest Speaker: **Prof. Aida Jean Manipon**  
*National Coordinator*  
*UN Women Philippines*

- 1.30 PM Panel Discussion  
 "Developing a Network of Muslim Women Peace Advocates:  
 Perspectives from Southeast Asia"
- Speakers:
- Prof. Lily Zakiyah Munir  
*Director*  
*Center for Pesantren and Democracy Studies, Indonesia*
- Ms. Zarina Nava  
*Co Founder*  
*International Institute of Advanced Islamic Studies (IAIS)*  
*Malaysia*
- 2.30 PM Open Forum
- 3.30 PM Organizational Development for Noorus Salam  
 Ms. Sandra Libunao  
*OD Consultant*
- 6.00 PM Break/Prayers

## Day 3 (February 09, 2011)

- 6.00 AM Breakfast
- 8.00 AM Registration Opens
- 8.30 AM Concurrent Workshop Sessions (CWS)
- CWS I: UN Security Council Resolution 1325 & 1820  
 on Women, Peace and Security**  
 Convenor: Global Network of Women Peacebuilders  
 Venue: Waling-waling Room (Ground Floor)  
 Facilitators:
- Ms. Mavic Cabrera-Balleza  
*International Coordinator*  
*Global Network of Women Peacebuilders*
- Ms. Fatmawati Salapuddin  
*Lupah Sug Bangsamoro Women*

**CWS II: The Responsibility to Protect (R2P)**

Convenor: Asia Pacific Centre for the Responsibility to Protect

Venue: The Baron Room (Ground Floor)

Facilitators:

Ms. Sarah Teitt

*Outreach Director*

*Asia-Pacific Centre for the Responsibility to Protect*

Prof. Lourdes Veneracion-Rallonza

*Ateneo de Manila University*

**CWS III: Addressing Human Trafficking in Mindanao**

Convenor: Visayan Forum Foundation, Inc.

Venue: Ground Zero Room

Facilitator:

Ms. Ma. Cecilia Flores-Oebanda

*President & Executive Director*

*Visayan Forum Foundation, Inc*

**CWS IV-A: The Aleemat and Preventive Health Care**

Convenor: United States Agency for International Development

Venue: Orchid Ballroom (2nd Floor)

Facilitator:

Dr. Leo Alcantara

*SHIELD Capacity Building and Training Specialist*

Ms. Rosalynn "Pinky" Serafica

*SHIELD Behavior Change Communication Advisor*

12.00 NN Lunch/Prayers

1.30 PM Resumption of Concurrent Workshops Nos. I, II and III

**CWS IV-B: Literacy for Peace and Development**

Convenor: Magbassa Kita Foundation, Inc

Venue: Orchid Ballroom (2nd Floor)

Facilitator: Dr. Damar Kadon

4.00 PM Plenary Presentation of Workshop Outputs

Venue: Orchid Ballroom (2nd Floor)

Ms. Mavic Cabrera-Balleza

*International Coordinator*

*Global Network of Women Peacebuilders*

Ms. Sarah Teitt

*Outreach Director*

*Asia-Pacific Centre for the Responsibility to Protect*

Ms. Ma. Cecilia Flores-Oebanda  
*President & Executive Director*  
*Visayan Forum Foundation, Inc*

Dr. Leo Alcantara  
*SHIELD National Coordinator*

Dr. Damar Kadon  
*LIPAD Project Director*

5.30 PM Break

7.00 PM Dinner  
Venue: Orchid Ballroom (2nd Floor)

Guest Speakers:  
**Dr. Yolanda S. Quijano**  
*Undersecretary, Department of Education*

**Dr. Norma Salcedo**  
*Head, Literacy Coordinating Council*

## Day 4 (February 10, 2011)

6.00 AM Breakfast

8.00 AM Registration Opens  
Venue: Orchid Ballroom (2nd Floor)

8.30 AM Invocation/Du'a

8.40 AM The Importance of Networking in Organizations  
Prof. Aurora de Dios  
*Executive Director*  
*Women and Gender Institute*

9.10 AM Open Forum

9.40 AM Noorus Salam Planning Workshop

Workshop 1: ZAMBASULTA (Orchid ballroom)  
Workshop 2: LANAO/ MARAWI (Waling-waling)  
Workshop 3: SOCSARGEN/COTABATO/MAGUINDANAO (The Baron)  
Workshop 4: LUZON & VISAYAS (Ground Zero)

Head Facilitator:  
Ms. Sandra Libunao (Luzon & Visayas)

	Facilitators: Fatima Allian (ZamBaSulTa) Noraida Chio (Central Mindanao) Dipunudun Maruhom (Lanao)
12.00 NN	Lunch
1.30 PM	Resumption of Noorus Salam Planning Workshop -Election of Noorus Salam National Officers
4.00 PM	Plenary Presentation of Workshop Outputs Proclamation of Elected Officers Venue: Orchid Ballroom
4.30 PM	Meeting of Elected Noorus Salam Officers
6.00 PM	Break/Prayers
7.00 PM	<b>Closing Dinner Ceremonies</b> Venue: Orchid Ballroom
7.15 PM	Opening Remarks Dr. Santanina Rasul <i>Chairperson</i> <i>Magbassa Kita Foundation, Inc.</i>
7.30 PM	Keynote Speech  <b>Honorable Loretta Ann Rosales</b> <i>Chairperson</i> <i>Philippine Commission on Human Rights</i>
7.50 PM	Induction of Noorus Salam Officers
8.10 PM	Inaugural Address Chairperson-elect Noorus Salam
8.25	Closing Remarks Ms. Amina Rasul <i>President</i> <i>Philippine Center for Islam and Democracy</i>
8.40	Dinner

Master of Ceremonies

**Ms. Samira Gutoc-Tomawis**

*Convenor*

*Philippine Center for Islam and Democracy*





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**ZAMBOANGA OFFICE**

Women Support Center Building  
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