Child Protection Network with ENERGEN NUTRITIOUS MILK AND CEREAL DRINK and unicef present

AKO PARA SA BATA

THE INTERNATIONAL CONFERENCE IN MANILA

THEME:

The Child Without Borders

Cultural Beliefs & Practices Affecting Child Protection



Documentation

GENERAL OBJECTIVE:

By the end of the conference, the participants will be aware of common beliefs and practices among racial, ethnic, religious and social groups affecting child protection and will be able to incorporate cultural knowledge, awareness and sensitivity into child protection practices and services.

SPECIFIC OBJECTIVES:

- The participants of the conference will be able to:
- Explain how cultural beliefs and practices affect child protection
- Recognize one's own cultural beliefs and practices affecting child protection
- Identify the needs and issues of indigenous children
- Compare parenting styles and child rearing practices across different cultures
- Recognize cultural risks or causal factors of child maltreatment
- Identify culture-specific issues relevant to case management
- Make culturally appropriate and effective assessments and decisions

Day 1: December 4, 2014
Plenary

Topic:	Speaker
Highlights of the ASEAN Conference on Culture and Child Rights	**Stephen Blight** *Regional Adviser for Child Protection* *UNICEF Regional Office for East Asia and the Pacific*
Culture and Child Protection	**Dr. Bernadette J. Madrid** *Executive Director* *Child Protection Network Foundation*
Effects of Child Maltreatment in the East Asia & Pacific Region: Similarities & Differences	**Deborah A. Fry, MA, MPH** *Lecturer in Child Protection* *Moray House School of Education* *University of Edinburgh*
Cultural Considerations in Assessments and Decision Making	**Mina M. Ramirez, PhD** *President* *Asian Social Institute*

Religious and cultural practices impacting on child rights

Highlights from the Recent ASEAN Consultative Meeting, November 2014



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Background and objectives

An activity of the *ASEAN Commission on the protection and promotion of the rights of women and children* (ACWC)

- Exchange knowledge on the international standards
- Analyze religious and cultural practices in the region
- Networking of child rights advocates
- Action planning

Structure of the meeting

Keynote Speakers	• Hiranthi Wijemanne, UN CRC • Marta Santos Pais, SRSG VAC (video)
International Norms and Standards	• Ms. Yasmeen Shariff, Member, UN CRC Committee; • Rev. Kyoichi Sugino, Religions for Peace ; • Mr. Ekraj Sabur, Institute for Peace Studies; • Heiner Bielefeldt, SR on Freedom of Religion (video)
Cultural and religious practices	• Islamic Scholar Hindu Scholar • Buddhist Scholar Christian Scholar
Country Policies and programmes	• Presentation from all ASEAN Countries
The Role of Stakeholders	• Faith leaders; National Human Rights Organisations; Media; Civil Society Organisations
Children's presentation	• Views on religious and cultural practices from Indonesian children

Disclaimer





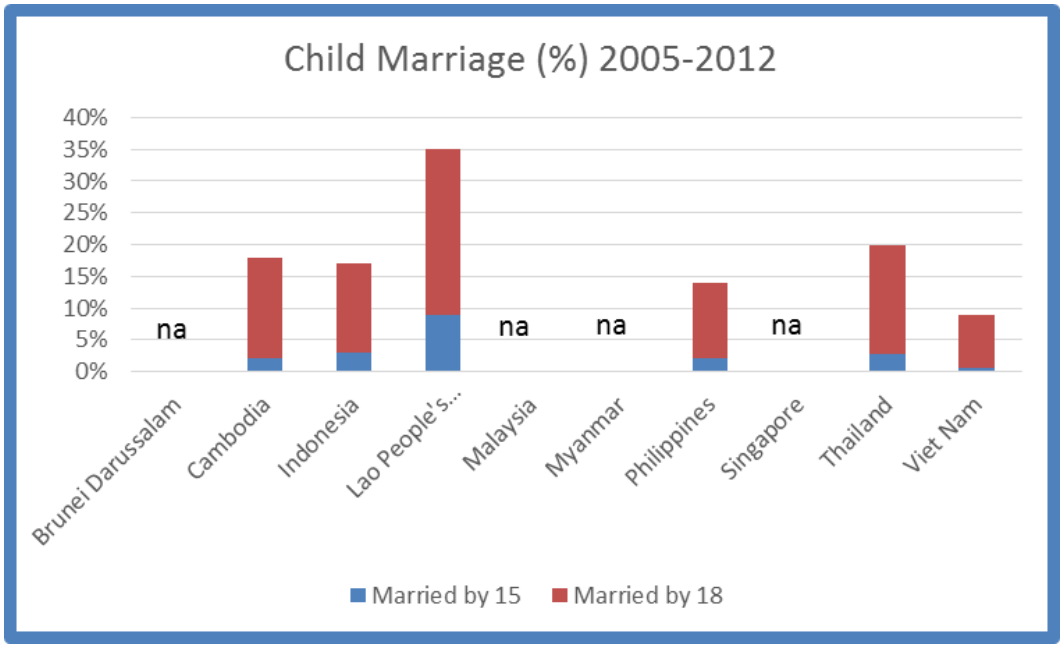
Harmful Practices carried out in the name of culture and religion

“Harmful practices”: What does the CRC say

The recent CRC/CEDAW joint comment/ recommendation provides some guidance..

- Denial of dignity and violation of human rights
- Constitute discrimination against women and children
- Sustained by social norms that perpetuate power relationships
- Imposed on women and children by family, community…

Are harmful cultural practices prevalent in South East Asia?



Percentage of children 2-14 years old who experience any violent discipline:
Laos: 74%
Vietnam: 71%

Female genital cutting

Indonesia:
Over 80% of Muslim girls are subjected to cutting. More than 90% of adults claimed they wanted the practice to continue (Population Council)

Malaysia:
Prevalence estimates between 62% to 90% in Malay communities (Dahlui, 2012)

Widespread practice of cutting has also been documented in communities in **Brunei** and **Philippines**

Do harmful cultural practices have a religious basis?

- Many harmful attitudes and behaviors that people believe are grounded in religion are, in fact, rooted in other social and cultural norms

- Religions are contested areas, and harmful practices are sometime carried out “in the name of religion”

.

Do harmful cultural practices have a religious basis?

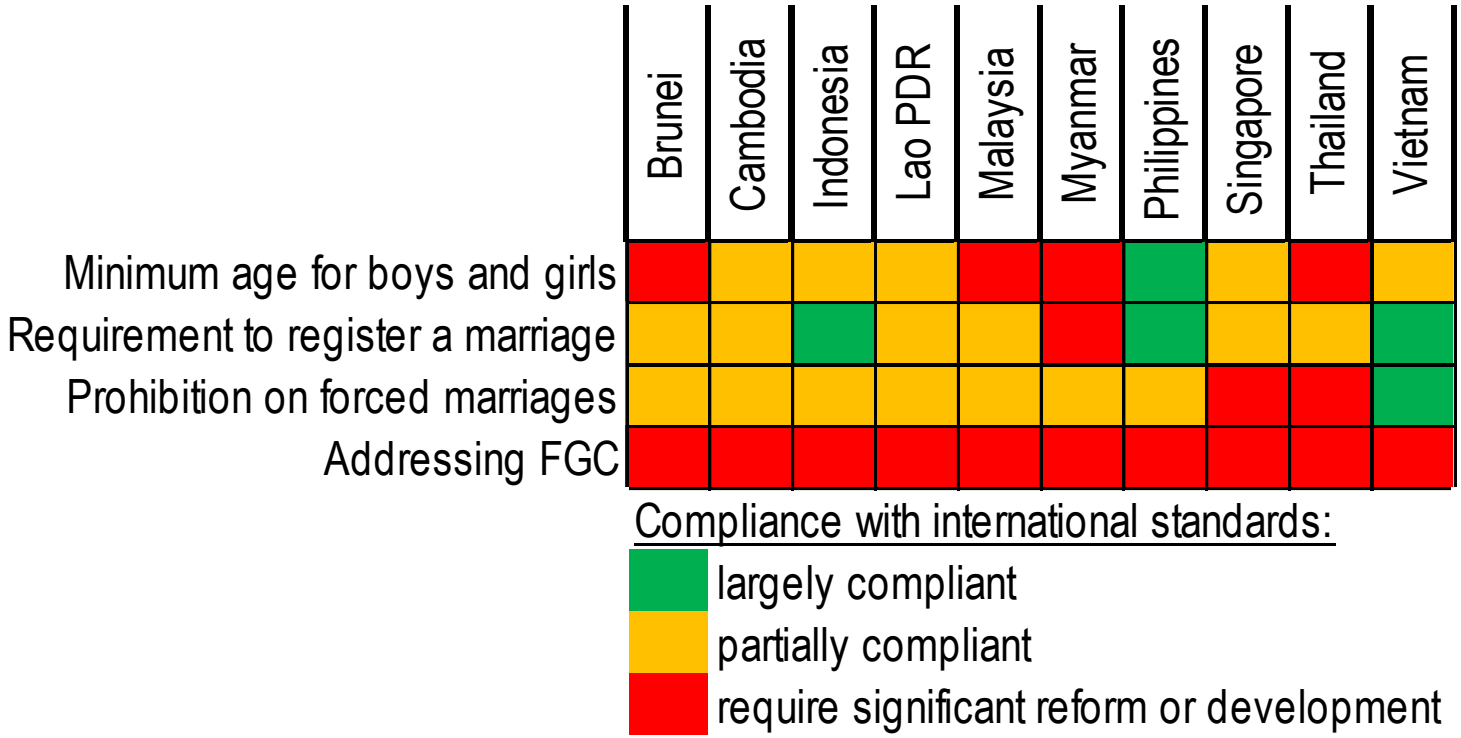
Case of harmful practices sometimes attributed to Islam (Prof Serour)

- **Female Genital Cutting:** There is nothing in the Quran that relates whether explicitly or implicitly to FGM/C
- **Child Marriage:** The Islamic Shari'aa determines the appropriate age for marriage, by the “achievement and detection of sound judgment and ability to fulfill requirements of the family life”

Harmful practices that are mistakenly believed to be based on religious principles are most effectively challenged by religious actors themselves

Has the response of Governments to harmful practices been adequate?

There are still important legislative gaps in addressing harmful practices in ASEAN States



UNICEF, 2014, Analysis of domestic laws related to violence against children in ASEAN States (forthcoming)


What other harmful cultural practices are of concern in the region?

What other harmful cultural practices are of concern in the region?

The politicization of religion and culture

- The domination of mainstream religion and culture and the marginalization of minority groups
- Radicalization and violence inspired by religious figures and the misuse of religion
- Power abuse in the name of religion by authorities
- Children mobilized in conflict in the name of religion

What other harmful cultural practices are of concern to children in the region?

Industrialization, modernization, global culture

- Inadequate time spent with children due to external pressures
- Overuse of internet and gadgets
- Exposure to inappropriate online content and other online risks
- Unsafe & hazardous urban environments
- Inappropriate marketing of toys and games

What other harmful cultural practices are of concern to children in the region?

Poor understanding of parenting skills and child rights

- Culture of obedience/not listening to children
- Violent discipline
- Lack of provision of leisure time
- Pressure for educational achievement
- Taboos related to sexuality
- Denial and silence of society

What other harmful cultural practices are of concern to children in the region?

Poverty

- Some manifestations of harmful cultural practices are in fact rooted in coping strategies linked to poverty
- e.g. Child labour, poor nutrition, neglect of education

What other harmful cultural practices are of concern in the region?

Inadequate Government attention in addressing cultural practices harmful to children

- Full prohibition of all forms of violence against children is not yet a reality South East Asian countries;
- Inadequate regulation of harmful cultural practices/influences: cigarettes, alcohol, internet, marketing of toys
- Lack of protection of human rights: sexual orientation, freedom of religion
- Reluctance to confront harmful practices that are sustained by traditional cultural/religious leaders



Positive practices that should be enhanced of strengthened:

Partnering with religious communities

Why partner with religious communities?

Shared Values

Moral Influence and Leadership

Extensive networks

Why partner with religious communities?

There are nevertheless tensions between religious communities and child rights advocates

- Suspicion about language of rights
- Taboo issues
- Reservations to the CRC that have a religious basis: freedom of religion, adoption…

Some positive practices…

Religions for Peace international

- “A Multi-Religious Commitment to Confront Violence against Children” (Adopted by 800 religious leaders from more than hundred countries)
- Multi-religious Framework for Action to Protect Children from Harmful Practices
- In Philippines, multi-religious efforts to protect children from armed conflict (MILF) and promote birth registration

Some positive practices…

Faith for Children Myanmar

- Initiated as an effort to incorporate behavioral change communications for child protection, survival and education through Monks and the teachings of Buddha
- Expanded in 2014 to an inter-faith forum on child rights inclusive of Islamic, Christian and Hindu teachers

Some positive practices…

Cooperation with Al Ahzar University

- TOT for religious leaders to be advocates amongst their peers
- Update curriculum of theologians to include contemporary child rights issues
- Facilitate in-country and regional research on harmful practices
- Action against FGM/C

Some positive practices

Engagement of faith-based organizations in humanitarian response in Philippines

- Faith based organizations contributed to psychosocial support and mental health interventions in Tacloban/post-Haiyan
- Incorporated religious ritual linked to the Holy Week, for which children were at the heart.



Towards a plan of action:

Commitments of partners

Regional level commitments

- ACWC Representatives to share findings at next regular meeting, in view of incorporating in its workplan
- ACWC to explore convening regular dialogue of regional inter-religious mechanisms
- Include religion and culture as part of ASEAN Children's Forum

Country level commitments

- Inclusion of cultural and religious dialogue in child friendly city initiative (Indonesia, Philippines, Cambodia, Thailand)
- Conduct country level religious and cultural dialogue

Civil Society committments

- Religions for Peace 2015 Conference between major religions and child protection actors
- Child rights in the upcoming Synod of Bishops Conference (Philippines)
- Child Rights Asia to consider multi-country baseline research or survey on religious and cultural practices
- Institute for Peace Studies to include child rights in curriculum for peace advocates
- Save the Children to incorporate in situation analysis and programming

UN Commitments

- UNICEF to facilitate interreligious dialogues at regional and country levels upon request
- UN CRC members to remain vigilant on harmful practices, while highlighting positive cultural practices in Concluding Observations
- UN Special Rapporteur on Freedom of Religion of belief announced that his next report will focus on child rights.



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DECEMBER 4-5, 2014 | SMX CONVENTION CENTER MANILA



Bernadette J. Madrid, MD

Executive Director
CHILD PROTECTION NETWORK

Culture and Child Protection

Bernadette J. Madrid, MD
Executive Director
Child Protection Network

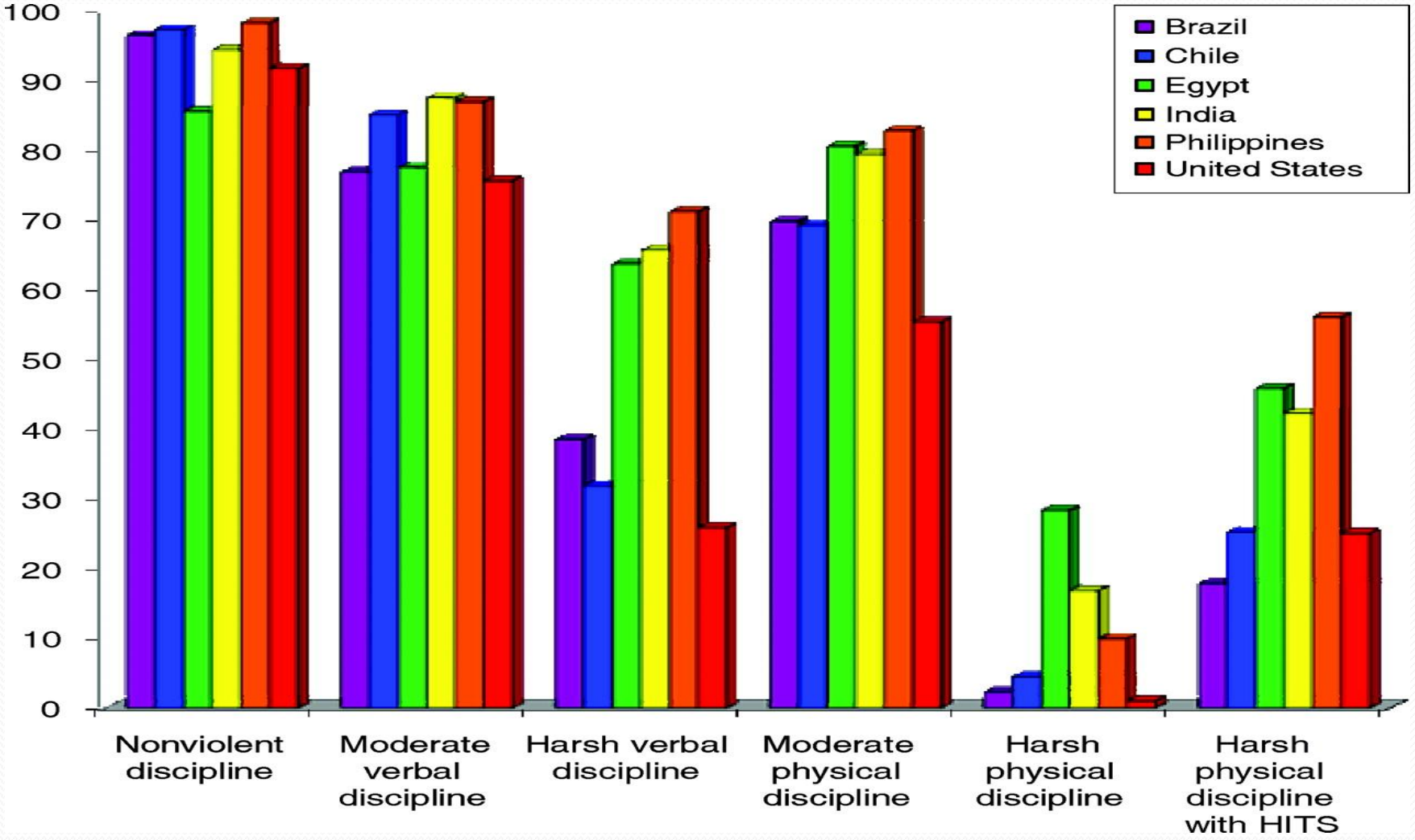



JR 2517653 3/27/03
100% C

Common Questions and Statements on Banning Corporal Punishment

- “Opinion polls say that most people are against a formal ban on corporal punishment.”
- “If parents are forced to give up using corporal punishment, won’t children end up spoilt and undisciplined?”
- “I was hit as a child and it didn’t do me any harm. I fact, I wouldn’t be where I am today if it were not for my parents physically punishing me.”

Patterns of child discipline types found in selected communities in 6 countries.



Runyan D K et al. Pediatrics 2010;126:e701-e711

PEDIATRICS®

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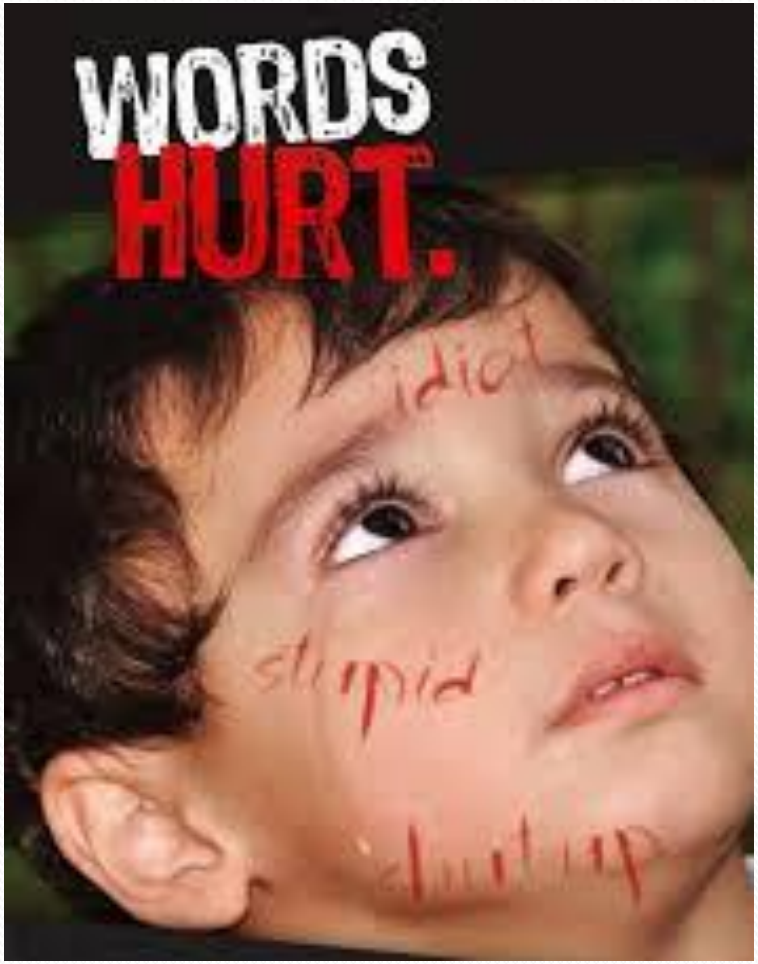
TOK
TIGER MOMS KNOW BEST


YOUR NEW CHINESE NAME
IS FAI LING


HEY,
TWO EYES!


WORDS
HURT.
idiot
stupid
loser

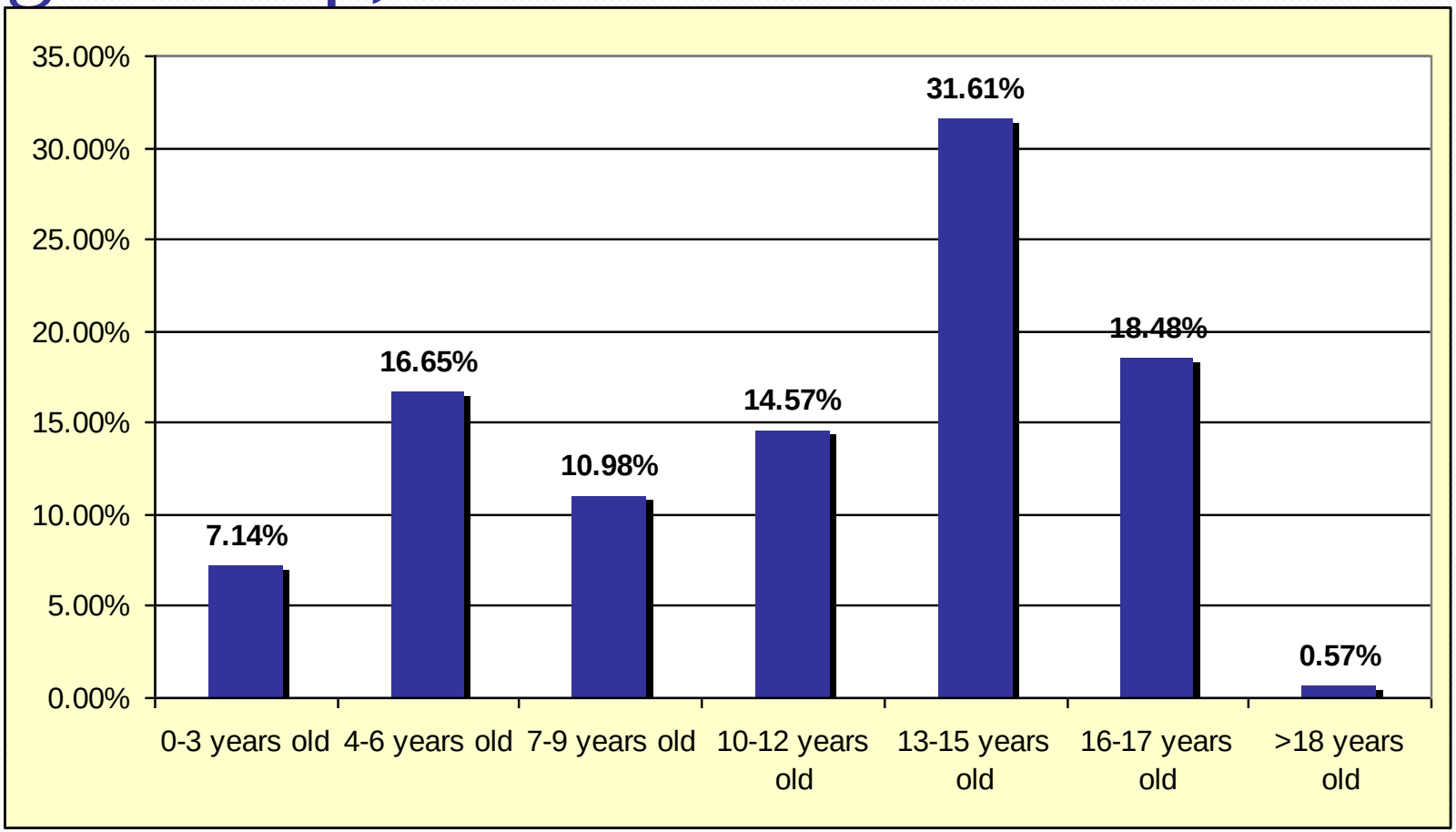
Parents pimp own kids for cybersex

- CEBU, Philippines - Philippine and U.S. law enforcement officials rescued 6 children in Cordova, Cebu from the hands of their own parents who ordered the youths to strip and perform sex acts in front of a web camera.
- National Bureau of Investigation (NBI) agents and U.S. Homeland Security officers raided the victims' home and rescued the children aged 4, 7, 9, 11, 13, and 15 years old.
- Authorities said the parents were getting US$25 from each viewer.
- They also confiscated computer units and sex toys.





Age Group, Sexual Abuse Cases





- “Hindi siya bata because of the development of her body.”

Romeo Jalosjos,Jr. referring to the 11 year-old girl that he raped .

Probe Profiles 2009

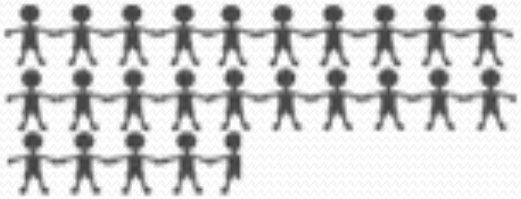
Is this child neglect?



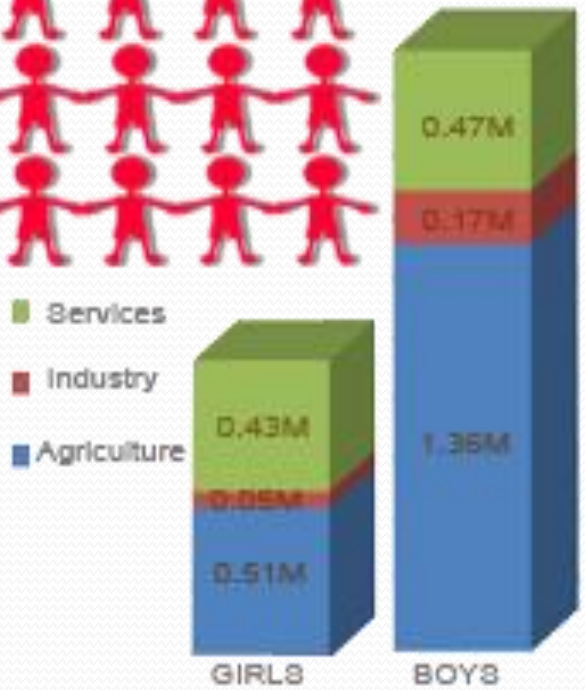
Child Labor Situation in the Philippines

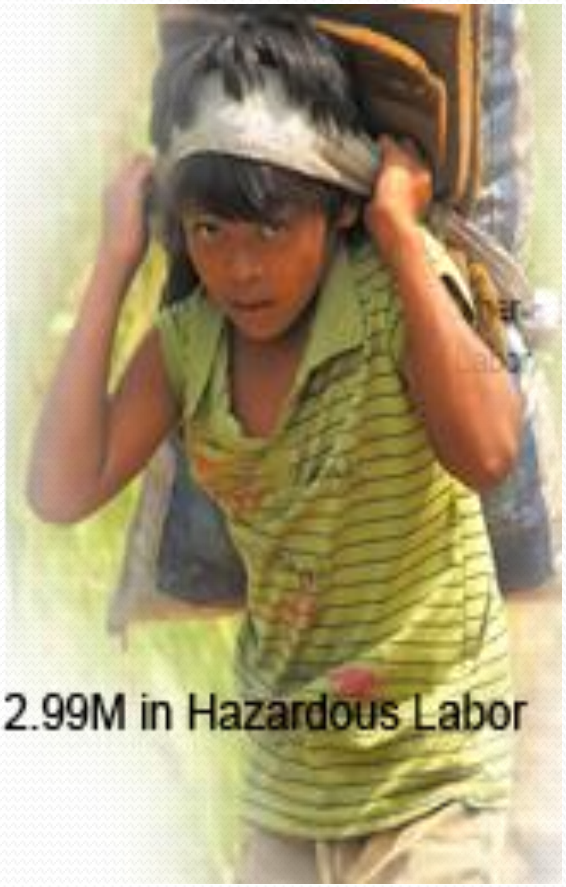


3.03M in Child Labor



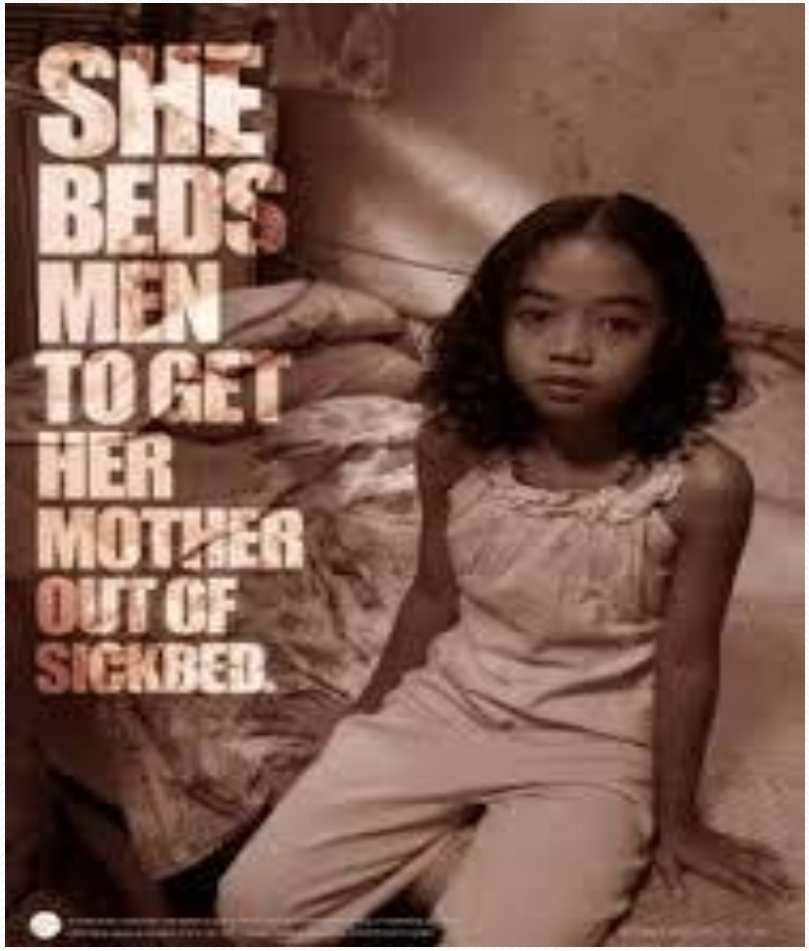
2.46M in Permissible Work

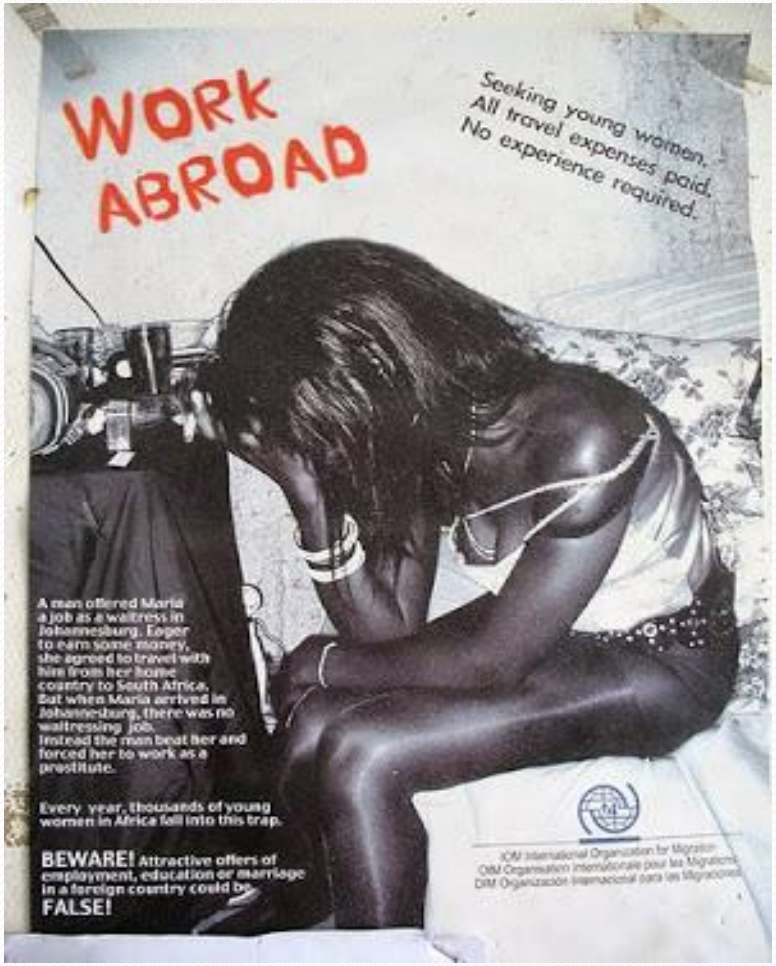




2.99M in Hazardous Labor

2011 Survey on Children, NSO


SHE
BEDS
MEN
TO GET
HER
MOTHER
OUT OF
SICKBED.


WORK
ABROAD
Seeking young women.
All travel expenses paid.
No experience required.
A man offered Maria a job as a waitress in Johannesburg. Eager to earn some money, she agreed to travel with him from her home country to South Africa. But when Maria arrived in Johannesburg, there was no waitressing job. Instead the man beat her and forced her to work as a prostitute.
Every year, thousands of young women in Africa fall into this trap.
BEWARE! Attractive offers of employment, education or marriage in a foreign country could be FALSE!

15 years old and pregnant



- Young teen ran away with her 28 year-old boyfriend.
- She is living with her uncle. Both parents are OFWs.

Department of Health Survey 2000

Baseline Surveys for the National Objectives of Health, 2000

Adolescent (N=2704)	Total in Percent	% Males (N=1348)	% Females (N=1356)
Lifetime abuse	85.9	86.6	85.2
History of child abuse			
Psychological	59.7	65.7	54.5
Physical	82.9	73.7	81.0
Sexual Molestation	11.9	12.8	11.2
Forced sex	1.8	3.5	0.2
Neglect	5.4	3.3	7.3

WHAT IS CULTURE?



Who is a Child?

- A **CHILD** refers to a person below eighteen (18) years of age or one over said age and who, upon evaluation of a qualified physician, psychologist or psychiatrist, is found to be incapable of taking care of herself fully because of a physical or mental disability or condition or of protecting himself from abuse (Rep. Act 7610).

Who is the child as defined by most people?

- No Consensus
- Majority believed a child is below 12 years
- Unable to distinguish right from wrong

CNSP Study 2007
(UNICEF research)

In the past…

- Piaget- age 12 was the onset of formal operations
- Brain was a finished product by age 12 years
- Children entered initiation rites and started learning trades at the onset of puberty
- Marrying age in the 13th century was 12 years old.


Convention on the Rights of the Child 1989-2014
25

Subsistence

- The position of children is often dependent on how society survives, which then positions children.
- Children are seen as “investments”; an extra hand to help out; insurance in old age.
- Childhood is “brief”.

Michael Tan, 2014

Adolescence

- Recent “invention”, starting only in the 20th century.
- In modern times, we recognize the teen-ager, but remain unprepared.

“Walang Muwang” (Mindless)

- Talking negatively of the child even when he is around; open humiliation.
- Corporal punishment seen as molding the child. No concerns about trauma because the child is still “mindless”.
- Parents think of themselves as “owning” their children.

Michael Tan, 2014

Conformity and Agrarian Societies

- Agrarian societies tend to emphasize conformity as opposed to independence in industrial societies.
- In agricultural activities, people need to cooperate with each other in planning the crops to use, in synchronizing planting activities.
- Conformity translates into often harsh child-rearing practices.

Michael Tan, 2014

Child Survival

- “Death Without Weeping” by Nancy Hughes
- “Distancing” as a defense mechanism.

Michael Tan, 2014

How can change come about?

- Social safety net
- Child survival
- Children as “investments”

Babies are not “empty slates” at birth:



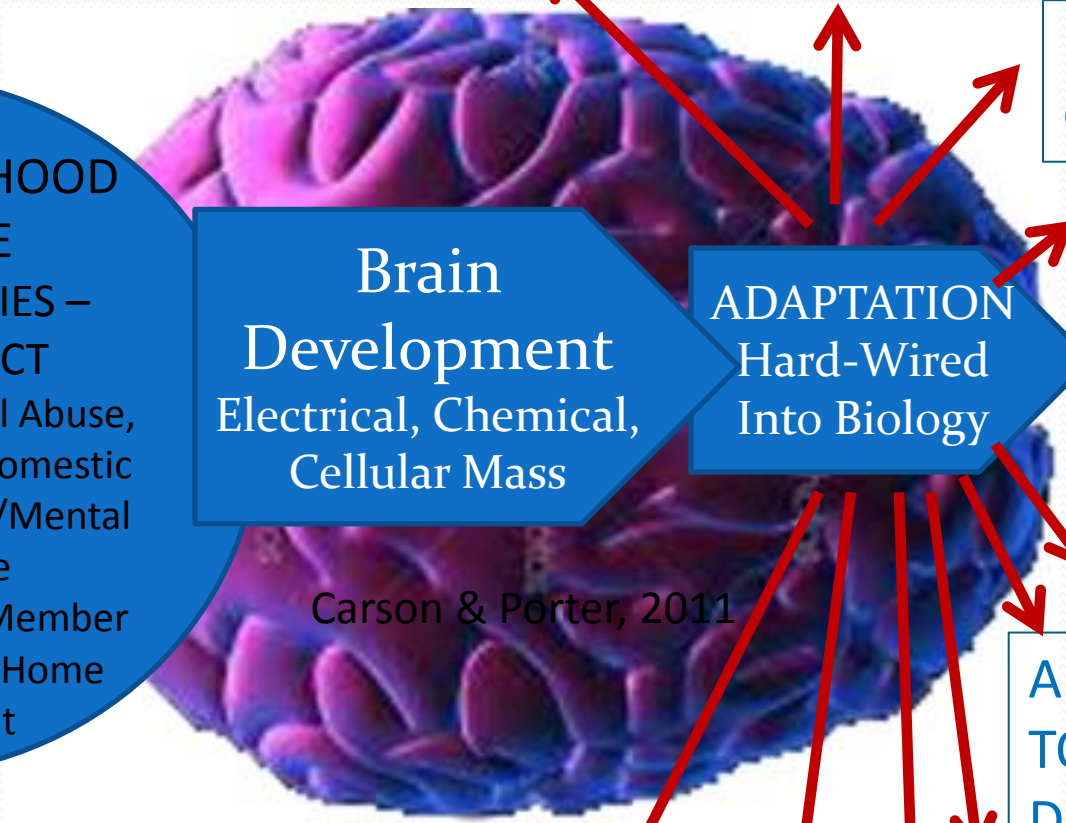
- Genes from parents
- Prenatal exposure to smoking, alcohol, drugs
- Pregnancy & delivery complications
- Temperament
- Gender – male is high risk

ACEs HAVE MANY IMPACTS THROUGHOUT THE LIFESPAN

Critical & Sensitive Dev'tal period

ADVERSE CHILDHOOD EXPERIENCE
MORE CATEGORIES – GREATER IMPACT
Physical Abuse, Sexual Abuse, Neglect Witnessing Domestic Violence, Depression/Mental Illness in Home
Incarcerated Family Member
Substance Abuse in Home
Loss of a Parent

GENETICS
Including gender – Remember that experience triggers gene expression (Epigentics)



Brain Development
Electrical, Chemical, Cellular Mass

ADAPTATION
Hard-Wired Into Biology

Carson & Porter, 2011

CHRONIC DISEASE

PSYCHIATRIC DISORDER

IMPAIRED COGNITION

WORK/ SCHOOL
Attendance
Behavior, Performance

OBESITY

ALCOHOL, TOBACCO, DRUGS

RISKY SEX

CRIME

POVERTY

INTERGENERATIONAL TRANSMISSION, DISPARITY

Results of the Metro Manila ACE Study

Individuals who felt that they were not loved during childhood are:

- Twice as likely to smoke, use illicit drugs, have early sex and multiple sex partners
- 5 times more likely to commit suicide.

Ramiro, Madrid, Brown 2010
Child Abuse & Neglect 34: 842-845

Strong graded response between number of ACEs & poor health

- Bronchitis/ emphysema
- Asthma
- Ischemic Heart Disease
- Hypertension
- Tuberculosis
- Skin problems
- UTI
- Liver problems
- GI problems- ulcers, constipation, indigestion
- Depression

Ramiro, Madrid, Brown 2010
Child Abuse & Neglect 34:842-845

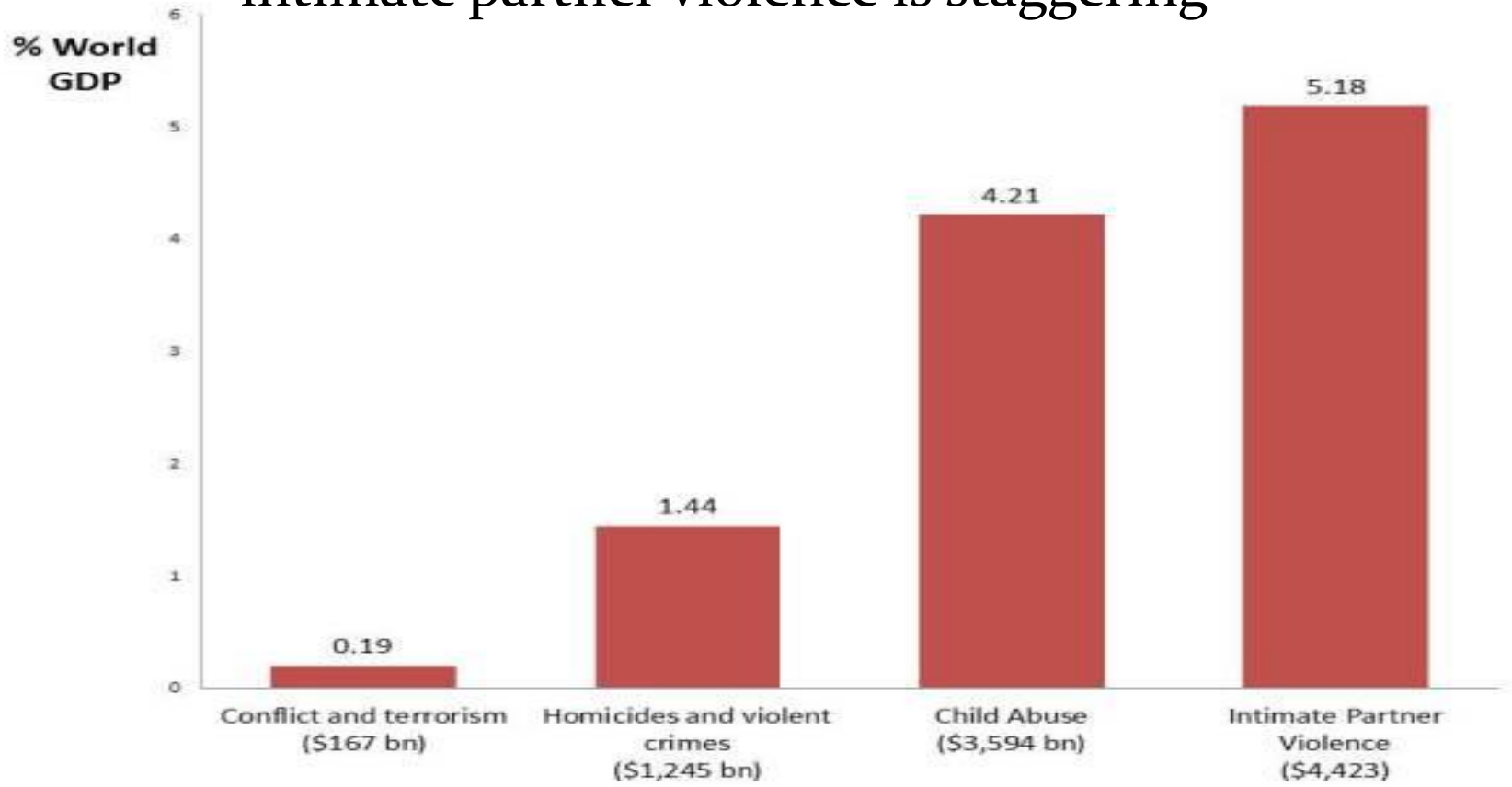
TOP TEN CAUSES OF DEATHS Philippines, 2009

Diseases	Number of deaths	Percentage
1. Diseases of the heart	100,908	21.0
2. Cerebro-vascular disease	56,670	11.8
3. Malignant neoplasm	47,742	9.9
4. Pneumonia	42,642	8.9
5. Tuberculosis	25,479	5.3
6. COPD	22,755	4.7
7. Diabetes	22,345	4.6
8. Nephritis, Nephrotic Syndrome	13,799	2.9
9. Assault	12,227	2.5
10. Certain conditions arising from perinatal period	11,514	2.4

Philippine National Statistics Office, 2009

Many chronic diseases in adults are determined decades earlier, by experiences in childhood

The comparison between the estimated costs of civil war and "domestic" crimes like child abuse or intimate partner violence is staggering



Benefits & Costs of the Conflict & Violence Targets For the Post-2015 Development Agenda
Anke Hoeffler & James Fearon, 2014

Violence in Childhood is Preventable

Strategy	WHO 7 strategies for preventing interpersonal and self-directed violence	UNICEF 6 strategies to prevent and respond to violence against children
1	Support parents and caregivers	Support parents, caregivers and families
2	Develop children's life skills	Help children and adolescents manage risks and challenges
3	Change cultural and social norms that support violence	Change attitudes and social norms that encourage violence and discrimination
4	Victim identification, care and support	Promote and providing support services for children
5	Empower women	Implement laws and policies that protect children
6	Reduce access to guns, knives and pesticides	Carry out data collection and research
7	Reduce availability and harmful use of alcohol	

Children's Rights

- The right to survival
- The right to develop to the fullest
- Right to protection from harmful influences, abuse and exploitation
- Right to participate fully in family, cultural and social life



The Voice of a Child





Thank You!



Violence against Children in East Asia and the Pacific

A Regional Review and Synthesis of Findings & Costing Study

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Introduction

- Violence against children has been shown through the WHO *World Report on Violence and Health (2002) and the UN Secretary General's Study on Violence Against Children* (2006), to be widely prevalent in all societies.
- Despite these estimates, one of the greatest obstacles to the protection of children from maltreatment worldwide, has been the scarcity of data on the prevalence and consequences of child maltreatment.
- In 2010, the UNICEF East Asia and Pacific Regional Office commissioned a systematic review of all the evidence in the region on the prevalence, incidence and consequences of child maltreatment.
- In 2013 an update and consolidation of these findings was conducted, covering literature published between 2000-2013 in any of the 30 countries in the region.

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Measuring the prevalence of VAC

- The UN defines violence against children in line with article 19 of the CRC: “all forms of physical or mental violence, injury and abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse.”

- There are several methodological issues involved in measuring child maltreatment and research has shown that some of the variance between study findings may in fact be due to methodological issues (Pereda et al., 2009).
  - ***Definitions and questions asked***
  - ***Underreporting***
  - ***Age and type of respondent***
  - ***Sampling and study design***

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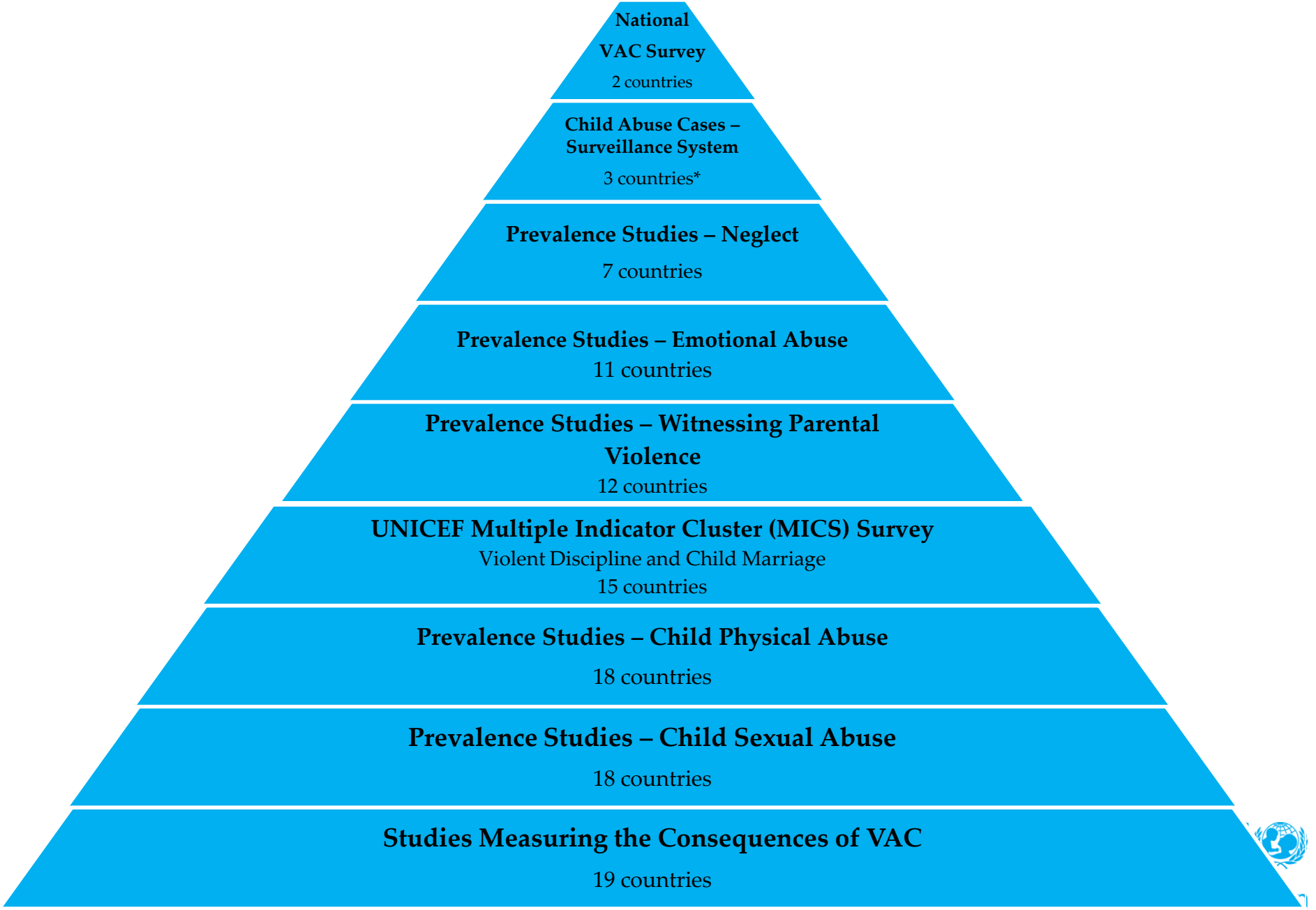
Available data in East Asia and the Pacific

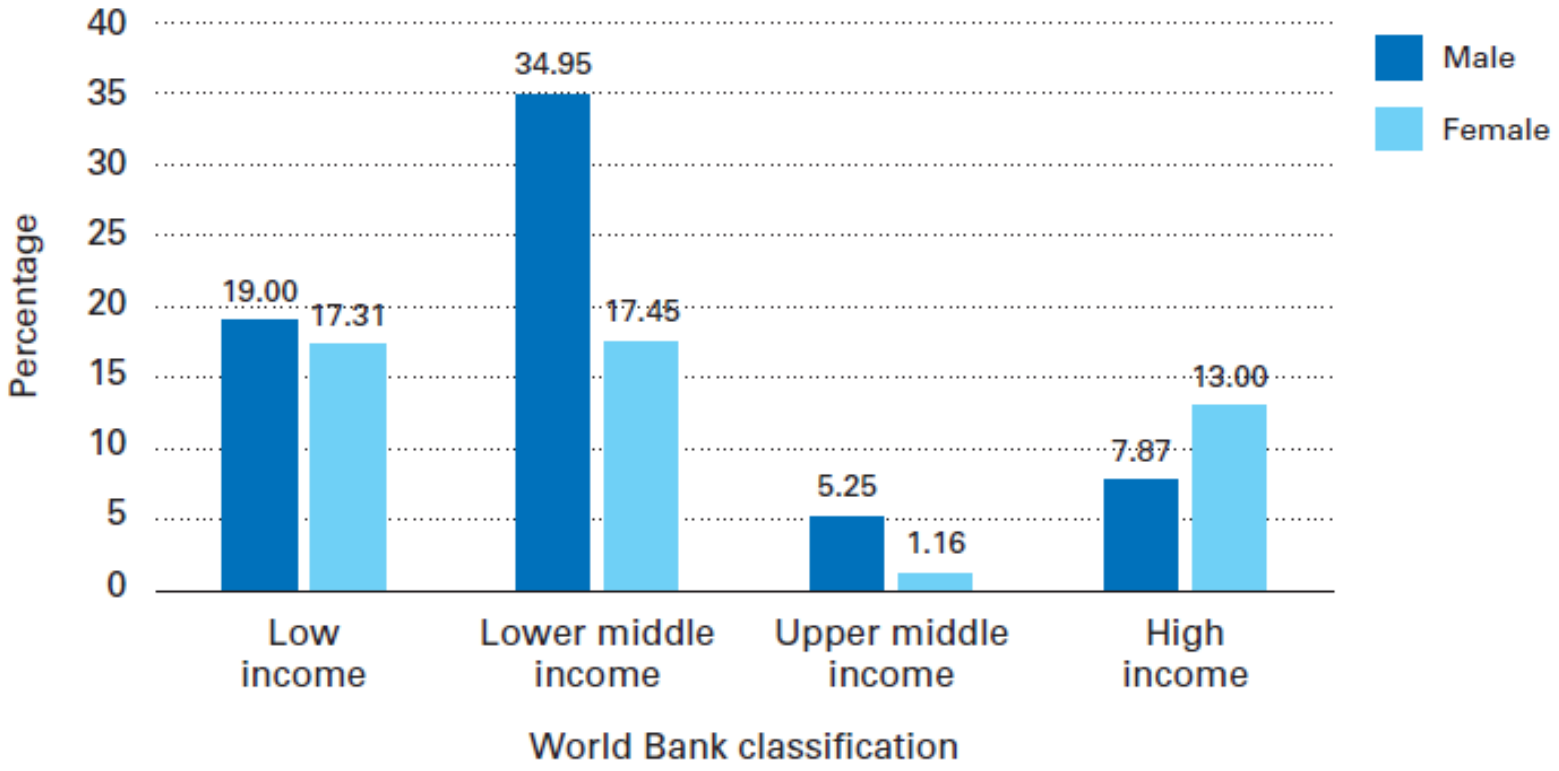


Child physical abuse

- 17-35% prevalence for both boys and girls in low and lower middle income countries,
- Lower prevalence rates (1-13%) in upper middle and high-income countries.

Prevalence estimates of child physical abuse in the Asia-Pacific region by World Bank classification and gender, based on 40 studies.

Sample size weighted and corrected for methodological factors



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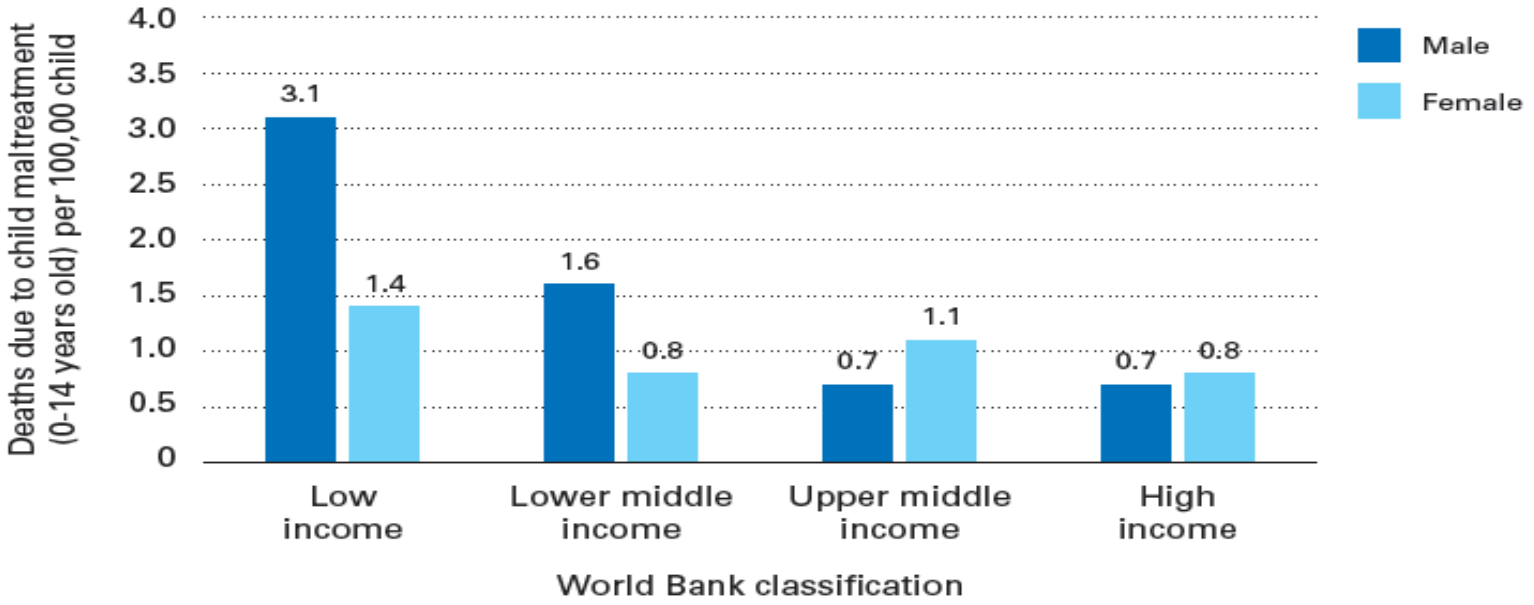
Child deaths

- Child homicide is a growing concern and that some parents report filicide-suicide ideation.
- Child death surveillance systems and routine data collection is needed to understand the nature and extent of child deaths in the region.

Child deaths attributable to child maltreatment for 0-14 year olds per 100,000 children (0-14 year olds), based on 2004 WHO data, for the East Asia and Pacific region by World Bank classification and gender

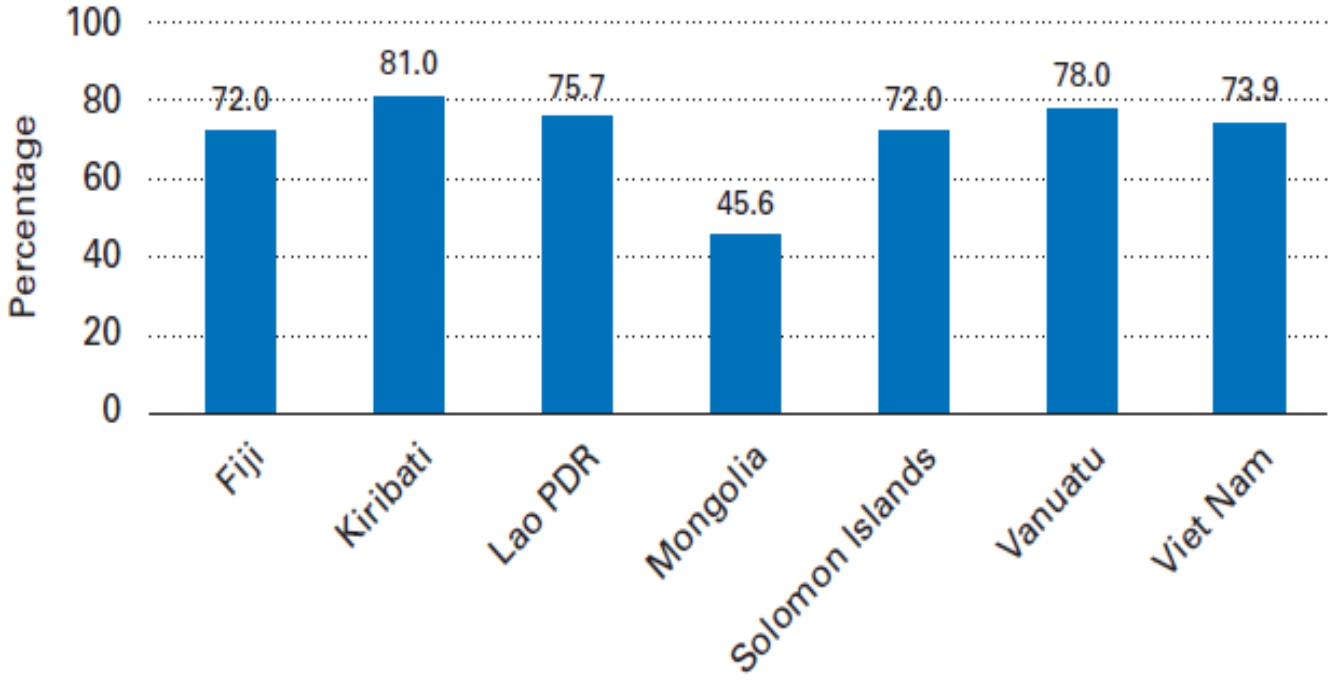


Source: Fang et al., 2014 data from the WHO for violence-related deaths for children aged 0-14 in WHO Member States.

Violent discipline by parents and teachers

- Consistently across the region, nearly three out of every four children experience violent discipline.
- Prevalence of violent discipline from parents is similar for males and females.

Percentage of children 2-14 years old who experience any violent discipline (psychological aggression and/or physical punishment), by country



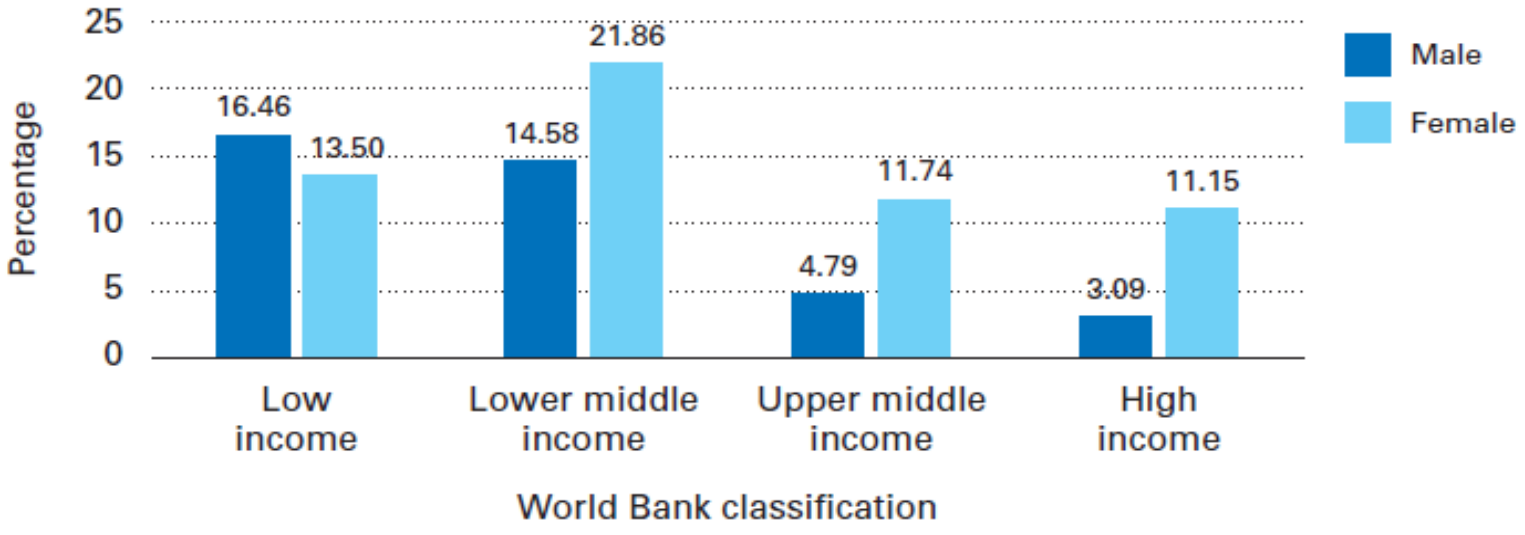
Source: MICS, DHS and other national surveys as summarized in UNICEF, Every Child Counts: The State of the World's Children 2014 In Numbers.

Child sexual abuse

- The prevalence of child sexual abuse ranges from 11-22% for girls and 3-16.5% for boys across the region.
- Prevalence estimates for low income countries are slightly higher for males than for females, whereas prevalence estimates in upper middle and high income countries shows that sexual abuse is more prevalent for girls.

Prevalence estimates in the Asia-Pacific region by World Bank classification and gender, based on 40 studies.

Sample size weighted and corrected for methodological factors



Source: Fang et al., 2014.

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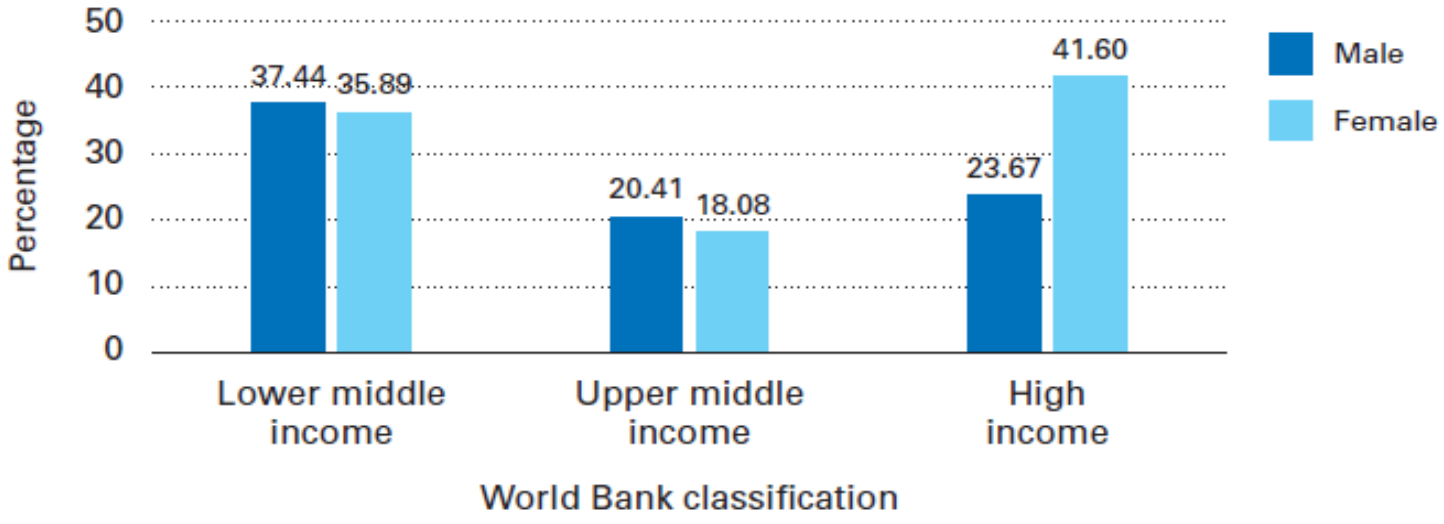
Child emotional abuse

- Prevalence estimates for emotional abuse range from 18-41.6%, showing a wide range across countries in the region but very similar estimates for both boys and girls in lower middle and upper middle-income countries.
- The highest prevalence estimates for emotional abuse are for girls in high-income countries.

Emotional abuse prevalence estimates by World Bank classification and gender, based on 14 studies

Subhead: Sample size weighted and corrected for methodological factors



Source: Fang et al., 2014.

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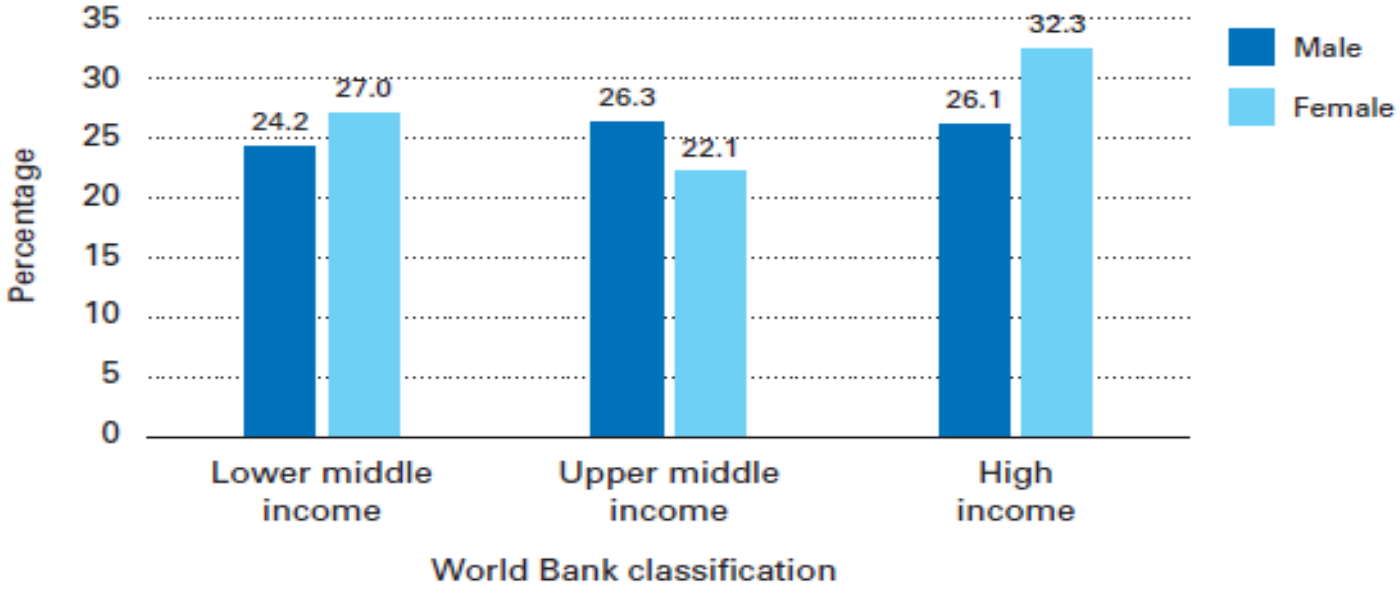
Neglect

- Neglect is an area that is under-researched in the East Asia and Pacific region.
- Prevalence estimates range from 22-32% for both males and females across the region.
- Recent research in China has started to explore and measure neglect of younger children.

Prevalence of neglect in East Asia and Pacific region by World Bank classification and gender, based on 12 studies



Source: Fang et al., 2014.

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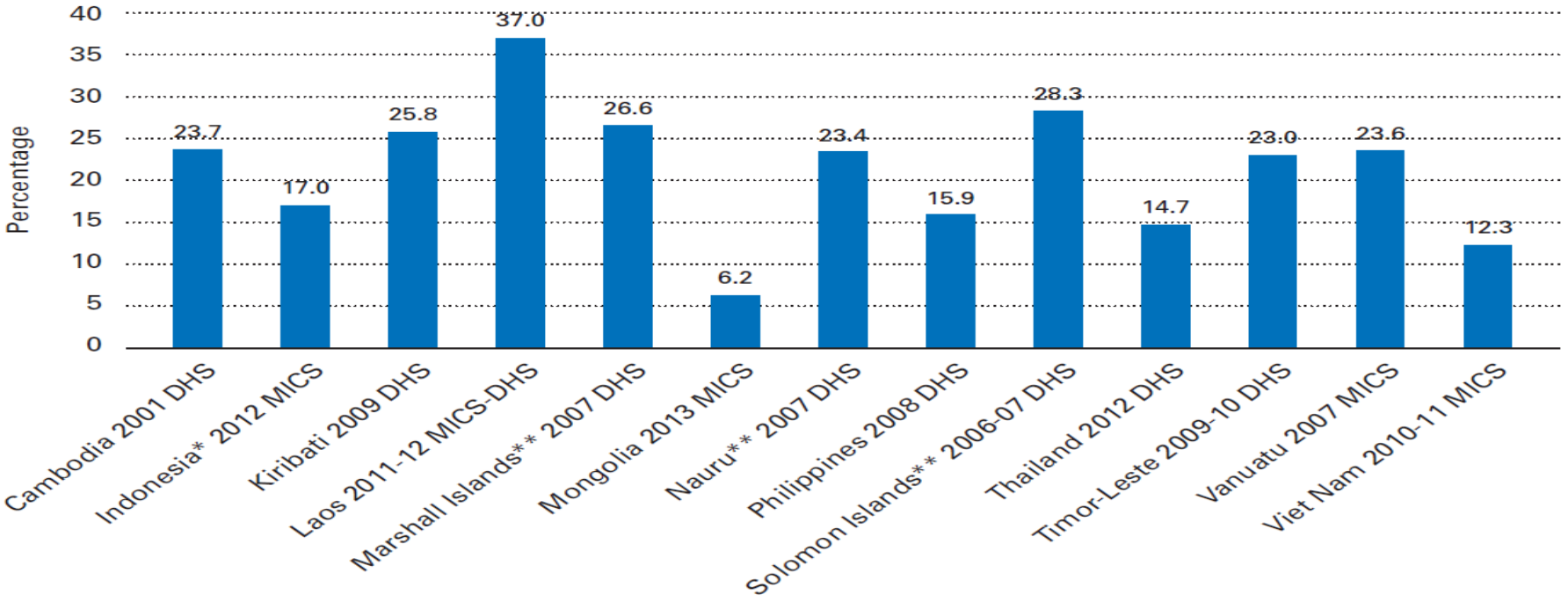
Child marriage

- Prevalence of child marriage varies across countries in the region.
- Approximately a quarter of children married by the age of 18 and nearly 1 in 10 children in some countries married by the age of 15.

Percentage of children married by the age of 18 (based on 20-49 year old female respondents), by country

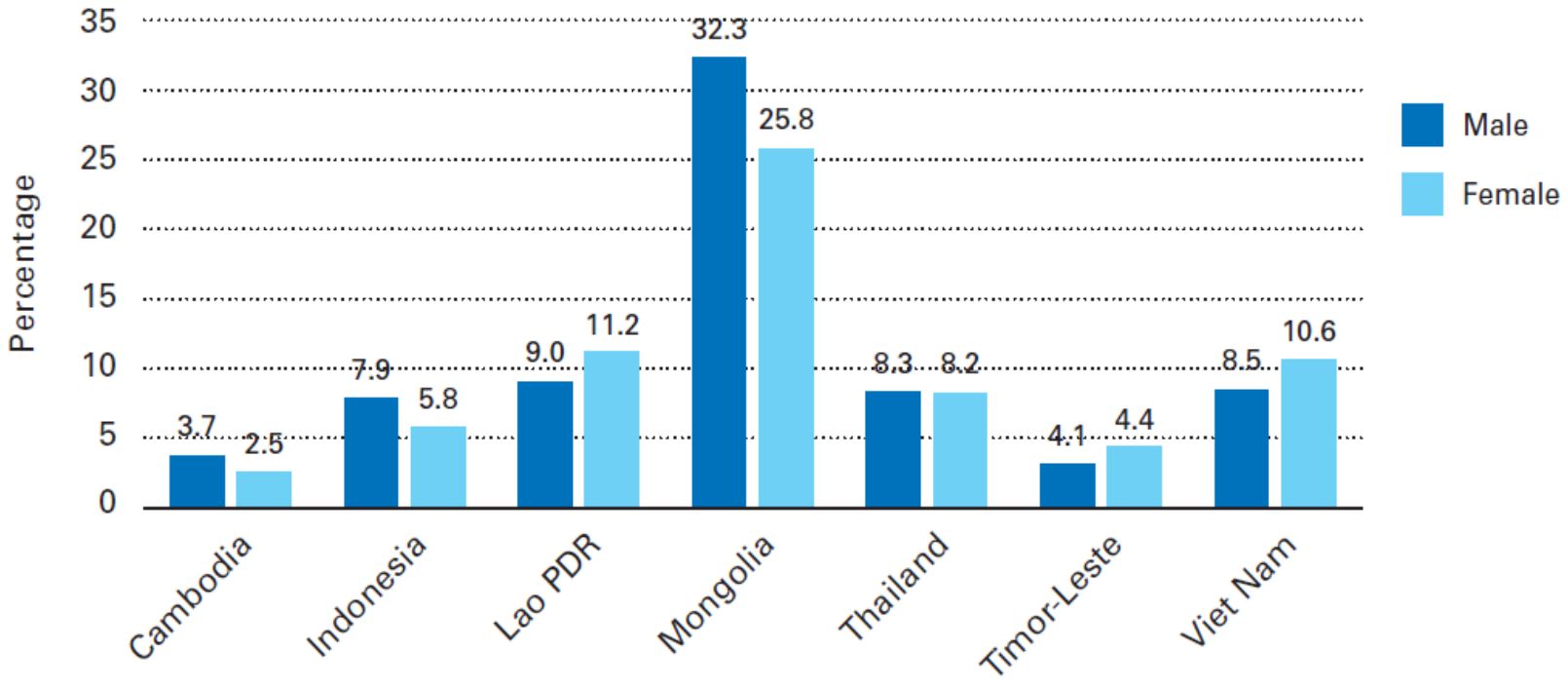


Source: UNICEF Multiple Indicator Cluster Survey (MICS) or Demographic Health Survey (DHS) data from most recent year available for the period 2002-2012.

Child labour

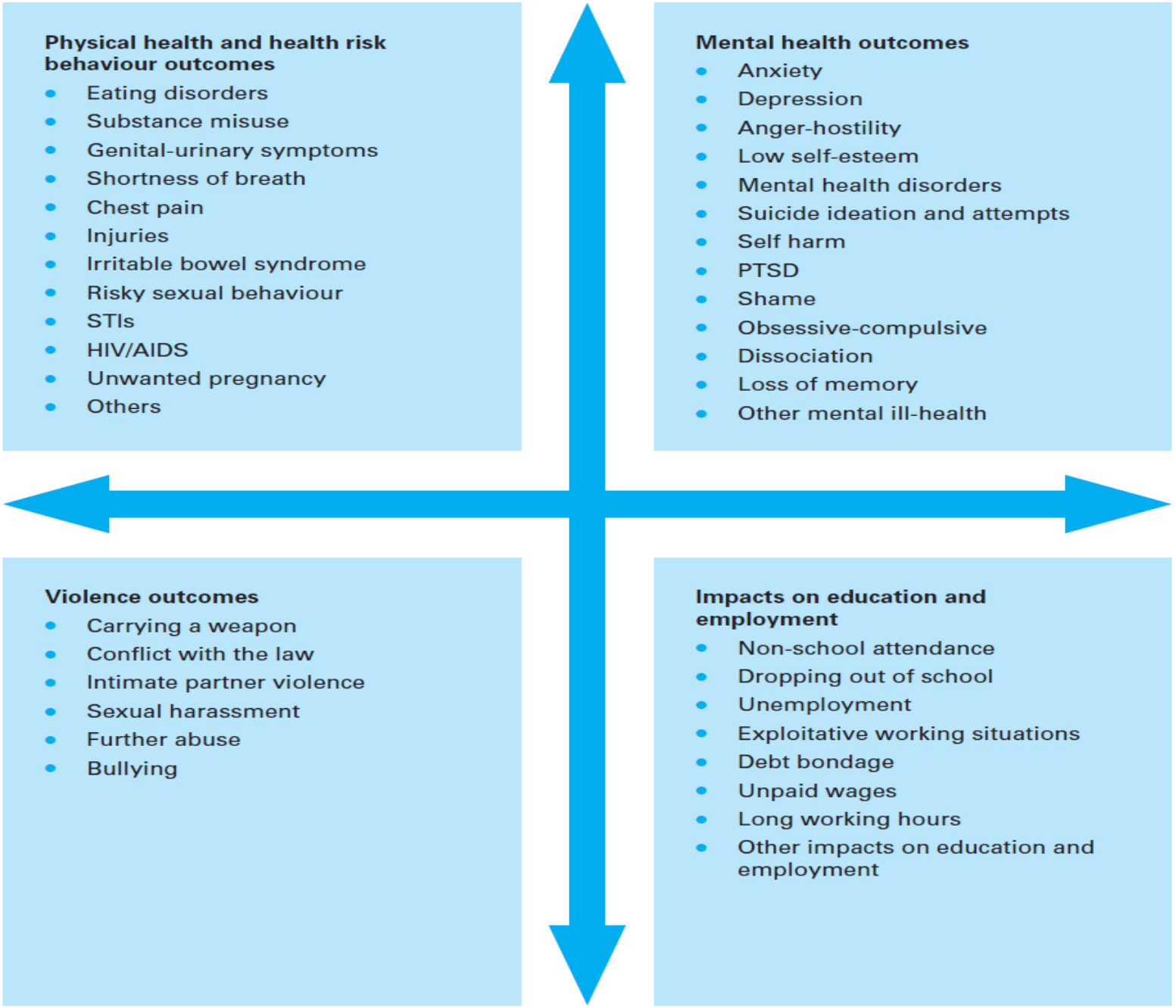
- Nearly 1 in 10 children in the region are involved in child labour, with lower rates for some countries.
- There is an approximately equal prevalence of child labour for both girls and boys in the region with the exception of Mongolia.

Percentage of children aged 5-14 involved in child labour, by country and gender



Source: UNICEF Multiple Indicator Cluster Survey (MICS) or Demographic Health Survey (DHS) data from most recent year available for the period 2002-2012.

The consequences of child maltreatment



The consequences of child maltreatment in the East Asia and Pacific region based on 178 studies

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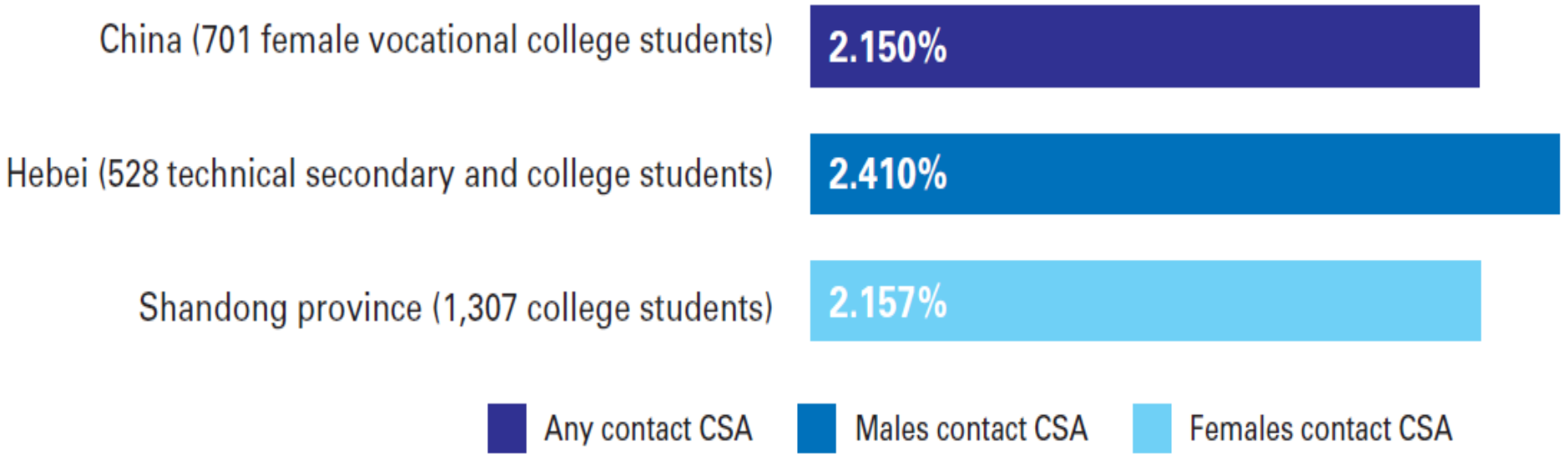
Depression and other mental health consequences

- All types of violence against children attribute directly to mental disorders among individuals, with emotional abuse and sexual abuse having a greater impact.
- Population attributable fractions for mental disorders are similar between males and females with the exception of females who experience sexual abuse.

The likelihood (odds ratio) for impairment of mental health (measured using the SCL-90 checklist) for students with a history of contact sexual abuse, based on 3 studies, China

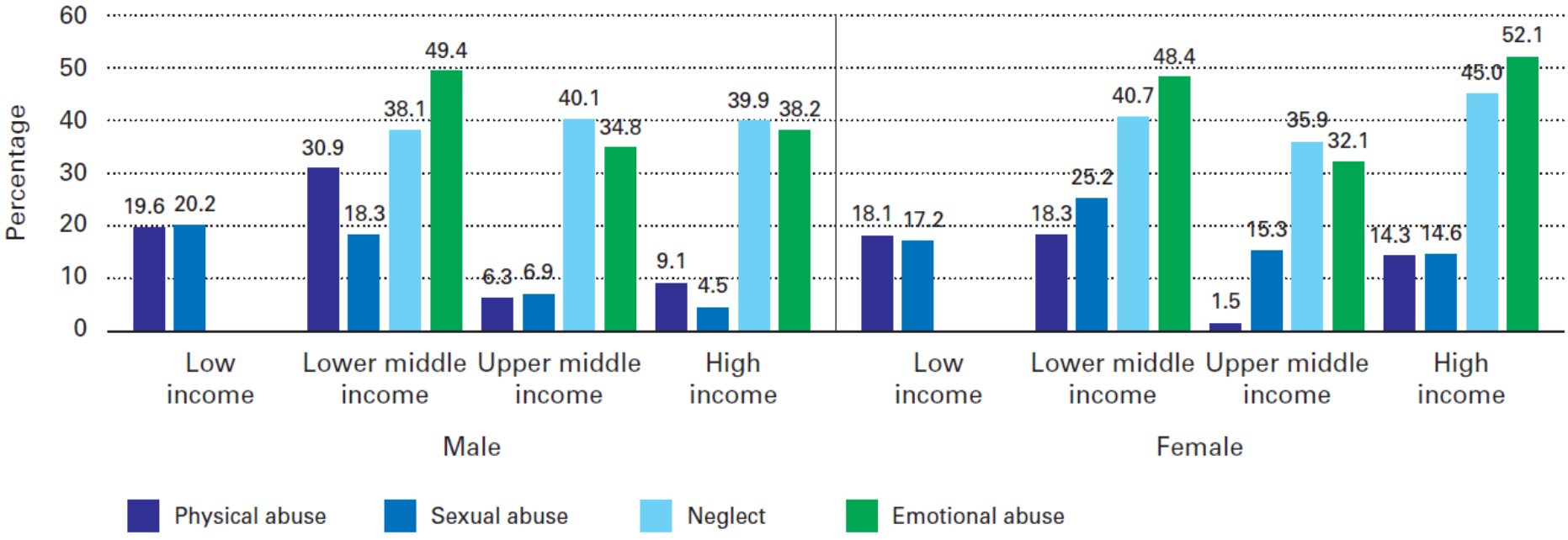


Source: Sun, Zhang, Dong et al., 2008; Ma, Chen, Dunne et al., 2005; Sun, Sun, Duan et al., 2006.

Self-harm, suicide ideation and attempts

- A larger percentage of self-harm, suicide ideation and suicide attempts are attributable to both boys and girls having experienced emotional abuse than to any other type of violence against children.
- For suicide attempts, neglect is also largely attributable for both boys and girls across the region.

Population attributable fractions for the percentage of suicide attempts attributable to type of child maltreatment by World Bank classification and gender

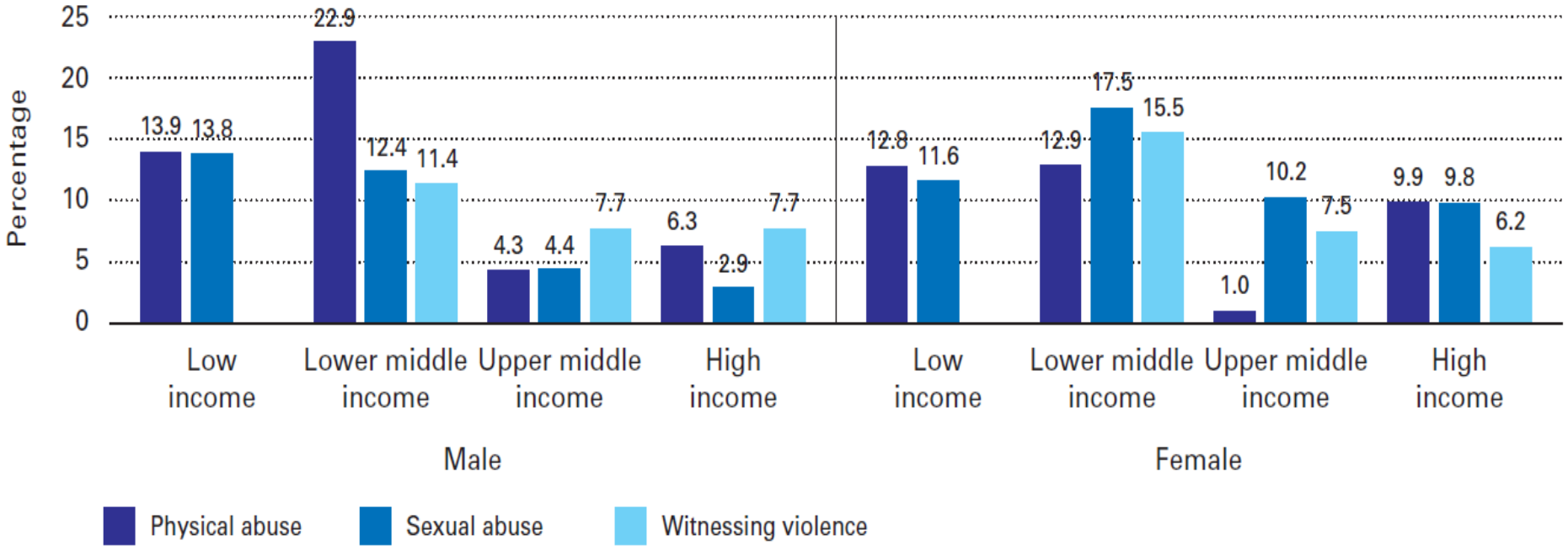


Source: Fang et al., 2014. Based on the 'median value and uncorrected' method.

Substance misuse and early smoking initiation

- Approximately one-third to one-half of early smoking initiation in the region is attributable to experiences of child physical abuse.
- Whereas problem drinking and illicit drug use are attributable to all types of violence against children.

Population attributable fractions for the percentage of problem drinking attributable to type of child maltreatment by World Bank classification and gender

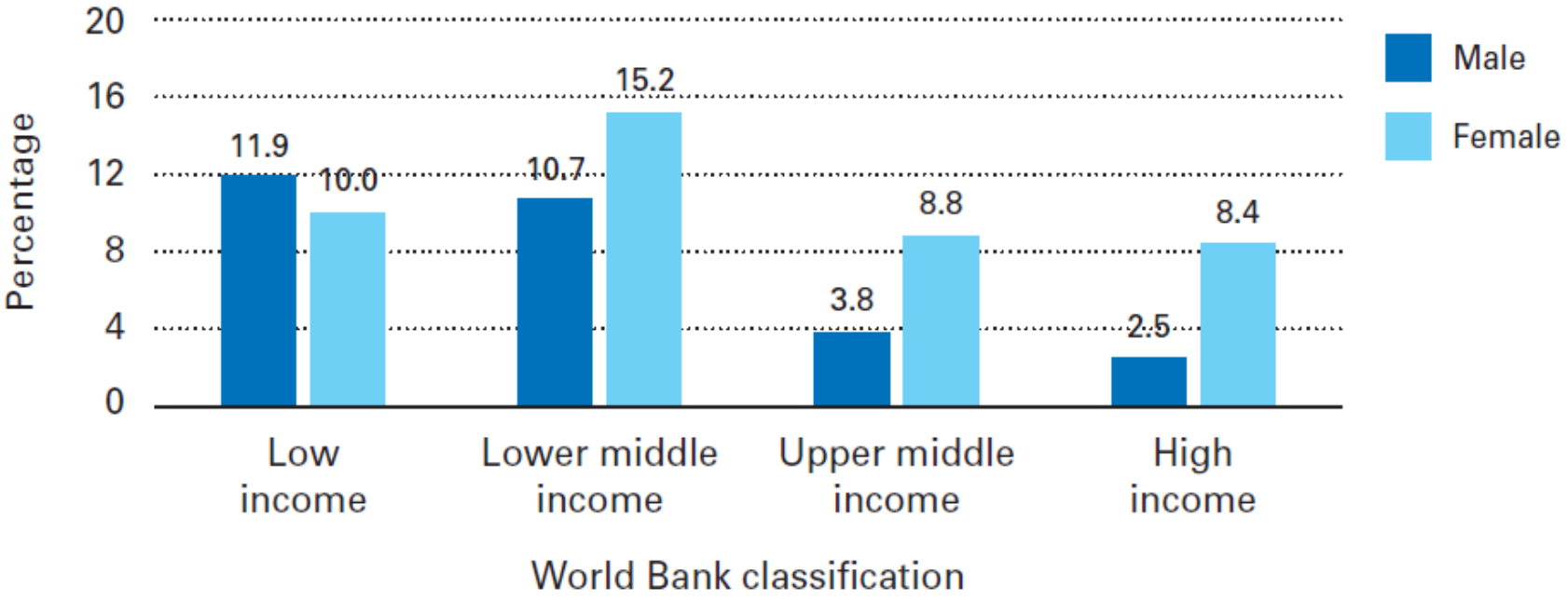


Source: Fang et al., 2014 Based on the 'median value and uncorrected' method.

Physical health consequences

- Fewer studies exist in the region measuring the physical health consequences of violence against children, the few that do show that proportions of specific outcomes such as stomach pain or sexually transmitted infections are attributable to violence against children.

Population attributable fractions for the percentage of sexually transmitted infections (STIs) attributable to sexual abuse by World Bank classification and gender

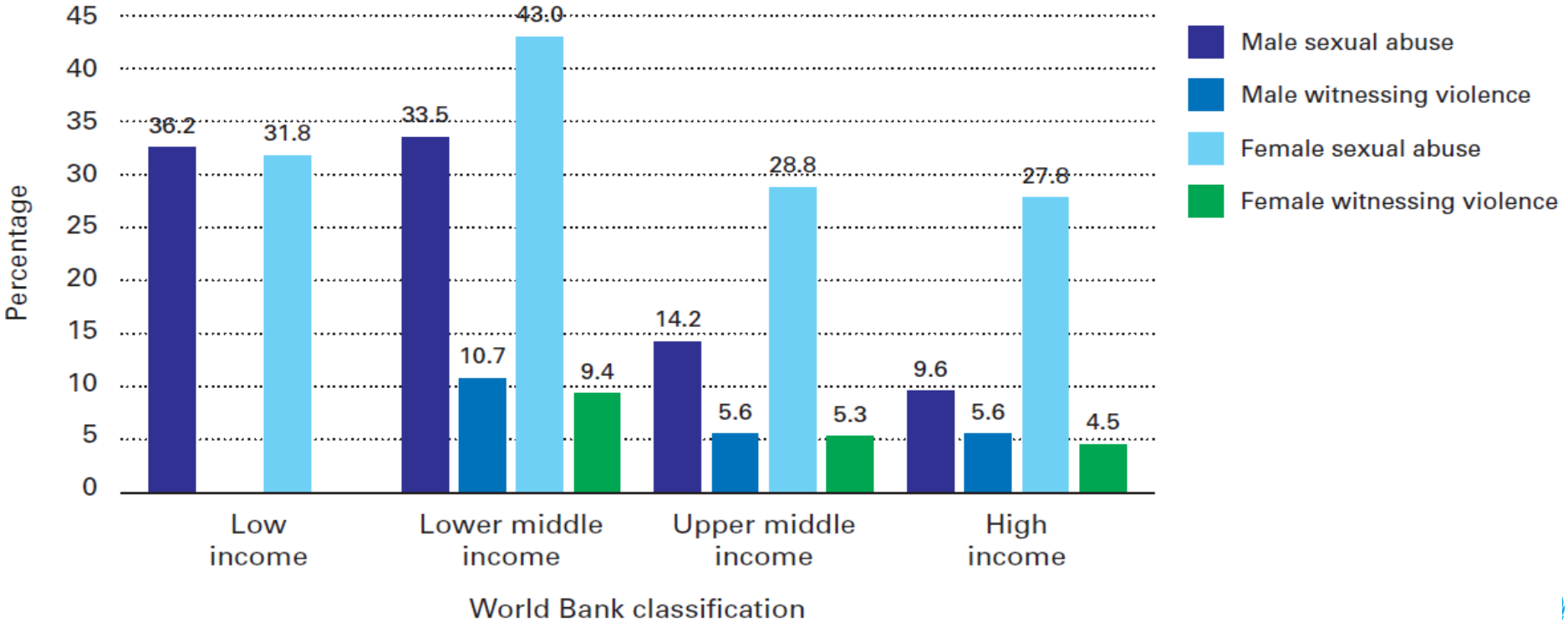


Source: Fang et al., 2014 based on this review data. Based on the 'median value and uncorrected' method.

Intimate partner violence perpetration and Victimization

- Lifetime physical interpersonal violence victimization is attributable in part to experiences of child sexual abuse for both males and females in the region

Percentage of lifetime physical intimate partner violence victimization attributable to child sexual abuse or witnessing domestic violence by World Bank classification and gender



Source: Fang et al., 2014 based on this review data.

Conclusion

This report shows that violence against children is prevalent in the East Asia and Pacific region and that many negative health and well-being outcomes are directly attributable to this violence.

- Urgent action is needed to address violence against children in the East Asia and Pacific region
- Greater attention is needed to improving data collection in the region
  - Further attention needs to be paid to study designs in the region.
  - Many types of violence against children are understudied in the region.
  - More studies are needed to understand the impact of violence against children on education and employment.
  - More studies are needed to understand violence against boys in the region.

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Thank you!

Reports & resources available on the UNICEF EAPRO website

Contact me at: debi.fry@ed.ac.uk

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CULTURAL CONSIDERATIONS IN ASSESSMENT AND DECISION-MAKING

Dr. Mina M. Ramirez
President
Asian Social Institute

Overview

- Culture
- The Problem
- Two Cultural Systems in the Filipino
  - The Dominant Cultural System (DCS)
  - The Popular Cultural System (PCS)
- The Family as a Cultural Root Paradigm or Worldview
- Methodology
- Basis of Cultural Considerations
- Cultural Considerations when Protecting the Rights of the Child

What is 

?

- **The totality of patterned ways of:**
  1) ***Thinking (beliefs)***
  2) ***Feeling (sentiments); and***
  3) ***Doing (actions) in response to people's life needs manifest themselves in symbolic forms derived from a cultural root paradigm, makes up a worldview***

What is Paradigm?

- A way of:
  - ***Seeing***
  - ***Thinking***
  - ***Feeling***
  - ***Doing***
  - ***Relating; and***
  - ***Being***



Cultural Root Paradigm - Worldview

Values

Attitudes
(mental patterns)

externalized in Behavioral patterns and symbols of culture

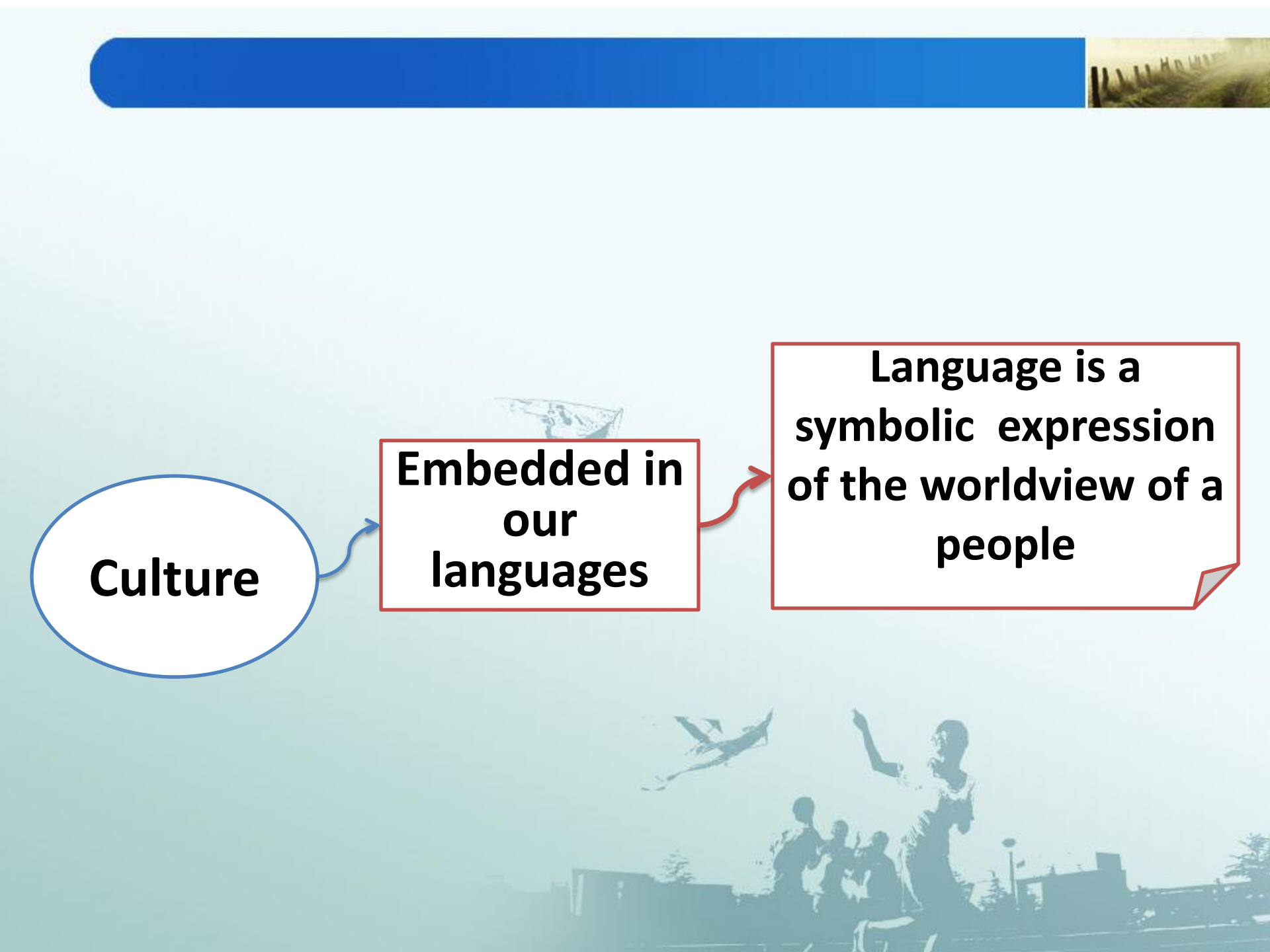
These patterns create the system of expectations in society, the source of norms or rules of behavior

These patterns and rules become institutions when sanctions (negative or positive are applied to people's behavior.

Culture

Embedded in our languages

Language is a symbolic expression of the worldview of a people



In this paper, the Filipino national language is used in order to elicit what we Filipinos value and cherish which we shall take into consideration when making decisions to protect the rights of the children.

THE PROBLEM

How do we describe our culture and identify the cultural elements that we have to consider in assessment and decision-making in the area of child protection when the medium of education in the Philippines is English while the spoken language for most of us is indigenous in origin?

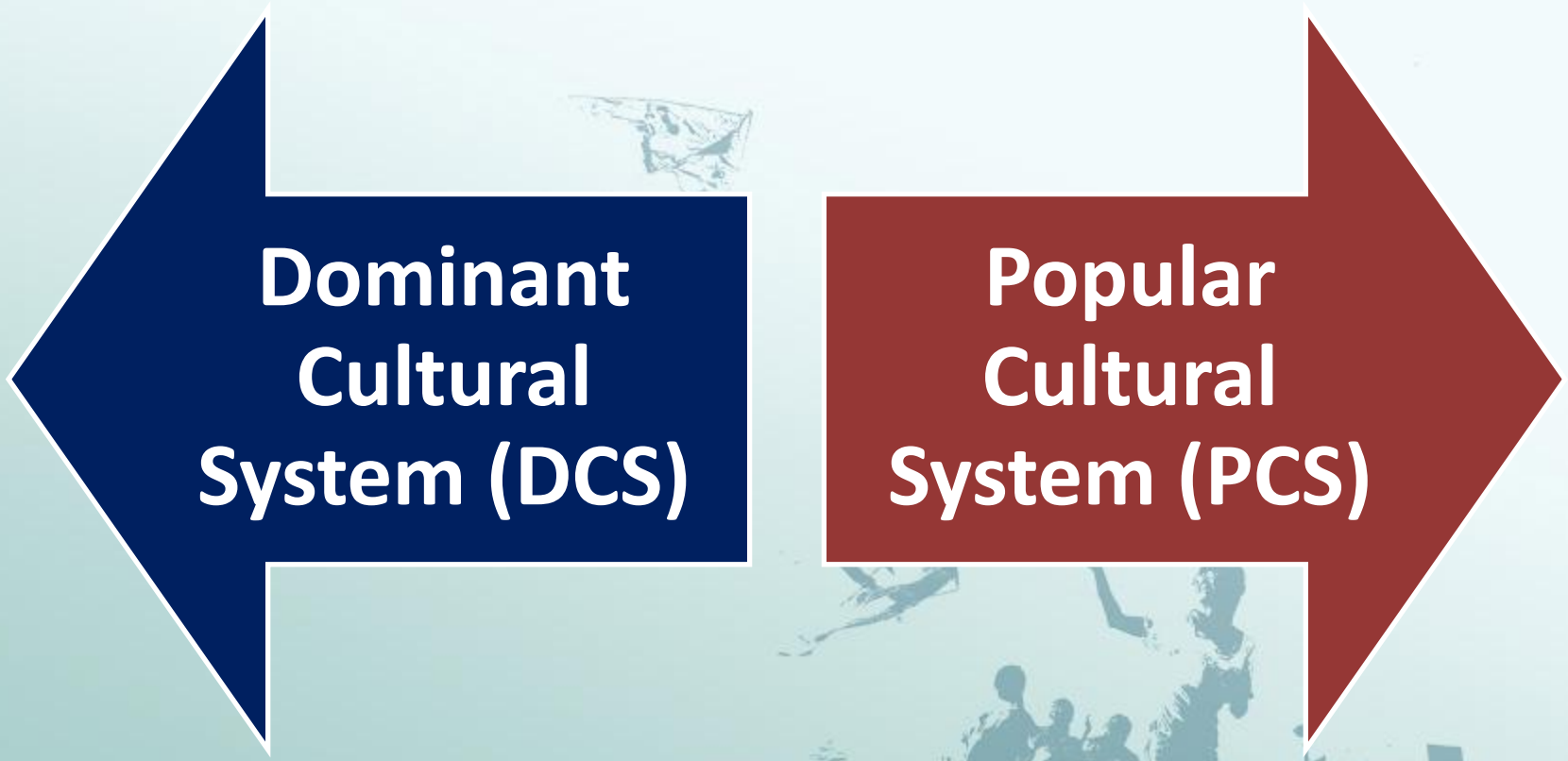
THE PROBLEM

We, Filipinos, have more than a hundred languages operating, however, I presume that our indigenous languages have common categories of thought with each other than with Western languages specifically Spanish or English?

THE PROBLEM

For practical purposes, I shall derive the characteristics of our culture from the connotations of words and terms used in the Filipino language which is slowly but surely becoming the national language evolving to include terms from our other primary languages.

Two cultural systems alive in us Filipino



Two cultural systems alive in us Filipino

Dominant Cultural System (DCS)

Comes to us through the vehicle of the medium of formal education – Western languages, first in Spanish and then in English

Popular Cultural System (PCS)

- Has been naturally imbibed by us, Filipinos, through the vehicle of the indigenous languages – our national language basically derived from the *Tagalog* language.

Two cultural systems alive in us Filipino

Dominant Cultural System (DCS)

Comes from the West; it has evolved naturally with prime movers of change – scientific revolution, industrialization, urbanization, mass education and mass media.

Popular Cultural System (PCS)

Comes to us through the vehicle of Filipino language and other indigenous languages; our original Filipino culture has to be seen in the context of the archipelagic set-up of the inhabitants in the Philippines consisting of 7, 100 islands, 1/3 of which are inhabited.

Two cultural systems alive in us Filipino

Dominant Cultural System (DCS)

Characteristics:

1. Universalistic
2. Impersonal
3. Individualistic
4. Bureacratic
5. Modern

Popular Cultural System (PCS)

Characteristics:

1. Particularistic
2. Personalistic
3. Communal Spirit
4. Family/small group-oriented
5. Traditional

Two cultural systems alive in us Filipino

Dominant Cultural System (DCS)

Symbols

1. Law
2. Money
3. Advances in Communication Technology

Popular Cultural System (PCS)

Symbols:

1. Food
2. Personalistic relationships
3. Simple technology



The Family as a Cultural Root Paradigm or Worldview

Extended family known as "barangay" was the only institution that existed prior to colonial times makes understandable the phenomenon that has been highly problematic in our modernization process.



The Family as a Cultural Root Paradigm or Worldview

- Family has become the norm of morality
- Phenomena associated with this worldview:
  - Corruption justified as "charity begins at home"
  - Family dynasties
  - Family corporations in business and education
  - Expanding family relations through ritual ties (*kumpadre* system)



The Family as a Cultural Root Paradigm or Worldview

- Individual Filipino works not for his/her personal advancement but for the improved standard of living of his/her family
- Solidarity that exists in the family is very much related to economic independence that acquires emotional flavor in crises and celebrations such as holidays, including deaths and “fiestas.”





The Family as a Cultural Root Paradigm or Worldview

- **Filipinos have the tendency to pay lip service to such universalistic norms as: obey the law, respect human rights of each and every person without exclusion, and to love one's neighbor.**
- **If Filipinos continue to be unaware of the underlying assumptions of our culture and examine them in the context of this day, all solutions to our problems will dismally fail.**



Methodology

- The **method** in identifying elements of our culture that will have to be considered in assessment and decision-making with reference to child protection **is through the language which examines the "*bata*" in Pilipino**
- It is a socio-linguistic phenomenological approach to examine the reality of the "*bata*."

Bata in the Indigenous Traditional Meaning

- ***Wala pang malay*** (innocent)
- ***Hindi pa nagdadalaga o nagbibinata*** (has not yet reached the age of puberty)
- ***Dapat masunurin sa magulang at nakakatanda*** *(*should be obedient to parents and elders)
- ***Hindi sumasagot sa magulang*** (does not answer back the parents)
- ***Hindi dapat nakikihalo sa usapan ng matatanda*** (should not join the conversation of older persons)

Bata in the Indigenous Traditional Meaning

- ***Mano po***
  (a gesture of respect recognizing the wisdom of the elders)



Bata in the Indigenous Traditional Meaning

- ***Retazos*** **-** occasional name given to children
- ***Pinilas sa magulang katulad ng utol, ka-patid, kaputol*** suggests that the child is indeed an extension of the whole family, a real part of it

Bata in the Indigenous Traditional Meaning

Child owes a perpetual debt of gratitude (***utang na loob***) to the parents, to the whole clan which includes grandparents and the whole cluster of families to which the child has learned to relate.

Bata in the Indigenous Traditional Meaning

Child is taught the attitude of "***utang na loob***" towards parents and God.



Implications of the Indigenous Idea of Bata

- "***Bata***"
  - –The child under the age of puberty
  - –Must be kept in his/her innocence and must be totally subservient to his/her parents and older siblings
  - –Is not allowed to have his/her say in the family or in the community

Implications of the Indigenous Idea of Bata

- Respect for parents means recognizing that parents know everything that is good for the child
- Older children become surrogate parents in the absence of parents from the house

This nuanced view of the "bata" is reflected in the current expression in the political arena.

"Bata iyan ni …. as the case maybe.

Implications of the Indigenous Idea of Bata

- Leaders are not comfortable with colleagues or co-workers who will challenge their ideas with their respective ideas or opinion
- A modernizing society, the DCS, through the English language is symbolized by the monetary system and technology implicitly conflicting with the popular/traditional cultural system.

Implications of the Indigenous Idea of Bata

- More often than not, children reaching the age of puberty belong to the youth sector (young person) are still made dependent by parents in making choices;
- Over-dependence on parents goes so far that when children get married, they are allowed to stay with the parents' family or those with very little means seek the parent's aid

Implications of the Indigenous Idea of Bata

- When both parents are working, the care of children is assigned to "*lolos*" and "*lolas*" who dote on their *apos*.
- In middle class families, it is a practice that all married daughters and sons with their children hold a family reunion every Sunday or at least once a month



Implications of the Indigenous Idea of Bata

- It is extremely valuable to consider the cultural element of *bata* seen from the cultural root paradigm of the family as *a worldview* that has greatly influenced our practice of democracy and religion.

Implications of the Indigenous Idea of Bata

- While religious values inherited from the West are universalistic in spirit with Law to be applied to all without exception and with the Justice System to guarantee that this be so applied, the reality belies the universal norms of Democracy and Christianity

Implications of the Indigenous Idea of Bata

- Most of our problems may be explained by the fact that the dominant system, our legacy from the West, has impinged upon our indigenous cultural system that has the family as a cultural root paradigm.

Implications of the Indigenous Idea of Bata

- The State of monetary poverty in the Philippines, the child and woman trafficking, children and women becoming victims of prostitution, have been a way to eke out an existence based on a monetary economy, where progress is measured by Gross National Product (GNP) and Gross Domestic Product (GDP) – the totality of products and services that have a monetary value.

Implications of the Indigenous Idea of Bata

- While originally, the woman is highly esteemed as equal to men and even more so as the center of science, culture and religion (as in the case of our women priestesses, known as the *babaylan* or *katalonan*), the lack of gender equality in this day and age is seen in the fact that women are not paid equally with men for equal work.



Cultural Considerations when Protecting the Rights of the Child

- **Convention on the Rights of the Child (CRC)** is very sensitive towards respect for the cultural dimension when implementing the provision of children's rights as follows:



Cultural Considerations when Protecting the Rights of the Child

- Governments should not take responsibility for children away from their parents; it should, however, protect and assist families in fulfilling their essential role as nurturers of children (Article 5, CRC)



Cultural Considerations when Protecting the Rights of the Child

- Children have a right to be citizen of a country (Art 7, 8, CRC) to be in contact with both parents when they have separated from each other, unless this is bad for the children (Art 9, CRC)



Cultural Considerations when Protecting the Rights of the Child

- Parents have to respect the views of the child, not that children's views should prevail over parents, but that parents are encouraged to listen to children and take their opinions and views into account when making decisions (Art 12, CRC)



Cultural Considerations when Protecting the Rights of the Child

- **Knowledge gap** between the traditional Filipinos caring for their children and the introduction of the monetary economy has created a number of social problems:
  - Cruelty of fathers to the child who is not able to earn money for the family;



Cultural Considerations when Protecting the Rights of the Child

- Parents whose means are highly limited ask their children to fend for themselves or they offer their children to be taken care of by other families;
- Rampant incidence of domestic violence;
- Children run away from home and would rather live with other children who may have similar problems of cruelty and violence at home.



Cultural Considerations when Protecting the Rights of the Child

- **Outside the care of home:**
  - **The State is left with the responsibility to care for such children to promote their health, education, access to basic services and protection.**
  - **Churches and NGOs (Civil Society in short) become agents for creating conducive environments for children to grow and develop into responsible citizens**



Cultural Considerations when Protecting the Rights of the Child

- **Civil Society as agent of change:**
  - Mediates between the families and the influential and powerful sector to bring financial and human resources in aid of the welfare of children.
  - Should be supported by tax exemptions on grants being received for welfare purposes.



Cultural Considerations when Protecting the Rights of the Child

- **Government's role**
  - **Protect children from being exposed to the practice of engaging in drugs and be recruited for military purposes**
  - **Regulate mass media globally and nationally to warn the public of the effect of war and highly violent games in internet cafes**
  - **Not to encourage children to indulge in highly competitive games that lead to attitudes of aggressiveness, a penchant for violence and a dulled conscience**



Cultural Considerations when Protecting the Rights of the Child

- **Government's role**
  - **Punish youth and children not by litigation but by community building and community organizing in the context of the "barangay" to facilitate the process of their self-empowerment;**



Cultural Considerations when Protecting the Rights of the Child

- **Community building**
  - **Could resolve all ills of a society especially if parents with barangay officials could jointly make a decision on how to protect the children from unhealthy practices, from a socialization process that are individualistic, highly competitive, in the interest only of the self and of one's family**



Cultural Considerations when Protecting the Rights of the Child

Families that allow children to serve the community and/or organizations of young people open up to the larger community and society.



Cultural Considerations when Protecting the Rights of the Child: Historical Account

- ***Children has occupied a privileged status under the Philippine Law*** (UNICEF, Office of the High Commissioner for Human Rights and the Institute of Human Rights of UP)
- ***In the 1960s, Georgie Guthrie, a sociologist, wrote that "the Filipino family is child-centered ."***
- ***We observe that the child is the unifying factor of family members in conflict with each other.***



Cultural Considerations when Protecting the Rights of the Child

- The 1987 Constitution recognizes the twin characteristics of children as follows:
  - As vibrant members of society whose involvement in public and civic affairs must be encouraged; and
  - As inexperienced travellers who must be properly guided



Cultural Considerations when Protecting the Rights of the Child

- There are 28 laws passed pertinent to the welfare of "bata"/children. Among the important ones are:
  - Child and Youth Welfare Code (1974, Marcos):
    - Declares that the child is one of the most important assets of the nation" and that every effort should be exerted to promote the welfare and enhance his/her opportunities for a useful and happy life



Cultural Considerations when Protecting the Rights of the Child

- States that “the child is not a mere creature of the State “ and “that his/her individual traits and aptitudes should be cultivated to the utmost insofar as they do not conflict with the general welfare.”



Cultural Considerations when Protecting the Rights of the Child

- Emphasizes the family and the home as the "wholesome and harmonious place" to enhance the child's development and that "the natural right and duty of parents in the rearing of the child for civic efficiency should receive the aid and support of the government."
- Compels the school, the church, the guild and the community in general "to assist the home and the State to prepare the child for the responsibilities of adulthood."



Cultural Considerations when Protecting the Rights of the Child

- Juvenile and Welfare Bill
  - Prohibits detentions of children being 15 and 18 years old from criminal liability unless the prosecution proves that they acted with discernment.



Cultural Considerations when Protecting the Rights of the Child

- Introduces the concept of restorative justice instead of punitive justice and diverts the referral of cases for juvenile offenders who may be criminally-responsible from the barangay, police, prosecutor's office and courts to community-based rehabilitation programs.



Cultural Considerations when Protecting the Rights of the Child

- The education of the barangay and parents in the barangay is of utmost importance in protecting the child from any threat to his/her life, wealth and well-being;
- **Every barangay that is child-friendly through a program of child-promotion and protection is a culturally-rooted solution to safeguard the rights of children through organized community effort**.

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- ***A product of a multi-sectoral two-year consultation with participation of the following:***
  - ***Legislative branch***
  - ***Business sector***
  - ***Academe***
  - ***Government***
  - ***Religious groups***
  - ***Children sector***
  - ***Indigenous peoples' group***
  - ***Children with disabilities group***

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- ***A rights-based life-cycle approach*** that:
  - lays the foundation for a uniquely Filipino Child-Friendly Movement; and
  - guides partnerships between civil society and government that intended to revolutionize the quality of life of children as they grow to become the leaders of the Philippines in 2025

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- ***Bad news:***
  - ***All laws on children are little known on the local government level***



Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- ***Laws on children reflect the following problems:***
  - ***Monetary poverty*** ***with all its attendant evils (malnutrition, school drop-outs, street families, slums & squatter communities, street children, drug problems, child prostitutes and victims of pedophilia, irrelevant school education, non-culturally rooted education especially for indigenous communities, juvenile delinquency, children caught in armed conflicts, and natural disasters, neglect of children with disabilities, child labour, child trafficking, temporary orphaned children due to out-migration of parents to work for lucrative jobs abroad and children victimized by toxic waste due to industrial mining.***

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- ***Local NGOs and government organizations that strive to do something for children's survival, protection, participation and development:***
  - ***DSWD;***
  - ***INGOs (UNICEF, Save the Children, Plan International, Christian Children's Fund, Catholic Child Bureau, End Child Prostitution in Asian Tourism (ECPAT),***
  - ***Child Hope, Feed the Children, etc).***

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- **DSWD**,
- **Council for the Welfare of Children** (the highest policy-making body on children), and
- **ERDA** (Educational Resource Development Association)

Provide financial support for the schooling of out-of-school children and employ professional social workers at the forefront of all initiatives.

Child 21-Philippine National Strategic Framework for Plan Development for the Philippines, 2000-2025

- **International Church organizations and INGOs that partner with local organizations to assist children with disabilities:**
  - **Holy Childhood**
  - **Katholiesche Jungschar Oostereich (KJO)**
  - **Caritas Internationale as well as its branches in different countries of Europe and Japan,**
  - **Christopher Blinden Mission, and**
  - **others**

Vision of Child 21 (p21)

Our vision is that by 2025,
every Filipino child will be
Born healthy and well
with inherent right to life
Endowed with human dignity.
Happy, loved and
nurtured by a strong stable
and God-loving family.
Living in a peaceful
progressive gender-free
and child-friendly society.

Vision of Child 21 (p.21)

Growing safe in a healthy environment and ecology
Free and protected by a responsive and Enabling government.

Reaching her/his full potential with the right opportunities and accessible resources.

Vision of Child 21 (p. 21)

Imbued with Filipino values
Steeped in her/his cultural heritage.
Assertive of her/his rights
as well as those of others.
Actively participating
in decision-making and governance,
In harmony and in solidarity with others
In the sustaining of a Filipino nation.

- Since 1974, our culturally-rooted national policies for the survival, protection, development and participation of the Child, the BATA and KABATAAN are more than adequate to shape a just, peaceful and healthy future for our country and nation.

A Big Question for Each One to Ponder






Thank You

Religious and Ethnic Beliefs and Practices Affecting Child Protection

Day 1: December 4, 2014
A1

Shari'ah and Women and Child Protection

In Islam, the rights of children are protected by Islamic law. The Holy Quran, the primary source of Islamic law, has long recognized the vulnerability of children and describes values and principles regarding child rearing and child protection. While there are disagreements over certain customs and practices involving children, there are long-held Islamic commitments to children that correspond with children's rights as expressed in the Convention on the Rights of the Child. This symposium seeks to provide those working in Child Protection a broader understanding of the various Islamic values, beliefs and practices affecting children so that cultural knowledge can be incorporated into child protection assessments and decision making.

Objectives:

- Describe the Islamic perspective of child rearing and child protection
- Explain how Shari'ah affects child protection
- Incorporate cultural considerations in assessments and decision making

Chair: Atty. Katrina Legarda
Co-Chair: Riza C. Lorenzana, MD

Topic:	Speaker
Shari'ah and Child Protection	Hon. Mehol K. Sadain
Rights and Protection of Women and Children under Shari'ah	Atty. Laisa Masuhud Alamina

“AKO PARA SA BATA”

The International Conference in Manila

SHARI’AH and CHILD PROTECTION

Mehol K. Sadain

QUR'ANIC BASIS

- **"… He (GOD) creates what He wills. He bestows (children) male or female according to His will (and plan)."** [HOLY QUR'AN, XLII: 49]

- **"… He bestows both males and females and leaves barren whom He wills, for He is full of knowledge."** [HOLY QUR'AN, XLII: 50]

QUR'ANIC BASIS

Kill not your children for fear of want: We shall provide sustenance for them, as well as for you. Verily, the killing of them is a great sin!

[HOLY QUR'AN, 17:31]

QUR'ANIC STRESS ON THE ORPHANS

Therefore, treat not the orphans with harshness

[HOLY QUR'AN, 93.9]

QUR'ANIC STRESS ON THE ORPHANS

"…That you stand firm for justice to the orphans. There is no good deed which you do, but ALLAH is well acquainted therewith."

[HOLY QUR'AN, 4:127]

QUR'ANIC STRESS ON THE ORPHANS

To orphans restore their property (when they come of age), nor substitute your worthless things for their good ones, and devour not their substance by mixing it up with your own. For this is indeed a great sin.

[HOLY QUR'AN, 4:2]

HADITH ON FAIR AND JUST TREATMENT OF CHILDREN

Al Numan bin Basheer told the Prophet (SAW) that he granted a servant to one of his children. The Prophet said, “Did you grant the same to all your children”. Bin Basheer replied, “No”. The Prophet said, “Fear ALLAH and be fair and just to all your children.”

INTERNATIONAL CONVENTIONS

- **Convention on the Rights of the Child**

  [General Assembly Resolution 44/25 of November 20, 1989; Entry into force September 2, 1990]

- **Covenant on the Rights of the Child in Islam**

  [Adopted by the 32nd Islamic Conference of Foreign Ministers in Sana'a Yemen, June 2005]

CRC CATEGORY OF RIGHTS

- **Right to Survival**
- **Right to Protection**
- **Right to Development**
- **Right to Participation**

CRCI

The Covenant on the Rights of the Child in Islam reiterates the Rights of the Child under the CRC, but situates these within Islamic parameters

PERSONALITY

Birth determines personality, but the conceived child shall be considered born for all purposes that are favorable to it, provided it be born alive, however briefly, at the time it is completely delivered from the mother's womb. [Art. 10, CMPL]

AGE OF PUBERTY
(IN MARRIAGE)

- **Muslim male - 15 up, Muslim female - age of puberty or upwards**
- **Muslim female, less 15 but nor below 12, has attained puberty**
- **Minor below the prescribed ages, must be through a wali, called a betrothal [Art. 16, CMPL]**

DIFFERENT AGES OF MARRIAGE

- **Afghanistan: 18 for males, 16 for females**
- **Bahrain: 18 for males, 15 for females**
- **Bangla Desh: 21 for males, 18 for females with exception for religion**
- **Iran: 15 for males, 13 for females**
- **Iraq: 18 for both, 15 with consent of wali and court authority**
- **Kuwait: 17 for males, 15 for females**
- **Libya: 18/20 for both sexes**
- **Malaysia: 18 for males, 16 for females**
- **Qatar: 18 for males, 16 for females, younger with consent**
- **Saudi Arabia: No minimum age**
- **Syria: 18 for males, 17 for females, judges may allow 15 and 13**

STATUTORY PROVISIONS

The father and the mother shall jointly exercise just and reasonable parental authority … over their legitimate and acknowledged children. In case of disagreement, the father's decision shall prevail unless there is a judicial order to the contrary. [Art. 71 (1)CMPL]

RIGHTS OF THE CHILD
(UNDER P.D. No. 1083)

- **RIGHT TO SUPPORT**
- **RIGHT TO INHERIT**
- **RIGHT TO BEAR SURNAME**

[Art. 62, CMPL]

RIGHT TO SUPPORT

The child has the right to support (Nafaqa):

1. **Sustenance**
2. **Dwelling**
3. **Clothing**
4. **Medical Attendance**
5. **Education** **[Art. 65, CMPL]**

RIGHT TO SUCCESSION

- **Succession by an acknowledged child [Art. 94]**
- **Succession by a conceived child [Art. 97]**
- **Succession by an illegitimate child [Art. 95]**
- **Succession of surviving child/children [Arts. 110, 125 (a), 126 (a), CMPL]**

RIGHT TO BEAR SURNAME

- **Rights of Legitimate Child –**

  (a) To bear the surnames of the father and the mother. **[Art. 62, CMPL]**
- **Acknowledgment by Father.**

  Igrar of a child by the father shall establish paternity and confer upon each the right to inherit from the other… **[Art. 63, CMPL]**

SUMMARY

- **Child-rearing and child protection are the primary responsibility of the Muslim parents.**
- **Shari'ah protection of the child is basically the same as Western law protection.**
- **Cultural divergences occur even among the Muslims and in spite of Shari'ah**

LIVED REALITIES OF CHILDREN, ISLAM AND CHILD PROTECTION

Atty. Laisa Masuhud Alamia
Executive Secretary, ARMM

Outline

- Shari'a concepts on Children's Rights and Protection
- Lived Realities of Children in the ARMM/Mindanao
- Ways forward

Lived Realities of Children

- 30,000-50,000 children displaced every year because of conflict (vertical, horizontal, development aggression) and/or natural disaster











Lived Realities of Children

- Poverty
- Cycle of conflict and violence results in:
  - less access to education
  - low literacy rate
  - Exploitation (trafficking, illegal recruitment, abused as OFWs, child labor, recruitment in terrorist/KFR groups, child soldiers)
  - Drug addiction
- Violence against women and children/GBV

Lived Realities of Children

- Cultural practices that are discriminatory to children/girl child
  - Early/child marriage
  - Forced marriage
- Due to cultural, religious and logistical reasons, women /girls generally have less access to modern family planning methods.
- Women/girls experience frequent pregnancies and closely spaced births.
- There is poor access to health facilities and health workers need support to detect and manage high-risk pregnancies.

Lived Realities of Children

POLYGYNY

- ☐ Pre-Islamic period: Age of Jahilliya
- ☐ Polygyny was unrestricted: as many as 500 wives (King Solomon had 700 wives and 300 concubines)
- ☐ Also practiced by non-Muslims: Hindus, Africans, Mormons, pre-Christianity
- ☐ Islam limited the number of wives to 4
- ☐ Prophet Muhammad married to only 1 wife (Khadija) for 25 years until her death; then married other women at the age of 50
- ☐ Verse 4:3

Polygyny in the ARMM

- **No research has been conducted yet on the prevalence and the impact of the practice of polygyny in the ARMM**
- **Studies have been made on the impact of polygyny on both men and women in Indonesia and Malaysia**
- **Anecdotal evidence, however, shows that polygyny is being practiced in the ARMM**

Polygyny among Moros

- Gender issues related to polygyny:
  - support,
  - property rights of wives and children,
  - abandonment,
  - unequal treatment of wives and their children by the husband,
  - Registered and unregistered marriages
  - Polygynous husbands having more than the allowed 4 wives

Polygyny among Moros

- Code of Muslim Personal Laws (PD 1083): allows it under Article 27: *"Notwithstanding the rule of Islamic law permitting a Muslim to have more than one wife but not more than four at a time, no Muslim male can have more than one wife unless he can deal with them with equal companionship and just treatment as enjoined by Muslim Law and only in exceptional cases."*
- No definition of what these exceptional cases are
- Permission of 1st wife not needed

VAW in the ARMM*

- Wife battery
- Parricide
- non-support
- taking of the *mahr*
- forced marriage
- Abuse in the practice of polygamy
- Incest
- Prostitution

** Moroweave Study*

VAW in the ARMM*

- Abduction/kidnapping
- Rape
- sexual harassment
- Trafficking
- cruel treatment of domestic helpers (most of whom are women)
- violence to women detainees
- violence against women in situation of armed conflict and internal displacement

**Moroweave Study*

On *Mahr*

Lived realities

- Women's right to the exclusive ownership and use of the *mahr* is not known and exercised by many women
- *Mahr* is sometimes used by the spouses, or by the bride's family and relatives
- The economic and/or social value of the *mahr* sometimes becomes a motivation for a family to make a daughter marry
- *Mahr* is usually set by the woman's relatives/ *wali*

On *Mahr*

Lived realities

- Local ordinances have been enacted in some areas to set a minimum amount for *mahr*
- Some circumvent the requirement of *mahr* (e.g., marrying non-Muslims, eloping)

On *Mahr*

Existing legislation: CMPL

- Stipulation on *mahr* is one of the requisites of marriage
- Amount may fixed before, during and after the celebration of the marriage
- Amount may be paid fully or partially before, during and after the wedding
- Wife may demand the satisfaction of her *mahr*

Ways Forward on Child Protection

- Contextualization of the Text from the sources of Shari'a Law
- Interplay and harmonization between cultural, religious and legal frameworks on child and women protection
- Strengthening the State's mandate to perform its obligations in the protection of children/women
- Community-based organizing and capacity-building on children's rights and their protection

Ways Forward on Child Protection

- Amendment of Code of Muslim Personal Laws for better protection of women and children by removal of discriminatory provisions
- Inclusion of women and children in decision making/setting up of policies and mechanisms
- “The best interest of the child” should be the paramount consideration in policies and mechanisms and programs/projects that would be implemented for the protection of children
- Rule of law: full implementation of the law on children’s rights and protection (Women and children’s desks at barangay level and in all hospitals and police precincts, utilization of GAD budget, etc)

MARAMING SALAMAT PO!

Day 1: December 4, 2014
B1

The Culture of Forgiveness

This session seeks to clarify the cultural beliefs attached to filing a case & come up with appropriate responses in dealing with the victim/survivor's guilt.

Objectives:

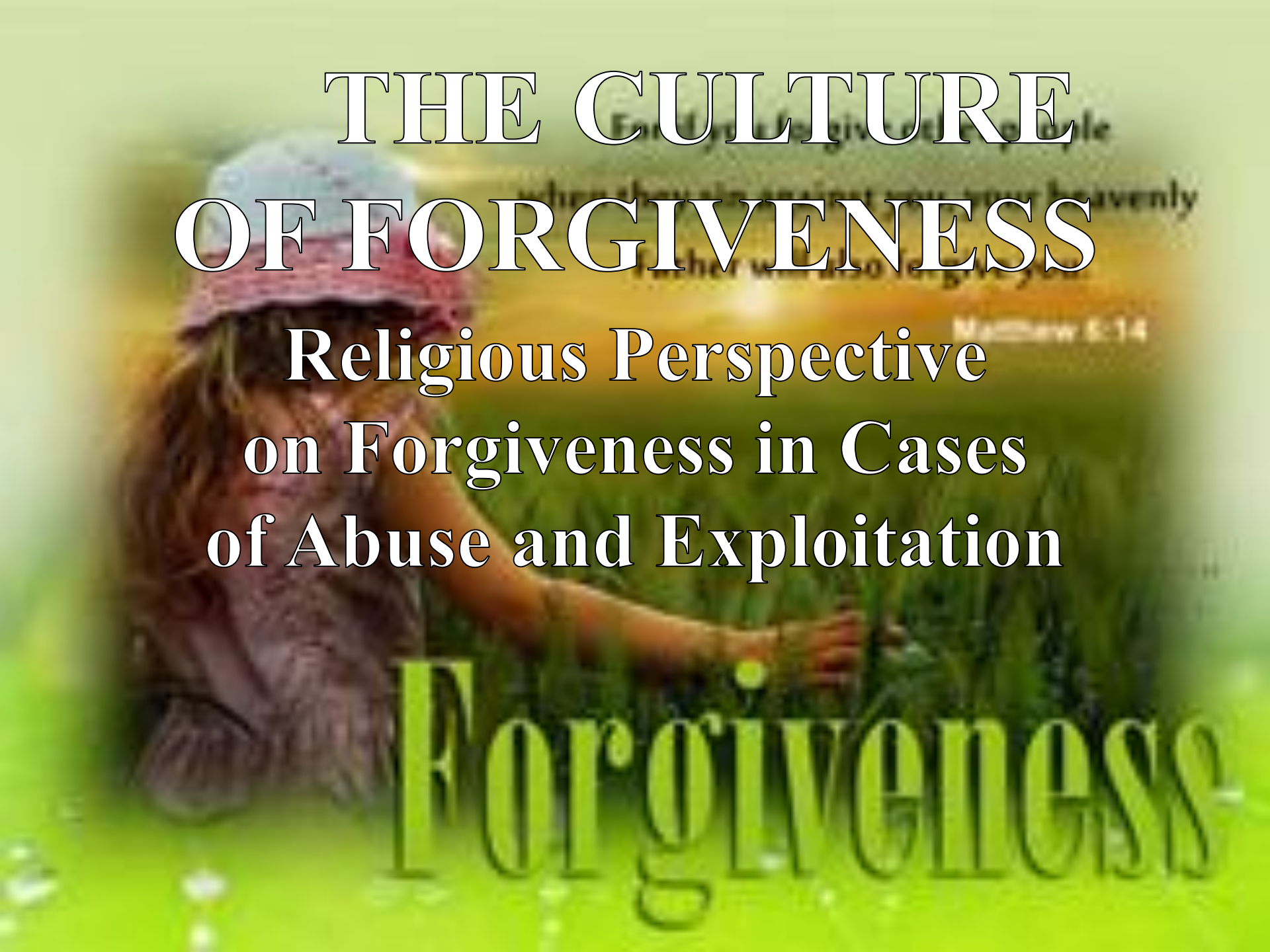
- To identify the different religious perspectives on the culture of forgiveness.
- To discuss the issues of forgiveness based on the insights of a Shelter Administrator, a Service Provider and a Survivor in dealing with the issue of forgiveness.
- To apply recommendations on how to respond appropriately to issues of victim or survivor's guilt in filing a case

Chair: Dolores B. Rubia, MSW

Topic:	Speaker
Religious Perspectives on Forgiveness in Cases of Abuse and other Forms of Injustice	Rev. Jose C. Umali, Jr. Fr. Orville R. Cajigal, RCJ
Panel Discussion	Prof. Erlinda Albarracin Rev. Jose C. Umali, Jr. Fr. Orville R. Cajigal, RCJ

THE CULTURE OF FORGIVENESS

Religious Perspective on Forgiveness in Cases of Abuse and Exploitation



Jesus considered the children as the greatest in the Kingdom of heaven

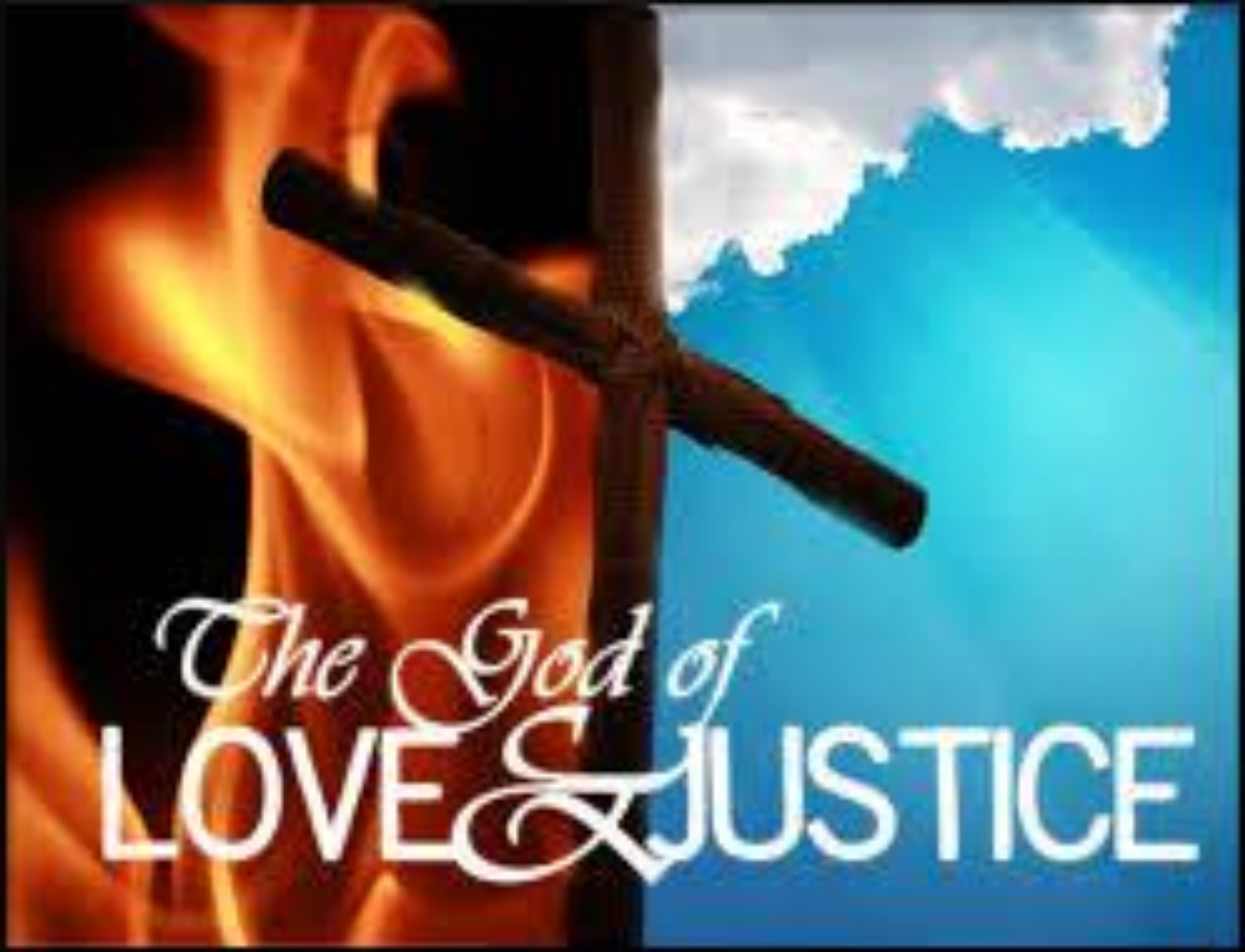


He revealed that the children have close links with the Father in heaven




He warned of serious consequences against those who will abuse and exploit children


God
is
Love
I JOHN 4:8


The God of
LOVE & JUSTICE


LEARN TO DO GOOD.
SEEK JUSTICE.
HELP THE OPPRESSED.
DEFEND THE CAUSE OF ORPHANS.
FIGHT FOR THE RIGHTS
OF WIDOWS.
ISAIAH
1:17 NLT



"I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment.

– Ezekiel 34:16 (NASB


DO JUSTICE
LOVE TENDERLY
WALK HUMBLY
WITH YOUR GOD
MICAH 6:8



"How terrible for you Pharisees! You give to God one tenth of the seasoning herbs, such as mint and rue and all the other herbs, but you neglect justice and love of God. These you should practice, without neglecting the others,"

Luke 11:42

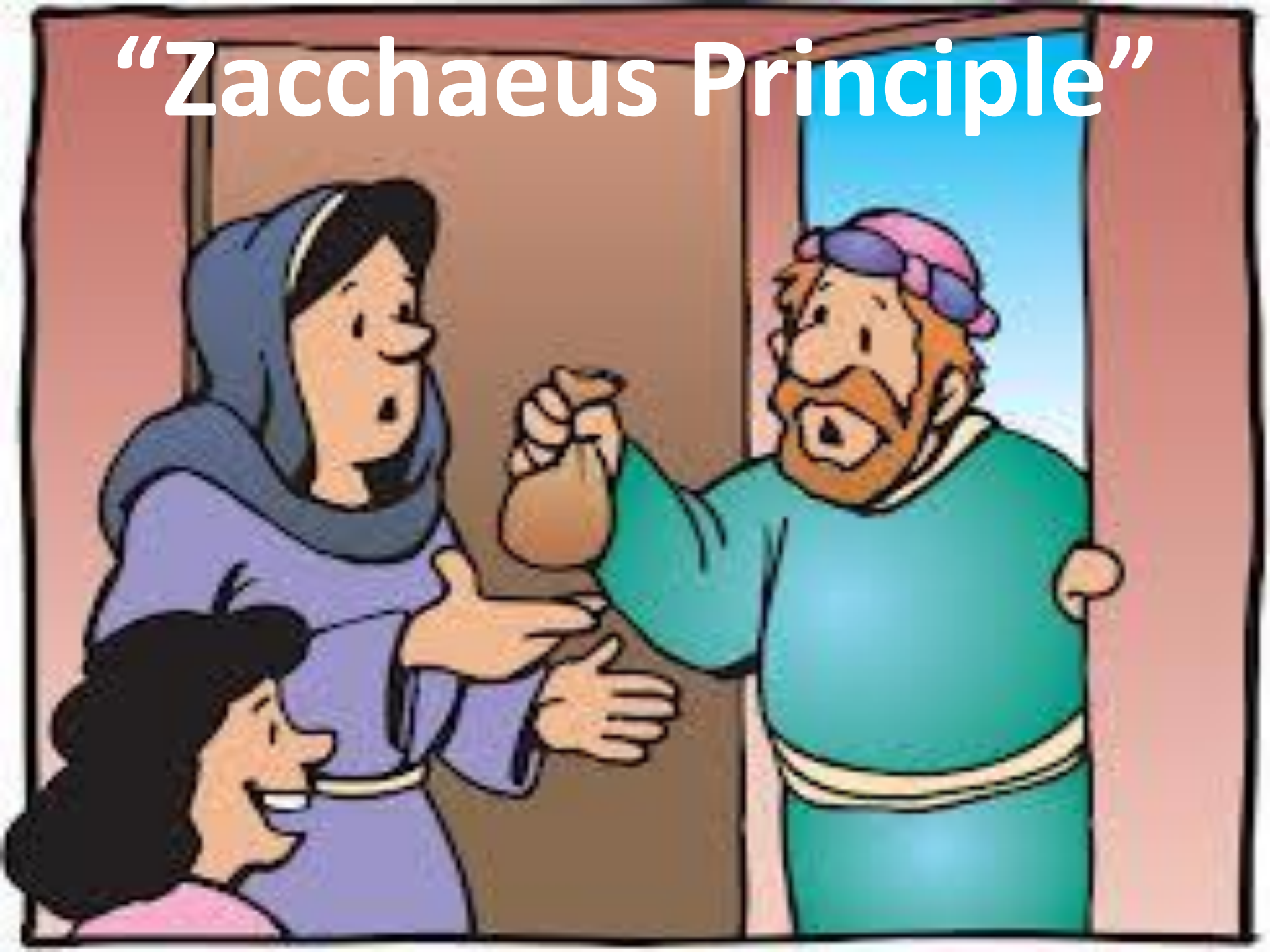


Without forgiveness, the victim perpetuates the condition of victimization and binds her eternally to her bitter past


Forgiveness
is not about
forgetting


Forgiveness
is not about
avoidance
nor
toleration

“Zacchaeus Principle”




Forgiveness is not about allowing
the oppressor to get away from the
crime committed


religiousity does not
exempt us from doing
justice


First, victims of abuse and exploitation should not be rushed to forgiveness, but should be led to a process that does not happen in a day

"You have heard the law that says, 'Love your neighbor' and hate your enemy. But I say, love your enemies! Pray for those who persecute you! In that way, you will be acting as true children of your Father in heaven. For He gives His sunlight to both the evil and the good, and He sends rain on the just and the unjust alike.

Matthew 5:43-45 NLT - ScentofFaith.com

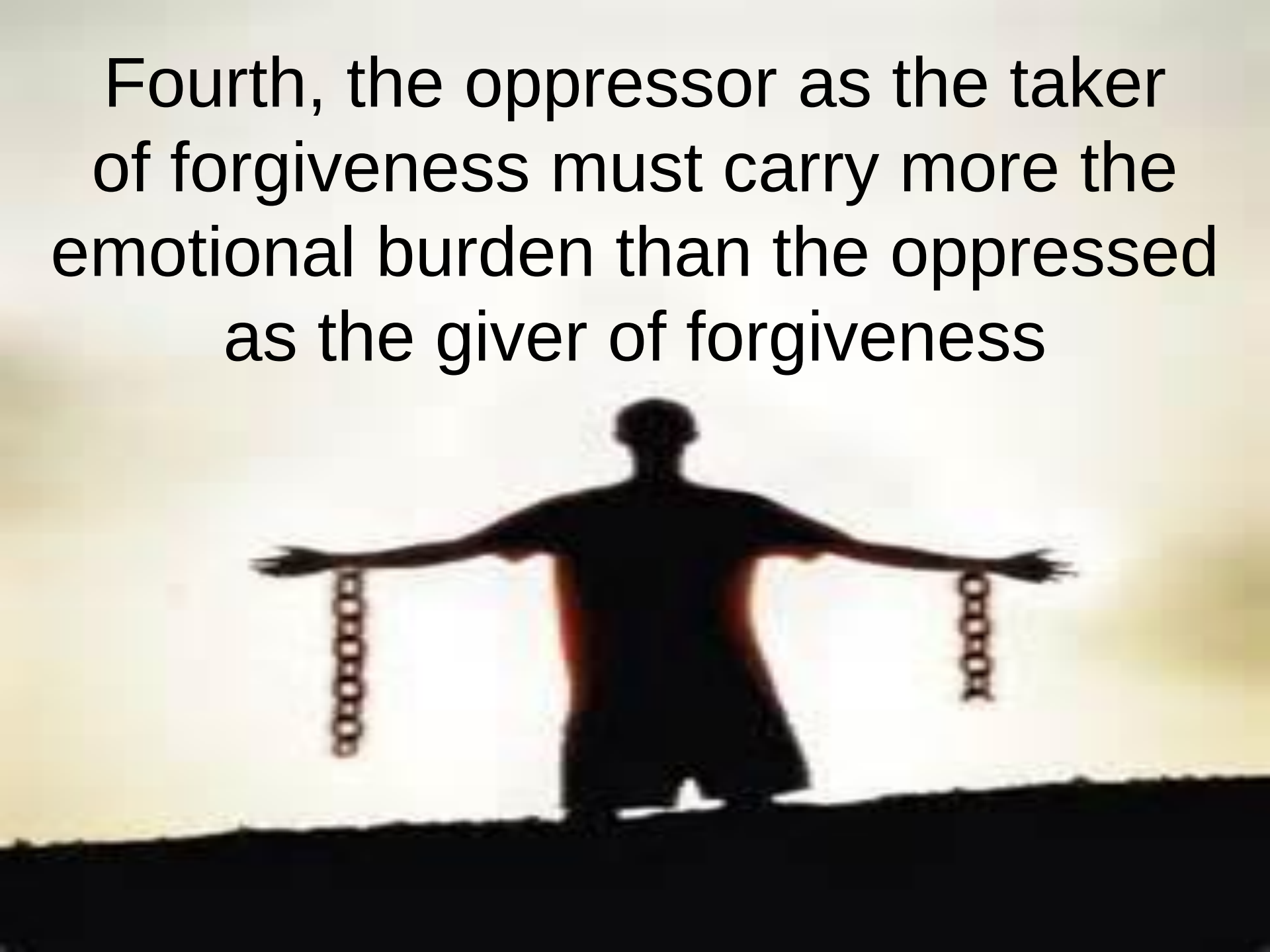
Second, victims of abuse and exploitation must be made to realize that the objective of forgiveness is their liberation from the bondage of anger, fear, bitterness and hopelessness



Third, victims of abuse and exploitation must understand that engaging in the act of forgiveness does not mean preventing justice from running its course



Fourth, the oppressor as the taker of forgiveness must carry more the emotional burden than the oppressed as the giver of forgiveness





verses 26-27

“The servant fell on his knees before the king, ‘Be patient with me,’ he begged, ‘and I will pay you everything.’ The king felt sorry for him, so he forgave him the debt and let him go.”

Necessity of Justice in the Act of Forgiveness

1. What are the Principles?

2. What is Justice and its connection with Forgiveness?

3. How is Justice applied to the involved parties?

Original Goodness

Harmonious Relationship

With God

With Others

With other creatures

Goodness within us

Reality of Child Abuse

To be addressed

1. What are the Principles?

Some Foundational Principles

1. Dignity of Human Person and Human Rights

- Image and Likeness of God
- Core
- One with Others
- One with God

Human Rights

- Protection
- Promotion

Holistic Development

2. Solidarity, Common Good and Participation

- Mutual Support and protection
- Intersubjectivity
- Role of each
- Role of the Community

3. Family Life

- Vital Cell of the Society
- “Cradle of Life and Love”
- Protection and Development of Children

4. Option for the Poor and Vulnerable

- Church of the Poor
- One with the Poor and Oppressed
- Journeys for Liberation, Total well being
- Refuge for in need
- Welcoming Mother who Corrects

2. What is Justice and its connection with Forgiveness?

Biblical People

Exodus Event

Central and Very Important Event

Experience of God Event of Social Justice

YHWH is the God of Justice

World- God with the people, land, rain, abundant harvest, bread, security, peace, liberation from oppression

Prophets

God is compassionate to the poor and oppressed

God will bring down the oppressors and wicked

God’s saving justice consists in punishing but pardoning the repentant sinner.

(Ezk. 9:4 ff.; Ho. 2:21; Mt. 20:28)

Abuses and exploitation are not the Will of God.

Jesus Christ

Kingdom of God

Special attention and concern for the poor, marginalized, vulnerable (widows and orphans), children

New World filled with life blessings which is free from all kinds of evil

World- God with the people, land, rain, abundant harvest, bread, security, peace, liberation from oppression

In a world characterized by justice, <u>forgiveness</u> is one of the life blessings ***(Jn. 8:1 ff.)***

Catholic Church

Mission of Jesus: Justice

Instrument of Justice and Healing

Justice is what is due to God and to neighbors.

His Being as God

Human Dignity

In front of an act of injustice,
something has to be done

Justice and Forgiveness do not stand
in opposition against each other.

3. How is Justice applied to the involved parties?

Victim

- Protection at all times
- Total development
- Compassion, journey in prayer
- Provision of time and space
- Forgiveness
- Empowerment

Offender

- Protection
- Opportunity to reform
- Ask forgiveness
- Reparation
- Spiritual renewal and empowerment

Community

- Participative
- Protection
- Church participates in the process
- Connects with others
- Provision of a chance to be better

Justice requires a process of healing

Forgiveness sprouts from the said process

Work of God

God forgives and gives chances

God exhorts us to forgive

Forgiving God is also the God of Justice

Forgiveness happens
in the context of justice and
prayer.

Day 1: December 4, 2014
C1

The Arts' Impact on Communities

The arts are valuable in bringing people together, building social networks, bridging ethnic, religious and other cultural differences, and creating new communities. It has been used to teach new skills and improve the self-esteem of at-risk youth, as a healing ritual for disaster victims and as therapy for traumatized individuals. At the individual and community level, the arts are a powerful tool that can be utilized in the promotion and protection of children's well-being.

Objectives:

- Describe how the arts impact communities
- Explain the importance of the arts in child development
- Determine the role of the arts in preventing violence and abuse
- Recognize the role of the arts as a treatment modality in child abuse interventions

Chair: Angel V. Shaw

Topic:	Speaker
Art as Social Engagement Presentation and Screening of Living on Loring Project	Angel V. Shaw
Presentation of Collaborative Work where Artists Converge to Address Crises as Cultural Discourse	Karen O. Flores
Comparative study on Academic and Informal Art Pedagogies and How they Impact each other	Noel S. Cuizon
Presentation of the Peace Projects of Museo Pambata and the Use of the Arts and Storytelling in Teaching Life Skills to Children	Maricel P. Montero

6th "AKO PARA SA BATA" MANILA CONFERENCE 2014

December 4 – 5, 2014

THEME: THE CHILD WITHOUT BORDERS

Cultural Beliefs and Practices Affecting Child Protection

The Arts' Impact on Communities

Child Protection Network

December 4 – 5, 2014
SMX Convention Center

Simultaneous Symposia C1:

The Arts' Impact on Communities

The arts are valuable in brining people together, building social networks, bridging ethnic, religious and other cultural differences, and creating new communities. It has been used to teach new skills and improve the self-esteem of at-risk youth, as a healing ritual for disaster victims and as therapy for traumatized individuals. At the individual and community level, the arts area powerful tool that can be utilized in the promotion and protection of children's well-being.

The central theme for our informal panel is "art for social change," its impact on community development and sustainability, identify what some of these practices are from the panelists' professional experiences as art practitioners, curators, educators, and cultural activists, and explore cross-disciplinary activities that can be implemented by those present at our panel. Our primary goal is to share the diversity of

Objectives:

(1) Describe the Islamic perspective of child rearing and child protection

(2) Explain how Shari'ah affects child protection

(3) Incorporate cultural considerations in assessments and decision making

Activity	Description	Lecturer
Introduction	Brief Introduction about the topic	Atty. Katrina Legarda
LECTURE	Lecture 1: Shari'ah and Women and Child Protection	*Mehol K. Sadain*
	Lived Realities Of Children, Islam And Child Protection	*Atty. Laisa Masuhud Alamia, Executive Secretary, ARMM*

Chair: Atty. Katrina Legarda

Co-Chair: Riza C. Lorenzana, MD



SFAD
School of Fine Arts and Design
STUDIO GALLERY

ART and CRISIS:
Interfacing art education with life narrative processes

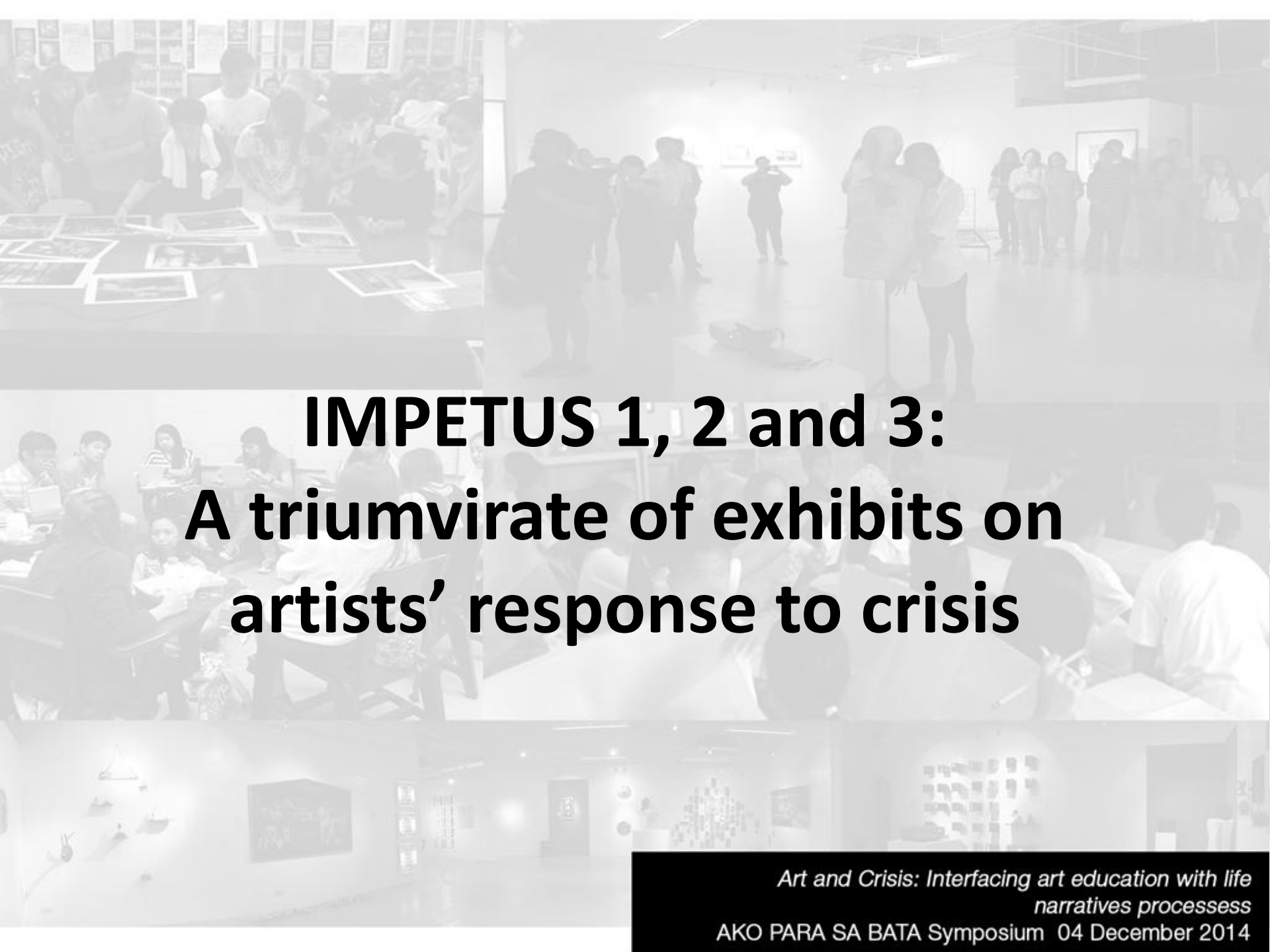
Karen Ocampo Flores

AKO PARA SA BATA Symposium 2014
The Art's Impact on Communities

PWU SFAD
SCHOOL OF FINE ARTS AND DESIGN

Art has impact on communities by the way artists channel, confront and reflect on shared situations.

This is the key to socially-engaged art practice.



IMPETUS 1, 2 and 3:
A triumvirate of exhibits on artists' response to crisis

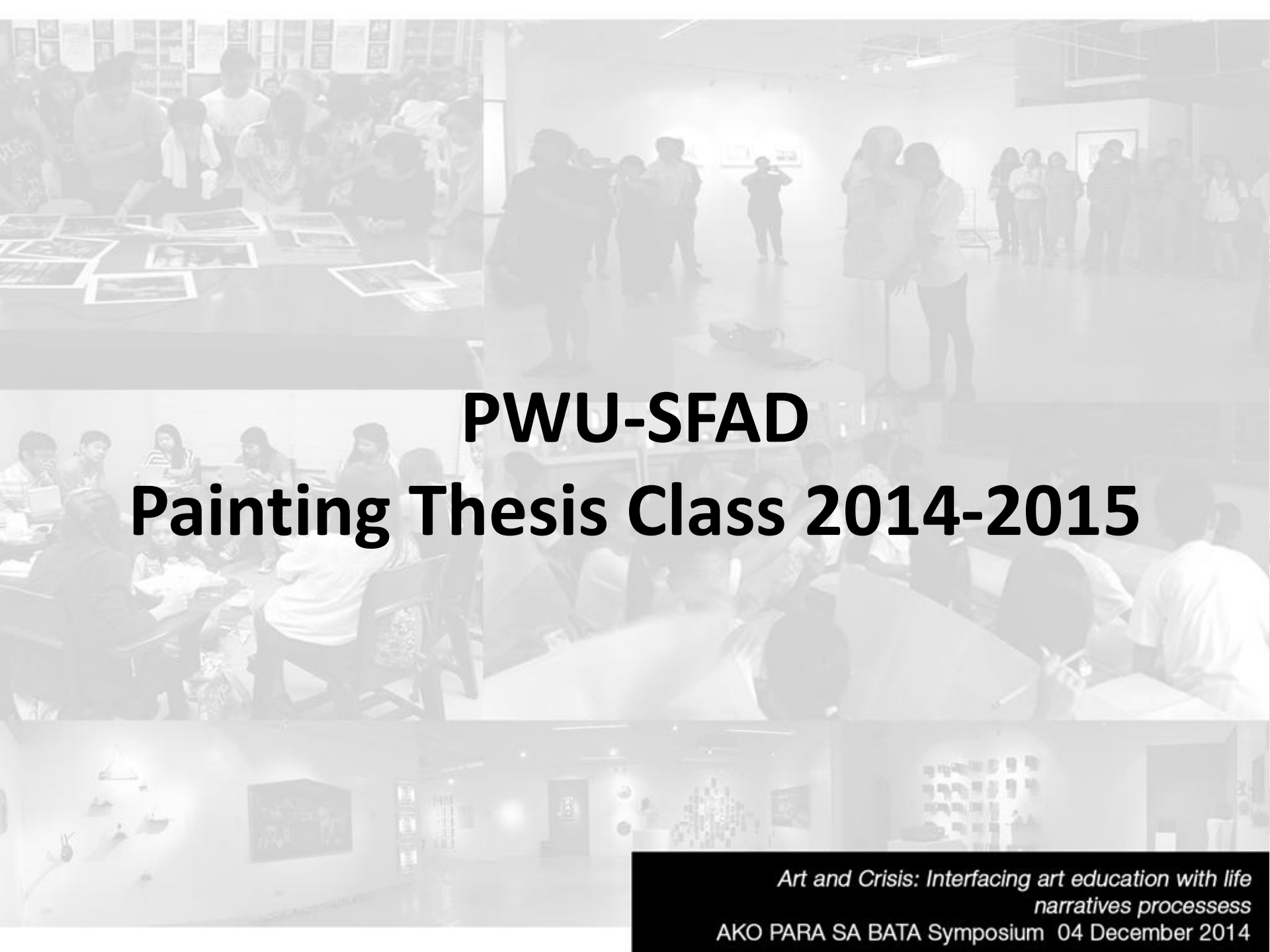
Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014



Art and Crisis: Interfacing art education with life narratives processess

AKO PARA SA BATA Symposium 04 December 2014

In the same vein, art education could impact on art students' personal struggles through modalities of research, project development and production.



PWU-SFAD
Painting Thesis Class 2014-2015

Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014

I, Mahal(ay!)

by **Abbey Batocabe**

Entitled *I, Mahal(ay!)* is a thesis project to address of the fetishes that we have on *things* that was laboured upon or made to feed the fetishes that we have.

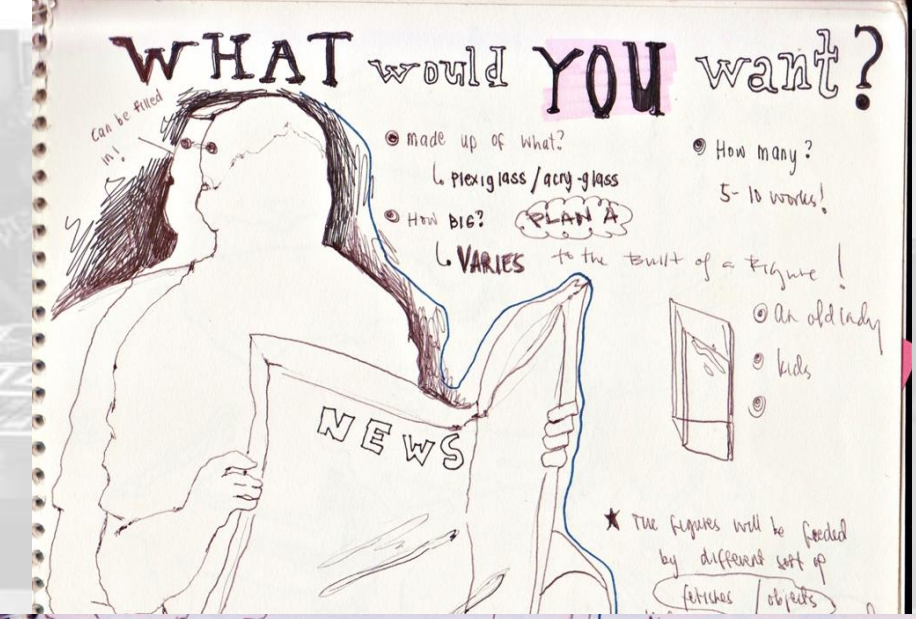
So What?

- To show that fetishism has a free form in which depends from each

  person's needs or wants.

- To note that there's a thin line that we are rather being confused or neglect to, which is between of what we need or of what we want; or does a thin line really exists from these two?

- To show the interaction that we have from the people that we got the chance to talk to. Having *fetishism* is not really just something that alienates us from others, but rather is a form of finding the community that we belong to.



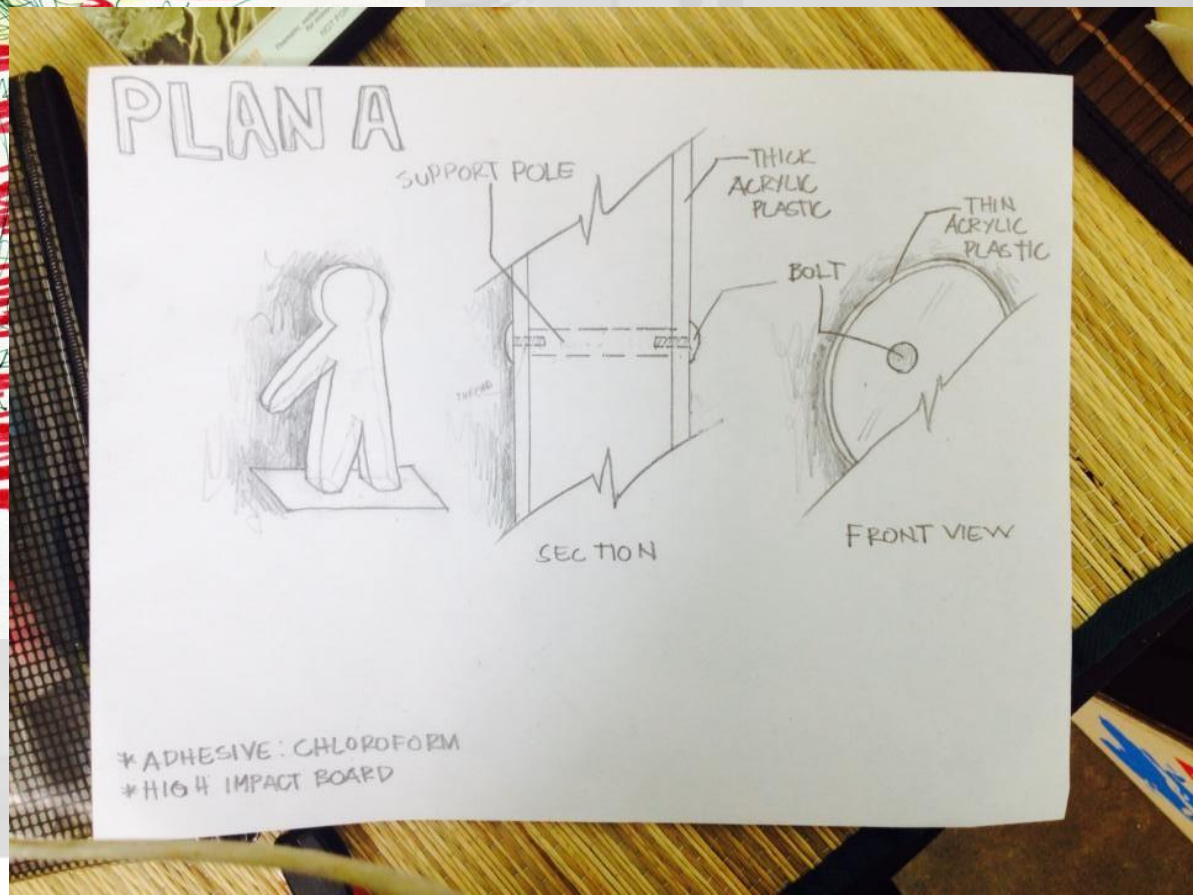
Studies
ABBEY BATOCABE







Studies
ABBEY BATOCABE



Pain and Pleasure

by **Darryl Pagulong**

- Present ways of translating memory through a life story.
- All about memory/memorial.

So What?

- An activity done for enjoyment
- A source of delight
- Closure/Letting go
- To share a process of healing through the re- creation of memory

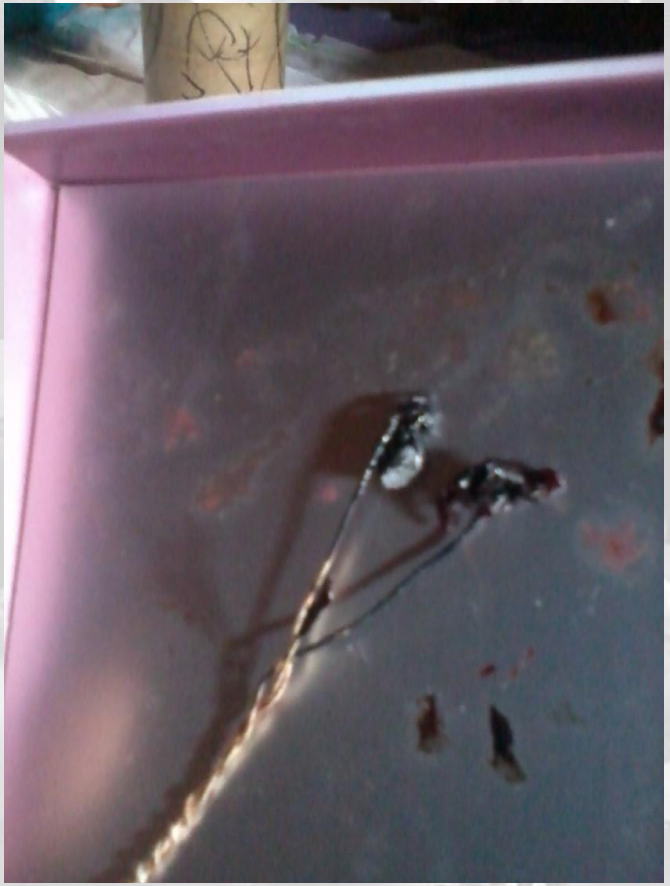


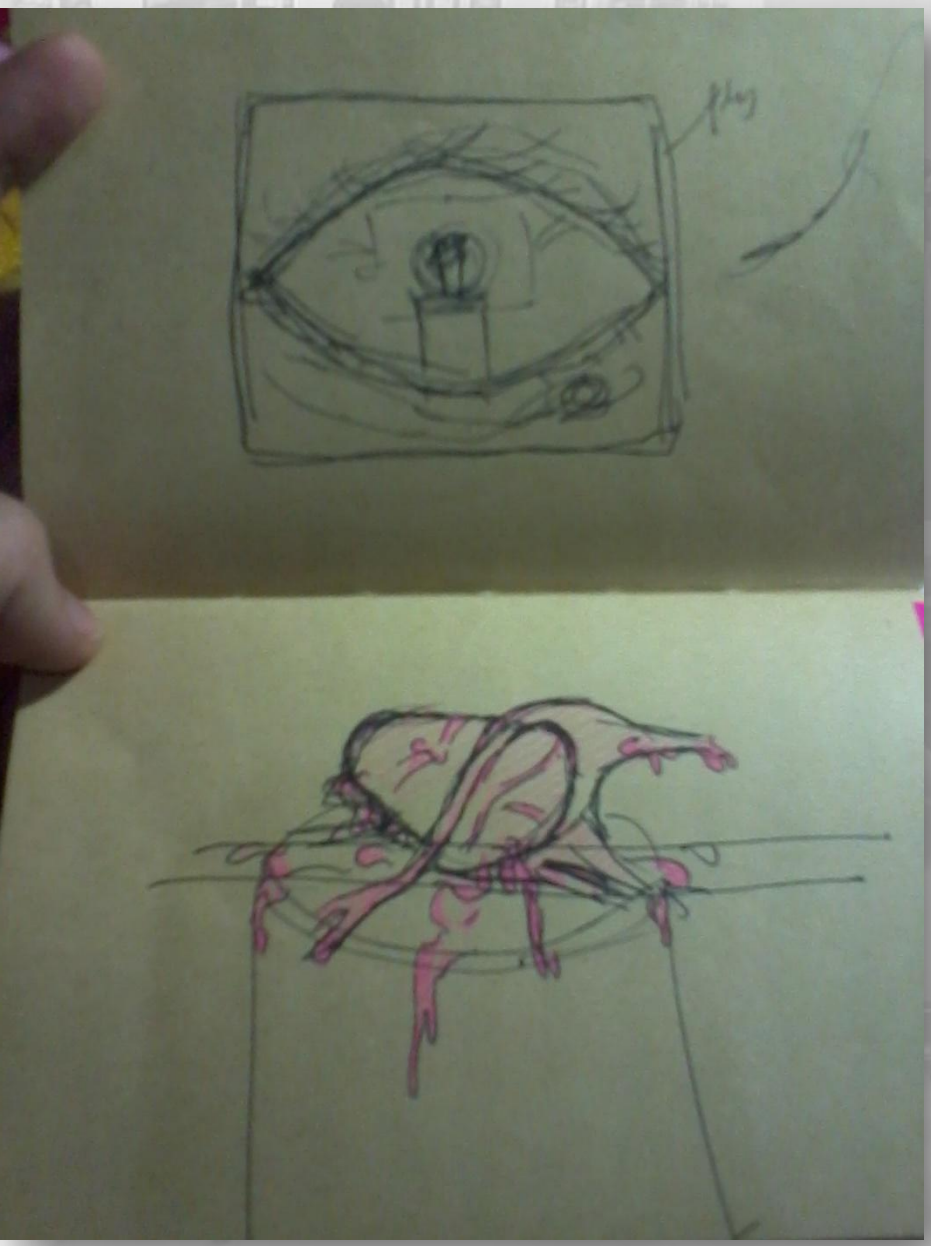


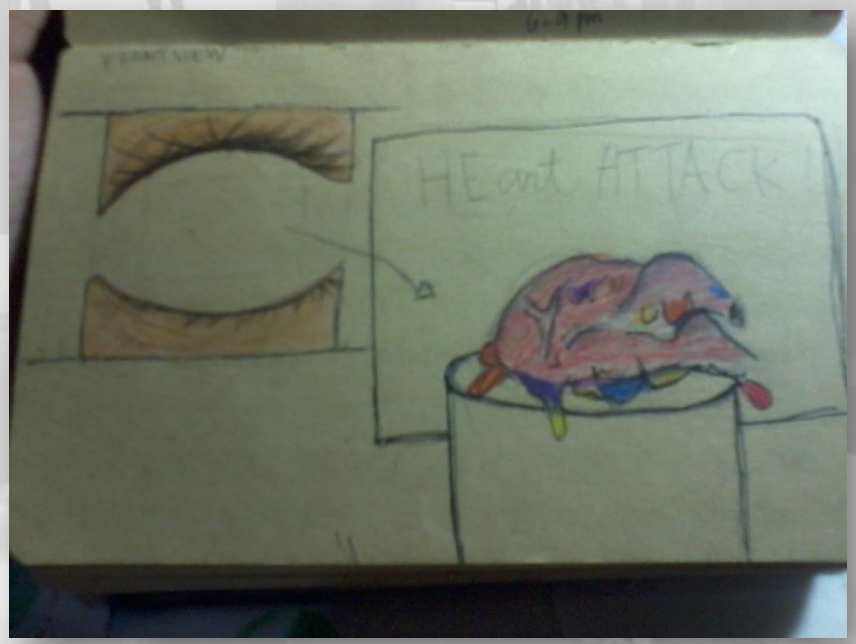
Studies by
DARRYL
PAGULONG

DARRYL PAGULONG
Sweet Candy









Art and Crisis: Interfacing art education with life narratives processess

AKO PARA SA BATA Symposium 04 December 2014

Litera-losopo: Ang pagpasa ng kinakailangan sa mga asignatura.

by **Arthur Opulencia**

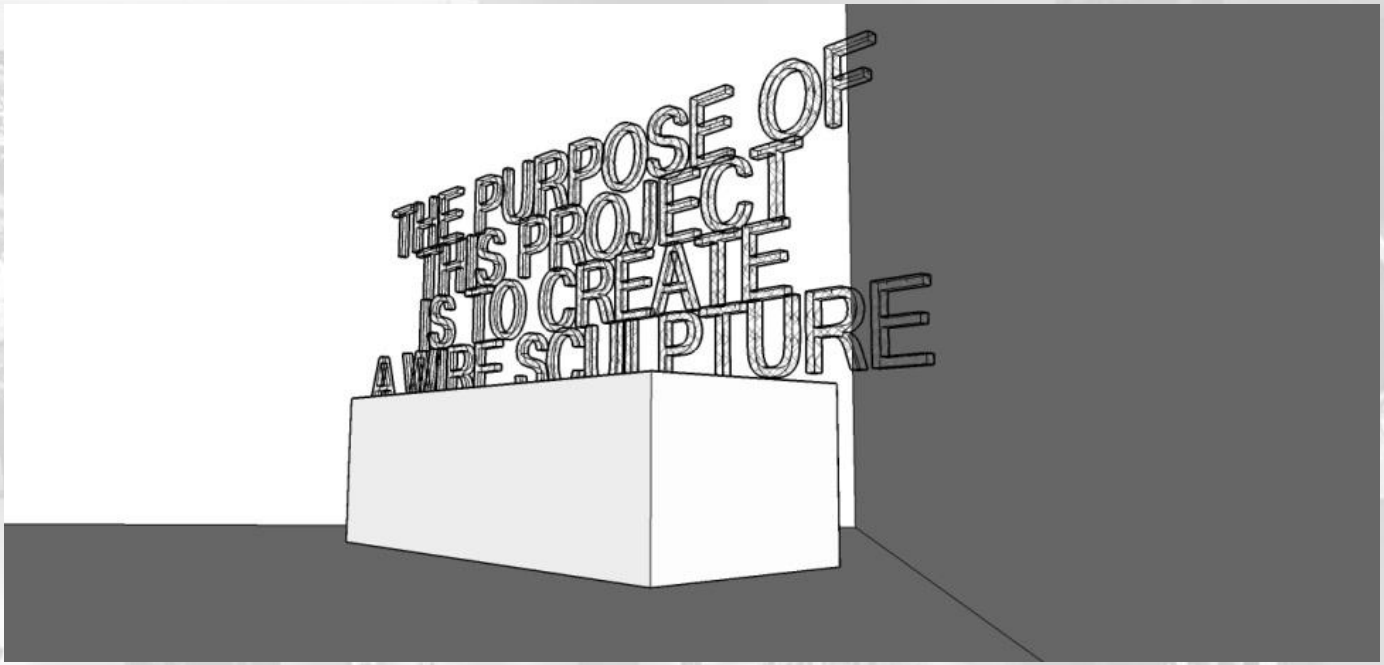
- Ang thesis na ito ay ang pagpapakita ng requirements sa art production para sa mga klase na itinuturo sa Fine Arts.
- May pagka-pilosopo o pagpapa-literal ng mga hinihingi na plates.
- Pagpapakita na ang art making ay napapangunahan ng mga proseso ng pagsunod sa utos mula sa awtoridad ng art institution.

So What?

- To show an aspect of art education where the student just repeats what he/she was told.
- To provoke a critical process with my art teachers with regard to prevalent conditions in fine arts education.
- To open a discussion on how art education can improve on the empowerment of students.

Sculpture Study

- Title: “To create a life-sized wire sculpture.”
- (isip-isip) ano size ang life-sized? Ano height ko? (Yan ang life size ko eh)
- Ano width? (edi width ko rin)
- 5.5ft x 2ft estimated size



Thesis Proposal

of **Ivan Navora**

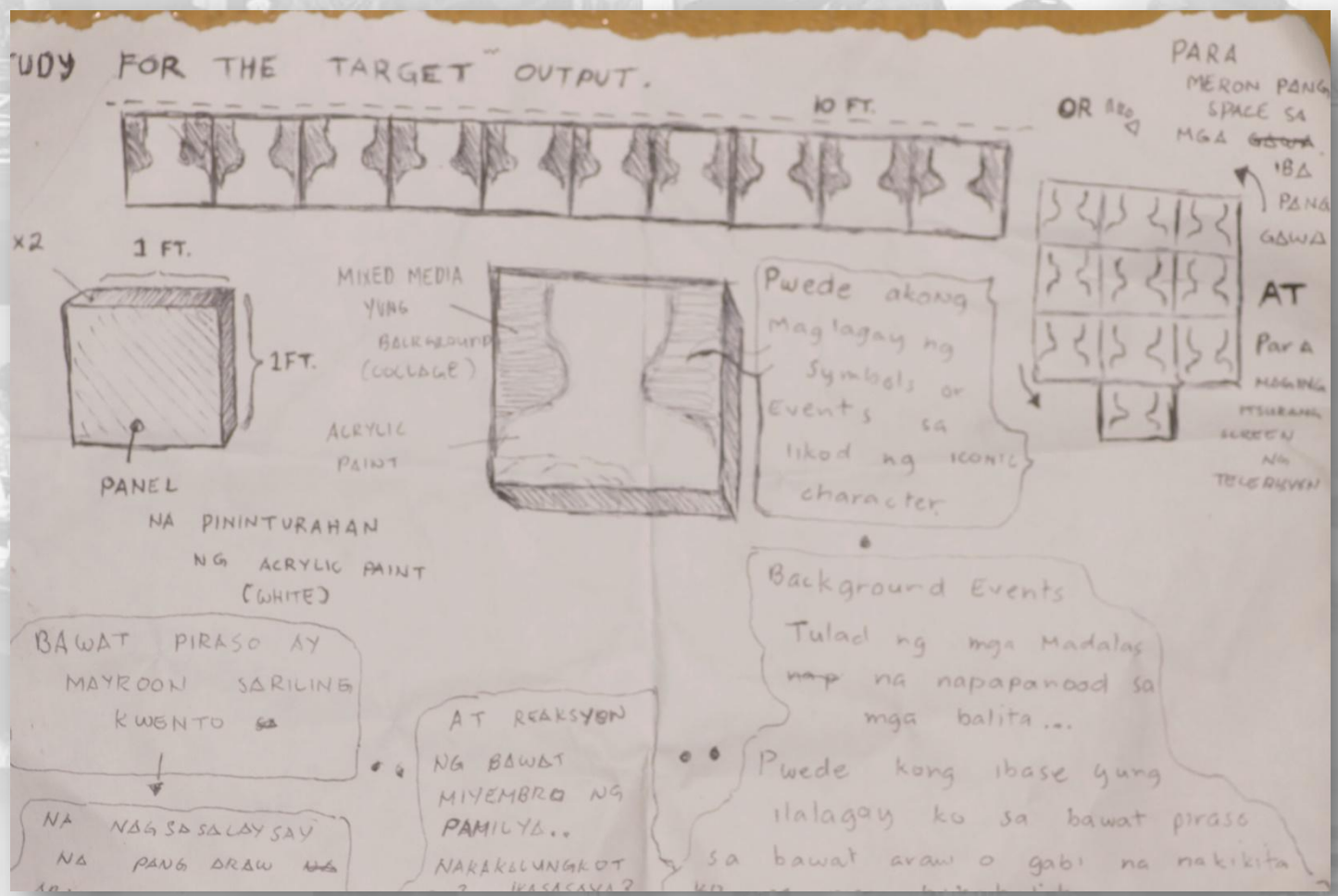
Ano ang Impluwensya ng Telebisyon sa aking Pamilya?

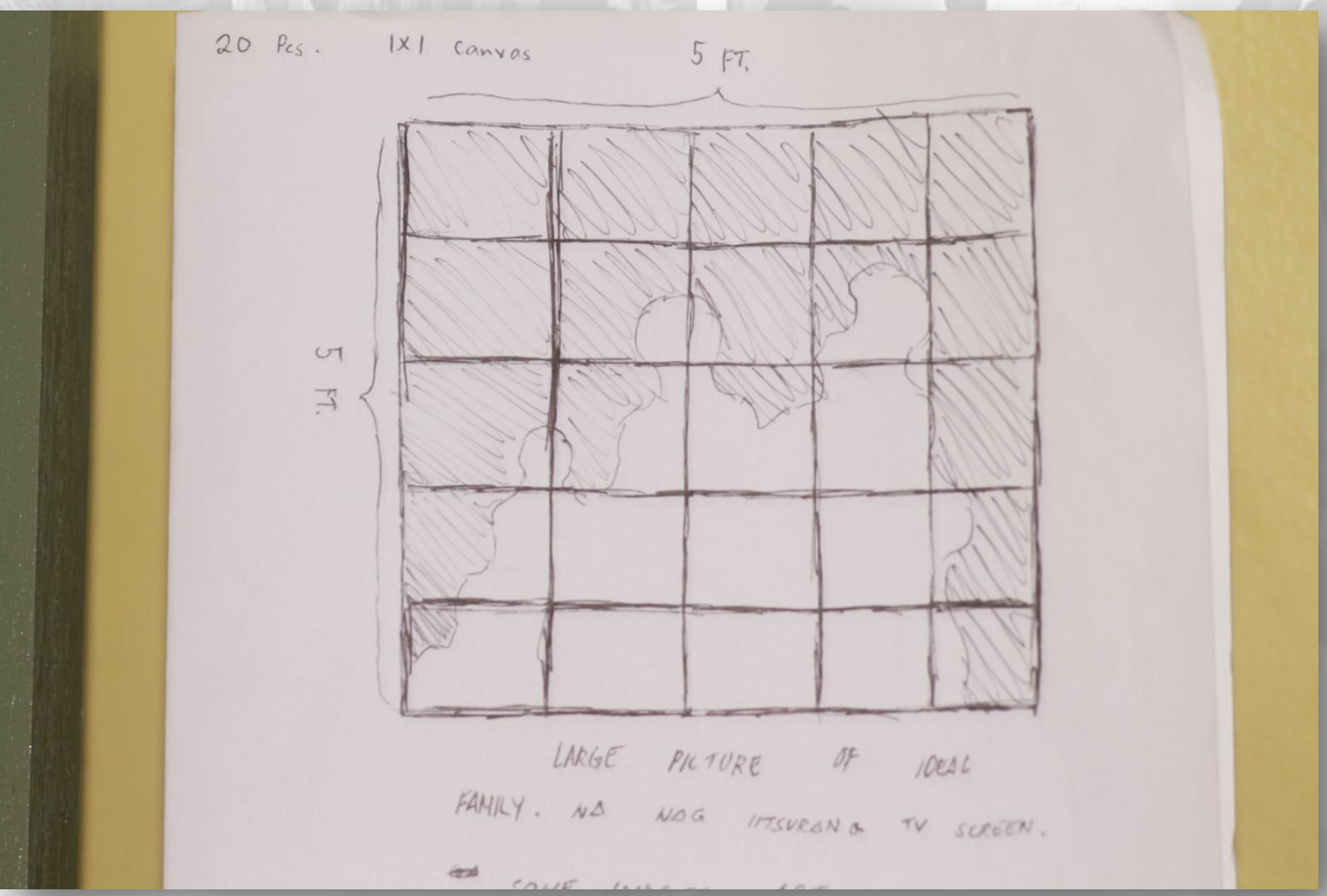
Paano binuo ng mga impluwensyang ito ang aking sariling pagkatao?

So What?

- Maari bang maunawaan ang sarili at relasyon ng iba sa pamamagitan ng pagsusuri at pagbalik ng mga memorya ukol sa mga pangyayari na naganap sa nakaraan? at ano ba ang kinalaman ng pagbalik sa nakaraan sa pagbuo ng sariling pagkatao.

Target Output





Art and Crisis: Interfacing art education with life narratives processess

AKO PARA SA BATA Symposium 04 December 2014

Warriors of Road: Cyclist

by **Jomarie Cruz**

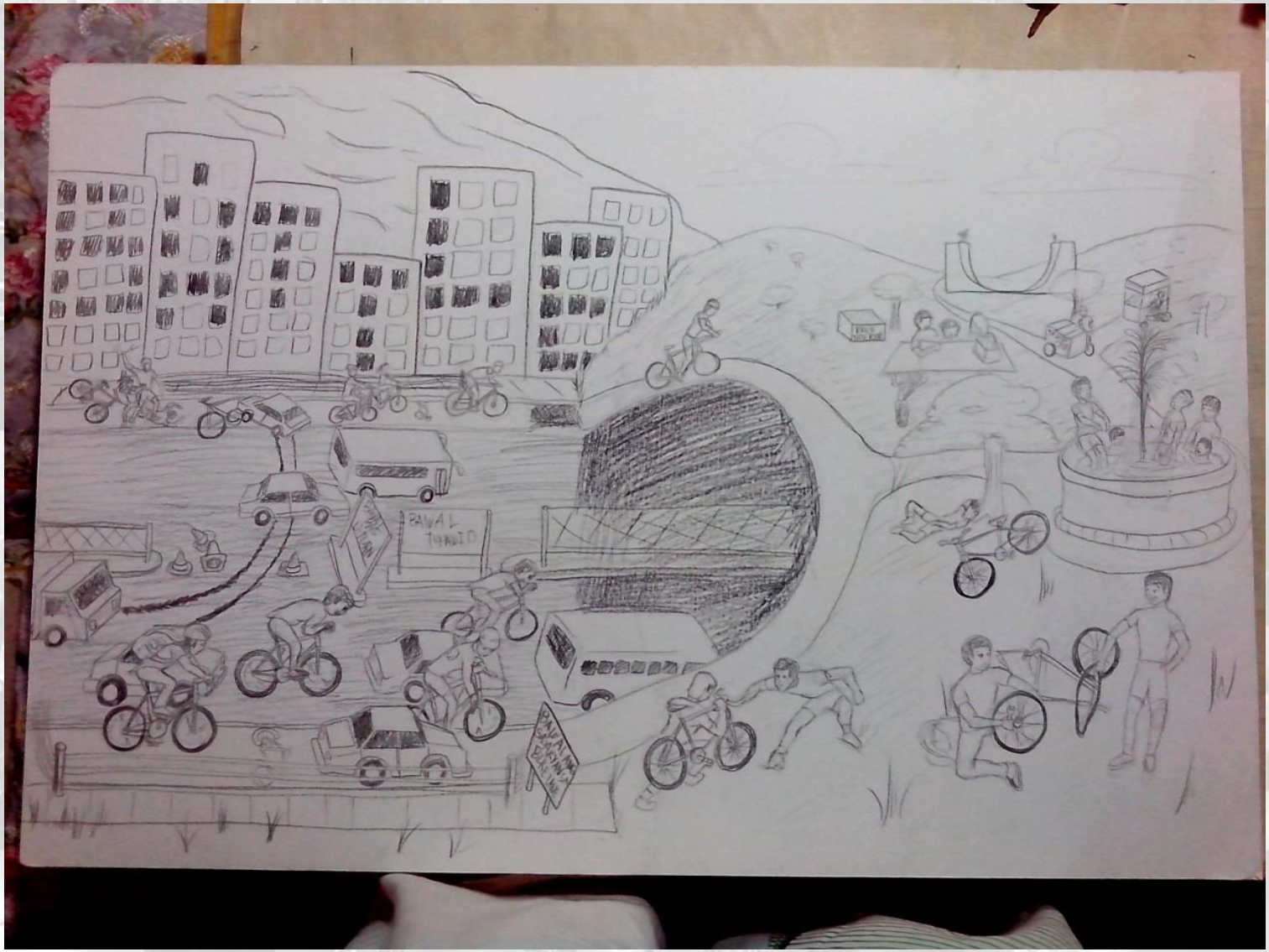
Ang pangunahing mga punto ng thesis ay ang mga kalamangan, tulad ng kasiyahan ng pagbibisikleta, at ang mga kasahulan, tulad ng mga hamon na hinaharap nila sa kalsada, sa siklista mismo. Karagdagang mga punto ay kung paano makakatulong ang pagbibisikleta na panatilihing ang ating katawan sa tamang hugis at kung paano nito mababawasan ang trapiko ng kalsada at polusyon sa hangin.

Ano naman? Bumalik sa rationale at ipaliwanag ang mga potensyal na kabuluhan ng iyong panukala.

Ito ay makakatulong upang bigyang pansin ang mga siklista para hindi tayo bumabase sa isang maling panghuhusga sa daan dahil may malaking pagkakaiba ang tunay na siklista sa mga regular na nagbibike lamang. Ito rin ang gagawin para makita din ng madla kung ano ang mga pagkukulang ng mga taong nagbabantay sa batas ng kalye. Ipapakita rin dito ang importansiya ng *bike lane* sa kalye.



JOMARIE CRUZ
Title: The Bike Race
Medium: Acrylic on canvas



Study by
JOMARIE CRUZ

Home for me, Home for others

by ***Joyce Reyes***

- Home within home
- Private? or public?
- Private to public
- Home changed to be part of the public spaces.
- Home I considered part of my home) vanished as well my memories.
- Adding and subtracting. (adding public spaces, subtracting private spaces.
- Changes within my home and home for others
- Memories from the past and desire to recreate it as what I see to that particular space.

So What?

- Home is what we all have.
- Home is part of our past, present, and future.



Art and Crisis: Interfacing art education with life narratives processess

AKO PARA SA BATA Symposium 04 December 2014



Art and Crisis: Interfacing art education with life narratives processess

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ALIENATION AND THE INFLUENCE OF POP CULTURE

by **Mario Guioguio**

Pop Culture

Alienation

Art and Crisis: Interfacing art education with life narratives processess
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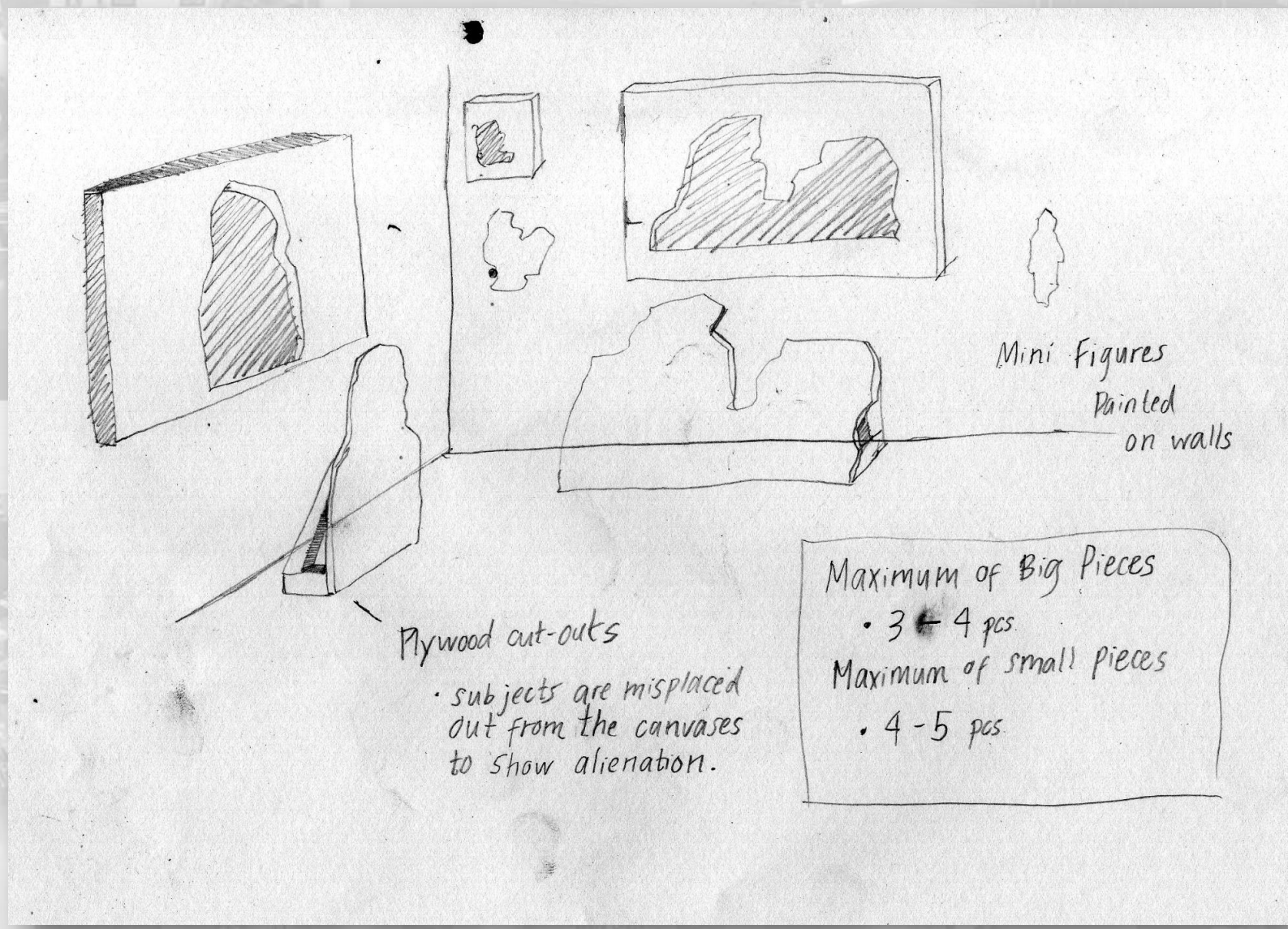

Mini Figures
Painted
on walls
Plywood cut-outs
• subjects are misplaced out from the canvases to show alienation.
Maximum of Big Pieces
• 3 – 4 pcs
Maximum of small pieces
• 4 - 5 pcs

a journey in dreams

of **Sherwin Españo**

My (selected)dreams and how I see and interpret them.

So What?

- Present an autobiogaphy through the narrative of particular dreams.
- Encourage people to participate in the dream narrative.

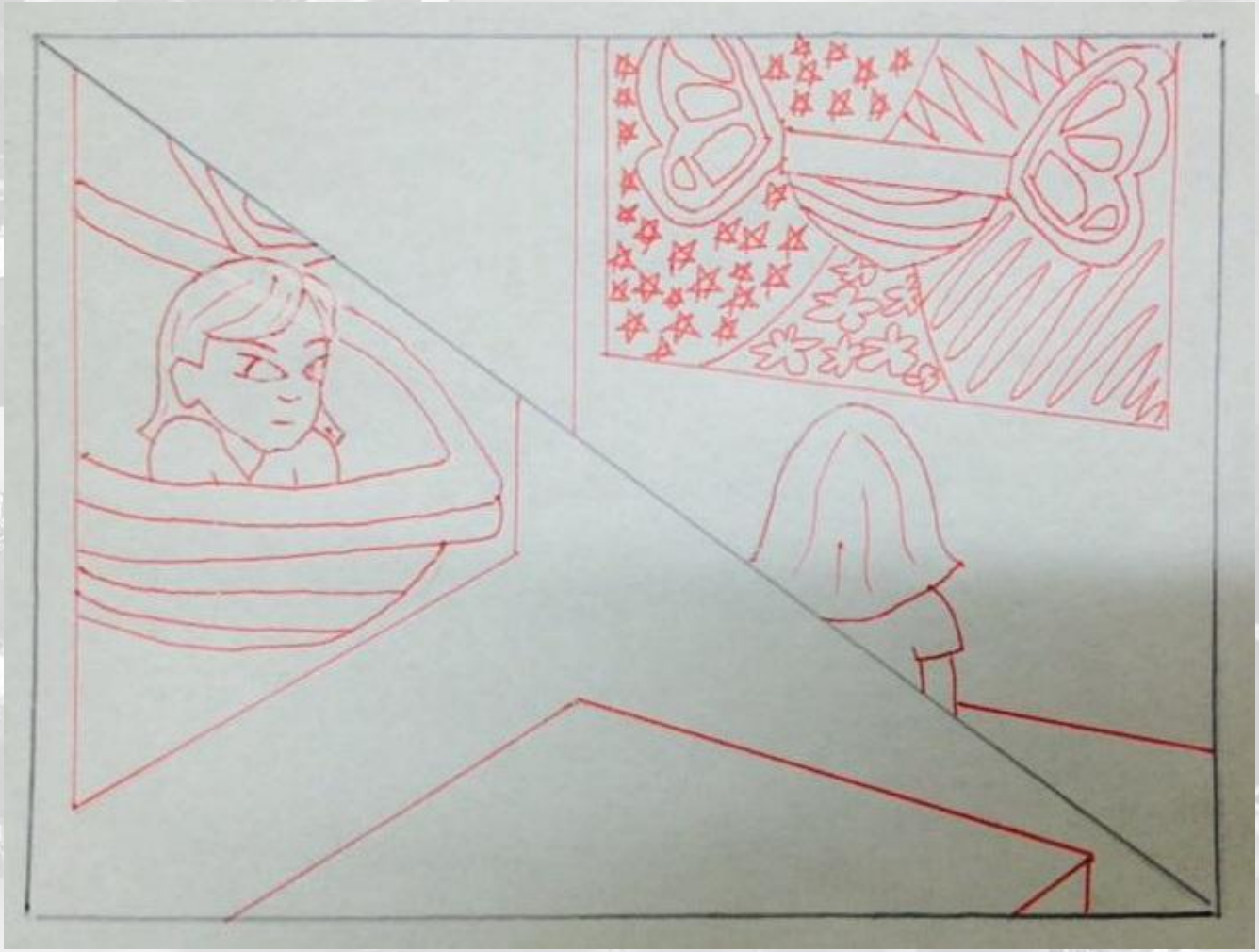


Studies by SHERWIN ESPANO





Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014



Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014

Infras-Kultura

(A community from below and within the structures)

by **Emen Batocabe**

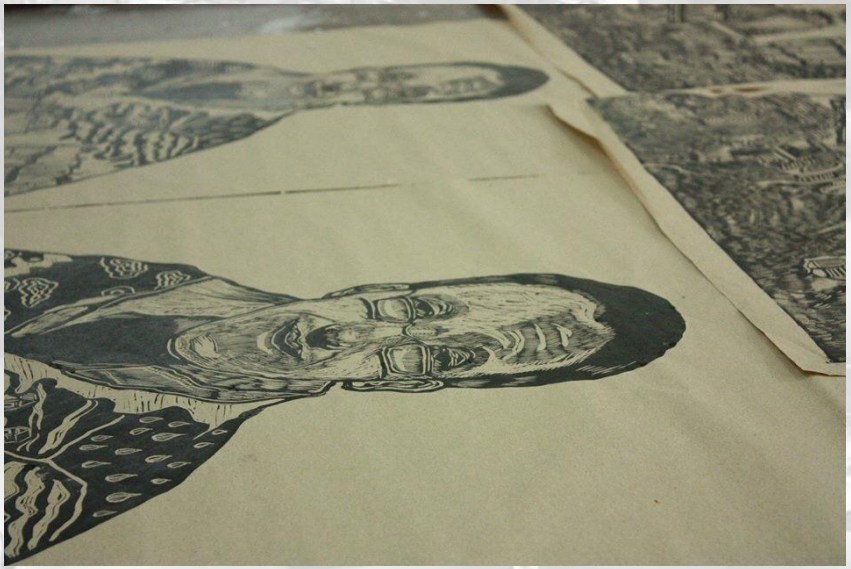
- Community
- Alienation
- Engagement
- To build a space where participants can exchange stories and experiences
- How the creative process works
  - Individual and collaborative

So What?

- Vulnerability
- Communication
- Collaboration
- To share
- To promote art as a vehicle in connecting people, “artist and non-art practitioners”
- To show how community art can inspire others to create too
- To show how the different creative process works









Art and Crisis: Interfacing art education with life narratives processess

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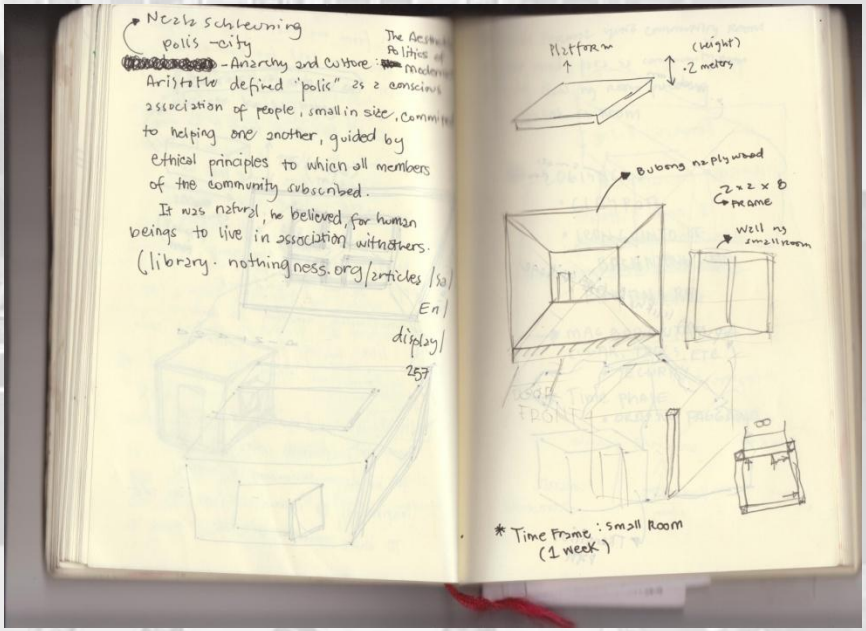
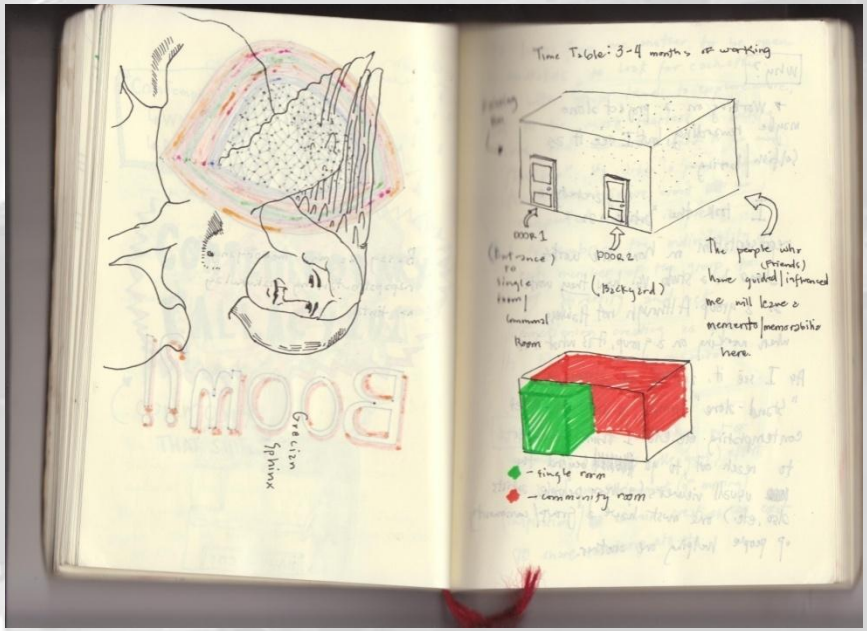
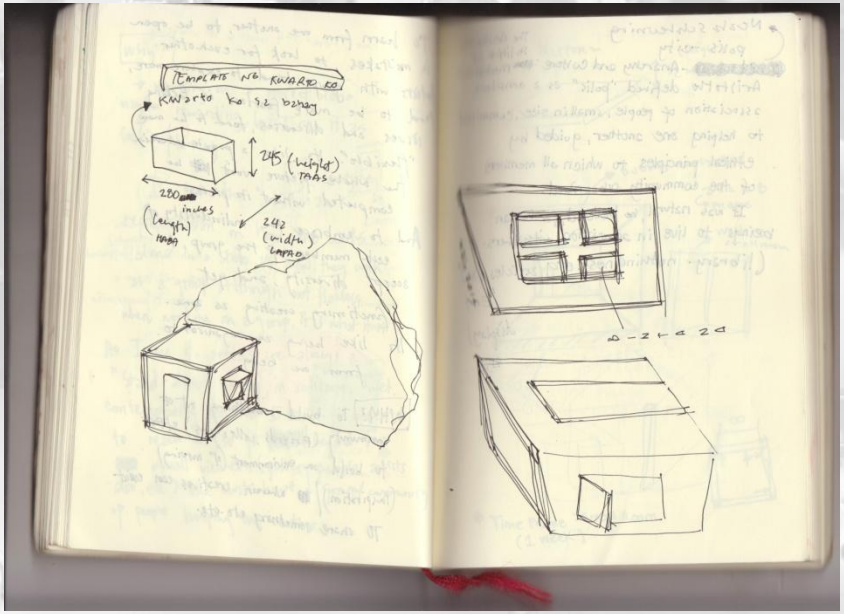
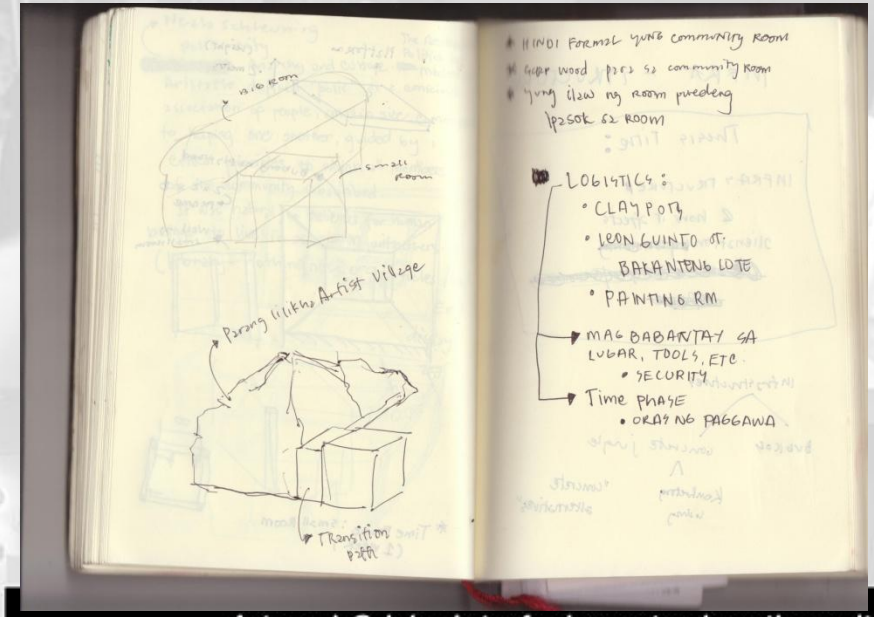
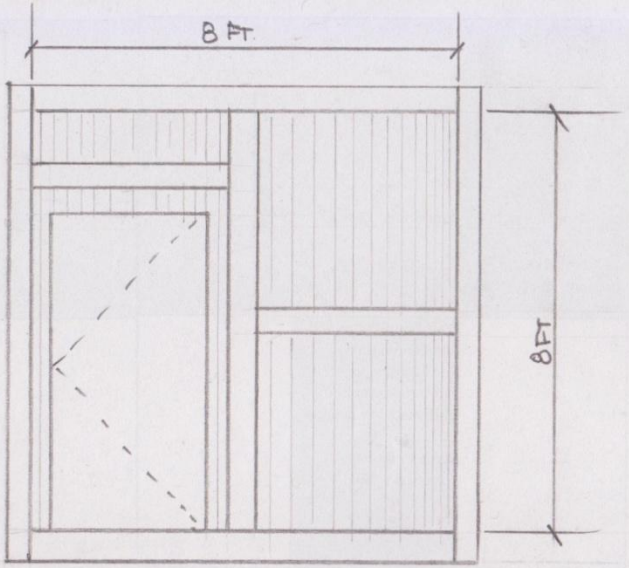




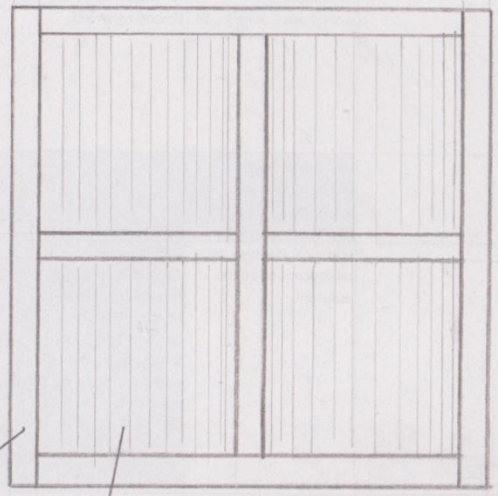




Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014



FRONT VIEW



SIDE VIEW/
TOP VIEW/
BOTTOM VIEW

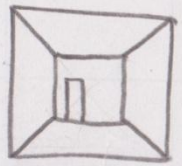
2x2

4x8
PLYWOOD

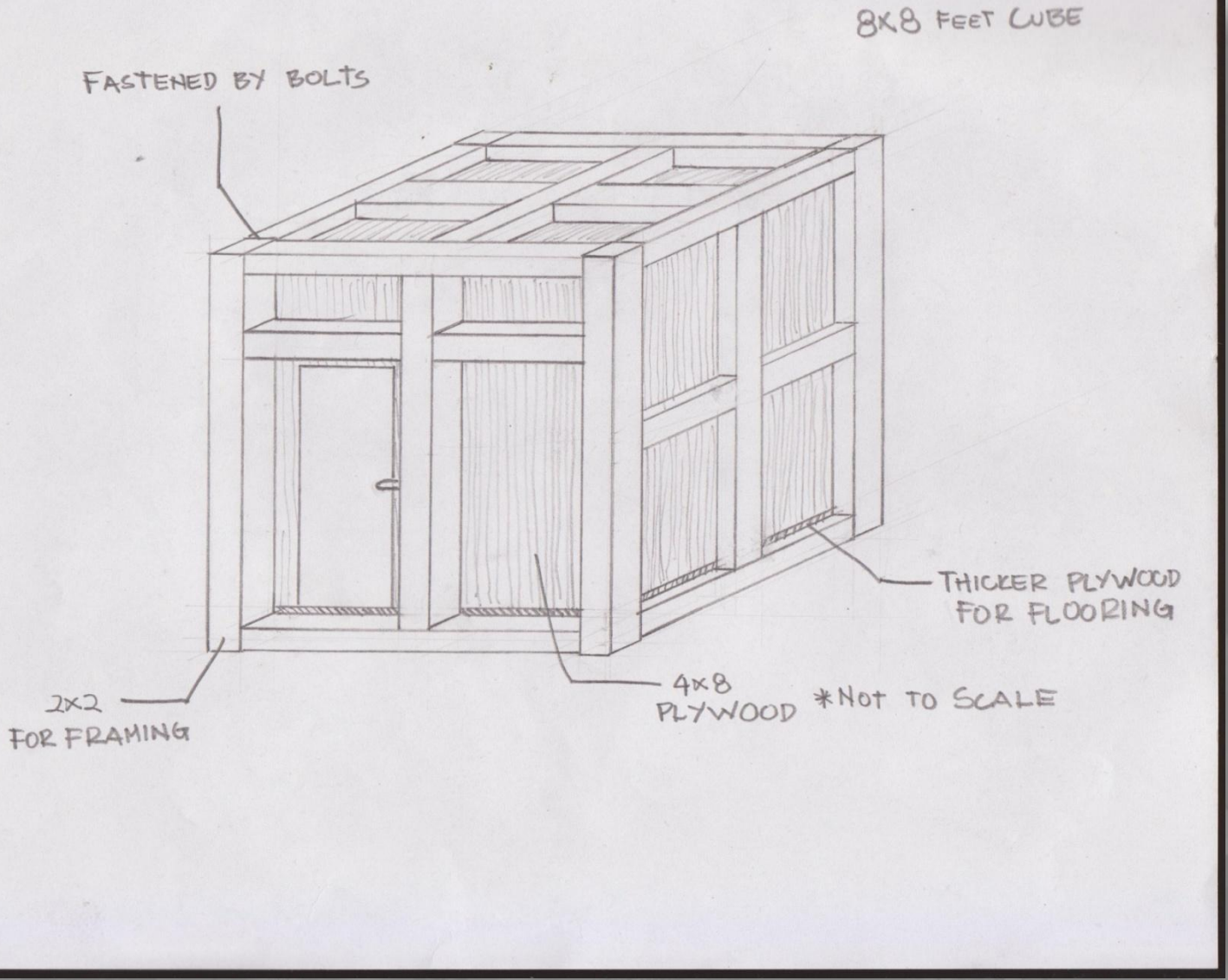
*NOT TO SCALE

*REAR VIEW IS A MIRROR OF THE FRONT VIEW

*THE INTERIOR WILL BE A CLEAN PLAIN CUBE



SAMPLE


8X8 FEET CUBE
FASTENED BY BOLTS
THICKER PLYWOOD FOR FLOORING
2X2 FOR FRAMING
4X8 PLYWOOD
*NOT TO SCALE

DEVELOPING A RESEARCH DESIGN:

Life Narrative and the Creative Process: An Exploration on valuing One's life narrative as an initial Trajectory into the Creative Process

Antonio C. Sison, MD
Psychiatry, Dermatology

Karen Flores
Artist, Curator, Art Professor

Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014



Indeed, crisis is part of art making and lends purpose and substance to socially-engaged practice.

For this, art education must also seek ways to link the individual to other social disciplines.

This would assist in forging concrete accountabilities in the pursuit of creative processes.



END.

Art and Crisis: Interfacing art education with life narratives processess
AKO PARA SA BATA Symposium 04 December 2014

Art for Social Change: Museo Pambata's Advocacy Programs



museo pambata

CRC@25

CONVENTION ON THE RIGHTS OF THE CHILD



ALL CHILDREN HAVE RIGHTS



unicef

unite for children



Tutubing Bakal

About the Tutubing Bakal Helicopter Project



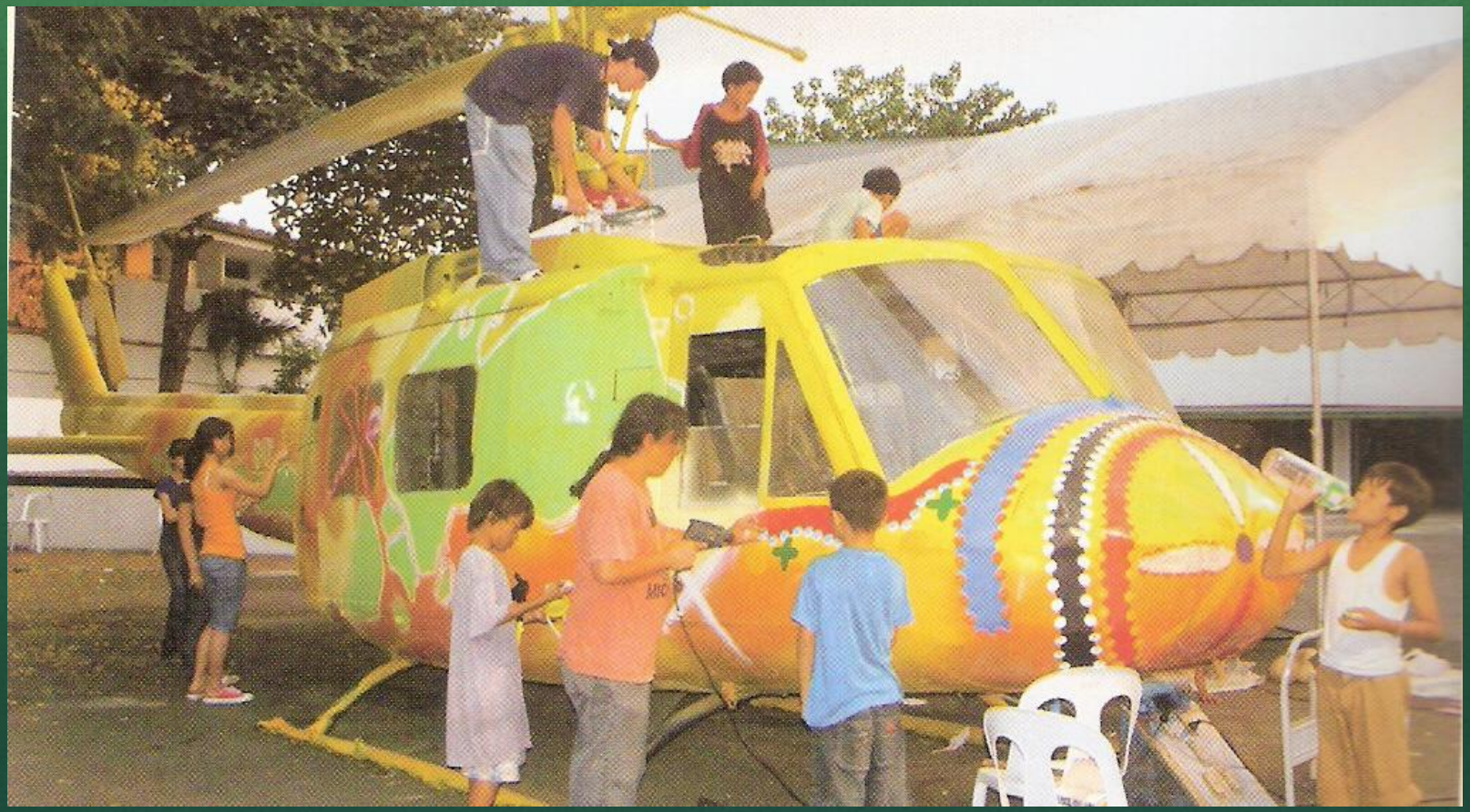
The Tutubing Bakal Helicopter Project was brought to life in 2008, when artist **Alwin Reamillo** together with **Arnel Agawin**, and four other Australian artists (**John Bradshaw**, **Madeleine Challender**, **Leah McManus** and **Veronika Mihalj**) transformed a decommissioned war helicopter in the **Museo Pambata** playground into a symbol for peace, and a shrine for messages of peace from young people all over the world. This project was inspired by voices of young people living on the streets of Manila and within the conflict zones of Mindanao and has now seen hundreds of children come together to help peace take flight.

With the support of Museo Pambata and the **Australian Embassy SGIDU program**, artists Alwin Reamillo and Arnel Agawin travelled to Cotobato in March 2009 to facilitate the **Tutubing Bakwit Helicopter Project** in partnership with **Kids for Peace Foundation**. The artists led a series of workshops for *batang bakwits* (child evacuees) to help them to overcome the trauma of conflict and build flight plans for peace in their own lives, and across Mindanao. Together with trauma debriefers from Kids for Peace Foundation, the artists worked with the *batang bakwits* to create peace helicopter lanterns that told their stories and captured their hopes in a tangible way. The children created an illuminated installation of helicopters as a symbol of peace, which for a moment, captured the consciousness of those in the surrounding area.

This ongoing project aims to revive the spirit of *bayanihan*, which lies at the heart of the 'social sculptures' of Alwin Reamillo. Like peace, *bayanihan* is more than an idea, it is a process that grows and lifts off once enough hands and hearts are combined.

This exhibition presents the strength and vision of young people who have endured the dislocation and trauma of armed conflict yet still come together to create a message for peace.



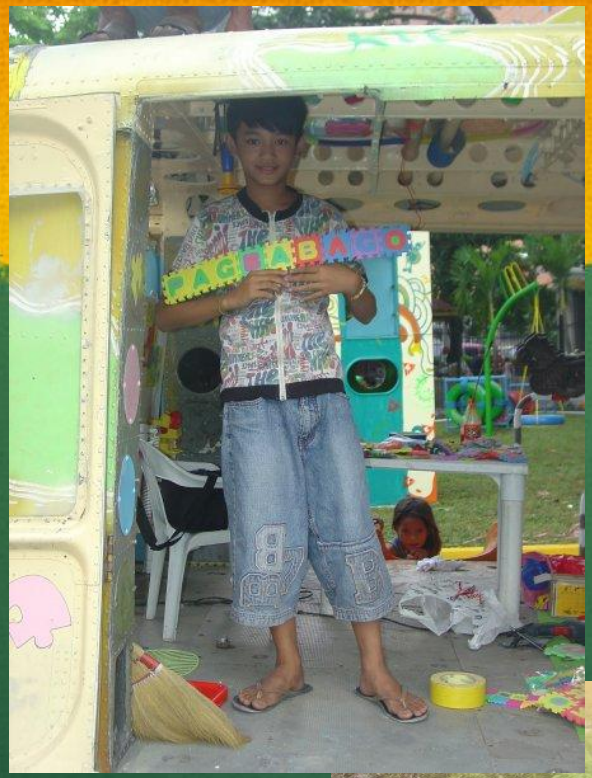



KATARUNGAN
EMO
09

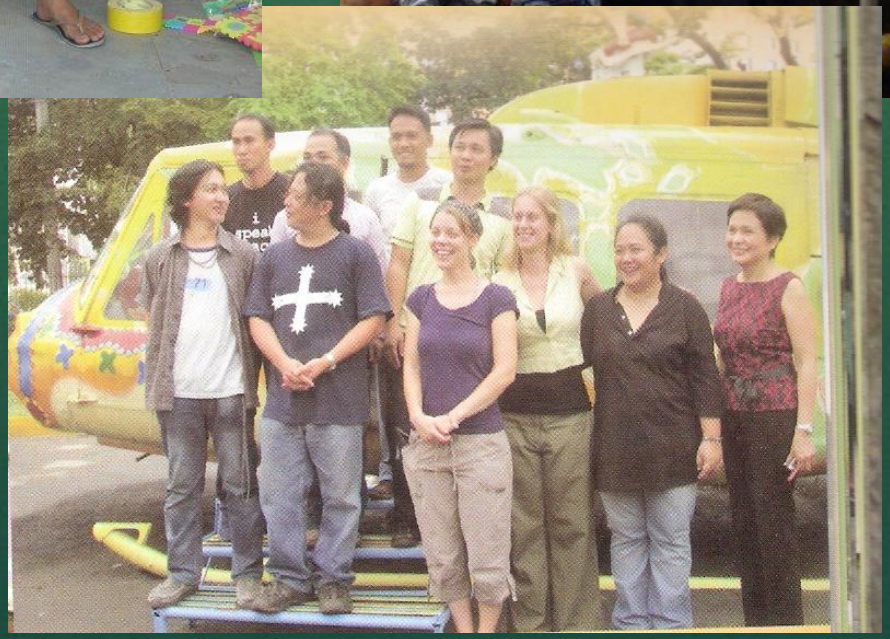


















Phase 2: Tutubing Bakwit






American Idol




52
unicef
unite children




9
















STOP THE WAR!
PARK YOUR





SPORTS

Renzar Henry Asilum: The hardcourt hero

18

PULLOUT

A love so true

B2

PULLOUT

A lifetime of love & care

B3

SUN STAR WEEKEND

NO. 1 IN READERSHIP

Davao City, Philippines Vol. XXIV, No. 281 www.sunstar.com.ph/davao/ E-mail address: sedavao@gmail.com Sunday, March 29, 2009 24 Pages/P10.00

Tutubing bakal

By Stella A. Estremera

FOR these children, the chopping sound of helicopters and the gush of dust and wind it brings are pieces of nightmare that bring memories of wars, gunbattles, death, and the echoes of bombs.

And thus the Kids for Peace Foundation with the Museo Pambata and Notre Dame University organized a kalinaudan last March 26 at the Notre Dame University Auditorium Ruins in Cotabato City for a night of peace.

Kalinaudan is a traditional feast where food, thoughts, and camaraderie is shared by all. This time, children victims of war will be the ones sharing their

▶ CONTINUED ON PAGE 2

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LOTTO RESULTS
MARCH 29, 2009





Learn from the Arts, Learn for Life













Topic: ***"Musika sa Ating Buhay"***
Major: ***Music***

Date: ***September 6, 2014***
Facilitator: ***Janna Peña***

OBJECTIVES	ACTIVITIES	MATERIALS NEEDED	REMARKS
To engage the children's music exploration	1 Introduction of names through simple rhythm and tone. (7 mins) "Aho ni –"	cardboard / sticker (for nametag) pentel, tape ID	
To assess the children's knowledge of music	3 Creating and narrating a scene through (music) sound (25 mins) "Drama mo, Tong ho"		
To attain the trust of the children and build the bond between the children and the facilitators.	8 Sharing of personal musical experiences		



SESSION 1

Topic: Intoduction to Each Other and to Movement

Date: September 6, 2014

Major: Dance

Head Facilitator: Reneejo Lascano AARON GARCIA /

Comments:
> dapat nag-usap ang mga facilitators bago magsimula
> assignment of task - 1 in charge for MU
> supervise act. > facilitators
> mga bata - making facilitators are not listening
> ask the children to create movement (dancing our everyday routines)
-- 5 mins. interval shld be supervised
-- problem w/ monitoring

PROJECT OBJECTIVES	ACTIVITIES	MATERIALS NEEDED	REMARKS
reword the objectives - to be able to know about the children: a) how they will behave and their potential b) - for the children to be familiar with the facilitators who are handling them - to establish respect between ~~fellow students and the facilitators~~ among (b) - to be able to gain knowledge ~~about their culture for the~~ facilitators' references - to provide encouragement and inspiration to dance - to state house rules for the attention and discipline of the children	1) **One Name, One Movement** - Everybody is in a circle (including facilitators), and as they say their name one by one, they perform their signature movement which everyone copies. 2) **Stop, Look, and Introduce** - Everyone moves around the allotted space while dancing and when the music stops, they find a partner and introduce themselves to each other. → animals food 3) **Dancing Our Everyday Routines** - We will create steps/movements that are similar to everyday routines (ex. paglalaba, pagsisipilyo), and the children will follow as the facilitators demonstrate the movements. **5 minute breaks in between activities*	1) Sound System (plug for mp3) 2) Nametags 3) Rubber mats (if the floor is cemented/marble/tiled) 4.) ~~tapet~~ 5.) whistle 3 pcs.	group act. part. shld. be the one suggesting the movement - facilitators shld only choreograph (group chiles) respect

> act w/ time limit

> good pt. - sayaw - galaw
- injured - 1 facilitator to help
- rules - establish before the start of the act.
- follow up - neejo (counting)






museo
10
YEARS
PASINAYA
OPEN HOUSE FESTIVAL
03.16 2014
GOES THE
EXTRA MILE










CLINIC

Festival Day In Commemoration of the 25th year of the UN CRC














CRC@25 CONVENTION ON THE RIGHTS OF THE CHILD




CRC@25


CRC@25
CONVENTION ON THE
RIGHTS OF THE CHILD






n·w
GALLERY+
AUCTIONS
IMPETUS

IMPETUS | An artists' response to crisis

The year 2013 was one of calamities affecting the regions. Hardest hit was the Visayas, most significantly with the onslaught of Typhoon Haiyan. On the same year, TutoK was wrapping up its implementation of FoE (Freedom of Expression), a web-based project centering on artists' initiatives for publicly-engaged art productions. FoE is supported by a grant by the Prince Claus Fund, and with this, the inquiry has turned to artists' direct participation in art-based interventions in the aftermath of crises and calamity, especially ones that will effect exchange and cooperation among artists and communities outside Metro Manila.

IMPETUS marks TutoK's return to curated exhibits as a response to issues and crises, not only for the marketing of art for fundraising and relief, but foremost as agency for deliberation and the constructive interface between artists and publics.

Presented as a three-part series at Now Gallery, the exhibits also turn back to the artists who have worked with TutoK since 2005, as well as the colleagues who have collaborated with the slash/art curatorial duo of Karen Ocampo Flores and Noel Soler Cuizon to converge on how the impetus, the social stimuli for art is shaping contemporary engagements now.

COVER: Still from the video documentation of the performance at the opening of Impetus 3. Choreography by Myra Beltran.
Taken on April 10, 2014 at Now Gallery, Makati City.

All other photos in this brochure by Vitzka Altre.

IMPETUS

presented by:

TutoK

slash/art
artists' initiatives

IMPETUS 1 | Reflex at Play

February 13 - 26, 2014



DON M. SALUBAYBA

left
TWM-Oink Oink
2009
mixed media on paper
101.6 x 76.2 cm

right
TWM-HEEE-YAAAA
2009
mixed media on paper
101.6 x 76.2 cm



IMPETUS is a series of exhibits that probes at what drives art making and the engagements that artists have sought in their milieu. It is the force that moves a becoming; creating contexts to potentially unsettle states and reconcile perspectives. It is also a series of exhibits that aims to present a stream of discussions on the impetus for art engaged as psychosocial response to crises.

By its very meaning, an engagement is both covenant and confrontation. This double-edge carries itself into the agencies of socially-engaged art, fashioning reputations for artists and expanding territories as boon for art's enterprise. On the other hand, dealing with conflict, or else, dealing the hand of conflict, is part of the terrian of public art, especially with regard to the complex cultural composition of the Philippines.

Creativity and talent abound in Filipino culture, yet art is an elsewhere: privileged but isolated within institutional walls, it is distanced from the mundane and ascribed a value proportionate to its accessibility. The conscious will to make art could be interpreted as an aberrant act. The artist is a 'special' creature. Art is what the artist makes. And an artist is one who has been validated by the institutions of art, by its museums, by its awards, by its purveyors and educators.

The German art historian Alois Riegl (1858-1905) coined the term *Kunstwollen* (at times translated as "the will to form") as the human consciousness to imagine, to express and to create as desired within a worldview that is beyond what is merely utilitarian and sustainable for everyday life. The human need to create is not just driven by the intuition to imitate. It is actually predisposed to create meanings.

In *Art: Histories, Theories and Exceptions* (2008), Adam Geczy points out that within societies where ritual is intrinsic and inseparable from daily life, the assignment of ritual to objects and actions are meanings deemed to sustain life itself.

To seek art's subjectivity with the drive and impulse that creates it is a choice that not only allows escape from the objective confines of its dispensability; it is an elsewhere, but one that opens directions to meaning. One such creative impulse is found in the rituals and associations with play.

The first episode of Impetus centers on the reflex to play, resonating from its importance in childhood development, as echoed by the United Nations' declaration of play as one among the basic rights of children. Play is also recognized in psychology and neuroscience as integral to cognitive and mental wellness well into adulthood. Of interest here, more importantly, is how artists are drawn to processes of play and how it emanates in the artists' practice in the plastic arts, performance, puppetry and as evidenced by their role as educators and community workers.

Art. Home. Work. School. Play. The lines among these occupations that make up **DON M. SALUBAYBA** are prominently blurred, inclined as he is to the satire and the theatricality of the state of the world and its cultural goods. There are no distinct compartments to Salubayba's art and life. Each venture informs the next and bleeds into amalgams of his creative outputs, whether in the paintings, prints, sculptural assemblages, photos, videos he produces and the practice of contemporary shadow play puppetry. The lines are blurred, and even streaky, but the contrast and framing of theatrical play is just as evident in his work.

Fresh from concluding a residency in Cambodia in early 2014, the work of **JEF CARNAY** has always embodied the performative transformation of toys into objects that project psychological states rising from intimidation, anxiety, pain, and a restlessness that hints of coming out of paranoia and retreat. The reverse is the same. Carnay brings you into his troubled playland, be it a performance, a painting or an installation. For Impetus, the assignment of toys as a medium for what cannot be said or for persons who cannot be directly spoken to, is a cross-cultural foray into behaviours emanating from loss and recovery.

JEF CARNAY

Invisible Play Fellow
2014
installation of objects
dimension variable

Taking up the critique on women's place in history and society, **IMELDA CAJIPE ENDAYA** is also known for her assemblages and installations that can be read as invitations to touch, and to teach. The teaching here is not academic; rather, they are framed like 'learning moments' utilizing and celebrating woman craft or the sort of projects enjoyed by women through needlecraft, scrapbooks, and the combines of objects that are the sundry of domesticity and caring for the family, or else the verses and games of Filipino folk culture. The narratives hint of caution and wounds, but always the stance proclaims a frail dignity.

Parallel to a didactic intent in play would be the works of **AMBIE ABAÑO**, who as a printmaker and a fine arts professor, distinctly synthesizes tradition and innovation in her print works which often emerge as sculptural, and eventually converge into installations that evoke the worlds of her affections and concerns: thus, the zones of her actual and imagined identity. Process is play, and for Abaño, the art she produces out of it should have her audiences involved and participative. This inclusivity speaks for her stance too on the accessibility of art technologies.

On the subject of the feminine, **KIRBY ROXAS** offers the props and anecdotes of romance and falling from grace, albeit on a decidedly humorous note. A play on the language of flowers literally pokes on both nature and artifice. These objects converse with the convoluted texts and contexts of his paintings, making us follow tales of children growing up as adults in a world of broken vows and promises. We are intrigued by the gossip on these people who we think we almost know, and we become complicit in the sort of mind games we are likely to play on each other anyway.



AMBIE ABAÑO

Facial Quadrant 3
2013
oil on wooden blocks
10 x 10 x 20 cm



Random Sensations
2014
installation of wooden books with carvings and various found objects
size variable



IMELDA CAJIPE ENDAYA

Gintong Pilak Namumulaklak
2014
collagraphy, collage, found objects, pencil, glitter paint
50.8 x 40.64 cm

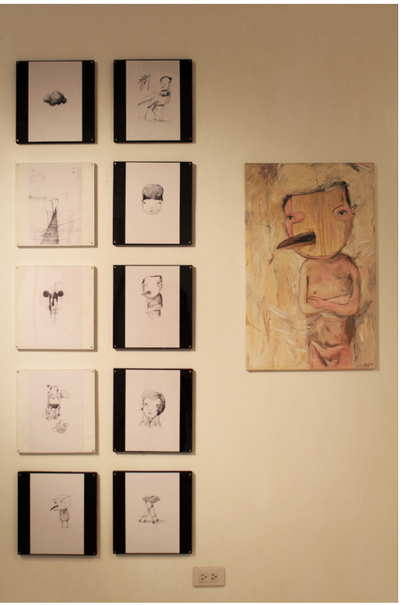


Saan nanggaling ang pen pen de sarapen de cuchillo de almacen?
2014
found objects with brown paper bags, grade one pad paper, pencils, felt pens, pictures of Philippine revolutionary heroes
size variable

KIRBY ROXAS

Custodiaspora
2014
acrylic on canvas
127.64 x 189.23 cm

Ephemeral
2014
text/flower installation
size variable



JUSTO CASCANTE III

Limnings from the drawings of Justo Cascante III
2013-2014

Conflict,
2014
oil on canvas and pencil
50.8 x 76.2 cm



NANA BUXANI

Fragments # 1-3: Tondo
July 2013 – January 2014
duratrans in light box
50.8 x 50.8 cm each

JUSTO CASCANTE III is a multi-disciplinary visual artist. As a Filipino currently working in Hong Kong, he harnesses displacement through what would seem to be naive works, yet certainly evoking very serious, even irreverent themes against notions of innocence and power. The process for his paintings is quite systematic and rigorous, similar to his professional practice in creative industries. The approach lends a child's mystique on such adult matters, but also reflects on how cognition and rendition are disciplines developed, and inseparable from the operation of play

NANA BUXANI is an award-winning documentary photographer and filmmaker. Through her lens, Buxani has tackled homelessness, the urban poor, indigenous people and their ancestral domain, and the aftermath of natural disasters and manmade wars. She takes us to the marginalized realms where even more marginalized children manage to thrive. Buxani's work tells us that children are children despite their hostile environments. And also, that they are not what we expect them to be: fully formed and brimming with their truth, even as life gnarls their small bodies from day to day.

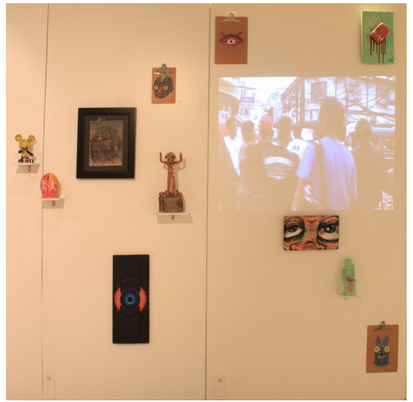
ISSAY RODRIGUEZ is a fresh fine arts graduate who had recently been in a student exchange program in Paris out of the success of her thesis work on combines of objects and light. In Impetus, her interest is drawn to what children would find alluring: the manipulation of light, the curiosity provoked by peepholes, and how they would easily relate to miniatures. In the context of crisis, these delights are potentially healing and transformative



ISSAY RODRIGUEZ

No Rain Tunayt :)
2014
wood, crayons, keraplast, LED
24.13 x 50.8 cm





CAVITY COLLECTIVE

CVTY x DIVI Project
2014
nstallation: works in mixed media by Cavity Collective artists; video by Mohini Ochangco
size variable

WESLEY T. VALENZUELA
MIMI TECSON

Boxspacers
2014
installation: mostly of framed boxes at 12.7 x 17.78 cm each
size variable

CAVITY COLLECTIVE belongs to the current generation of street artists who aim to move street art forward, or more so outward, recognizing that the metropolis has more to offer than walls for more grafitti. Incubated in the streets and villages otf Cavite (thus, Cavity; sometimes Cvty), the composition changes depending on the gig. And for now, we have Blic, Cozy, Dan Puzzle, Killing with Cuteness, Tiyang, Macoy, Yeng, Dr. Karayom and Rai Cruz making and selling toys in the vast marketplace that is Divisoria to investigate on how people might regard, value, and buy their art. Mohini Ochangco documented the process on video.

WESLEY T. VALENZUELA and **MIMI TECSON** forged their tandem on fine arts education, successful careers in both the gallery system and graphics design, and music through the band Monochrome. They are known for works steeped in the products, collectibles and surplus of pop urbanity, and through these recount their particular histories and memories-- Valenzuela with his light boxes, paintings and sculptures; Tecson with her box assemblage and freestanding compositions made of toys. Rearing their first child Leon in Sta. Cruz, Manila, we see their collaboration gelling in collected vignettes of copious detail, speaking of play establishing sensibility and maturity.

BRENDALE TADEO began his art tutelage as a scholar of Casa San Miguel In Zambales. Currently a graduating fine arts student, his current series of sculptural and wall bound works stems from his thesis where he revisits the myths and imagined histories of his childhood and home province. Tadeo would not have imagined that the ruined toys he used to reassemble as a boy were actually his first sculptures. This revisiting of play is also a process of review; a function of retrospective that informs the next artworks to be made.

With these artists' contributions, Impetus hopes to lay down the assumptions of building, and more significantly, imagining play centers for survivors of crises.



BRENDALE TADEO

Mythical Homeland, I - IV
2014
mixed media on canvas
40.64 cm each

IMPETUS 2 | Unraveling the Feminine

March 20 - April 5, 2014

The series Impetus, having begun on the premise of play as intrinsic to artistic stimuli and engagement, proceeds inward to what is likely at the core, the matrix of the impulse and desire to create.

Then too, there is the need for healing, at such times of loss, of displacement, and the full realization of that chasm between human will against nature: the inevitable and insurmountable forces of life and death.

The urbanite artist of opportunity is just as frail as creature of uncertainty. When our notion of structure and continuity crumbles, we enter a feminized realm of anxiety and grief as opposed to the masculine potency of surety and security. Yet one cannot disparage the cyclical power of the feminine: the one that rebirths endings into new beginnings, one that nurtures and propagates, and drives connections towards organization rather than hegemony.

Consider therefore this dichotomy. Art's narrative of femininity positions woman as passive, scrutinized body. Whether as goddess, mother, homemaker, mistress or courtesan, she is a body posed and disembodied from mind. The feminine is the object to the predominantly male subject. The questions raised about the feminine, with regard to its position of gaze, image, subject, objectification, and how it has been commodified, have long been part of the discourse of feminist critique.

Impetus 2 is not a mere anthology of art by women or on women as the expected offering on March, the month that commemorates the history of women's rights. It is rather, a journey of discourse into the feminine. Neither to uphold nor to emphasize what is prevalent and present about femininity; but more so to effect an unraveling of the feminine.

To unravel is an act of scrutiny, of uncovering truths through analytical, investigative means. It means to unsnarl the tangle of suppositions, attitudes and beliefs. It seeks to resolve the irresolvable and the solved. The practice of art is also the practice of theory, and to Irit Rogoff, Professor of Visual Culture at Goldsmiths, University of London, to unravel is imperative to the artist who is a theorist, not just producer of art and knowledge, but also the agency of what she terms as 'criticality.'

Thus, Rogoff differentiates criticality from criticism and critique:

> "It seems to me that within the space of a relatively short period we have been able move from criticism to critique to criticality -- from finding fault, to examining the underlying assumptions that might allow something to appear as a convincing logic, to operating from an uncertain ground which while building on critique wants nevertheless to inhabit culture in a relation other than one of critical analysis; other than one of illuminating flaws, locating elisions, allocating blames.
>
> "In "criticality" we have that double occupation in which we are both fully armed with the knowledges of critique, able to analyse and unveil while at the same time sharing and living out the very conditions which we are able to see through. As such we live out a duality that requires at the same time both an analytical mode and a demand to produce new subjectivities that acknowledge that we are what Hannah Arendt has termed "fellow sufferers" of the very conditions we are critically examining." (Rogoff, 2004)

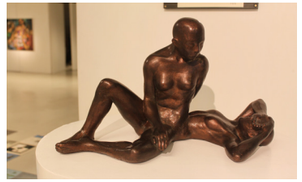
Unraveling the Feminine is about the artist embedded and self-reflexive in this criticality, as opposed to a building up, an establishment of fixed, territorial barriers. For this exhibition, TutoK convened female and male artists crossing lines of gender, generations, schools of thought, and modes of belief and ideology.

Who owns the feminine? Everyone or no one. Perhaps only those who risk being undone by the obscure, the dislocated, and the aberrant other.



BRENDA FAJARDO

Babayi (Anghel at Bata) 1
2007
acrylic on canvas
104.14 x 78.74 cm



SALVADOR JOEL ALONDAY

Enantiodromia
2013
resin, bronze finish
29.21 x 48.26 x 22.86 cm

Like pages from the past, **BRENDA FAJARDO'**s work sets a recurrent conversation about the situation of women. From 1992, her grey-toned paintings capture the enslavement of women's bodies with A***baw Inday, Indi Man Magpatam-I*** about a pregnant mother bearing the brunt of having too many children; likewise, ***Si Clara, Pumayag Maging Manyika*** bills the fate of strippers and prostitutes. Both works are assigned a tarot card, their colours accenting a telling of future outcomes. The Babay-i series (2007), on the other hand, assigns an emancipated fate to the feminine spirit, depicting the stages of her angel's support.

SALVADOR JOEL ALONDAY resonates this duality in ***Enantiodromia*** (2013), a sculpture of bronze-finish resin, depicting the female body with another entity emanating from it. Carl Jung describes enantiodromia as the emergence of an opposite force when a singular one-sided tendency is allowed to dominate consciousness. In this instance, we see enantiodromia as an enactment of escape from a static horizontal state: a resolve rising from passivity.

At the center of the exhibition space is ***Give Me Your Mind and I Will Put it to Rest*** (2014) by **KATTI STA. ANA**: a mandala installation of foliage surrounding a ceramic sculpture. She assigns this as her self-portrait about finding peace amidst the chaos of our built environment. Active in urban renewal and environmental advocacy, Sta. Ana stresses the equal need for retreat and renewal, positing the blight of heavy traffic on her back while the rest of her body is focused in a meditative stance.

KAREN OCAMPO FLORES returns to the incitement of the painting ***Ang Tore***, (1997) made for the artist herself and never exhibited. The work marked a period of confrontation between the self and the hybrid archetypes of Isis, mother and bride. The installation ***Hollowed Ground*** (2014) is a process of re-visitation and most probably, a denouement of things past.

But memory for **AJ TOLENTINO** on the other hand, is fiction, invoking Isabel Allende in echoing the selective and subjective processes that help us organize and process our formation of it. Tolentino sews pockets of memories through the structure of Jung's archetypes, and weaves the layers of memorabilia that signify her commemorations. ***Triple Goddess*** (2014) for one, pays homage to her mother, grandmother and herself through embroidered texts and nostalgic images.



KAREN OCAMPO FLORES

Ang Tore
1997
oil on canvas
70 x 66 cm



AJ TOLENTINO

Triple Goddess
2014
mixed media
25.4 x 30.48 cm each

Survival after a life-threatening crisis is what drives **YASMIN ALMONTE** to create her painting-cum-performance piece ***Healed*** (2014). Granted that dance therapy is a legitimate practice in integrative medicine and has seen encouraging success among cancer patients, Almonte's performative healing is intended to be more of a narrative on the longing for love and how catharsis spills into creativity. The residue of the performance is left as the installation.

KATTI STA. ANA

Give me your mind and I will put it to rest
2014
unfired clay with dry leaves
size variable







left
EMMANUEL GARIBAY

Emmaus
2014
oil on canvas
109.22 x 109.22 cm

right
MAAN DE LOYOLA

Sa Labas ng Bahay
2014
oil on canvas
91.44 x 60.96 cm



YASMIN ALMONTE

Healed
2014
performance



MALATE LITERARY FOLIO Artists

2014
installation: mixed media, video and copies of Malate Literary Folio
size variable

EMMANUEL GARIBAY's ***Emmaus*** (2014) parallels the New Testament story in the Book of Luke where Christ Himself confirmed the resurrection of the Messiah, but was not believed by his own disciples. The Supper at Emmaus, previously depicted by painters of the Renaissance, is the moment of revelation where in place of Christ, a woman, presumably of ill-repute, presents her stigmata and is met with mockery by the men she drinks with. Garibay is a CCP Thirteen Artists Awardee and President of Asian Christian Art Association (ACAA).

The sacred feminine is pointedly manifest in the drawings of **GROMYKO SEMPER**, such as the ***Sefer of Feria*** (2014) and the other ikonos of his imagined realms of Afer and Fernalia. Largely self-trained and immersed in symbolism, surrealism and fantastic realism, Semper creates works that imitate woodcut prints and executed with the finesse and symmetry recalling Beardsley and Haeckel's kunstformen. While these goddesses appeal to a global audience, they are hybrids of the artist's Roman Catholic and folk supernatural traditions with his readings on archaic world mythology and the occult.

MARIO DE RIVERA gathers the vamps and virgins from the texts of history to even out a reckoning of a more feminine world, recognizing how the act of nurturing feeds the survival of civilizations.. ***Silence of Centuries no. 4*** (2014) is one of his works in collage and mixed media on handmade paper that hints at splits that regenerate into new unities.

TutoK welcomes the participation of the collaborative team of **MALATE LITERARY FOLIO** artists Julio Diego Ibarra, Miguel Antonio Luistro , Saree Gloria, Joseph Malabanan, Kim Tom Cantillas, Nicole Dandan and Reno Evangelista. The folio is the official literary and visual arts publication of DLSU Manila, and unites both disciplines in its regular production. The impetus for this mixed media and multimedia installation is the complex dynamics of the feminine among family relationships and how each of the artists chooses to remember mothers, sisters and all the other women in their lives.

The Marian and the Marian, referring to the Virgin Mary and the pop actress Marian Rivera, respectively, are themes cleverly concocted by **ROBERT BESANA,** proceeding from his interpolations between 'fixations' of the sacred and the banal. From a previous work ***Wer N U? D2 N We!*** (2010) featuring twin Marians with noses bleeding from the struggle to comprehend the incomprehensible. Besana juxtaposes this irreverence with the Marian seat of wisdom as iconized in ***Echoing Anthony Victoria*** (2014), derived from the litany of scapulars.

Woman as creation and corruption of a profit-driven society is what **IGGY RODRIGUEZ** recounts in the series of pen-and-ink works he serially titled as ***Postura*** (2014). Deriving templates from Betty Boop and the muses of Amorsolo and Boticelli, these are women dressed up and weighed down by the trappings of consumption. But what Rodriguez also achieves are portraits of de-womanization. There is no hint of reply or resistance; no human doubt remains in their objectification.

MAAN DE LOYOLA concludes this unraveling back to home ground, giving us a family portrait of confrontation. ***Sa Labas ng Bahay*** (2014) the women are elegantly primed for an anticipated, and unwelcome arrival. That they are confident of their preparedness is evident with the matriarch cradling the grandson. Sa Labas ng Bahay (2014) is De Loyola's reproduction of her father's self-portrait from so many years back, remembering perhaps a more agreeable patriarch in rosier days.





upper left
MARIO DE RIVERA

Silence of Centuries No. 4
2014
photo transfers, modeling paste
tempera and recycled paper
56 x 61 cm

upper right
GROMYKO SEMPER

The Sefer of Feria
2014
ink on watercolour paper
30.48 x 40.64 cm

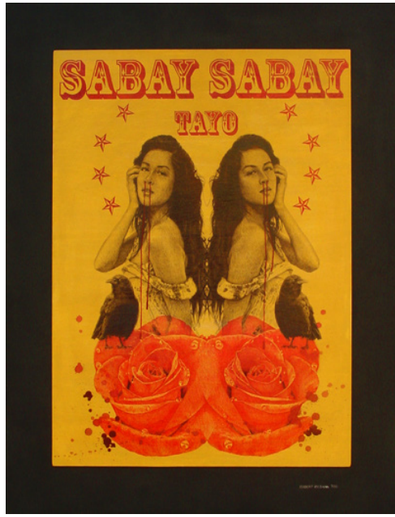
lower left
IGGY RODRIGUEZ

Postura 3
2014
ballpoint pen and ink on paper
27.94 x 21.59 cm

lower right
ROBERT BESANA

Wer N U? D2 N We!
2010
ballpoint on wood
152.4 x 121.92 cm





IMPETUS 3 | Constructs of Absence

April 10 - April 30, 2014

IMPETUS proceeds to its end with this third inception— a pronouncement of constructs that regards loss in the present and in the past, and embraces an impending, even premeditated, absence.

So then, in tackling the impulse for creativity in the context of crises, what is the agency of art amidst our encounters with death, displacement and deprivation?

These were part of the questions asked as TutoK deliberated over forming a response at the aftermath of Typhoon Haiyan late in 2013. Beyond the usual fund-raising through art organizations, art's imperative at a similar time of immense loss and difficulty should considerably arise through modalities of intervention, therapy and creative collaboration with the very people affected by such and similar calamities.

Surely, beyond the efforts for relief, we could as artists contribute more effectively to help build and sustain beneficial cooperations with communities.

But admittedly, TutoK's work as convenor of a body of artists' collective response to social issues since 2005 had not traversed such lines. Hence, the exhibit series Impetus was conceived as a visual forum to lay down the assumptions for the artists' participation in community outreach, with the first two exhibits particularly delving on art's power to empathically engage through the operation of play; and on the self-reflexivity that critically unravels from the feminized other.

It remains arguable whether art's cause or what it can cause could resolve or prescribe a direct action. Its process could be in that gap between stimulus and influence.

Art is likely the argument that effaces that fission of binaries. It could be the conjunction that effects discussion and exchange. Or the punctuation that establishes an intensity, a continuum, or one that lays a contention; to test or to finally lay to rest. Yet it tends to be restless, and inquires as an endeavor, of what it could and should achieve.

For crisis too, is intrinsic to the making of art. What is recognized as the eventual mastery of the artist is sourced from trajectories of struggle: tensions with the learning of technique, relationship with materials, and adherence to a discipline.

Artists also grapple with social and economic challenges— dealing within and with egos and means that could bridge new connections of understanding and support; or else betray and efface previous orders.

Crisis is at the core of what TutoK continues to harness in its collaborative work. It seeks to make difference and diversity work. It has organized cooperations that test boundaries between what defines establishment and what is regarded as marginalized. It will seek to both subvert and employ the very conditions that point to uneven developments in Philippine art. TutoK is about mediations to advance a shift, a disordering of orders.



With the completion of Impetus as a curatorial project, TutoK is scheduled to be part of a voluntary effort with government and multi-sectoral entities that will combine modules for art therapy, art production, environmental and geological awareness and the development of architectural models for shelters that could also save lives. *Pahingalay* (meditation), a sharing and discussion organized by Baglan Art and Culture Initiatives on March 30, 2014 was a first step in developing such modules that are integrated, creative and participatory for the rebuilding of communities, and it will have its pilot implementation in the Visayas within 2014.

Thoughts on mortality recur in this exhibit. More recently, the passing of one of TutoK's own, Don M. Salubayba, artist, curator and educator, is a significant influence in the directions taken by some of the proposed works. The impact of calamity and the displacements due to sickness and misfortune are cause for pause, reflection and deflection towards new journeys.

Within Impetus 3, are dialogues on loss that hopes to fire the soul for new constructs. It is about recognizing the weight of absence: the force of nothingness that parallels how, in the exercise of music or art therapy, it is at the belly of silence and void, within the recesses of sound or vision, where recovery and transformation take root.

JASON K. DY, S.J.

left
Ingredients of Faith and Superstition
2013
seeds, moss, oil, and found objects
18 glass bottles, wooden rack
fluorescent lights
size variable

right
Specimen of Growth
2013
seeds, twigs, 18 glass bottles
wooden rack, fluorescent lights
size variable

Prayer and memory as evoked by the passing of loved ones and lost dreams are parcelled in the detritus gathered by **JASON K. DY, SJ.** Presently abroad for graduate studies in Liverpool, England, he lends portions of his "bottled memories," the contained remains of consumerist excess, the shards of treasured china, the specimens of organic life and hopes collected as faith and superstition. For Dy, this is a continuing project that began as a contemporary art ritual for All Souls Day at the Alternative Contemporary Art Studio, an art space he established while assigned at the Sacred Heart Parish in Cebu City. The works are selections from his last Philippine exhibit "Testimony of What Remains", first shown at the Cultural Center of the Philippines (CCP) in 2013 and still ongoing as a traveling event organized by the Xavier School.

A fabrication of shelter and relief is presented in the assemblage ***CO3: Hapi Endings*** (2014) by **KAWAYAN DE GUIA**, Thirteen Artists awardee of the CCP, and more recently, a co-curator of the 2013 Singapore Art Biennale. De Guia's work for Impetus continues from his wry examinations of the parallels between the notion of home and the narratives of self-worth, and also of escapism, within the cultural flux in the context of the Philippine OFW phenomenon (such as "Candy Houses" for Nothing To Declare in 2011). A similar appraisal of settlement and fluxus come into play, but this time the irony hinges on how we understand and yearn for relief in a time of intense uncertainty.

NOEL SOLER CUIZON ponders on intents constantly in progress in an assembly of videos, panels from an ongoing work and unfinished texts to evoke a fleeting memorial in ***A Transient Resolve*** (2008-2014). Cuizon is a CCP Thirteen Artist awardee, a resident curator and creative director in Tutok and slash/art artists' initiatives, and is currently the Coordinator of the Painting Program of the School of Fine Arts and Design, Philippine Women's University (PWU-SFAD). The installation is a review, a memorial of Cuizon's past works; but also a way forward for intents that may or may not see the end as decisions forged in transit.



upper left
NELFA QUERUBIN

Mesa
2000
porcelain; slab-built, carved,
stain-washed, underglaze, air brush
47.5 x 14.4 x 35.5 cm

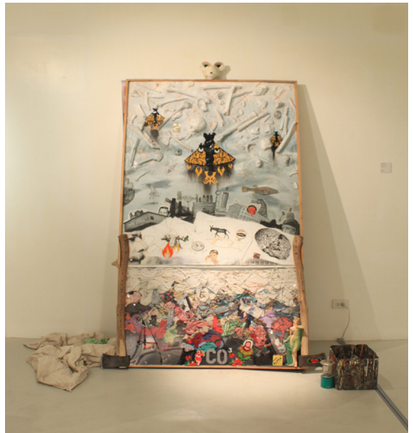
upper right
NOEL SOLER CUIZON

A Transient Resolve
2008-2014
installation
size variable

lower right
KAWAYAN DE GUIA

CO3: Hapi Endings
2014
installation of mixed media, objects
garments, and tarpaulin
size variable



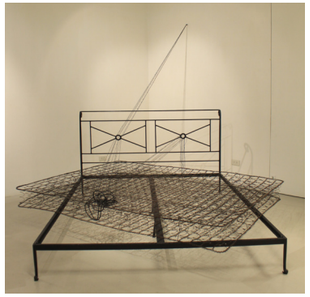


The ceramic works of **NELFA QUERUBIN** are appreciated not just as sculpture and vessels but also for their qualities that denote the feel of rock, soil andclay along with the abstract rhythms of nature. Querubin, also a CCP Thirteen Artists awardee, hails from Iloilo and now lives and works in Colorado. These works (***Mesa***, 2000 and ***Southwest Landscape***, 2000) on loan from Dr. George Soo's collection evoke the cyclical promise that life reforms and regains itself. The vessel as boat, as a vehicle of passage is also an image that moves this dialogue.

Metal and metaphysics occur through the skeleton of a queen-sized bed. This is how **ERIC ZAMUCO** references the Virgin Mary from Michelangelo's "Pieta" and the song "Filipino Box Spring Hog" by Tom Waites from 1999 in relation to the recent demise of a colleague and friend. In his work ***Path and Pity*** (2014), Zamuco situates loss and displacement as an uneasy place for repose, but also as a fixed point of supplication where faith sublimates sorrow and regret. Zamuco received his MFA from the University of Missouri and is a professor of the PWU-SFAD.







left
LENORE R.S. LIM

Untitled 30
1999
photo etching
88.90 x 60.96 cm

Unitled 19
1999
photo etching
88.90 x 60.96 cm

right
ERIC ZAMUCO

Path and Pity
2014
Bed frame, mattress spring core
bronze, yarn and paint
size variable

ANGEL VELASCO SHAW

left to right
When Absence Becomes Presence,
2014
video

Descansos (Resting Place) 1: This Is Not My Living Room
2006
Bantul, Yogyakarta Province, Java, Indonesia
photograph
40.64 x 50.80 cm

Descansos (Resting Place) 2: This Is Not An Art Installation
2006
Bantul, Yogyakarta Province, Java, Indonesia
photograph
40.64 x 50.80 cm

Descansos (Resting Place) 3: This Is Not A Film Set
2014
Tolosa, Leyte
photograph
40.64 x 50.80 cm

Traveling to Leyte and Cebu with the doctors of Philippine Ambulant Pediatrics Association (PAPA) for the Reach Out and Read Program in early 2014, **ANGEL VELASCO SHAW** documents, but mostly responds and relates to the scenes she encountered in the wasteland of debris of homes destroyed, of lives being rebuilt, and of children finding a renewed niche into the future through the makeshift schools that still serve as shelters for their families. The video ***When Absence Becomes Presence*** (2014) converses with stills of *Descansos* or what Shaw regards as resting places in the aftermath of natural disasters collected from Indonesia and the Philippines. Shaw is an independent artist, curator and educator based in both New York and Manila, and currently teaches for the graduate program of PWU-SFAD.

Printmaking and its possibilities with high technology defines the work of **LENORE R.S. LIM**, who shuttles her practice and family life from Manila, New York, Vancouver, and Singapore. An expert on early child education, Lim continues her teaching as advocacy to build skills and spread appreciation for printmaking among the communities she works with in her various localities. The photoetchings included in this exhibit (***Untitled 30***, ***Unitled 19***, and ***Untitled 16***) all from 1999, resulted after a long period of serious illness, which as she states, gave her the perspective to pursue a dissonance between material and meaning with print techniques. A Pollock-Krasner grant in 1999 afforded her the means to produce these prints from her mother's shawls that tell endless tales of feminine grief and empowerment.





upper left
MYRA BELTRAN

I Thought,
2011
performance by Myra Beltran
still from the video by Sherad Anthony Sanchez

lower left
MARK JUSTINIANI

Daanan
2014
praxinoscope
111cm height, 62cm diameter

lower right
ALRASHDI S. MOHAMMAD

Star and Galaxy 6/Wisdom
2014
mixed media on canvas
177.29 x 137.16 cm



An early interest in jeepney art from his days in Las Pinas City, stimulated **MARK JUSTINIANI**'s use of textual anagrams and palindromes out of reflectorized signages. In recent years, mirrors are portals for the sculptural pieces and installations he has been developing for a more interactive engagement with audiences. The praxinoscope is a machine, or a toy, to enact and enjoy a scene in animation.
Daanan (2014) places into the viewer's hand a phenomenon to image wind and rain, and potentially subverts our perceived impotence against the forces of nature. Justiniani is a CCP Thirteen Artists awardee, an artist of various disciplines, and a lecturer on the subject of Philippine art and art collaboratives in a number of significant global art events.

Breaking new ground for dance defines the work of **MYRA BELTRAN**, who directs Dance Forum and is one of the prime movers of WiFi Body Independent Contemporary Dance Festival held by the CCP annually to showcase innovations on contemporary dance and choreography. Beltran presents the layers of her creative outputs through a video installation that incorporates a protest piece (***I Thought***, 2011) which she originally produced with Sherad Anthony Sanchez to make a statement against Senate Bill 2679, along with digital reels she shot about her father's condition (***Daddy***, 2013). The result is a collision of reflections on authority, and the realizations gained in addressing its dominion and dissipation. Aside from her work at Dance Forum Studio, Beltran also teaches at the University of Santo Tomas.

Inspired by images from the Hubble telescope, **ALRASHDI S. MOHAMMAD**'s interest in nature and the universe is expressed through paintings developed from the marbling of paint on canvas. A product of the Fine Arts program of the Technological University of the Philippines, Mohammad recalls how he regained a fresh start as an artist right after a major sickness. Having read about the possibility of multiple universes, he painted ***Multiverse and Milieu*** in 2011. For Impetus, he created a new work that he regards as ***Star and Galaxy 6/ Wisdom*** (2014) to complete a visual experience that posits the microcosmic and macrocosmic forces of life and endless passage.

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AUCTIONS

Unit G05 Groundfloor, Ecoplaza Bldg.
2305 Chino Roces Avenue Extenstion
Makati City 1231, Philippines

IMPETUS Exhibit Series (2014)

Curators: **KAREN OCAMPO FLORES**
NOEL SOLER CUIZON

Performance art co-curated by **JEF CARNAY**

Curatorial Team: **VITZKA ALTRE**
CHINX NUNAG
BRENDALE TADEO

Presented by:

TutoK

slash/art
artists' initiatives

Grateful acknowledgement to the PWU-SFAD Gallery, Philippine Women's University.

PWUSFAD
SCHOOL OF FINE ARTS AND DESIGN

This brochure unites the texts from the three Impetus exhibits. Produced by TutoK in 2014 through its grant from the Prince Claus Fund.

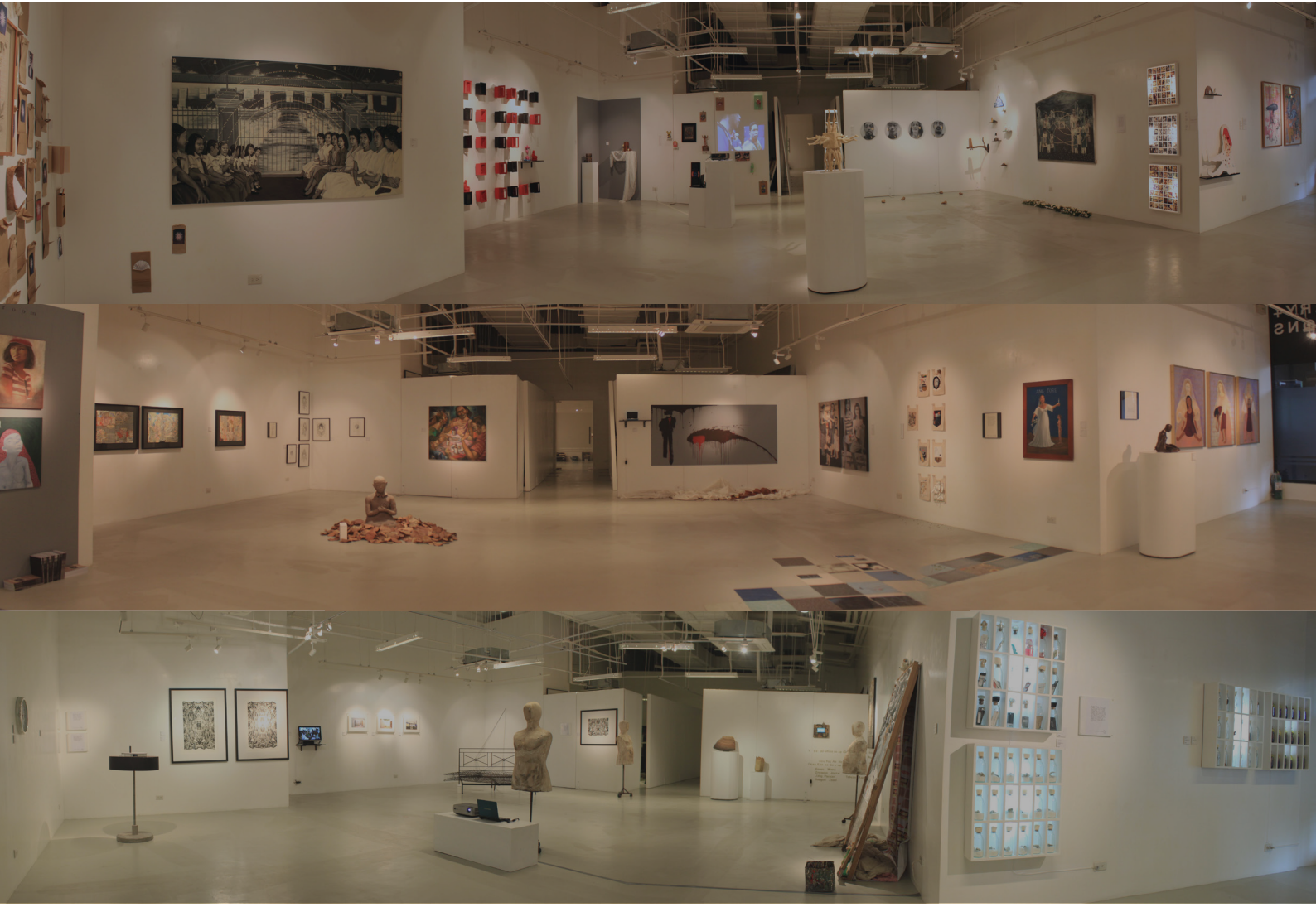
Fonds

Prince Claus Fund *for*
Culture and Development

Dedicated to **DON M. SALUBAYBA** (September 11, 1978 - March 11, 2014). Artist, curator and educator; he forged dynamic connections with artists and communities across the globe through his practice which spanned for more than 20 years. He was and will always be TutoK's own.



Photo by Vitzka Altre, taken on February 10, 2014 at the Philippine High School for the Arts, Los Baños, Laguna.



Developing Community Social Service Workers Bottoms Up

This session will address international experiences to develop the community-based workforce that provides critical social services to vulnerable populations.

Community based social service workers come from the very community they live in and bring an understanding of local experiences, resources and approaches to helping vulnerable populations, especially children and their families. They are key frontline workers complementing services offered by existing social welfare structures and professionals in the field. Often, they are the only resources available in communities. While often para professionals, community based social service workers need strong training, supervision and ongoing support to do their jobs effectively. The types and levels of support to community based workers vary from place to place and until recently there have been few efforts to develop recognized functions, competencies, training and supervision standards, practice guidelines, or ways to evaluate their work.

The Global Social Service Workforce Alliance has brought together a committee of experts to form an Interest Group on Para Professionals to consider these issues. Over the past year the group has identified key issues and developed foundational principles aimed to cut across cultures for the use of para professionals in the social service workforce. In addition, the group has developed a set of generic functions and competencies that may be used and adapted within different countries to enhance practice as well as training. The session will explore the background and key issues in supporting para professionals who are community based social service workers, explain the development of the interest group, demonstrate the over-riding principles that inform this work and provide an overview of both functions and competencies that may be applicable for all these workers as well as examples of specific competencies tied to specific disciplines including child and youth care workers and para social workers.

The format for the webinar will include virtual presentations by the co-facilitators of the interest group (Nathan Linsk and Zeni Thumbadoo, based in the US and South Africa, respectively) and an in-room panel of reactors in Manila (Dir. Gemma Gabuya, Ines Danao and Ofelia Mendoza). There will be opportunities to share experiences and questions from participants.

Chair: Bernadette J. Madrid
Co-Chair: Dir. Gemma B. Gabuya

Topic:	Speaker
Webinar	Nathan L. Linsk, PhD Zenuella Sugantha Thumbadoo Webinar Moderator: James McCaffery, PhD
Panel Discussion / Reactors	Panel of Reactors: Gemma B. Gabuya Ines V. Danao, PhD Ofelia C. Mendoza, MSW

Day 1: December 4, 2014
E1

Responding to Gender-Based Bullying and Sexual Violence in Schools

This symposium will provide initial findings from a European Union funded* longitudinal study of teacher trainees and their confidence in addressing a range of safeguarding issues in the classroom. Key issues building on this model will also be explored for developing a Safe Schools for Teens teacher curriculum in the Philippines to address teacher's knowledge, attitudes and behaviours in recognizing, responding to and reporting child sexual abuse.

Objectives:

- To explore emerging findings on new teachers' confidence and attitudes in addressing gender-based bullying and sexual abuse.
- To describe a model and potential elements of teachers as agents of social change in child abuse prevention and response, and
- To share plans for the development of a Safe Schools for Teens curriculum in the Philippines.

**The research leading to these results has received funding from the People Programme (Marie Curie Actions) of the European Union's Seventh Framework Programme FP7/2007-2013/ under REA grant agreementn°: PCIG10-GA-2011-304116*

Updates on the Child Maltreatment Medico-Legal Consensus for WCPU Members

This symposium will present the latest edition of the Child Maltreatment Medico-Legal Terminology and Consensus to WCPU members.

Chair: Florianne Feliza F. Valdes, MD

Topic:	Speaker
Responding to Gender-Based Bullying and Sexual Violence in Schools	Deborah A. Fry, MA, MPH
Update on the Child Maltreatment Medico-Legal Consensus for WCPU Members	Sandra S. Hernandez, MD

The Elephant in the Room: Responding to Gender-Based Bullying and Sexual Violence in Schools

Deborah Fry, Lecturer in Child Protection
University of Edinburgh Moray House School of Education

Background – UK

- 2011 NSPCC prevalence study:
  - 1 in 9 young adults (11.3%) experienced contact sexual abuse during their childhood
  - 66% of contact sexual abuse reported by children and young people was perpetrated by other children and young people.
  - 13% of 18-24 years olds reported intimate partner abuse under the age of 18
- School based research study on relationship abuse in the UK (Barter et al., 2009):
  - Young people under 16 were just as likely to have experienced relationship abuse as those 16 and 17 years old
  - 25% girls and 18% boys reported some form of physical partner violence
  - 75% girls and 50% boys reported some form of emotional partner violence.
  - 30% girls and 6% boys had negative impact from the emotional violence
  - 31% girls and 16% boys reported some form of sexual partner violence
- Scotland's Sexual Assault Referral Centre (Archway):
  - Over 1000 cases in a 6 month period (January-July 2011) with the peak age being 17-25 years old

Background – Philippines

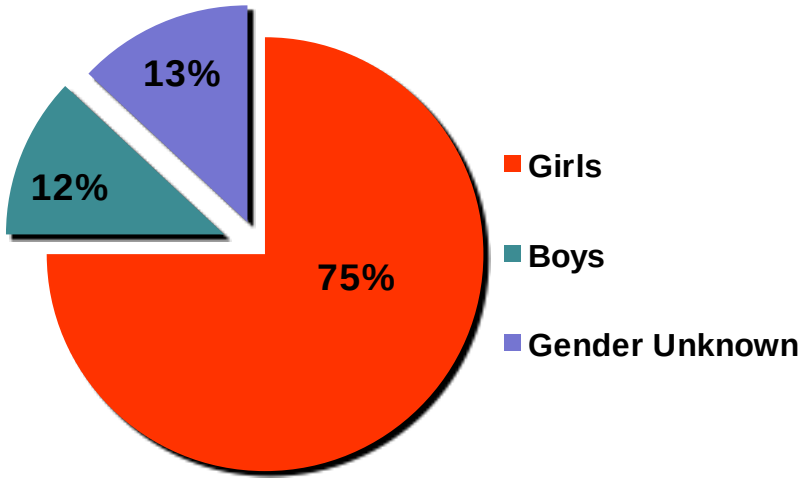
- A baseline study on violence against children in public schools was conducted in 9 provinces, including Manila.
  - Findings show verbal harrassment was experienced by 42.88% of High School respondents;
  - 17.6% were touched inappropriately
  - 2.4% were forced to have sex most often by peers Philippine Women's University School of Social Work, 2009)
- Cultural beliefs together with the stigma and fear of reporting due to threats from the offender make it difficult for abuse to be reported and for the child to disclose.
- Data in the Philippines show that the most common age-group among referred cases to Child Protection Units nationwide are 13-15 year olds and the referrals are related to experiences of sexual abuse

ChildLine Statistics: 2012/2013

- Where perpetrator was mentioned, 12,372 (10%) said the person responsible for their problem was either a boyfriend, ex-boyfriend, girlfriend, ex-girlfriend or partner
  - Of these, 51% (6,364) gave their age as being 16 or under
  - Of these 6,364, 75% of these counselling sessions were with girls, 12% boys and 13% gender unknown.

Data Breakdown Aged 16 and Under

Person Responsible	Total Counselling Sessions 16 and Under
Boyfriend	3,886
ex-Boyfriend	1,533
Girlfriend	628
ex-Girlfriend	264
Partner	53
Total	6,364



Background

- Teachers are at the forefront of witnessing and responding to gender-based bullying and sexual violence behaviours in schools settings, yet many teachers feel less than confident in addressing such behaviours (Troop-Gordon & Ladd, 2010; Cohn & Canter, 2002; NSPCC 2012)
- Research has found that teachers are less likely to intervene in harassment related to gender presentation than race, religion, and disability (California Safe Schools Coalition, 2004).
- Recent research has also shown that young people most often disclose to their friends and peers are often ‘first responders’ (Fry et al., 2014)

Background

- There is significant evidence that many professionals who are mandated to report, including teachers, often fail to recognize maltreatment or report their suspicions (Hansen, 2002; Laskey, 2013)
- Research reports that in three-fifths of cases regarding homophobic bullying in schools, teachers who witness the behaviour do not intervene (NSPCC, 2012).
- Additional research has reported that a large majority of teachers report little to no LGBT issues in teacher education programs (Scheider and Dimito, 2008)

‘Safe Schools’ Longitudinal Study Methodology

- 3.5 year longitudinal study following teacher trainees from teacher education into postgraduate teaching posts
  - 4 waves of quantitative data collection (3rd wave currently underway)
  - 2 waves of qualitative data collection

To date:

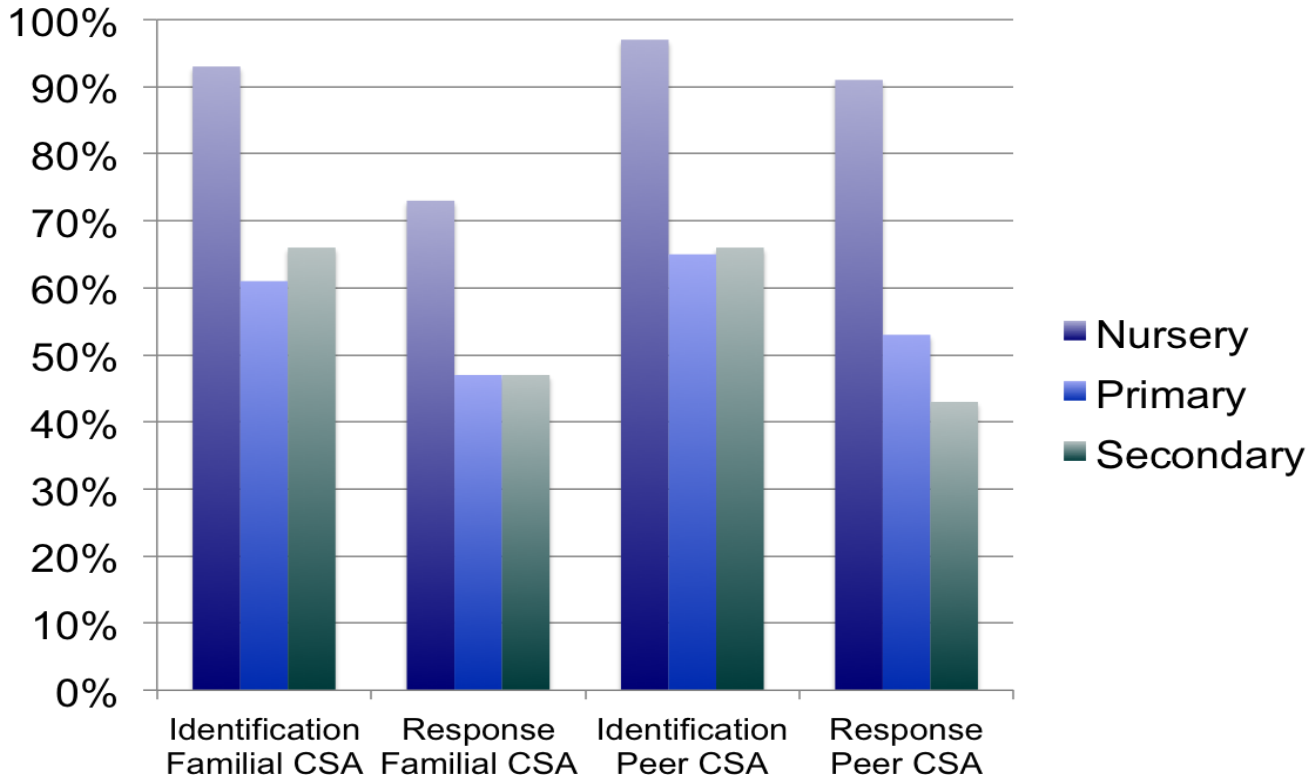
- 23 baseline qualitative interviews
- Teacher trainees answered questions about 1,461 teaching placements so far:
  - 373 first teaching placements
  - 372 second teaching placements
  - 368 third teaching placements
  - 218 fourth teaching placements
  - 130 teacher induction year

Research Questions

- How confident do teacher trainees and newly qualified teachers feel to address these issues within schools?
- Do policies, training and support exist to address these issues?
- How do knowledge and attitudes of teacher trainees impact on their confidence in both identifying and responding to these behaviours?
- What is the trajectory for *learning* in child protection (in relationship to identification and response across time)?
- How can we better prepare teachers to appropriately address behaviours and create safe learning environments?

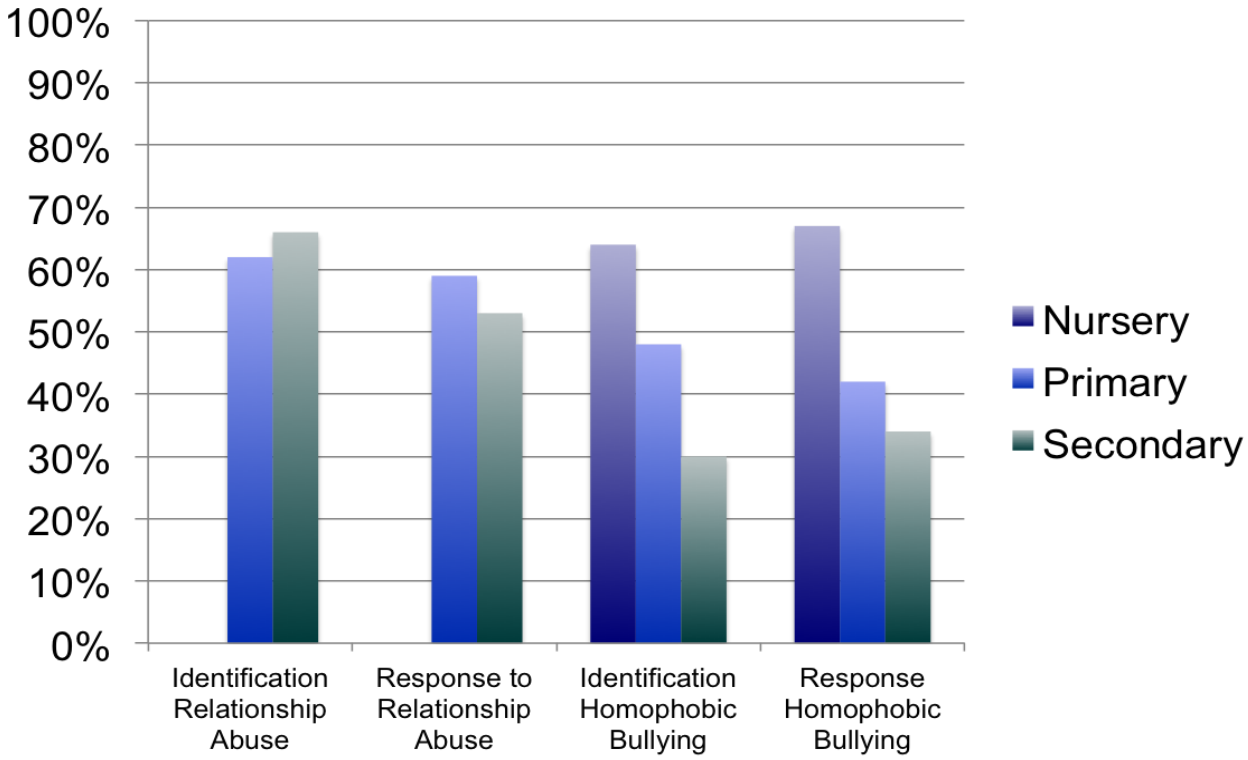
A Crisis in Confidence

- Percentage of teaching placements during which teacher trainees did **not feel confident** in identifying or responding to sexual abuse



A Crisis in Confidence

- Percentage of teaching placements during which teacher trainees did **not feel confident** in identifying or responding to relationship abuse or homophobic bullying



Attitudes Towards Reporting Child Sexual Abuse

- In 15% of the teaching placements, students would be apprehensive to report child sexual abuse for fear of family/community retaliation
  - 22% of nursery placements
  - 15% of primary school placements
  - 12% of secondary school placements
- In 39% of teaching placements, students reported not being familiar with the procedures for reporting child sexual abuse at the school
  - 56% of nursery placements
  - 35% of primary school placements
  - 35% of secondary school placements
- In 18% of teaching placements, students felt they would not report child sexual abuse if the school administration disagreed with them
  - 24% of nursery placements
  - 12% of secondary placements
  - 24% of secondary placements

Terminology and Identification

- *'It's really interesting to see what the children themselves would class as bullying, because sometimes things are one-off incidents and I wouldn't have said they were bullying'* **– BEd student**
- *'Bullying is so hard to define because it could be anything. What actually is bullying? How much of it is bullying and how much of it is just kids being cruel? …I honestly can't answer how common bullying is because I honestly don't have a clue of what it actually is.'* **– PGDEP student**
- *'I haven't been in a school where the bullying has been very blatant. It has usually been name calling and ostracising'* **– PGDES student**

When is Bullying, Bullying?

I really get the impression that teachers sometimes don't want to admit that [bullying is] happening. … there's not enough education in this subject, and it could just be purely because, you know, when is bullying, bullying? How many times does it have to happen for it be bullying? I mean, 'cos somebody could do something to me and it really, really hurts me, but then they could do the same thing to someone else and they just take it on the chin and it doesn't bother them. So it is trying to teach the child "You have to grow a bit of a backbone and children can be cruel"; but also teaching the other children, you know "You can't treat people like that". **– BEd student**

Qualitative Interviews

Peer-to-peer sexual violence not recognised:

- *When I think of sexual harm I think of a parent doing it to a younger one, not actually peer-to-peer* **– PGDES student**
- *With the sexual [abuse terms], in my head it automatically says the pupil is the victim and an adult, whether it is a teacher, whether it is someone else in the school or whether it is at home, would be the perpetrator. I would say the bullying could be either way, from personal experience.* **– PGDES student**

Qualitative Interviews

Sexual violence seen as the 'Elephant in the Room' in schools:

- *I would say most of the things relating to any kind of sexual activity I would say is a taboo. And I would never have come across it. In my experience it would just be called bullying and I think because it is a taboo it is probably avoided* **– PGDES student**

- *I see things like the sexual exploitation, sexual harassment, the abuse (pause) – it's kind of a (pause) it's kind of like an elephant in the room. You don't really want to talk about it because you just hope that, you know, that you'd never have to come across something like that.* **– BEd student**

Whose Responsibility to Respond?

- *[Sexually harmful behaviour] would be something that would be out with the classroom. Not something that you would have to deal with there. That is the same as child protection. You keep an eye out for it but don't expect it to happen there. I think the relationship violence as well is something that could possibly come up within the classroom if it was really severe. But it wouldn't be something that you would immediately jump to an assumption of. You wouldn't say 'such and such and such and such are fighting so obviously that is what it is'.* **– BEd student**

- *…relationship violence…, that would be a difficult one because you wouldn't know quite what … especially the stage I am at, upper primary kind of thing, you don't know if it is … appropriate to deal with it or something that mums and dads should be doing. Or something like that. That is another thing as well, quite a lot of these things you would have an overlap with the parents and stuff like that and if the parents aren't interested, you can't really do a lot. Especially bullying. If the kid, let's say you call the parents in and you go 'such and such is bullying him' and the parents go 'so?', this is the worst case scenario* **– BEd student**

Discussion

- Initial findings suggest that teacher trainees **are not well equipped to identify or respond to safeguarding issues related to gender-based bullying or sexual violence**, despite in many circumstances being given the responsibility of leading a group of pupils and being on their own for a portion of time in a teaching environment.
- **There is a crisis in confidence** with teacher trainees *not feeling confident*. Additional analyses are need to explore if confidence grows or decreases over time and the impact of confidence on behaviour.
- Teacher trainees reported a general **lack of training within Initial Teacher Education** on any issues related to identifying or responding to gender-based bullying and sexual violence within school settings and they desired more training in this area.

SAFE SCHOOLS FOR TEENS

Philippines

Goal	**Reducing sexual abuse of poor urban teens through school-based interventions**
Problem	**High prevalence of sexual abuse among adolescents** • Adolescents are disproportionately affected by sexual abuse perpetrated from both adults & peers. • Data from the Philippines shows that the most common age-group among cases referred to Child Protection Units are sexually abused 13-15 year olds • A nationwide study showed that 42.9% of high school students have experienced verbal harassment, 17.6% were touched inappropriately & 2.4% were forced to have sex most often by peers.
Solution	**School-based interventions can reduce adolescent sexual abuse** • Develop modules for Grade 7 and Grade 8 students to be implemented over the course of the school year. • Train teachers to implement these modules and integrate in the K–12 curriculum of the public schools. • Build capacity within the Department of Education to train teachers to recognize, record, report and refer cases of suspected child abuse. • Operationalize the school child protection committees.
Targets	**Programme feasibility and reduced risk of child maltreatment** • 225 teachers trained to implement SST intervention • 1800 Grade 7 & Grade 8 students undergo SST modules • School Child Protection Committees increase their involvement & referral of cases to Child Protection Unit • Increase in teachers' knowledge on the 4Rs of child abuse (recognition, recording, reporting and referral) • Changes in knowledge, attitudes & behaviour of Grade 7 & Grade 8 students on sexual abuse victimization & offending.



Where	Manila, Philippines
Topic	Child Protection
Benefit	2,342 people, t/o children 2000(direct) 11,368 people, t/o children 11,026(indirect)
Partners	• Child Protection Network Foundation, Inc. • Department of Education, Philippines • University of Edinburgh
Grant	165,000 CHF
Dates	01/12/14 to 30/11/2016
Co-sponsor	Department of Education
GIFTS ID	



Behind every "Elephant in the Room" there is a child or young person

Are we doing everything we can to prepare our teachers to respond appropriately? To make our schools safe and healthy environments?

Small Group Discussion

Get into small groups for a discussion to answer two questions:

- **If you were to design a school-based intervention to prevent sexual abuse among grade 7 and grade 8 students in the Philippines, what would you include? What cultural and social norms would you try to address?**
  - See handout as example
- In terms of teacher training around recognising, reporting and referring child sexual abuse cases, **what do you think are the most important factors to training teachers on?**
- Small groups will report back their discussions to the larger group


Child Protection Network
CHILD MALTREATMENT
MEDICO-LEGAL TERMINOLOGY AND INTERPRETATION OF MEDICAL FINDINGS
A CONSENSUS OF MEDICAL AND LEGAL CHILD ABUSE PRACTITIONERS IN THE PHILIPPINES
4th Edition
Manila, Philippines
2014

Medico-legal Technical Working Group (Previous Editions)

- Child Protection Network
- Legal Working Group
- National Bureau of Investigation Medico-Legal Division
- Philippine National Police Women’s Crisis and Child Protection Center
- Forensic Pathologists Department of Pathology UP College of Medicine

Fourth Edition Contributors

- Child Protection Network Foundation, Inc.
- Legal Working Group
  - Honorable Joselito D.J. Vibandor (Las Piñas City Regional Trial Court, Branch 199)
  - Honorable Cristina Javalera-Sulit (Makati Regional Trial Court, Branch 140)
  - Attorney Katrina Legarda (Director, National Network of Child Protection Units)
  - Attorney Amy Avellano (Resource Development Director, CPN)
- Forensic Pathologists - UP College of Medicine
  - Raquel R. Fortun, MD
  - Maria Cecilia F. Lim, MD

HISTORY OF EDITIONS

2000	Technical working group comprised of physicians, lawyers, and judges who work with abused children was convened by the Child Protection Unit Network finalized a comprehensive and up-to-date child protection vocabulary and agreed upon definitions for ambiguous terms
2002	Second Edition
2005	Third Edition – new research and updates
2014	Fourth Edition Nationwide trainings Department of Health Administrative Order No. 2013-0011: "Revised Policy on the Establishment of Women and Child Protection Units in all Government Hospitals."

THE FOURTH EDITION

- new lay-out

- latest evidence-based research can be found together with recent Supreme Court decisions on the interpretation of medical findings in child abuse
  - *Sexual abuse by history*
  - *It's normal to be normal*

- new illustrations, photographs, and recommendations on diagnostic tests and interventions

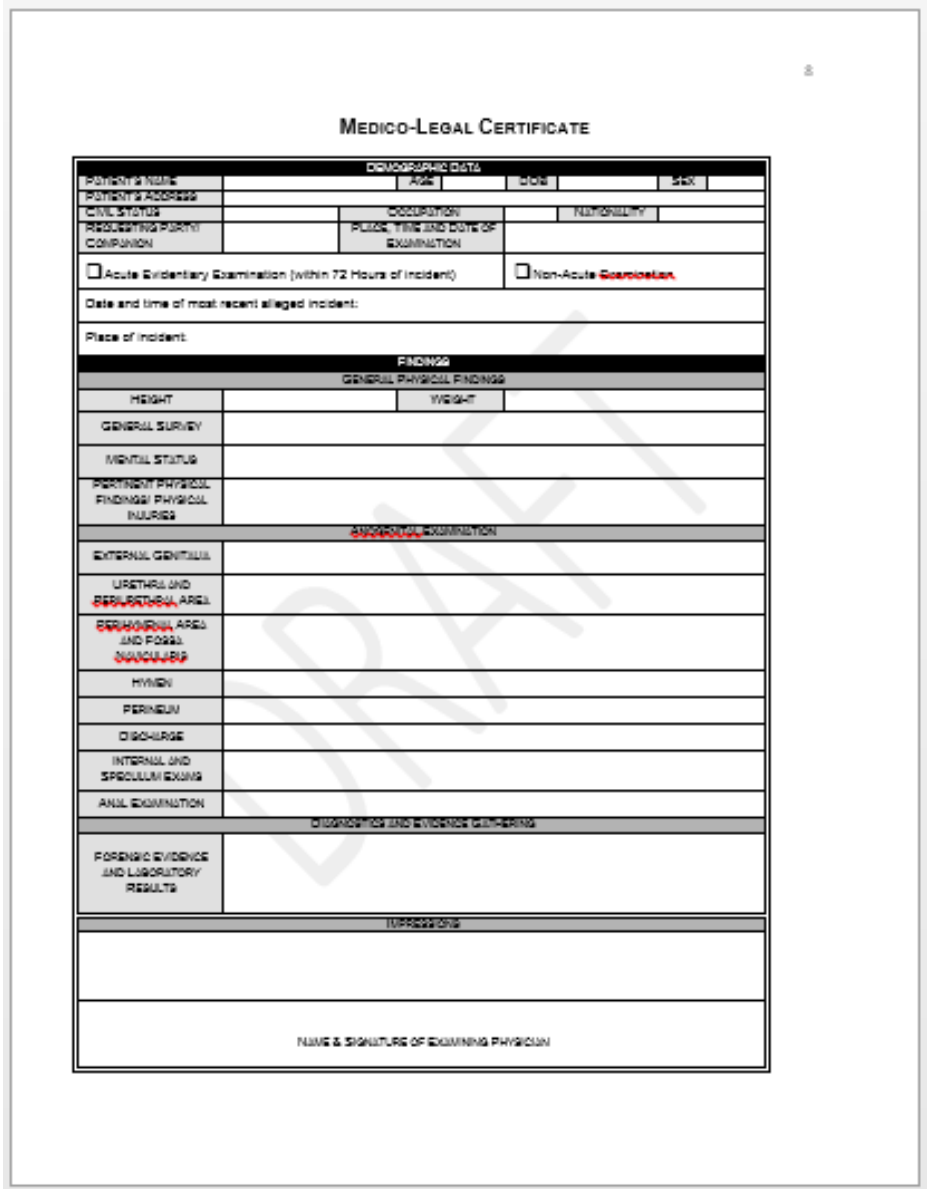
OUR GOALS

- Improved technical understanding
- Ability to “speak the same language
- Standardized procedures

HOW TO USE THIS GUIDE

- divided into chapters that correspond with relevant modules of the CPMIS
- each chapter features a screenshot of the related CPMIS module followed by detailed instructions on how to complete the module
- corresponding portion of the standard medico- legal certificate so that the guide can still be used even without the CPMIS
- physician may refer to the chapter on extragenital and anogenital examination where the types of injuries are described together with the corresponding medico-legal terminology and interpretation

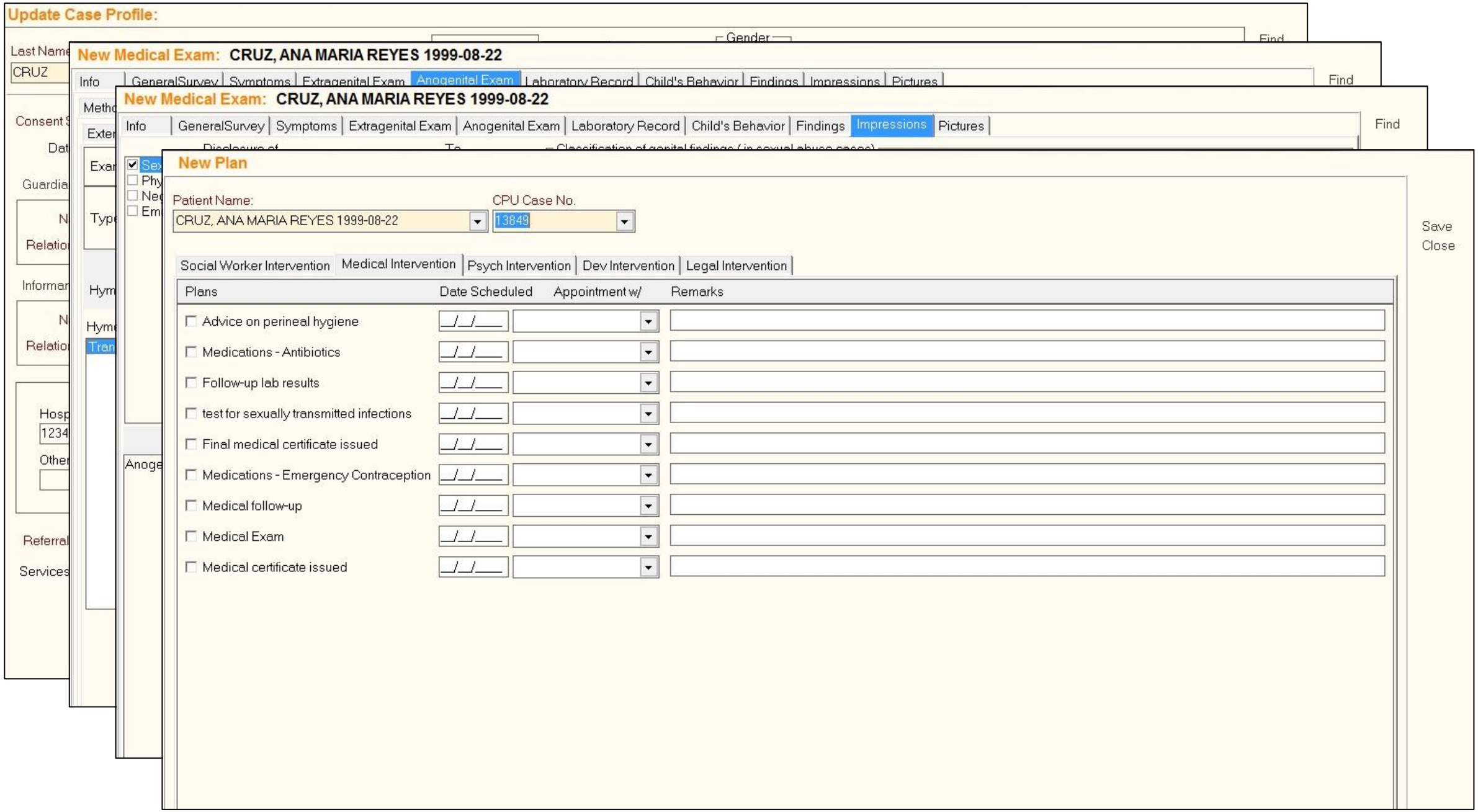
STANDARD MEDICO-LEGAL CERTIFICATE



MEDICO-LEGAL CERTIFICATE

DEMOGRAPHIC DATA					
PATIENT'S NAME		AGE		DOB	SEX
PATIENT'S ADDRESS					
CIVIL STATUS		OCCUPATION		NATIONALITY	
REQUESTING PARTY/ COMPANION		PLACE, TIME AND DATE OF EXAMINATION			
☐ Acute Evidentiary Examination (within 72 Hours of incident)			☐ Non-Acute Examination		
Date and time of most recent alleged incident:					
Place of incident:					
FINDINGS					
GENERAL PHYSICAL FINDINGS					
HEIGHT		WEIGHT			
GENERAL SURVEY					
MENTAL STATUS					
PERTINENT PHYSICAL FINDINGS/ PHYSICAL INJURIES					
GENITAL EXAMINATION					
EXTERNAL GENITALIA					
URETHRA AND PERIURETHRAL AREA					
PERIANGINAL AREA AND FOSSA NAVICULARIS					
HYMEN					
PERINEUM					
DISCHARGE					
INTERNAL AND SPECULUM EXAMS					
ANAL EXAMINATION					
DIAGNOSTIC AND EVIDENCE GATHERING					
FORENSIC EVIDENCE AND LABORATORY RESULTS					
IMPRESSIONS					
NAME & SIGNATURE OF EXAMINING PHYSICIAN					

DRAFT


Update Case Profile:
Last Name
CRUZ
Gender
Find
New Medical Exam: CRUZ, ANA MARIA REYES 1999-08-22
Info
GeneralSurvey
Symptoms
Extragenital Exam
Anogenital Exam
Laboratory Record
Child's Behavior
Findings
Impressions
Pictures
Find
New Medical Exam: CRUZ, ANA MARIA REYES 1999-08-22
Info
GeneralSurvey
Symptoms
Extragenital Exam
Anogenital Exam
Laboratory Record
Child's Behavior
Findings
Impressions
Pictures
Find
New Plan
Patient Name:
CRUZ, ANA MARIA REYES 1999-08-22
CPU Case No.
13849
Save
Close
Social Worker Intervention
Medical Intervention
Psych Intervention
Dev Intervention
Legal Intervention
Plans
Date Scheduled
Appointment w/
Remarks
Advice on perineal hygiene
Medications - Antibiotics
Follow-up lab results
test for sexually transmitted infections
Final medical certificate issued
Medications - Emergency Contraception
Medical follow-up
Medical Exam
Medical certificate issued

THE MEDICAL EVALUATION OF CHILD ABUSE

- ✓The child's account of what was experienced, whenever possible; complete medical history; review of systems; social history
- ✓Documentation of historical details
- ✓Extra genital and anogenital examination to diagnose and treat acute and chronic injuries and sexually transmitted infections
- ✓Collection of forensic evidence (when applicable)
- ✓Collection of specimen for laboratory examinations
- ✓Photographic or video documentation

Adapted from Finkel et al (2009) and

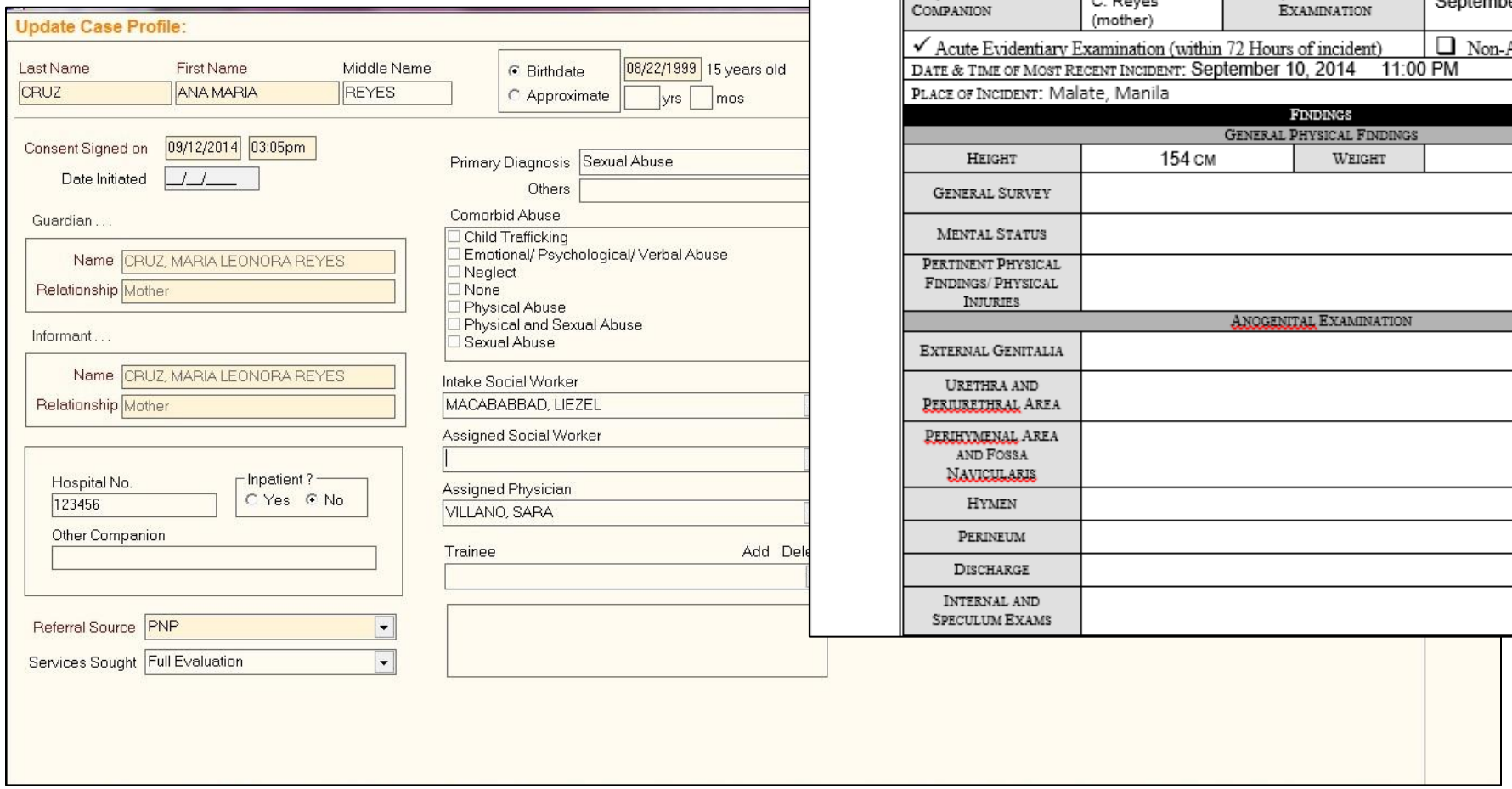
Philippine Obstetrical and Gynecological Society (Foundation), Inc. (2012).

- ✓Differential diagnosis of physical injuries or behavioral and physical complaints that may mimic abuse.
- ✓Reassure the parent/guardian and child that the child is “OK” and that any physical injuries found will heal
- ✓Assess the child’s mental and emotional state and make appropriate referrals for counseling and medical management
- ✓Address the child’s safety

Adapted from Finkel et al (2009) and

Philippine Obstetrical and Gynecological Society (Foundation), Inc. (2012).

PROFILE



Update Case Profile:

Last Name: CRUZ | First Name: ANA MARIA | Middle Name: REYES

Birthdate: 08/22/1999 (15 years old) | Approximate: ___ yrs ___ mos

Consent Signed on: 09/12/2014 03:05pm

Date Initiated: __/__/____

Guardian . . .

Name: CRUZ, MARIA LEONORA REYES

Relationship: Mother

Informant . . .

Name: CRUZ, MARIA LEONORA REYES

Relationship: Mother

Hospital No.: 123456

Inpatient ? Yes / No

Other Companion

Referral Source: PNP

Services Sought: Full Evaluation

Primary Diagnosis: Sexual Abuse

Others:

Comorbid Abuse

- Child Trafficking
- Emotional/ Psychological/ Verbal Abuse
- Neglect
- None
- Physical Abuse
- Physical and Sexual Abuse
- Sexual Abuse

Intake Social Worker: MACABABBAD, LIEZEL

Assigned Social Worker:

Assigned Physician: VILLANO, SARA

Trainee: Add Dele

MEDICO-LEGAL CERTIFICATE

DEMOGRAPHIC DATA							
PATIENT'S NAME	Cruz, Ana Maria Reyes	AGE	15	DOB	08/22/1999	SEX	F
PATIENT'S ADDRESS	307 De los Santos St., Bgy. 44, Malate, Manila						
CIVIL STATUS		OCCUPATION	3rd year high school	NATIONALITY	Filipino		
REQUESTING PARTY/ COMPANION	Maria Leonora C. Reyes (mother)	PLACE, TIME AND DATE OF EXAMINATION	September 12, 2014 4:20 PM				
✓ Acute Evidentiary Examination (within 72 Hours of incident)		☐ Non-Acute Examination					
DATE & TIME OF MOST RECENT INCIDENT: September 10, 2014 11:00 PM							
PLACE OF INCIDENT: Malate, Manila							

FINDINGS			
GENERAL PHYSICAL FINDINGS			
HEIGHT	154 CM	WEIGHT	45 KG
GENERAL SURVEY			
MENTAL STATUS			
PERTINENT PHYSICAL FINDINGS/ PHYSICAL INJURIES			
ANOGENITAL EXAMINATION			
EXTERNAL GENITALIA			
URETHRA AND PERIURETHRAL AREA			
PERIHYMENAL AREA AND FOSSA NAVICULARIS			
HYMEN			
PERINEUM			
DISCHARGE			
INTERNAL AND SPECULUM EXAMS			

Consent

In the absence of a parent, legal guardian or relative, the required consent form shall be signed by a licensed LSWDO social worker. In the absence of a licensed LSWDO social worker, the consent form shall be signed by DSWD, through its SWAD team member or SWO II in the province (3).

APPENDIX A - CONSENT (PAHINTULOT)

By signing this form, you authorize CPU physicians to perform the medical exam requested by the patient, parent, and/or guardian. Parental consent for an evidential examination is not legally required in cases of known or suspected child abuse. A social worker, or other adult acting as the child's guardian, may authorize the exam in place of the child's parent(s). If you have questions, please contact your local Department of Social Welfare and Development office.

Ang paglagda sa papel na ito ay nangangahulugang pinahihintulutan ang mga doktor ng CPU na magsagawa ng pagsisiyasat pang-medikal ayon sa kahilingan ng pasyente, magulang, at/o tagapag-alaga. Hindi kinakailangan ang pahintulot mula sa magulang sa mga kasong tinitiyak o pinaghihinalaan na may naganap na pang-aabuso. Maaaring magbigay ng pahintulot ang isang social worker o sino mang nakatatanda na tumatayong tagapag-alaga sa bata. Kung may mga katanungan, maaari pong makipag-ugnayan sa DSWD sa inyong lugar.

I hereby request a medical examination of _____, _____ years old, for evidence of sexual and/or physical abuse and treatment for injuries. I understand that collection of evidence may include photographing injuries and these photographs may include the genital area. All such photographs are part of the patient's confidential medical record. I further understand that hospitals and physicians are required by law to notify child protective agencies (e.g, DSWD) about the incident.

Hinihiling kong masiyasat at mabigyan ng karampatang lunas si _____, _____ gulang, ng isang doktor upang matugunan ang anumang hinala hinggil sa anumang anyo ng abuso. Batid ko na maaaring sa pangangalap ng katibayan ay may pangangailangang kunan ng mga larawan ang ilang bahagi ng katawan tulad ng "genitalia" o maseselang bahagi. Ang lahat ng larawan ay mananatiling bahagi ng mga dokumentong itinuturing na kompidensyal (confidential). Batid ko rin na tungkulin ng mga pagamutan/ospital at/o dalubhasa/doktor na ipagbigay-alam sa mga ahensiya para sa pangangalaga ng mga bata, tulad ng DSWD, ang pangyayari.

Child's name *(pangalan ng bata)* _____

Printed name of guardian *(pangalan ng tagapag-alaga)* _____

Signature of guardian *(lagda ng tagapag-alaga)* _____

Relation to child *(kaugnayan sa bata)* _____

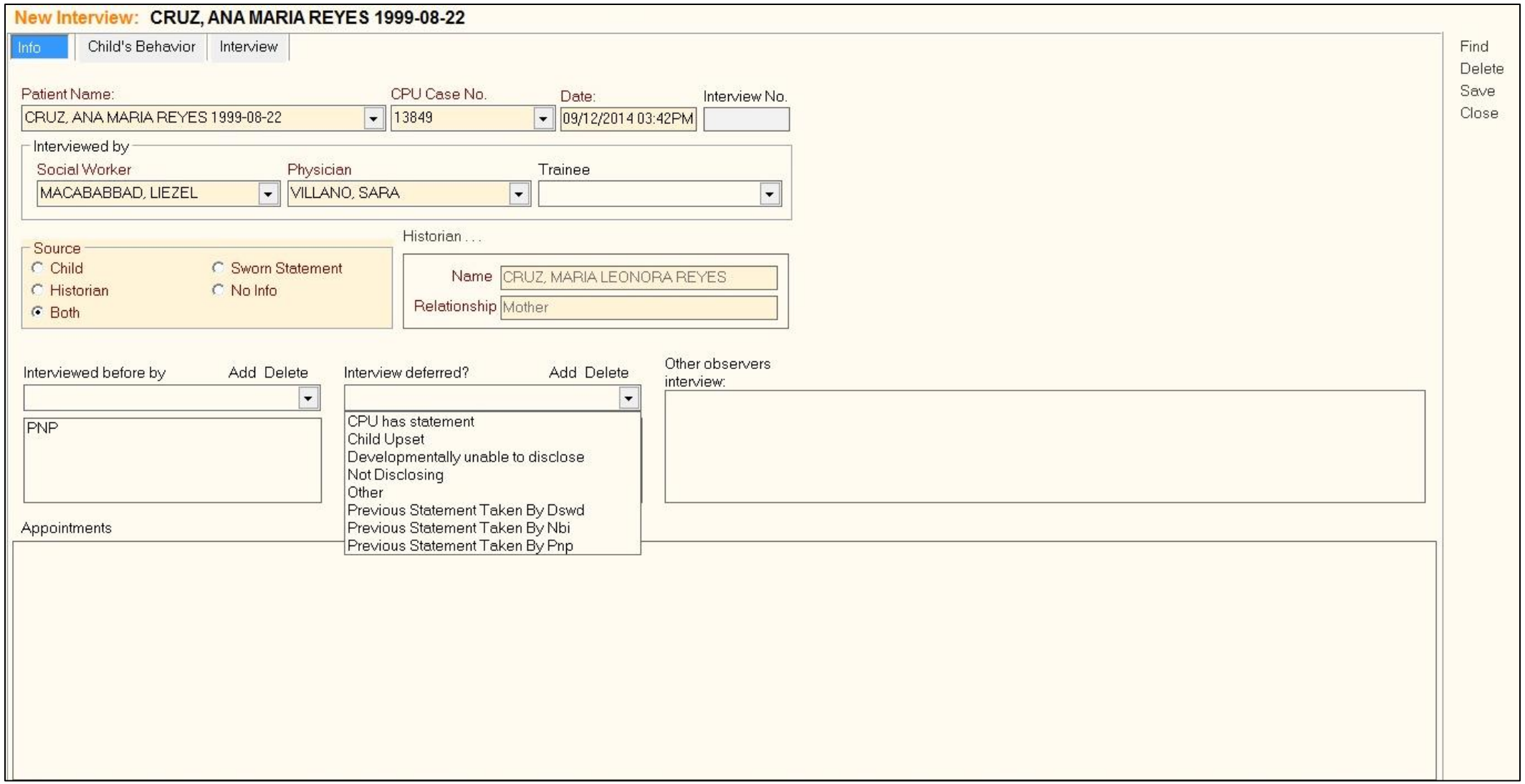
Others accompanying child to CPU *(iba pang kasama)* _____

Patient right thumb mark

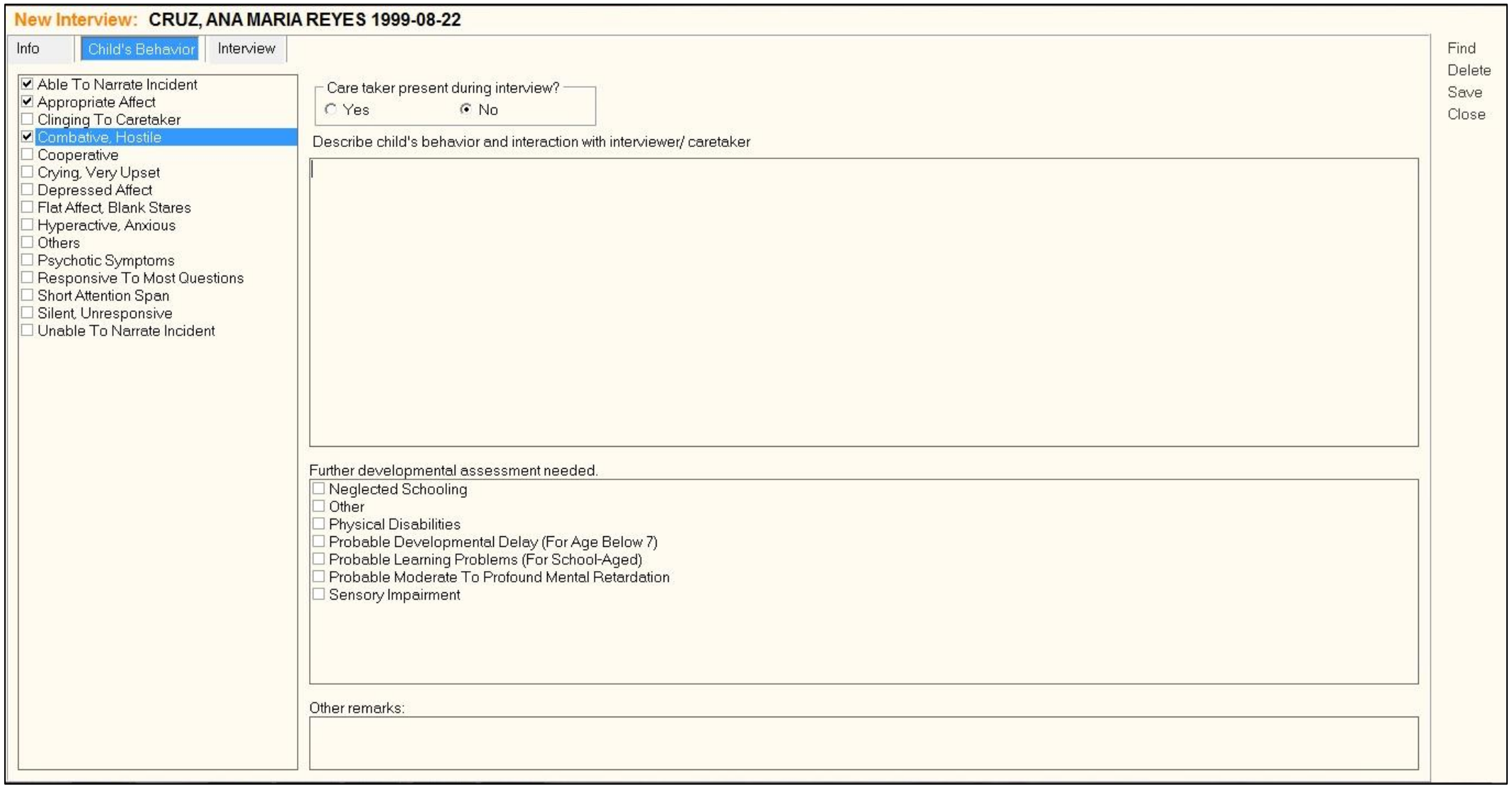
Date *(petsa)* ____/____/_____ Time *(oras)* _____

INTERVIEW INFORMATION

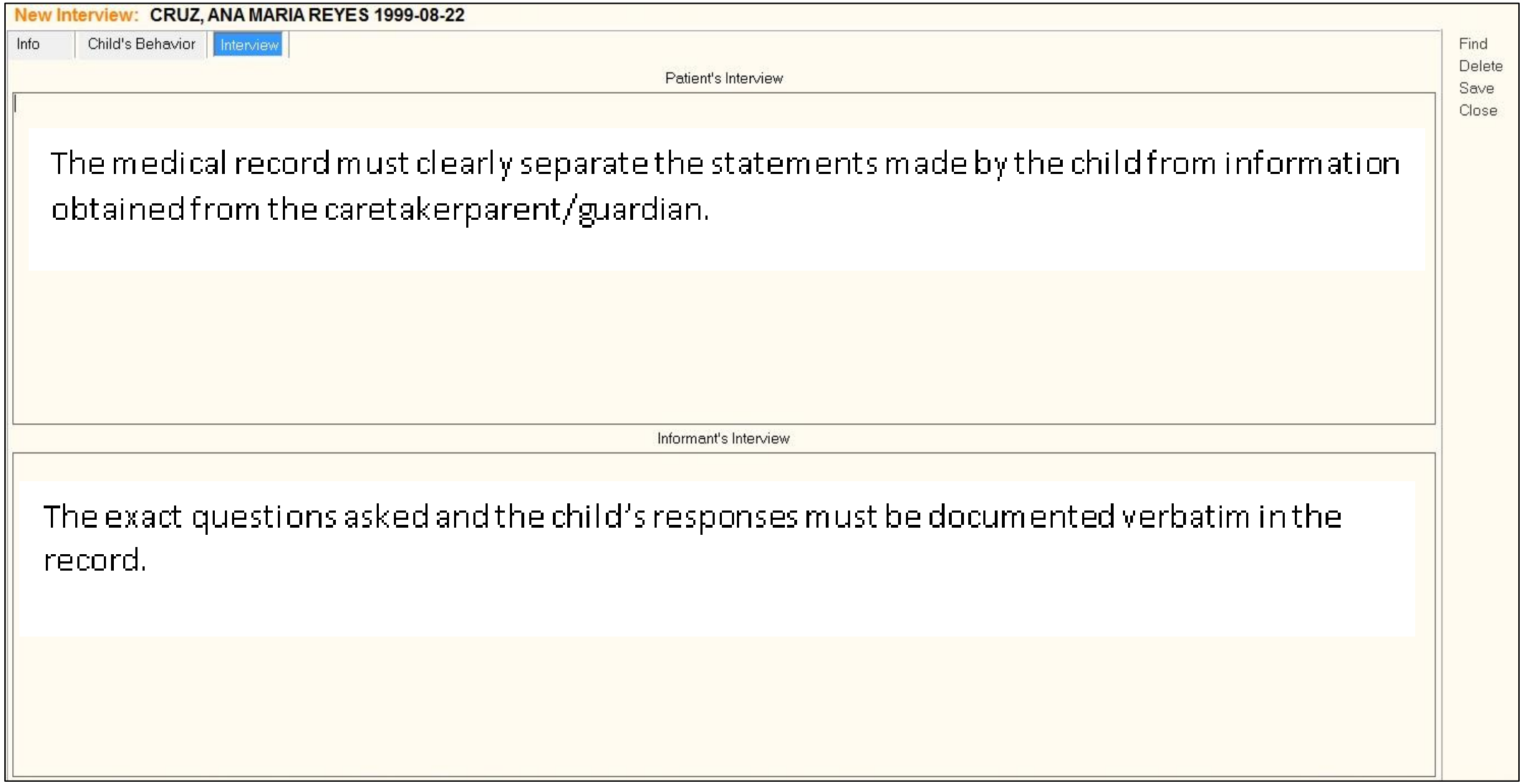
INFORMATION



CHILD'S BEHAVIOR



INTERVIEW


New Interview: CRUZ, ANA MARIA REYES 1999-08-22
Info
Child's Behavior
Interview
Find
Delete
Save
Close
Patient's Interview
The medical record must clearly separate the statements made by the child from information obtained from the caretakerparent/guardian.
Informant's Interview
The exact questions asked and the child's responses must be documented verbatim in the record.

INFORMANT'S INTERVIEW

- Child's past medical history
- Review of systems with emphasis on the gastrointestinal and genital urinary systems
- Social history
- The history of the presenting illness or concern takes into account how the informant learned of the incident and their response plus all intervening details up until the examination.
- Any observations, worries and concerns

PATIENT'S INTERVIEW

- Chief complaint
- History of present illness
- Review of systems: gastrointestinal and genitourinary complaints
- Past medical history
- Family and social history

SUPREME COURT DECISION

PEOPLE V DE JESUS, G.R. NO. 190622, OCTOBER 7, 2013

"The credible disclosure of a minor that the accused raped her is the most important proof of sexual abuse."

THE MEDICAL HISTORY

- The time-honored practice of obtaining a medical history before conducting a physical examination applies to the medical evaluation of child abuse as it would to any other medical condition (Finkel, 2009)
- The medical history is NOT a forensic interview.

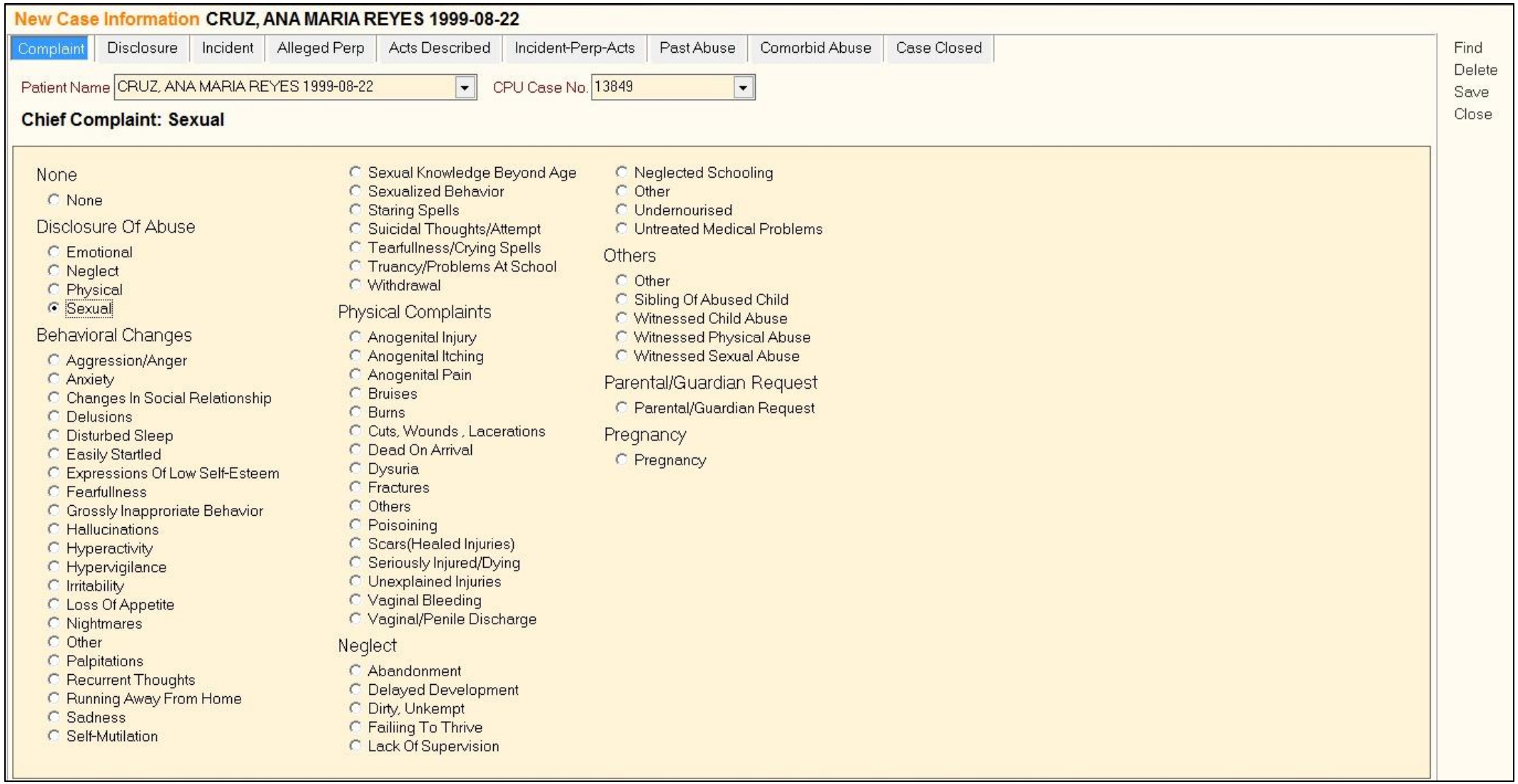
SUPREME COURT DECISION

PEOPLE V RUBIO, G.R. NO. 195239, MARCH 12, 2007

"A medical examination of the victim is not indispensable in a prosecution for rape inasmuch as the victim's testimony alone, if credible, is sufficient to convict the accused of the crime".

CASE INFORMATION

COMPLAINT


New Case Information CRUZ, ANA MARIA REYES 1999-08-22
Complaint
Disclosure
Incident
Alleged Perp
Acts Described
Incident-Perp-Acts
Past Abuse
Comorbid Abuse
Case Closed
Find
Delete
Save
Close
Patient Name CRUZ, ANA MARIA REYES 1999-08-22
CPU Case No. 13849
Chief Complaint: Sexual
None
None
Disclosure Of Abuse
Emotional
Neglect
Physical
Sexual
Behavioral Changes
Aggression/Anger
Anxiety
Changes In Social Relationship
Delusions
Disturbed Sleep
Easily Startled
Expressions Of Low Self-Esteem
Fearfullness
Grossly Inapproriate Behavior
Hallucinations
Hyperactivity
Hypervigilance
Irritability
Loss Of Appetite
Nightmares
Other
Palpitations
Recurrent Thoughts
Running Away From Home
Sadness
Self-Mutilation
Sexual Knowledge Beyond Age
Sexualized Behavior
Staring Spells
Suicidal Thoughts/Attempt
Tearfullness/Crying Spells
Truancy/Problems At School
Withdrawal
Physical Complaints
Anogenital Injury
Anogenital Itching
Anogenital Pain
Bruises
Burns
Cuts, Wounds , Lacerations
Dead On Arrival
Dysuria
Fractures
Others
Poisoining
Scars(Healed Injuries)
Seriously Injured/Dying
Unexplained Injuries
Vaginal Bleeding
Vaginal/Penile Discharge
Neglect
Abandonment
Delayed Development
Dirty, Unkempt
Failiing To Thrive
Lack Of Supervision
Neglected Schooling
Other
Undernourised
Untreated Medical Problems
Others
Other
Sibling Of Abused Child
Witnessed Child Abuse
Witnessed Physical Abuse
Witnessed Sexual Abuse
Parental/Guardian Request
Parental/Guardian Request
Pregnancy
Pregnancy

APPENDIX B - ALGORITHM OF THE DUTCH SCENARIO MODEL INTERVIEW

INTRODUCTION

- We are here at the Women and Children's Desk of NBI/Police Station number _____.
- My name is _____. I am a _____. I won't hurt you or put you in jail. I'm just here to ask questions and listen to you.
- I talk to a lot of children just like you.
- Don't worry, I won't get mad or get surprised by whatever you tell me.
- We are here just to talk about what really happened to you.

INTERVIEW STRATEGIES PER SCENARIO

SCENARIO A: Child talks freely at once
SCENARIO B-1: Using environment or relationships as memory aids
SCENARIO B-2: Using anatomical drawings as memory aids
SCENARIO C: Bringing in information

OFFER CHOICE OF COLORING OR PLAYING
Would you like to play, color or would you rather that we talk about why you are here?

DEVELOPMENTAL SCREENING & RAPPORT BUILDING
(Use Developmental Questions*)

- What is your name?
- Do your parents call you by another name?
- How old are you?
- Where do you live?

Developmental Questions

If child is not yet in school (Less than 7 y/o?)*	If child is of school age (7 y/o and above)*
-Colors	-Schooling
-Numbers/Counting	(what grade?)
-Alphabet	-What time in school?
-Writing name	-How long to get there?
-Concept of 'put it in/take it out'	-Activities after school/hobbies?
-Concept of inside/outside	-What day is today? Month? Year?
-Truth vs Lie, importance of telling the truth	-Family members? Names? Ages?
-Child's memory of event	-Address?
	-Child's memory of event

CHILD CHOOSES TO PLAY OR COLOR:
"Ok, we'll chat/play/color for three minutes. After that time, we'll start talking about why you are really here."

CHILD CHOOSES TO TALK AT ONCE
OPENING QUESTIONS (CHOOSE ANY):

- Do you know why you are here?
- Why are you here? Why were you brought here?
- Earlier, you wanted to tell me something, what is it about?

CHILD DOES NOT KNOW OR NO RESPONSE
ADDITIONAL OPENING QUESTIONS

(Ask the following questions in order)

1. Who accompanied you here? What did he/she tell you about your visit here?
2. Do you really not know, are you just ashamed to talk about it, you're not ready to talk, or is there another reason?
3. Is this about something nice or not so nice?
4. Is this about you or is it about another person?

CHILD DISCLOSES: SCENARIO A

Date & Time of Incident
Place of Incident
Witnesses
Disclosure
Acts described
Threats
Perpetrator information

STILL NO RESPONSE
GO TO Scenario B

STILL NO RESPONSE
USE ANATOMICAL DRAWINGS

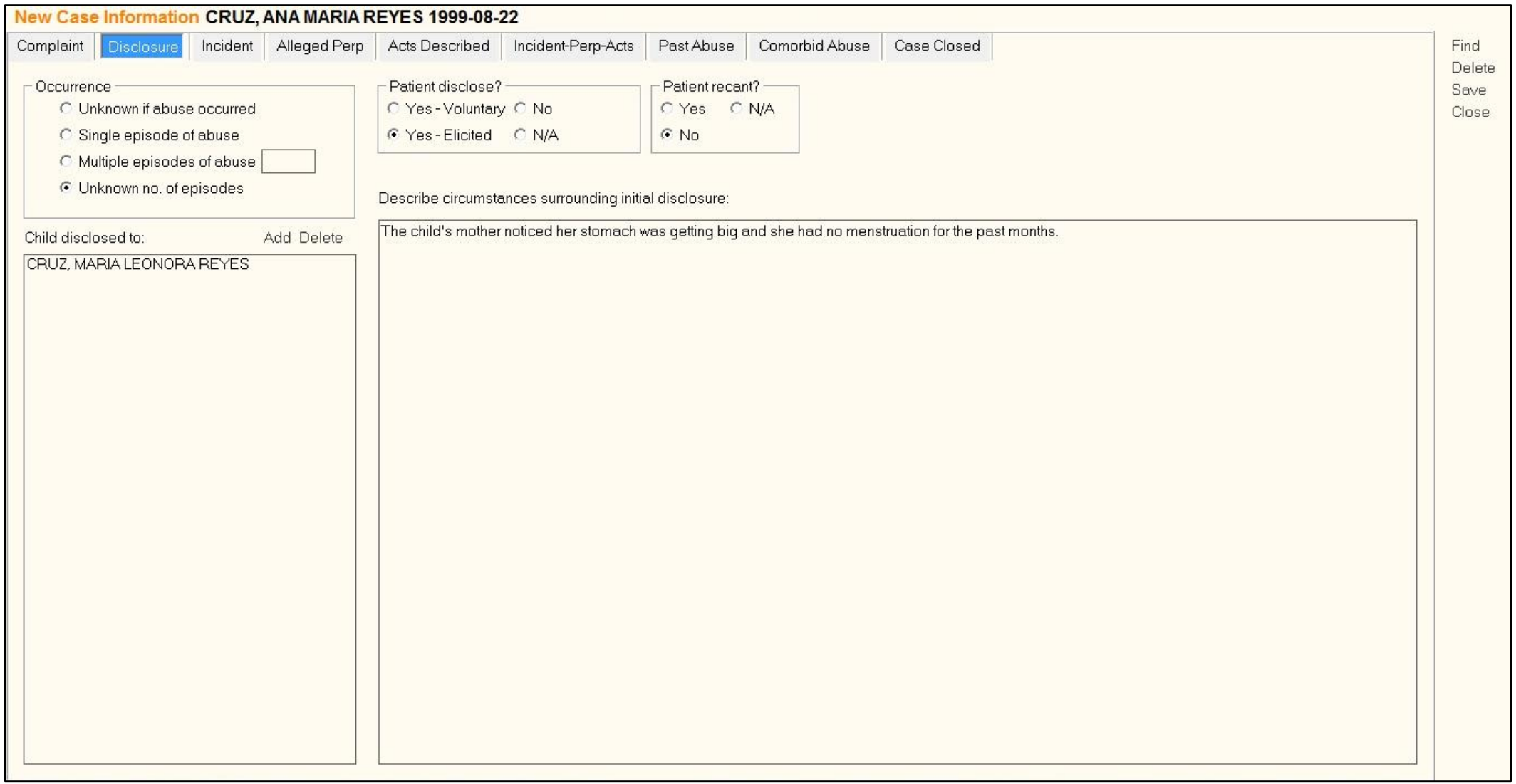
STILL NO RESPONSE
GO TO Scenario C

STILL NO RESPONSE
Closure

CLOSING INTERVIEW

1. Do you want to ask me anything?
2. Did I forget to ask you anything else?
3. Thank you, (child's name) for talking to me about you.
4. Would you like to play some more ore help me clean up before we go?

DISCLOSURE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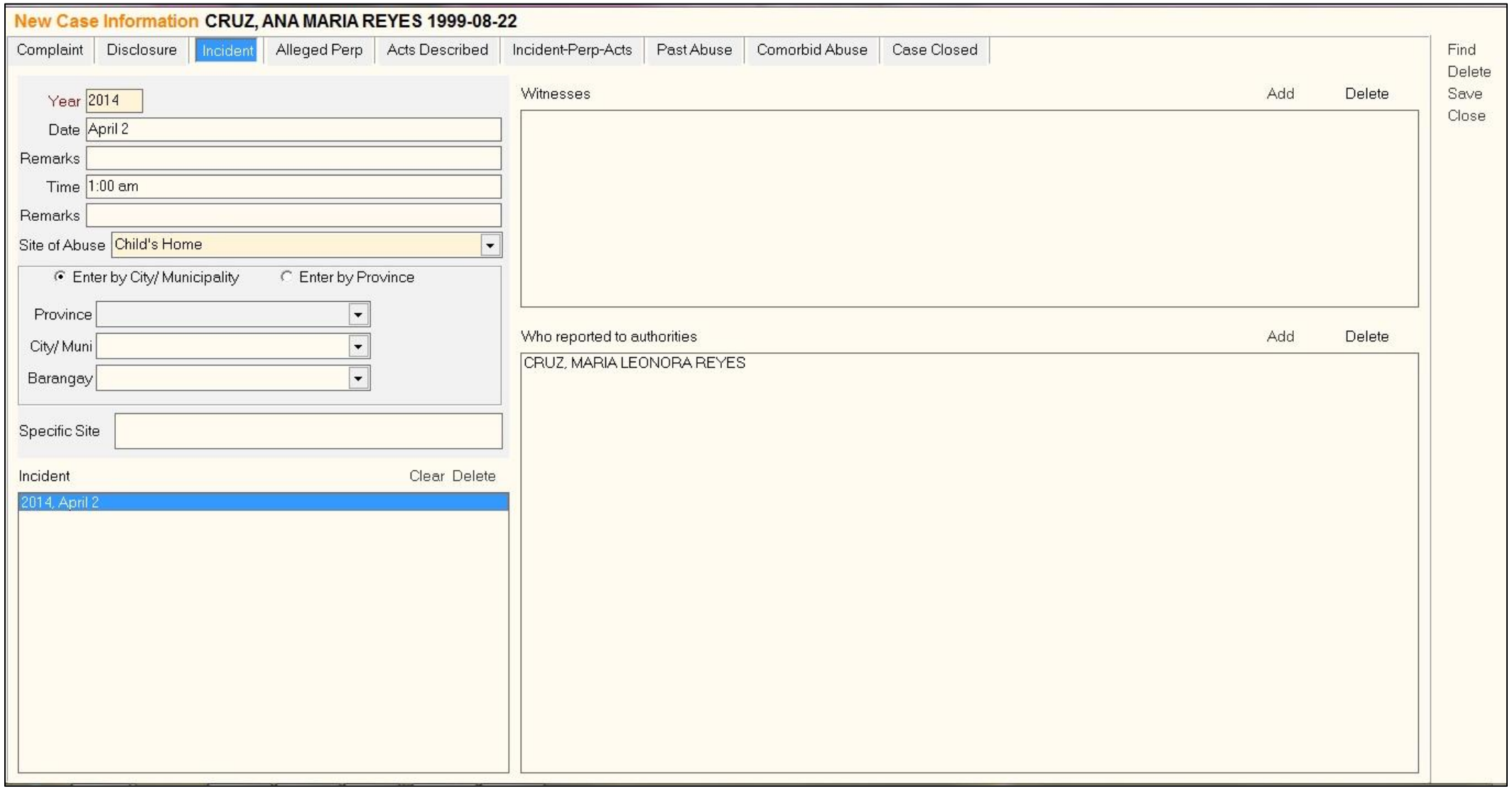
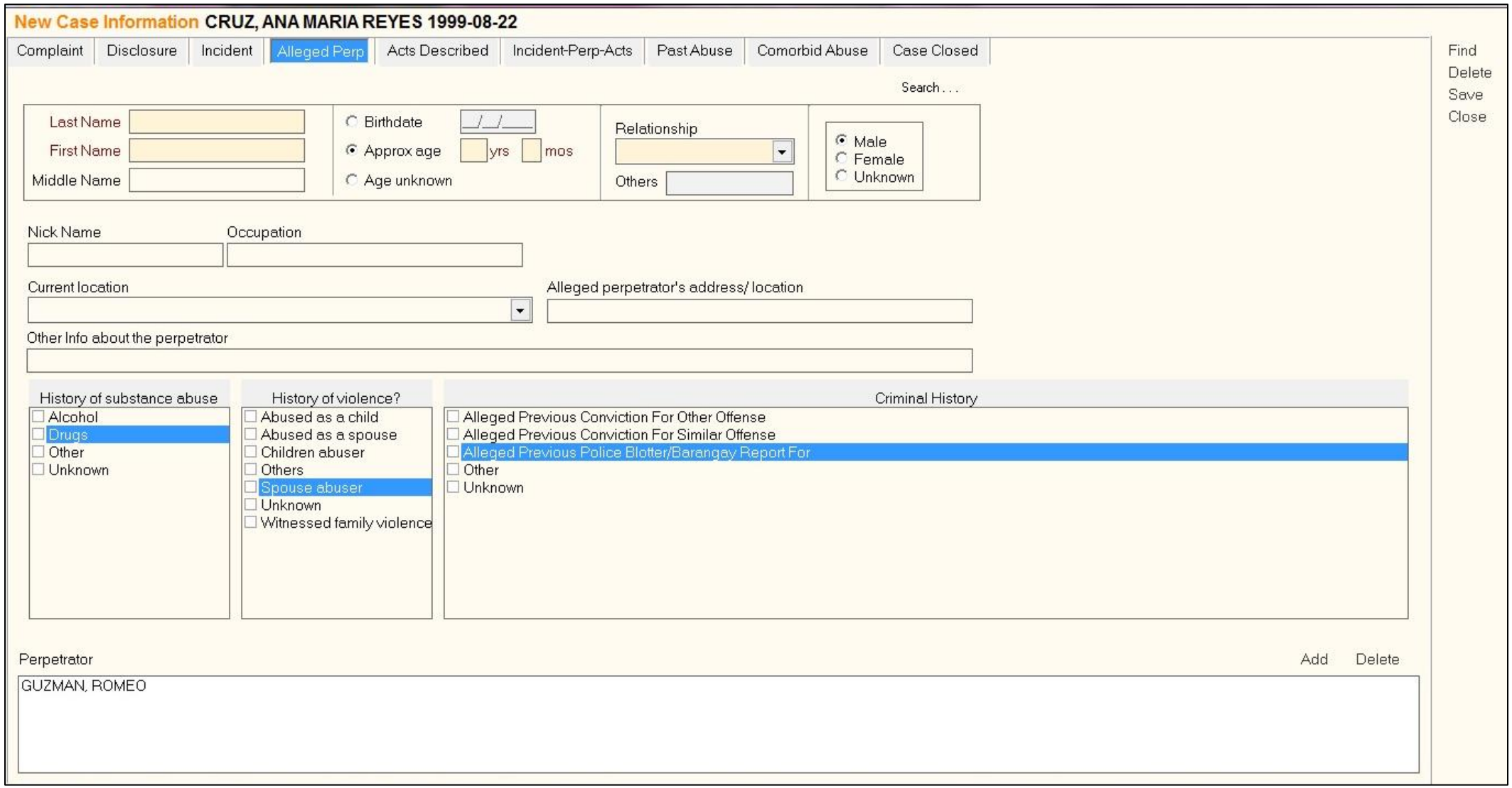
Complaint
Disclosure
Incident
Alleged Perp
Acts Described
Incident-Perp-Acts
Past Abuse
Comorbid Abuse
Case Closed
Find
Delete
Save
Close
Occurrence
Unknown if abuse occurred
Single episode of abuse
Multiple episodes of abuse
Unknown no. of episodes
Patient disclose?
Yes - Voluntary
No
Yes - Elicited
N/A
Patient recant?
Yes
N/A
No
Describe circumstances surrounding initial disclosure:
The child's mother noticed her stomach was getting big and she had no menstruation for the past months.
Child disclosed to:
Add
Delete
CRUZ, MARIA LEONORA REYES

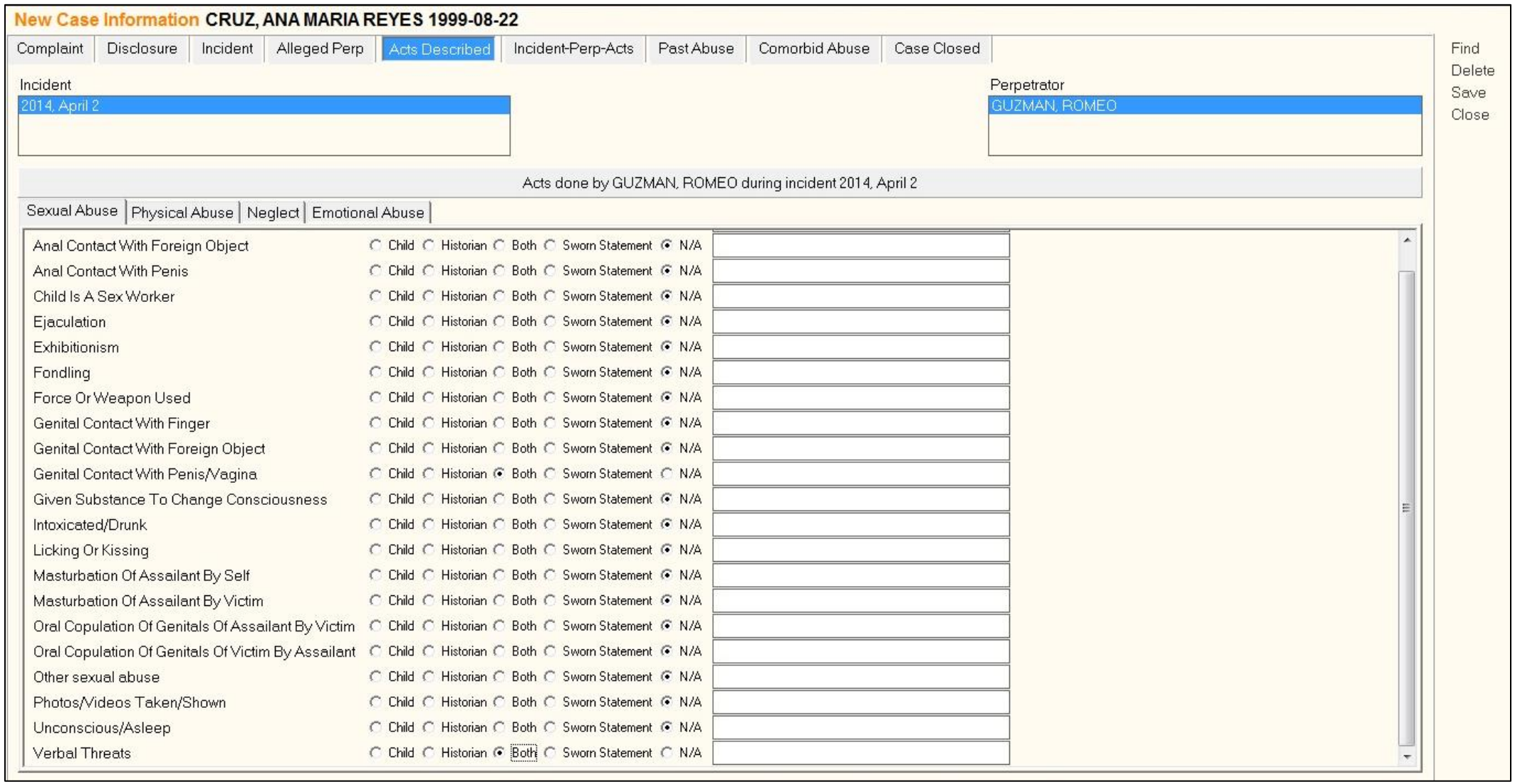
INCIDENT


New Case Information CRUZ, ANA MARIA REYES 1999-08-22
Complaint
Disclosure
Incident
Alleged Perp
Acts Described
Incident-Perp-Acts
Past Abuse
Comorbid Abuse
Case Closed
Find
Delete
Save
Close
Year 2014
Date April 2
Remarks
Time 1:00 am
Remarks
Site of Abuse Child's Home
Enter by City/ Municipality
Enter by Province
Province
City/ Muni
Barangay
Specific Site
Incident
Clear Delete
2014, April 2
Witnesses
Add Delete
Who reported to authorities
Add Delete
CRUZ, MARIA LEONORA REYES

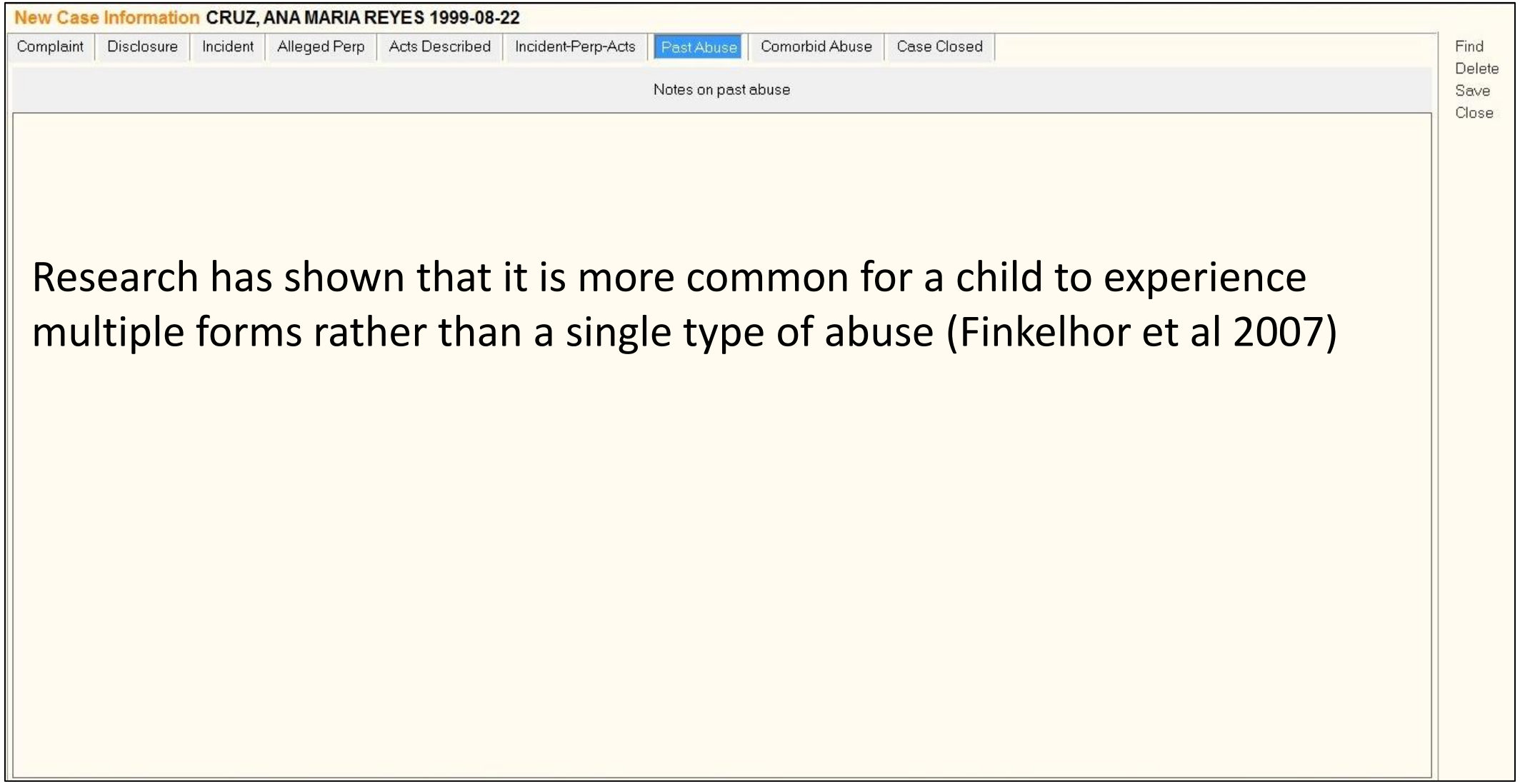
ALLEGED PERPETRATOR



ACTS DESCRIBED



PAST AND COMORBID ABUSE



MEDICAL EXAMINATION

THE PHYSICAL EXAMINATION

- Assess the patient for acute or chronic injuries and to treat and prevent sexually transmitted infections
- Head-to-toe physical examination
- Have another person present during the examination, such as a nurse or a relative
- The physician must tell the child what he or she is about to do at every step of the examination.
- Children should not be forced to undergo an examination.

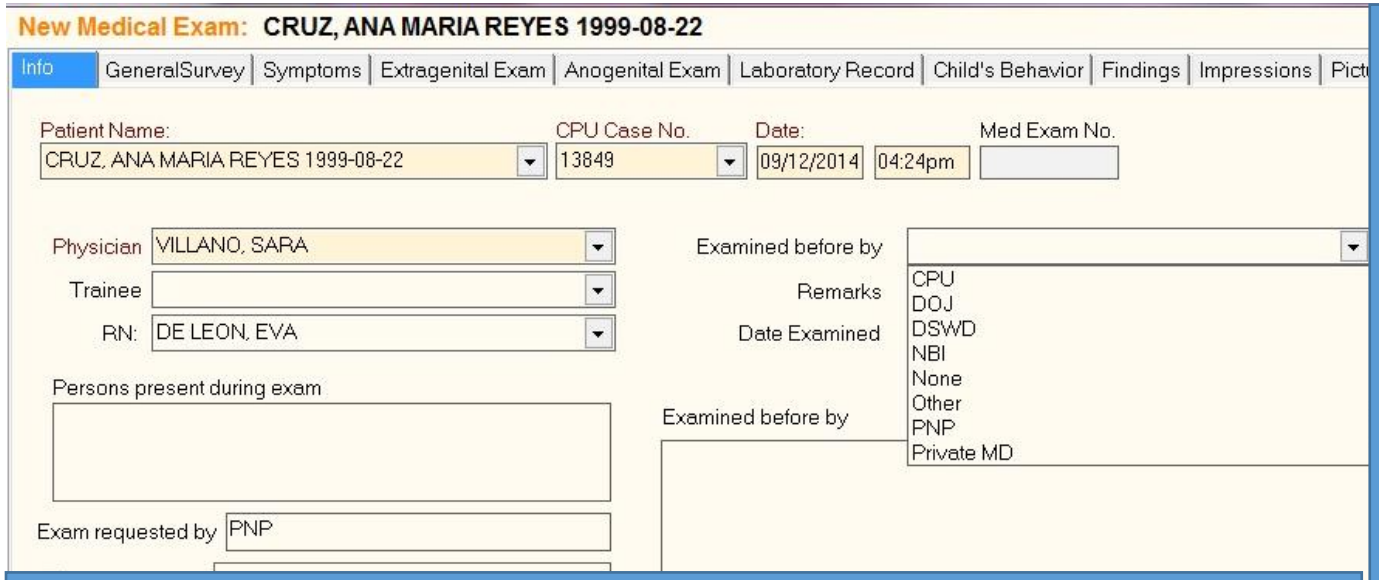
TIMING OF THE PHYSICAL EXAMINATION

Factors to consider in performing an immediate examination

- ✓History of abusive incident within 72 hours
- ✓History of acute genital, anal or extragenital trauma particularly bleeding or injury
- ✓Pregnancy evaluation and prevention
- ✓Diagnosis and management and/or prevention of sexually transmitted infections (STIs)
- ✓Safety issues
- ✓Suicide risk

Adapted from Philippine Obstetrical and Gynecological Society (Foundation), Inc. (2012).

INFORMATION



Requesting Party/Companion

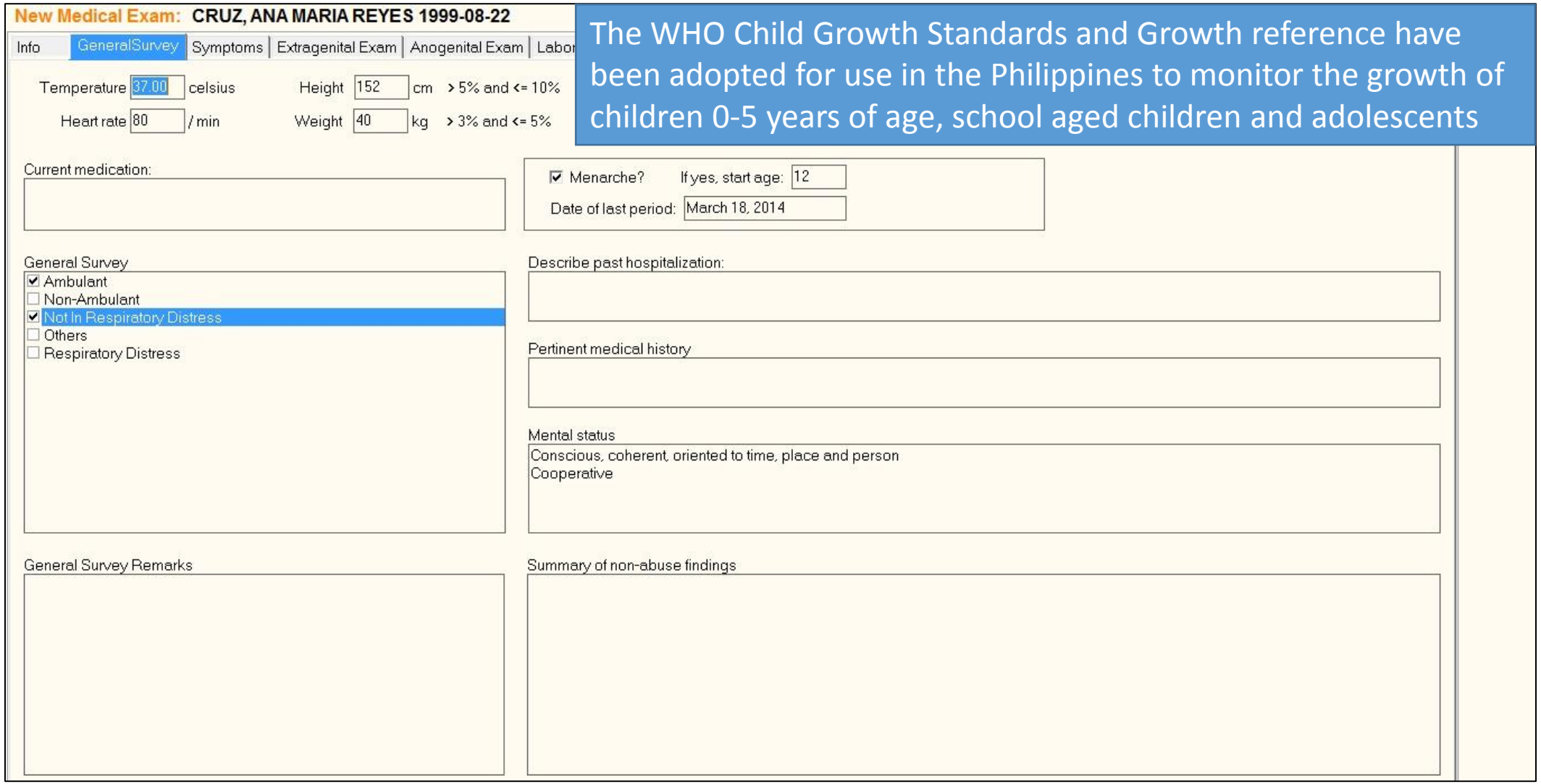
When filling in the requesting party, insert the agency or individual referring the patient. The person accompanying the child who is of legal age may also be the requesting party. There is no need for a formal referral letter.

1. Child/adolescent refuses to be examined
2. Child needs immediate medical or surgical attention

Previous Examination

It is in the best interest of the child that he or she undergo only one examination conducted by a physician trained in the evaluation of child abuse. Nevertheless, a child who was previously examined by another health care professional does not contraindicate the medical evaluation by a trained physician so that all of the child's needs will be addressed. The physician who previously examined the child and the date of examination should be indicated.

GENERAL SURVEY



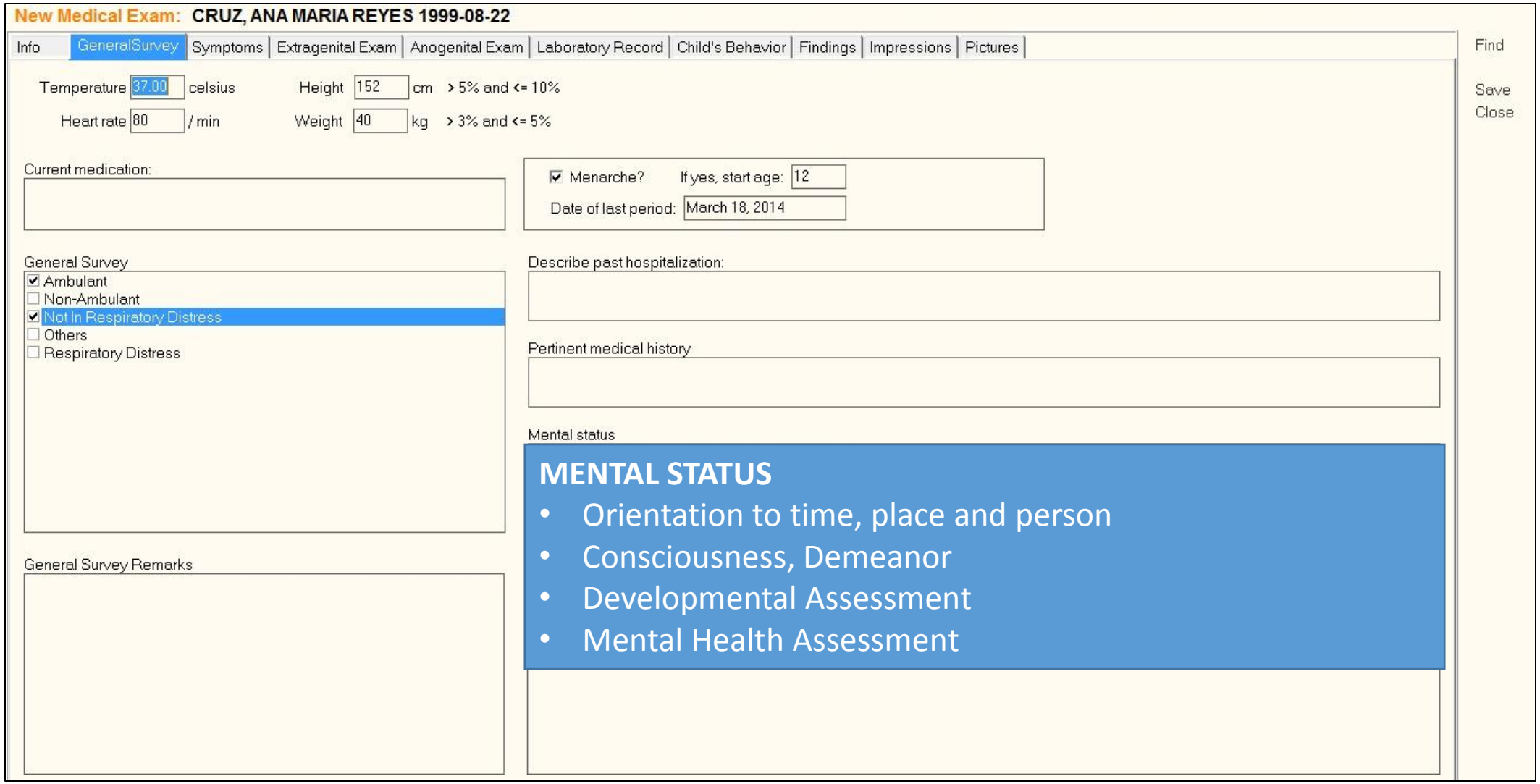
The WHO Child Growth Standards and Growth reference have been adopted for use in the Philippines to monitor the growth of children 0-5 years of age, school aged children and adolescents

MEDICO-LEGAL CERTIFICATE

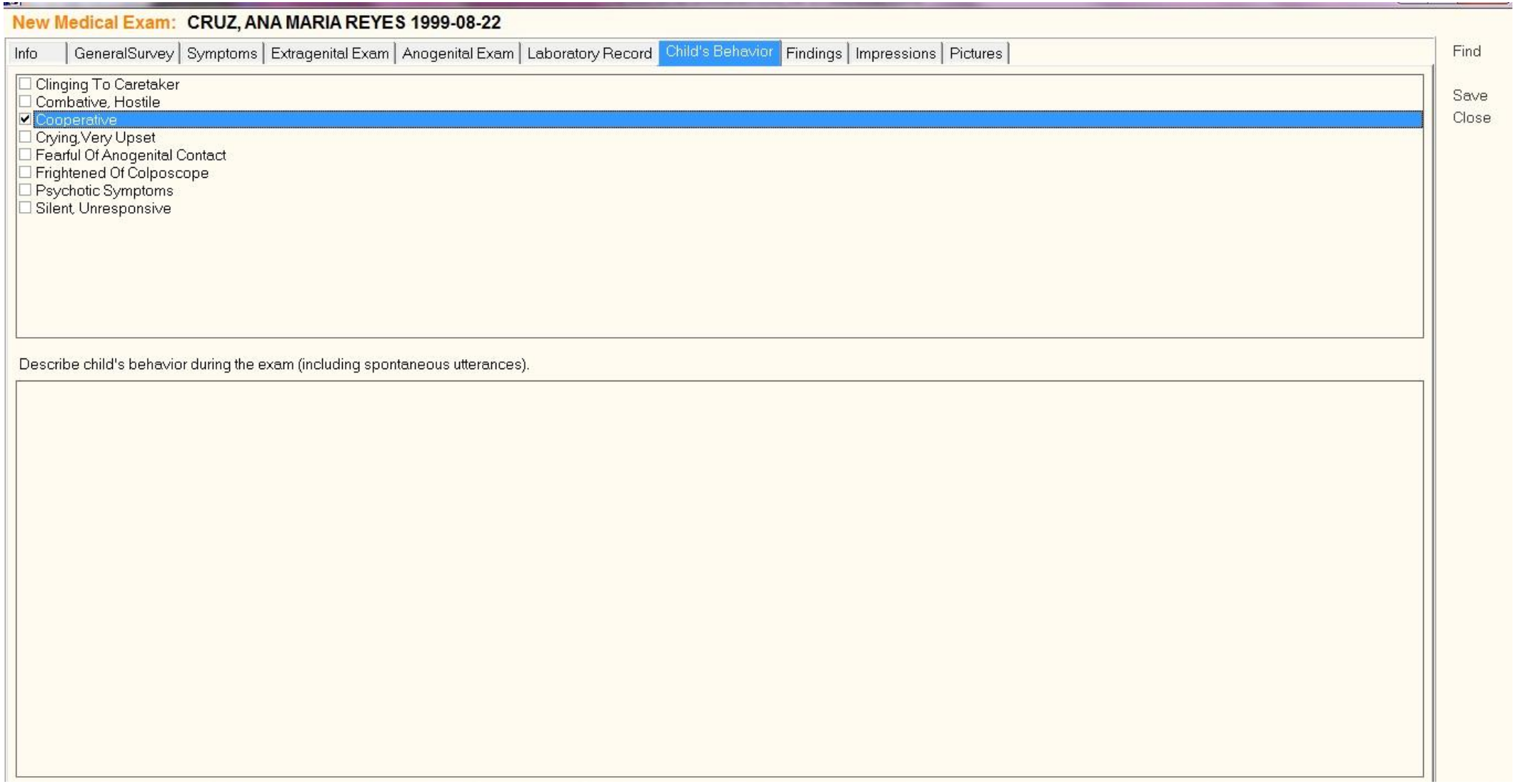
DEMOGRAPHIC DATA							
PATIENT'S NAME	Cruz, Ana Maria Reyes	AGE	15	DOB	08/22/1999	SEX	F
PATIENT'S ADDRESS	307 De los Santos St., Bgy. 44, Malate, Manila						
CIVIL STATUS		OCCUPATION	3rd year high school	NATIONALITY	Filipino		
REQUESTING PARTY/ COMPANION	Maria Leonora C. Reyes (mother)	PLACE, TIME AND DATE OF EXAMINATION	September 12, 2014 4:20 PM				
✓ Acute Evidentiary Examination (within 72 Hours of incident)			☐ Non-Acute Examination				
DATE & TIME OF MOST RECENT INCIDENT: September 10, 2014 11:00 PM							
PLACE OF INCIDENT: Malate, Manila							

FINDINGS			
GENERAL PHYSICAL FINDINGS			
HEIGHT	152 cm	WEIGHT	40 kg
GENERAL SURVEY	Ambulatory, not in respiratory distress		

MENTAL STATUS



CHILD'S BEHAVIOR



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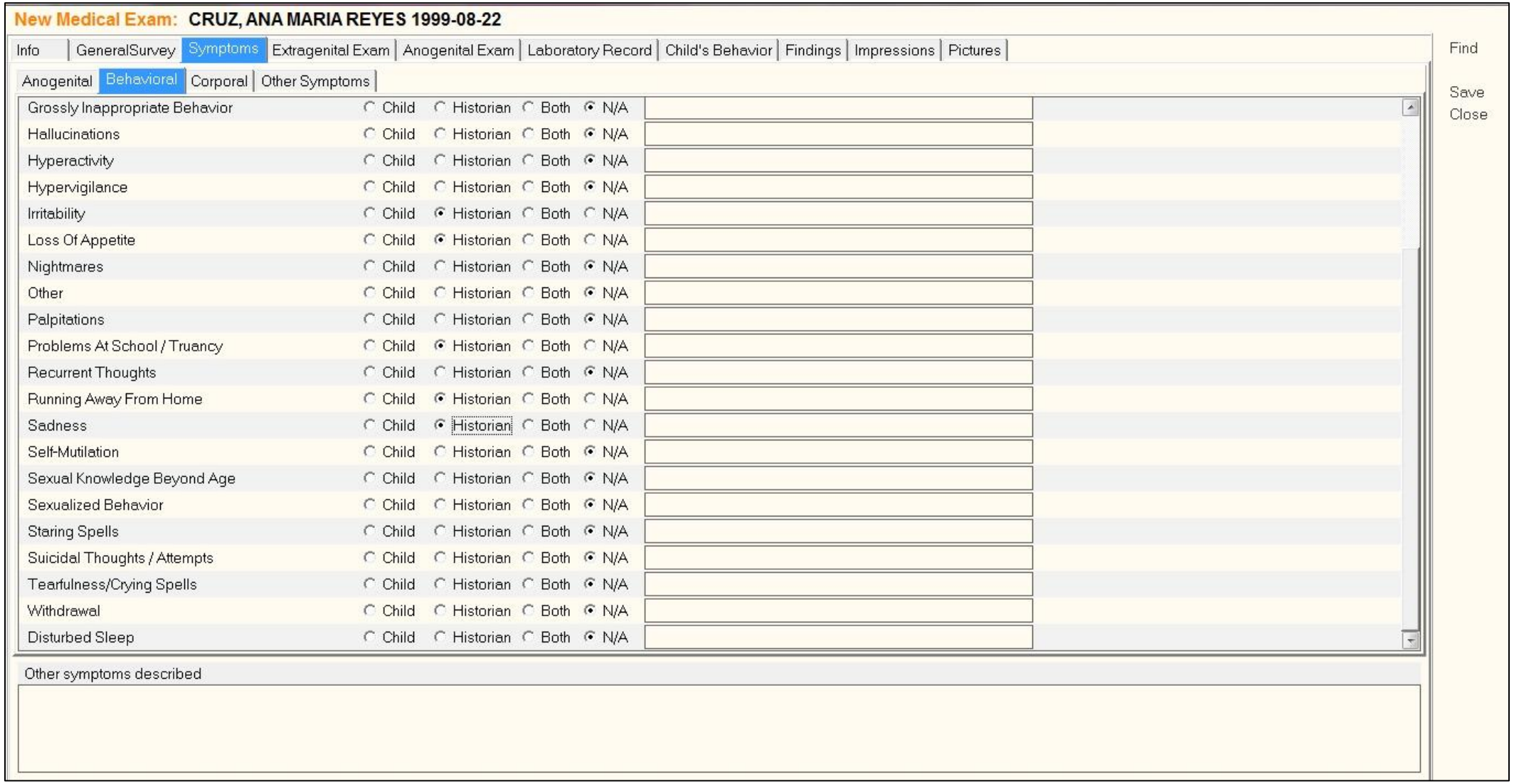
✓ Acute Evidentiary Examination (within 72 Hours of incident)			☐ Non-Acute Examination				

The patient's consciousness, orientation, demeanor, behavior and any observations made on developmental and mental health assessment may be documented under Mental Status in the Medico-legal Certificate.

MENTAL STATUS	Conscious, coherent, oriented to time, place and person Cooperative Child has delayed schooling and may have learning disability

ANOGENITAL, BEHAVIORAL, CORPORAL AND OTHER SYMPTOMS



APPENDIX D- PHYSICAL AND BEHAVIOURAL INDICATORS OF CHILD SEXUAL ABUSE

PHYSICAL INDICATORS	BEHAVIOURAL INDICATORS
Unexplained genital injury	Regression in behavior, school performance or attaining developmental milestones
Recurrent vulvovaginitis	Acute traumatic response such as clingy behavior and irritability in young children
Vaginal or penile discharge	Sleep disturbances
Bedwetting and fecal soiling beyond the usual age	Eating disorders
Anal complaints (e.g., fissures, pain, bleeding)	Problems at school
Pain on urination	Social problems
Urinary tract infection	Depression
STI[a]	Poor self-esteem
Pregnancy	Inappropriate sexualized behaviors[b]
Presence of sperm	

[a] Considered diagnostic if perinatal and iatrogenic transmission can be ruled out.

[b] No one behavior can be considered as evidence of sexual abuse; however, a pattern of behaviors is of concern. Children can display a broad range of sexual behaviors even in the absence of any reason to believe they have been sexually abused.

Adapted from World Health Organization (2003)

APPENDIX E - EXAMPLES OF SEXUAL BEHAVIORS IN CHILDREN 2 TO 6 YEARS OLD

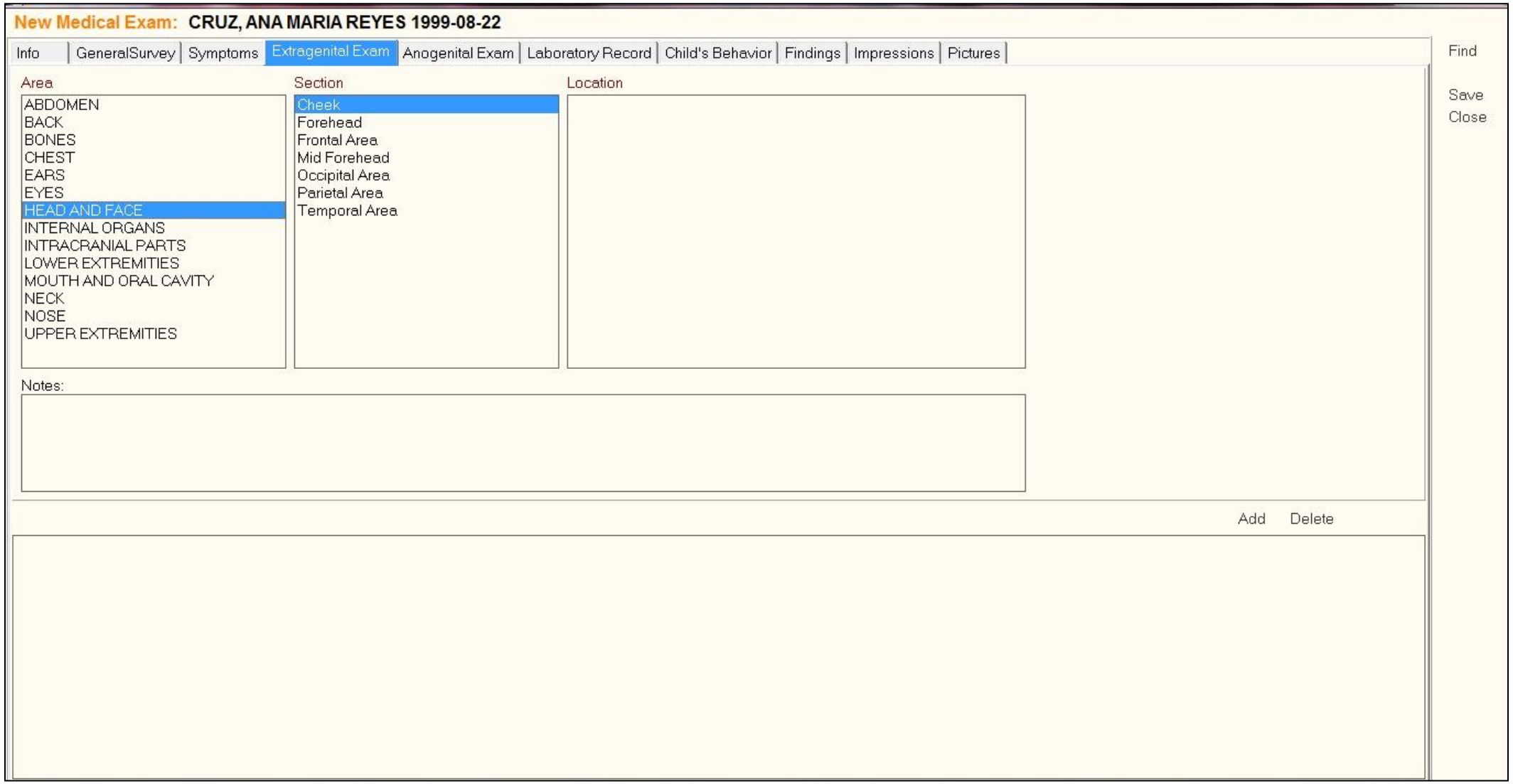
Normal, Common Behaviors	Less Common Normal Behaviors[a]	Uncommon Behaviors in Normal Children[b]	Rarely Normal[c]
• Touching/masturbating genitals in public/ private • Viewing/touching peer or new sibling genitals • Showing genitals to peers • Standing/sitting too close • Tries to view peer/adult nudity • Behaviors are transient, few, and distractible	• Rubbing body against others • Trying to insert tongue in mouth while kissing • Touching peer/adult genitals • Crude mimic of movements associated with sexual acts • Sexual behaviors that are occasionally, but persistently, disruptive to others • Behaviors are transient and moderately responsive to distraction	• Asking peer/adult to engage in specific sexual act(s) • Inserting objects into genitals • Explicitly imitating intercourse • Touching animal genitals • Sexual behaviors that are frequently disruptive to others • Behaviors are persistent and resistant to parental distraction	• Any sexual behaviors that involve children who are 4 or more years apart • A variety of sexual behaviors displayed on a daily basis • Sexual behavior that results in emotional distress or physical pain • Sexual behaviors associated with other physically aggressive behavior • Sexual behaviors that involve coercion • Behaviors are persistent and child becomes angry if distracted

[a]Assessment of situational factors (family nudity, child care, new sibling, etc) contributing to behavior is recommended.

[b]Assessment of situational factors and family characteristics (violence, abuse, neglect) is recommended.

[c]Assessment of all family and environmental factors and report to child protective services is recommended.

EXTERNAL GENITALIA



- Number: Note how many of the same classification of injuries are found
- Site: Record the anatomical position of the wound(s).
- Size: The dimensions of the wound(s) should be measured in centimeters.
- Shape: Describe the shape of the wound(s) (e.g. linear, curved, irregular).
- Surrounds: Note the condition of the surrounding or the nearby tissues Color: Note the color of the wound(s).
- Contents: Note the presence of any foreign material in the wound
- Borders: The characteristics of the edges of the wound(s) may provide a clue as to the weapon used, if any.
- Depth: Give an indication of the estimated depth of the wound(s).

Thus, in filling up the extragenital examination section, describe the findings and do not make any conclusion yet on what category these injuries might be. For instance, the following common physical injuries may be described as follows:

- Kiss mark: reddish, ovoid discoloration measuring __ cm. by ___ cm.
- Bite mark: arch like contusion, reddish area measuring _____ cm. Or curvilinear array of regular abrasions measuring _____ cm.
- Bruise: mass of reddish or bluish or flesh-colored area measuring ____ cm by ____ cm.

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DATE & TIME OF MOST RECENT INCIDENT: September 10, 2014 11:00 PM							
PLACE OF INCIDENT: Malate, Manila							

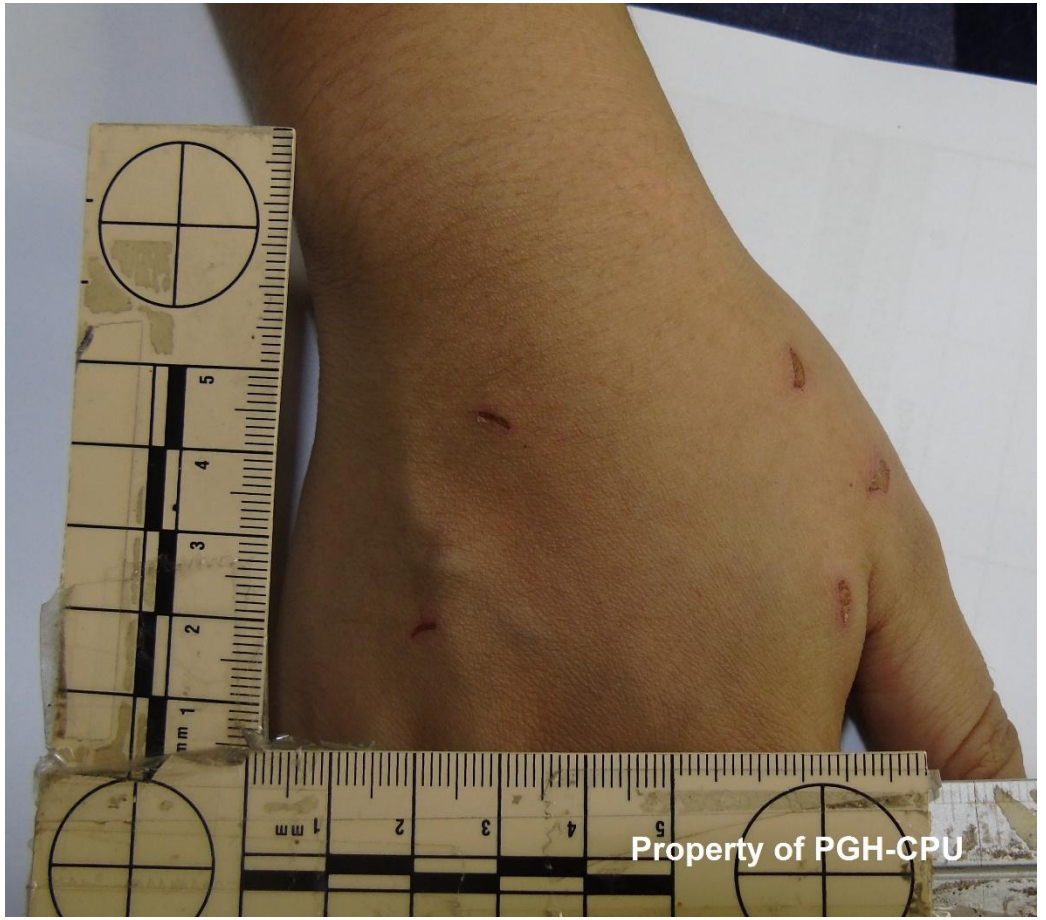
FINDINGS			
GENERAL PHYSICAL FINDINGS			
HEIGHT	152 cm	WEIGHT	40 kg
GENERAL SURVEY	Ambulatory, not in respiratory distress		
MENTAL STATUS	Conscious, coherent, oriented to time, place and person Cooperative Child has delayed schooling and may have learning disability		
PERTINENT PHYSICAL FINDINGS/ PHYSICAL INJURIES	CHEST: reddish, ovoid discoloration measuring 2.5 cm. by 1.0 cm.		

Categories and definitions of common wounds or injuries

- Abrasion
- Bruise
- Burn
- Laceration
- Incised wound
- Stab wound

Bruises that bear features which may assist in their interpretation





IMPRESSIONS

Findings noted on (site on the body) are consistent with (suction marks, fingertip bruises, bite marks, etc.)





Patterns of bruising that are suggestive of physical child abuse include:

- mobile
- Bruises that are seen away from bony prominences
- Bruises to the face, back, abdomen, arms, buttocks, ears and hands
- Multiple bruises in clusters
- Multiple bruises of uniform shape
- Bruises that carry the imprint of implement used
- Bruises indicating a ligature (wrists, ankles)

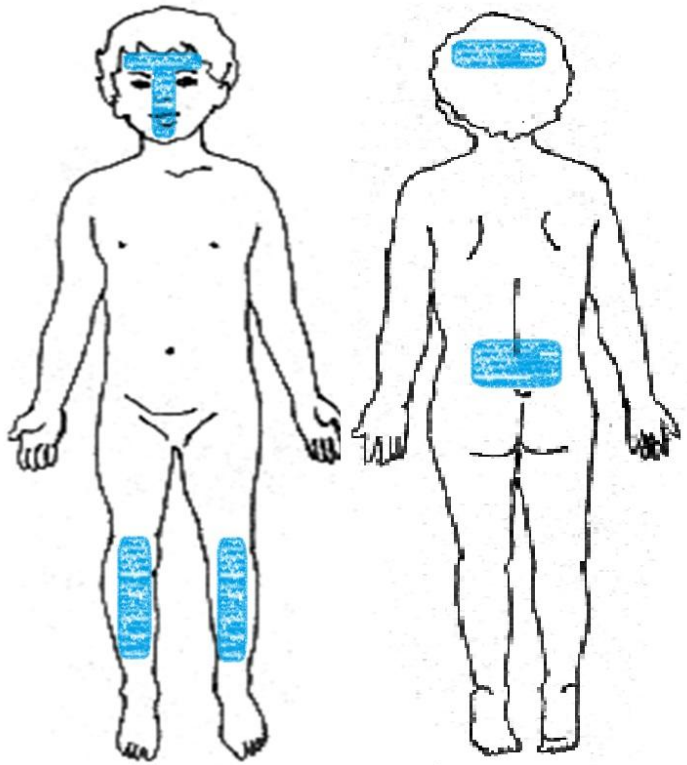
IMPRESSIONS
Medical evaluation is consistent with physical injuries that are inflicted by non-accidental means. Please correlate with the child's disclosure, witness' account and/or relevant investigation findings.

IMPRESSIONS

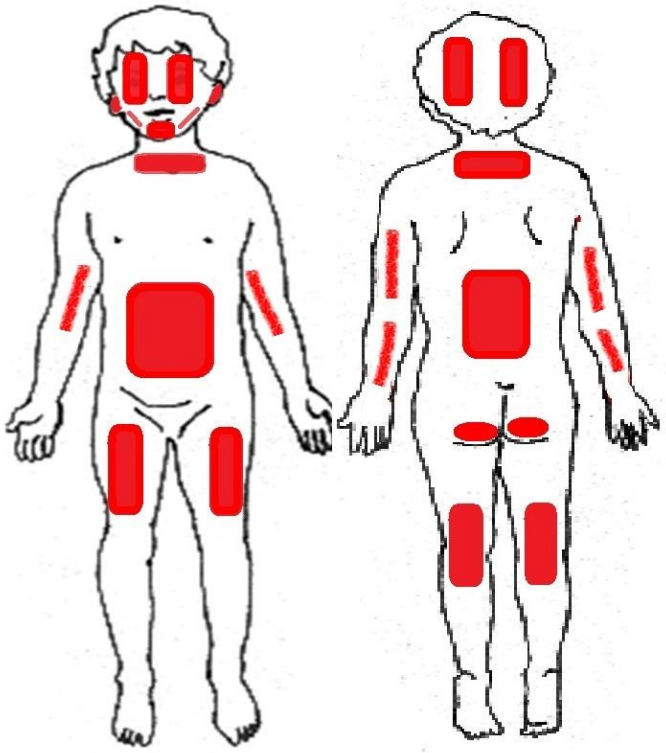
Injuries sustained on the (part of the body) are consistent with the imprint of a (implement).



Accidental bruising pattern



Abusive bruising pattern



Adapted from reference (8)


Property of PGH-CPU


Property of PGH-CPU


Property of PGH-CPU

NON-SPECIFIC INJURIES

IMPRESSIONS
Findings noted on (*site on the body*) may be consistent with the child's disclosure.

NO INJURIES

IMPRESSIONS
No evident injury at the time of examination.

PREGNANCY-RELATED FINDINGS

MEDICO-LEGAL CERTIFICATE

DEMOGRAPHIC DATA							
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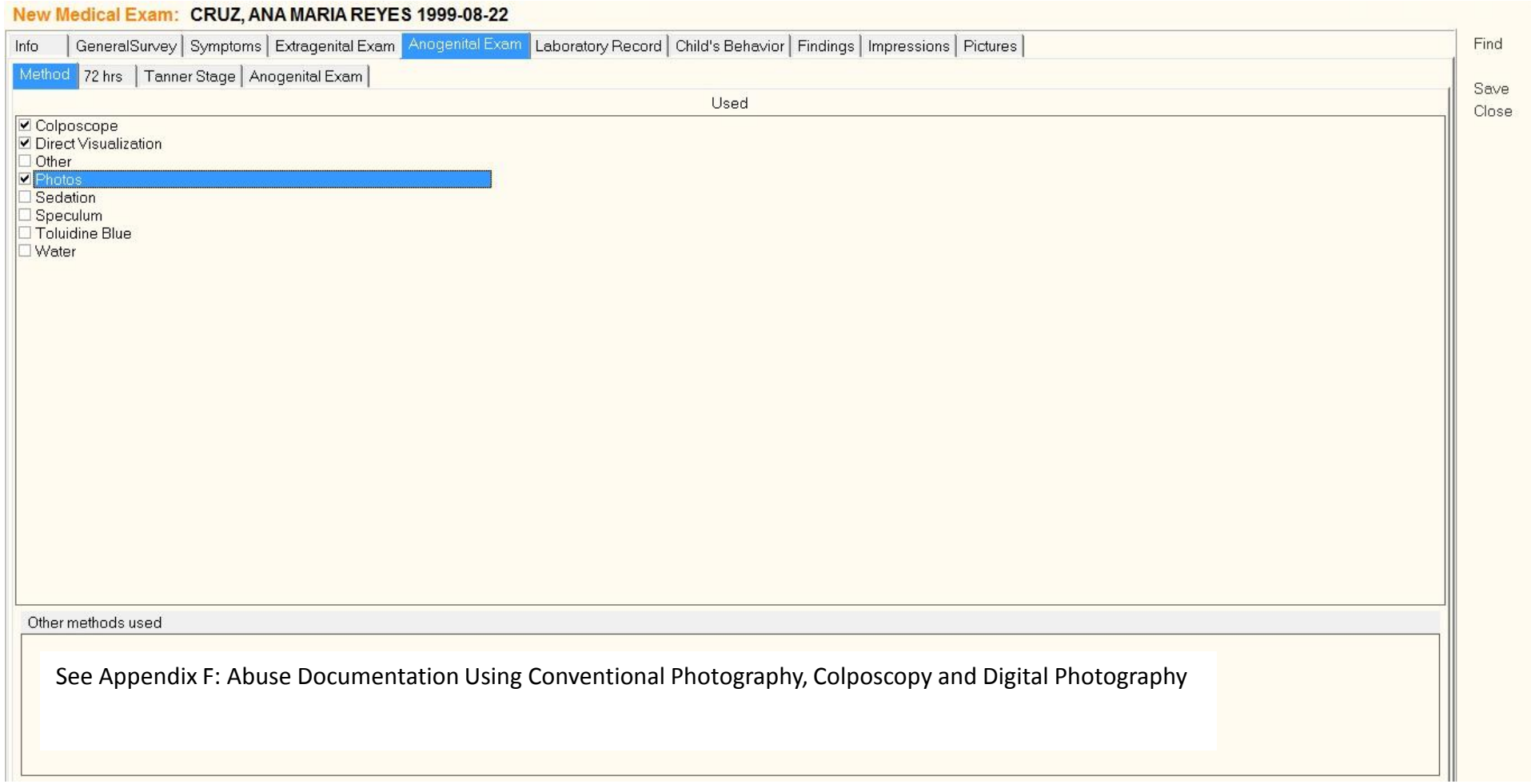
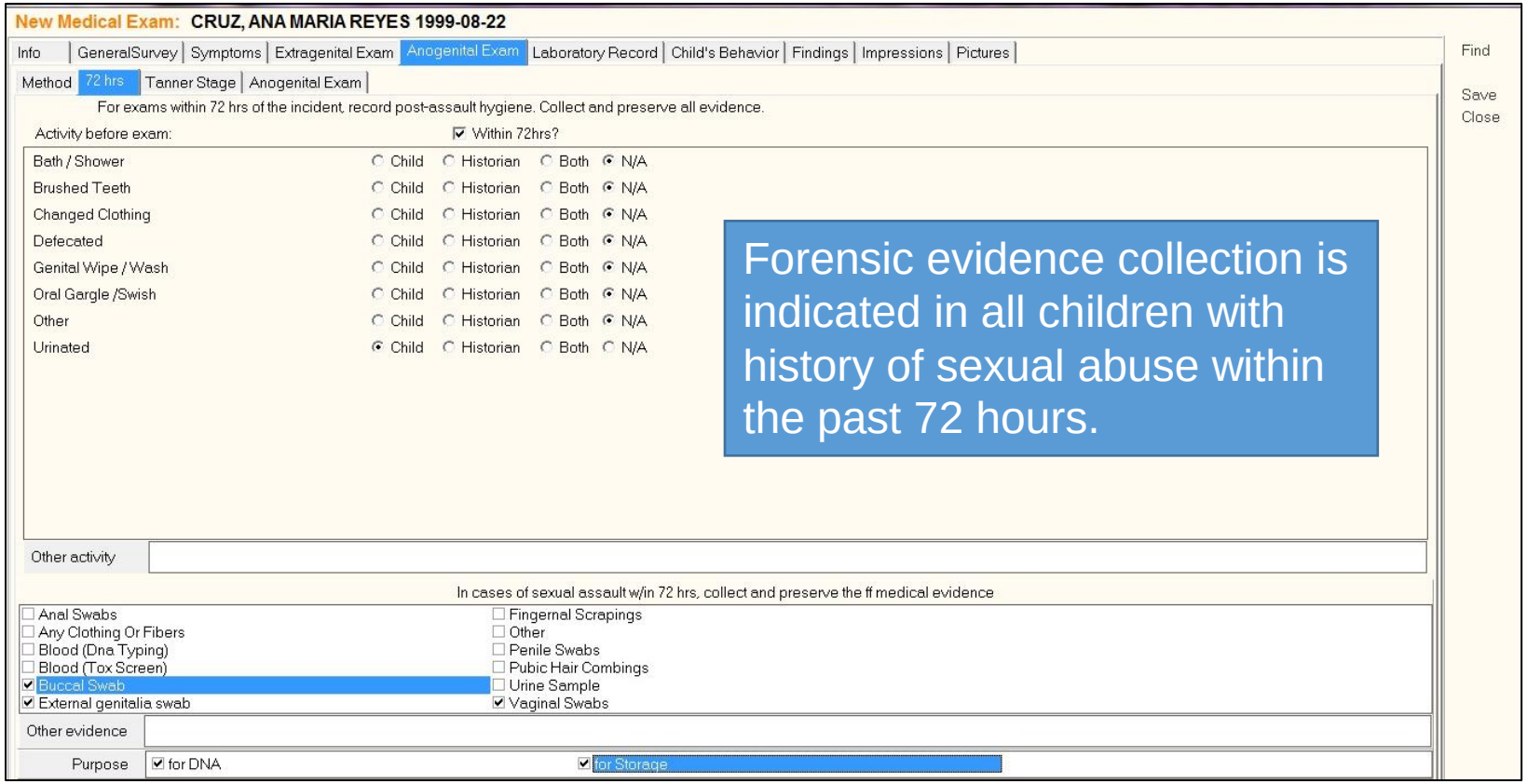
PLACE OF INCIDENT: Malate, Manila							

FINDINGS			
GENERAL PHYSICAL FINDINGS			
HEIGHT	152 cm	WEIGHT	40 kg
GENERAL SURVEY	Ambulatory, not in respiratory distress		
MENTAL STATUS	Conscious, coherent, oriented to time, place and person Cooperative Child has delayed schooling and may have learning disability		
PERTINENT PHYSICAL FINDINGS/ PHYSICAL INJURIES	LMP: January 1, 2005 G1P0 Abdomen globularly enlarged with fundic height of 25-cm. Fetal movements appreciated; fetal heart tones 140/minute on right lower quadrant.		

ANOGENITAL EXAMINATION



FORENSIC EVIDENCE COLLECTION



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REQUESTING PARTY/ COMPANION	Maria Leonora C. Reyes (mother)	PLACE, TIME AND DATE OF EXAMINATION	September 12, 2014 4:20 PM				
✓ Acute Evidentiary Examination (within 72 Hours of incident)			☐ Non-Acute Examination				
DATE & TIME OF MOST RECENT INCIDENT: September 10, 2014 11:00 PM							
PLACE OF INCIDENT: Malate, Manila							

FINDINGS			
GENERAL PHYSICAL FINDINGS			
HEIGHT	152 cm	WEIGHT	40 kg
GENERAL SURVEY	Ambulatory, not in respiratory distress		
MENTAL STATUS	Conscious, coherent, oriented to time, place and person Cooperative Child has delayed schooling and may have learning disability		
PERTINENT PHYSICAL FINDINGS/ PHYSICAL INJURIES	LMP: January 1, 2005 G1P0 Abdomen globularly enlarged with fundic height of 25-cm. Fetal movements appreciated; fetal heart tones 140/minute on right lower quadrant.		
ANOGENITAL EXAMINATION			
EXTERNAL GENITALIA	No evident injury at the time of examination.		
URETHRA AND PERIURETHRAL AREA	No evident injury at the time of examination.		
PERIHYMENAL AREA AND FOSSA NAVICULARIS	No evident injury at the time of examination.		
HYMEN	Transection at the 6 o'clock position.		
PERINEUM	No evident injury at the time of examination.		
DISCHARGE	No evident injury at the time of examination.		
INTERNAL AND SPECULUM EXAMS	No evident injury at the time of examination.		
ANAL EXAMINATION	No evident injury at the time of examination.		
DIAGNOSTICS AND EVIDENCE GATHERING			
FORENSIC EVIDENCE AND LABORATORY RESULTS	Buccal swab External genitalia swab Vaginal swab		



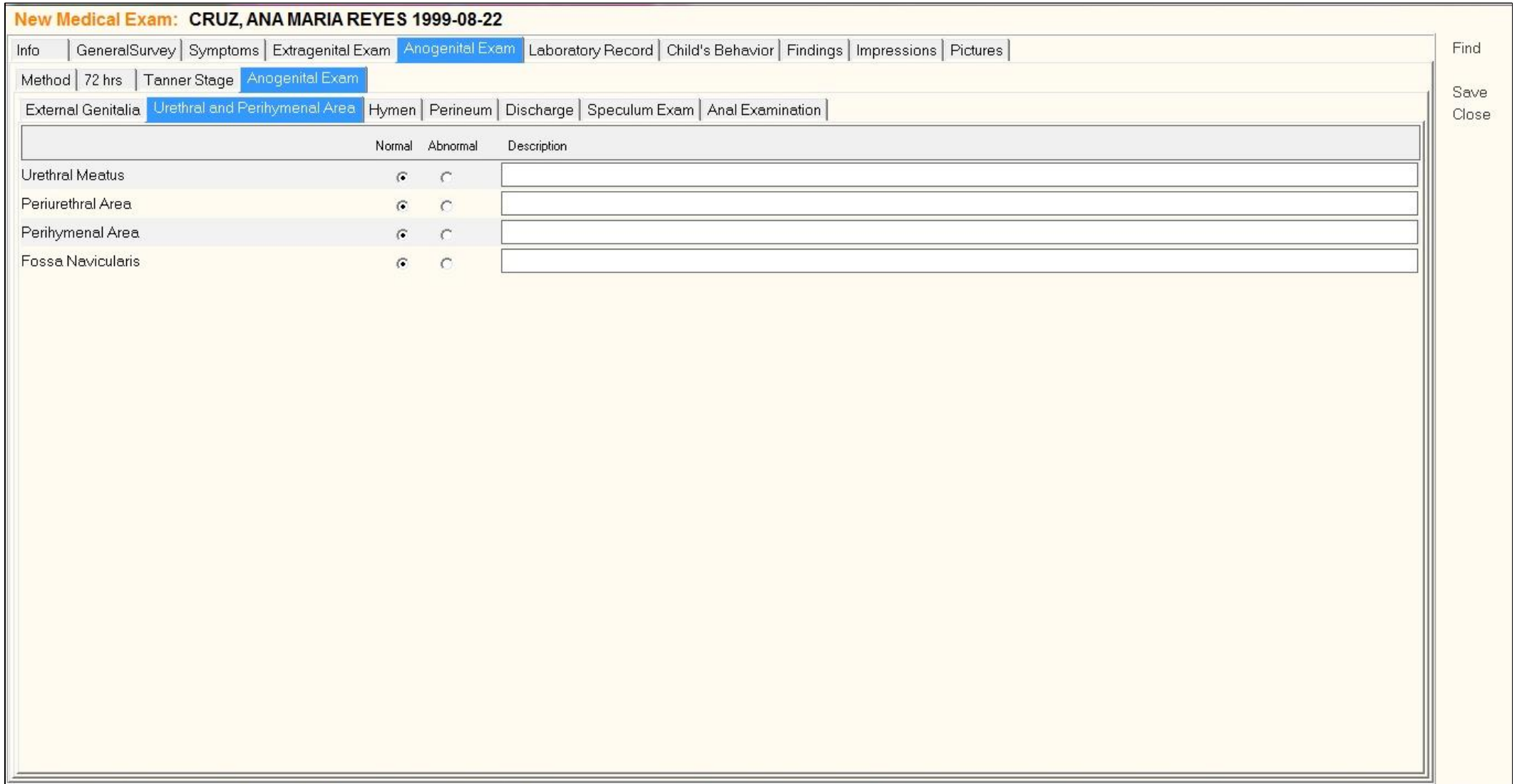
ASSESSMENT OF PUBERTAL DEVELOPMENT

The Huffman Stages of Estrogen Effect on Female Genitalia

Stage	Stage 1: Post neonatal regression	Stage 2: Early childhood	Stage 3: Late childhood	Stage 4: Premenarche
Age	0-2 months	2months-7 years	7-11 years	
Estrogen effect	**Estrogenic effect due to maternal hormones**	**Little endogenous** estrogen	**Estrogen production** increases	
Hymen	Think, pink, lubricated hymenal membrane	Less prominent vascular pattern due to slightly thickened hymen and vestibule tissue	Thick hymen, superficial vessels not seen, small labia minora, clear vaginal discharge	Redundant hymen with thick projections, adipose tissue below skin of textured vestibule, pigmented labia minora
				

Adapted from Finkel et al (2009)

ANOGENITAL EXAMINATION
EXTERNAL GENITALIA



EXTERNAL GENITALIA

Acute trauma to the external genital tissues

- Acute lacerations or extensive bruising of labia, perihymenal tissues, penis or scrotum (If it is certain that there is no unwitnessed accidental trauma)
- Fresh laceration of the posterior fourchette, not involving the hymen. (Must be differentiated from dehisced labial adhesion or failure of midline fusion, or may be caused by accidental injury).

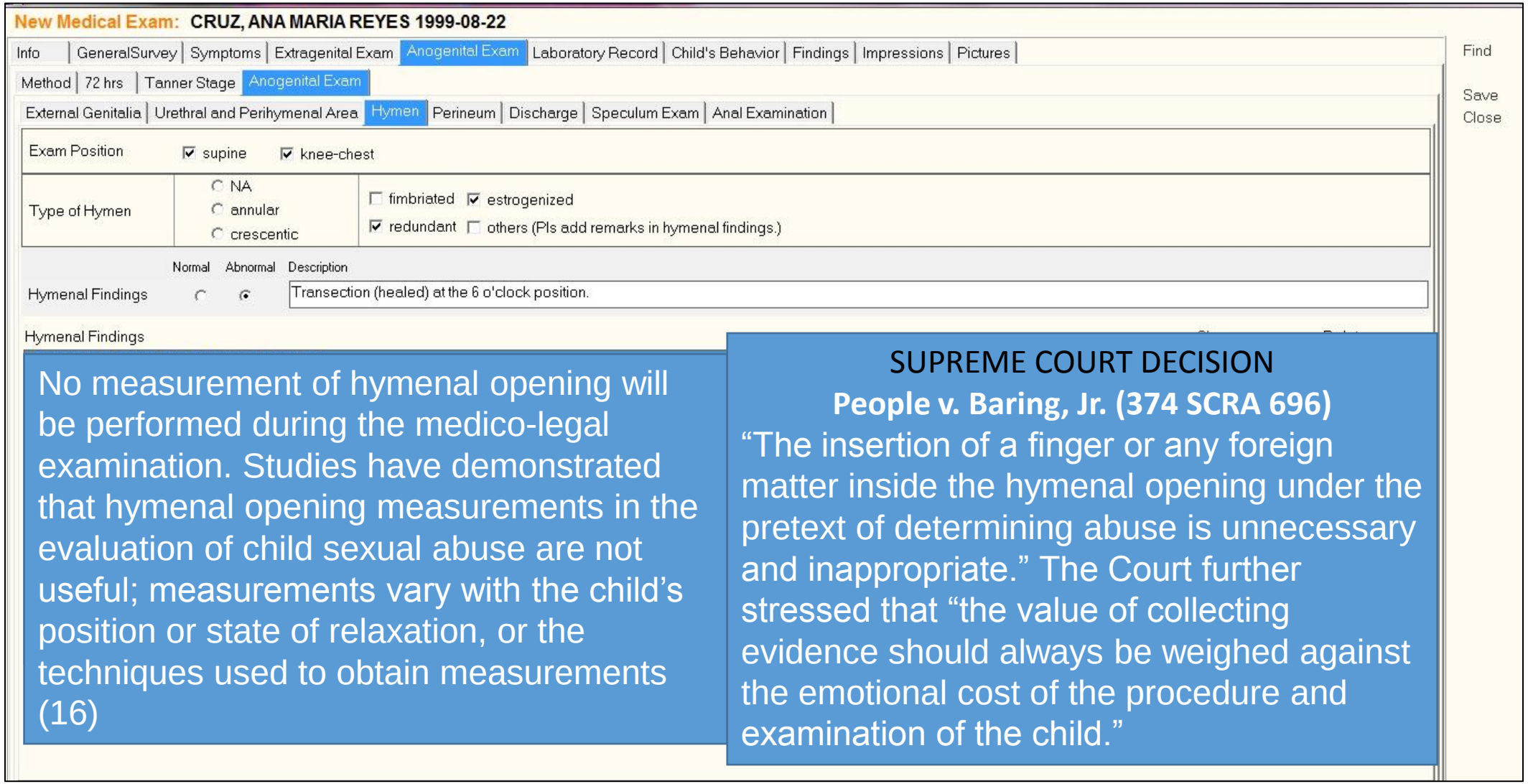
Healing (residual) injury (rare and difficult to assess unless acute injury at the same location was documented):

- Scar of posterior fourchette (discrete, pale, off the midline)

Anogenital Examination	
External Genitalia	Acute laceration in the labia minora.
Urethra and Periurethral Area	No evident injury at the time of examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of examination.
Hymen	No evident injury at the time of examination.
Perineum	No evident injury at the time of examination.
Discharge	No evident injury at the time of examination.
Internal and Speculum Exams	No evident injury at the time of examination.
Anal Examination	No evident injury at the time of examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	Buccal swab External genitalia swab Vaginal swab

Impressions
Anogenital findings are indicative of blunt force or penetrating trauma..

HYMEN



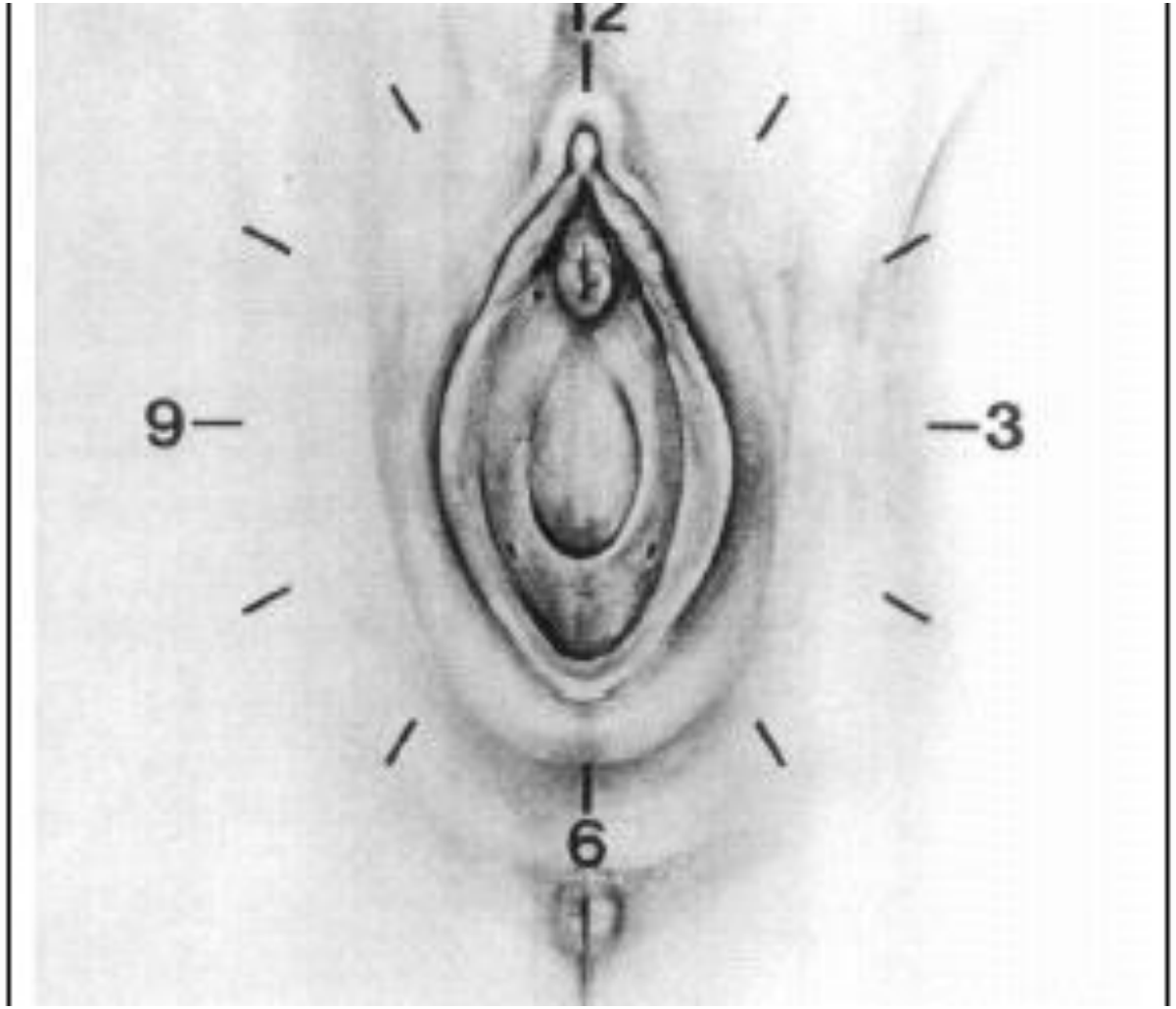
No measurement of hymenal opening will be performed during the medico-legal examination. Studies have demonstrated that hymenal opening measurements in the evaluation of child sexual abuse are not useful; measurements vary with the child's position or state of relaxation, or the techniques used to obtain measurements (16)

SUPREME COURT DECISION

People v. Baring, Jr. (374 SCRA 696)

"The insertion of a finger or any foreign matter inside the hymenal opening under the pretext of determining abuse is unnecessary and inappropriate." The Court further stressed that "the value of collecting evidence should always be weighed against the emotional cost of the procedure and examination of the child."

LOCATING HYMEN INJURIES



FINDINGS IN THE HYMEN INDICATIVE OF TRAUMA

1. Laceration (tear, partial or complete) of the hymen, acute
2. Contusion (bruising) on the hymen.
3. Hymenal transection (healed)
4. Missing segment of hymenal tissue

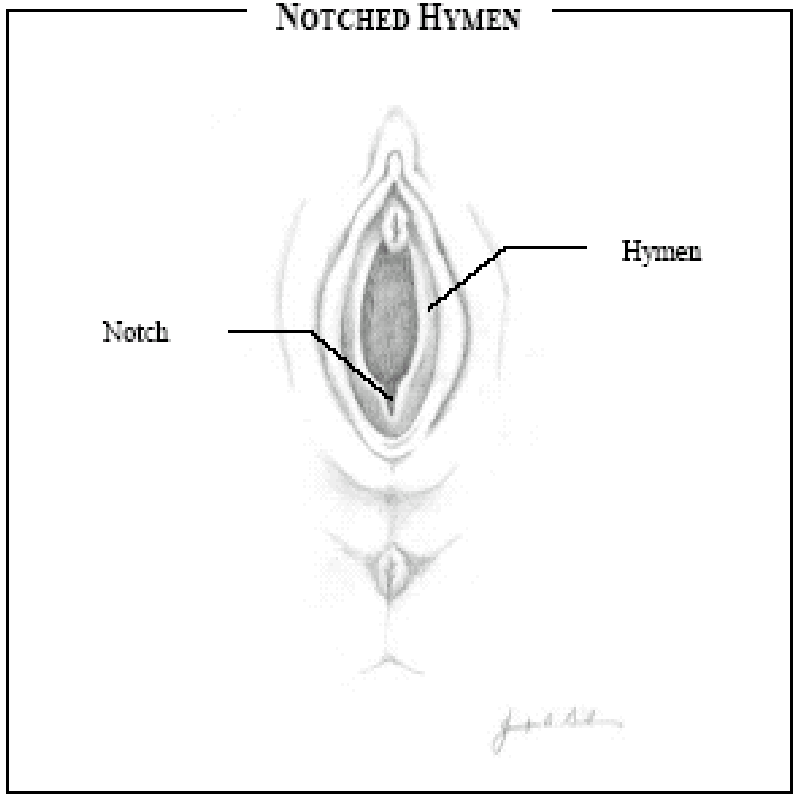
SUPPREME COURT DECISION

PEOPLE V DE JESUS, G.R. NO. 190622, OCTOBER 7, 2013

…THE FACT THAT THE EXAMINING DOCTOR FOUND HEALED LACERATIONS "DOES NOT NEGATIVELY AFFECT AAA'S CREDIBILITY NOR DISPROVE HER RAPE." THE ABSENCE OF FRESH LACERATIONS IN REMILYN'S HYMEN DOES NOT PROVE THAT APPELLANT DID NOT RAPE HER.

Anogenital Examination	
External Genitalia	No evident injury at the time of examination.
Urethra and Periurethral Area	No evident injury at the time of examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of examination.
Hymen	Transection at the 6 o'clock position.
Perineum	No evident injury at the time of examination.
Discharge	No evident injury at the time of examination.
Internal and Speculum Exams	No evident injury at the time of examination.
Anal Examination	No evident injury at the time of examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	Buccal swab External genitalia swab Vaginal swab

Impressions
Anogenital findings are indicative of blunt force or penetrating trauma.



1. Deep notches or clefts in the posterior/inferior rim of hymen that extend through more than 50% of the width of the hymen

2. Deep notches or complete clefts in the hymen at the 3 o’clock or 9 o’clock location in adolescent girls

Anogenital Examination	
External Genitalia	No evident injury at the time of examination.
Urethra and Periurethral Area	No evident injury at the time of examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of examination.
Hymen	Notch at the 7 o'clock position.
Perineum	No evident injury at the time of examination.
Discharge	No evident injury at the time of examination.
Internal and Speculum Exams	No evident injury at the time of examination.
Anal Examination	No evident injury at the time of examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	Buccal swab External genitalia swab Vaginal swab
Impressions	
Anogenital findings suggest blunt force or penetrating trauma.	

(Ctrl)

When the examination does not reveal any injury:

1. **No abuse happened**
2. **Type of abuse does not usually cause injury (e.g., fondling ~~above~~ with clothes on, oral sex)**
3. **Abuse with penetration happened but did not cause injury**
4. **Abuse happened and caused injuries but those injuries have since healed completely or incompletely**

Anogenital Examination	
External Genitalia	No evident injury at the time of examination.
Urethra and Periurethral Area	No evident injury at the time of examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of examination.
Hymen	No evident injury at the time of examination.
Perineum	No evident injury at the time of examination.
Discharge	No evident injury at the time of examination.
Internal and Speculum Exams	No evident injury at the time of examination.
Anal Examination	No evident injury at the time of examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	Buccal swab External genitalia swab Vaginal swab
Impressions	
No evident injury at the time of examination but medical evaluation cannot exclude sexual abuse.	

(Ctrl)

Molestation that does not result in visible injuries

Anogenital Examination	
External Genitalia	No evident injury at the time of examination.
Urethra and Periurethral Area	No evident injury at the time of examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of examination.
Hymen	No evident injury at the time of examination.
Perineum	No evident injury at the time of examination.
Discharge	No evident injury at the time of examination.
Internal and Speculum Exams	No evident injury at the time of examination.
Anal Examination	No evident injury at the time of examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	Buccal swab External genitalia swab Vaginal swab
Impressions	
No evident injury at the time of examination but medical evaluation cannot exclude sexual abuse. The absence of anogenital findings are to be expected in a child who describes this type of molestation.	

IT'S NORMAL TO BE NORMAL

- In their review of 213 cases with perpetrator conviction for sexual abuse, **77 percent of these girls had normal or non-specific genital examination findings**.

- *"Abnormal findings are not common in sexually abused girls…More emphasis should be placed on documenting the child's description of the molestation, and educating prosecutors that, for children alleging abuse, "It's normal to be normal".*

Adams et al. (1994)

- only 4% of 2384 children referred for possible sexual abuse had abnormal examinations at the time of evaluation

Heger et al (2002)

- in cases of child sexual abuse with a clinical history of pain and bleeding and in which acute injuries have been documented, majority (85.4%, if based on Heger's study) would have normal findings on examination.

Heger et al (2003)

- Among pregnant adolescents examined, only 2 of 36 had evidence of penetration or hymenal injury

Kellog et al (2004)

- a review of 153 cases of sexually abused pregnant adolescents seen in a child protection unit of a tertiary hospital from 2005-2010 showed that hymen was normal in half (52.3%) of cases of pregnant adolescents

Makalinaw (2010)

- all hymenal injuries healed rapidly with little or no evidence of previous trauma and no scar tissue was noted

McCann et al (2007)

- no association between the number of reported penile-genital penetrative episodes (non-acute) and definitive genital findings of healed trauma

Anderst et al (2009)

SUPREME COURT DECISIONS

PEOPLE V FELIX ORTOA, G. R. NO. 1174484, FEB. 23, 2009

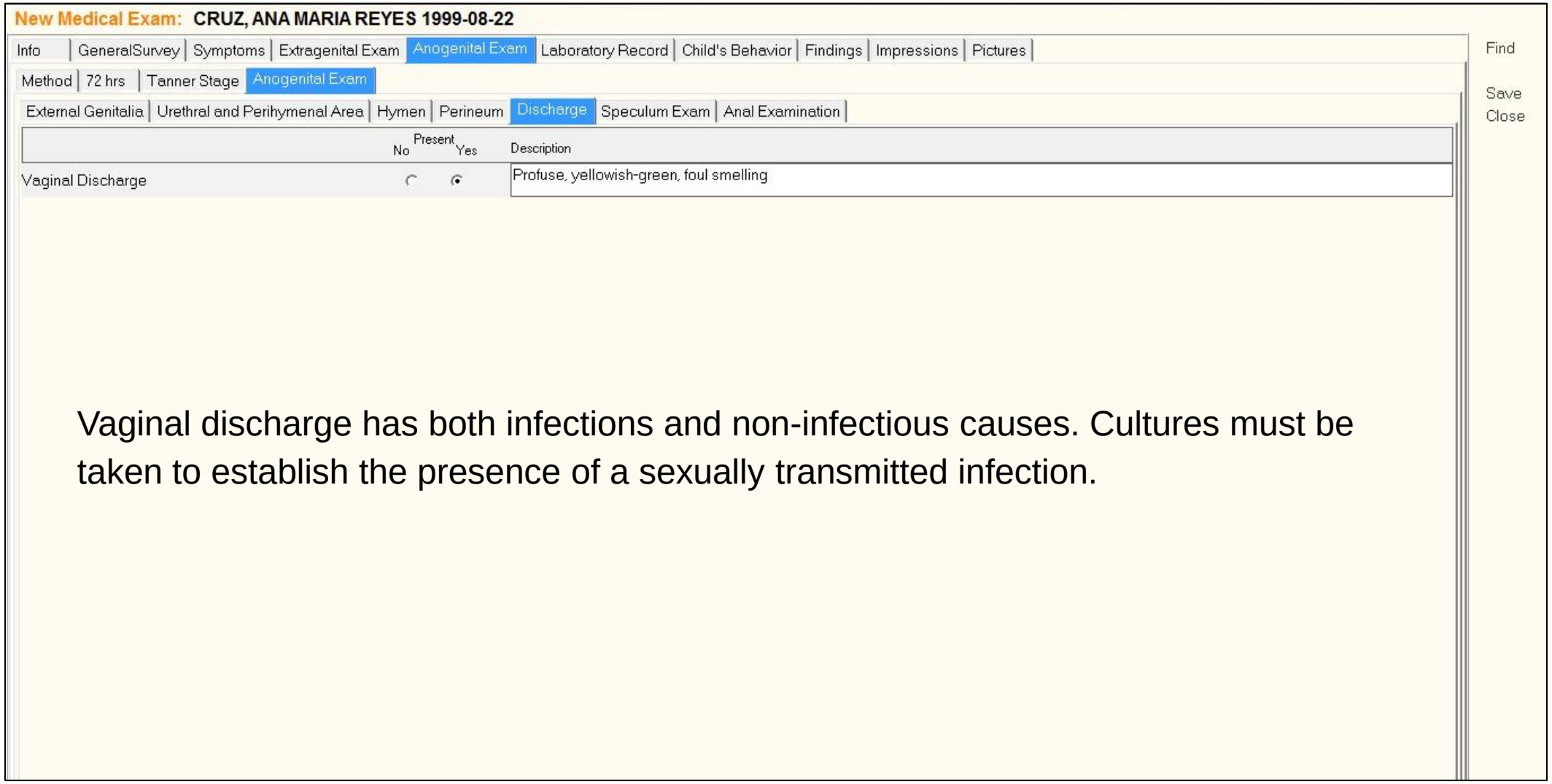
“A FRESHLY BROKEN HYMEN IS NOT AN ESSENTIAL ELEMENT OF RAPE. EVEN THE FACT THAT THE HYMEN OF THE VICTIM WAS STILL INTACT DOES NOT RULE OUT THE POSSIBILITY OF RAPE. RESEARCH IN MEDICINE EVEN POINTS OUT THAT NEGATIVE FINDINGS ARE OF NO SIGNIFICANCE, SINCE THE HYMEN MAY NOT BE TORN DESPITE REPEATED COITUS.”

INJURIES IN THE PERINEUM

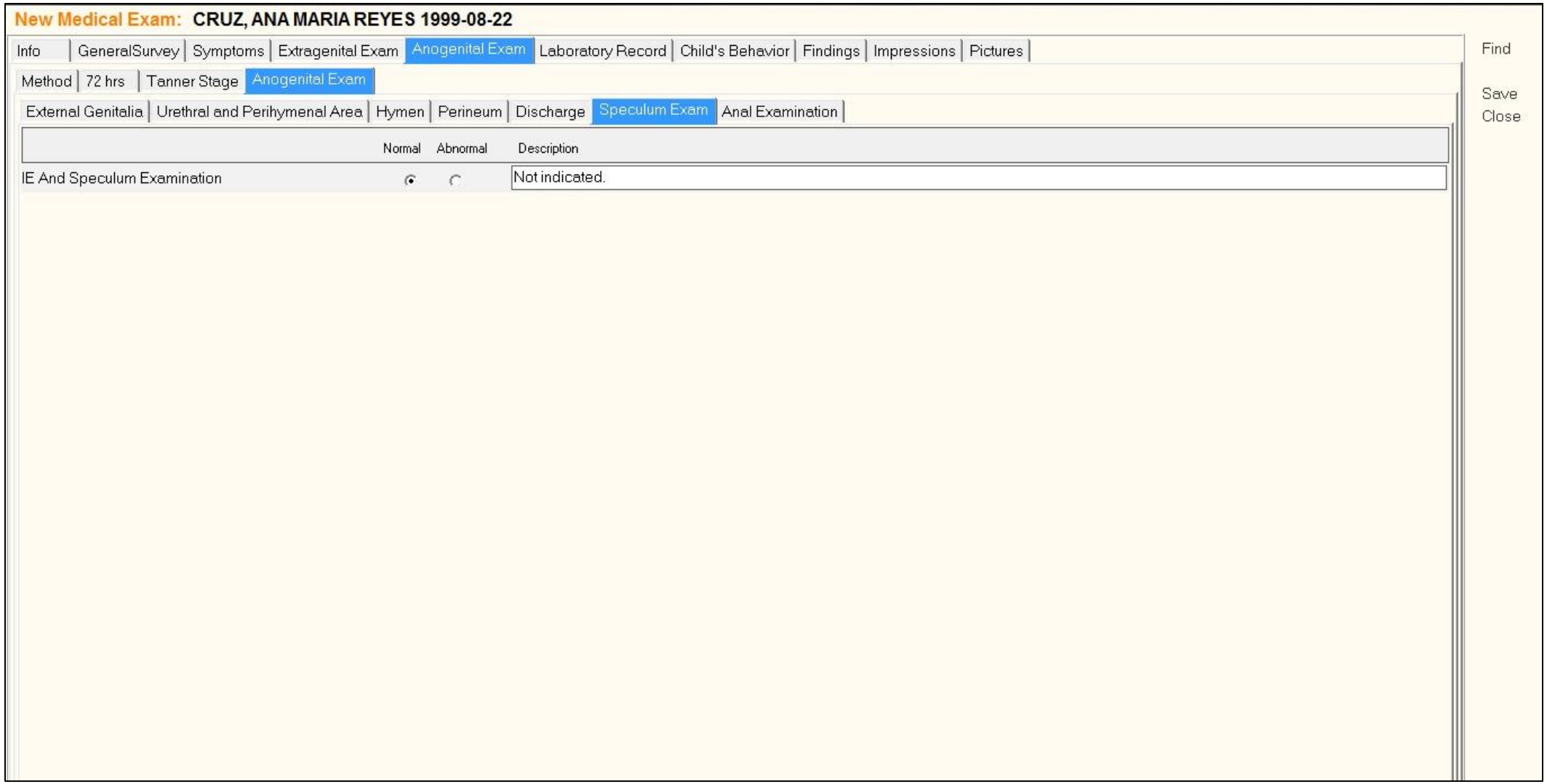
- Acute lacerations or extensive bruising of the perineum

External Genitalia	No evident injury at the time of the examination.
Urethra and Periurethral Area	No evident injury at the time of the examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of the examination.
Hymen	No evident injury at the time of the examination.
Perineum	Acute laceration.
Discharge	No evident injury at the time of the examination.
Internal and Speculum Exams	No evident injury at the time of the examination.
Anal Examination	No evident injury at the time of the examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	None.
Impressions	
Anogenital findings are indicative of blunt force or penetrating trauma.	

VAGINAL DISCHARGE



Vaginal discharge has both infections and non-infectious causes. Cultures must be taken to establish the presence of a sexually transmitted infection.


New Medical Exam: CRUZ, ANA MARIA REYES 1999-08-22
Info
GeneralSurvey
Symptoms
Extragenital Exam
Anogenital Exam
Laboratory Record
Child's Behavior
Findings
Impressions
Pictures
Method
72 hrs
Tanner Stage
Anogenital Exam
External Genitalia
Urethral and Perihymenal Area
Hymen
Perineum
Discharge
Speculum Exam
Anal Examination
Normal
Abnormal
Description
IE And Speculum Examination
Not indicated.
Find
Save
Close

INDICATIONS

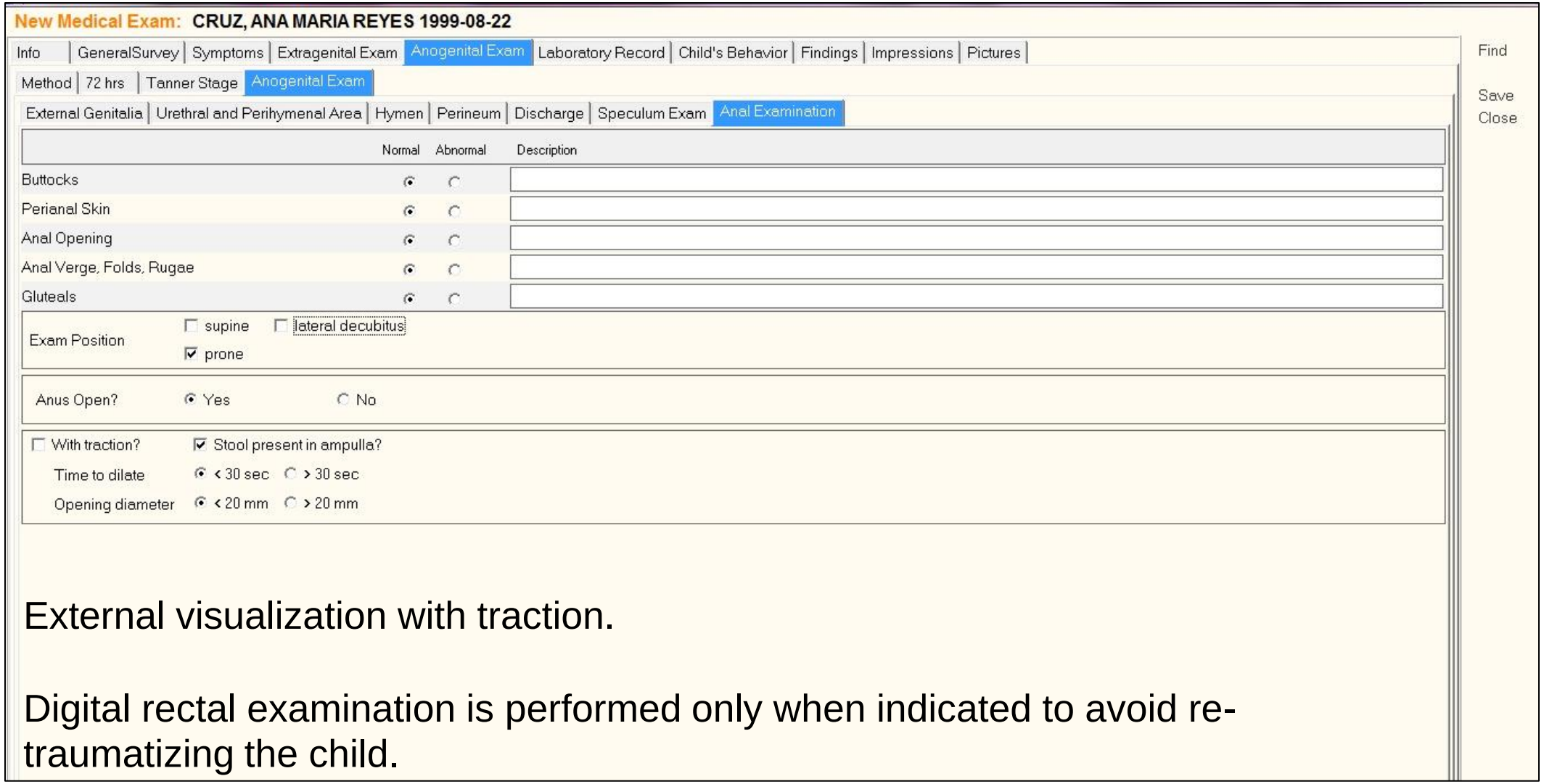
1. Increased or profuse vaginal discharge which suggests a foreign body in the vaginal canal
   - Foreign body may be removed with saline rinses in prepubertal children if the child is cooperative
2. Increased or profuse vaginal bleeding which suggests internal injury
3. External injury requiring repair

*under sedation or general anesthesia.

A full pelvic examination is indicated for adolescent girls who have reached puberty

Day, K., & Pierce-Weeks, J. (2013)

ANAL EXAMINATION



External visualization with traction.

Digital rectal examination is performed only when indicated to avoid re-traumatizing the child.

External Genitalia	No evident injury at the time of the examination.
Urethra and Periurethral Area	No evident injury at the time of the examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of the examination.
Hymen	No evident injury at the time of the examination.
Perineum	No evident injury at the time of the examination.
Discharge	No evident injury at the time of the examination.
Internal and Speculum Exams	No evident injury at the time of the examination.
Anal Examination	Perianal laceration, bleeding.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	None.
Impressions	
Anogenital findings are indicative of blunt force or penetrating trauma.	

Anogenital Examination	
External Genitalia	No evident injury at the time of the examination.
Urethra and Periurethral Area	No evident injury at the time of the examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of the examination.
Hymen	No evident injury at the time of the examination.
Perineum	No evident injury at the time of the examination.
Discharge	No evident injury at the time of the examination.
Internal and Speculum Exams	No evident injury at the time of the examination.
Anal Examination	No evident injury at the time of the examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	None.
Impressions	
Anogenital findings may suggest blunt force or penetrating trauma.	

CONGENITAL VARIANTS AND FINDINGS CAUSED BY OTHER MEDICAL CONDITIONS

With these findings, the following statement is used in the Impressions box:

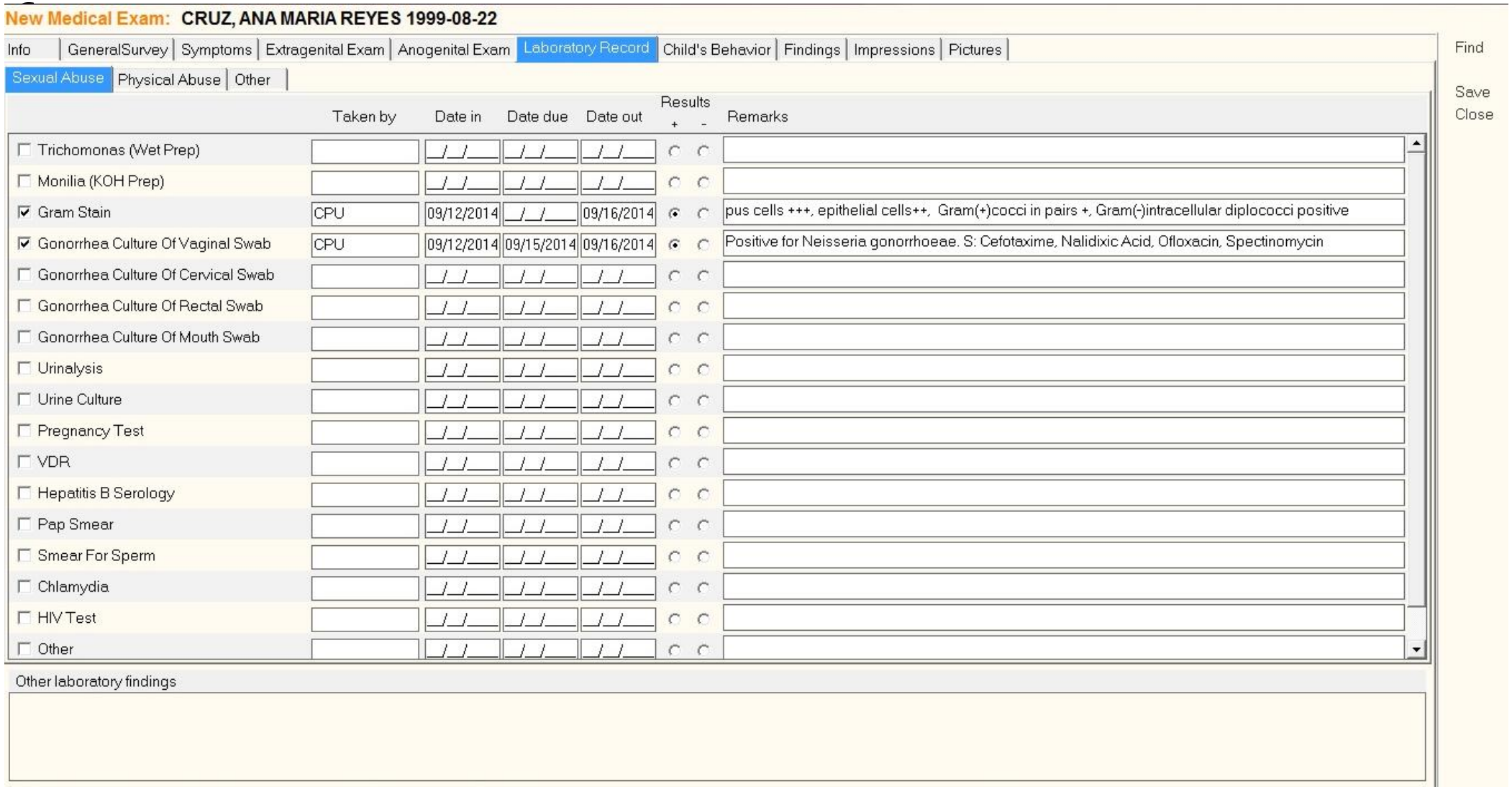
IMPRESSIONS
No evident injury at the time of examination.

However, if the child makes a clear disclosure of sexual abuse, the following Impression can be made:

IMPRESSIONS
No evident injury at the time of examination but medical evaluation cannot exclude sexual abuse.

In these cases, the physician can attach a summary of the medical history.

LABORATORY EXAMINATIONS: Smear



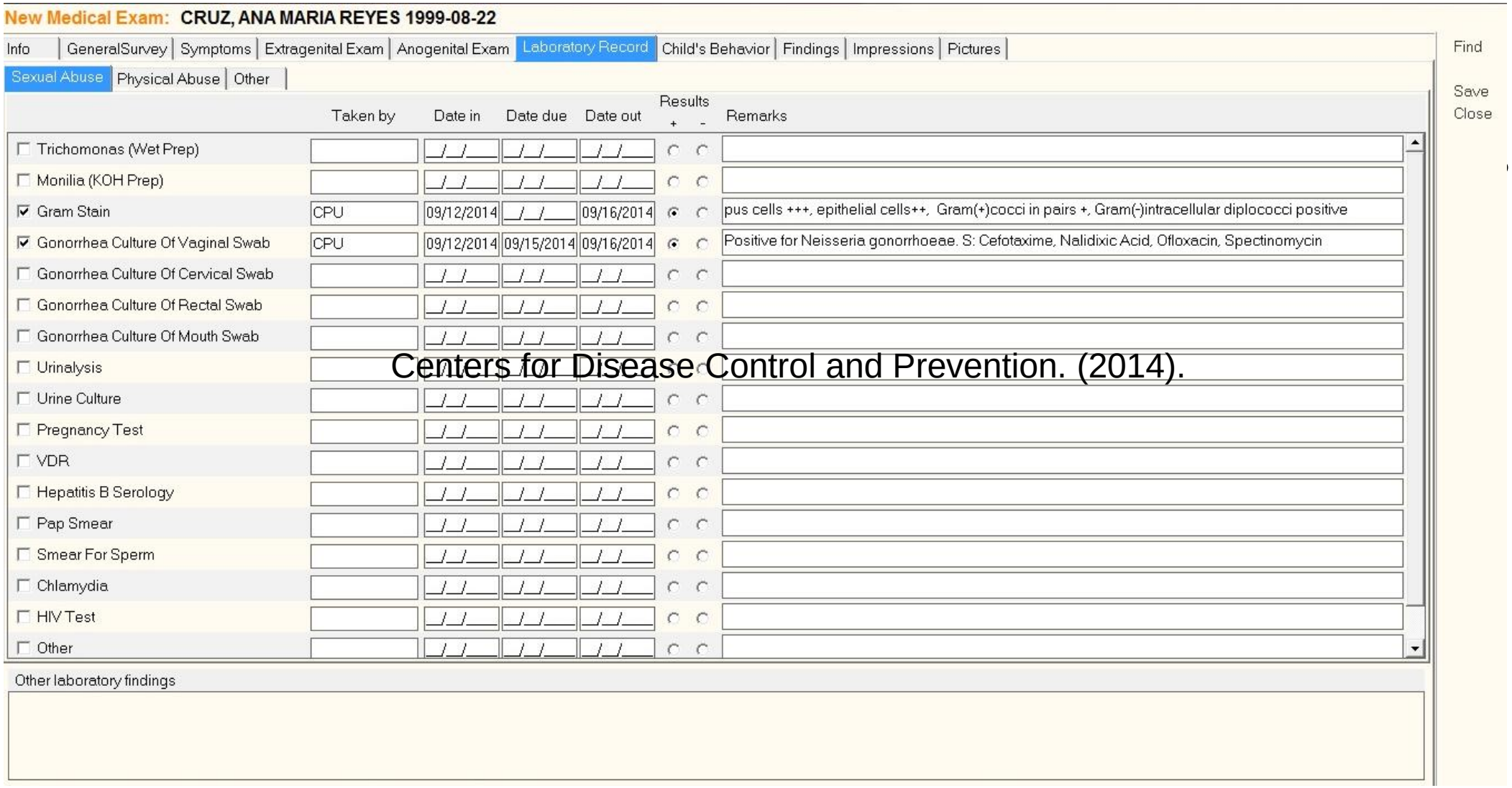
Anogenital Examination	
External Genitalia	No evident injury at the time of the examination.
Urethra and Periurethral Area	No evident injury at the time of the examination.
Perihymenal Area and Fossa Navicularis	No evident injury at the time of the examination.
Hymen	No evident injury at the time of the examination.
Perineum	No evident injury at the time of the examination.
Discharge	No evident injury at the time of the examination.
Internal and Speculum Exams	No evident injury at the time of the examination.
Anal Examination	No evident injury at the time of the examination.
Diagnostics and Evidence Gathering	
Forensic Evidence and Laboratory Results	(+)Pregnancy test
Impressions	
Medical evaluation is diagnostic of sexual abuse or sexual contact.	
Name & Signature of Examining Physician	

PEOPLE V MANALILI, G.R. NO. 191253, AUGUST 28, 2013

"…THE ABSENCE OF SPERMATOZOA IN THE VAGINA COULD BE DUE TO A NUMBER OF FACTORS, SUCH AS THE VERTICAL DRAINAGE OF THE SEMEN FROM THE VAGINA, THE ACIDITY OF THE VAGINA OR THE WASHING OF THE VAGINA IMMEDIATELY AFTER SEXUAL INTERCOURSE".

"THE PRESENCE OR ABSENCE OF SPERMATOZOA IS IMMATERIAL BECAUSE THE PRESENCE OF SPERMATOZOA IS NOT AN ELEMENT OF RAPE".

LABORATORY EXAMINATIONS –



Centers for Disease Control and Prevention. (2014).

Initial and Two-Week Follow-Up Examinations	
Visual inspection of the genital, perianal, and oral areas for genital discharge, bleeding, odor, irritation, warts and ulcerative lesions	
Specimen collection for *N. gonorrhea*	Nucleic acid amplification tests (NAATs) can be used as alternative to vaginal or urine specimens in girls while culture remains the preferred method for urethral specimens from boys and extragenital specimens (pharynx and rectum) in boys and girls. Cervical specimens are not recommended for prepubertal girls while urethral discharge specimen is adequate for boys with urethral discharge.
	Gram stains are inadequate to evaluate prepubertal children and should not be used to diagnose or rule out *N. gonorrhea*.
Specimen collection for *C. trachomatis*	NAATs can be used for detection of *C. trachomatis* in vaginal specimens or urine from girls. Cultures remain the preferred method for boys with urethral discharge and from the rectum for both boys and girls.

Centers for Disease Control and Prevention (2010)

Specimen collection for *T. vaginalis* infection	Culture and wet mount of a vaginal swab specimen.
Testing for antibodies to *T. pallidum*, HIV and HBV	Collection of serum sample for immediate evaluation and to be used as a baseline for comparison with follow-up serologic tests.
Follow-Up Examination	
If there is concern for transmission of syphilis, HIV or Hepatitis B but baselines tests were negative	Follow-up examination six weeks, three months and six months after the last sexual exposure should be done.

Centers for Disease Control and Prevention (2010)

The following infections confirms mucosal contact with infected and infective bodily secretions

- Positive confirmed culture for **gonorrhea**, from genital area, anus, or throat, in a child outside the neonatal period
- Confirmed diagnosis of **syphilis**, if perinatal transmission is ruled out
- Trichomoniasis infection in a child older than 1 year of age, with organisms identified by culture or, in vaginal secretions, by wet mount examination
- Positive culture from genital or anal tissues for **chlamydia**, if child is older than 3 years at time of diagnosis and if specimen was tested using cell culture or comparable method approved by the Centers for Disease Control
- Positive serology for **HIV** if perinatal transmission, transmission from blood products, and needle contamination have been ruled out

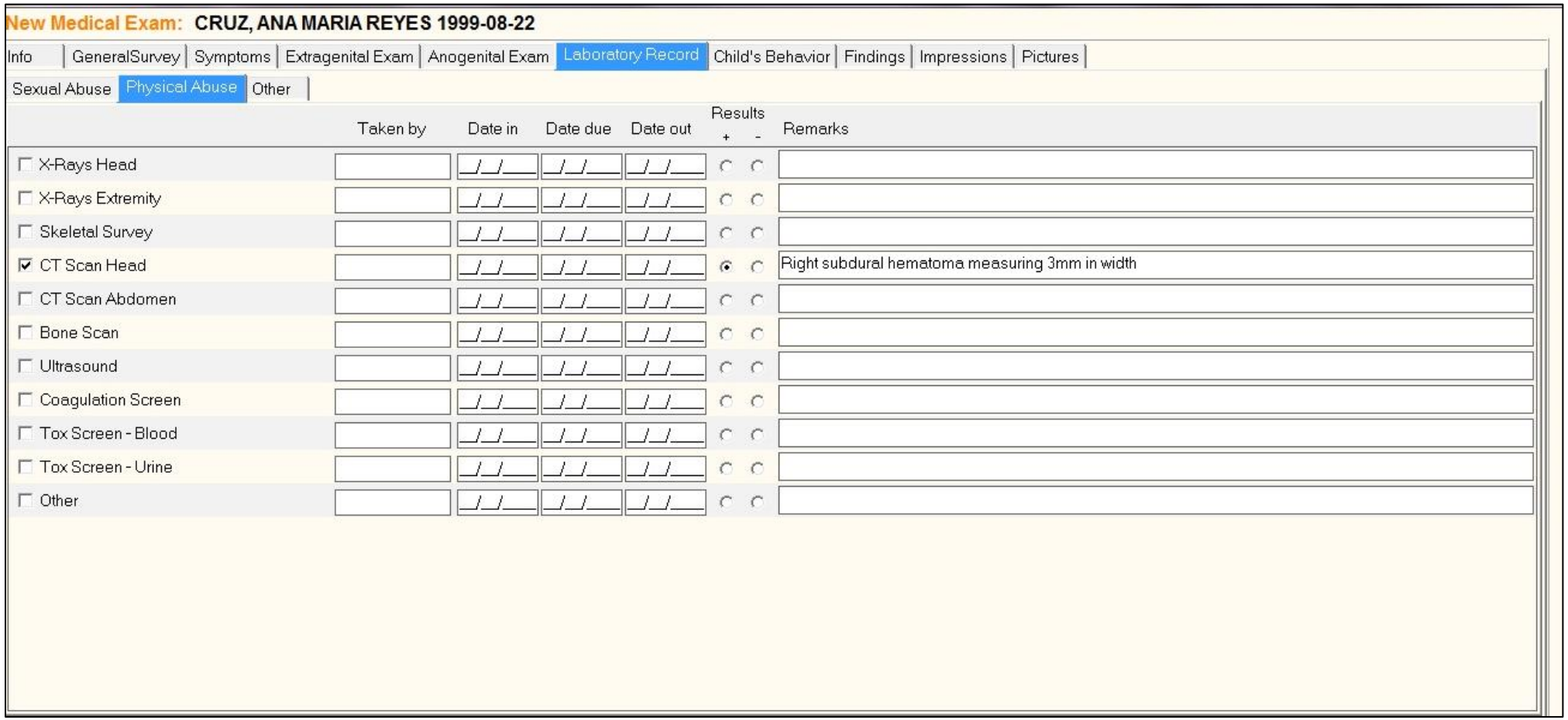
The presence of (infection) confirms mucosal contact with infected and infective bodily secretions, most likely due to sexual contact

The presence of the following infections support a child's clear disclosure of sexual abuse, if one is given

- Genital or anal ***Condyloma*** *accuminata* in child, in the absence of other indicators of abuse. Lesions appearing for the first time in a child older than 5–8 years may be more suspicious for sexual transmission.
- **Herpes Type 1 or 2** in the genital or anal area in a child with no other indicators of sexual abuse. Isolated genital lesions caused by HSV-2 in a child older than 4–5 years may be more suspicious for sexual transmission.

Anogenital findings may suggest sexual contact or sexual abuse.

IMAGING PROCEDURES



New Medical Exam: CRUZ, ANA MARIA REYES 1999-08-22

Info | GeneralSurvey | Symptoms | Extragenital Exam | Anogenital Exam | Laboratory Record | Child's Behavior | Findings | Impressions | Pictures

Sexual Abuse | Physical Abuse | Other

	Taken by	Date in	Date due	Date out	Results +	Results -	Remarks
☐ X-Rays Head		__/__/____	__/__/____	__/__/____	○	○	
☐ X-Rays Extremity		__/__/____	__/__/____	__/__/____	○	○	
☐ Skeletal Survey		__/__/____	__/__/____	__/__/____	○	○	
☑ CT Scan Head		__/__/____	__/__/____	__/__/____	◉	○	Right subdural hematoma measuring 3mm in width
☐ CT Scan Abdomen		__/__/____	__/__/____	__/__/____	○	○	
☐ Bone Scan		__/__/____	__/__/____	__/__/____	○	○	
☐ Ultrasound		__/__/____	__/__/____	__/__/____	○	○	
☐ Coagulation Screen		__/__/____	__/__/____	__/__/____	○	○	
☐ Tox Screen - Blood		__/__/____	__/__/____	__/__/____	○	○	
☐ Tox Screen - Urine		__/__/____	__/__/____	__/__/____	○	○	
☐ Other		__/__/____	__/__/____	__/__/____	○	○	

THE COMPLETE SKELETAL SURVEY

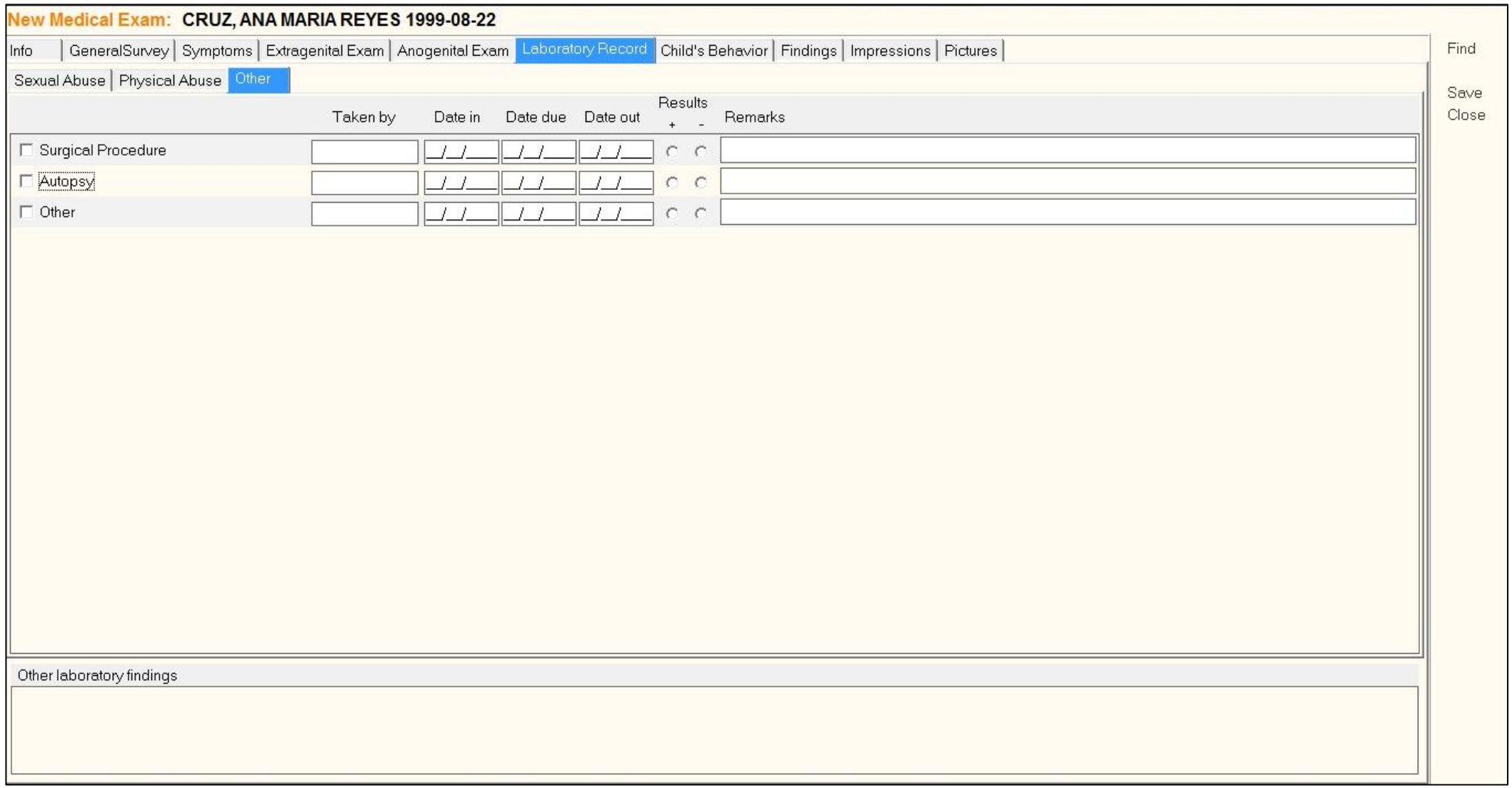
Appendicular skeleton	**Humeri (AP); Forearms (AP); Hands (PA); Femurs (AP); Lower legs (AP); Feet (AP)**
Axial skeleton	Thorax (AP, lateral, right and left obliques), to include ribs, thoracic and upper lumbar spine; Pelvis (AP), to include the mid lumbar spine; Lumbosacral spine (lateral); Cervical spine (lateral); Skull (frontal and lateral)

- **CT scan of the head** without intravenous contrast should immediately be performed in children with a history of head trauma, those with skull fractures or clinical signs and symptoms of an intracranial injury and those who are at “high risk” (e.g., with rib fractures, multiple fractures, facial injury or less than 6 months of age)

- **CT scan of the chest, abdomen and pelvis** with contrast are indicated if there are signs and symptoms of abuse or if abnormal findings are seen on conventional radiography or laboratory procedures.

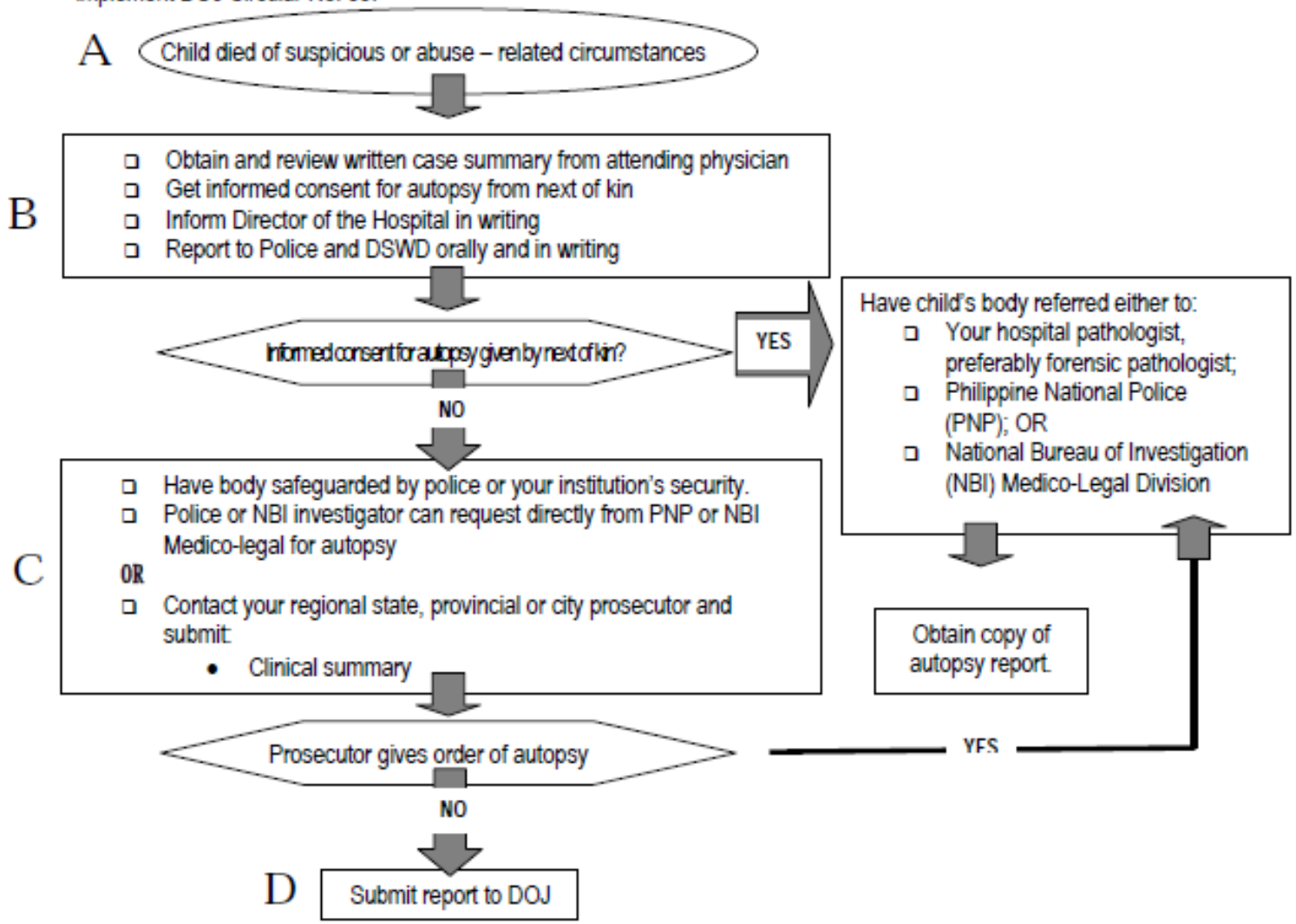
- **Tests for hematologic disorders** are indicated when bleeding disorder is a concern because of clinical presentation or family history. Screening for Disseminated Intravascular Coagulation is recommended when there is an intracranial injury as this leads to an altered coagulation state.

OTHER PROCEDURES

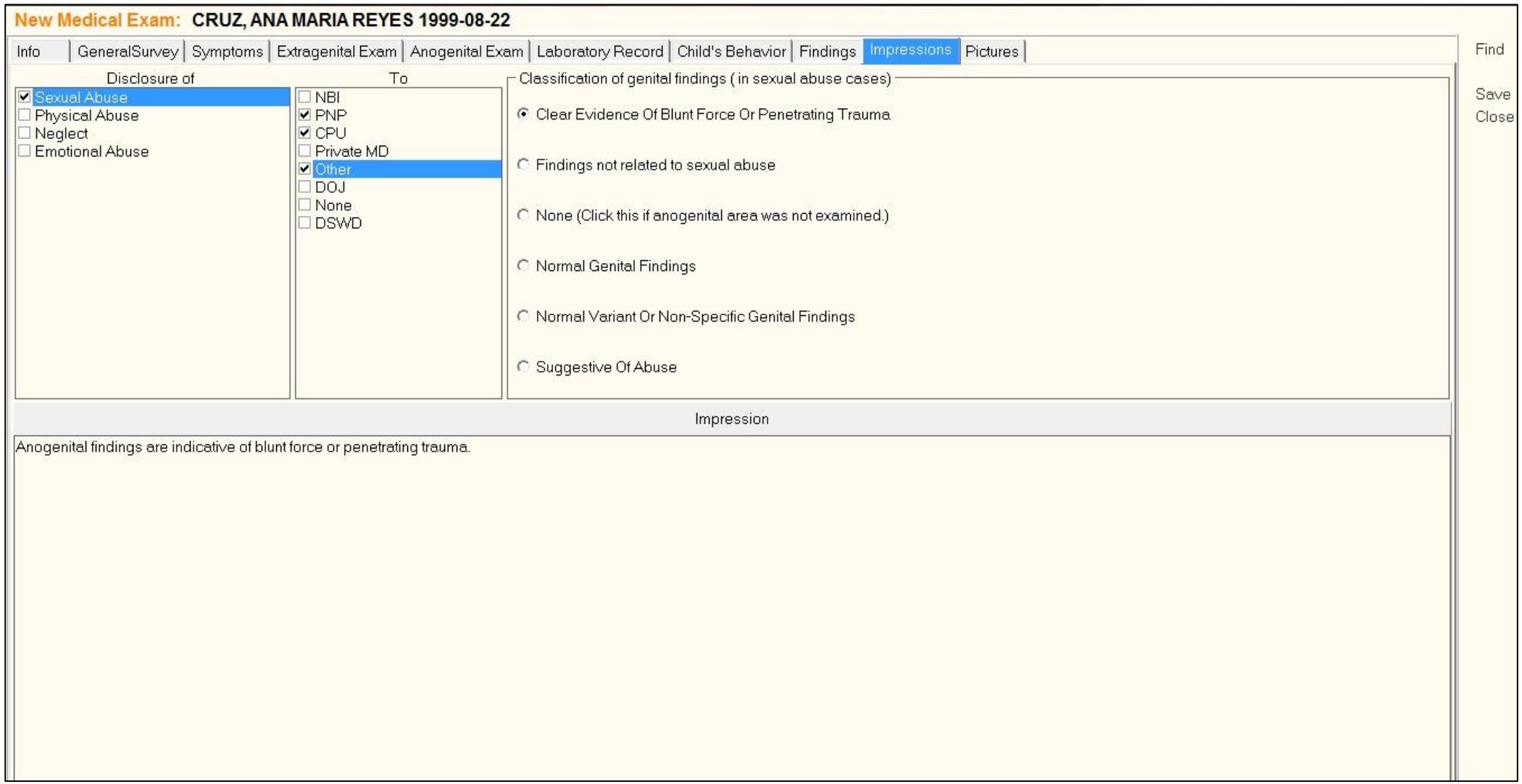


AUTOPSY OF SUSPICIOUS CHILD DEATH AND CHILDREN WHO DIED OF ABUSE OR MALTREATMENT:

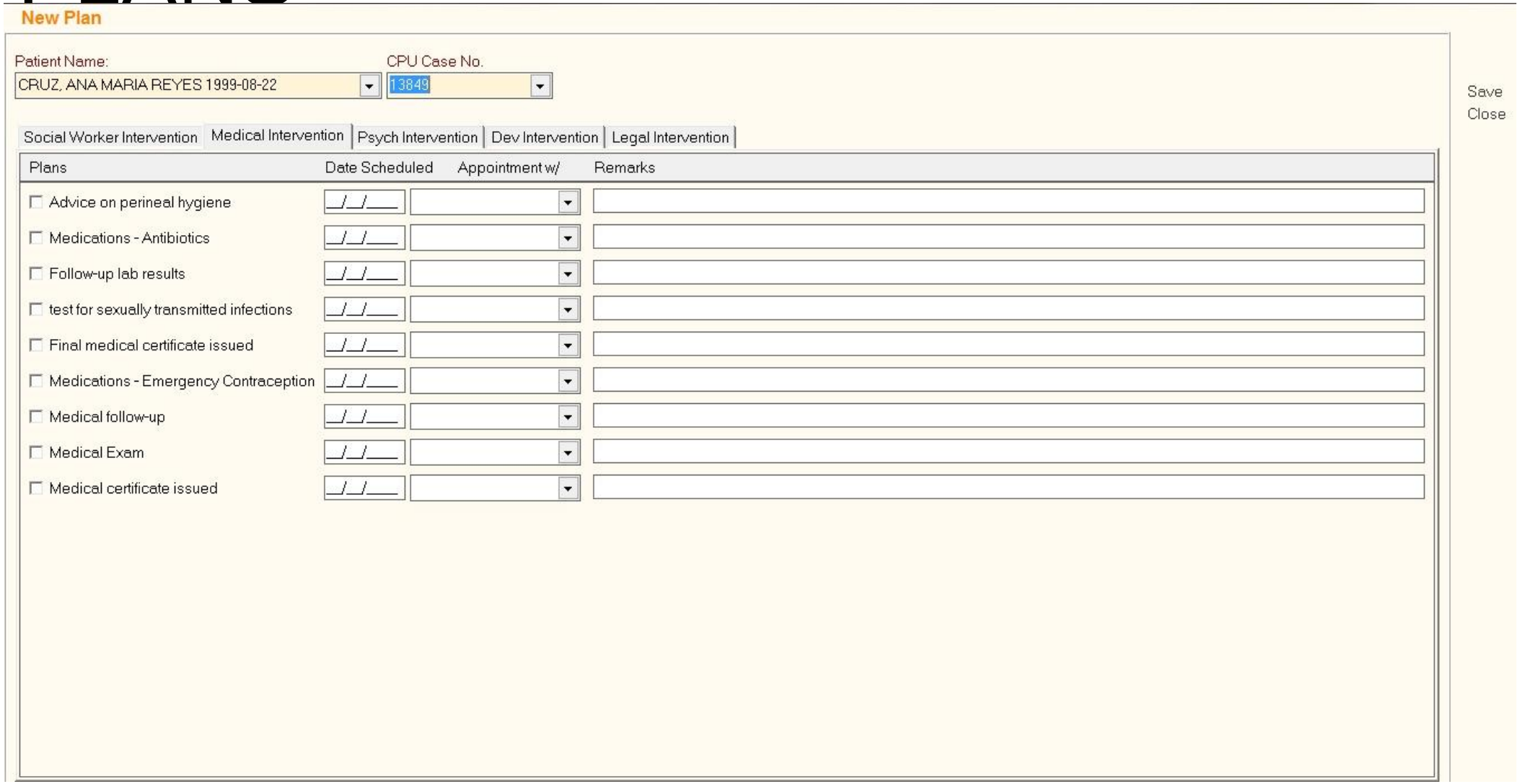
The Department of Justice (DOJ) released Circular No.55 (*appended*) on September 11, 2002 authorizing all regional state, provincial and city prosecutors and their assistants to order the conduct of autopsy of a child who may have died of suspicious or abuse-related circumstances. DOJ Circular No. 87 (*appended*), on the other hand, approved the "Order of Autopsy" to implement DOJ Circular No. 55.



IMPRESSIONS



IMMEDIATE INTERVENTION AND PLANS



MEDICAL - ANTIBIOTICS

Recommended regimen for children ≤45 kg who have uncomplicated Gonococcal Vulvovaginitis, Cervicitis, Urethritis, Pharyngitis, or Proctitis	Ceftriaxone 125 mg IM in a single dose ** Follow-up cultures are unnecessary if ceftriaxone is used. Only parenteral cephalosporins (i.e., ceftriaxone) are recommended for use in children. No data are available regarding the use of oral cefixime to treat gonococcal infections in children.*	Azithromycin 1 g orally in a single dose or doxycycline 100 mg orally twice daily for 7 days **Patients treated for gonococcal infection are also treated routinely with a regimen that is effective against uncomplicated genital Chlamydia trachomatis infection because of frequent co-infection.*
Recommended treatment regimen for children >45 kg who have uncomplicated Gonococcal infections of the cervix, urethra, and rectum	Ceftriaxone 250 mg IM in a single dose	

EMERGENCY CONTRACEPTION

Recommended regimen	Levonorgestrel-only contraception One dose of levonorgestrel 1.5 mg taken within 120 hours. Levonorgestrel can also be taken in two doses (0.75 mg each; 12 hours apart).
Alternative regimen	Combination Oral Contraceptive (OC) regimen or "Yuzpe method" Two doses taken 12 hours apart. Each dose to contain at least 100ug of ethinyl estradiol and a minimum of 0.50mg of levonorgestrel (pills containing norgestrel require doubling the dose of progestin).

IMMEDIATE SAFETY ASSESSMENT





World Vision Symposium on Culture and Religion in Child Protection

In some area, many child protection issues are the product of deeply entrenched, long-lasting beliefs, values and culture. Laws on protecting children from abuse, neglect, exploitation and violence have been passed, however, traditional practices, cultural beliefs and religious practices that are still present at the community and put the children at risk. World Vision Development Foundation in partnership with Tri-People Gentud Foundation works with the Local Government Unit of South Cotabato in strengthening Community-Based Child Protection Mechanism. Strengthening the community-based child protection mechanisms focuses on the prevention, protection and responds to child protection. For several years working with this community, challenges have been met in handling child protection cases because of cultural, traditional beliefs and practices.

Faith leaders and their communities can play a vital role in protecting children at the community, but many are inactive, unaware of the role they can play in child protection. In most cases, faith communities contributed in bringing harm to children and, or putting children at risk. World Vision Development Foundation closely worked with the Interfaith Group of South Cotabato as a way of catalysing the faith community in child protection.

World Vision, as a child-focused Christian organization developed a methodology called Channels of Hope for Child Protection (CoH CP) that supports the Child Protection Advocacy as a project model in strengthening the child protection system. Channels of Hope for Child Protection (CoH CP) is a programme methodology that motivates and builds capacity in faith communities to address harmful traditional practices toward children, to support and advocate for children's rights, to become better child protectors, and to ultimately strengthen the local child protection system.

Objectives:

- To present challenges in handling child protection cases and strengthening Child Protection Mechanism because of cultural practices.
- To share on how to build competency of faith based community to engage with Child Protection through Channels of Hope for Child Protection.
- To share good practices for Channels of Hope on Child Protection.

Chair: Honey Joy Sampiano, RSW

Topic:	Speaker
Cultural Beliefs and Practices in Child Protection	Sigminda L. Lubaton, RSW
Religion in Child Protection	Rev. Erstanle Berdin
Channels of Hope for Child Protection	Rosalyn E. Lorin, RSW

CULTURE IN Child Protection

SIGMINDA L. LOYOLA, RSW, MPA

Municipal Social Welfare And Development Office Lo Lgu
Lake Sebu, South Cotabato



OUTLINE

I. Introduction

II. Profile of the Community

III. Child Protection Issues

IV. Data on Abuses of Children

V. Challenges

VI. Current Responses



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MAP of LAKE SEBU







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PROFILE of LAKE SEBU

- Composed of 19 Baranggays
- Population of 76,170 people (2010 census)
- T'bolis, Tirurays, Ubos and Manobos
- Ilonggos, Bicolanos and Ilocanos



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- 700 meters above sea level
- summer capital & the eco-cultural center of South Cotabato
- Blessed with three big lakes
- Major producer of **tilapia**, forest product (bamboo, rattan) & abaca handicraft known as **T'nalak**.



LAKE SEBU

- Site of Tourist Destination

  ✓ highest zip line in SEA

  ✓ 7 waterfalls

  ✓ natural sceneries

  ✓ wildlife resources, and

  ✓ unique cultural communities



ETHNICITY

- The National Commission on Indigenous People (NCIP) had facilitated the issuance certificate of Ancestral Domain Claims (CADC), specifically CADC # 003, and CADC # 004 on March 1995 to the T'boli & Ubo, respectively.



ETHNICITY continued…

- Almost all the barangays have more than 90% ethnicity
- Brgy. Poblacion has only 56% ethnicity due to urban migration of lowland settlers & intermarriage
- Other barangays have 98-99% ethnicity rate



LAKE SEBU











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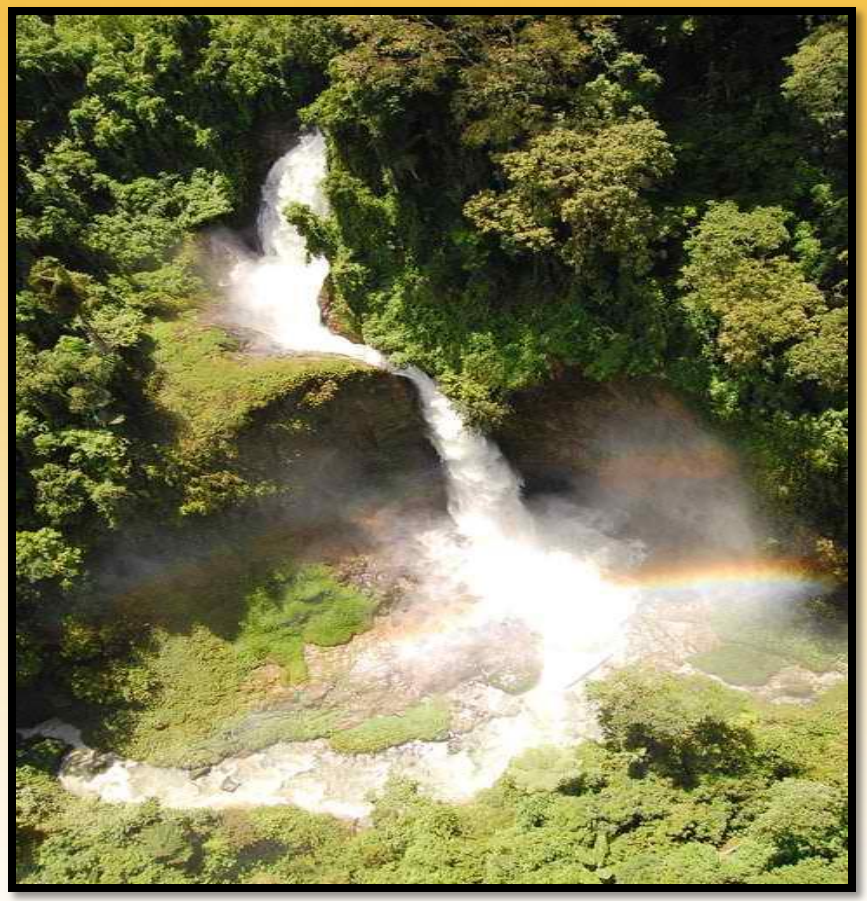





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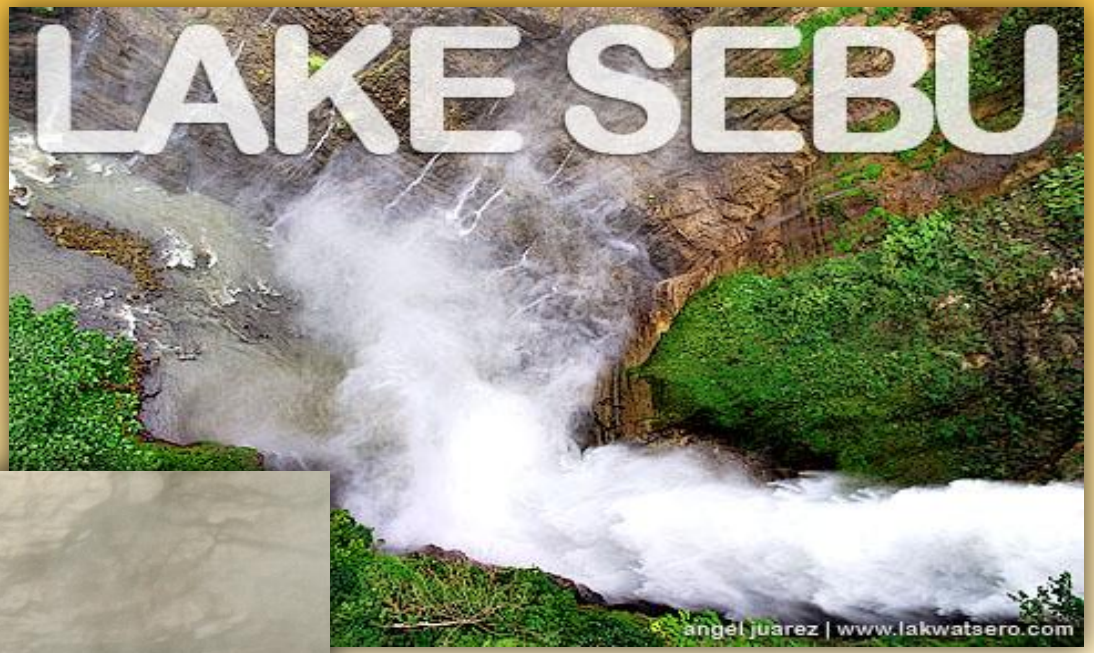





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POVERTY INCIDENCE

Community Health and Living Standard Survey 2007 (CHLSS)

- Barangays Poblacion and Halilan had 27% and 50% poverty incidence, respectively.
- The rest of the 16 barangays had 60% to 88% below poverty threshold level.



T’BOLI CULTURE

- **The traditional way of life**
  - extended family as basic social unit
  - tribal clans headed by a chieftain headed by a “Datu”
  - typical community has 30-40 families, though there is a tendency now to build bigger communities to over a hundred families.



- The chieftain of every clan is independent of each other & control their own territory.
- In case of conflict, the leaders negotiate with each other to settle the issue.
- Old social structure headed by the “Datu” is respected by the tribal people especially in decision making.
- The tribal council of indigenous communities complements the function of the LGU.



- **Marriage and Family Life**
  - ✓ Women as a way of uplifting the family status
  - ✓ The practice of giving dowry
  - ✓ Polygamy
  - ✓ Divorce is allowed
  - ✓ Arranged marriages



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Child Protection Incidence and Issues

1. Sexual Abuse
2. Physical Abuse
3. Early and arranged Marriage
4. Child Labor (as farm laborer)
5. Psychological Abuse
6. Increasing number of children in mendicancy
7. Low Income
8. Malnutrition
9. Lack of privacy due to large number of family size
10. Low level of education
11. Harmful traditional practices



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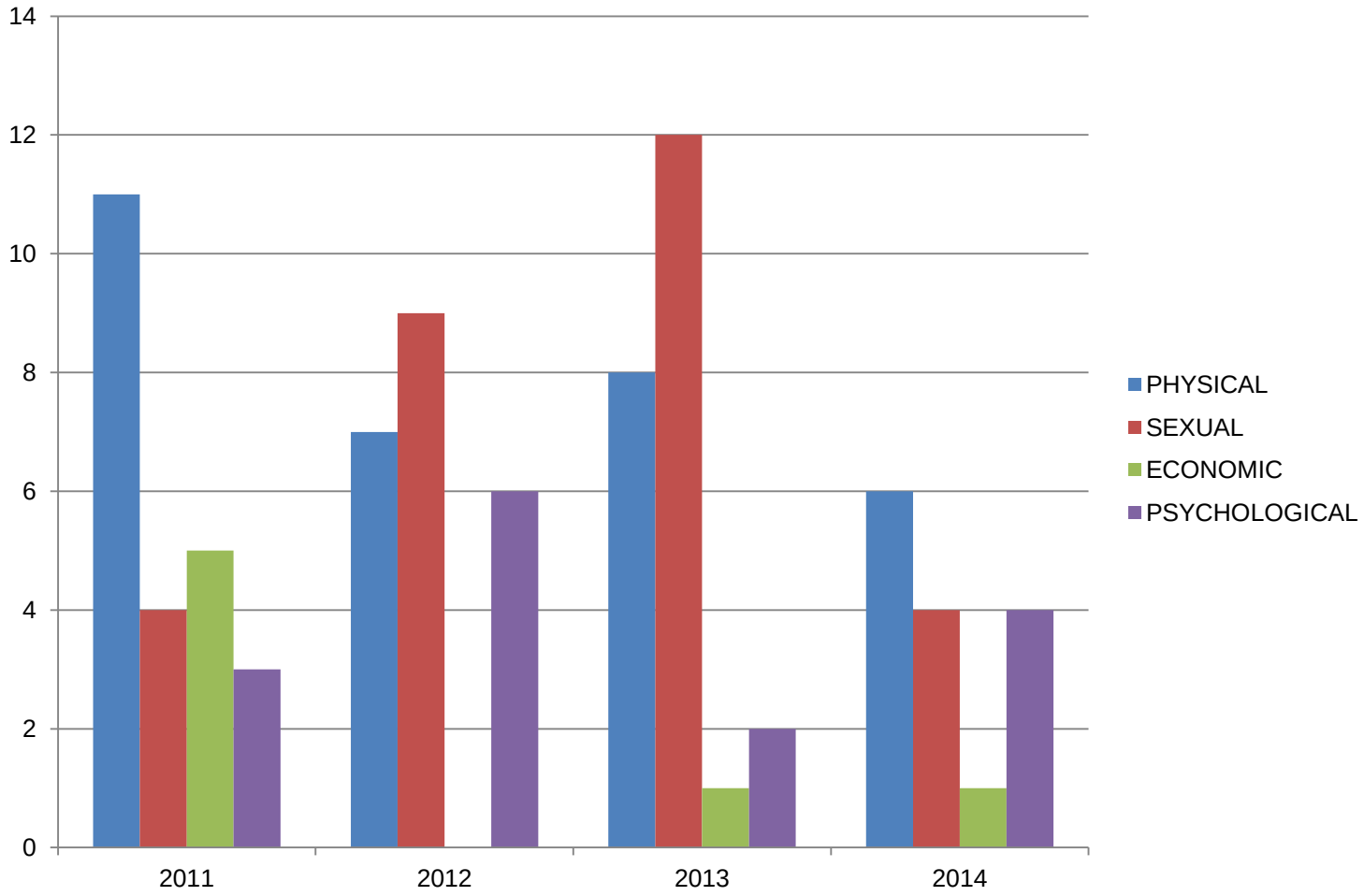
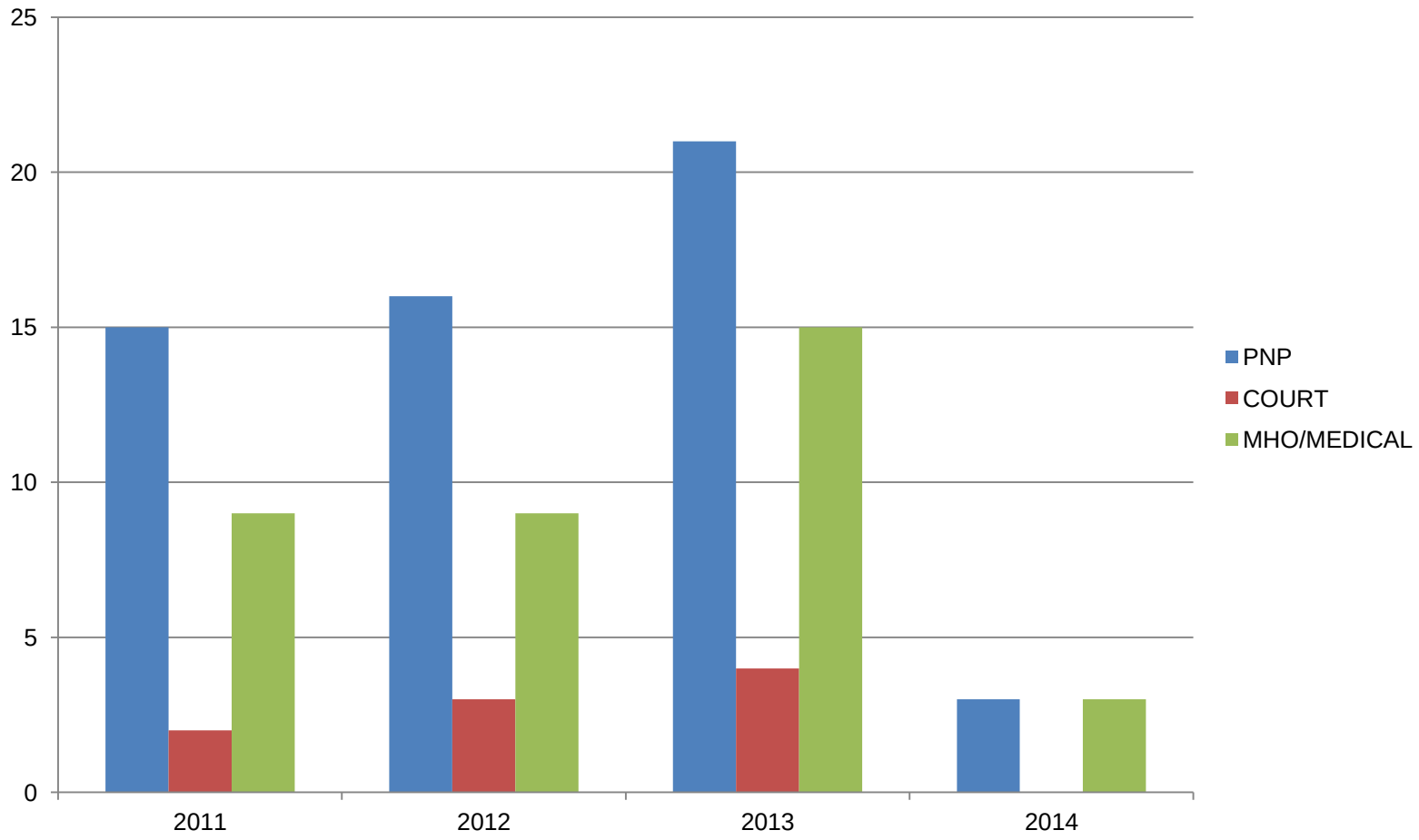
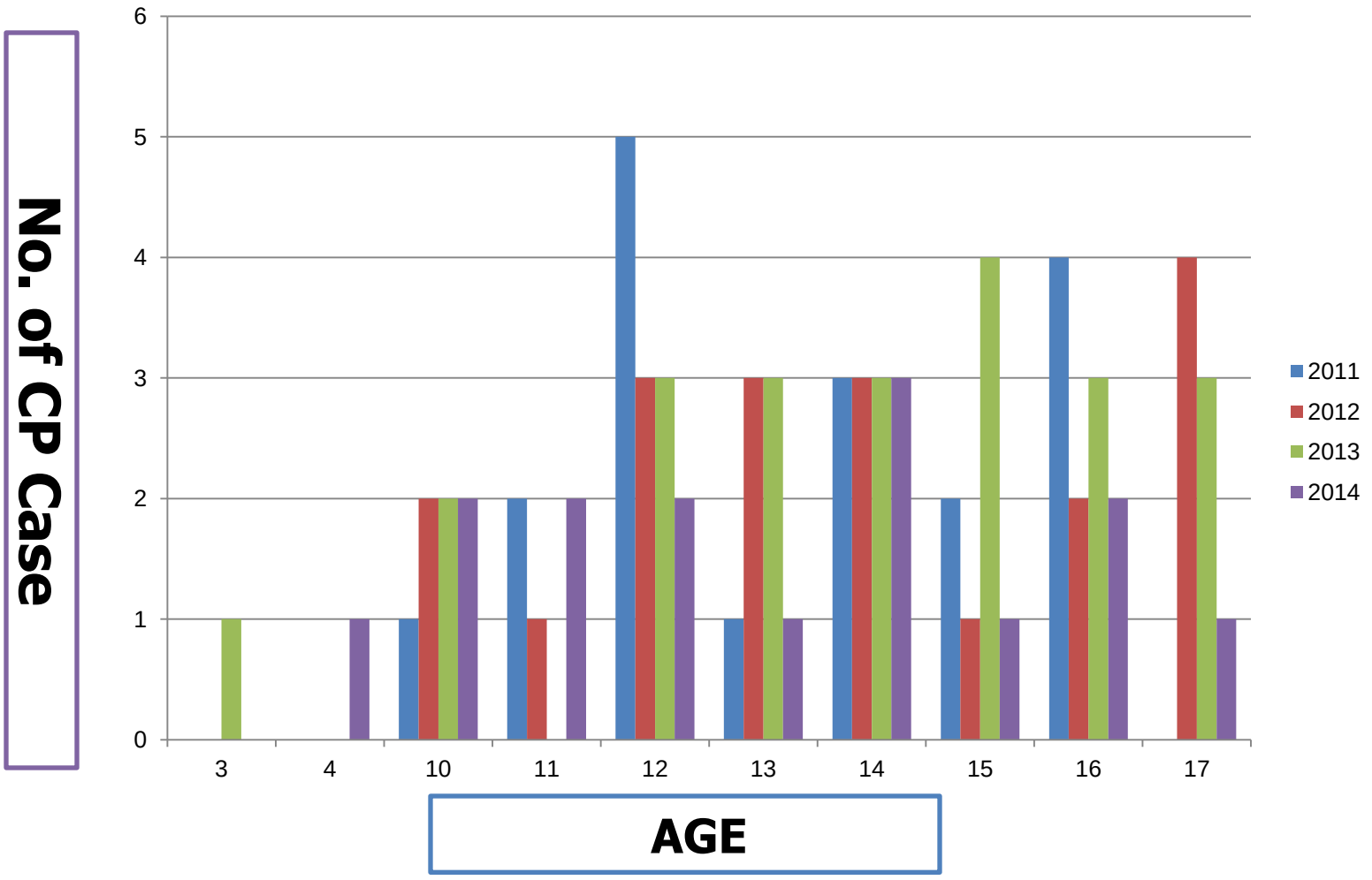
REPORTED CASES 2011-2014
Municipality of Lake Sebu



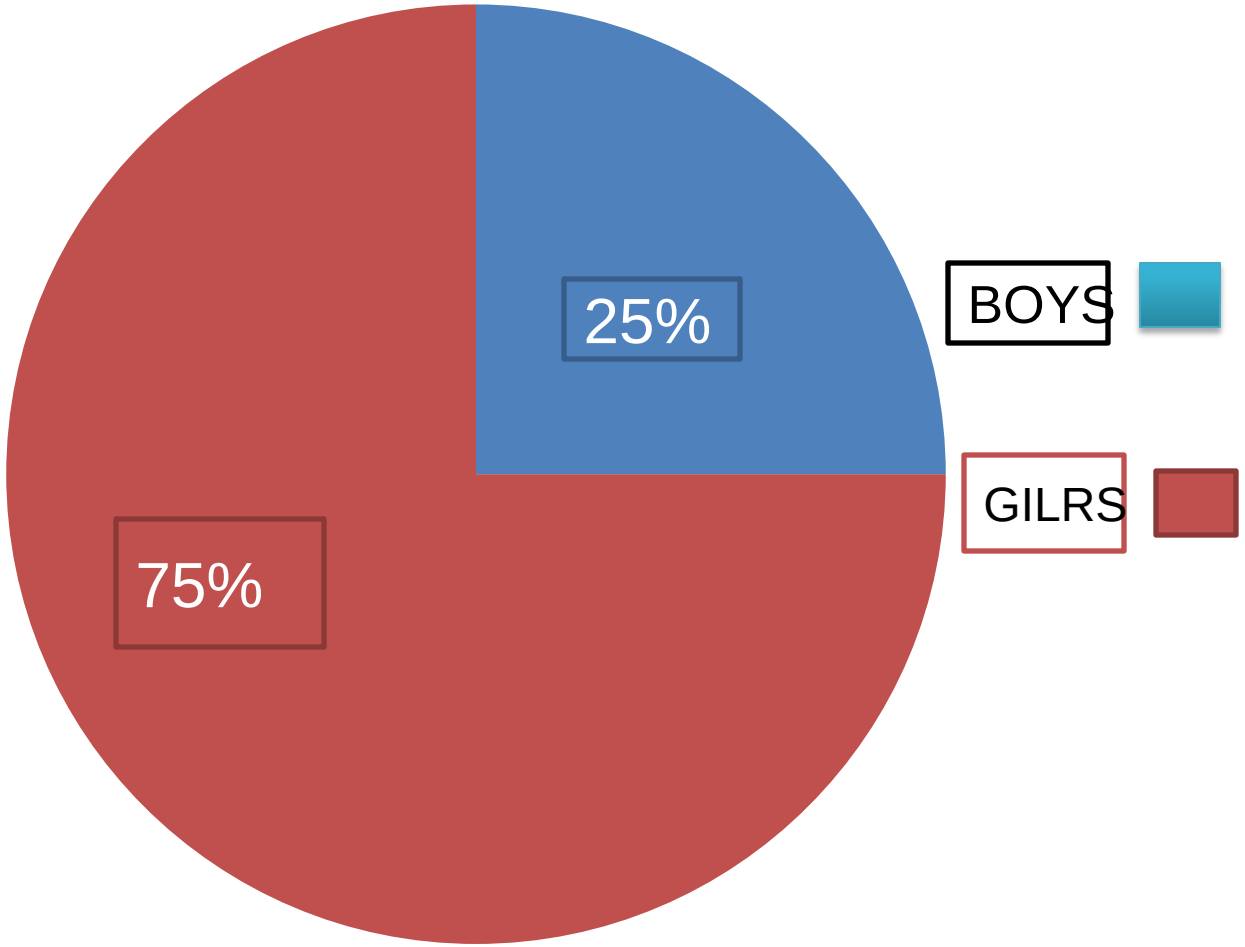
CP CASES REFERRED 2011-2014



Number of Child Protection Incidence by Age



Percentage of Abuse Children by Sex



CHALLENGES

- **Cultural Beliefs**
  - Strong parental authority
  - Family intervention
  - The sense of "shame" on the part of the victim & concern for family reputation
  - Belief in their lack of control over their life's events (fate)



- The attitude of “learned helplessness”
- More focused on meeting their survival needs more than their desire to get justice
- Limited resources, knowledge & education to deal with conflicts



- **Cultural Practice**
  - ❖ Tribal method of conflict settlement

Skukum

An act of handling conflicts/cases by tribal leaders headed by a “Datu” including parents of concerned parties & interested members of the community.

- It is a collective decision making.



Skukum continued…

- Open to the public
- Decides penalties, includes bargaining usually with monetary consideration including other forms of properties
- The parents decide for the child, no child consultation/participation
- Considered as a peaceful arrangement



CURRENT RESPONSES

- Adopted the **Children's Code** of the Province of South Cotabato Ordinance #2 Series of 2009
- Organized a **School Council for the Protection of Children** (Lake Sebu National High School) SY 2009-2010
- Establishment of the Teen Center 2012
- Enacted Municipal Ordinance entitled, "The Lake Sebu Municipal Reproductive Health Code." Ordinance #4 Series of 2008
- Reorganizing The Local Council for the protection of the children. EO #14



- Declaration of Policy on Child Protection of the Tribal Councils/Elders/ Tribal Women and Tribal Youth Associations of the Blaan, Manubo Dulangan, Tagakaulo, Tboli, Tiduray and Ubo Tribes herby promulgate & adopt the following child protection policies: September 28, 2013
  - Gradually stop the practice of pre-arranged/early marriage.
  - Modify the dowry system.
  - Stop child labor.



- Stop corporal punishment.
- Ensure that all children ages 3-17 years old are in school.
- Prevent the recruitment of indigenous minors for armed struggle and criminality.
- Regulate the participation of indigenous minors to benefit dances and other forms of socialization.
- Model the abstinence from all vices.
- Champion family planning and family management.



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CURRENT RESPONSES

- 2014- Province of SOUTH COTABATO crafted Provincial Child Protection Policy (status: for final review) includes: behavior protocol of employees, social media, child participation and etc.

- LGU Local Council for the Protection of Children (LCPC) Scholarship Program for High School Students - 2011 to date



CURRENT RESPONSES

- Supplemental feeding program in coordination with DSWD.

- Close partnership with the different stakeholders on the protection of children- MHO, PNP, MSWDO, Brgy. Councils DepEd., NGA's, PO's & NGO's.

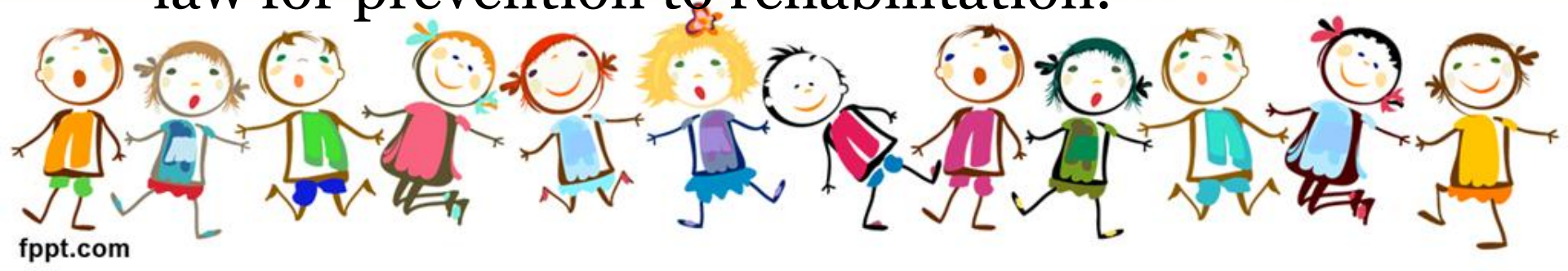


- Designation of IP social worker
- Drop-in Center for Women and Children serve as temporary shelter
- Continuous awareness/education and training on the Rights of the Child through Family Development sessions of the Pantawid Filipino Program



References

- R.A 7610 as amended – Special protection of children against child abuser, exploitation, and discrimination act.
- R.A 9262 – Anti violence against women and their children.
- R.A 9344 Juvenile Justice & welfare act of 2006 – It shall cover the different stages involving children at risk & children in conflicts with the law for prevention to rehabilitation.



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- Section 27 of RA 8731 or IPRA Law – which states that the State shall recognize the vital role of the children and youth of Indigenous Cultural Communities (ICC's) or Indigenous Peoples (IP's) in nation-building and shall promote and protect their physical, moral, spiritual, moral, intellectual and social well-being.



Safety and security don't just happen, they are the result of collective consensus and public investment. We owe our *CHILDREN*, the most vulnerable citizens in our society, *a life free of violence and fear.*

Bong Slamat!

Nelson Mandela



Day 2: December 5, 2014
Plenary

Topic:	Speaker
Spoken Words	**Jessica Faye O. Marino** *Monday Poets* *Baguio City*
Impact of Modernization on Child Protection	**Randolf S. David** *Professor Emeritus* *Department of Sociology* *College of Social Sciences and Philosophy* *University of the Philippines Diliman*
From the Outside Looking In	**Bayang Barrios**
Child Protection Issues of Indigenous Children	**Prof. Leonardo Estacio, Jr.** *Associate Professor* *Department of Behavioral Sciences* *College of Arts and Sciences* *University of the Philippines Manila*

Modernity and the Filipino Child

Randolf S. David
Professor Emeritus of Sociology
University of the Philippines
Diliman, Quezon City

Thank you for inviting me to share some reflections on the theme of this year's conference, "Child Without Borders: Cultural Beliefs and Practices Affecting Child Protection." The topic seems cut out for an anthropologist. Unfortunately, my field is not Anthropology but Sociology. Therefore, I will have little to say about cultural beliefs and practices. Instead, I shall focus on the institutional structures of society – how they adjust to one another and how they change in the course of society's evolution. I think children's rights are evolutionary achievements of modernity. Hence, the title I have chosen for these remarks: "Modernity and the Filipino Child."

The Philippine is a particularly interesting laboratory for observing the difficult transition to modernity. Today, we find ourselves caught in that wrenching process, unable to respond effectively to the crises and challenges of an increasing complex world. We tend to fall back on the familiar solutions offered by traditional culture, little realizing how inadequate these have become in the course of our society's transformations.

One quick example might suffice to drive home this point. IT has been roughly 40 years now since our country began sending large number of Filipino contract workers abroad. Today, the number has reached 10 million, or roughly 10% of our current population. We have been so fixated with increasing the remittances that our OFWs send back that we have hardly paid any attention to what happens to their families – the children in particular. We know that where both parents have gone overseas to work, the children are usually left in the care of grandparents or of uncles and aunts. We also know that over these past four decades, there has been a gender shift in the overseas labor market. Where we started with mainly male workers, today about 70% of the thousands of workers we deploy overseas everyday are women. A good number of them are also young mothers. I doubt that the government worries over the impact of this phenomenon on the Filipino family. I am not aware of any government programs that are expressly aimed at helping OFW children cope with the extended absence of one or both parents.

The reason for this is quiet simple. In traditional society, families and to some extent, the communities to which they belong are expected to look after themselves – with little government interference. Consequently, OFW families have no expectation of government except on matters directly concerning their rights and protection as workers. The sad reality is that the government feels no obligation to ensure that the children of the workers it sends overseas are able to cope adequately with the prolonged absence of parents. Countless studies have been done on how the lives of

OFW children are put on hold while their parents are abroad trying to earn a living. It is true that from time to time, we are treated to examples of the inventive efforts of parents and children to bridge the distance and keep the family intact under these circumstances, but the stories of OFW families tend to be uniformly heartbreaking.

This is just one example of how a society like ours faces up to the challenges of growing complexity – each family is left to its own coping mechanisms. These individual adaptations do not ripen into organized and stable forms of collective intervention. How far simpler life was when couples did not have to make a choice between raising their children at home and going away for long stretches of time to find work and ensure their future. But the idyllic time is long past. Globalization has torn down the borders that separate nations from one another. In a sense, we have found ourselves thrown into such a world with no thought whatsoever of how this might change the family or the Filipino child. We continue to draw comfort in the fiction that the Filipino family remains as strong and as resilient as ever.

Indeed, in terms of impact, the Overseas Filipino Worker program of government has probably been the single most important sociological phenomenon in Philippine society in the last 50 years. It has thrust our people into the threshold of modernity. None of our institutional spheres have been able to shield themselves from its positive and negative effects – not the family, not the state, not the economy, not the church nor the school. No OFW who has spent considerable time abroad has remained unchanged or unaffected by their overseas experience.

Many have come back with new notions of how government should be run, or what makes a progressive economy, or what one needs to learn in these times, and perhaps most importantly, of what it means to be a human being and a citizen in the modern world.

Those Filipinos who have had the chance to step out of the skin of their own culture and to experience another way of life will have no trouble grasping and adjusting to the imperative of modernity. But unfortunately, not the rest of our people, many of them remain trapped in obsolete ways of thinking and traditional beliefs that have become dysfunctional in the modern world. In this regard, let me briefly state the thesis that I will try to develop in these remarks.

In traditional society, the child does not have rights – other than those conferred on the family itself. The status of the child is determined by the status of the family from which she is sprung. Indeed, parents own their children. This attitude is consistent with the traditional family's role as an economic unit. The State knows this and defers to the primordial authority of parents over their children.

In modernity, in contrast, the family sheds off its economic functions except maybe in the remotest small agricultural communities. With the introduction of public education

the family also loses a good part of its educational function. The State in turn assumes formal obligations to protect and ensure the growth of every child as an individual conferring upon her the same legal status as every adult. These include the right to education, the right to protection against all forms of abuse including those that may be committed by persons closest to them, and the right to acquire all the capacities guaranteed to every citizen. All these rights are beautifully laid out in that modern document we call the United Nations Convention on the Rights of the Child, to which the Philippines was among the first nations to accede.

But all over the developing world, the UNCRC is perhaps more honored in the breach than in the conformance. Indeed, a country may have the most modern laws and formal institutions, but remain backward in practice. Too often, we blame culture for this discrepancy. But culture is nothing but the mirror image of a society's fundamental structures. People think and live the way they do despite the modern institutions surrounded them, not because they are unable to shake off the obsolete values that afflict them, but because the new ones could not take root under existing conditions. Thus, they find themselves stuck in the most difficult spot in the period of transition – the place where the old is dying but the new cannot be born.

The transition to modernity is never smooth, nor does it happen overnight. Culture lags behind the laws. The change in social awareness proceeds at a glacial pace. The family finds itself subjected to all kinds of new pressures whose causes and consequences it cannot understand. All too often it finds itself reacting to these pressures by taking its frustrations out on the most vulnerable members of the family – women and the children.

The problem, clearly, cannot be addressed by merely having progressive laws. The government, the school, the faith communities, the mass media, the business sector, and the civil society organization need to come together in a common effort to promote children's rights and to protect the child from neglect and abuse. Of course, this is easier said than done. We are indeed not lacking in lip service to these goals. But sustained and organized action is what is needed. We need concrete programs of intervention, and we must insist always that we put our money where our mouths are.

But let us be clear where the primary responsibilities lie. This is where the theory of modernity might help. Modernity distributes the different functions of society across various specialized domains. The political system takes care of creating collectively binding decisions, using the medium power. The economic system ensures the supply of goods and services against the threat of future scarcity, using the medium of money. Law stabilizes our notions of what is allowed or not allowed in society. Education equips individuals with knowledge and skills that enables them to live in future social system. The differentiation of functions at the societal level inescapably changes the contours of all existing institutions beyond their narrow concerns. These functional spheres see little else. What happens to the family in modernity?

The family shrinks, its drops its obsession with continuity, and needs to be re-founded by every generation. But it does not disappear. It sheds off its customary functions as an economic unit, and a school to its members – but it does not thereby become irrelevant. The modern family is instead left with the space to do what it does best – to serve as a sanctuary of personal intimacy and support amid a very public and complete world, operating the only medium it knows: love.

All this will sound utopian to anyone who has ever lived in a society like ours that continues to be in the primitive grip of mass poverty and extreme inequality. For, indeed, almost all the threats that children confront is our society – corporal punishment, verbal abuse, child labor, child trafficking, sexual abuse, child soldiering, recruitment into criminal syndicates, etc. are rooted in the poverty and degradation to which at least half of our people have been consigned.

This is not to say that none of these issues can be meaningfully addressed unless we first solve mass poverty. Rather, it is to say that, first, this is <u>not</u> just a problem of cultural backwardness. And, second, that any long-term program of intervention to protect the child must proceed from those two platforms where the child could begin its journey to modernity: namely, education and law.

Let me elaborate. Modernity breaks with tradition at the precise point where the various functional spheres of society – law, economy, education, religion, politics, etc. – begin to define their clientele in universalistic terms. Thus, for example, education is no longer reserved to the elite but becomes accessible to all. In fact, in countries like Germany, universal education had to become compulsory in order to break the privilege of feudal society. With its development, the family concedes to the state the power to determine whether a child should go to school or not. Where basic educations up to secondary level becomes compulsory for everyone regardless of one's station in life, parents under pain of penalty, have no choice but let their children attend school. Indeed, one cannot think of a better way of eliminating child labor than by making basic education compulsory. But, more importantly, it is through the spread of the benefits of formal education that the vicious inter-generational transfer of poverty can be interrupted. In societies like ours, however, providing access to education is never enough. If children are too hungry to go to school, then it is the responsibility of the State to also feed them. If their families are too poor to feed and clothe them, then it is government's responsibility to help these families help themselves. It is in this context that I view the necessity of the expanded Conditional Cash Transfer Program or the Pantawid Pamilyang Pilipino Program (4Ps), and the urgency of passing Sen. Grace Poe's bill establishing daily feeding program in public schools.

The other area in which a society's shift to modernity is most meaningfully felt is Law. I think we have gone a long way towards equalizing legal status across social class,

gender, ethnic, and religious divides. But we have a long way to go toward legally recognizing the rights of children as person in their own right. Again, we can measure our progress towards being a child-nurturing society by the standards laid out in the UN Convention on the Rights of the Child. It's an exercise that I think every government and every Filipino parent must undergo.

For our claims to being a loving and nurturing people that assign a tremendous value to children, many of us still find it hard to listen to them to take their words seriously, to respect their feelings, their pride, their dignity, and self-concept. We demand our children unconditional obedience and trust, even when the orders we give to them are made during our most irrational moments. Because they are "just children," we tend to be dismissive of their feelings, making no attempt to understand their outbursts and sudden fits of uncontrolled weeping. We treat these as signs of immaturity rather that as desperate pleas for help. From these attitudes proceed all kinds of abusive practices to which we subject our children. The promulgation of laws punishing violence against and neglect of children, by itself, will probably not make a dent on existing practices.

If this is a problem of culture, then it has to be addressed as a question of how to promote a different kind of awareness. Parents, elders, and teachers, and adults in authority who deal with children on a regular basis, need to be able to pause and reflect on the nature of their instructive actions towards children. This will not be easy. Most of these are habits they picked up unconsciously in the course of their own socialization. The reality is that if they grew up in an abusive family, there is very little chance they will act any differently toward their own children. How do we break this?

Modernity interrupts this cycle by introducing the child early to a world larger than the household – a world where he/she learns to respect the needs and rights of other children, a world where other roles are possible apart from those conferred by the family. Many traditional families will tend to regard theses encounters jealousy, seeing in them a threat to parental authority. That is why they may often view the school – the teachers or the peer group – as a source of bad influence. So used are they to having their children meekly accept all the abusive language they routinely heap upon them that any attempt of the child to reason out is typically greeted with scorn and treated as a sign of disrespect.

I believe however that this culture is slowly fading away as our society enters the modern period. As government increasingly takes on the responsibility of protecting the nation's children – often against those who should have been looking after them – we should be seeing less and less of the abuses and neglect that now hound the children of this generation.

Having said that, I would however be the last to paint a glowing picture of modernity. Modernity solves many problems but brings in new ones. When children begin to leave the parental home earlier than the previous generations, their close attachments to

family will more and more be confined to their parents and siblings. The aged or the elderly might lose the supportive functions they now play in most Filipino families. As they become increasingly self-reliant at an early age, young people may find less and less reason to visit, much less consult their parents. The issue of child abandonment easily turns into an issue of elderly abandonment. This is already happening in modernizing China, where a law was recently passed requiring children to visit their parents at least during the holidays, and to look after their elders who are now too frail to take care of themselves. In the US, it has become commonplace for children to put their parents at bay by threatening to report them to the police or call 911 at the slightest provocation. That is what social change is about. As the family loses its centrality in modern society, its auxiliary support functions also decline in importance. In the end, what remains is love, which may not always be strong enough to pull every member together in rough times.

Clearly, we are not yet there. The problems we face are the familiar ones that mirror the exigencies of a traditional society undergoing the transition to modernity.

Needless to say, the dimensions of the issue of child protection are astounding. 85% of all Filipino children, says a Save the Children study, report having experienced physical punishment inside the home. At least five million children are engaged in backbreaking work in agriculture, mining and quarrying, construction, manufacturing, domestic work as kasambahays (4 out 5 of whom are girls), and scavenging. We have lost count of the number of *batang hamog* who live in the streets or under bridges, but we know they are multiplying. There to six million children are reported to be living apart from their OFW parents. Thousands of children are recruited as child soldiers by insurgent groups, as well as engaged as spies by the military. Every year, thousands of children fall victim to sexual abuse and exploitation sometimes by their own parents. Teenage pregnancy is on the rise, a problem compounded by the paucity of sustained education in reproductive health and sexuality. Every renewal of armed conflict in Mindanao throws thousands of children out of their homes and into makeshift shanties in evacuation centers. Every natural calamity victimizes children in numbing proportions.

It is amazing how our society can take for granted its most important assets – its children. Older societies in the modern world have graying populations, unable to motivate young couples to get married, settle down, and have children. In contrast, wherever we go in these islands of ours, children at once surround us, their spontaneous smiles masking all the burdens they carry on their young shoulders. Our young population is what keeps our society dynamic and alive and striving, while other nations have long gone into retirement mode.

Sadly, the government is busy with many other things – building infrastructure, repairing a broken system of governance, and modernizing an educational system that has long been out of step with the requirements of a modern world. What scant attention the government has paid to the nation's children only highlights the urgency

of the problem. The work to be done is enormous, but there are not enough child-protection initiatives to match the enormity of the problem. Sometimes, it seems there's more concern from foreign volunteer organizations that from our own. It is a sad commentary of what we have become as a people since we acquired our independence.

This is why we must welcome an annual event like this conference as an opportunity to inspire and encourage one another and renew our commitment to work for the defense, protection, and nurture of the Filipino child. On a personal note, I thank the organizers of this gathering – Dr. Bernie Madrid and Atty. Katrina Legarda, in particular – for inviting me. I think it is the neatest trick you have ever played on anyone. By asking me to speak on a subject that is not within my comfort zone, you have forced me to pause and reflect. And now I have become an advocate. Thank you.

Child Protection Issues of Indigenous Children

Leonardo Estacio, Jr.
Department of Behavioral Sciences
College of Arts and Sciences
University of the Philippines Manila

Who are the Indigenous Children?

- Of the 12-15M IPs, 2.5M are below 18 years old
- Live in remote and high risk areas
- With poor and limited public services
- Suffer from neglect and discrimination
- considered poorest and most marginalized

- **Children of the mountains, forests, swidden farms, lahar, uprivers, primitives…**



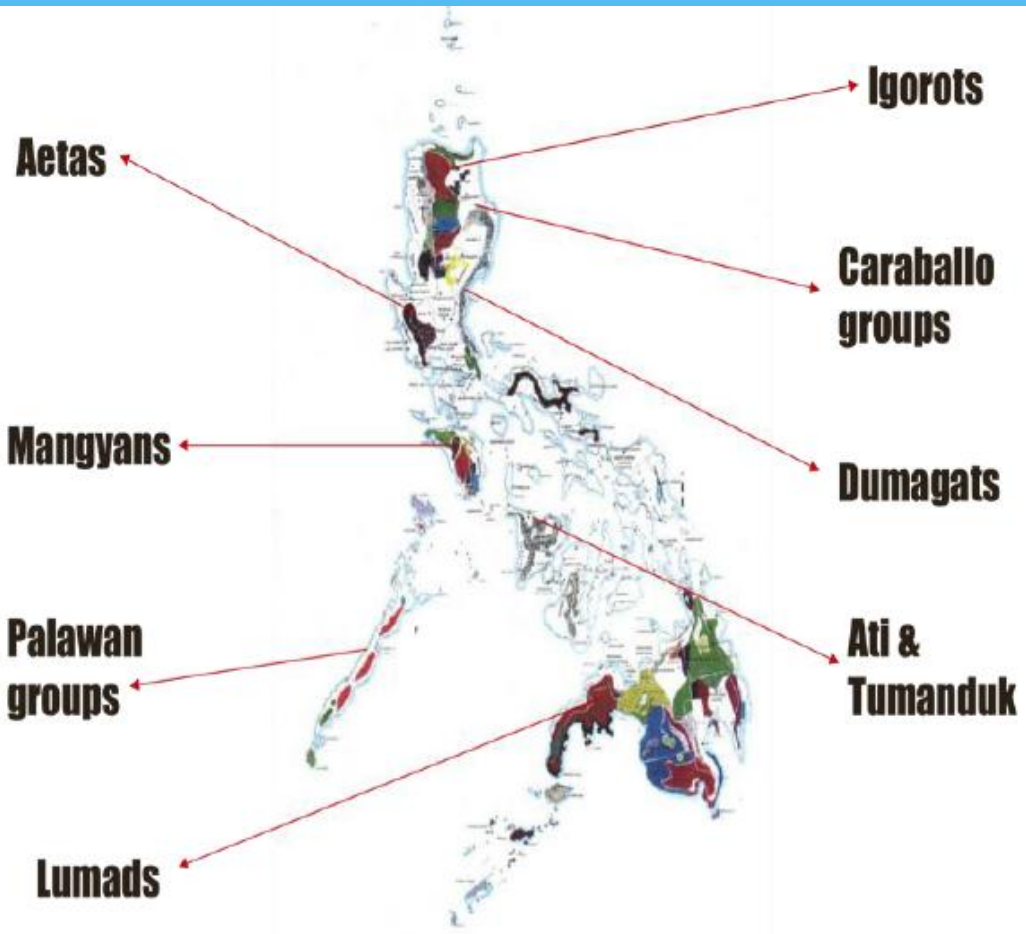

GANGNAM STYLE

Who are the Indigenous Children?

- Live in diverse and resource rich ecosystems
- Exposed to:
  - Indigenous knowledge systems and practices
  - “Land is sacred, Land is life” worldview



Geographic Distribution of IPs in the Philippines



What threats do they currently face?

* **Health & Nutrition:**
  - **Lack of access to basic health care services**
  - **Suffer from malnutrition due to decreasing natural food resource**


eca
LATEX

What threats do they currently face?

* **Education:**

- **Lack of access to public school**
- **Public schools offer limited services**
- **Unable to access education suited to their own culture**
- **Suffer from disrupted schooling due to poverty and militarization**



What threats do they currently face?

* **Child labor/Forced migration:**

- **Exposed to “environmental slavery “ [e.g sand mining]**
- **Forced labor [e.g. Badjau children]**



What threats do they currently face?

* **Militarization**
  - **Children as victims of armed conflict**
  - **Children as soldiers in armed conflict**

What threats do they currently face?

* Militarization

- Children as victims of armed conflict
  - 30,000 to 50,000 children
- Children as soldiers in armed conflict
  - Recruited by armed forces, NPA and other armed groups
  - Use of military and paramilitary forces by mining companies to quell all forms of worker's resistance


Norman King

What threats do they currently face?

* **Discrimination:**
  - **Historical discrimination**
  - **Labelling/Stereotyping of IPs and Muslims**
  - **Outright racial/ethnic discrimination**
  - **Legal discrimination**



What threats do they currently face?

* **De-indigenization processes**
  - **“civilizing forms of education”**
  - **“lure of capitalism, new religion, new technology, new language”**
  - **“marginalization or disenfranchisement of indigenous knowledge systems and practices”**



What has been the response by the government and others?

* **Health and Nutrition**
  - **Social protection via 4Ps [CCT]**
  - **Universal Health Care/Kalusugang Pangkalahatan**
  - **Sponsored program by PhilHealth**
  - **Mangyan Ward in Mindoro Hospitals**
  - **Community Managed Health Programs by NGOs**
  - **The EU-funded Maternal, Neonatal and Child Health and Nutrition Needs of Indigenous Cultural Communities / Indigenous People (ICC/IP) and other Disadvantaged Communities in Mindanao**



Government Response and Others

- **Education**
  - **NCIP-initiated**
    - **Educational Assistance Program**
    - **IP Core Curriculum with DECS**
  - **School of Living Traditions by NCAA**
  - **4Ps [CCT]**
  - **PRIME & ALIVE by AUSAID**
  - **Mother Tongue-Based Multilingual Education (MLE) by DepEd**
  - **Early Childhood Education by DSWD**

Government Response and Others

* **Child labor/Forced Migration**
  - **Legislative Initiative**

    Sec. 12-D. Prohibition Against Worst Forms of Child Labor; "The Philippines' Republic Act No. 9231 (2003) on the special protection of children against child abuse, exploitation and discrimination
  - **The Regional Task Force Sama Bajau**
  - **Comprehensive Program for Street Children, Street Families and Indigenous Peoples especially Sama –Badjau**

Government Response and Others

* **Militarization**
  - **The Child Protection Act (1992)**
  - **Children as “Zones of Peace”**
  - **Save Our Schools by KAMP**
  - **Anti-Militarization Advocacies by civil/HR groups**

Government Response and Others

* **Discrimination**
  - **International Convention on the Elimination of Discrimination (UNGASS, 1965)**
  - **Phil Constitution, Bill of Rights**
  - **Anti-Discrimination Bill (2011) by Sen. Escudero /Rep. Baguilat et.al**
  - **Anti-Discrimination Advocacy by HR groups**
  - **Philippine Indigenous ICERED Shadow Report**

Government Response and Others

* **De-indigenization**
  - **UP Baguio's elective courses in indigenous languages such as Ibaloi and Kankanaey**
  - **Tebtebba's ongoing endeavors is the promotion and strengthening of traditional knowledge and its practice**
  - **IKSP research and development program at UP Manila**
  - **UP Mindanao's initiative of strengthening the non-Lumad support for Lumad areas in the form of advocacy and research**

Wala Nang Nagbabahag Sa Baguio

Mapait ang sinapit ng marapait
Sa walang humpay na pagkumpay
Ng mga galamay ni Dalmeg.

Tinapyas ng metalikong karit
Ang mukha, bituka't atay
Ng lupaing katutubo ng mga Kankanaey

Wala na ngang nagbabahag sa Baguio
Maliban sa Botanical Garden
At Mines View.



ww.cityofpines.com

Suggested New/Reinforced Responses

* **Blending Indigenous Health Systems and Western Health Systems**
* **Privileging IP Pedagogical Framework in IP Education**
* **Ancestral Domains & IP Children as “Zones of Peace”**
* **Advocate Child Rights Education and Awareness**
* **Promote indigenization/re-indigenization processes and framework for child protection**

2 clashing knowledge systems

Indigenous Knowledge Systems

- **Holistic** (**way of life**)
- **Culture-bound** (diverse)
- **Ecocentric**
- **Protects** biodiversity
- **“Land is Life”**
- **Protects** non-renewable energies
- “**Disappearing** knowledge systems”

Western knowledge systems:

- **Hegemonic** (**way of control**)
- **Class-based** (elitist);pro-West
- **Anthropocentric** (humans 1st)
- **Destroys** biodiversity
- **“Land is capital”**
- **Exploits** non-renewable energies
- “**Dominant** knowledge systems”

Linteknolohiya
[Haiku sa Kuko ng Bundok Data]

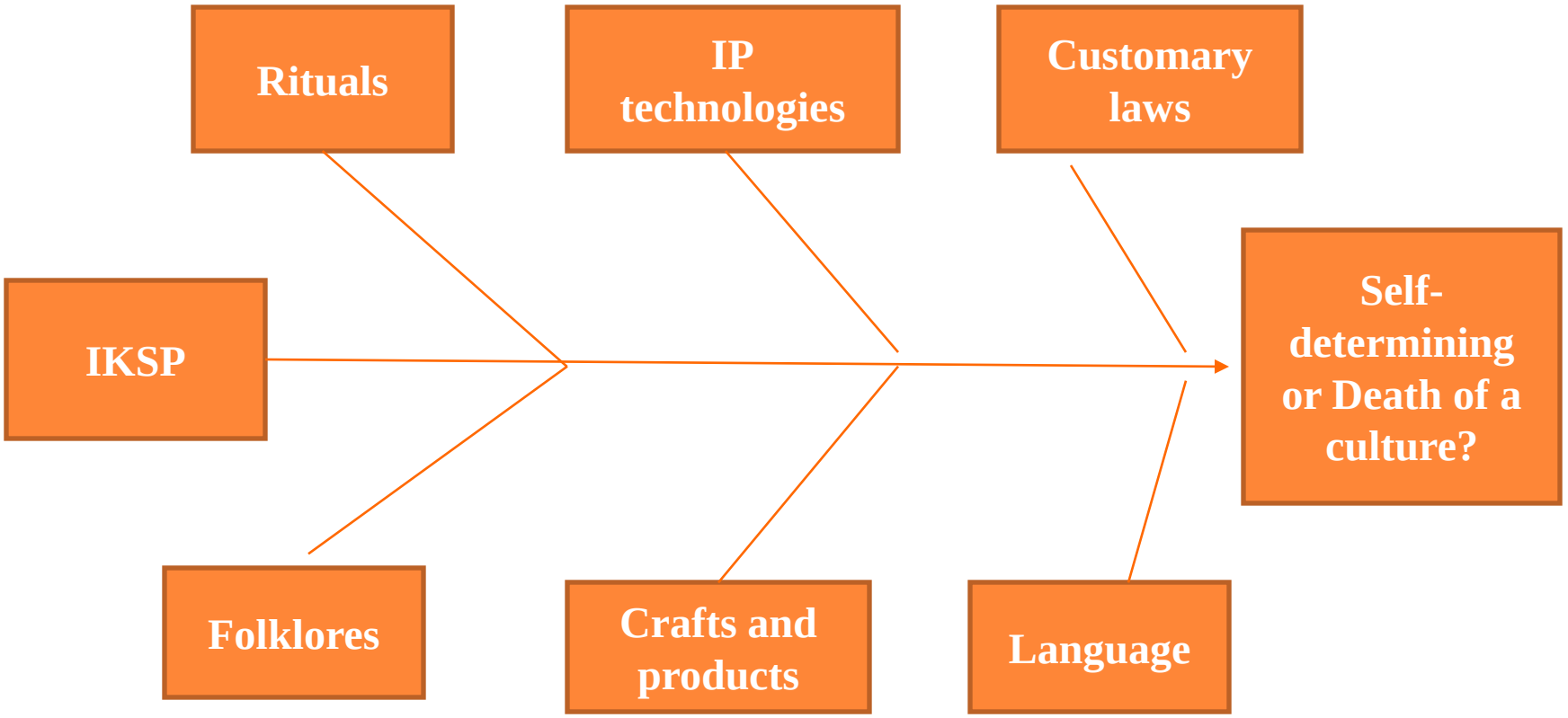
1. Gabi lumusob
   ‘Pesteng nagkukumahog
   Repolyo’y lasog
2. Tanghali nagising
   Kankanaey na nilasing
   Ng poot at gin
3. Hapon sumuka
   Ng dugo’t kaluluwa
   Mga uod, sinta
4. Mabuhay
   Ang Thiodan
   At Endosulfan!



http://essc.org.ph/content/view/617/153

(Estacio, 1995)

Privileging IP Pedagogical Framework in IP Education









Suggested New/Reinforced Responses

* **Promote indigenization/re-indigenization processes and framework for child protection**

* **KKK + DKK = BKK**

“Land is sacred, land is life philosophy”

* “Para sa aming mga Ayta, sagrado ang lupa. Ang lupa ang siyang ina kung saan sumususo ang lahat at siyang bumubuhay sa lahat ng nilikha-isda, hayop, tanim at tao Hindi basta-basta sinasaling o pinuputol ang mga halaman at kahoy dahil ito ay buhay na representasyon ng mga ninuno, ng mga ninunong namatay at naging abo o lupa na nagbigay sustansya sa mga kahoy at halaman kaya dapat sila igalang” (Bagat, 1995 in Estacio, 1996:74)

* [“Ang tao at ang kalikasan ay iisa”]


Mabuhay ang mga
Katutubong mga Bata!!!

IKSP FOR CULTURAL RESILIENCE

- **Pagta/Bodong (Cordillera IPs)**
- **Datuship (Lumad Mindanao)**
- **Kainumayan Tahen (Pinatubo Aytas)**
- **Bungkatolha Bulawan/Bagani (Higaonon IPs)**
- **Pagdidiwata (Palawan IPs)**
- **Surat Mangyan (Mangyan)**
- **Muyong (Ikalahan)**
- **Sunggod Te Kamangga (Matigsalug)**
- **Pavinan & Maybatabatalan (Ivatan)**
- **Tudtulan (Manobo & Manobo-related groups)**

SUNGGOD TE KAMANGGA: TO FEED THE WHETSTONE

- **“ We, the Matigsalug of Bukidnon, have a ritual called *sunggod te kamangga.* We do this at the start of planting season. It is our prayer-call on “Gods of abundance”, *Kalayag* and *Ivavasok*, to protect the tribes from accident, misfortunes, sickness and other calamities during the clearing of our individual and communal farms. The term *sunggod* literally means “to feed” and *kamanga* means “whetstone”. Hence, the phrase may be translated “to feed the whestone.**

SUNGGOD TE KAMANGGA: TO FEED THE WHETSTONE

- **We believe that continued and prolonged use of farming tools such as bolos and axes will gradually blunt the edge of the tools, thus making them useless. Only the qualities inherent in the whestone, which is used to sharpen the tools, could prolong their usefulness. The whetstone symbolizes the deity *Ivavasok*, which means the "god of hard work". The rootword vasok means work, so if a person is called mavasok, it means that the person is industrious and hardworking. Hence *Ivavasok* is the personification of the true source of abiding strength and power.**

SUNGGOD TE KAMANGGA: TO FEED THE WHETSTONE

- **We, the Matigsalug, see the sunggod te kamanga and the other subsistence-related rituals as useful in:**
  - ***Fostering our unified action and intercohesiveness of our community;***
  - ***Rekindling our spiritual connectedness with the land and nature;***
  - ***Strengthening our datu political system as a democratic system of governance; and***
  - ***Bridging the gap in inter-clan relationships"***

(Source: Roelito Gawilan, a Matigsalug datu, Sinuda, Kitaotao, Bukidnon, 1996 *cited in* Bennagen & Fernan, 1996: 56)

PAVINAN & MAYBATABATALAN : THE IVATAN WAY OF TRANSFERING INDIGENOUS KNOWLEDGE

- **The Ivatans have two (2) ways of transferring indigenous knowledge to the younger generations; these are *payinan* and *maybatabatalan*/*maychavakangan*.**

- **With *Payinan*, the family invites their nearest kin, distant relatives and friends to a small gathering (e.g., birthdays, anniversaries, reunions or some other occasion).**

TUDTULAN

- **Which mean sharing of goods, service and including ideas, is a practice among the Manobo and Manobo-related groups. Similar practices are found among the Teduray and the other IPs in Mindanao** (Bennagen & Fernan, 1996:19)

SUBANON JUSTICE SYSTEM

- **“The term, *gukom*, depending on usage, may refer to the Subanon justice or a governance system; to the *timuay* (village headman) or *bogolal* (council of *timuay*)who settle disputes or a high council of timuay assembled to settle an issue or conflict that either cannot be handled by the local timuay or a river territory, or that spans across territories…**
- **Today it is embodied by the *Tupo Nog Pito Kobogolalan Pagokbit Nog Golal Nog Pito Kodolongan* (The Descendants of the Seven Traditional Leaders of the Seven Rivers) or simply *Pito Kodolangan* (“Seven Rivers”)**

- **The *Pito Kodolangan* has the following functions:**
  - **To negotiate and conclude peace accords with Subanon groups outside of the seven rivers**
  - **To maintain peace and unity among the people of seven rivers;**
  - **To settle disputes of any form within the seven rivers;**
  - **To settle or decided conflicts among the community leaders in a particular river area, if the parties have failed to reach a settlement despite exhausting all remedies provided under customary law**

- The *Pito Kadolongan* was last convened in 1974, when the Subanon faced threats from MNLF insurgents.. the *Pito Kadolongan* played a part in the story of Canatuan, this time to settle the controversy pertaining to the legality of the Council of Elders, created by the NCIP in 2003" (Sanz, 2007:113-114 as cited in Gatmaytan, 2007)

Office of the President of the Philippines
OFFICE OF THE PRESIDENTIAL ADVISER ON THE PEACE PROCESS

Updates on the GPH-MILF Peace Process

Briefing on the Bangsamoro Basic Law (BBL)

House Bill No. 4994



January 2014 – last Annex signed in Kuala Lumpur. The four Annexes are on the Transitional Arrangements and Modalities, Wealthsharing and Revenue Generation, Powersharing, and Normalization. There is also the Addendum on the Bangamoro Waters and Zones of Joint Cooperation.

The signing of the Comprehensive Agreement on the Bangsamoro in March 2014 has been described as "a bright spot" in the midst of armed conflicts in other parts of the globe involving extremist groups.

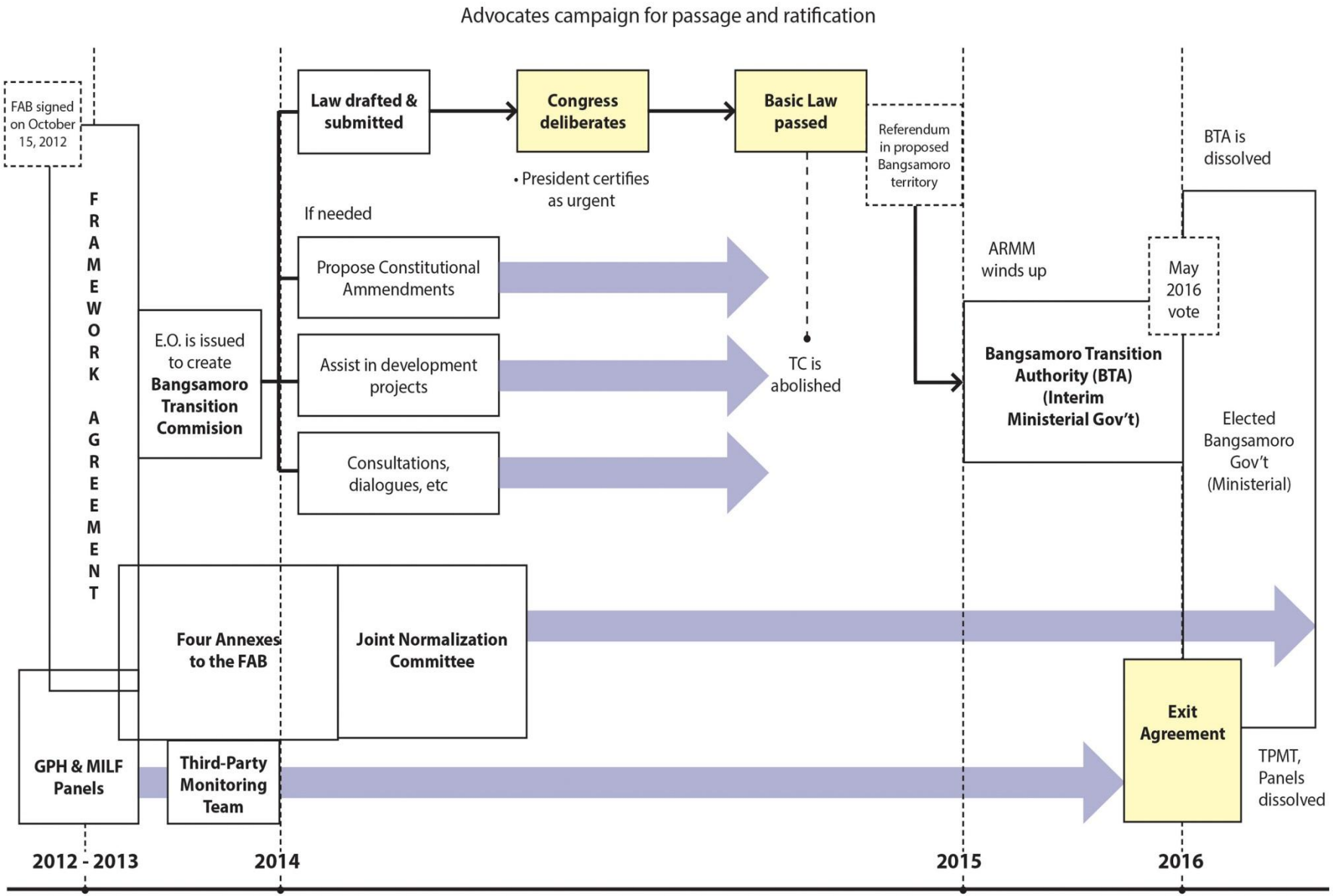


Signing of the Framework Agreement on the Bangsamoro
(15 October 2012, Malacañan Palace)

Signing of the Comprehensive Agreement on the Bangsamoro
(27 March 2014, Malacañan Palace)



ROADMAP TO THE BANGSAMORO POLITICAL ENTITY



CONSTITUTIONAL PREMISES AND MANDATES

Territorial and Political Subdivisions

Article X (Local Government)

Section 1. The territorial and political subdivisions of the Republic of the Philippines are the provinces, cities, municipalities, and barangays. There shall be autonomous regions in Muslim Mindanao and the Cordilleras as hereinafter provided.

CONSTITUTIONAL PREMISES AND MANDATES

Creation of Autonomous Regions

Article X (Local Government): Autonomy

Section 15. There shall be created autonomous regions in Muslim Mindanao and in the Cordilleras consisting of provinces, cities, municipalities, and geographical areas sharing common and distinctive historical and cultural heritage, economic and social structures, and other relevant characteristics within the Framework of this Constitution and the national sovereignty as well as territorial integrity of the Republic of the Philippines.

CONSTITUTIONAL PREMISES AND MANDATES

Structure of Government

Article X (Local Government): Autonomy

Section 18. The Congress shall enact an organic act for each autonomous region with the assistance and participation of the regional consultative commission composed of representatives appointed by the President from a list of nominees from multi-sectoral bodies. **The organic act shall define the basic structure of government for the region consisting of the executive department and legislative assembly, both of which shall be elective and representative of the constituent political units. The organic acts shall likewise provide for special courts with personal, family, and property law jurisdiction consistent with the provisions of this Constitution and national laws.**

CONSTITUTIONAL PREMISES AND MANDATES

Democratic Process

Article X (Local Government): Autonomy

The creation of the autonomous region shall be effective when approved by majority of the votes cast by the constituent units in a plebiscite called for the purpose, provided that only provinces, cities, and geographic areas voting favorably in such plebiscite shall be included in the autonomous region.

CONSTITUTIONAL PREMISES AND MANDATES

GENERAL SUPERVISORY POWERS OF THE PRESIDENT OVER LGUs/AUTONOMOUS REGION

- **Section 16.** The President shall exercise general supervision over autonomous regions *to ensure that the laws are faithfully executed*.

- **Section 4.** The President of the Philippines shall exercise general supervision over local governments.

LEGISLATIVE POWERS GRANTED TO THE AUTONOMOUS REGION

The 1987 Constitution of the Republic of the Philippines
Article X (Local Government): Autonomy

Section 20. Within its territorial jurisdiction and subject to the provisions of this Constitution and national laws, the organic act of autonomous regions shall provide for legislative powers over:

1. Administrative organization;
2. Creation of sources of revenues;
3. Ancestral domain and natural resources;
4. Personal, family, and property relations;
5. Regional urban and rural planning development;
6. Economic, social, and tourism development;
7. Educational policies;
8. Preservation and development of the cultural heritage; and
9. Such other matters as may be authorized by law for the promotion of the general welfare of the people of the region.

CONSTITUTIONAL PREMISES AND MANDATES

Basis for Sharing Power and Wealth

Article XII (National Economy and Patrimony):

- Section 1. The goals of the national economy are a more equitable distribution of opportunities, income, and wealth…

Article XIII (Social Justice and Human Rights):

- Section 1. The Congress shall give highest priority to the enactment of measures that protect and enhance the right of all the people to human dignity, reduce social, economic, and political inequalities, and remove cultural inequities by equitably diffusing wealth and political power for the common good.

Article X (Autonomy):

- Section 7. Local governments shall be entitled to an equitable share in the proceeds of the utilization and development of the national wealth within their respective areas, in the manner provided by law, including sharing the same with the inhabitants by way of direct benefits.

- A parliamentary form of government
- Greater fiscal autonomy through the system of annual block grants and expanded sources of revenues
- More devolved powers: e.g., over natural resources such as mines and energy, and Shari'ah justice system;
- Potentially more territory and a more cohesive region

What would make the Bangsamoro Government different from the ARMM Government?

- The normalization component
- Well-defined road map
- Post-agreement mechanisms (monitoring and implementation, mixed international-domestic actors)
- Intergovernmental relations principles and mechanisms
- Gender dimension
- Modified discourse that privileged “Bangsamoro” and “ancestral domain”

In what ways were the GPH-MILF process different from that of the GPH-MNLF?

Drafting and Submission of the Bangsamoro Basic Law

- The **Bangsamoro Basic Law (BBL)**, the legal structure that will provide for the establishment of the Bangsamoro, was drafted by the 15-member **Bangsamoro Transition Commission (BTC).**

- The BBL was turned over by the President to the Speaker of the House and the Senate President on September 10, 2014 at the Malacañang Palace.

- This proposed bill was introduced in the House of Representative as House Bill No. 4994, and in the Senate as Senate Bill No. 2408.

Outline of the Bangsamoro Basic Law (BBL)

Preamble

Art I	Name and Purpose
Art II	Bangsamoro Identity
Art III	Territory
Art IV	General Principles and Policies
Art V	Powers of Government
Art VI	Intergovernmental Relations
Art VII	The Bangsamoro Government
Art VIII	Wali
Art IX	Basic Rights
Art X	Bangsamoro Justice System
Art XI	Public Order and Safety
Art XII	Fiscal Autonomy
Art XIII	Economy and Patrimony
Art XIV	Rehabilitation and Development
Art XV	Plebiscite
Art XVI	Bangsamoro Transition Authority
Art XVII	Amendments and Revisions
Art XVIII	Final Provsions

Purpose of the BBL

"The purpose of this Basic Law is to establish a political entity, provide for its basic structure of government in recognition of the justness and legitimacy of the cause of the Bangsamoro people and their aspiration to chart their political future through a democratic process that will secure their identity and posterity and allow for meaningful self-governance." (Art. I, Sec. 3)

Inclusive, non-imposing definition of "Bangsamoro" identity

- Those who at the time of conquest and colonization were considered natives or original inhabitants of Mindanao and the Sulu archipelago and its adjacent islands including Palawan, and their descendants, whether of mixed or of full blood, ***shall have the right to identify themselves as Bangsamoro by ascription or self-ascription.*** Spouses and their descendants are classified as Bangsamoro (Art. II, Sec. 1.)

- The **freedom of choice** of other shall be upheld and respected (Art. II, Sec. 2)

Territory of the proposed Bangsamoro political entity

- The Bangsamoro territory shall remain a part of the Philippines (Art. III, Sec. 1)

- The Bangsamoro Waters shall extend up to 22.224 km (12 nautical miles) from the low-water mark of the coasts that are part of the Bangsamoro territory. The Bangsamoro Waters shall be part of the territorial jurisdiction of the Bangamoro political entity (Art. III, Sec. 5)

TERRITORY

- By plebiscite
- Coverage of prospective Bangsamoro entity
  - ARMM (5 provinces, 1 city)
  - 6 municipalities in Lanao del Norte
  - 39 barangays in 6 municipalities of North Cotabato
  - Isabela and Cotabato Cities
  - Others by LGU resolution or petition

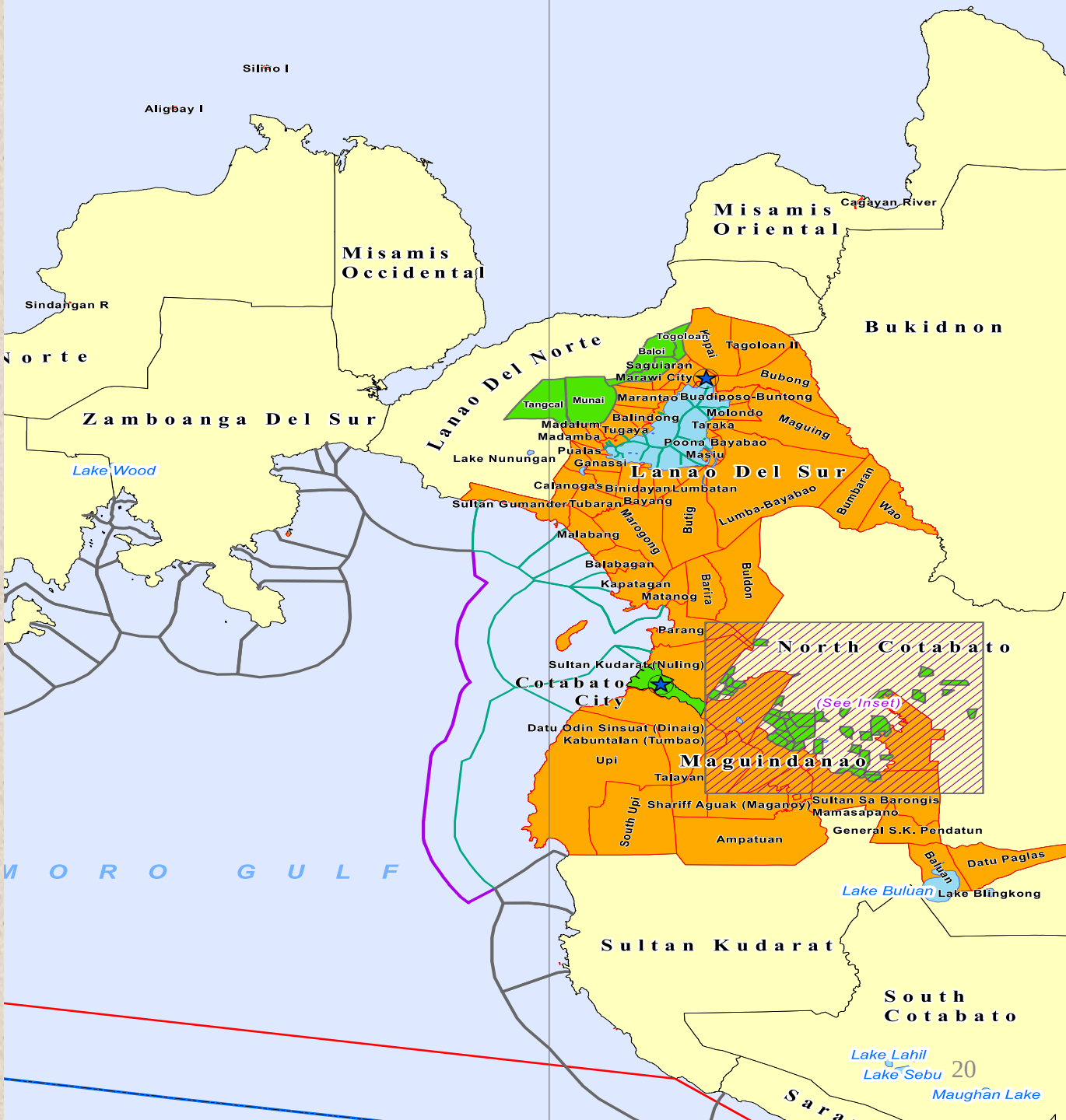


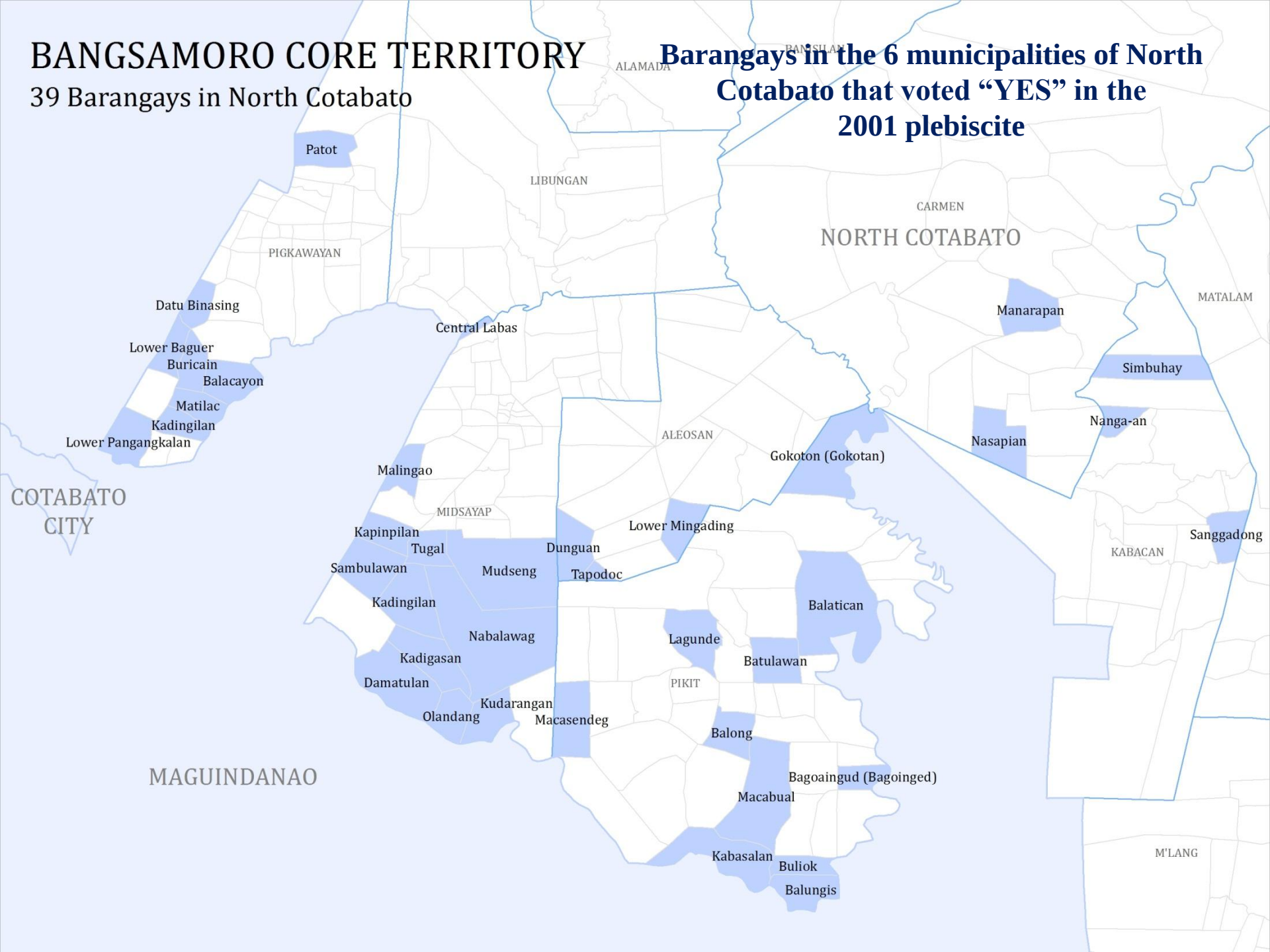
6 Lanao del Norte municipalities:

(1) Baloi
(2) Munai
(3) Pantar
(4) Nunungan
(5) Tagaloan
(6) Tangkal

39 Barangays in 6 North Cotabato municipalities:

(1) Kabacan
(2) Carmen
(3) Aleosan
(4) Pigkawayan
(5) Pikit
(6) Midsayap




BANGSAMORO CORE TERRITORY
39 Barangays in North Cotabato
Barangays in the 6 municipalities of North Cotabato that voted "YES" in the 2001 plebiscite
ALAMADA
LIBUNGAN
CARMEN
NORTH COTABATO
PIGKAWAYAN
MATALAM
ALEOSAN
MIDSAYAP
KABACAN
PIKIT
M'LANG
COTABATO CITY
MAGUINDANAO
Patot
Datu Binasing
Lower Baguer
Buricain
Balacayon
Matilac
Kadingilan
Lower Pangangkalan
Central Labas
Malingao
Kapinpilan
Tugal
Sambulawan
Mudseng
Kadingilan
Nabalawag
Kadigasan
Damatulan
Olandang
Kudarangan
Macasendeg
Dunguan
Tapodoc
Lower Mingading
Gokoton (Gokotan)
Manarapan
Nasapian
Simbuhay
Nanga-an
Sanggadong
Balatican
Lagunde
Batulawan
Balong
Bagoaingud (Bagoinged)
Macabual
Kabasalan
Buliok
Balungis

Powers of Government

- **Reserved Powers** are matters over which authority and jurisdiction are retained by the Central Government (Art. V, Sec. 1)

- **Concurrent Powers** shall refer to the powers shared between the Central Government and the Bangsamoro Government within the Bansgamoro (Art. V, Sec. 2)

- **Exclusive Powers** are matters over which authority and jurisdiction shall pertain to the Bangsamoro Government (Art. V, Sec. 3)

Intergovernmental Relations

- The relationship between the Central Government and the Bangsamoro Government shall be **asymmetric** (Art. VI, Sec. 1)

- The Central Government and the Bangsamoro Government shall be guided by the **principles of parity of esteem and accepted norms of good governance** (Art. VI, Sec. 2)

- **The President shall exercise general supervision over the Bangsamoro Government** to ensure that laws are faithfully executed (Art. VI, Sec. 3)

- The privileges already enjoyed by the local government units within the Bangsamoro under existing laws shall not be diminished unless otherwise altered, modified or reformed for good governance (Art. VI, Sec. 7)

Intergovernmental Relations

Bangsamoro Council of Leaders

- It shall consist of the Chief Minister, provincial governors, mayors of chartered cities, and representatives from the non-Moro indigenous communities, women settler communities, and other sectors.
- It shall be chaired by the Chief Minister.
- The Council shall advise the Chief Minister on matters of governance in the Bangsamoro.

Intergovernmental Relations Mechanisms

- **Central Government – Bangsamoro Government Intergovernmental Relations Body**
  - shall be established to resolve all issues and disputes through consultations and continuing negotiations in a non-adversarial manner (Art. VI, Sec. 4)
- **Philippine Congress – Bangsamoro Parliament Forum**
  - For purposes of cooperation and coordination of legislative initiatives (Art. VI, Sec. 8)
- **Intergovernmental Fiscal Policy Board**
  - Shall address revenue imbalances and fluctuation in regional financial needs and revenue-raising capacity of the Bangsamoro (Art. XII, Sec. 35).
- **Bangsamoro Sustainable Development Board (BSDB)**
  - Ensure the harmonization of environmental and developmental plans (Art. XIII, Sec. 4)

The Bangsamoro Government

- The Bangsamoro Government shall be parliamentary in form, where legislative and executive powers are to be exercised by the Bangsamoro Parliament and Cabinet, respectively (Art. VII, Sec. 1)

- The President shall exercise general supervision over the Bangsamoro to ensure that laws are faithfully executed

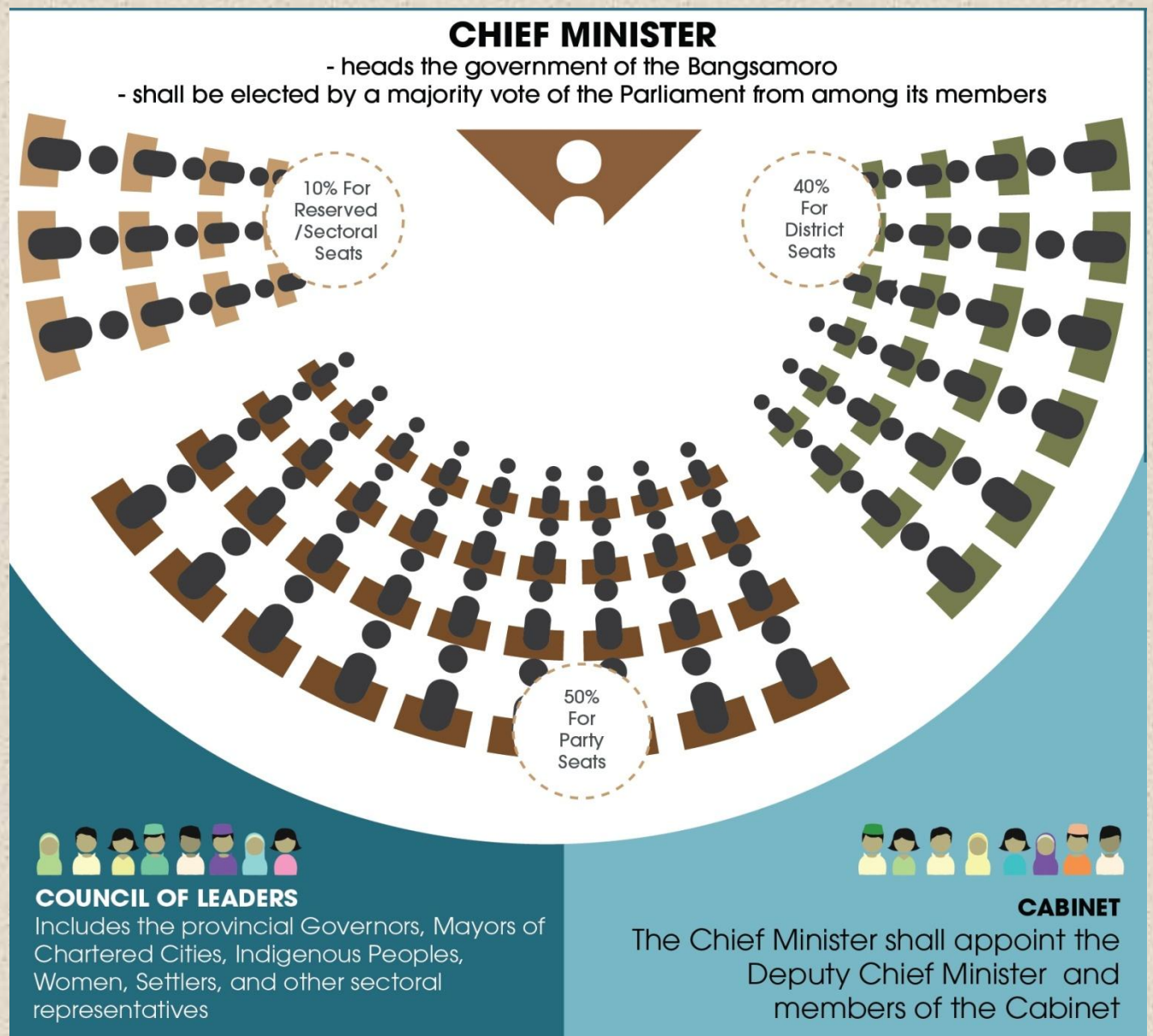
Bangsamoro Parliament

- The Parliament shall have at least **60 members**
  - **50%** elected through a system of proportional representation (party representatives)
  - **40%** elected through single member districts (district seats)
  - **10%** elected for reserved seats
    - The Parliament shall have 2 reserved seats each for the non-Moro indigenous communities (e.g., Teduray, Lambangian, Dulangan Manobo, B'laan and Higaonon) and settler communities. Women shall also have a reserved seat.

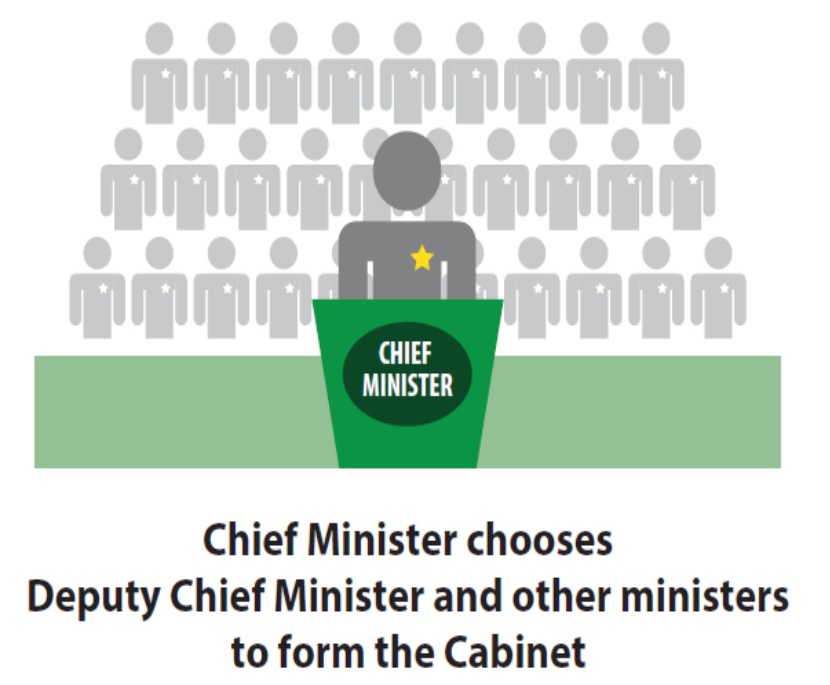
- The Bangsamoro Parliament shall determine the manner of election of sectoral and other representation in the Parliament

- Term of office of MP is 3 years unless otherwise provided by law passed by the Bangsamoro Parliament. No member shall serve for more than 3 consecutive years.

The **President of the Philippines** shall exercise ***general supervision*** over the Bangsamoro Government to ensure that laws are faithfully executed.



Chief Minister of the Bangsamoro Government



- The Chief Minister shall be the head of the Bangsamoro Government. He shall be elected by a majority vote of all the members of the Parliament (Art. VII, Sections 29 & 30)

- The Chief Minister shall be an ex-officio member of the National Security Council (NSC) on matters concerning the Bangsamoro and of the National Economic and Development Authority Board (NEDA) (Art. VII, Section 32)

Wali

- The titular head of the Bangsamoro who shall take on only ceremonial functions
- The Wali shall be under the general supervision of the President
- The first Wali shall be appointed by the BTA and shall hold office for 3 years. Each succeeding Wali shall serve 6 years
- Within 72 hours after a 2/3 vote of no confidence of all the members of Parliament against the government of the day, the Wali shall dissolve the Parliament upon the advise of the Chief Minister.
- The Wali shall call for election of a new Parliament on a date not later than 120 days from the date of dissolution.

Plural systems of administration of justice



Article X, Section 1

The justice system in the Bangsamoro shall consist of:

- *Shari'ah* law which shall have supremacy and application over Muslims only
- the traditional or tribal justice system, for the indigenous peoples in the Bangsamoro
- the local courts
- Alternative dispute resolution system

Policing in the Bangsamoro

Bangsamoro Police

- It shall have the primary responsibility over public order and safety within the Bangsamoro (Art. XI, Sec.1)
- It shall be organized, maintained, supervised and utilized for the primary purpose of law enforcement and maintenance of peace and order in the Bangsamoro (Art. XI, Sec. 2)
- It shall be part of the Philippine National Police (Art. XI, Sec. 2)
- It shall be professional, civilian in character, regional in scope, effective and efficient in law enforcement, fair and impartial, free from partisan political control, and accountable under the law for its actions. It shall be responsible both to the Central Government and the Bangsamoro Government, and to the communities it serves (Art. XI, Sec. 2)

Policing in the Bangsamoro

Bangsamoro Police Board (BPB)

- It shall perform the functions of the National Police Commission in the Bangsamoro. The board shall be part of the NAPOLCOM. The NAPOLCOM shall ensure that the BPB performs its powers and functions within the bounds of its authority (Art XI, Sec. 5)
- It shall have the power to investigate complaints against the Bangsamoro Police. Appeals from its decision may be lodged with the NAPOLCOM (Art. XI, Sec. 5)



Fiscal Autonomy and Revenue Generation in the Bangsamoro

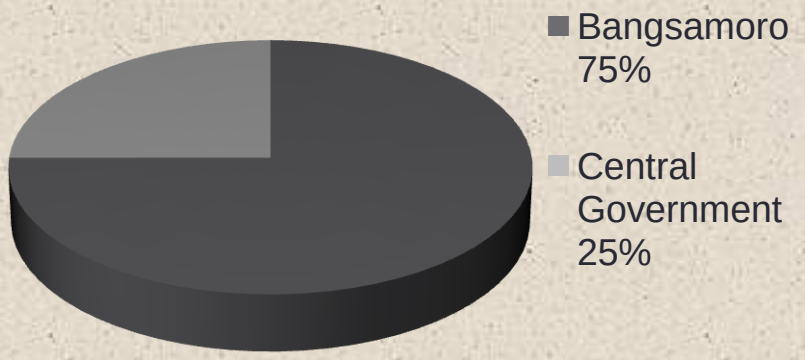
- The Bangsamoro shall enjoy fiscal autonomy with the end in view of attaining the highest form of economic self-sufficiency and genuine development (Art. XII, Sec. 1)

- Apart from the taxes that were granted previously to ARMM, the Bangsamoro Government can now impose and collect 4 national taxes when all the taxable elements are found therein **– Capital Gains Tax, Donor's Tax, Estate Tax and Documentary Stamp Taxes provided that all the taxable elements are within the Bangsamoro** (Art. XII, Sec. 9)

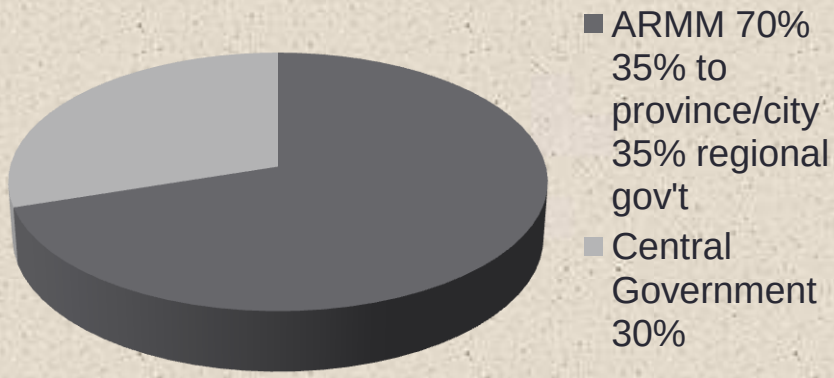
- The Bangsamoro Government is also entitled to a 75% share in all national taxes, fees and charges collected in the Bangsamoro. (Sec. 10)

Enhanced sharing of national tax collection

Central Government Tax Collection in the Bangsamoro
(except tariff and customs duties)

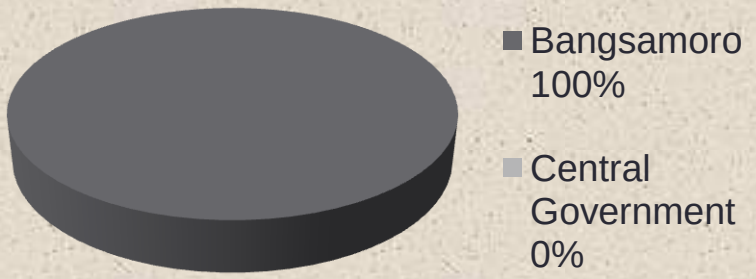


ARMM (RA 9054)

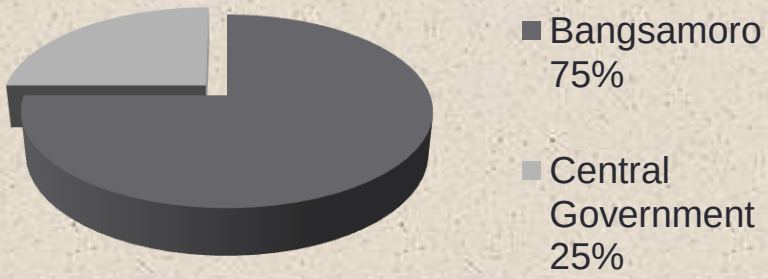


Enhanced sharing of government revenues from natural resources

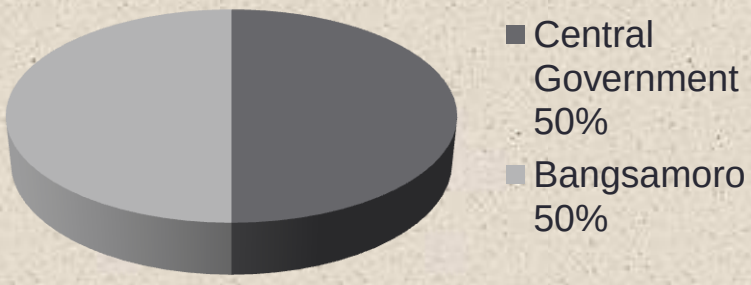
Non-Metallic Minerals



Metallic Minerals



Fossil Fuels



ARMM (RA 9054)

Strategic minerals: **50:50**
Non-strategic minerals: **70:30** in favor of the ARMM

LGUs (RA 7160):

60:40 in favor of the Central Government

Annual Block Grant

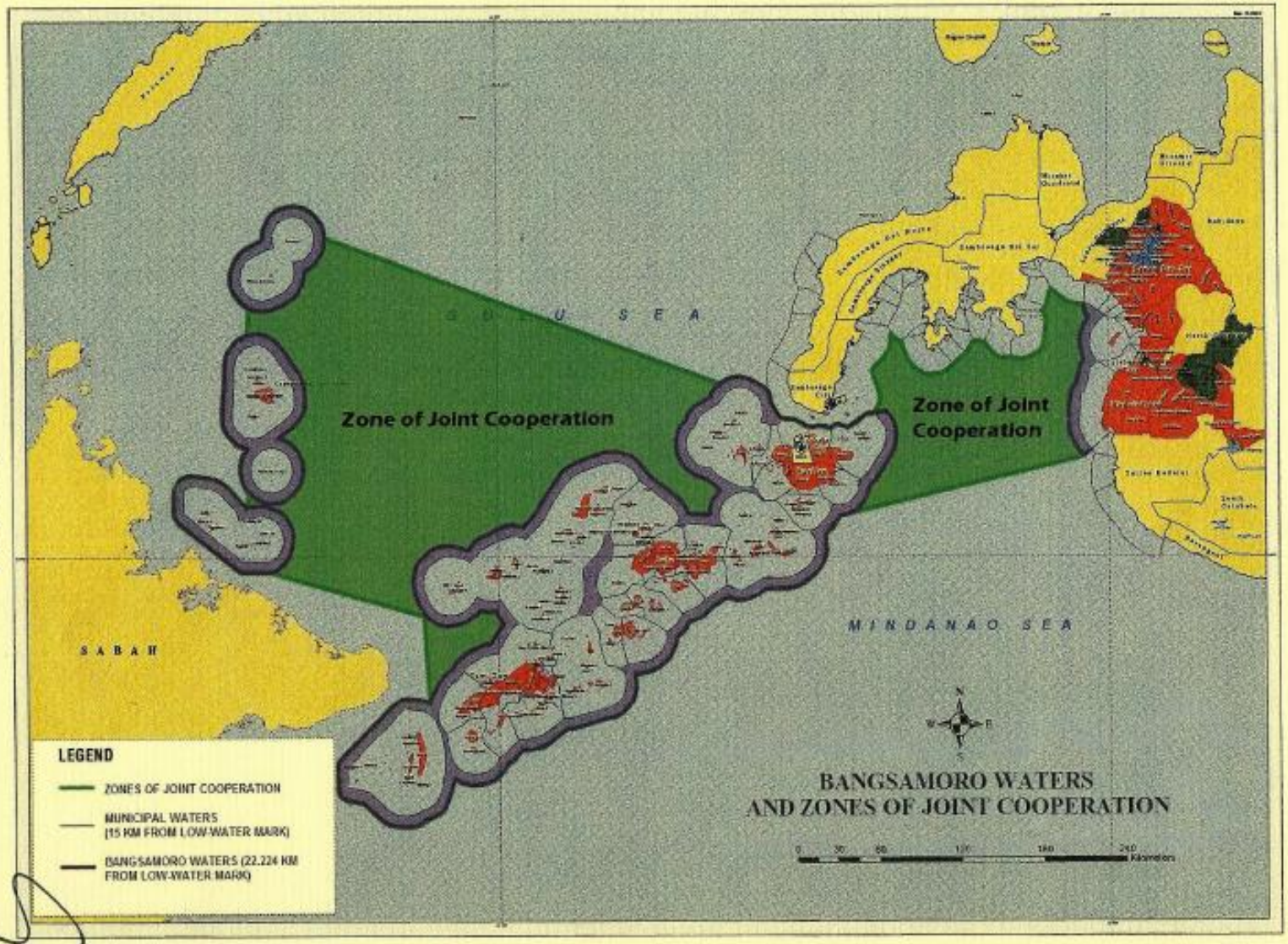
- The Central Government shall provide an annual block grant which shall be the share of the Bangsamoro in the national internal revenue of the Government, which shall be sufficient for the exercise of the powers and functions of the Bangsamoro Government (Art. XII, Sec. 15)
- It shall be automatically appropriated to the Bangsamoro Government and reflected in the GAA (Art. XII, Sec. 17), and regularly released (Art. XII, Sec. 18)

Annual Block Grant = 4% (**Net national internal revenue collection of the BIR** ***LESS*** **Internal revenue allotment of LGUs**)

- The Bangsamoro Government's economic policies and programs shall be based on the principle of social justice (Art. XIII, Sec. 1)
  - Equitable and sustainable development to protect and improve the quality of life of the inhabitants of the Bangsamoro (Section 2)
    - Comprehensive Framework for sustainable development
    - Bangsamoro Development Plan
    - Bangsamoro Sustainable Development Board
  - Role of women in governance and development (Sec. 6)
  - Participation of the Bangsamoro in national development planning (Sec. 7)
  - Preferential rights of bona fide inhabitants of the Bangsamoro over the EDU of natural resources within the Bangsamoro (Sec. 11)
  - Rights of indigenous peoples over natural resources (Sec. 12)
    - Share in revenues
    - Preferential rights in the EDU of natural resources within their area
    - Right to free and prior informed consent

Zones of Joint Cooperation (ZJC)

- In parts of the Sulu Sea and the Moro Gulf; excluding the Bangsamoro Waters and the municipal waters of adjoining LGUs
- Established for purposes of:
  - ✓ Protection of traditional fishing grounds
  - ✓ Benefitting from the resources
  - ✓ Interconnectivity of the islands and the mainland parts of a cohesive Bangsamoro political entity; and
  - ✓ Ensuring the exercise of the preferential rights of the Bangsamoro people, other than IPs in the adjoining provinces, and the resident fishers in the Bangsamoro over fishery, aquamarine, and other living resources in the ZJC


Zone of Joint Cooperation
Zone of Joint Cooperation
SULU SEA
MINDANAO SEA
SABAH
LEGEND
ZONES OF JOINT COOPERATION
MUNICIPAL WATERS (15 KM FROM LOW-WATER MARK)
BANGSAMORO WATERS (22.224 KM FROM LOW-WATER MARK)
BANGSAMORO WATERS AND ZONES OF JOINT COOPERATION
Kilometers

Special Development Fund

A Special Development Fund shall be set up for the rehabilitation and development programs of the Bangsamoro, which shall be in an amount of PhP 7 billion in the first year following the ratification of the BBL, and PhP 10 billion, payable in equal installments, over the next five (5) years (Art. XIV, Sec. 2)

Bangsamoro Transition Authority

- The BTA shall function as the interim government or the governing body in the Bangsamoro during the transition period, and shall exercise executive and legislative functions for this purpose
- All devolved authorities shall be vested in the BTA during the transition period
- It shall be composed of 50 members, all of whom shall be appointed by the President
- Non-Moro indigenous communities, women, settle communities and other sectors shall have representatives in the BTA
- The amount of PHP 1 B shall be allocated for the BTA's operation.

Trends affecting Child Protection

Migrant parents and the children left behind

Parents are primarily responsible for the upbringing and development of a child and the family is recognized as the natural environment for the child's growth and well-being. When one or both parents are away, this role is assumed by other members of the family. While having an OFW parent affords the child monetary benefits and increased opportunities, the absence of one or more parents may derive the child of attention, guidance and care. Programs must address not only the welfare of OFWs but must also meet the needs of children who are left behind.

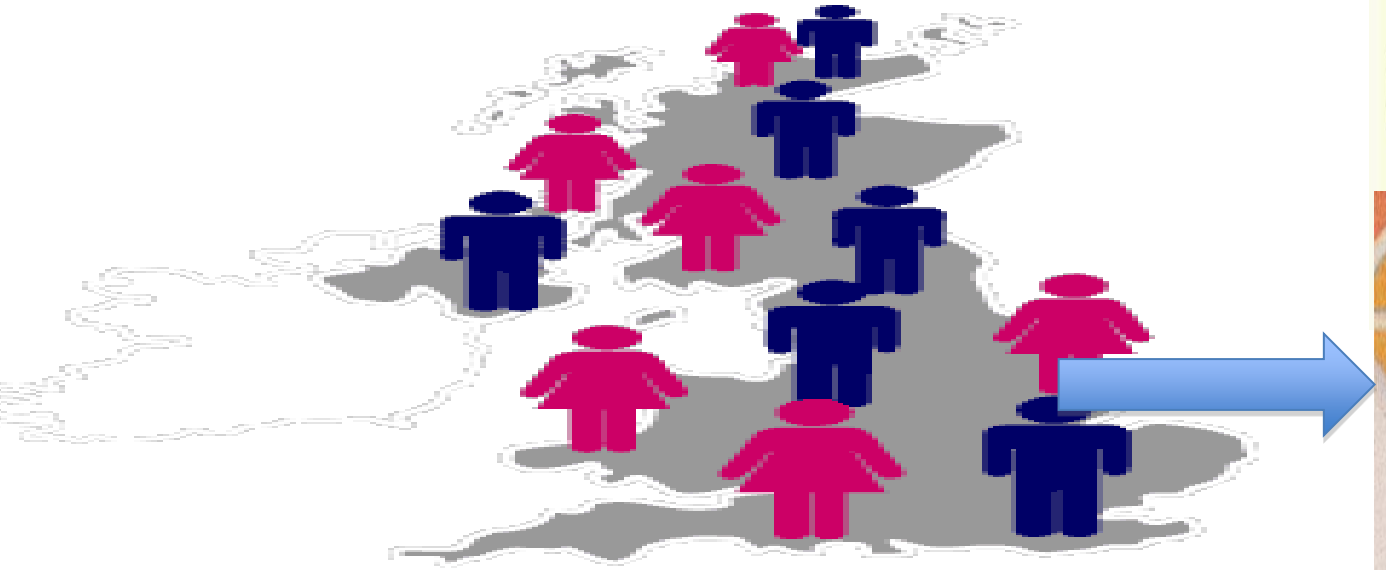
Objectives:

- Describe the effects of parent/s' migration on the welfare of children left behind
- Identify the needs of children of OFW
- Identify programs and services for children of OFW

Chair: Prof. Laurie Ramiro
Co-Chair: Dr. Petula Bermoy

Topic:	Speaker
Life Experience (Testimony)	Glenda Matilde M. Bandilla
Migrant Parents and the Child Left Behind	Susan B. Ople

Does economic migration strengthen or weaken children's psychosocial development?







Laurie S. Ramiro, Ph.D.
Professor, Department of Behavioral Sciences
University of the Philippines Manila



A little bit of history…

Filipino overseas migration happened in several waves

1. In the 19th century, Manila maintained trade relations with Acapulco which started migration of Filipino seafarers to Mexico where some eventually settled in Louisiana, USA. At end of 19th century, Filipino students and professionals migrated to Europe



A little bit of history…

2. As a US colony, migration to the US was easy. In 1906, Filipinos started to go to Hawaii to work in sugarcane and pineapple plantations. The movement of agricultural workers later expanded to California, Washington, and Alaska to work in fish canneries.

3. 1950s- Filipinos started migrating to Asian countries and were employed in logging camps in Sabah and Sarawak. Other Filipinos were employed in American army bases in Vietnam, Thailand and Guam during the Indochina war.



A little bit of history…

- 1960's-Filipinos migrated to the US, Canada, UK and other European countries as professionals (nurses, doctors, and medical technicians)

- 1970s- present Filipinos began to leave the Philippines in even larger numbers to fill in labor shortages as engineers, architects, nurses, construction workers, caregivers, domestic workers, and entertainers, mostly in the Middle East and the Asia-Pacific.

Today…

- About 10.5 million overseas Filipinos worldwide, equivalent to about 11% of the total population of the Philippines.

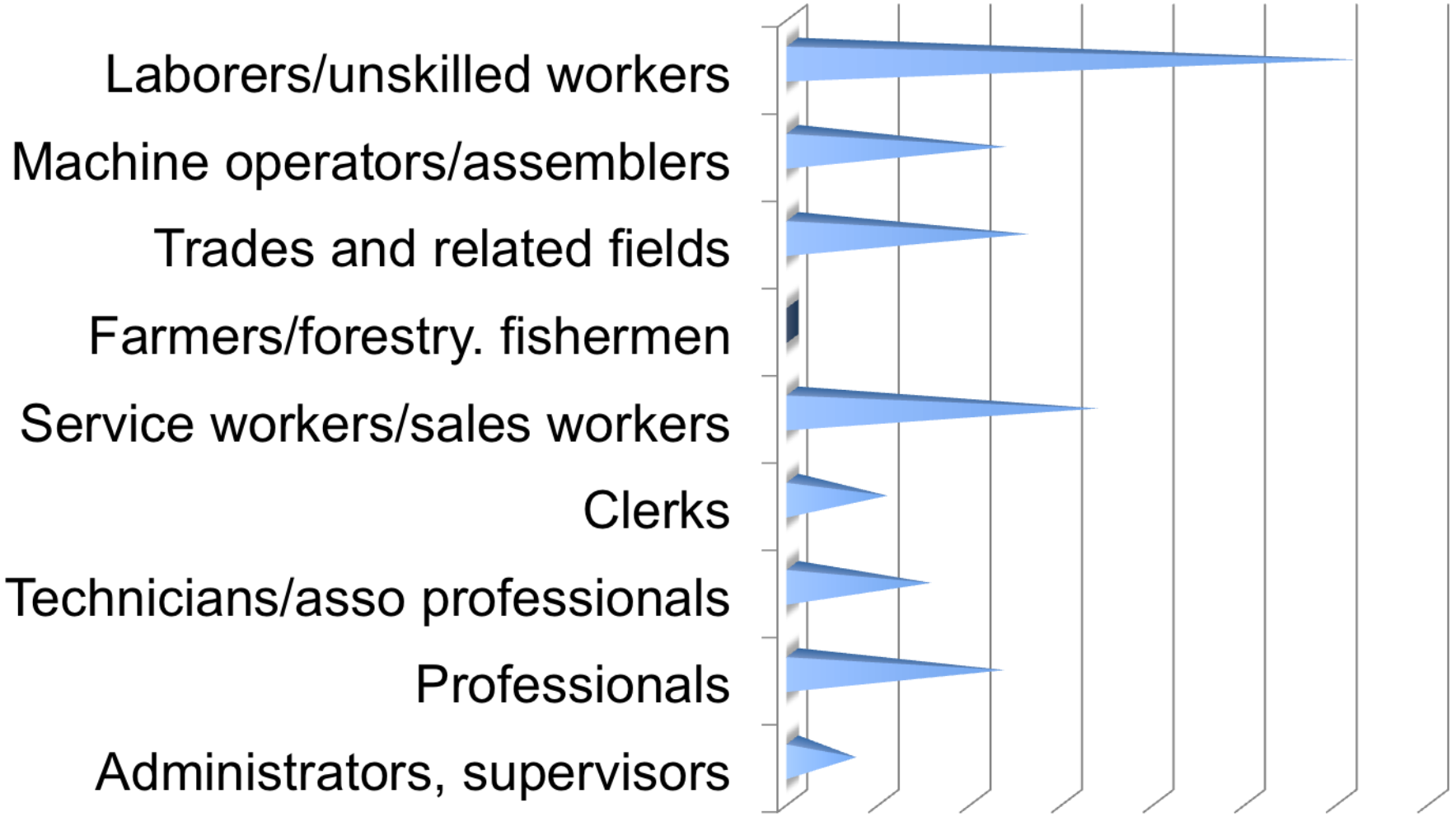
- Overseas Filipinos are:

1. those of Filipino origin who are permanent residents or citizens of other countries
2. those who are abroad for a limited, definite period, such as on a work contract (OFWs), student, seafarers and others who work outside the Philippines but are not residents

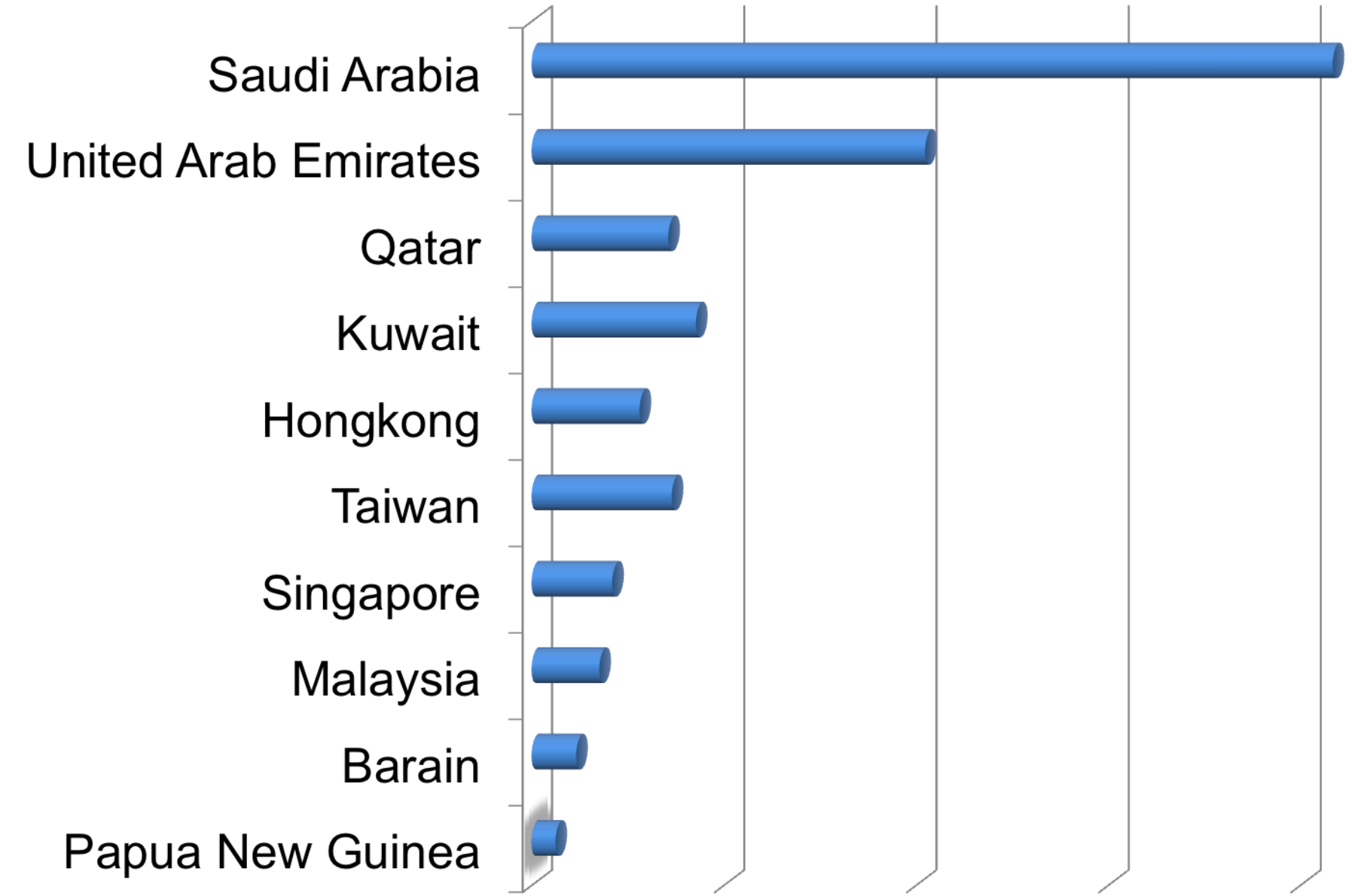
- In 2013, about 2.3 million were deployed from April to September 2013 where 96.2% were OFWs (NSO, 2014).

Distribution of Overseas Filipino Workers by Major Occupation Group, 2013

(Phillippine Statistics Authority, *2013 Survey on Overseas Filipinos)*

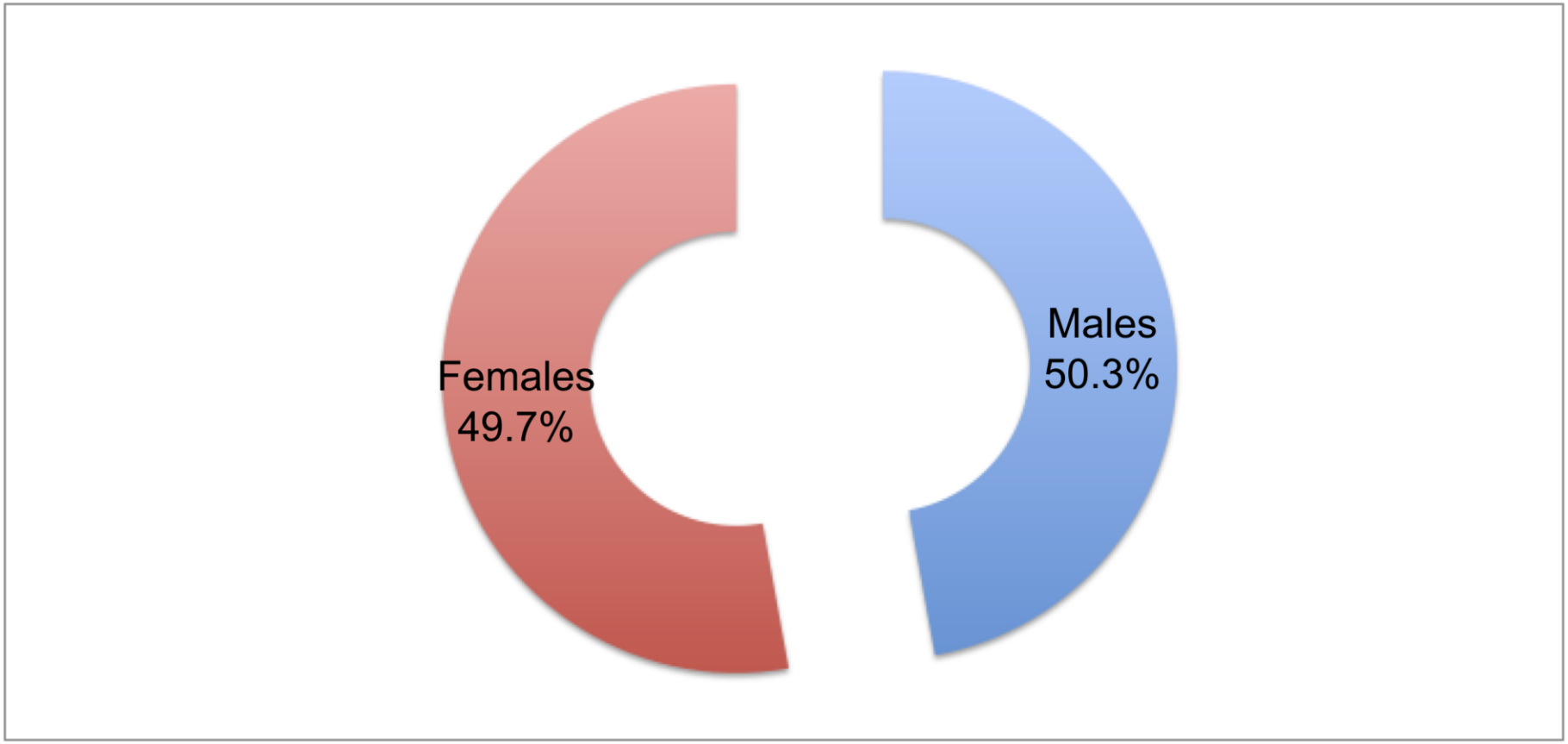


Number of OFWs, by Country of Destination, New Hires (POEA, 2013)

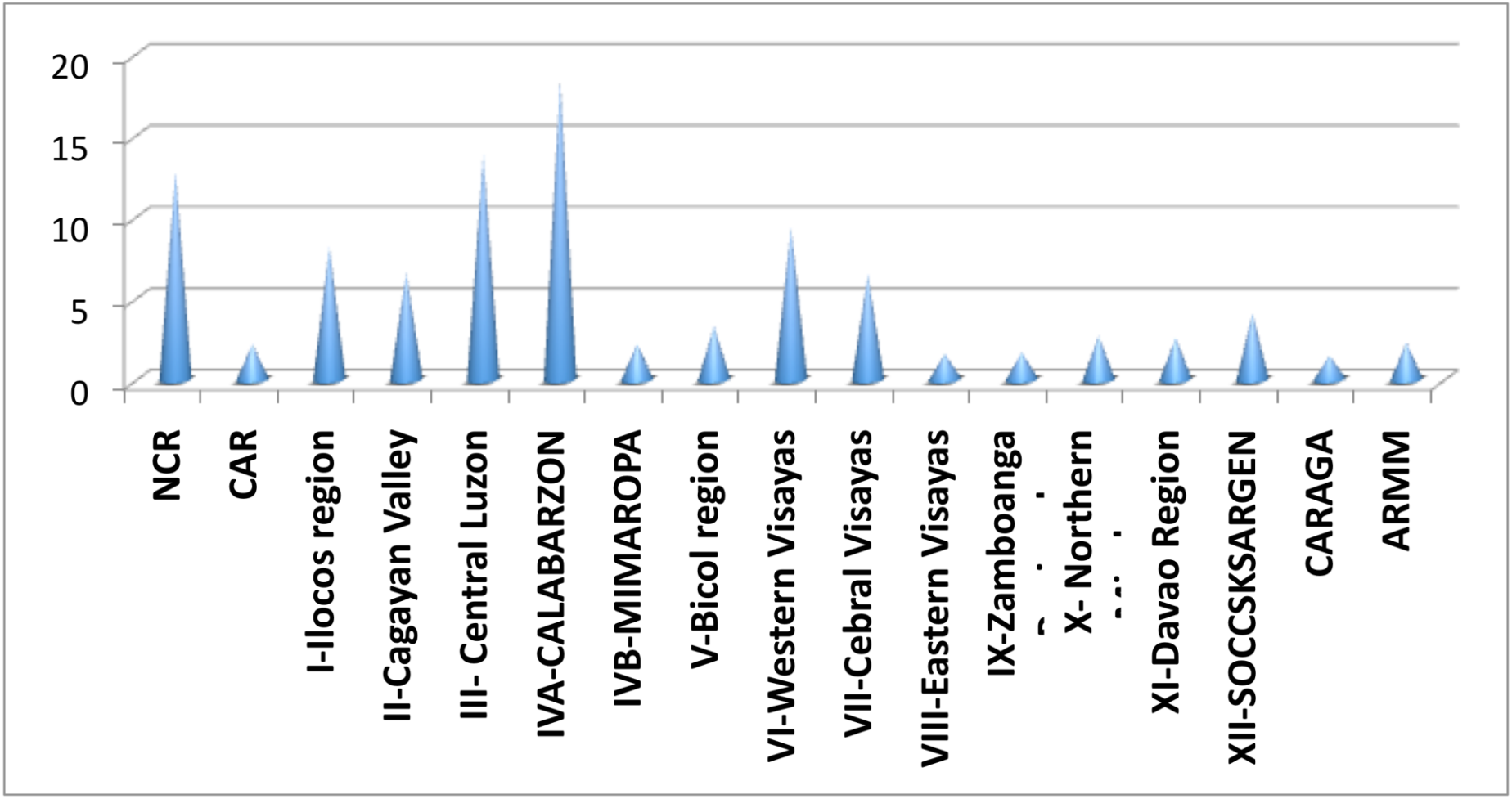


Number of Overseas Filipino Workers by Sex, All Occupations, New Hires, 2013

Source: Phillippine Statistics Authority, 2013 Survey on Overseas Filipinos



Distribution of Overseas Filipino Workers by Region: 2013





Why do Filipinos work abroad?

- Economic upliftment of the family; demand for jobs abroad
- Professional advancement, more opportunities for professional growth
- Better quality of life in other countries
- Love for adventure and challenges
- Desire to see the world and meet people of different backgrounds

(San Pedro, 2008).

Remittances of Overseas Filipinos : 2007 – 2013

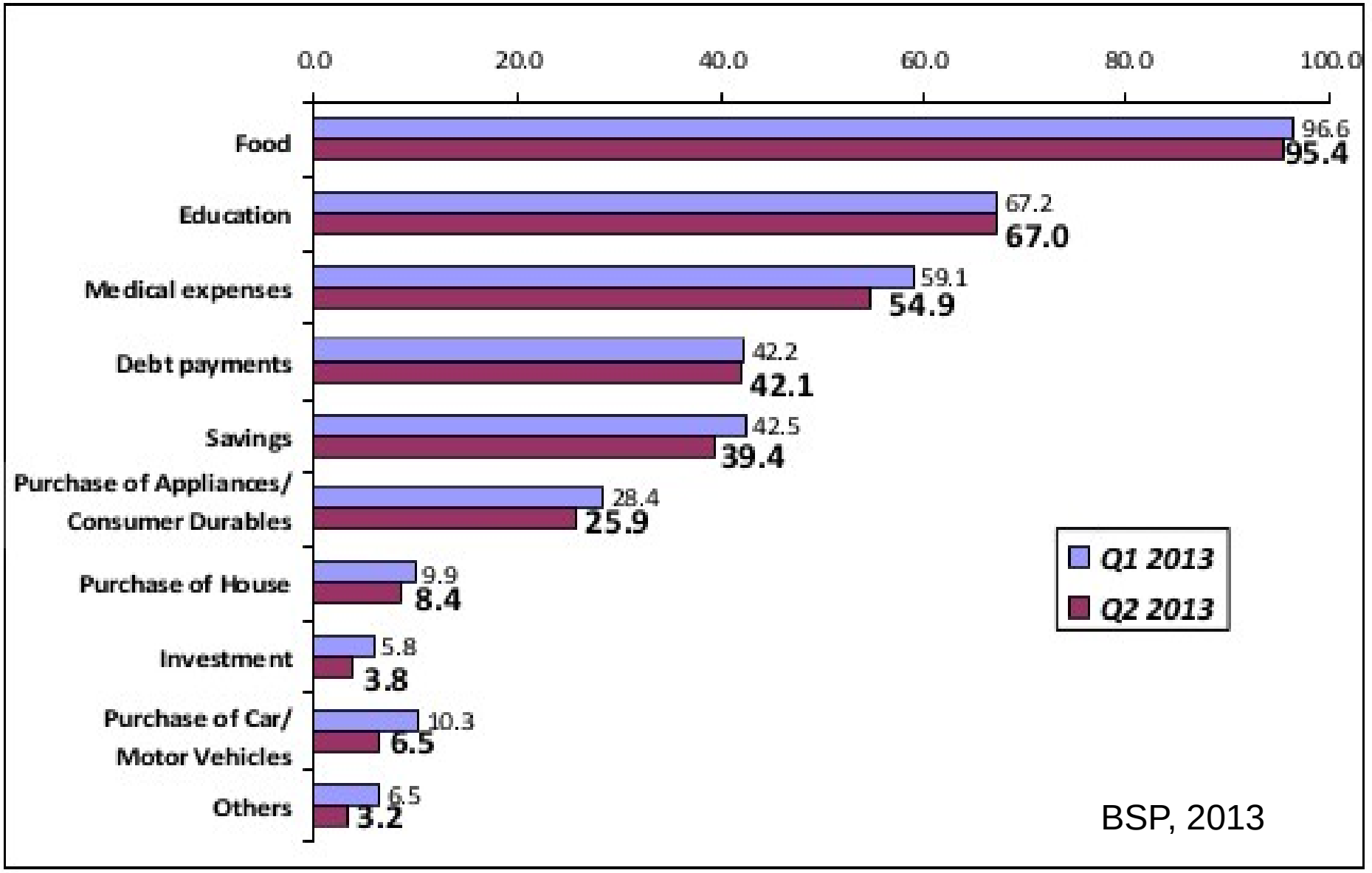
(In Billions US Dollars)

2007	>>>	14.4
2008	>>>	16.5
2009	>>>	17.4
2010	>>>	18.8
2011	>>>	20.1
2012	>>>	21.4
2013	>>>	25.1

Major sources of cash remittances were the US, Saudi Arabia, UK,UAE, Singapore, Canada, and Japan.

It accounted for 8.4 percent of GDP in 2013.

Where do OFW remittances go?



BSP, 2013



What are the implications of these economic gains in terms of children's psychosocial development?



Research problem

- Work-related migration gave better economic prospects to families of OFWs, but does economic gain strengthen or weaken the family as an important support system for children?

- What are the socio-psychological consequences of economic migration on children?



METHODOLOGY

- Research design: Cross sectional study comparing children of OFWs and children with non-OFW parents. Indepth qualitative interviews were also conducted.

- Study population: 200 OFW children and 200 non-OFW children, aged 13 to 16 years.

- For OFW children, at least one parent works abroad for the past 2 years. In the non-OFW group, parents remained with them and worked in the Philippines for the past 2 years.



METHODOLOGY

- The respondents in both groups were recruited from schools. OFW children were identified and referred to by teachers

- The non-OFW children were classmates of the case groups and were matched according to sex, age, and SES.



Variables

Study factor: parents working abroad (OFW parents)

Outcome factors:

- Perceptions about family as a support system
- Level of self-esteem
- Social adjustment
- Parental attachment
- Presence of current abuse
- Overall quality of life



Instrumentation

- Descriptive questionnaires and measurement scales were used to gather data for the study.

1. For self-esteem - Rosenberg Self Esteem Scale
2. For social adjustment, parental attachment and quality of life, measurement scales were developed and pretested for this purpose.
3. Presence of abuse – ACE questionnaire
4. Social support from family was answered as a descriptive question

Data collection

- Data were collected using face-to-face interviews. Respondents were allowed to freely express themselves and were encouraged to tell their stories. This helped validate their answers to the survey questions.

- Ethical standards such as informed consent, assurance of confidentiality of information, privacy and access to study results were observed. Consent of teacher and school principal were also sought.

RESULTS

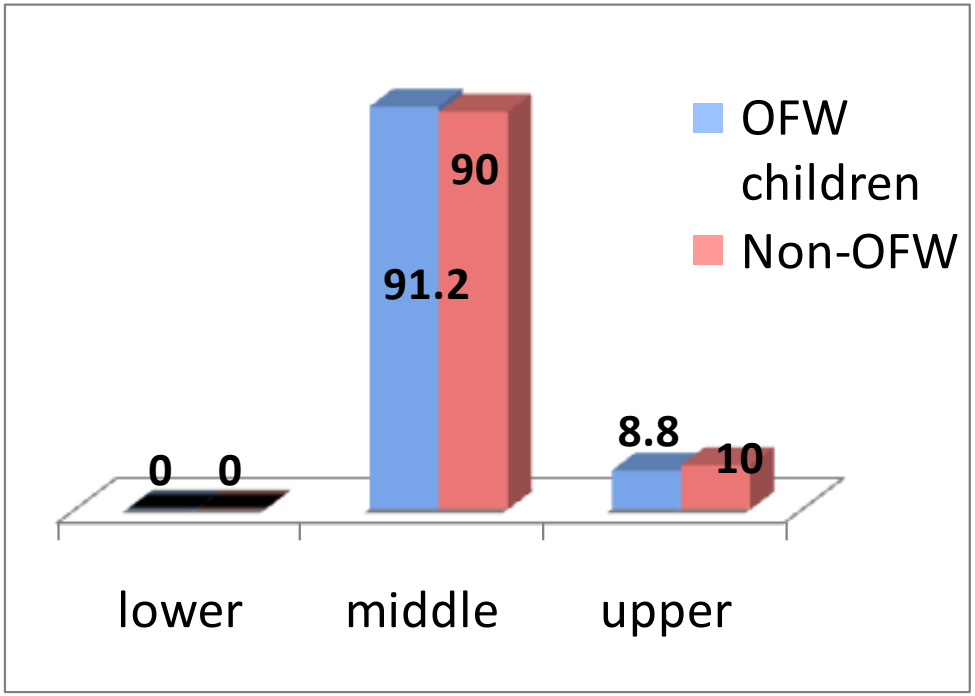
Socio-demographics

Mean age: **OFW= 17.4 yrs**

non-OFW= 17.8

Males-Females

Middle class





Parental migration status

- 58% of OFW children had mothers who worked abroad
- 37% had fathers who worked abroad
- 5% had both parents working abroad

TYPE OF WORK

domestic helpers/caregivers > construction workers/drivers > professionals > administrative



Parental migration status

Average duration of working abroad= 3.4 years (Range= 2 – 6 years)

Mean age of child when parent first worked abroad=

10.7 years of age (Range= 2 – 13)



Work status of non-OFW parents

65% both parents working

25% father only works

10% mother only works

TYPE OF WORK

Clerical/administrative > professionals > business> personal services

How often do the OFW children communicate with parent?

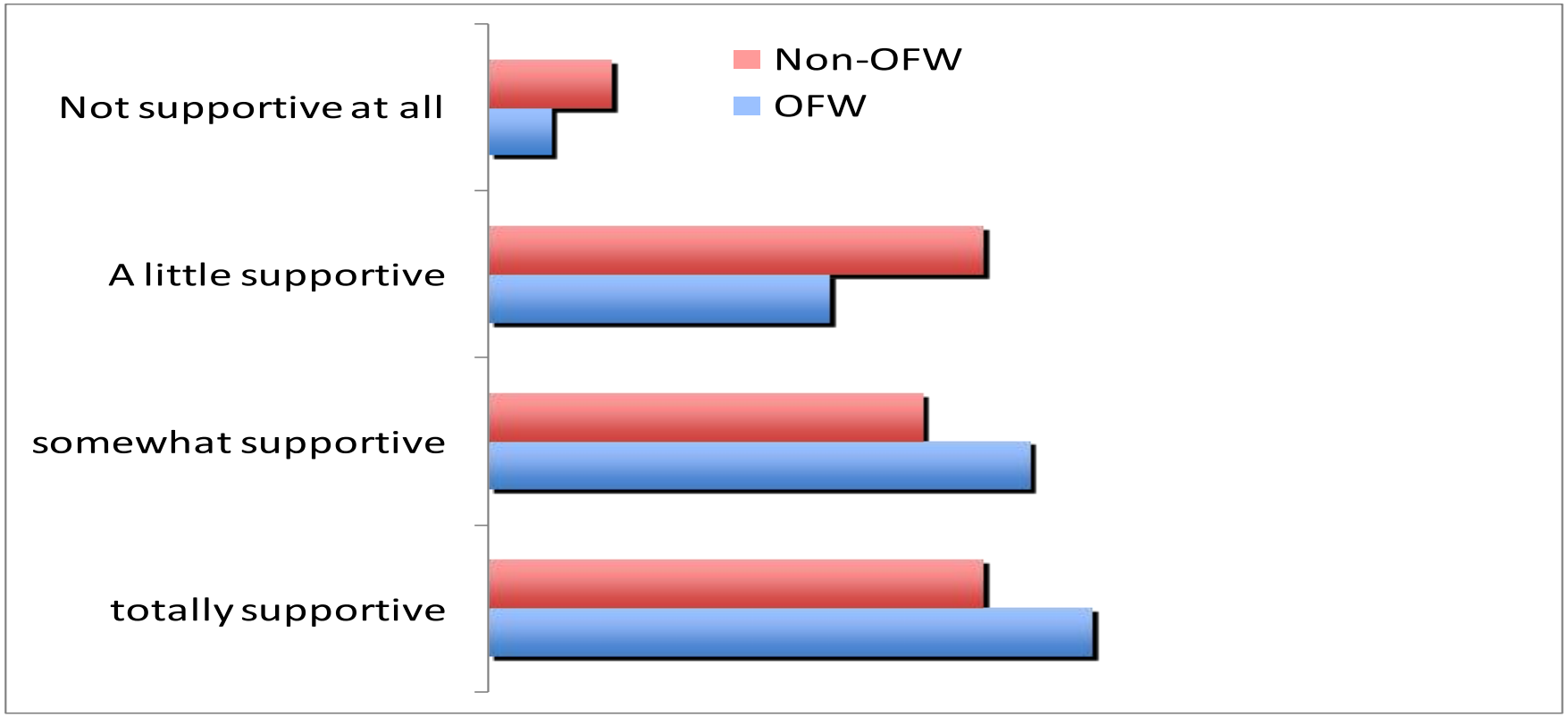
Majority answered “everyday or almost everyday” through overseas calls, and internet chats.

Only 11% said “seldom”.

Nobody answered “not at all”.

Perceived level of social support received from family

No significant differences between OFW and non-OFW children (p=0.236)



Qualitative results on family support

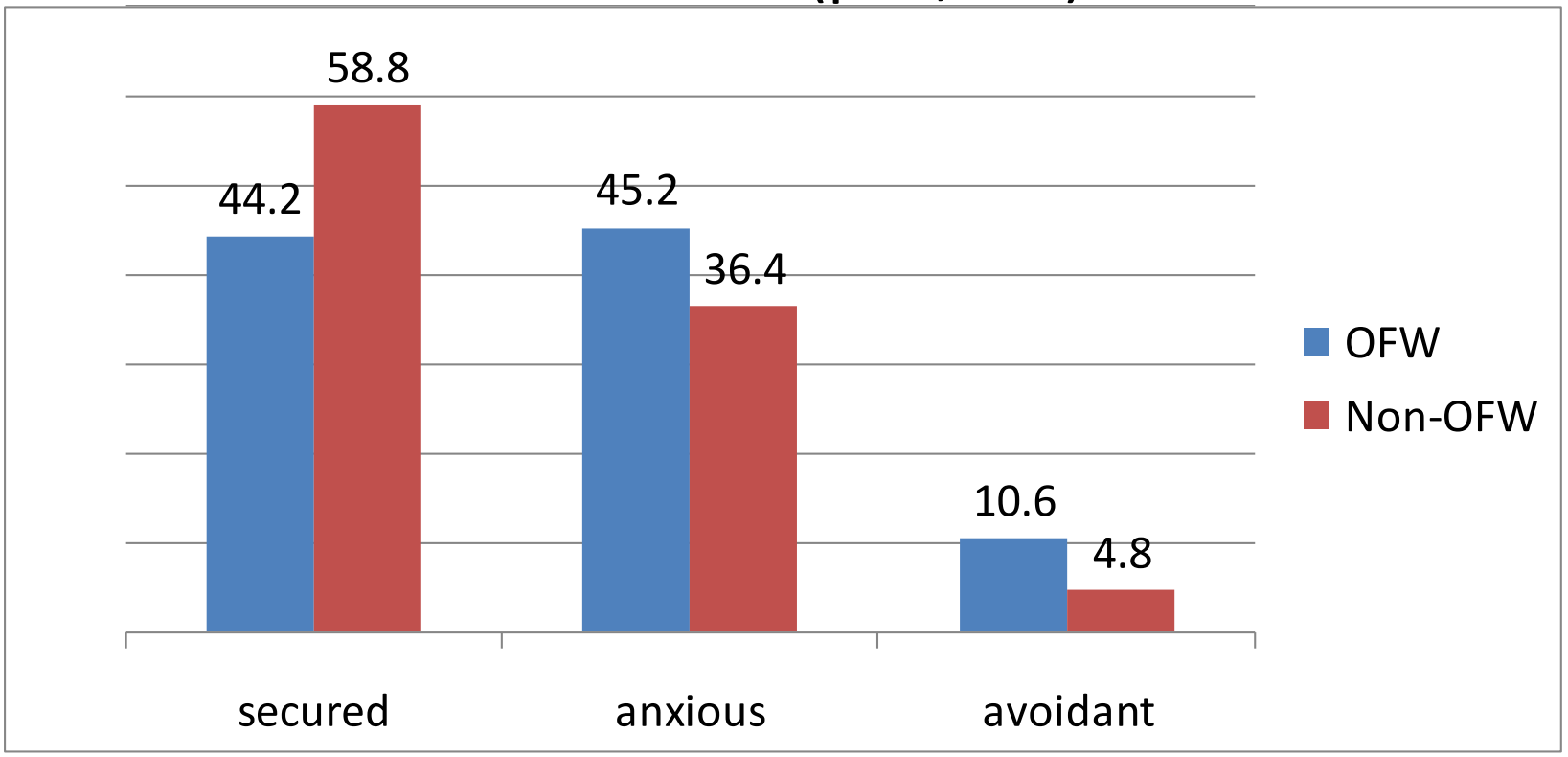
TYPE OF SUPPORT received by OFW children (in order)

1. Money/material needs
2. Educational needs
3. Emotional/moral support

Among non-OFW children, “being there” when needed was deemed important.

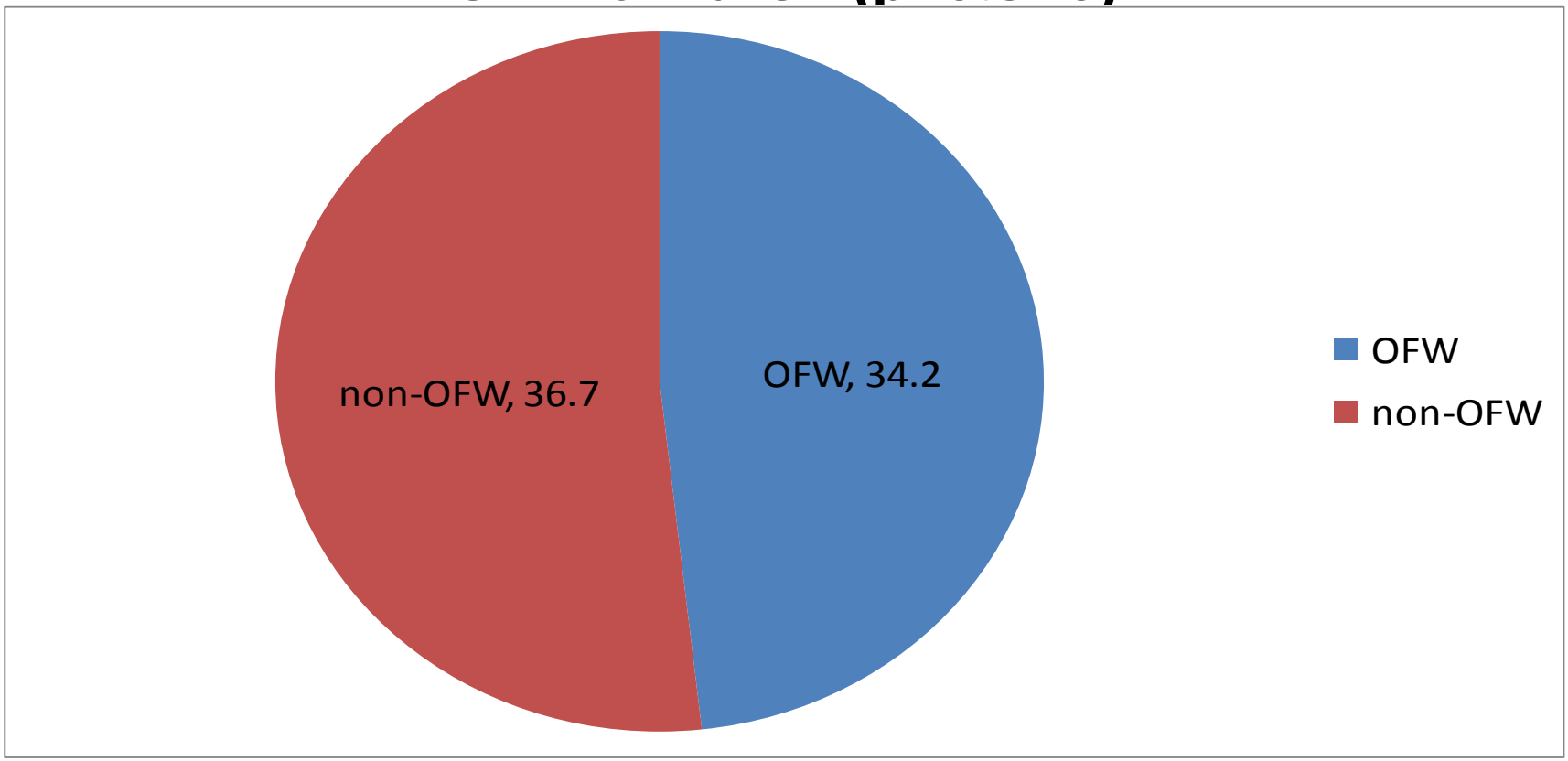
Type of parental attachment

Significant differences between OFW and non-OFW children (p=0,047)



Percent with low levels of Self-Esteem

No significant differences between OFW and non-OFW children (p=0.526)



Qualitative comments on self-esteem

OFW children: have more economic means to buy what they want, to be “in” in terms of fashion and style, electronic gadgets; able to attend good schools in big cities and eventually complete a college degree from known universities; more freedom.

- incomplete family, parent is far away, no one to depend on in times of need, feelings of envy with classmates/friends with intact families, feelings of emptiness.

Mean scores on the Social Adjustment Scale

	OFW children	Non-OFW children
role performance	2.03	3.78
response to new social situations	2.06	3.54
interpersonal relationships	3.01	3.33
adjustment in school and home	2.14	3.21
social activities with friends and acquaintances.	3.42	3.26
OVERALL SOCIAL ADJUSTMENT	**2.53 (moderate)**	**3.42 (good)** p=0.053*

Qualitative comments on socialization and interpersonal relationships

- Especially during the first year that parent was away from home, OFW children found difficulty adjusting to new family environment that affected activities and performance in school. More pronounced if it is the mother who is away, more so if both parents.

- OFW children were fearful of being abandoned by their friends and close relationships.

Prevalence of current abuse

TYPE	OFW CHILDREN	NON-OFW CHILDREN	P-value
Physical	13.5	11.9	0.145
Psychological	27.8	18.4	0.043*
Sexual	1.23	1.10	0.658

Quality of Life

DOMAINS	OFW children	Non-OFW children	P-value
Physical	3.01	3.12	0.272
Emotional	2.14	3.53	0.032*
Social	2.78	3.95	0.074+
Material/ Economic	3.93	2.26	0.038*
Overall QOL	2.96	3.21	0.104



Qualitative comments on QOL

Quality of life or feelings of well-being were said to vary according to

- Age of child when parent had first work contract. Younger children < older children, although in the long run, younger children gets used to having parent away
- Duration of parental absence. The longer parent is away, the poorer the QOL
- If mother or both parents work abroad.

Summary of results

VARIABLE	OFW children		Non OFW children
Perceptions of family support	Economic Psychological		physical, psychological
Parental attachment	Anxious, avoidant		secured
Self-esteem		=	
Social adjustment	moderate		good
Presence of abuse Overall QOL	Psychological economic	> =	 emotional

CONCLUSIONS

The psychological and social well-being of OFW children were somewhat mitigated by the satisfaction of their material and educational needs

Constant communication between child and distant parents is an important factor that can lessen the negative effects of economic migration



Recommendations

- Economic migration seems to be a “given” situation in the Philippines. Economically, it benefits children in terms of life opportunities which may trickle down to positive self regard.
- Programs to mitigate the negative effects on children specifically on their social and emotional well-being and levels of parental attachment should be established or strengthened.

THANK YOU.

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Rosenberg's Self-Esteem

- 10-itemed Likert scale with response options: Strongly agree, Agree, Disagree, Strongly disagree.

- Scale scores range from 0-30. Scores between 15 and 25 are within normal range; scores below 15 suggest low self-esteem.

Social Adjustment Scale

- The Social Adjustment Scale is a 25-itemed scale that covers the following domains: role performance, response to new social situations, interpersonal relationships, adjustment in school and home, and social activities with friends and family.
- Cronbach's alpha was 0.79.
- Response options: strongly agree, agree, disagree, strongly disagree. Mean scores: good (3.01-4.0), moderate (2.01- 3.00), poor (2.00 or less)

Quality of Life Scale

A 20-itemed Likert scale with the following domains:

Physical

Psychological

Social

Material/Economic

Alpha= 0.81

Mean scores: low, moderate, high

Perceptions of social support

Perceived level of social support received from family

- Very supportive
- Somewhat supportive
- A little bit supportive
- Not supportive at all

Type of parental attachment

Type of attachment with parent working abroad

1. secured attachment- happy, friendly, and trusting
2. anxious attachment – insecure, worry, emotional instability
3. avoidant attachment – detached, avoiding contact, withdrawn

PRESENCE OF CURRENT ABUSE

(*Respondents were defined as exposed to a category if they responded "yes" to one or more of the questions in that category)*

Psychological/Emotional

Did a parent or other adult in the household …

1) Often or very often swear at you, insult you, or put you down?
2) Sometimes, often, or very often act in a way that made you feel that you might be physically hurt?

Physical

Did a parent or other adult in the household …

1) Often or very often push, grab, slap, or throw something at you?
2) Often or very often hit you so hard that you had marks or were injured?

Sexual

Did an adult or person at least 5 years older ever …

1) Touch or fondle you in a sexual way?
2) Have you touch their body in a sexual way?
3) Attempt oral, anal, or vaginal intercourse with you?
4) Actually have oral, anal, or vaginal intercourse with you?



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Sen. Blas F. Ople

– the inspiration for the Blas F. Ople Policy Center & Training Institute

Susan “Toots” Ople

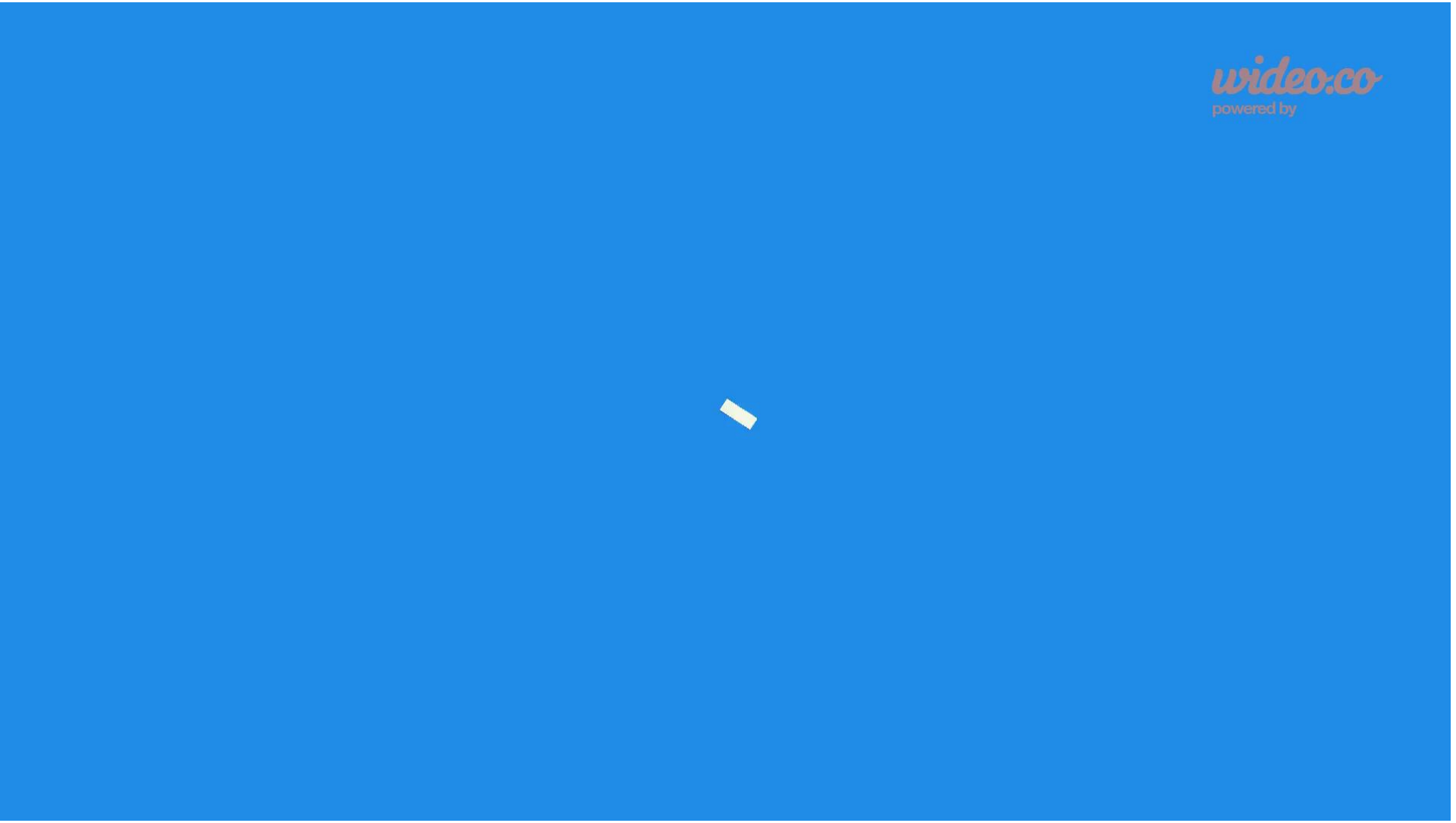


- President & Founder, Ople Policy Center
- 2013 Trafficking in Persons Hero Awardee
- 2013 Rappler DoMore Awardee
- 2010 Harvard KSG Alumni Achievement Award



Getting to know the Ople Center

Advocacies & Programs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Free Legal Assistance (with IBP)



Notable Cases

- Helped 10 Filipinos from Al Khobar Saudi Arabia return home to the Philippines
- The Ople Center helped in securing justice in behalf of a nurse who was sexually abused by her recruiter in Saudi Arabia
- Sexual exploitation of Filipina workers – hired to work as “entertainers” and then drugged and subjected to sexual abuse and prostitution

Tulay Program



Other Programs

- Rescue & Repatriation
- Free Legal Assistance
- Free Counseling
- Yearly OFW Christmas Party (Dec. 16, 2014)
- Computer Literacy Training Program
- Skills Up Training
- Conferences & Forums



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MIGRANT PARENTS AND THE CHILDREN LEFT BEHIND



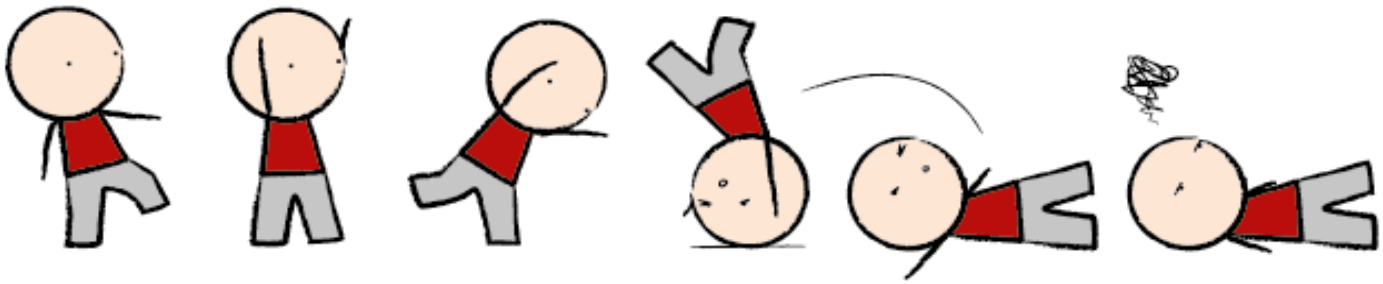
SOURCE: http://www.crystalgraphics.com/PowerPoint/Templates.Search.Details.asp?product=light914#largeimage



SOURCE: http://www.starmometer.com/2010/10/21/mara-clara-poster-main-cast-photos-and-trailer/



http://www.gettyimages.com/detail/photo/shattered-glass-on-family-portrait-royalty-free-image/86534651



nicartoons.com © Nick Rhyder





SOURCE:http://screenpicks.com/2013/02/road-to-the-oscars-best-supporting-actress-3//





http://www.clipartpanda.com/categories/janitor-2oclipart
http://www.clemontradiology.com/x-ray.html



http://pixgood.com/swarm-of-bees-clipart.html



EFFECTS OF PARENT MIGRATION ON CHILDREN LEFT BEHIND ARE DEPENDENT ON THE FOLLOWING:

1. Readiness of Parents to Build a Family
2. Psychological Make-up of the Migrant Parent
3. Parent/Caretaker/Guardian of Child Left Behind
4. Family of Origin of Migrant Parent, Caretaker, or Guardian
5. Communication
6. Age of Child When Parent(s) Migrated
7. Social Influence
8. Marital Relationship (of Parents)
9. Time
10. Culture

ttp://www.unicef.org/socialpolicy/files/Philippines_The_Effects_of_Parent_Migration.pdf



Readiness of Parents to Build a Family



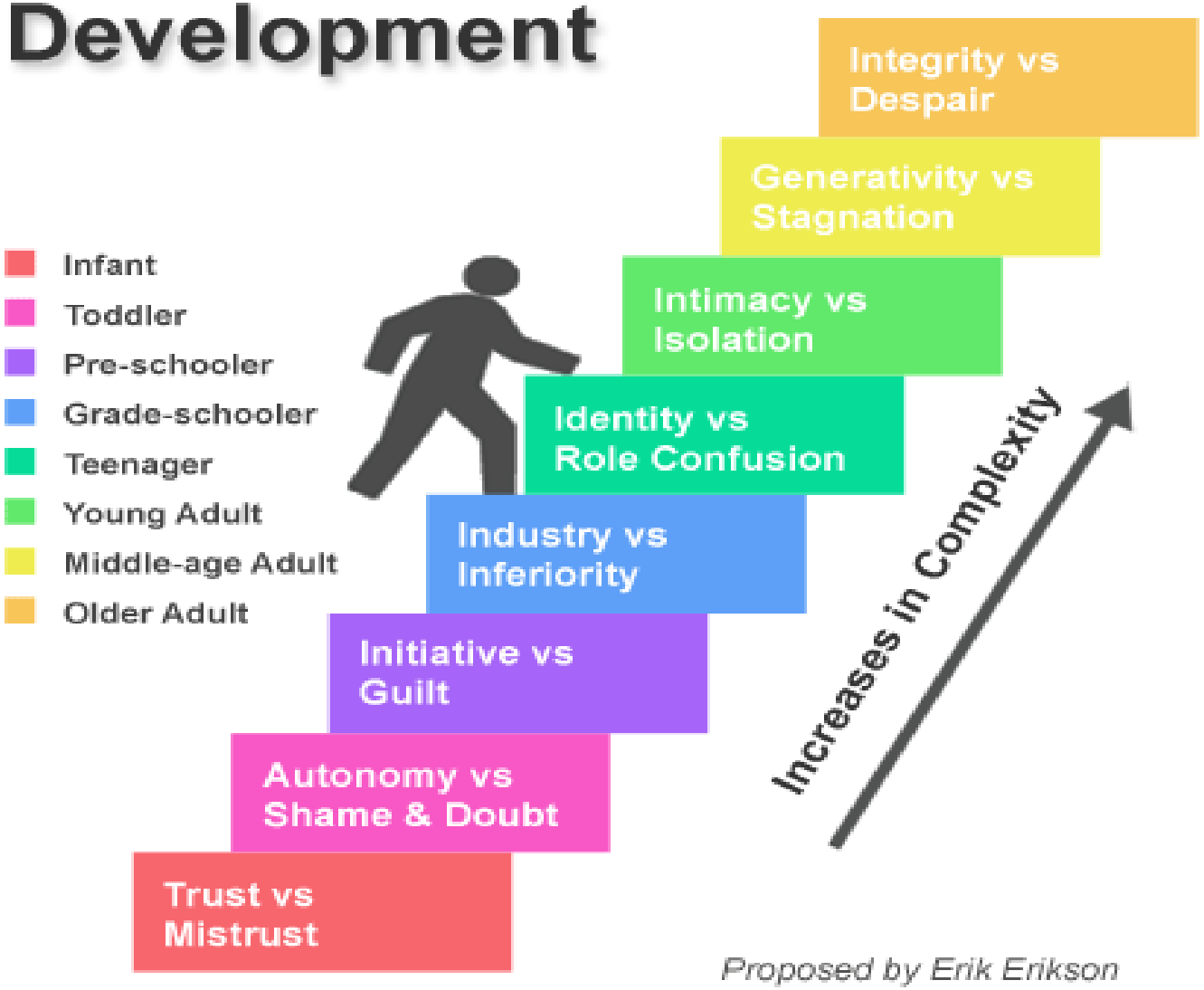
http://psuchronicles.com/2012/05/19/family-matters/happy-family-and-house-at-sunset-in-a-meadow/

Maslow's Hierarchy of Needs



http://www.simplypsychology.org/maslow.html

Stages of Psychosocial Development



http://zanl13.wordpress.com/about/

STAGE	INFLUENTIAL FIGURE
Infancy	• Parents
Early childhood	• Parents
Preschool	• Parents/Teachers
School Age	• Parents/Teachers
Adolescence	• Teachers/Peers/Role model(s)
Young Adulthood	• Friends/Partners
Middle Adulthood	• Household/Workmates • Community
Late Adulthood	• Community/Mankind



SOURCES:
https://www.google.com.ph/search?q=powerpoint+background&biw=979&bih=598&source=lnms&tbm=isch&sa=X&ei=KbE2VJvkOcKA8gXg24Fo&ved=0CAYQ_AUoAQ#tbm=isch&q=powerpoint+background+child&facrc=_&imgdii=_&imgrc=_
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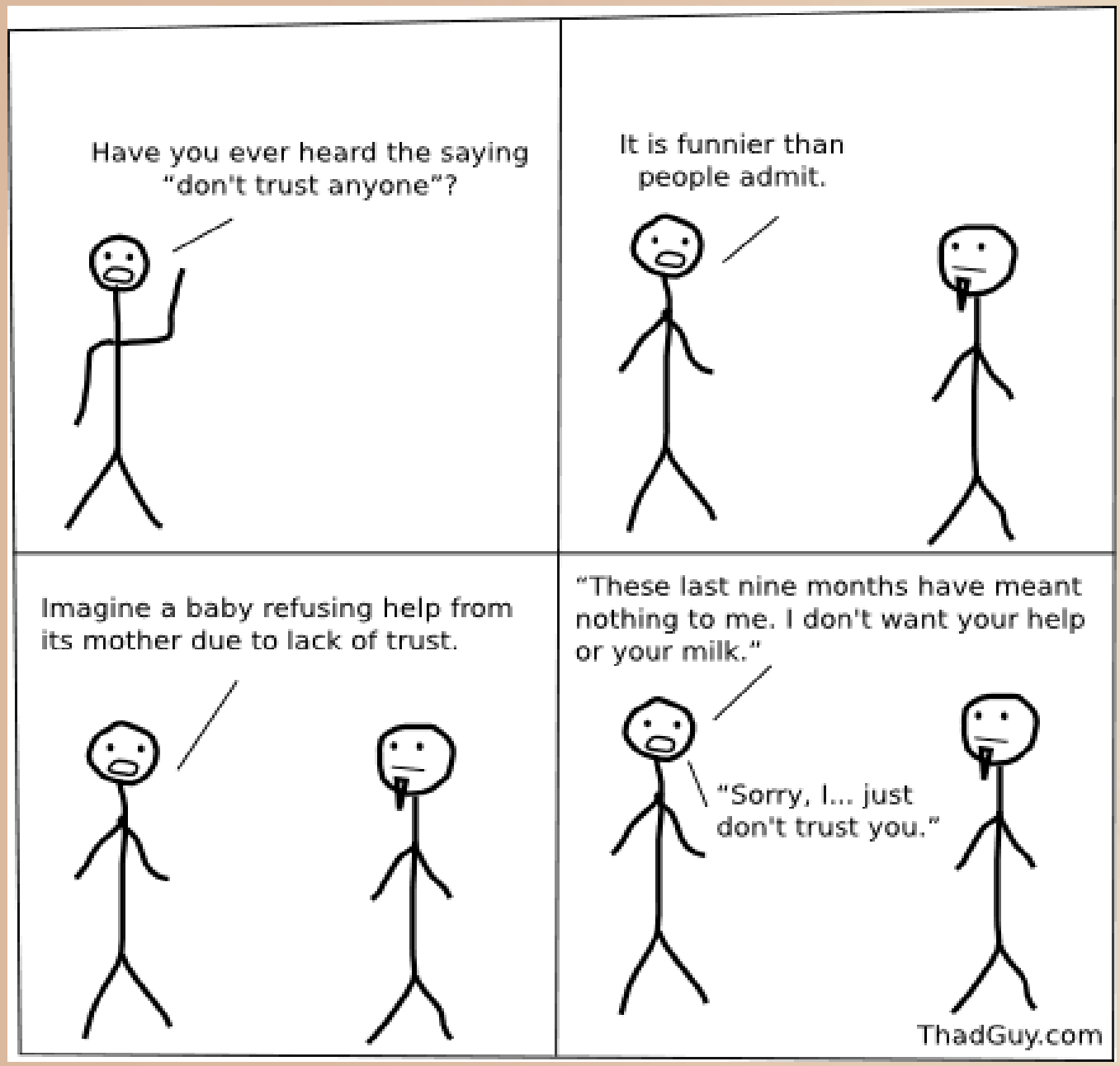



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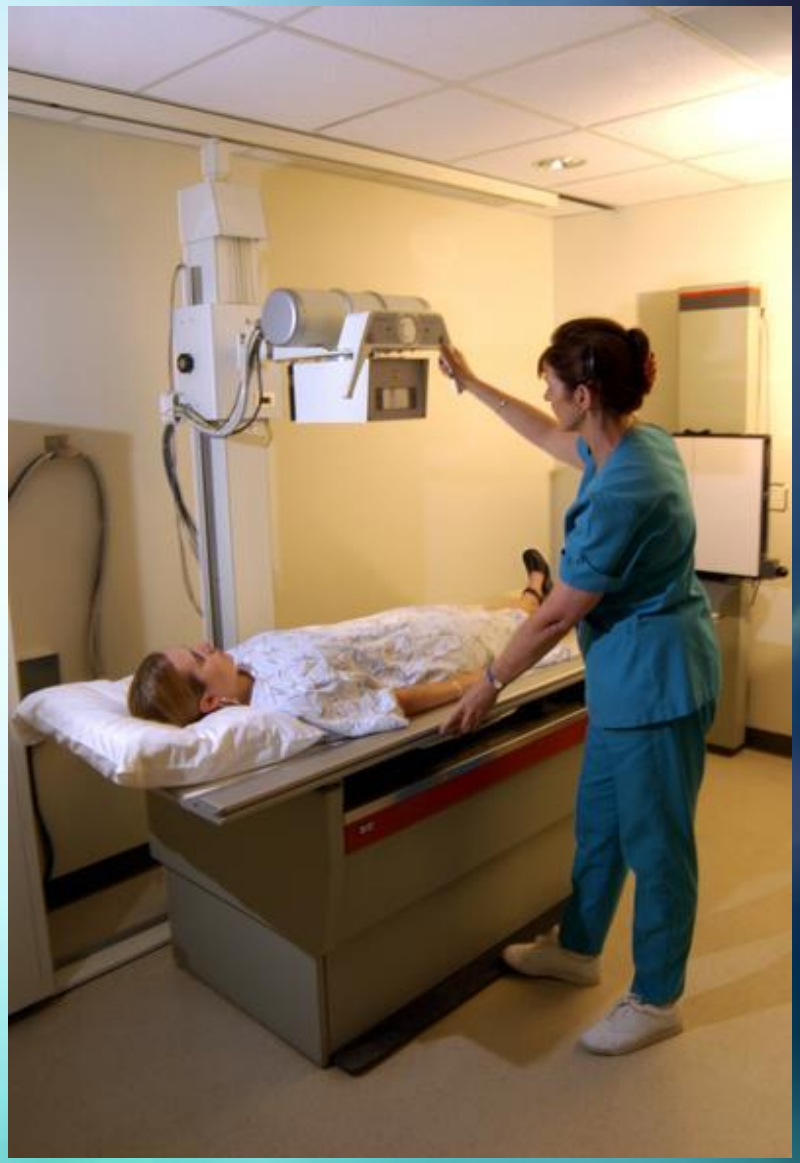
Psychological Make-up of the Migrant Parent



/everydaylife.globalpost.com/radiologist-tech-make-per-hour-5579.html http://backgroundsforpowerpoint.org/child-care-powerpoint-templates-hd-802302





Parent/ Caretaker/ Guardian of Child Left Behind

http://www.freeppt.net/top_templates-2.html
http://www.healthyfamiliesnow.net/book-one-pregnancy-through-age-1/dad

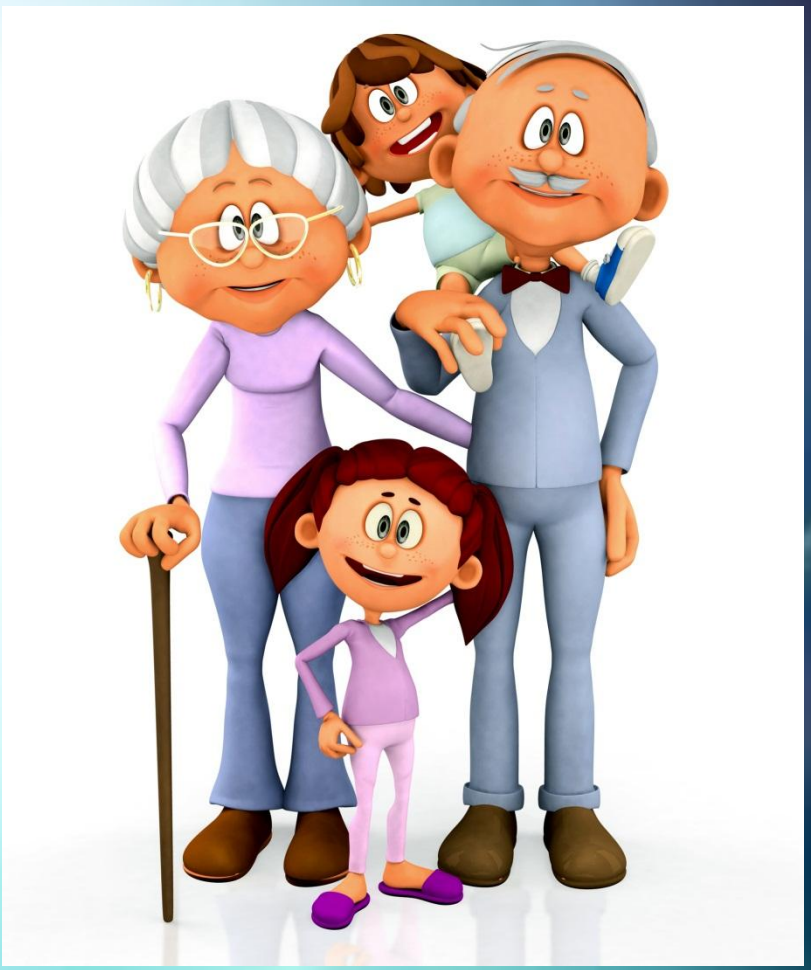




SOURCE: http://kaloka.livejournal.com/60106.html



Family of
Origin
of Parent/
Caretaker/
Guardian



http://www.freeppt.net/top_templates-2.html
http://www.richlymiddleclass.com/national-grandparent-day/







Communication

http://themangogroove.wordpress.com/2014/09/09/internet-buzz/
http://www.freeppt.net/top_templates-2.html
http://www.businessinsider.com/should-you-buy-iphone-5s-or-iphone-6-2014-4



Age of Child When Parent(s) Migrated

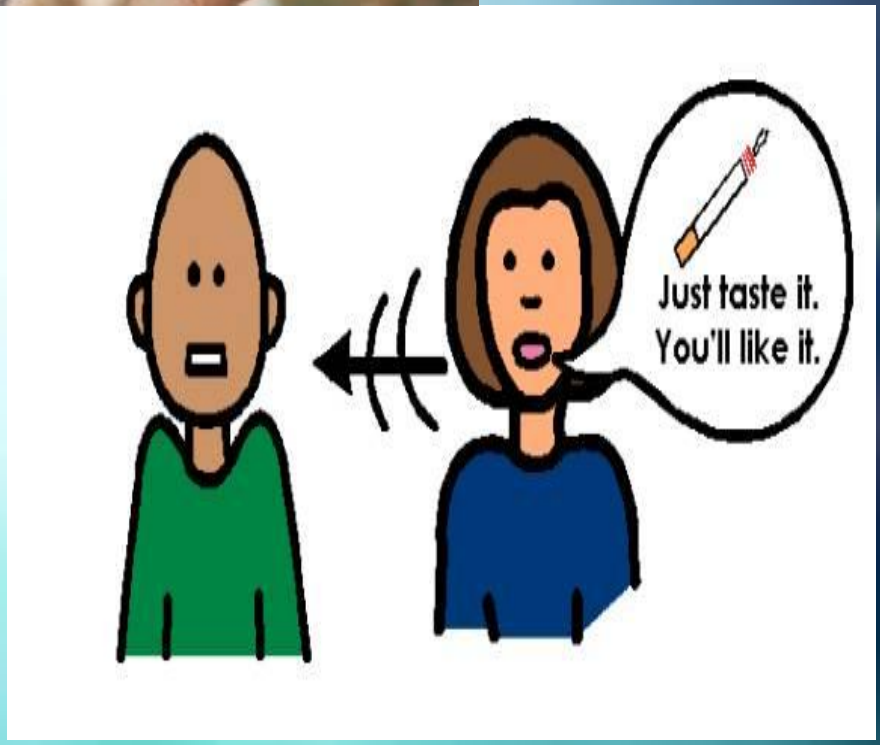


http://www.freeppt.net/top_templates-2.html
http://www.handinhandparenting.org/article/can-i-have-a-hug-helping-children-with-hello-and-goodbye/





Social Influence



http://www.freeppt.net/top_templates-2.html
http://www.onlineparentingcoach.com/2013/09/tough-love-for-pot-smoking-teens.html
http://tp053.k12.sd.us/Peer%20Pressure.htm



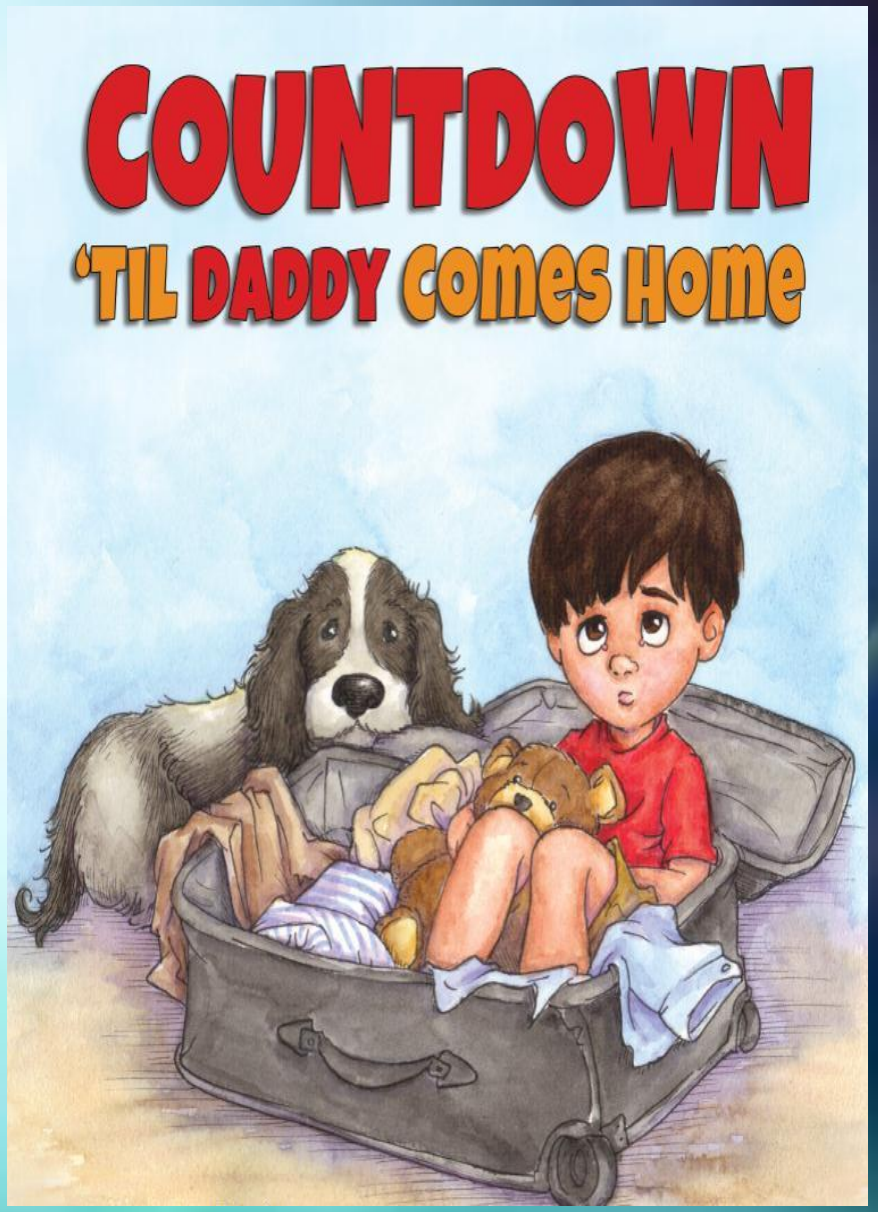
Marital Relationship



http://unitedfamilies.org/default.asp?contentID=629
http://www.freeppt.net/top_templates-2.html



Time



https://www.pinterest.com/awhoinwhoville/books-deployed-dad-parent/
http://www.freeppt.net/top_templates-2.html

2 YEARS
&
3 MONTHS



Culture



http://pinoyng2k9.blogspot.com/2009/12/mano-po.html
http://www.freeppt.net/top_templates-2.html

NEGATIVE OUTCOMES

1. Strained Migrant Parent-Child Relationship
2. Strained Marital Relationship
3. Gaps in Psychosocial Development
4. Vulnerability to Abuses
5. Vulnerability to Negative Social Influences
6. Developing a Consumerist Attitude



http://www.mibba.com/Blogs/Read/555370/We-Are-Over/
http://www.unicef.org/socialpolicy/files/Philippines_The_Effects_of_Parent_Migration.pdf

Strained Migrant Parent-Child Relationship



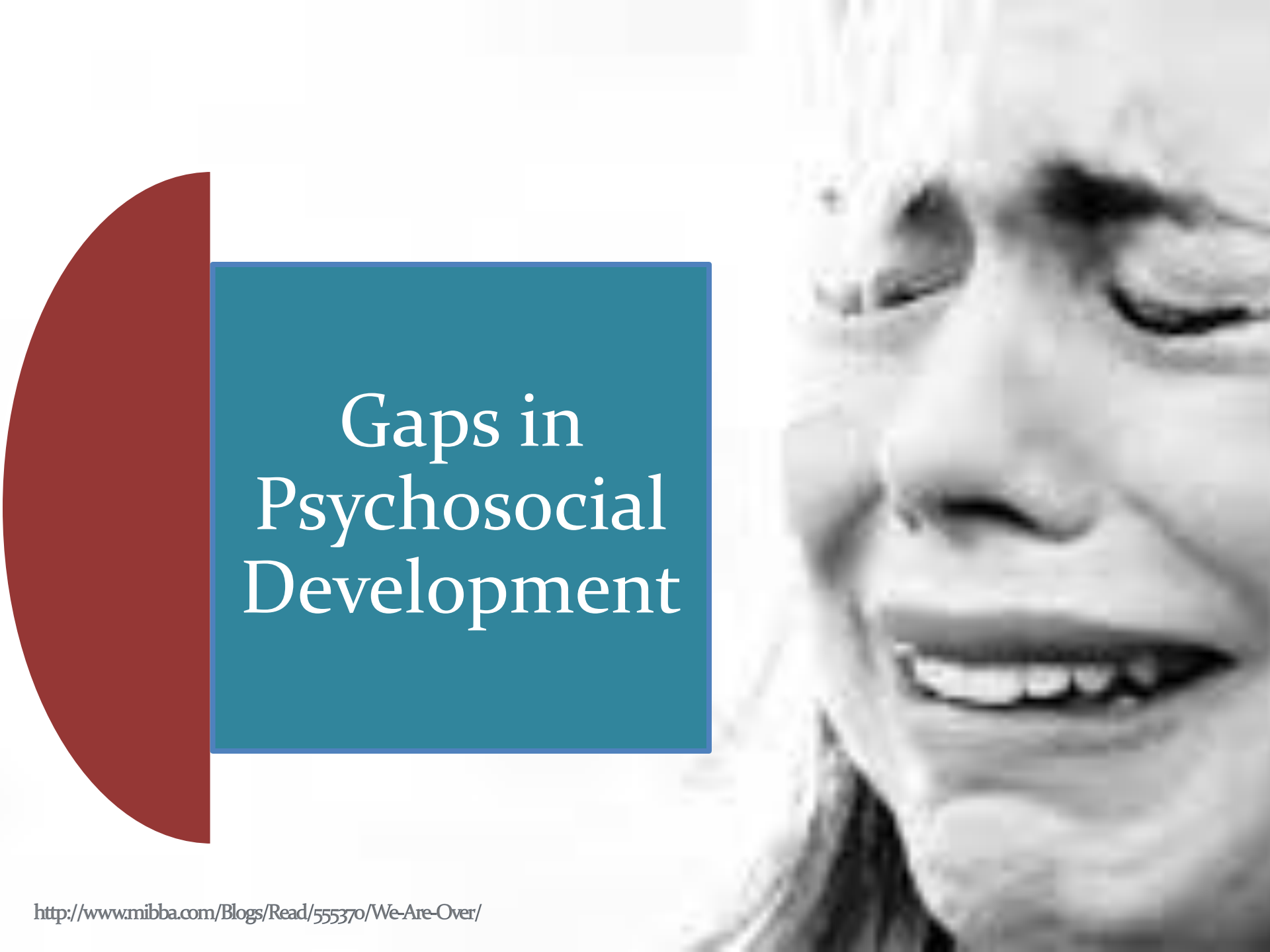
http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

Strained Marital Relationship



http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

Gaps in Psychosocial Development



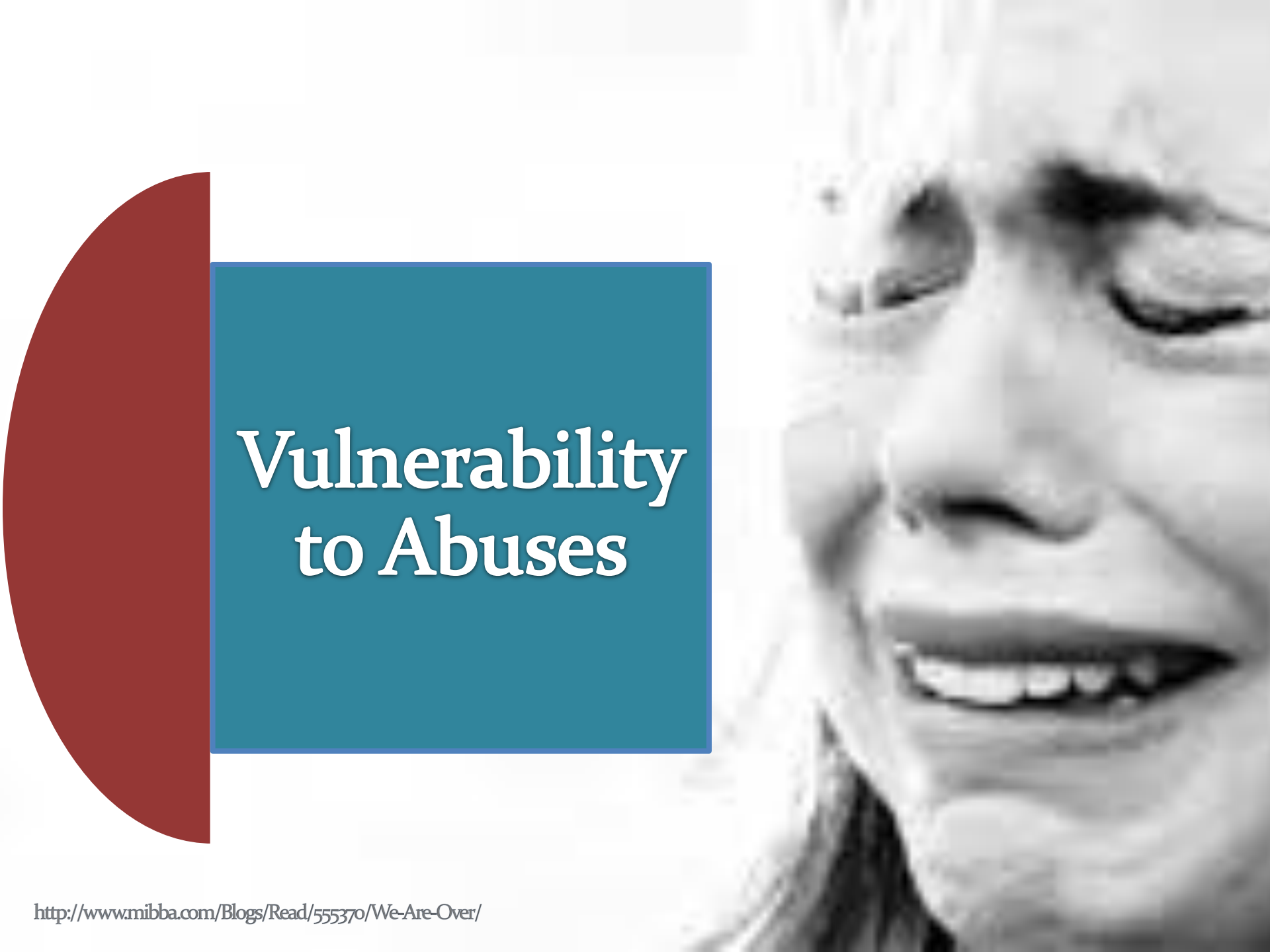
http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

Selective Mutism is a complex childhood anxiety disorder characterized by a childs inability to speak and communicate effectively in select social settings, such as school. These children are able to speak and communicate in settings where they are comfortable, secure, and relaxed.

selectivemutismcenter.org



Vulnerability to Abuses



http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

Vulnerability to Negative Social Influences



http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

Developing a Consumerist Attitude



http://www.mibba.com/Blogs/Read/555370/We-Are-Over/

POSITIVE OUTCOMES

1. Economic
2. Education
3. Emotional Maturity/Independence



http://www.slidegeeks.com/powerpoint-templates/2292-touching_hand_family_powerpoint_template_0810/
http://www.unicef.org/socialpolicy/files/Philippines_The_Effects_of_Parent_Migration.pdf

ECONOMIC



http://www.slidegeeks.com/powerpoint-templates/2292-touching_hand_family_powerpoint_template_0810/

EDUCATION



http://www.slidegeeks.com/powerpoint-templates/2292-touching_hand_family_powerpoint_template_0810/

EMOTIONAL MATURITY/INDEPENDENCE



http://www.slidegeeks.com/powerpoint-templates/2292-touching_hand_family_powerpoint_template_0810/



RECOMMENDATIONS

1. Migrant Parent(s) Education

2. Caretaker/Guardian Education

3. Migrant Parent-Caretaker-Teacher Coordination

4. Government Program for Children Left Behind

5. Economic Security Education

6. Improve Communication Quality

7. Involve Child in Decision-Making

http://blog.freepptemplates.com/2008/06/childbirth-04-free-powerpoint-template.html
http://www.unicef.org/socialpolicy/files/Philippines_The_Effects_of_Parent_Migration.pdf



Migrant Parent(s) Education

http://blog.freeppttemplates.com/2008/06/childbirth-04-free-powerpoint-template.html
http://wendyparis.com/yes-you-can-raise-happy-children-after-divorce/



Caretaker/ Guardian Education

http://blog.freepptemplates.com/2008/06/childbirth-04-free-powerpoint-template.html
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Migrant Parent-Caretaker-Teacher Coordination

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Government Program for Children Left Behind

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Economic Security Education

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Improve Communication Quality

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Involve Child in Decision-Making

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http://wendyparis.com/yes-you-can-raise-happy-children-after-divorce/



http://thepaolovalencia.blogspot.com/2013/06/i-am-proud-to-be-filipino.html

Impact of Social Media on Child Protection

Research has shown that the Philippines is one of the top countries that utilize social media, which only shows that it is not too far behind first world countries in their ability to use telecommunications and the internet. With the increasing connectivity between people, the gap that had initially separated people all over the world has been virtually bridged. The fast-paced developments in technology have contributed a lot to improve society; however, its improper use has also contributed to the increasing number of child abuse and exploitation. Cyber pornography, sexting and online relationships may seem harmless for many due to the connotation that looking is ok, as long as there is no physical contact. But, is looking and not touching really harmless?

Objectives:

- Understand the impact of social media on child protection.
- Explain the different forms of technology-facilitated child abuse exploitation, like cyber pornography, cyber trafficking, cyber stalking, sexting and online relationships.
- Discuss why cyber pornography, cyber trafficking, cyber stalking, sexting and online relationships are forms of child abuse and exploitation.
- Institute age-appropriate measures to protect children and adolescents from becoming victims of technology-facilitated abuse and exploitation.
- Use social media, telecommunications and the internet in a responsible manner.

Chair: Dr. Melissa Ramboanga
Co-Chair: Dr. Marissa Resulta

Topic:	Speaker
Impact of Social Media on Child Protection	PSUPT MA IVY P CASTILLO
Why Technology is Addictive to Children	Karina Therese G. Fernandez, Ph.D.

THE CHILD WITHOUT BORDERS: Cultural Beliefs and Practices Affecting Child Protection

6th AKO PARA SA BATA

THE INTERNATIONAL CONFERENCE IN MANILA

December 4-5, 2014

SMX Convention Center, Pasay City

Child Protection Network

TECHNOLOGY- FACILITATED CHILD ABUSE: IMPACT OF SOCIAL MEDIA ON CHILD PROTECTION



December 5, 2014 1:00 – 4:30 P.M.
SMX Meeting Room

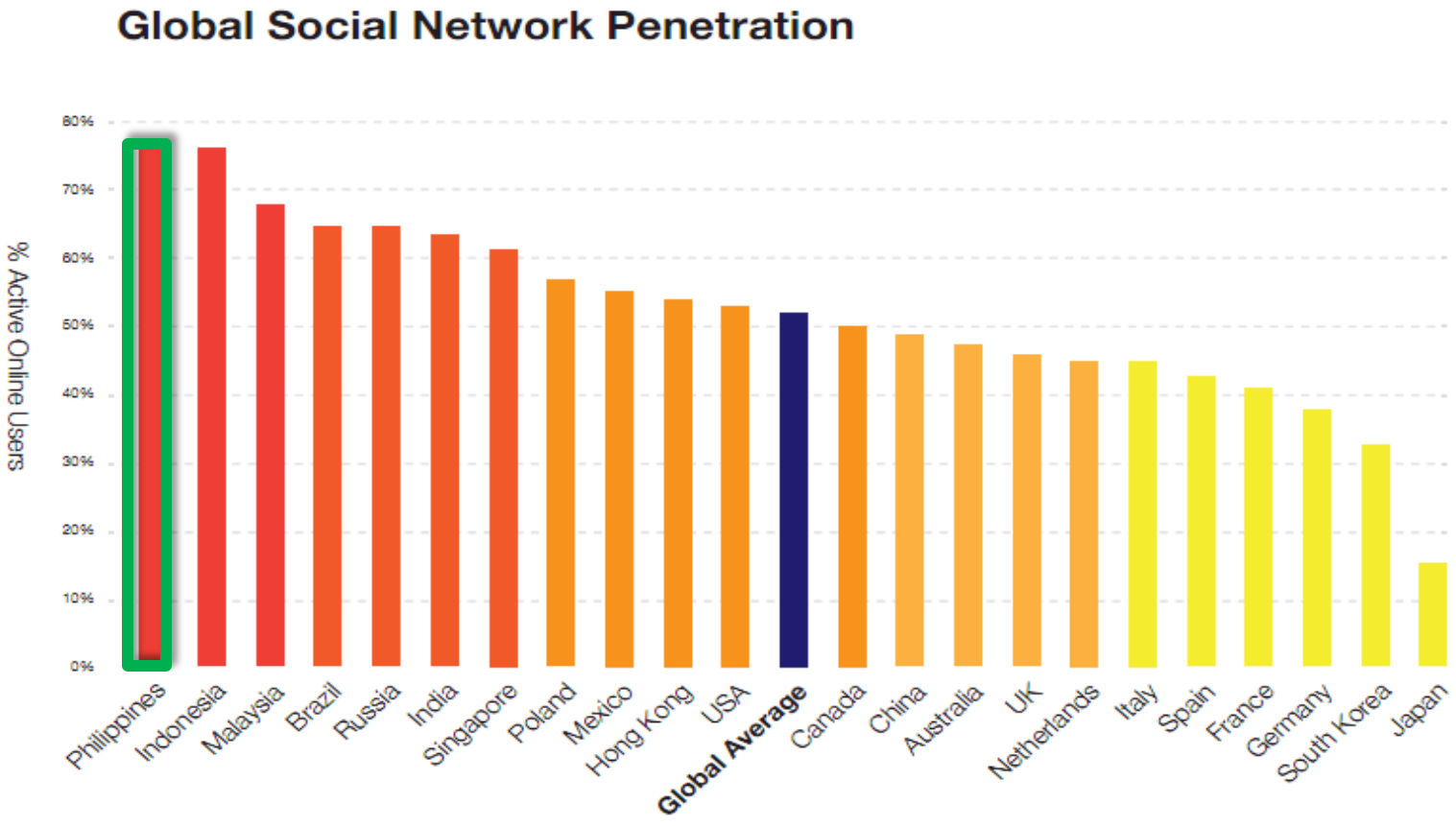
THE PHILIPPINES AND SOCIAL MEDIA

- **36%** of the population **(37 M)** are internet users and *almost* ALL use Facebook
- **4 hours** of social media use every day
- **62%** of the access the internet through their phones



- "We Are Social" Wave 3 Research, 2014

THE PHILIPPINES AND SOCIAL MEDIA



Source: http://wearesocial.net/blog/2012/01/social-digital-mobile-philippines/



AKO PARA SA BATA
The Manila Conference

THE CHILD WITHOUT BORDERS:
Cultural Beliefs and Practices Affecting Child Protection



AKO PARA SA BATA
The Manila Conference

THE CHILD WITHOUT BORDERS:
Cultural Beliefs and Practices Affecting Child Protection

Simultaneous Symposium Objectives

This symposium will hopefully address the impact of social media on child protection, and correct the myth that cyber pornography, sexting and online relationships are not forms of child abuse and exploitation.

At the end of the symposium, the attendee should be able to:

1. Understand the impact of social media on child protection.

2. Explain the different forms of technology-facilitated child abuse exploitation, like cyber pornography, cyber trafficking, cyber stalking, sexting and online relationships.

3. Discuss why cyber pornography, cyber trafficking, cyber stalking, sexting and online relationships are forms of child abuse and exploitation.

4. Institute age-appropriate measures to protect children and adolescents from becoming victims of technology-facilitated abuse and exploitation.

5. Use social media, telecommunications and the internet in a responsible manner.

Simultaneous Symposium Session Program

Time	Activity
1:00 – 1:15 PM	Registration
1:15 – 1:30 PM	Opening Remarks and Introduction of the Symposium *- Dr. Melissa Joyce P. Ramboanga (Session Co-Chairperson)*
1:30 – 1:35 PM	Introduction of the First Speaker
1:35 – 2:25 PM	***Presentation 1:*** **Impact of Social Media on Child Protection** ***Speaker:*** **Psupt. Ma. Ivy P. Castillo** **Chief, Women and Children Section, ACOTD** **Anti-Cybercrime Group, PNP**
2:25 – 2:40 PM	Open Forum Awarding of Certificate and Token of Appreciation
2:40 – 2:55 PM	**Working Break: Research Presentation** *- Dr. Francesca R. Pantig, UP-PGH Pediatrics*

Simultaneous Symposium Session Program

Time	Activity
2:55 – 3:00 PM	Introduction of the Second Speaker
3:00 – 3:50 PM	***Presentation 2:*** **Technology, Social Media and the Child** ***Speaker:*** **Dr. Karina G. Fernandez** **Executive Director, Fr. Jaime C. Bulatao S.J. Center for Psychology Services**
3:50 – 4:10 PM	Open Forum Awarding of Certificate and Token of Appreciation
4:10 – 4:20 PM	Summary of the Symposium and Closing Remarks *- Dr. Marissa A. Resulta (Session Co-Chairperson)*
4: 20 PM	-END-

Simultaneous Symposium Speaker



PSUPT. MA. IVY P. CASTILLO

- Asst. Chief, Cyber Security Research and Analysis Division / Chief, Women and Children Section, ACOTD, Philippine National Police, Anti-Cybercrime Group (PNP ACG)

Simultaneous Symposium Speaker



PSUPT. MA. IVY P. CASTILLO

- Masters in Management, Major in Public Administration
  - Philippine Christian University, Manila, 2003
- Bachelor of Science in Public Safety (***Magilas Class***)
  - Philippine National Police Academy, Cavite, 2000
- Bachelor of Science in Nursing (***Licensed Nurse***)
  - RTR Medical Foundation, College of Nursing, Tacloban City, 1993

Simultaneous Symposium Speaker



PSUPT. MA. IVY P. CASTILLO

- Outstanding Junior PCO Cyber COP of the Year of the PNP Anti Cybercrime Group in 2014
- Ten Outstanding Police Women of the Philippines (TOPWP) in 2006



OPEN FORUM

TECHNOLOGY- FACILITATED CHILD ABUSE: IMPACT OF SOCIAL MEDIA ON CHILD PROTECTION



December 5, 2014 1:00 – 4:30 P.M.
SMX Meeting Room

Simultaneous Symposium Speaker



DR. KARINA G. FERNANDEZ

- Executive Director, Fr. Jaime C. Bulatao S.J. Center for Psychology Services
- Senior Psychologist, Fr. Jaime C. Bulatao, SJ, Center for Psychology Services
- Assistant Professor, Psychology Department, Ateneo de Manila University (June 2006 to Present)
- Coordinator, Faculty Development Committee, Loyola Schools, Ateneo de Manila (April 2008 to present)

Simultaneous Symposium Speaker



DR. KARINA G. FERNANDEZ

- Licensed Psychologist
- Doctorate in Clinical Psychology
  - Ateneo de Manila University, Manila, 2006
- Masters in Human Development (Graduated with Distinction)
  - Boston College, Chestnut Hill, U.S.A., 1995
- Bachelor of Science in Psychology (Graduated Magna Cum Laude and Departmental Awardee)
  - Ateneo de Manila University, Manila, 1992

Simultaneous Symposium Speaker



DR. KARINA G. FERNANDEZ

- Board Member, Psychological Associatio (August 2014 to present)
- Certified Clinical Psychologist, Psychological Association of the Philippines (August 2009 – Present)
- Author of numerous publications – books, magazines and journals
- Speaker and workshop facilitator in both local and international conferences



OPEN FORUM

TECHNOLOGY- FACILITATED CHILD ABUSE: IMPACT OF SOCIAL MEDIA ON CHILD PROTECTION



December 5, 2014 1:00 – 4:30 P.M.
SMX Meeting Room

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Child Protection Network

Sexual abuse in children through social media: the Philippine General Hospital Child Protection Unit experience, a 5-year review

Francesca Mae T. Pantig, MD, Merle P. Tan, MD, Leonila F. Dans, MD
Department of Pediatrics
Philippine General Hospital

Introduction

- Social media has gained a rapid and steady increase as means of communication and networking, and as sources of entertainment
- Advanced technological devices are more readily available and affordable for almost all consumers
- In 2011, the Philippines was named the social networking capital of the world
- How Filipinos use social media:
  - 74% to stay in touch with friends and family
  - 70% to meet new people
  - 65% to have fun
  - 63% to share experiences to friends and followers
  - 62% to keep company

Objectives

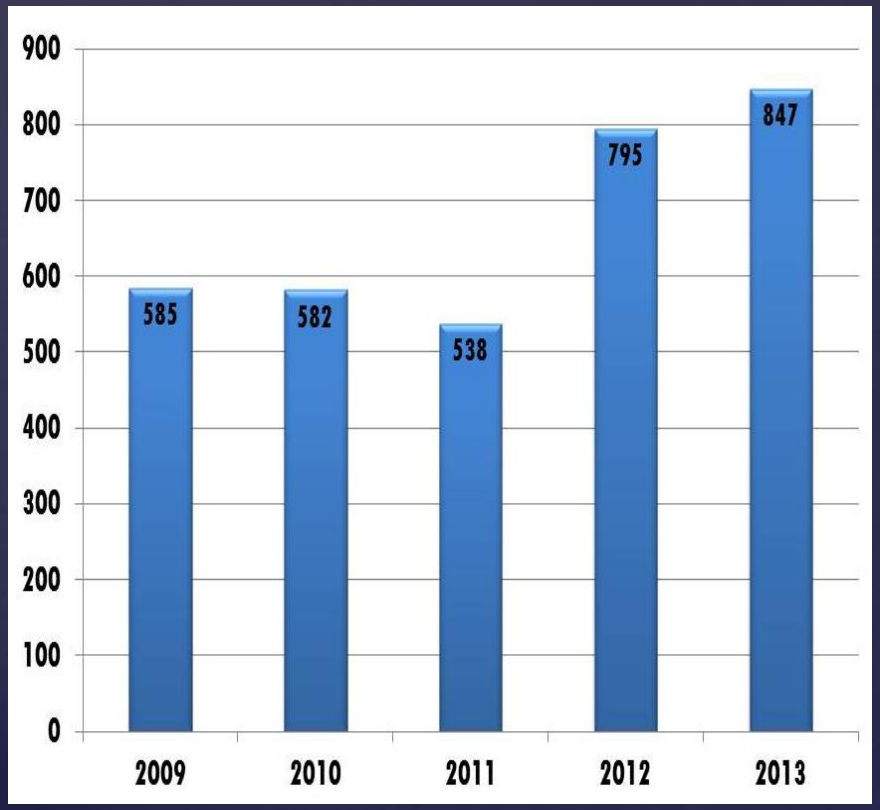
- To determine the percentage of sexual abuse in children reported to the PGH Child Protection Unit which involved the use of the internet and social media

- To describe the demographic and socio-economic profile of children sexually abused with the involvement of social media

Methodology

- Retrospective descriptive study
- All sexual abuse cases from January 2009 to December 2013 with the involvement of the internet and social media
- Demographics of the victims included sex, age group, economic status, and educational attainment of the victim
- Relationship of perpetrator to child victim, social media used in sexual abuse

Results



Age group	Number of children whose sexual abuse involved the use of social media
2-9 years	0
10-13 years (early adolescent)	9 (22.0%)
14-16 years (middle adolescent)	28 (68.3%)
17-18 years (late adolescent)	4 (9.7%)
Total	41 (100%)

Socioeconomic status	Number of children whose sexual abuse involved the use of social media
Low	21 (51.2%)
Middle	8 (19.5 %)
Upper	1 (2.5%)
Unclassified	11 (26.8%)
Total	41 (100%)

Results

Educational standing	Number of children whose sexual abuse involved the use of social media
Enrolled	
Elementary	4 (9.8%)
High School	32 (78.0%)
College	4 (9.8%)
Out of school youth	0
Unclassified	1 (2.4%)
Total	41 (100%)

Relationship	Number
Boyfriend	17
Friend	10
Stranger	4
Chatmate	3
Household helper	2
Cousin	1
Schoolmate	1
Stepfather	1
Suitor	1
Uncle	1
Total	41

Social media	Number
Social networking websites	25
Chatting	7
Pictures and videos uploaded in the internet	7
Online games	2
Total	41

Discussion

- The middle adolescent age group is considered the most vulnerable during adolescence due to presence of central issues in the middle adolescent stage such as intense peer group involvement, conflict over control and independence, and initiation of relationships

- Poverty, neglect and inability of parents to provide adequate care and protection for their children provide a vulnerable setting for child sexual abuse

Discussion

- Child maltreatment is related to relatively poor cognitive performance, particularly lower verbal abilities and receptive language acquisition

- 41% of the victims identified in this study claimed that the perpetrator is their boyfriend, and more than half of these victims admitted to meeting their boyfriend for the first time through social media, and engaging in a relationship even prior to actually meeting their boyfriend in person

Conclusion

- The internet and various social media platforms are widely popular in the Philippines as a means of communication, networking, and as sources of entertainment

- With various advanced technological devices such as smart phones, tablets and portable computers, children have easy access to devices and social media, and as a consequence, are more vulnerable to child sexual abuse

Thank you!

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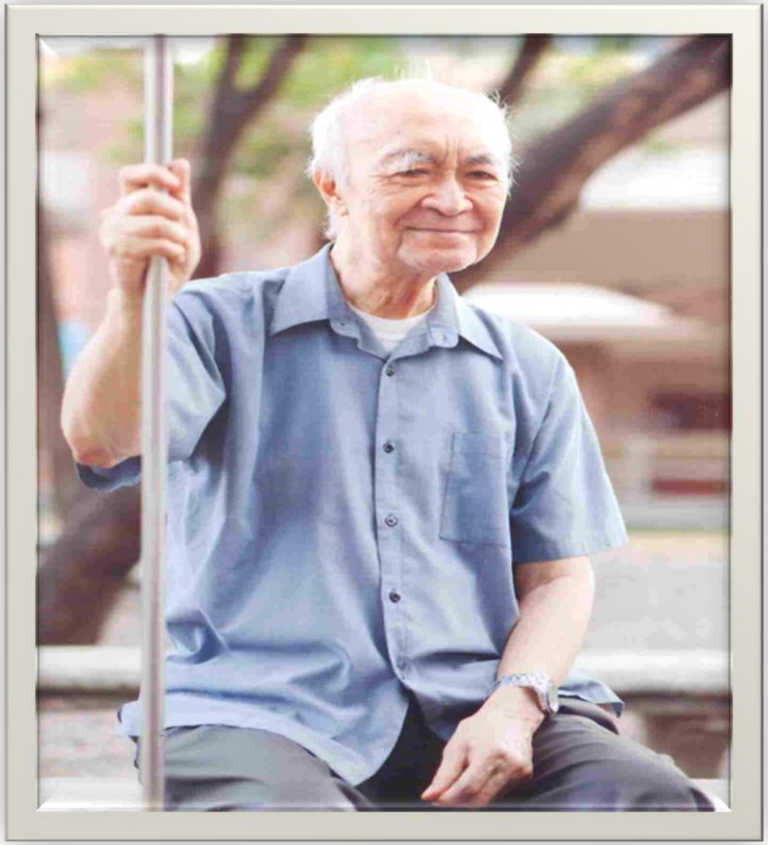


The Fr. Jaime C. Bulatao, SJ Center for Psychology Services

Ateneo de Manila University



Growing Up Digital

Youth Development in the Computer Age

Acknowledgments



Dr. Emma Concepction D. Liwag
Dr. Edith Liane Alampay
Anton dela Fuente
Roberto Ong
Rueben Ferrer
Andrea Chavez
Nicola Relampagos

- The internet has become a “virtual third place,” an alternative communication space (Horrigan, 2001)



- Each era’s dominant modes of communication are related to the features of a community; therefore, each dominant mode of communication will lead to changes in society as well as one's life. (Mustafa & Hamzah, 2011).





Overview

I. Social Networking Sites and Youth Development Today: A survey
II. Motivations for Gaming: Case studies
III. Implications for Parents and Practitioners in Guiding the Youth in the Digital World







SNS AND YOUTH DEVELOPMENT TODAY

Social networking Sites are primary tools for maintaining and nurturing peer relationships







- Planning and coordinating activities
- Doing schoolwork
- Chatting about daily activities or significant events
- Sharing material (photos, videos, music)
- Discussion of interests (if site is interest-based)
- “Checking on” each other (greetings, one-liners, jokes)

What do you notice are the kinds of activities mentioned?

Quotes from teens:

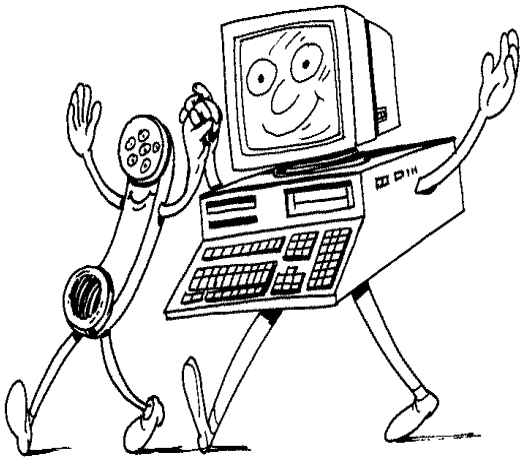


“Well, there are other means of communication but since Facebook is the most convenient one, ***I would feel quite detached from the social sphere without it****. “*

“In a sense, I use it to keep myself in the loop and I guess if I didn't have any access to Facebook, ***I would not be able to relate with people as well as I normally do*** *“*

“Because even when you're isolated, with Facebook you still feel like ***you're part of some virtual community*** *and having gotten used to it, I would feel kind of uncomfortable in a way“*

Nurturing peer relationships



- Technology is now an accepted academic tool for group discussions
- Such messages sent and received confirm one's belongingness or membership in the group, and enhance closeness

SNS as channels for boy-girl relationships

- Relative anonymity/privacy facilitates disclosure
- Reduces scrutiny of judgmental adolescent social groups and intrusion from parents and teachers.
- Lowers self-consciousness or concern for physical attributes
- Asynchronous nature of texting also allows couples who have just met to map out common areas of interest and the contours of the relationship at a different pace



Quotes from teens:

"I get to practice what I am going to say."

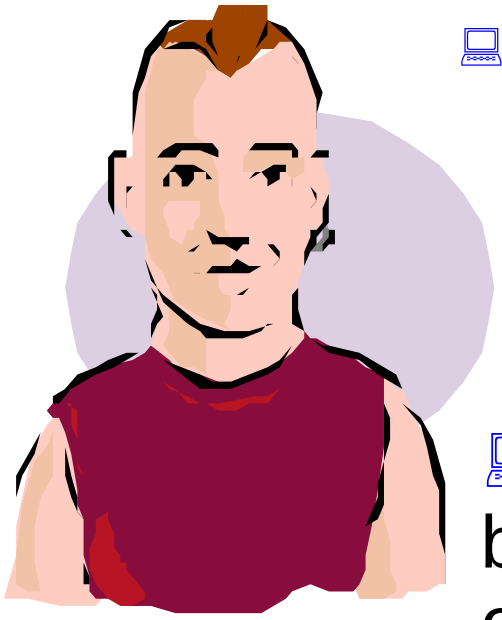
"I don't feel I have to answer right away."

"We really get to share ideas, without me being so self-conscious."



SNS influence identity development

- Studies show that the online presentations of teenagers demonstrate that blogs are an extension of their real world, NOT a place where they pretend.

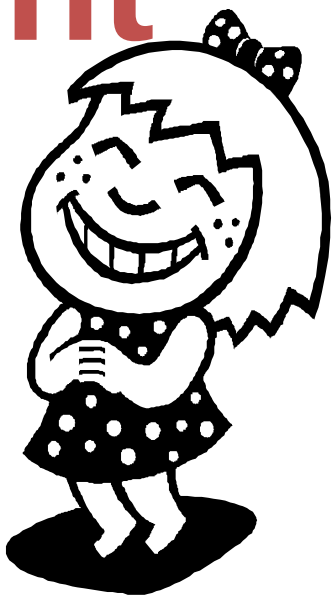


- Teenage choose to reveal a considerable amount of personal information in SNS; as well as their feelings, issues, points of view

- In a virtual world, where identity can be anonymous, there is a certain sense of empowerment in candidly revealing one's thoughts and feelings without hiding behind a public mask.

SNS influence identity development

- They invite opportunities for others to comment or provide feedback for each posting; this may either add to the individual's self-esteem (when positive) or make them feel bad (when negative)







SNS influence identity development



- the personal account (FB, for example) may foster the feeling of self-integration and self-effectiveness because it can join disparate and diachronic aspects of the self

- It also becomes a place for self-expression and creativity

"You can be whoever you want to be. You can completely redefine yourself if you want. You can be the opposite sex. You can be more talkative. You can be less talkative. Whatever. You don't have to worry about the slots that people put you in as much. It's easier to change the way people perceive you, because all they've got is what you show them. They don't look at your body and make assumptions. They don't hear your accent and make assumptions. All they see is your words. And it's always there."



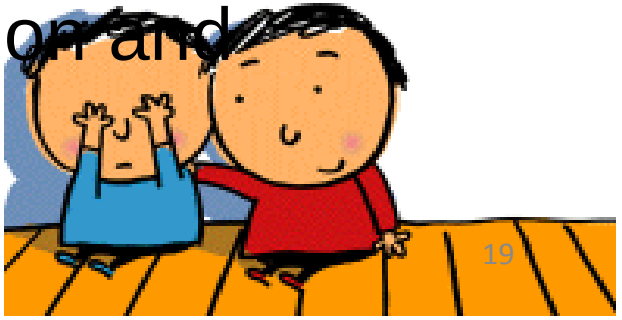


FINDINGS ON SNS AND EVERYDAY LIVES

Online relationships intersect with offline

Online relationships do not replace nor compensate for offline friendships.

- Majority of adolescents use SNSs to communicate with peers in existing social network; only minority of youth establish relationships with strangers
- Online-only ties are weaker, more informal, or limited to specific interests BUT may provide teen with more diverse information and perspectives.





Online relationships intersect with offline

- The more sociable individuals with numerous and frequent offline interactions also spend the most time interacting online.
  - The Internet is NOT a social outlet for those with infrequent social contacts.
  - BUT for socially anxious adolescents, online communication may be pursued for self-disclosure benefits (less so for relationship maintenance or formation); and a practice platform for face-to-face relationships



MOTIVATIONS FOR GAMING: CASE STUDIES

Friendship	**MMORPG gaming is facilitated by peer influence and facilitates peer bonding.**
Gamer Identity	**Participants assimilate playing games into their self image.**
Intrinsic Motivation	**The sheer pleasure of playing the game, with no other external value**
Achievement	**Compulsive gaming is driven by a need to personally succeed and be better than others.**
Escape	**Participants used the game as a means to keep their minds off their problems**
Family	**Problematic Family Relationships**

Friendship

MMORPG gaming is facilitated by peer influence and facilitates peer bonding.

“Nagaantayan kami laging magkakaibigan sa CC bago magraid”

(Cyber Cafe) - Guthrie



Friendship

Storm claimed that he did not feel isolated from his friends because whenever he would strike up a conversation with them, it would oftentimes be about World of Warcraft



Friendship

During parties, the World of Warcraft players would convene at a table of their own to discuss the game



Intrinsic Motivation

The sheer pleasure of playing the game, with no other external value

“I feel a rush of blood to my brain whenever I play games... People get their kick from doing drugs, alcohol etc. I get mine from playing” - Richards



Intrinsic Motivation

The sheer pleasure of playing the game, with no other external value

“I loved the fantasy in the game but at the same time I loved how it made sense. It had its own logic and all my actions had logical reactions. Like if I chose to do this, it would obviously lead to this or if I played like this then that style of playing would be strengthened.” – Le Beau



Intrinsic Motivation



The sheer pleasure of playing the game, with no other external value

"*My client appeared to be getting stimulated by the video game life more than real life. That he was being reinforced by the quests and tasks in the video game more than reality…. He finds video games more interesting than his life in school and at home* " - Therapist

Gamer Identity

Participants assimilate playing games into their self image.

LeBeau states in his interview that he kept on playing because he wanted to get ahead of other players. He went through great lengths to devise schemes through which he could defeat the basic parameters of the game. He states *“I felt so proud because I was famous amongst my fellow gamers. They all either feared me or listened to me.”*





Gamer Identity

Participants assimilate playing games into their self image.

"No matter what the costs, I'm still playing games because that's who I am. Playing became part of my personality as a gamer" - Storm



Achievement



Compulsive gaming is driven by a need to personally succeed and be better than others.

“In class, I’d think about WoW. When I would get to [internet café] and my friends were not there yet, I’d go online and read guides about builds (methods through which characters in the game are made better through items) and stuff. Parang mas marami pa yung readings ko sa WoW kaysa sa school.”

Achievement

Compulsive gaming is driven by a need to personally succeed and be better than others.

Grimm states that he derived satisfaction from the game because "*pinaghirapan ko kasi.* [I worked hard on it]."

"I felt like I was accomplishing something *kasi." - Zemo*



Escape

Participants used the game as a means to keep their minds off their problems

“After I broke up with my girlfriend, I had all-nighters for 3 nights straight.” - Storm



Escape

Participants used the game as a means to keep their minds off their problems

“I knew I was doing badly in school, but I did not want to deal with my problems so I just played more” - Richards



Escape

Participants used the game as a means to keep their minds off their problems

“It was a lot of fun! I enjoyed the escape from reality per-se. Because it’s a fantasy world, compared to it, the real world is kind of boring”.

- Richards



Family Relationships

Pocholo (17 years old) was brought in for therapy because he had stopped going to school. He was a freshman from the province and living in a dormitory. He was the only son of a couple, who's parents were separated. His father had decided to stay with his other family and did not have any contact or relationship with his son. His mother was a "nagger" and was very critical of her son in general. He was having difficulty in the semester, and his quiz and exam scores were low. At some point in the second semester, he stopped coming to class and spent the whole day playing computer games. One time, instead of giving the money that was alloted for therapy, he skipped the session and went to a cyber café.

Family Relationships

Stephen (25 years old) was recommended for therapy after he had been staying at a cyber café for several days: he had not been eating, sleeping, nor had he taken a bath. In terms of his family background, his parents exhibited an authoritarian style of parenting: choosing his college course; deciding where he would be employed; approving or disapproving of the type of girl he courted (even making him leave a place of work because they did not like the woman he was interested in there). The parents' view of their son was that "he has no backbone… madaling maimpluwensiya. "

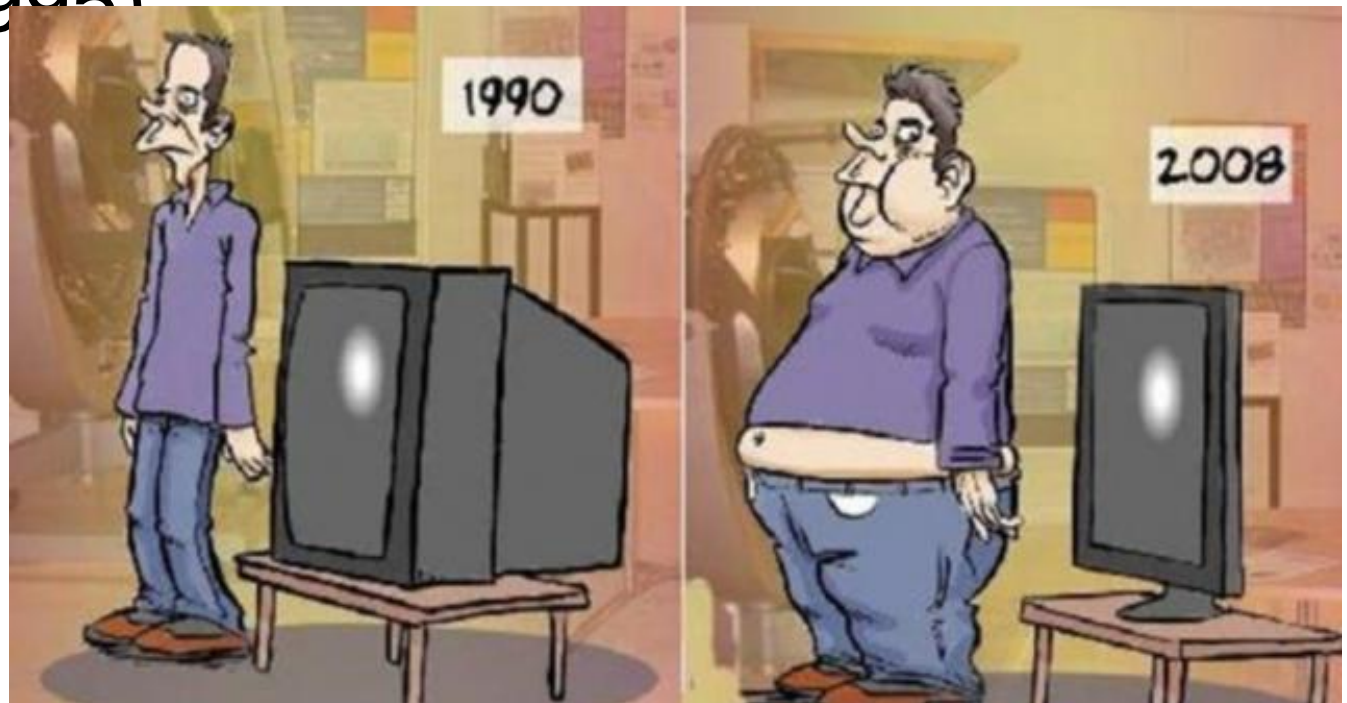


IMPLICATIONS FOR PARENTS AND PRACTITIONERS IN GUIDING THE YOUTH IN THE DIGITAL WORLD

"The technology changes us as people, changes our relationships and sense of ourselves…there is no simple good news or bad news."

~ Sherry Turkle

(1995)



Child development and Growing up Digital

Developmental needs and issues of this generation of youth and adolescents are the same in any generation:

- Forming and maintaining peer relationships
- Establishing their identity
- Developing autonomy
- Reaching for goals





But computer technology may facilitate and satisfy teenagers' needs in distinctly different ways than in the past. It presents new opportunities, but also new risks.

I know that this is our fear as parents, guardians, and mentors:

The very nature of the technology gives ample opportunities for adolescents to exercise and experiment in terms of developmental needs



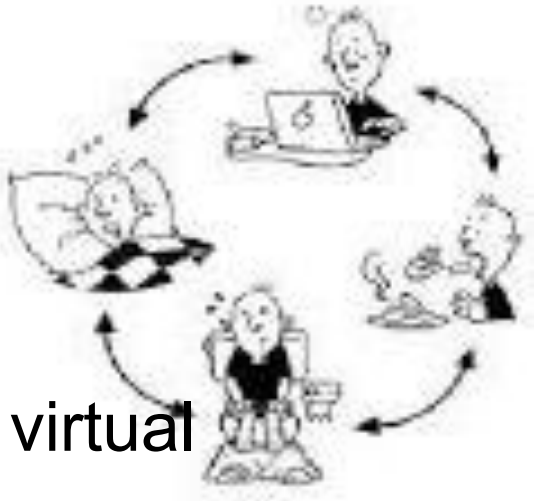
- Adolescents can interact with whomever they want, go wherever (site) they want, do whatever they want, without their parents' knowledge or supervision!
- Without limits, such autonomy and privacy can be risky.

Role of Technology



Peer Relationships
Identity
Intrinsic Motivation
Achievement
Escape
Family Influence

Strategies



1. **Regulate**

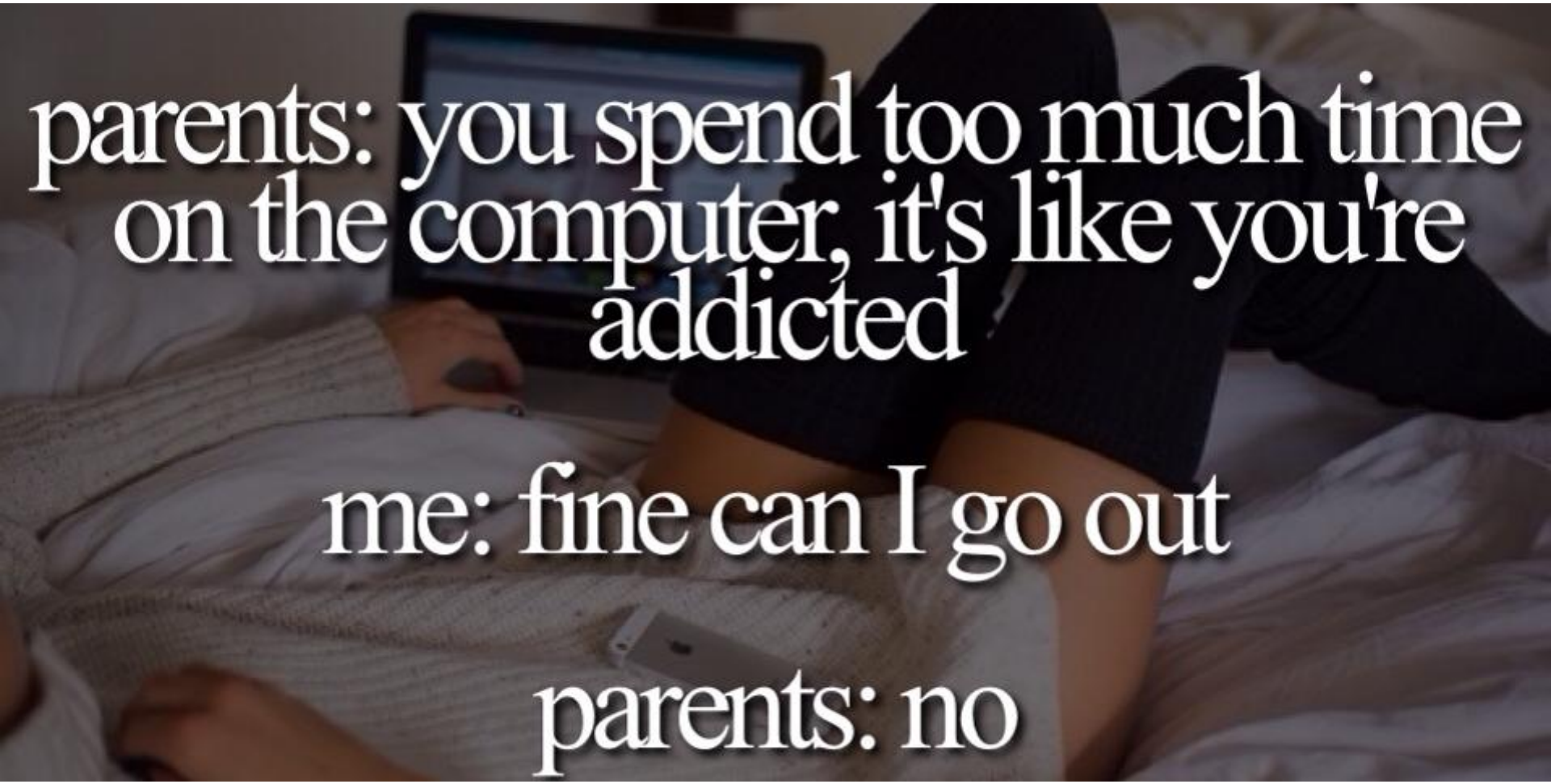
Who : The individuals in the child's virtual community

When: The amount of time that a child can engage in computer related activities

- Make it a part of regular routine
- there are actually Timer aps we can put in

Where : the kinds of sites and games that the child is exposed to. (Be guided by the rating of games); parent controls and passwords are very important; choosing alternative games that are as attractive but safer

With: Join your child in his on line activities!


parents: you spend too much time on the computer, it's like you're addicted
me: fine can I go out
parents: no

Strategies

2. **Give the child attractive alternatives and invest in those alternatives**

Q1: When a parent tells his child to stop playing computer, what does he tell him to do instead?

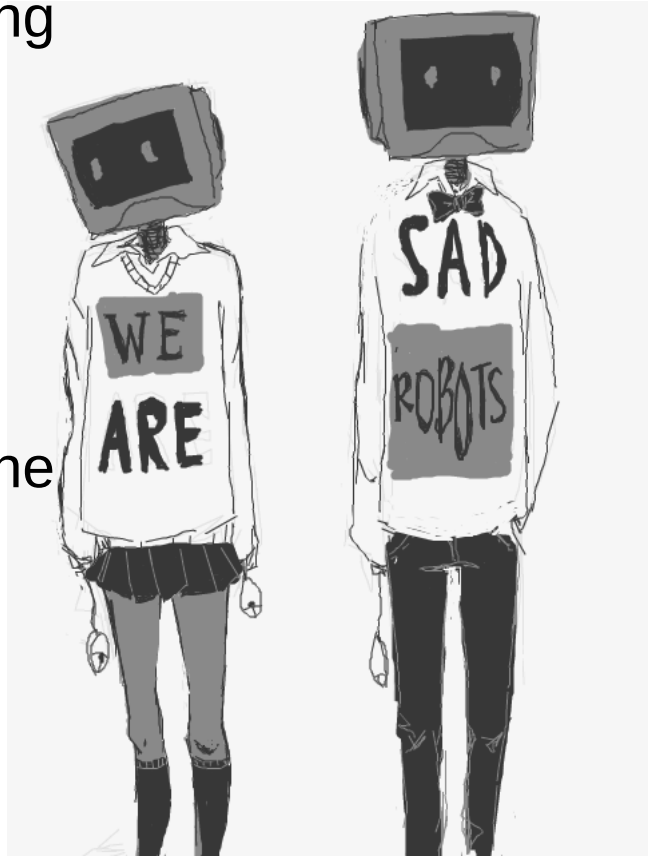
Q2: If yes, does the child like those alternatives?

(Ex. Read a book! What kind of book?)

Ex. Buy a paint set with an easel

Allow the child to make a mess (tell the yaya to allow the child to make a mess!)

- Make the alternatives a source of fun and intrinsic motivation!



Strategies

3. **Modeling those alternatives:**

- Parents cannot preach what they do not practice
- Parents should involve themselves in those alternatives

Ex. Play basketball with your child if you want him to play basketball (but it still has to be something the child finds attractive!).



Strategies

4**. Invest in friendships: Invite friends home**

- Give them opportunities to hang out face to face, rather than just on-line
- Make friends with your child's friends (rather than automatically assume them to be a bad influence)



Strategies

5. **Validate the child's accomplishments and interests**

   Q: Does the child feels that he has a "niche" in other areas?

   Q: Does the child feel valued in the home or school (Or does the child feel that people don't care for him?)

* Technology does not become the source of identity and accomplishment



Strategies

6. Explain to them the concept of the *digital footprint*



- Teach them that they have a digital footprint and that information from it can be searched; copied and passed on; seen by a large, invisible audience, and can be persistent.
- recognize that people's online information can be helpful or harmful to their reputation and image.
- consider their own digital footprints and what they want those footprints to be like in the future.



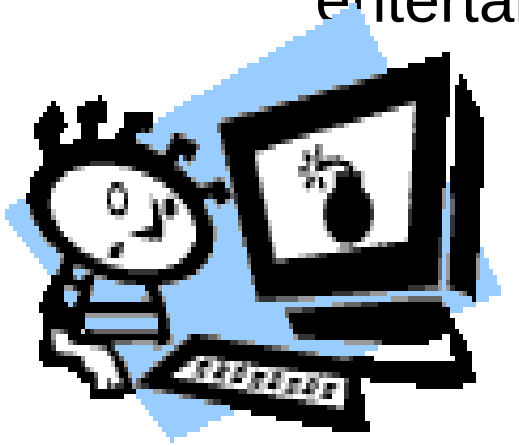


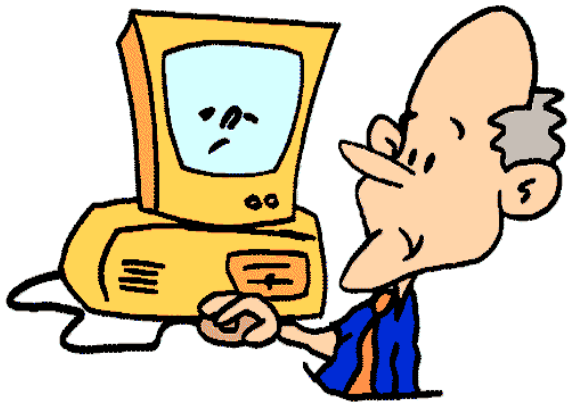
The Power of the Parent

A FEW POINTS ON PARENT-CHILD RELATIONSHIPS AND TECHNOLOGY

Generation gap?

- Parents and adolescents attach different meanings to computer technology
  - Parents value it for their educational (Internet) and monitoring/protective benefits (cell phone); adolescents value them for their social and entertainment purposes





A wider & more conflicted generation gap?

- The youth's knowledge, ease, and enthusiasm in engaging with computer technology surpass the ability and enthusiasm of parents to use it.
  - Parents know LESS about the nature and uses of the technology.
  - There is less communication and interaction between parents and youth around these technologies.
  - **Traditional parental authority, knowledge, and status are questioned.**



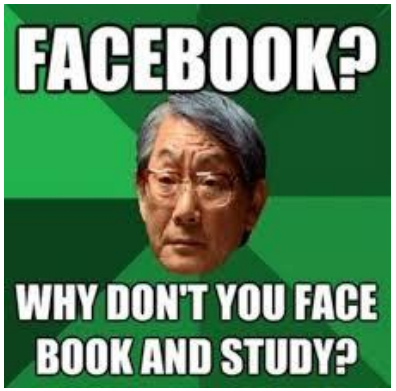
Generation gap? NOT necessarily!

- Parents who have high techno knowledge are better able to monitor, regulate, and share in the youth's use of these technologies.



- The youth's use of technology and their self-regulatory behaviors **depend on** the prevailing nature of the P-C relationship: values, norms, limits, trust, closeness

In other words…



- The resolution of control in the youth's use of technology lies in the prevailing nature of the P-C relationship.



- Parents must contribute to adolescents' development of positive values and self-regulatory and decision-making tools.
- Positive P-C relationships make the adolescent more open to disclosure and monitoring.

It's all about a close and positive relationship

- It has been found that **pre-existing vulnerabilities in the P-C relationship** and in the child's characteristics make the child more likely to misuse or abuse the autonomy and privacy that computer technology can provide
  - And more vulnerable to the risks that this engenders (e.g. exploitation, inappropriate content and use of the Internet)



THANK YOU.

Technology-facilitated Child Abuse: Impact of Social Media on Child Protection

PSUPT MA. IVY P CASTILLO

December 5, 2014

Philippine National Police
Anti Cybercrime Group

THE PHILIPPINE CYBERSPACE



101,833,938 M
(est, 2014 population)

Source: NATIONAL STATISTICS OFFICE

ONLINE PENETRATION

Roughly 34M or 33% internet users in the Philippines in 2013



Source: FACTBROWSER



4.01 M Twitter users
Ranked # 8 Globally

Source: WIKIPEDIA

AVERAGE TIME SPENT ONLINE
18.6 HOURS on internet usage



Source: INFOEVOLVE.PH



MOBILE PENETRATION
92.2 Million Mobile Subscribers

SMS Capital of the World

Source: MVFGLOBAL



23.4 Million Facebook users
Ranked # 7 Globally; # 3 in Asia

Source: PRESIDENT.GOV.PH

Topic: Philippine Cyberspace Facts and Figures

TOP 5 PHILIPPINE ONLINE BEHAVIOR



92% Goes to Social Networking Sites



67% Visit Websites



65% Goes to Public Chat Rooms



80% Search the Web



69% Use Instant Messaging

Topic: Philippine Cyberspace Facts and Figures

Source: Yahoo Nielsen Index Digital Philippines

MORE THAN 20,000 pieces of IMAGES OF CHILD PORN POSTED ONLINE EVERY WEEK



2012, 3B DOLLAR ANNUAL INDUSTRY



AND GREW TO $20B IN 2013



Topic: Philippine Cyberspace Facts and Figures

Reported Cases of Online Children Abuses
Covering the period March 20, 2013 –to date

CASES	ANGELNET	PNP WCPC	TOTAL
RA 9995	57		**57**
RA 9208	11		**11**
RA 9775	35	15	**50**
RA 7610	10		**10**
TOTAL	**113**		**128**

What is Cybercrime?

A computer or a network of computers used as a tool in the commission of a crime.





The targets:

* Another computer or network of computers
* Information
* Another person, natural or juridical

-GARRIE-

TYPES OF CYBERCRIME

- **Against the computer**
  - The computer and/or contained data is the objective
- **Using the Computer**
  - The computer and/or contained data is the method
- **Within the Computer**
  - The data (content) is the object



-GARRIE-

TYPES OF CYBERCRIME

- **Within the Computer**
  - **Child Abuse Materials**
  - **Pornography**
  - **Cyber- bullying**
  - **Child Grooming**
  - **Hate crime**

3 Main areas



Instant Messaging and Chat

Carries vast range of information resources and services



Social Networking



Online Gaming

-GARRIE-

Social Networking



















-GARRIE-

Social Networking

Social networking sites provide teens and young adults with a virtual environment where they share stories, pictures, videos, and participate in chat rooms with friends and acquaintances.

National Crime Prevention Council www.ncpc.org

ADVANTAGES

- The Internet gives easy access to information that will enrich a child's knowledge
- Research capabilities are endless
- Children can socialize with others who have similar interest
- Creativity flourishes online - photos, videos, blogs



DISADVANTAGES

- Online games can quickly consume a child's life
- The Internet can literally be an addiction
- Posting inappropriate images on social accounts
- Too much online socialization can have a negative impact on face to face socialization
- Unsupervised access leads to activities such as
  - Downloading illegal music and movies
  - Accessing sites that can contain viruses or other malicious software
  - Viewing of inappropriate material



-GARRIE-

Types of Danger to Children



Internet Addiction



Cyber Bullying



Cyber Stalking



Cyber Trafficking



Child Pornography



On-line Gambling

-GARRIE-

RA 9775

Anti-Child Pornography Act of 2009
Approved: Nov 17, 2009



Child Pornography (RA 9775)

- ✓ Refers to any representation, whether visual, audio, or written combination thereof, by electronic, mechanical, digital, optical, magnetic, or any other means, of child engaged or involved in real or simulated explicit sexual activities.



(c) "Child pornography materials" refers to the means and methods by which child pornography is carried out:



















-GARRIE-

Child Trafficking (RA 10364)

- ✓ Is the recruitment, transportation, transfer, or harboring of persons – with or without victims consent – within or across national borders – by means of threat, coercion, abduction, deception, or abuse of power – for purposes of prostitution, pornography, and sexual exploitation.

How Technology is used in trafficking:

- Recruitment via communication with potential victims
  - Social Networking Sites and Dating Sites
  - Newsgroups: sites for exchange of information
  - Mobile internet systems
- Recruitment via Online Advertisements

How Technology is used in trafficking:

- Technology used to exploit victims
  - Pornographic images posted on websites (uploading and broadcasting)
  - Child Pornography (online distribution and selling)
- Online pandering
- Online enticement

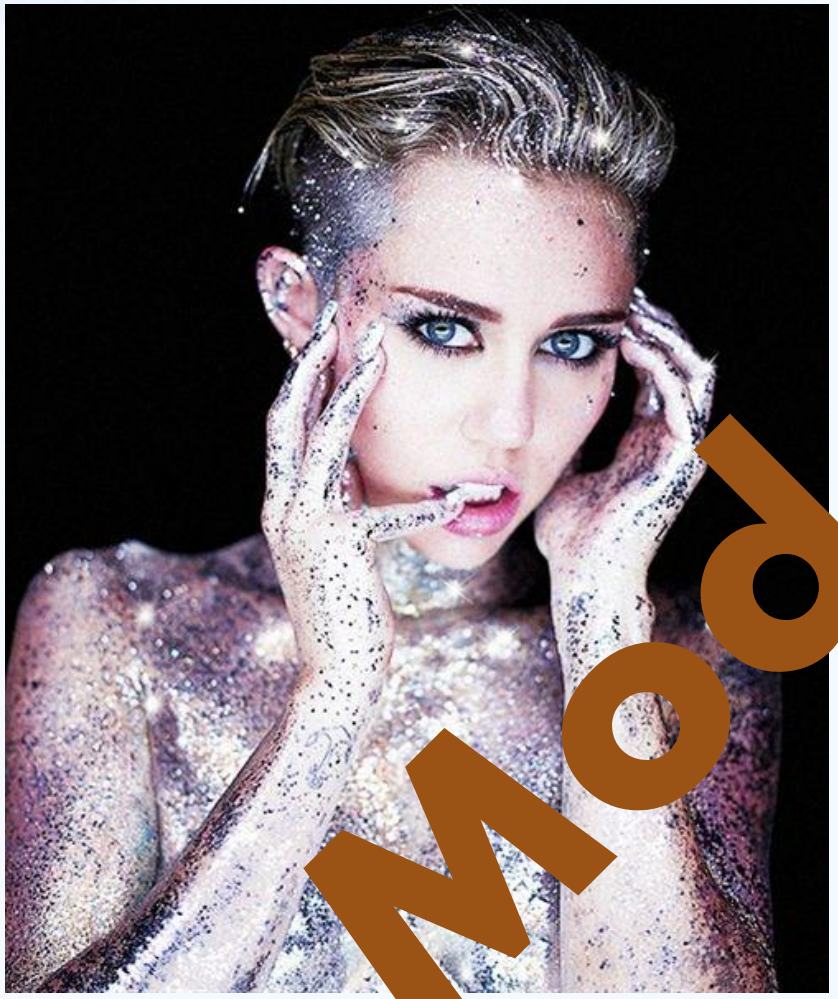
Use of Technology for exploitative purposes has been attributed to:

- more generalized access to internet
- Increased number of internet user each year
- Increased affordability of technology and services
- Anonymity of users
- Difficulty to trace
- Speed
- Criminals can work from home
- High profitability of the sale of pornography



Frequently Reported Online Modus

Modelling





-GARRIE-

TEXT SCAMS

-GARRIE-

Mobile social tools

Today's phones are mobile computers with…



- Mobile social networking
- Photo- & video-sharing
- Web browsing
- 24/7 texting
- Even less adult supervision
- GPS & social mapping

Mobile phones will be the world's primary tool for connecting to the Net by 2020.

-GARRIE-


Back (1)
+63 938 780 6357
Contact
Globe LTE Advisory: Your postpaid is charged P500 for LTE use. Is this wrong? Text 500 to 2936780357 for REFUND".
Send

Globe blocks nearly 1000 text spammers, scammers



Spam Message Report

www.globe.com.ph/stopspam

About Globe | Governance | Investors | News

Globe | Personal | SME | Enterprise | Help & Support | My Account

REPORT SCAM OR SPAM MESSAGES

We know of the hassle that comes with every spam or scam message that you receive. Because of this, we have been continually working to combat this malicious behavior. But to make this a fully effective effort, we need your help.

We invite you to join us in our fight to stop spammers by using this webpage to report individuals responsible for these messages. Upon receiving the needed information, we will promptly respond by deactivating numbers proven to be repetitive sources of these unwanted messages.

You can also help other Globe subscribers by sharing this webpage. Together, let's work to create a more wonderful, spam-free experience.

My full name is

* My Globe/TM mobile number is

* My email address is

DETAILS OF THE SENDER AND MESSAGE

#StopSPAM

Do not be victimized by scam SMS! Look carefully at "advisories" received. The SMS you received is a scam when:

Show desktop

8:38 AM
11/6/2014



13-anyos na kidnap victim, dinukot ng kanyang naka-eyeball na Facebook friend

Date posted: May 29, 2013 5:26pm

Reporter: Bam Alegre



17-anyos na babae, dinukot at ginahasa umano ng textmate

Date posted: Mar 21, 2013 8:35pm

Reporter: Mel Tiangco

-GARRIE-

RA 9995

Anti-Photo and Video Voyeurism Act of 2009

-GARRIE-

Photo or video voyeurism

- means the act of taking photo or video coverage of a person or group of persons performing sexual act or any similar activity
- capturing an image of the private area of a person/s without the latter's consent
- the act of selling, copying, reproducing, broadcasting, sharing, showing or exhibiting the photo or video



-GARRIE-

The usual suspects:

- ✓Ex boyfriend/husband
- ✓Disgruntled employees
- ✓Business Rival



-GARRIE-

Romance Scam

- Bad guy/gal uses online dating or social networking sites and posts attractive picture
- Communicates and gains victim's confidence
- Then asks for money
  - Travel expenses to meet in person
  - Medical expenses
  - Information about the victim's significant details such as bank account and credit cards to commit fraud.





-GARRIE-

Safe Social Networking – 5 tips

Tip #3: Only accept friend requests from people you know

Tip #2: Learn how to change your privacy settings

Tip #4: Limit the amount of "time and place" data that you expose through social networking



Tip #1: Remember that even people you know can be identity thieves

Tip #5: Limit the amount of personal information available on your social networking profile. (don't publicize your unlisted phone number!)

Contact us:

Women and Children Protection Section, ACOTD

Telephone No. - +632 723-0401 local 5354

Fax No. +632 414 2199

Email add: pnp.acg.angelnet@gmail.com



PNP.AngelNet.AntiCybercrimeGroup



@PNPAngelnetACG

www. angelnet.ph



Be
S. M. A. R. T.
Stop and Think before you post

Thank you and good day!!!

-GARRIE-

Day 2: December 5, 2014
C2

Teen Gangs

Gang membership is associated with delinquent and risky behavior, violence and serious offenses, and long-term negative health and social consequences. Gangs pose problems not only for the individual but impacts on the community as well.

Objectives:

- Describe the potential negative consequences of youth gang membership
- Identify risk and protective factors associated with gang affiliation
- Identify the role of the family, school and community in preventing gang membership

Chair: Norieta C. Balderrama, MD

Topic:	Speaker
Dynamics of Teen Gangs	Norieta C. Balderrama, MD
Life Experience (Testimony)	Willard Belando
Recommendations	Joseph B. Sayo, MD



DYNAMICS OF GANG MEMBERSHIP

Joseph Mauro B. Sayo, MD,DPBP
Child and Adolescent Psychiatrist

Outline

- Definition of a Youth Gang
- Risk Factors
- Reasons For Gang Membership
  - Review of Studies
  - Psychological Theories
  - Developmental Issues

Youth Gang

- A group of three or more members
- Members share an identity, typically linked by a name and often with symbols
- Members view themselves as a gang, and they are recognized by others as a gang

Youth Gang

- The group has some permanence and a degree of organization
- The group may be involved in some criminal activity




My Crazy Life



Common Types of Gangs

- The Social Gang
- The Delinquent Gang
- The Violent Gang

Social Gang

- Group that merely “‘hangs out at a specific location”
- Gathers because a feeling of camaraderie and closeness to members, not because of a need for protection or monetary gain.

  (Ruble 2010)

- Unlikely to participate in illegal activities or violence, and they tend to have, “… the closest association with the norms and values of society in general,” (Ruble 2010)

Delinquent Gang

- Characterized by the intentions to achieve monetary gain for each member, which is generally accomplished by criminal behavior (Ruble 2010).

- These activities tend to be the sale of illegal drugs, where the success of the operation depends on each member executing an assigned task with precision.



Violent Gang

- An organization with a purpose, “to obtain the power and associated emotional gratification that violent activities can bring to youths.”



Risk Factors

- Previous delinquent behavior
- Drug and alcohol use
- Youths who live in areas where there is gang activity and juvenile delinquency
- Children who have negative relationships with parents and teachers

Family Issues

- Children who have family members who are involved in gangs frequently also join a gang
- Domestic Problems
- Family issues that cause a child to join a gang include having parents with substance abuse problems, parents who fight excessively, absentee parents, and a lack of basic needs at home.

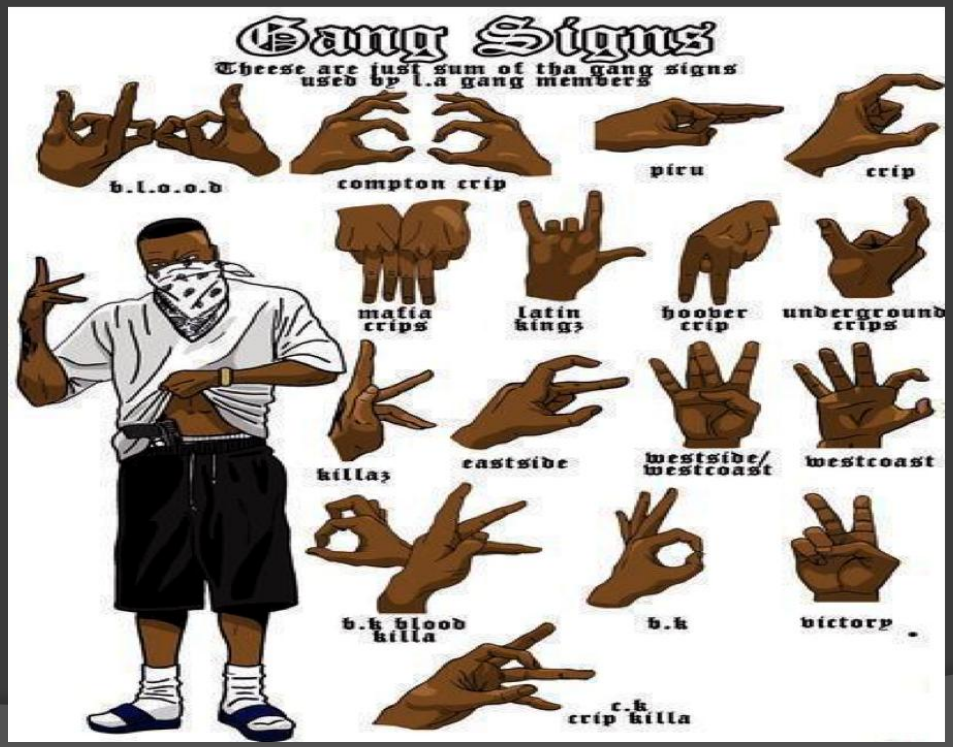
Why do Teens Join Gangs?

- Each type of gang has its own attraction
  - friendship and camaraderie
  - monetary gain, or power
  - social dominance

- Gangs maintain a sense of mystery and secrecy, which is extremely appealing to young people.



- Gang members have secret hand signals, tattoos, neighborhood graffiti and colors that show everybody that they belong





Social Reasons

- To be a part of a social group
- Juveniles who feel like outsiders at home or at school may find that gangs fill that social void
- In urban areas where the threat of gang violence is a part of everyday life, children may join gangs for protection.

Financial Reasons

- Gang activity as a way to obtain money and material possessions quickly
- Purchasing things quickly instead of having to work for them



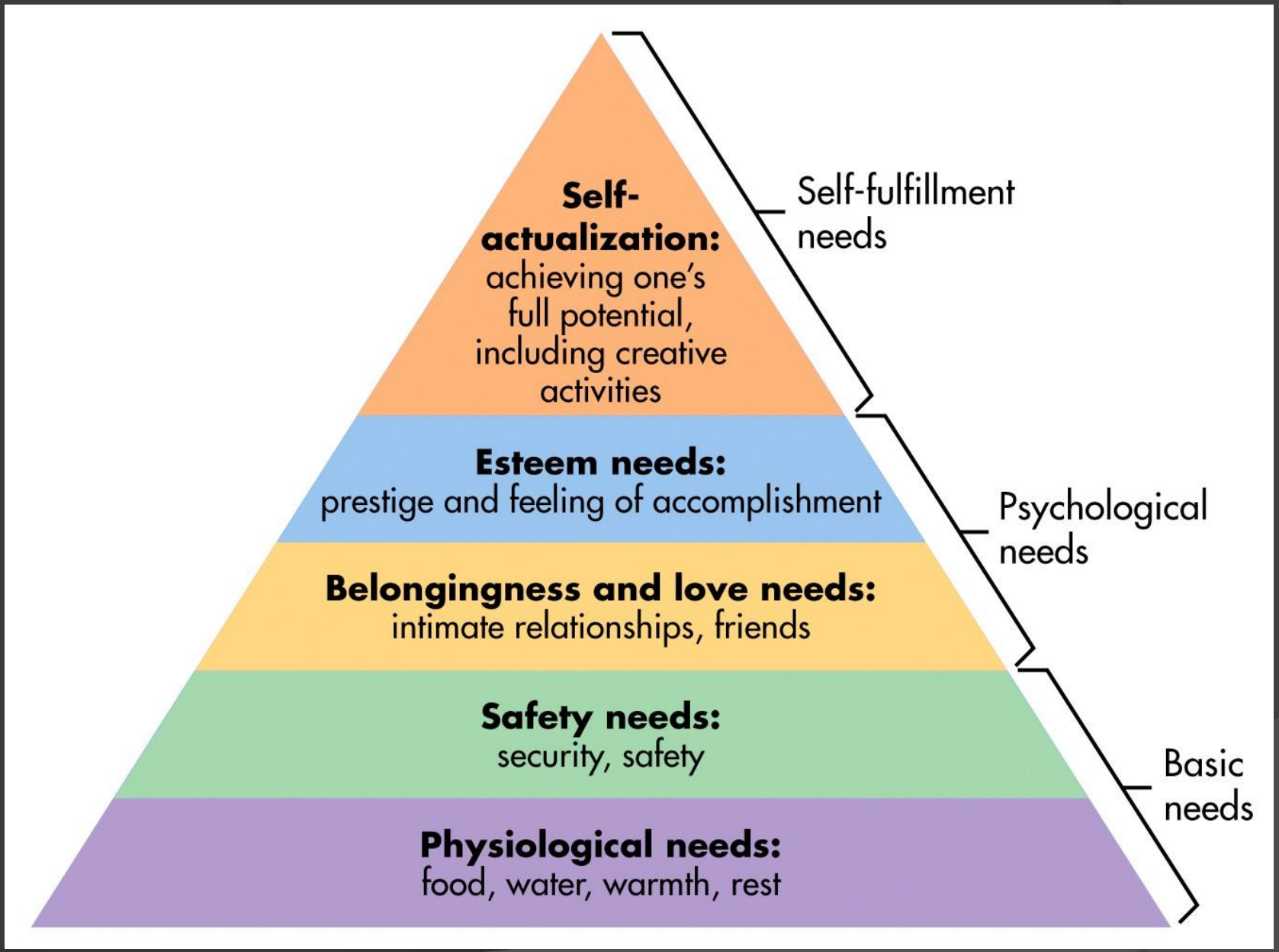
- In a study of adolescent Latin immigrants in southern California, adolescent gang membership was based on the need, “to meet basic emotional and developmental needs “.(Field 2011)

- In a research of gang violence in youths, that gang membership often stems from a need for social, namely peer acceptance (Hughes, Short 2005).

- Two ideas that encompass the argument for adolescent gang activity (Ryan, 1938)
  - Self-psychology concept of self-object and its insufficiencies in teens,
  - and the need to belong, and the means by which they become included in formal and informal organizations.

- Psychological Concept of Self-object
  - One's perception of their self as an, "…object perceived, remembered, understood, approved, condemned, and the like," (Ryan, 1938)
  - The self-object encompasses how an individual perceives their actions, existence, and purpose as an identity.

- The need to belong is acknowledged in the work of Baumeister and Maslow (1968) where “love and belongingness needs” are ranked in the middle (Baumeister 1995).


Self-actualization: achieving one's full potential, including creative activities
Esteem needs: prestige and feeling of accomplishment
Belongingness and love needs: intimate relationships, friends
Safety needs: security, safety
Physiological needs: food, water, warmth, rest
Self-fulfillment needs
Psychological needs
Basic needs

- The way in which these needs are met by adolescents with inadequate belongingness and definition of self, may be through the joining of delinquent gang organizations.
- The definition of self is exhibited by the identification with other members.

- The ethnic similarities inherent in gang organizations, age similarities, and sense of family all contribute to the development of identity

- The organization provides the support that isn't so easily available for one developing a self-identity without the camaraderie of others in the same situation.

- An adolescent’s need to belong further helps in the process of self-justification of their actions

- It is essentially the psychology of adolescents that encourages this gang membership, but it is necessary to change the current situation to encourage stronger feelings of safety and belonging in home environments to prevent this sort of behavior.

Thank you for your attention!



References:

- American Department of Justice federal definition
- Community Service Council: Criminal Youth Gangs
- National Concerned Officers: Why Kids Join Gangs
- Office of Juvenile Justice and Delinquency Prevention: Gang Prevention: An Overview, James C. Howell; 2010

GANG CULTURE : RECOMMENDATIONS

Norieta Calma-Balderrama,M.D.

OUTLINE :

- Gang culture : Bridging the gap
- Understanding the gang culture : Different views

- How to get over the gangs
- Controlling gangs
- Recommendations

BRIDGING THE GAP BETWEEN CHILDHOOD AND ADULTHOOD

- Gang Culture :
- Consider Stage of development , family and environment

- Identifying marks
- Initiation rites
- Symbolic names
- Street identities
- Cultural tradition – pass on

UNDERSTANDING THE GANG : DIFFERENT VIEWS

- SOCIOCULTURAL VIEW

- Means to attain personal reputation and peer status
- Come from Dysfunctional and destitute families
- Poverty and minority group
- Outcasts of family – offers sense of belonging
- Status generating medium – can't realize aspirations through legitimate means→ gang

PSYCHOLOGICAL VIEW

- Serves as outlet for children with psychological problems
- Gangs recruit members from youth with psychological problems
- Sociopathic nature of gang boys :
- 1. Defective social conscience – limited feelings of guilt for destructive acts
- 2. Limited compassion or empathy
- 3. Egocentric and self seeking goals
- 4. Manipulation of others for self gratification without moral concern

PSYCHOLOGICAL VIEW : CHARACTERISTICS

- Suffer from psychological deficits, impulsivity , poor control
- Low self concept, social disabilities or deficits, poor impulse control, limited life skills
- Those with antisocial and conduct disorders are at risk for gang membership
- Join gang – effort to obtain family like atmosphere
- Way to get desired goods and services , security , improving productivity

REASONS FOR JOINING GANGS

- 1. Distinct personality types
- 2. Opportunity to improve quality of life
- 3. Support for crimes, access to parties, social events and sexual outlets
- 4. Substance abuse and delinquency
- (both increases , decreases when they leave the gang)
- 5. Collective protection
- 6. Fun and support

WHAT DO WE DO TO CHANGE THE CULTURE OF GANG MEMBERSHIP ?

- Philippine setting

INTRODUCING CHANGE : GANG ACTIVITY

- Multisystemic- different systems should be involved from the legal, police, community, school, health system (mental and physical) social services

- Two basic methods :
- 1. Priority targeting by law enforcement
- 2. Implementation of variety of social service efforts

REVIEW :

- Strategies used to address problems related to Gang

- 1950’s to present

1. LAW ENFORCEMENT

- Gang control :
- A. Youth service program - where police controls the gang
- B. Police are assigned exclusively to gang-control work
- C. Gang unit – exclusive to gang control work
- intelligence on gang problems and training
- D. Computer bank – data about all gangs within a vicinity

2. PREVENTION PROGRAMS

- What helps to control gang activities
- 1. school based lectures
- 2. police - school liaison
- 3. Information dissemination
- 4. Recreation programs
- 5. street worker program that offers counselling, assistance to parents, community organization

GANG SWEEPS NOT EFFECTIVE

- Gang breaking activities – focus on gang leaders, to arrest , prosecute , convict and incarcerate

According to Mark Moore and Mark Kleinman :

- Gangs should be viewed as organized criminal enterprises and dealt with as traditional organized crime families

SUGGESTIONS

- 1. Developing informants through criminal prosecutions , payments and witness protection programs
- 2. Relying heavily on electronic surveillance and long term undercover investigations
- 3. Using laws that create criminal liabilities for conspiracy, extortion, or engaging in criminal enterprises

GANG RESISTANCE

- Developing school programs designed to help youths resist gangs
- (examples : gang resistance education and training – GREAT program like anti drug programs) usually taught by police officers
- to 6th and 7th graders in hourly sessions

STRATEGIES

- Emphasis :
- Skill training and information that can help youths resist peer pressure, improve self esteem, shun violence and ignore gang influence

- Note : insufficient to persuade adolescents not to join gangs

SOCIAL SERVICE EFFORTS

- 1.Direct assistance to at risk youth
- 2.Detached street worker program – go where the gangs are
- Worker attaches himself to the gang, participate and try to get to know the members

SOCIAL SERVICE

- Purpose : act as advocate of the youth , provide them with a positive role model
- Help them orient their activities to a positive direction
- Treat individual problems

STRATEGIES

- Detached street worker program – 1950s, 1960s
- Effectiveness was challenged because it helped legitimize delinquent groups → neighborhood organizations → new members were drawn into the program
- Other programs – orient gang control programs
- Neighborhood watches, parent patrols, alternative youth programming , family support

GANG ALTERNATIVE PREVENTION PROGRAM

- Intensive supervision of at risk juveniles who are on probation for minor crimes
- Prevention services are received before they are entrenched in gangs
- 1. Individual and group counseling
- 2. Bicultural services to adolescents and their parents
- 3. Special programs such as tutoring, parent training, job development, recreational , educational and cultural experiences

ECONOMIC MOBILIZATION

- 1. Provide legitimate economic opportunities as an alternative
- Surveys show – many might leave gangs if education and vocational opportunities existed
- 2. Gang control efforts – treatment should be coupled with economic opportunity

ECONOMIC MOBILIZATION

- John Hagedorn :
- Lack of legitimate economic opportunity for unskilled adolescents creates a powerful incentive for them to be involved with illegal activities
- 1. To reduce gang problem – create high paying jobs
- The more embedded they are in criminal enterprise, the less likely they are to find meaningful adult work

ECONOMIC

- Without economic help it is unlikely that they will be transformed to be successful and become professionals
- 2. Devote resources to the most deteriorated urban areas.

SOCIO ECOLOGICAL PHENOMENON

- Youth join gangs when they live in deteriorated areas , when the need for economic growth and self- fulfillment cannot be met by existing social institutions
- And gang members are there to recruit them at home or school

- Response : Provide the necessary homes and environment conducive to different needs of the adolescent

GENERAL

- Programs that enhance the lives of adolescents at school or in the family are the key to reducing gang delinquency

SUMMARY : RECOMMENDATIONS

- 1. Laws related to gang formation should be reviewed.
- 2. Need for more research about offenders and gangs in the Philippines
- 3. Evaluation of gun use, teen murder, drug addiction programs
- 4.High priority for treatment of CICL / juvenile offenders and drug addiction
- (relationship)
- 5. Importance of the family when dealing with gangs

RECOMMENDATIONS

- 6. Strengthen family relationships –
- (consequences of OFW phenomenon)
- 7. With increasing number of gangs – use as economic advancement for poorly motivated and uneducated youth

  therefore we need to motivate them and make sure that they would have opportunities to go to school

  help them see what is in it for them - profit oriented

RECOMMENDATIONS

- 8. Legitimate economic alternatives should be in place.
- 9. School delinquency prevention programs
- Instead of school based crime control projects
- 10. More efforts to treat substance related problems

RECOMMENDATIONS

- 11. Thrust of juvenile justice system – true rehabilitation – prevention and treatment
- 12.Role of juvenile justice system as social versus crime control agent
- 13. Mental health programs in the community and schools to address psychological problems (ex. Trauma , depressions , mood problems, learning problems, ADHD)

RECOMMENDATIONS

- 13. Availability of juvenile records
- 14. Delinquency prevention programs should be in place
- 15. De institionalization as a goal of the justice system
- despite the growth of alternative programs such as diversion , restitution and probation
- 16. Funding for all programs related to gangs

THANK YOU



Day 2: December 5, 2014
D2

Save the Children Symposium on Enriching Cultural Beliefs and Traditions Towards a More Effective Child Protection

The main objective of this symposium is for participants to be aware of existing collaborative efforts to enrich cultural beliefs and practices in South Central Mindanao to ensure that children are enjoying their right to protection.

Objectives:

- Understand the impact of early marriage practices on women and children in T'Boli and Blaan communities;
- Be aware of the collaboration between government, NGO and communities in strengthening the protective environment for children in South Central Mindanao; and
- Hear from leaders of IP and Muslim communities on what they have been doing to promote child protection in their areas.

Chair: Wilma T. Bañaga
Co-Chair: Nelida N. Pereira

Topic:	Speaker
The Impact of Early Marriage Practices: A Study of Two Indigenous Communities in South-Central Mindanao (T'Boli and Blaan) from a Human and Child Rights Perspectives	Prof. Rufa Cagoco-Guiam
Working with IPs and Muslim Communities in Promoting Children's Rights and Child Protection: A Partnership Between the South Cotabato Provincial Social Welfare and Development Office and Save the Children	Floyd T. Maglangit Jason Roy Sibug
The IP and Muslim Declaration Supporting Child Protection	Datu Laurencio C. Ignen Sultan Motalib A. Sambuto
The Children's Code of South Cotabato	Hon. Daisy Avance-Fuentes



EARLY MARRIAGE PRACTICES AMONG THE T'BOLI AND BLAAN COMMUNITIES IN SOUTH-CENTRAL MINDANAO: FROM A HUMAN AND CHILD RIGHTS PERSPECTIVE

Prepared by:

Rufa Cagoco-Guiam, Professor III/Director,
Institute for Peace and Development in Mindanao,
Mindanao State University – General Santos City

Outline of the presentation





BACKGROUND AND RATIONALE OF THE RESEARCH PROJECT "EARLY MARRIAGE PRACTICES AMONG THE T'BOLI AND BLAAN INDIGENOUS GROUPS IN SOUTH – CENTRAL MINDANAO"

Ako para sa bata Forum, 5 December 2014

Background and rationale



Incidences of early marriage among indigenous peoples in South-Central Mindanao (Blaan and T'boli) are quite common, as it is a deeply embedded cultural practice.



Plate No. 3 Corn Area in Lamhaku

Another cultural practice among them is having plural wives especially among high status males, like Datu (chieftains); usually the wives are so much younger than the husbands.

Universal Declaration of Human Rights (UHDR)

…Men and women of full age…have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage, and at its dissolution…Marriage shall be entered into only with the free and full consent of the intending parties…

(itals supplied, for emphasis)

Other provisions in the International Convention on the Rights of Children and Women

1979 Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) reinforces the right of parties entering marriage to "…freely choose a spouse and to enter into marriage only with their free and full consent…"

CEDAW (Article 16.2) "…the betrothal and the marriage of a child shall have no legal effect, and all the necessary action, including legislation, shall be taken to specify a minimum age for marriage."

Research Objective (General)

- *Describe the phenomenon of early marriage from the perspective of the Blaan and the Tboli communities in South-Central Mindanao, in terms of:*
  - its prevalence in research locales,
  - its socio-cultural and economic determinants,
  - its short and long-term impact on boys and girls and the wider society in two areas in South-Central Mindanao (South Cotabato and Sarangani Provinces)

Research Questions

- ✓ How is early marriage perceived among the two indigenous groups to be studied (T'boli and Blaan)?
- ✓ What are the primary reasons or motivations or circumstances for contracting early marriage among the two groups? (including how consent was given or not)
- ✓ What is the status of health and nutrition among young mothers among the T'boli and Blaan communities?

- ✓ What are the effects of early marriage, as perceived by respondents, on their:
  - ❑ Psycho-social situation
  - ❑ Health and well-being, especially maternal and child health and nutrition
  - ❑ Education and development
  - ❑ Economic situation of the household
  - ❑ Protection from violence and other vulnerabilities
  - ❑ Decision making and political participation (starting at the household level)
  - ❑ Gender relations in the household and in larger society
- ✓ What policy and action recommendations can be conceptualized to improve or expand the programs and services of Save the Children to advocate and raise awareness on the adverse effects of early marriage?



Research Locale, Methodology and Approaches

Ako Para sa Bata Forum, 5 December 2014

AREAS OF STUDY

Lake Sebu



Barangays:

Tasiman

Klubi

Malungon



Barangays:

Barrio Blaan

Datal Tampal

T'boli



Barangays;

Lambangan

Lamhaku

Ako Para sa Bata Forum, 5 December 2014

Methodology

- SURVEY
- FOCUS GROUP DISCUSSION
- KEY INFORMANT INTERVIEWS
- GENDER ANALYSIS TOOL (ADAPTATION OF THE 24-HOUR DIAGRAM)







The importance of coordination with LGUs, LGAs, CSOs



KEY FINDINGS, INSIGHTS

Ako para sa bata forum, 5 December 2104

Common perceptions on early marriage

- Embedded in tradition(T'boli and Blaan)
- Perception of girl children as "capital" for contracting marriage with older, more financially stable men
-as an alternative to the lack of economic and social development opportunities in upland, hard to reach barangays

Key Findings



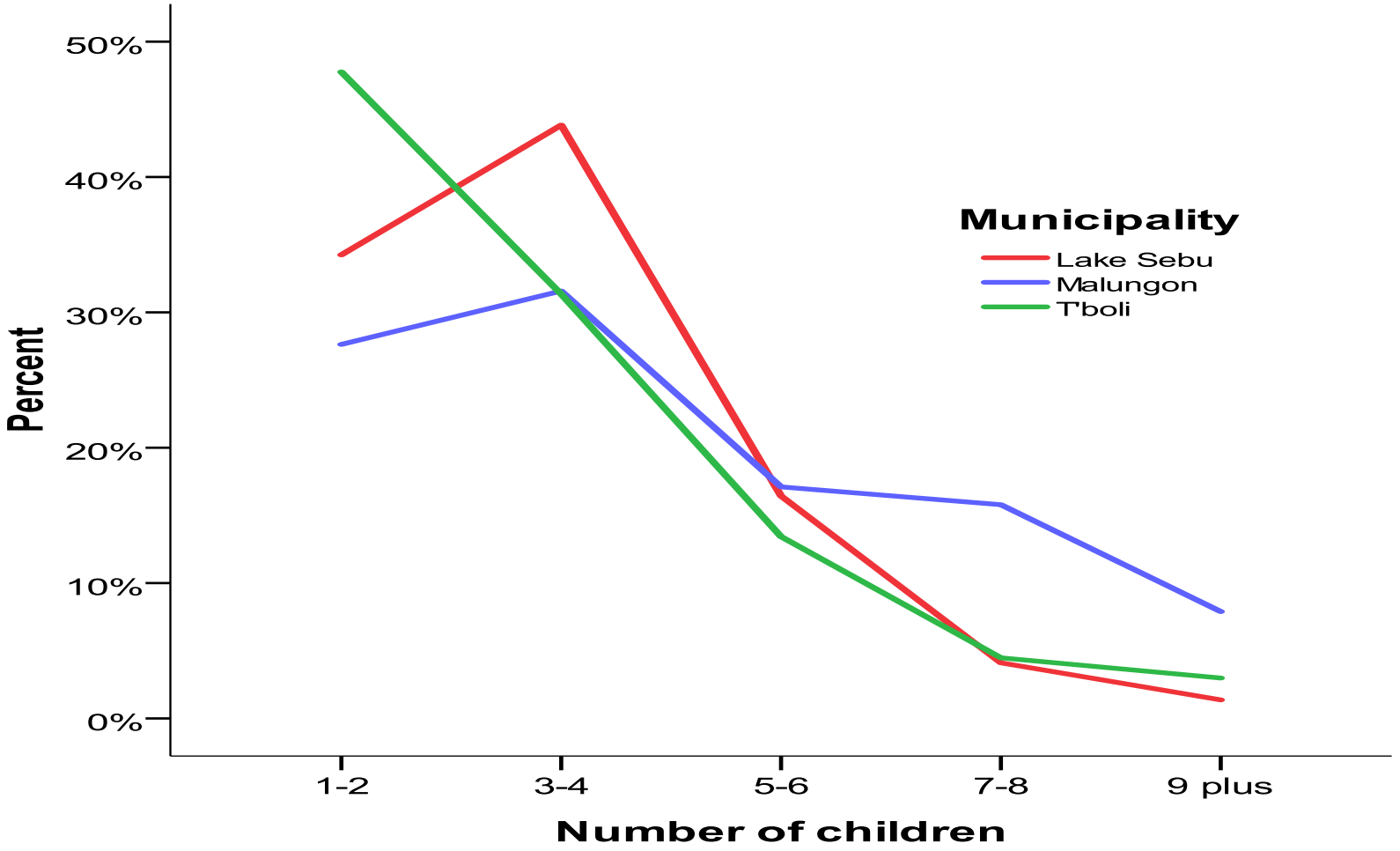


Average Age at marriage
14.97 (female respondents)
15.84. (male respondents)

Youngest age at marriage: (betrothal)
Females: 1
Males: 2

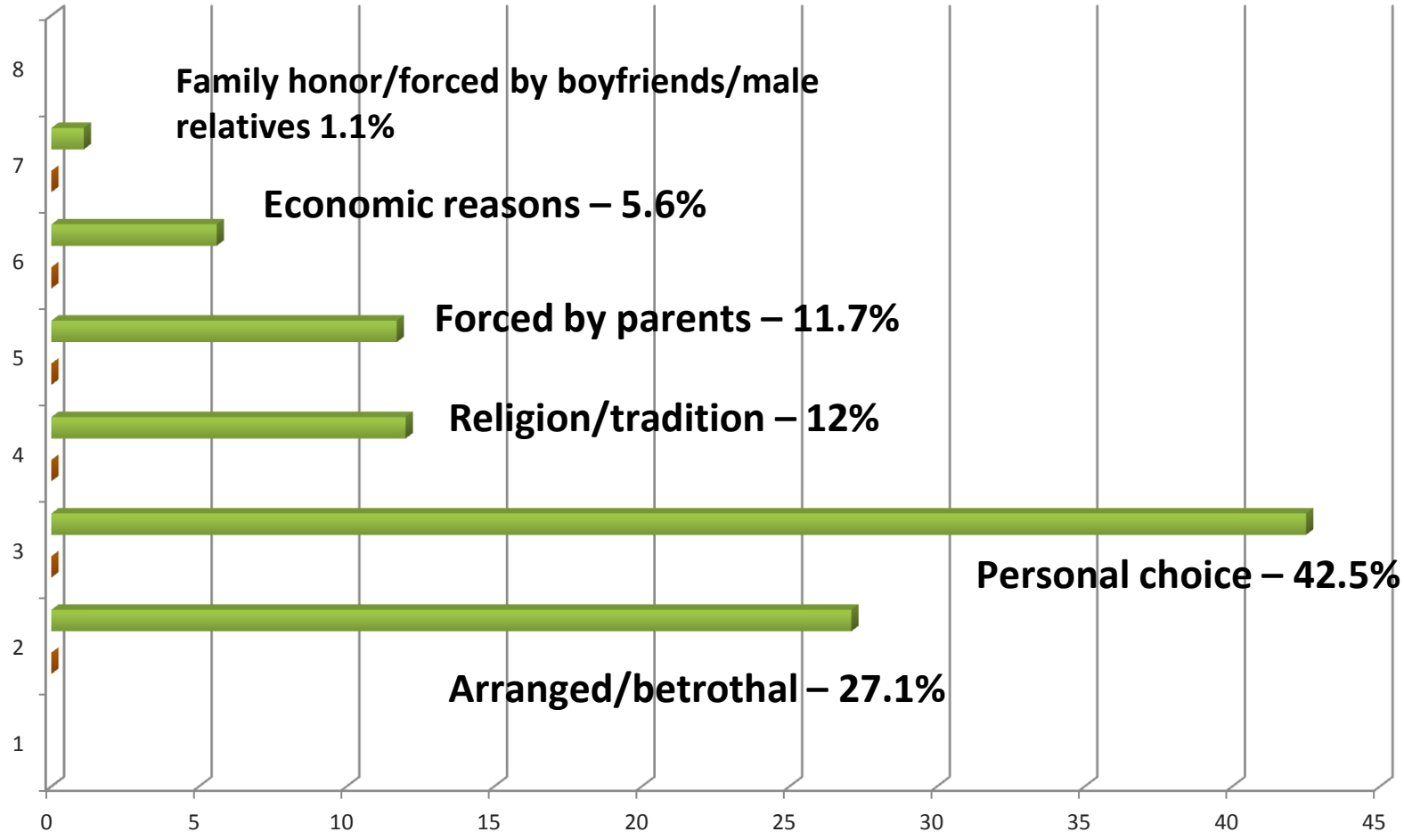
Actual age of marriage:
14 – for females
16-17 – for males

Key Findings

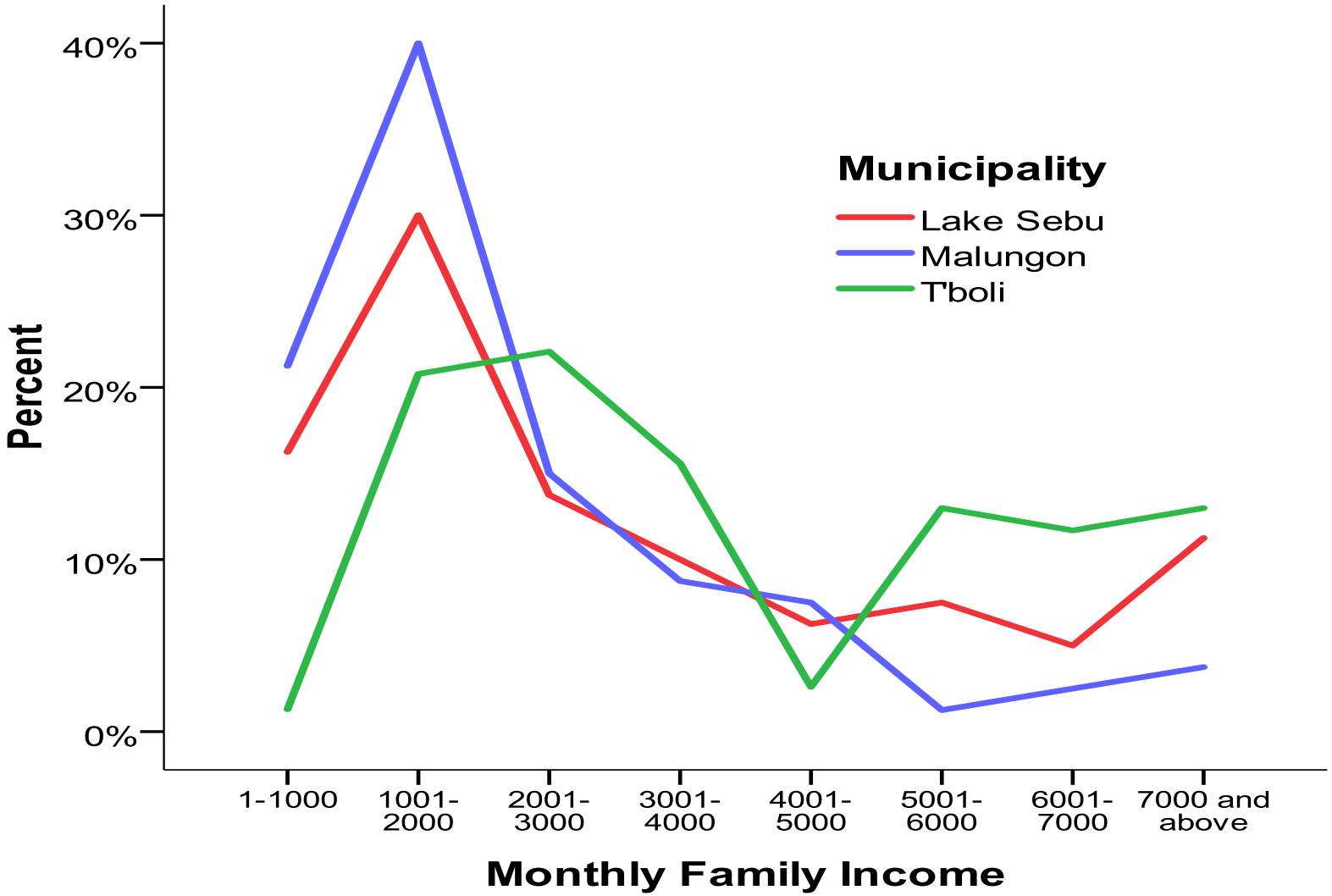


Respondents have medium sized families, as shown in the number of their children

Reasons for early marriage



Average monthly HH incomes of Respondents



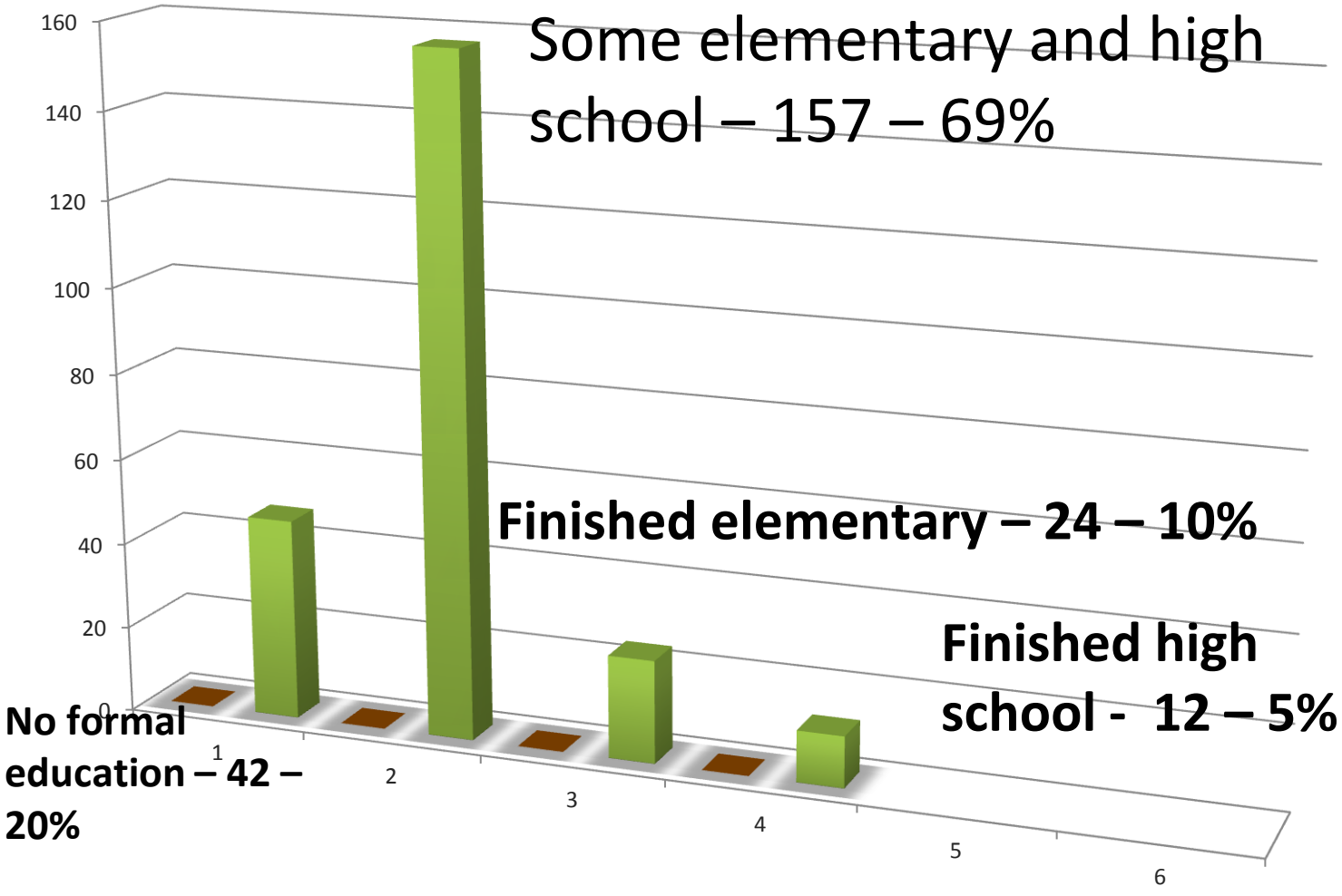
Source of income of respondents

Livelihood source	#	%
Farming	197	82%
Services sector	43	18%
TOTAL	240	100

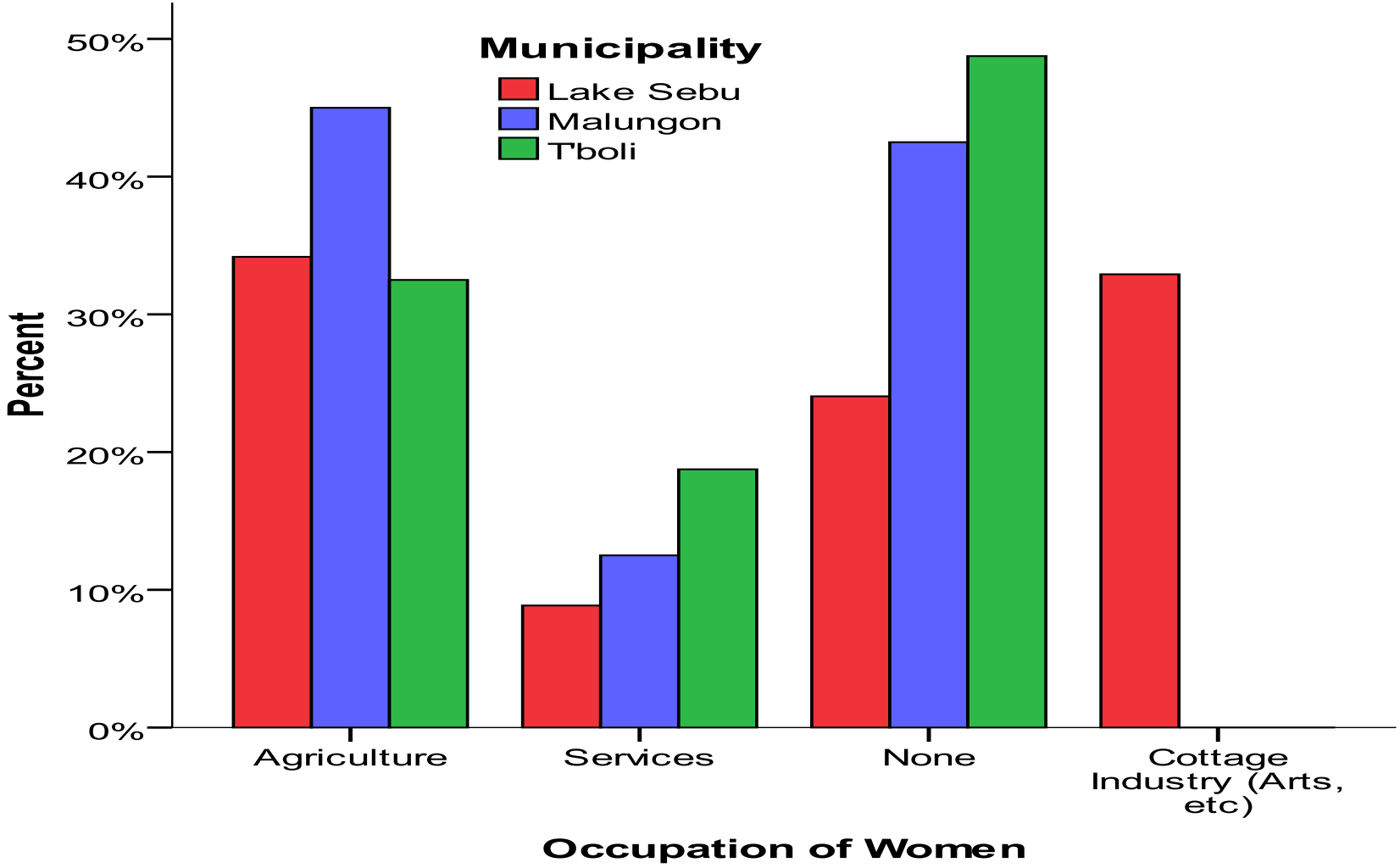
SERVICES SECTOR:

- “habal-habal” driving
- Traditional crafts like t’nalak weaving
- Blacksmithing
- Banana plantation workers
- Diggers and panners in small mining firms, esp in T’boli and Lake Sebu
- Manicure and pedicure

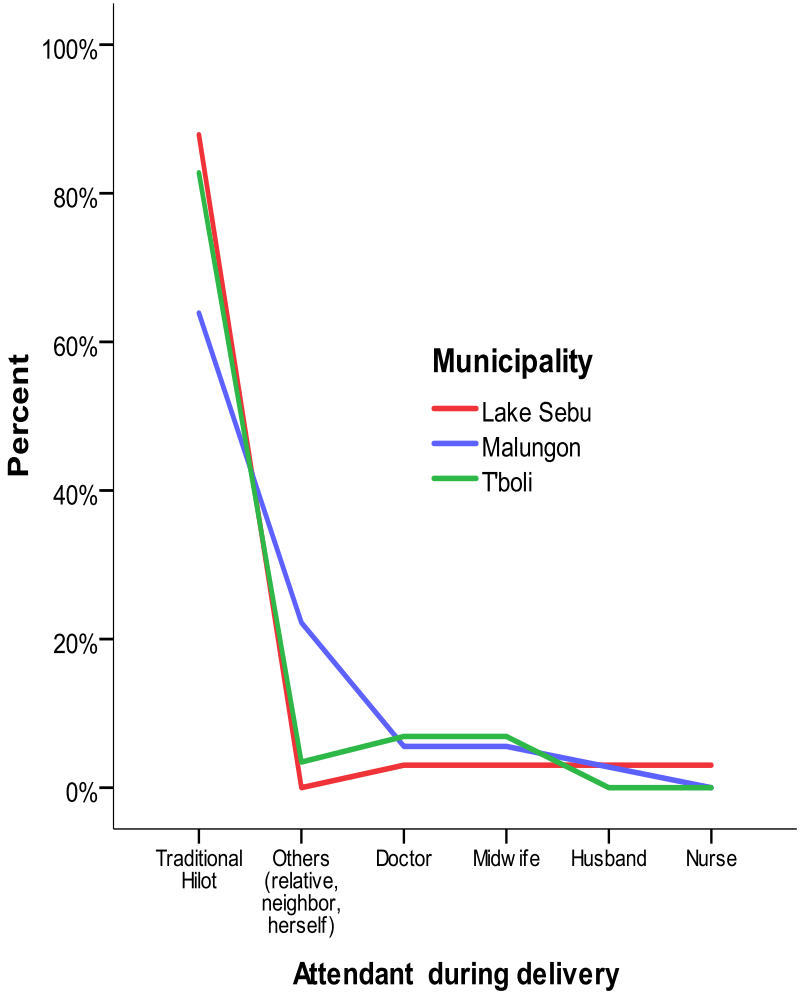
Educational levels of 240 Respondents

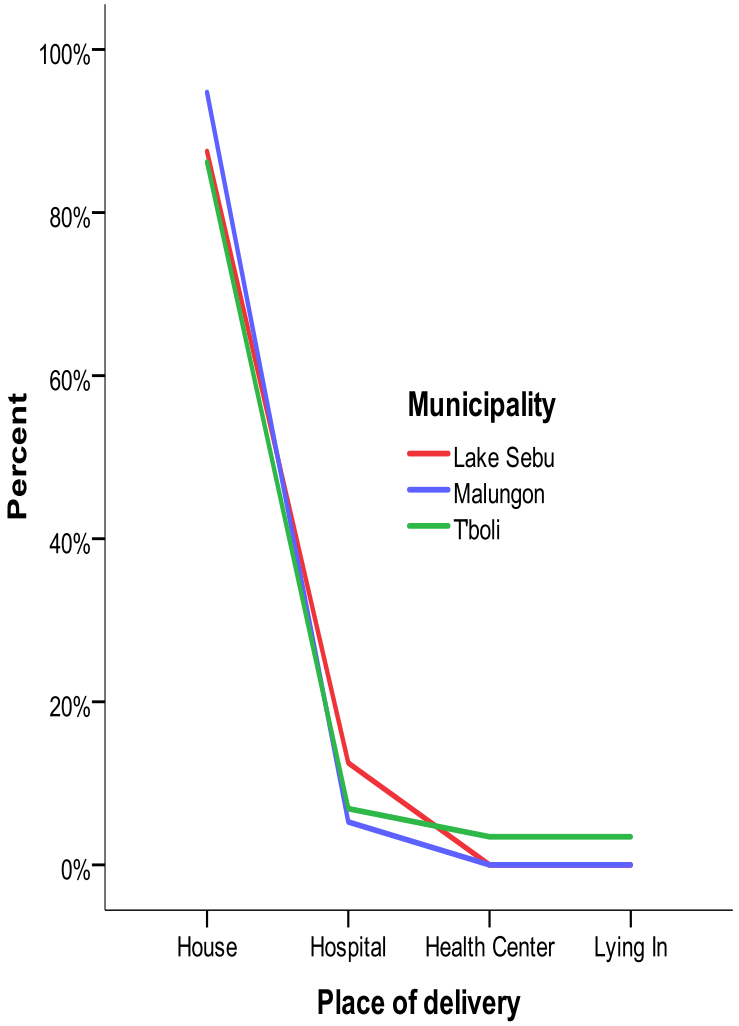


Occupation of women



Consequences of early marriage





Effects of early marriage (from FGDs and KIIs)

1. *Psycho – social development*

   - *Emotional burden of being ridiculed in school (especially for girl children who get pregnant as elem school kids)*
   - *emotional torture (for young wives of older men who have multiple wives)*
   - *Emotional instability of husbands and wives, leading to physical violence, and in some cases, marital breakup*
   - *Difficulty in adjusting to the responsibilities of parenthood, and as a housewife or husband*







Effects of early marriage

2. On maternal and child health and nutrition

- high incidence of infant and child mortality, esp in Malungon (triangulated through the health development profile of the municipality)
- experiences of hunger and skipping meals within the last six months
- complications of childbirth among very young mothers



Plate No. 5 An FGD Session for Female Participants in Lambangan



Plate 1: Researchers had to cross this river in going to Sitio Lamlifew, Barangay Datal Tampal, Malungon



Plate 2: Field researchers conducted the interviews here at the IP School of Living Traditions in Sitio, Lamlifew

Effects of early marriage

- **Education and development**

- dropping out of school(esp for girls or young wives/mothers)

- *Limited opportunities for women who are burdened with children at a young age*
- *lack of political/community participation among young parents*

- **Economic situation**

- *Low household incomes*
- *Wealth exchanged during marriage negotiations did not translate to wealth creation among young couples*
- *Limited choices and opportunities for entrepreneurial development*

Effects of early marriage

- On their capacities to protect children from exploitation and vulnerability
  - Young parents are themselves vulnerable to exploitation
  - Lack of capacities to discipline their children
  - Lack of decision making capacities, even on their own bodies (for young women/mothers)
  - Incidences of incestuous relationships (between young wives of older husbands and sons of the husbands with other women

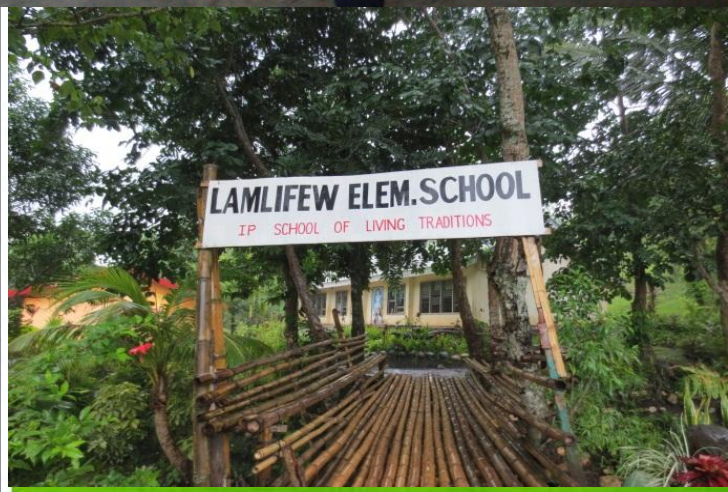
Effects of early marriage

- **Decision making and political participation**
  - Decision making still part of the males
  - Lack of political participation, especially women
  - Low regard for women's capacities in decision making
- **Gender relations in the household and community**
  - "commodification" of girls as valued vis-à-vis dowry items (valuable heirlooms, jewelry, houses, horses, farms)
  - Imbalanced work load, "multiple burden"
  - Unrecognized contribution to community development

Recommendations

- ✓ Tri-partite review of the IPRA, especially on the provisions on traditional marriages
- ✓ Crafting local ordinances to protect children, especially young girls, from forced or arranged marriage or betrothal
- ✓ For DepEd to craft policies and programs to provide early and basic education to far-flung areas, either through Alternative Delivery Mode or through mobile schools
- ✓ LGUs to provide incentives to private sector or CSOs that provide scholarships to indigenous young mothers or fathers who have dropped out of school due to early marriage
- ✓ More comprehensive studies on the phenomenon of early marriage, vulnerabilities of indigenous children to exploitation like human or sex trafficking





Ako para sa Bata Forum, December 5, 2014

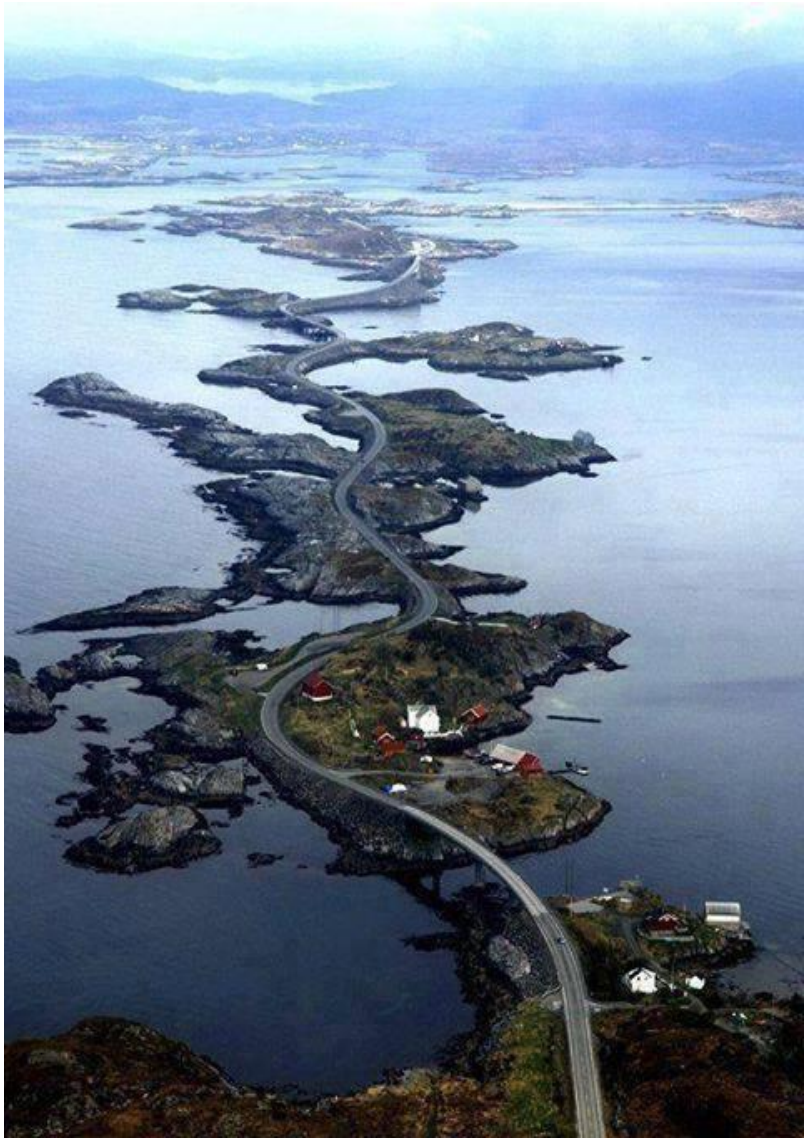
SHUKRAN!
MADAMO GID NGA SALAMAT!

Governance is the interaction among structures , processes and traditions that determine how power and responsibilities are exercised, how decisions are taken, and how citizens and other stakeholders have their say."

- John Graham, Bruce Amos and Tim Plumptre (*2003*)

Governance is a system of government concentrating on effective and accountable institutions, democratic principles and electoral process, representation and responsible structures of government, in order to ensure an open and legitimate relationship between the civil society and the state."

- Halfani, et. al. (*1994*)



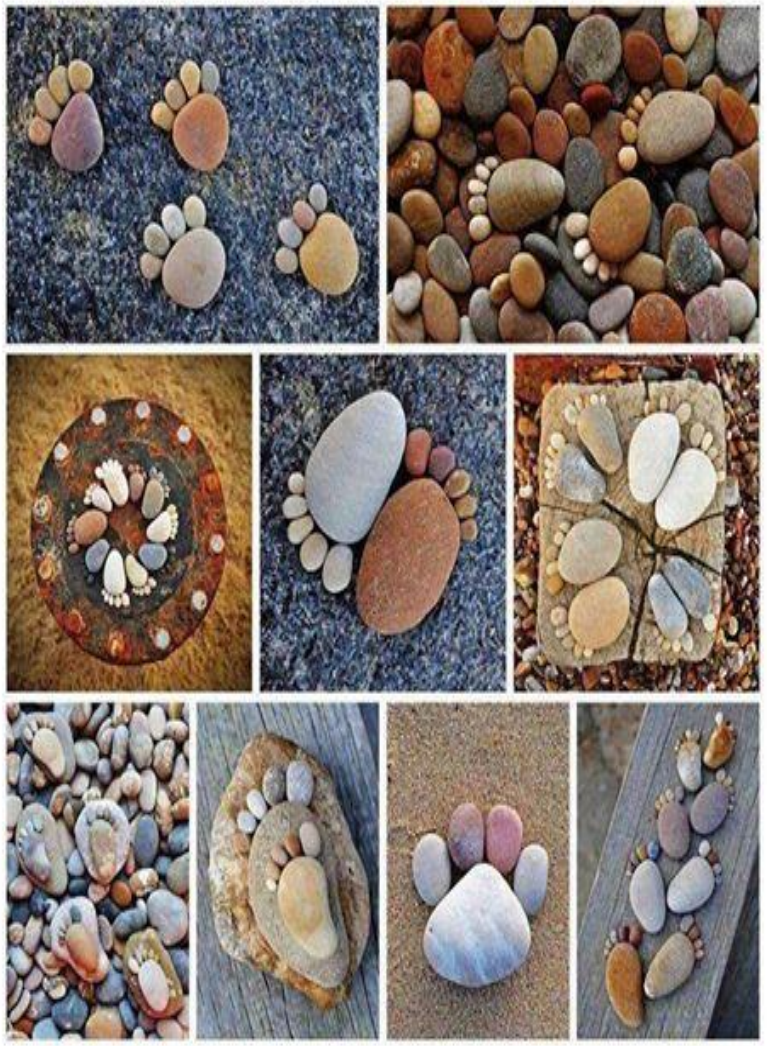
Good governance *is epitomized by predictable, open and enlightened policy-making, a bureaucracy imbued with a professional ethos acting in furtherance of the public good, the rule of law, transparent processes, and a strong civil society participating in public affairs*. Poor governance (on the other hand) is characterized by arbitrary policy making, unaccountable bureaucracies, unenforced or unjust legal systems, the abuse of executive power, a civil society unengaged in public life, and widespread corruption.

- World Bank



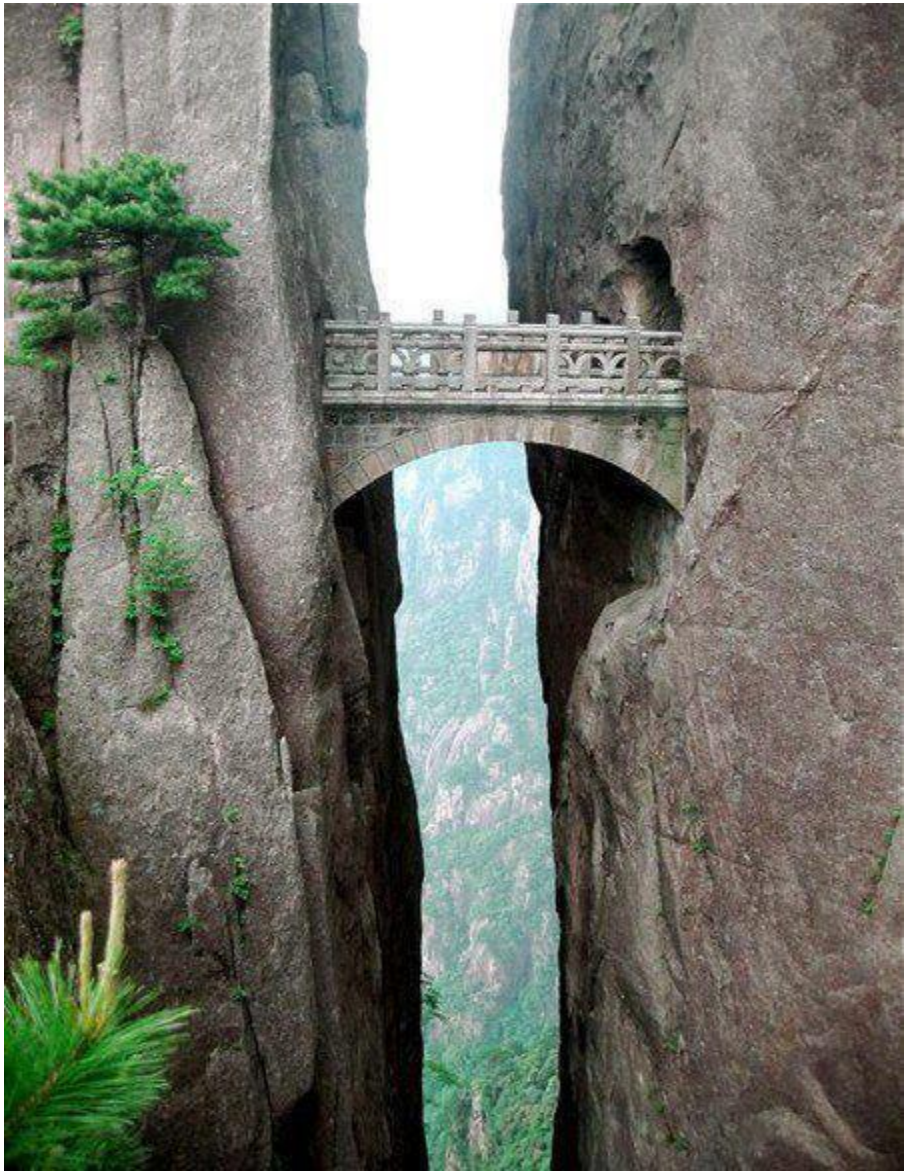
Main policy aspects of Good Governance

- Strategic management: mission, vision, strategy, action plans,innovations and changes
- Government organizational structure, based on the principle-agent model(clear roles of all institutions)
- Bulding up capacity to manage according to the principles(the new vision for public administration)
- Professional policy making(pubcons,imp.assessment)
- Improvement of regulatory policies for business development (OECD book: Regulatory governance, 2002, www.oecd.org)
- Better administrative services for citizens
- **Public-private partnership(scenario win-win)**
- Human resource management
- E-management (centre for-eGovernment.com; www2.unpan.org)
- Innovations,identification and dissemination of good practices (www.benchmarking.gov.uk)



Good governance in the context of **public-private partnership** has been employed as a mechanism for child protection and development in the Philippines…

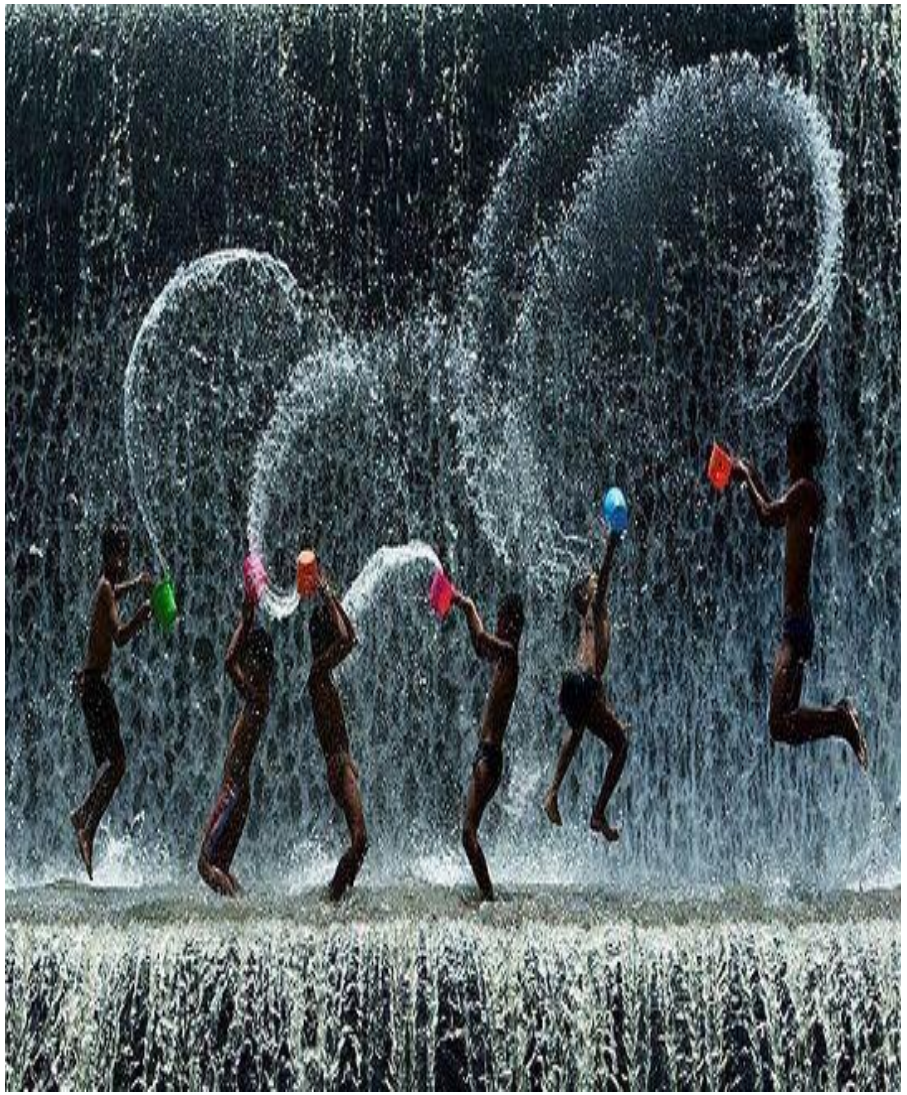
… through the creation of **multi-sector Local Councils for the Protection of Children (LCPCs)** through RA 4481, cited by PD 603 and reinforced by RA 9344…



From the minimum of 3 Civil Society Organizations required by law, the Provincial Council for the Protection of Children of South Cotabato now has 14 non-government member institutions.



The strengthening of the Council through the expansion of its membership aims at consolidating child protection and development for wider coverage and deeper impact of services.



Alongside this effort, the Provincial Government has also strengthened basic sectors by encouraging the organization and mainstreaming the Indigenous Peoples/Tribal Councils and Muslim Associations from the barangay up to the provincial level.





The Provincial Tribal Council and the Provincial Federation of Muslim Leaders of South Cotabato have active men, women and youth sub-sectors.





The determined efforts of PCPC members particularly among CSOs outstanding of which is Save the Children became bountiful opportunities for the Provincial Tribal Council and the Muslim Federation to explore partnerships to better serve their people.

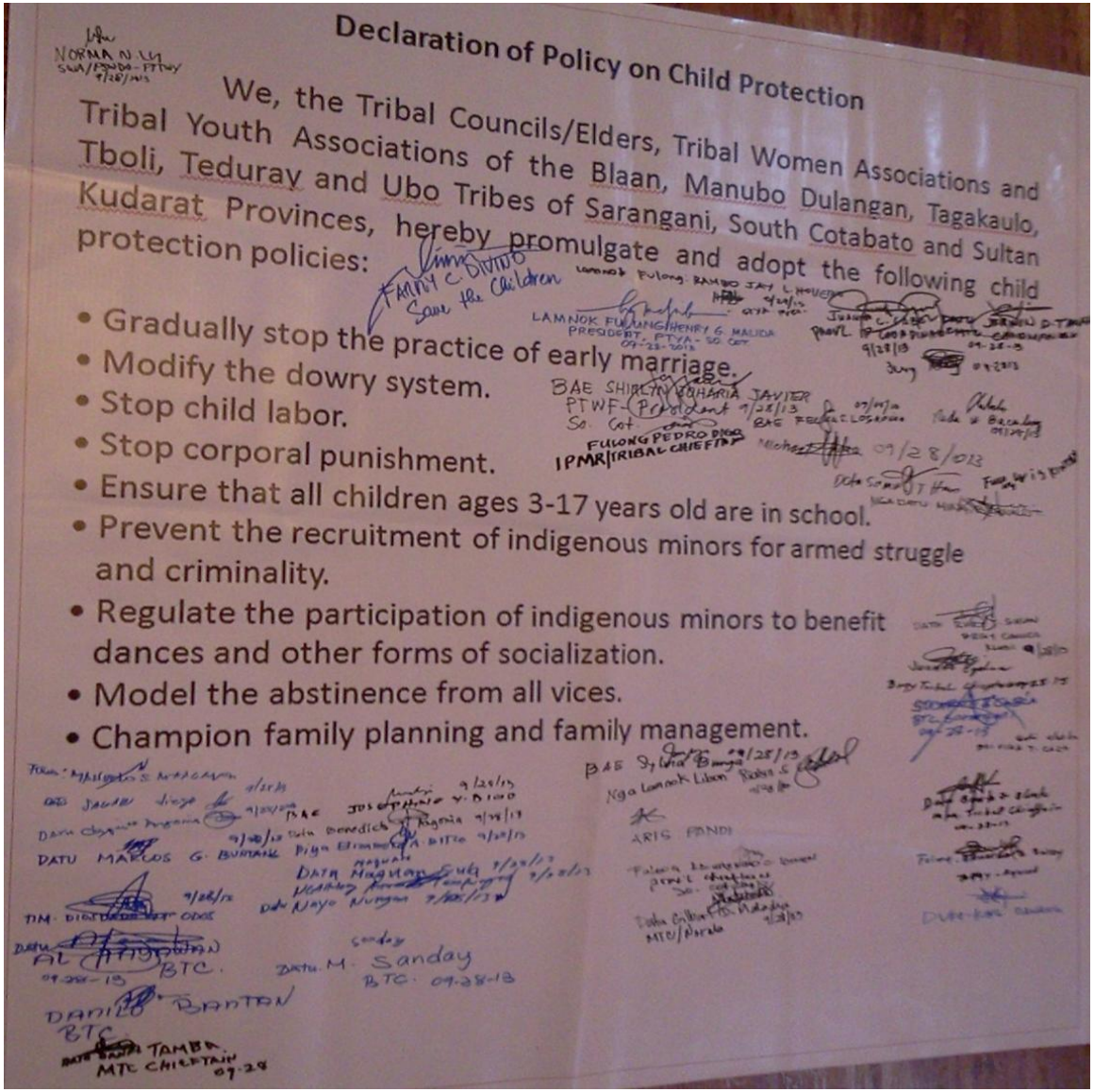




The Provincial Tribal Council was first to test the waters by reaching out to Save the Children to hold the Indigenous Peoples Convention on the Rights of the Child on September 25-28, 2013.



With the PCPC guiding the process, the indigenous leaders came up with a 9-point IP Declaration of Policy on Child Protection.



On March 10-13, 2014 the IP leaders underwent a "writeshop" for the production of IEC-Advocacy materials for the Declaration, still under the guidance of the PCPC.



With the PCPC at the helm, the Muslim Convention on the Rights of the Child was held on April 21-23, 2014 which brought forth the 12-point Muslim Declaration of Policy on Child Protection.

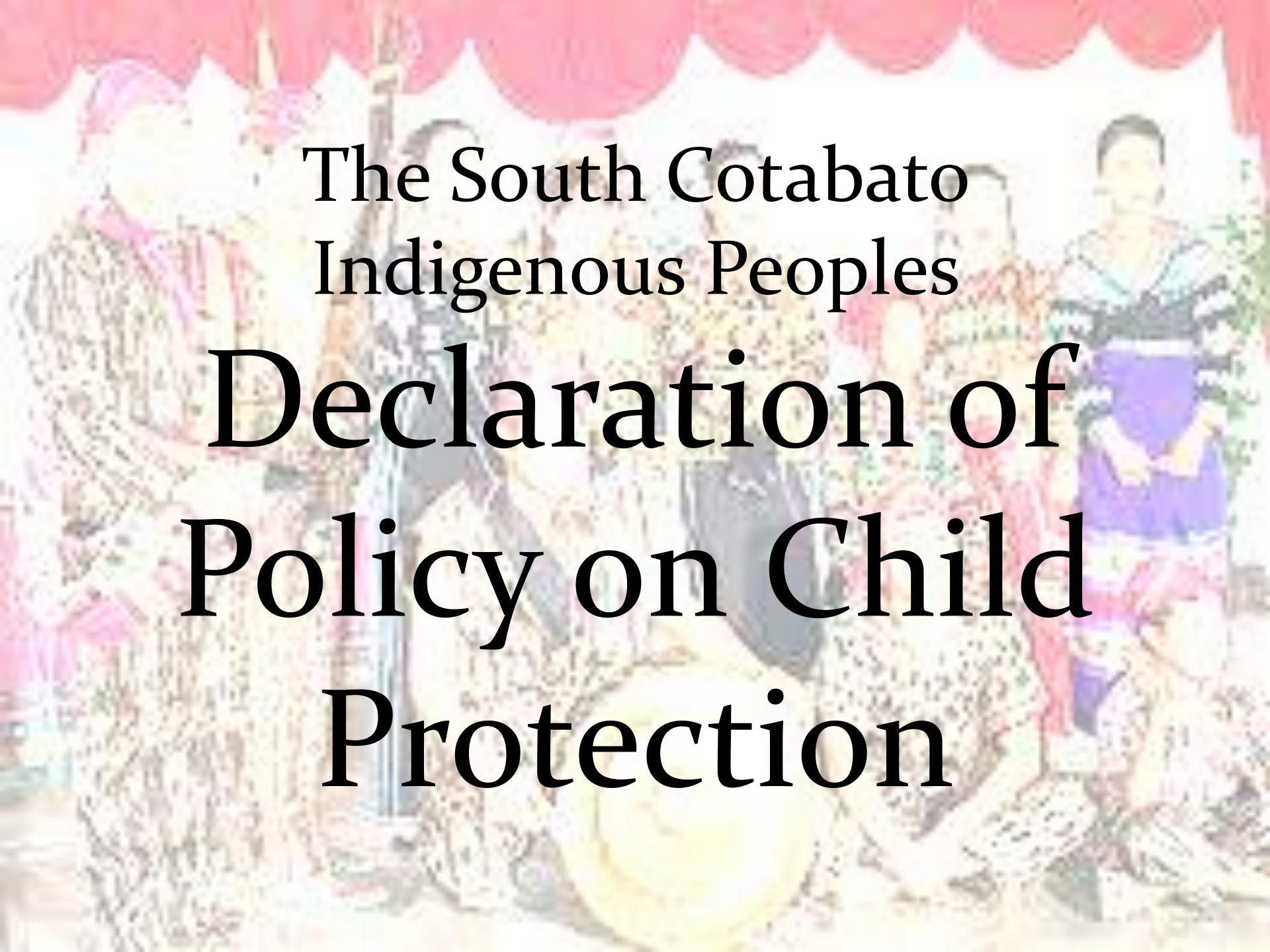


With the Muslims yet to produce the IEC-Advocacy materials for their Declaration, the two sectors were gathered by Save the Children on August 4, 2014 to draw up their IEC-Advocacy/popularization undertakings.



The PCPC will assist the two sectors in working out the legal mandates for their respective declarations in the form of provincial ordinances once enhancements have been done during the popularization activities.





The South Cotabato Indigenous Peoples

Declaration of Policy on Child Protection



Pre-arranged, early and poorly-planned marriages are among the unwritten yet long and widely-adhered to customary practices among Indigenous Peoples in South Cotabato.

These, however, have been proven to…

- Destroy the physical, intellectual, emotional, moral and social well-being of children;
- Destroy the future of children and that of succeeding generations;
- Compound the burdens of development among the family and other institutions; and
- Breed social problems such as immorality, criminality, unwanted population growth, etc.


We declared to gradually stop the practice of pre-arranged/early/poorly-planned marriages.

The dowry system has deeply established itself among the mechanisms for social security among Indigenous Peoples in South Cotabato.

Through the years it has however borne the following issues and concerns…

- Abused by some Indigenous Peoples for material gains;
- Excessive dowry redound to poverty among indigenous families; and
- Excessive dowry breeds abusiveness among some indigenous husbands.

Through the years it has however borne the following issues and concerns…

- Abused by some Indigenous Peoples for material gains;
- Excessive dowry redound to poverty among indigenous families; and
- Excessive dowry breeds abusiveness among some indigenous husbands.



We declared to modify the dowry system.

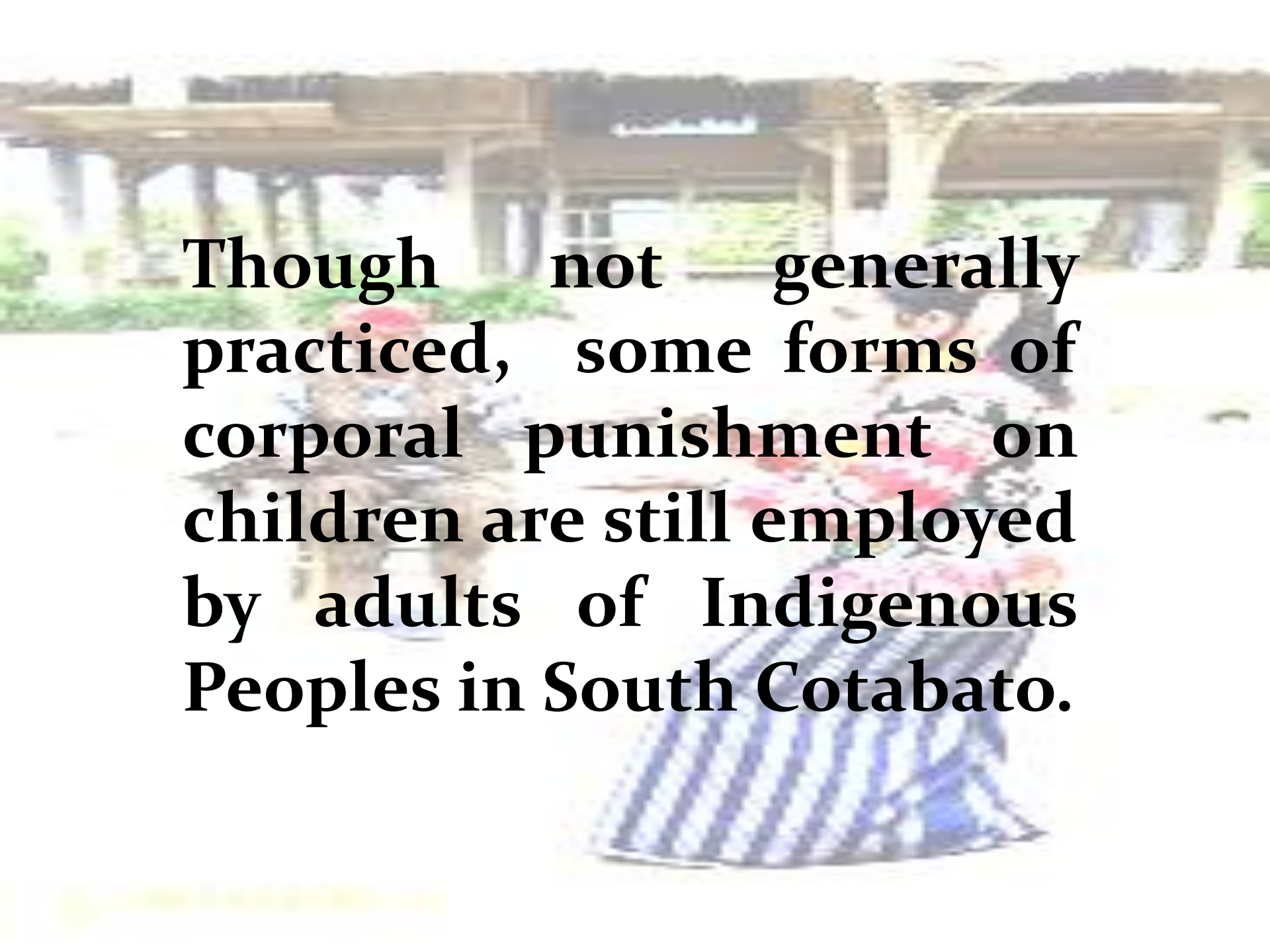


Children of Indigenous Peoples in South Cotabato are introduced to work early as part of their life skills training and as a way of helping their respective families eke out a living.

However noble-sounding, the practice has proven to…

- Threaten the physical, intellectual, moral, emotional and social well-being of children;
- Constantly put children at risk, depending upon the nature of their jobs; and
- Forfeit the time/opportunity for children to be educated and become truly economically competitive.


We declared to
stop child labor.



Though not generally practiced, some forms of corporal punishment on children are still employed by adults of Indigenous Peoples in South Cotabato.

The practice however…

- Endangers the lives of children;
- Results in low self-esteem which can lead to depression that can trigger suicide, anxiety, inferiority complex and other emotional, psychological and mental consequences that will hamper the development of children;
- Breeds negative behavior and outlook in life among children; and
- Breeds negative assertiveness among children which may result in criminality.



We declared to stop corporal punishment.

Many children ages 3 to below 18 years old among Indigenous Peoples in South Cotabato have not been going to school primarily due to the lack of foresight among their parents.

Failure to send children to school however…

- Hampers the personal growth and development of children;
- Forfeits the chance for children to land good paying jobs that often results in poverty; and
- Compounds the burdens of all institutions particularly the family and the government.



We declared to ensure that all children ages 3 to below 18 years old are in school.



Minors among Indigenous Peoples in South Cotabato have continually been recruited for armed struggle and criminality by various groups.



The uncalled for practice…

- Forces children to face constant threats to life;
- Distorts the otherwise positive personality and productive conduct of children; and
- Hinders the personal development and growth of children.



We declared to prevent the recruitment of indigenous minors for armed struggle and criminality.

Like almost all other adolescents, indigenous minors in South Cotabato participate in or at times are coerced by barangay officials to take part in benefit dances and other forms of socialization.



These, however…

- Usher indigenous minors to early sexual involvement which can eventually result in teenage pregnancy and early/poorly-planned marriage; and

- Breed a wide range of social issues and concerns including immorality and criminality.



We declared to regulate the participation of indigenous minors to benefit dances and other forms of socialization.



Like other people groups, vices of many sorts abound among Indigenous Peoples in South Cotabato.

These have proven to…

- Destroy the health of children and that of others;
- Breed other social problems;
- Adversely affect the economic condition of the family and other institutions of society especially our tribe; and
- Contribute to environmental destruction.



We declared to model abstinence from all vices.



Efficient family planning and effective family management are seriously hampering the development of Indigenous Peoples in South Cotabato.

Failure in these areas redound to…

- The incapacity of families to provide for the basic needs (survival needs - food and nutrition, health and water and sanitation; security needs - shelter and land, peace and order/public safety and income and livelihood; enabling needs - basic education and literacy and people's participation in the community development) of members;
- Hinder economic growth or even destroys the economy;
- Disrupt or even destroy social order; and
- Destroy succeeding generations.



We declared to champion family planning and family management.



The South Cotabato Muslim Declaration of Policy on Child Protection



Forced marriages involving minors occur among Muslims in South Cotabato.

The practice, however…

- Destroys the physical, intellectual, emotional, moral and social well-being of children;
- Causes trauma among children over early serious responsibilities;
- Results in problematic and even broken marriages; and
- Causes trouble among families/clans.

بسم الله الرحمن الرحيم

According to Surah 4 An Nisa in the Qur'an (page 88), the practice…

* Destroys the right to opinion and freedom of children

* Destroys the freedom of expression and thought of children

* Destroys the right to choose one's love


بسم الله الرحمن الرحيم
We declared to stop forced marriage among Muslim children.

Pre-arranged, early and poorly-planned marriages are among the unwritten yet long and widely-adhered to customary practices among some Muslim communities in South Cotabato.

These, however, have been proven to…

- Destroy the physical, intellectual, emotional, moral and social well-being of children;
- Destroy the future of children and that of succeeding generations;
- Compound the burdens of development among the family and other institutions; and
- Breed social problems such as immorality, criminality, unwanted population growth, etc.



According to Surah 4 An Nisa in the Qur'an (page 88), the practice…

* Destroys the future physical life as well as the intellectual, emotional, moral and social well-being of children

* Causes trouble to the family over misinformed decisions



We declared to minimize the practice of pre-arrange/ early/poorly-planned marriage among Muslims.

Pre-arranged, early and poorly-planned marriages are practices among some Muslims in South Cotabato which cannot be stopped all at once.

These, however, have been proven to…

- Destroy the physical, intellectual, emotional, moral and social well-being of children;
- Destroy the future of children and that of succeeding generations;
- Compound the burdens of development among the family and other institutions; and
- Breed social problems such as immorality, criminality, unwanted population growth, etc.



According to Surah 4 An Nisa in the Qur'an (page 88)…

* Failure to plan for the future affects the development of the family

* The practice affects the proper education of children



We declared to work on minimizing the impact of pre-arranged/early/poorly-planned marriage by strengthening the Information, Education and Communication (IEC)-Advocacy on family planning in the context of Islam.



Childcare is an area of concern among some Muslim families in South Cotabato.

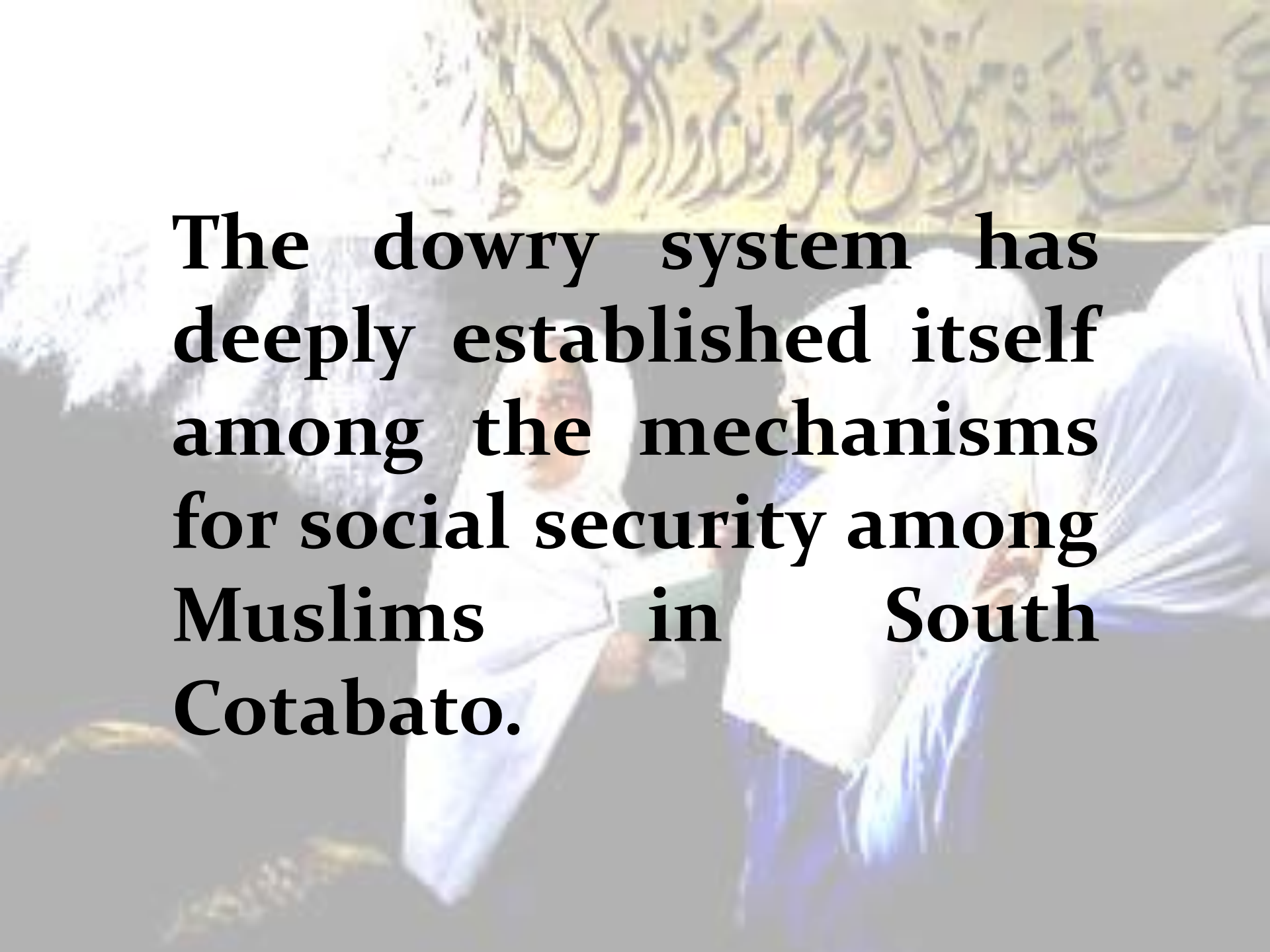


According to the Hadeth of Rasullah…

* Children need to be appropriately prepared and properly guided on their future



We declared to strengthen childcare in Islam (Tarbiyyatul Awlad).



The dowry system has deeply established itself among the mechanisms for social security among Muslims in South Cotabato.

Through the years it has however borne the following issues and concerns…

- Abused by some Muslims for material gains;
- Excessive dowry redound to poverty among Muslim families; and
- Excessive dowry breeds abusiveness among some Muslim husbands.



According to Surah 4 An Nisa in the Qur'an (page 88)…

* The dowry is a mahr (obligatory bridal money) given by the husband to his wife but the Qur'an or Hadeth of Rasullah have not set certain amounts… it must therefore depend upon the capacity of the husband



We declared to ensure that the dowry system will not redound to the disadvantage of Muslim children.

The education of children is an area of concern among some Muslim families in South Cotabato.



According to the Hadeth of Rasullah...

* Children must be in school



We declared to ensure that all Muslim children 3 to below 18 years old are educated through the secular and Arabic systems.

Muslim minors in South Cotabato are targets of recruitment for armed struggle and criminality by various groups.

The uncalled for practice…

- Forces children to face constant threats to life;
- Distorts the otherwise positive personality and productive conduct of children; and
- Hinders the personal development and growth of children.



According to the Hadeth of Rasullah…

* Children are prohibited from using weapons of war



We declared to stop the recruitment of Muslim minors for armed struggle and criminality.

Like almost all other adolescents, Muslim minors in South Cotabato participate in or at times are coerced by barangay officials to take part in benefit dances and other forms of socialization.

These, however…

- Usher Muslim minors to early sexual involvement which can eventually result in teenage pregnancy and early/poorly-planned marriage; and

- Breed a wide range of social issues and concerns including immorality and criminality.



According to the Hadeth of Rasullah…

* Children are prohibited from joining sensual leaning forms of entertainment



We declared to stop the participation of Muslim minors in all forms of non-Muslim entertainment and activities by modeling non-participation in the same.



Like other people groups, vices of many sorts abound among some Muslim minors in South Cotabato.

These have proven to…

- Destroy the health of children and that of others;
- Breed other social problems;
- Adversely affect the economic condition of the family and other institutions of society especially our tribe; and
- Contribute to environmental destruction.

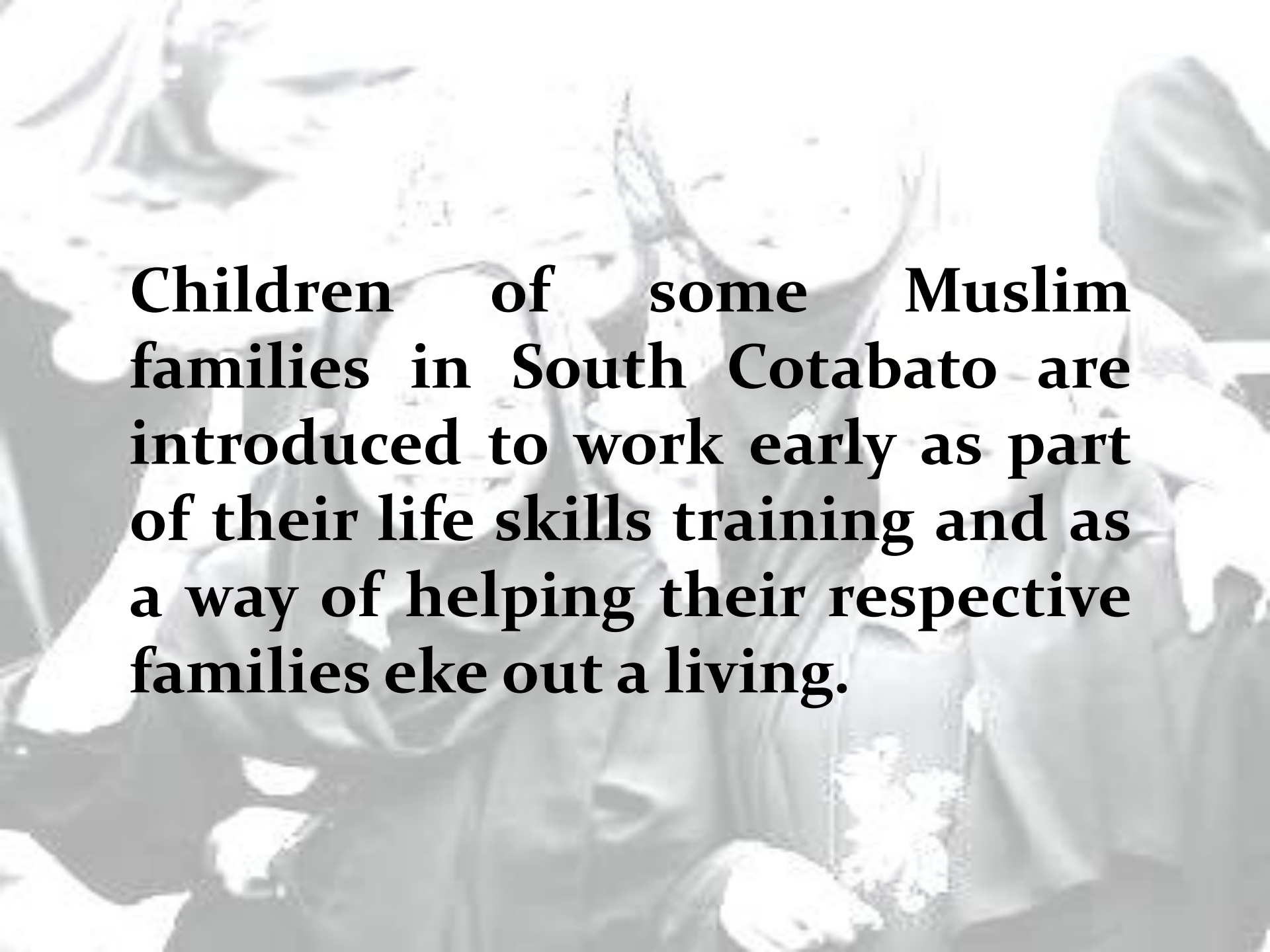


According to the Hadeth of Rasullah…

* Children are prohibited from engaging in vices



We declared to prevent the engagement of Muslim children in any form of vice by modeling strict observance of the Islamic way of life.



Children of some Muslim families in South Cotabato are introduced to work early as part of their life skills training and as a way of helping their respective families eke out a living.

However noble-sounding, the practice has proven to…

- Threaten the physical, intellectual, moral, emotional and social well-being of children;
- Constantly put children at risk, depending upon the nature of their jobs; and
- Forfeit the time/opportunity for children to be educated and become truly economically competitive.

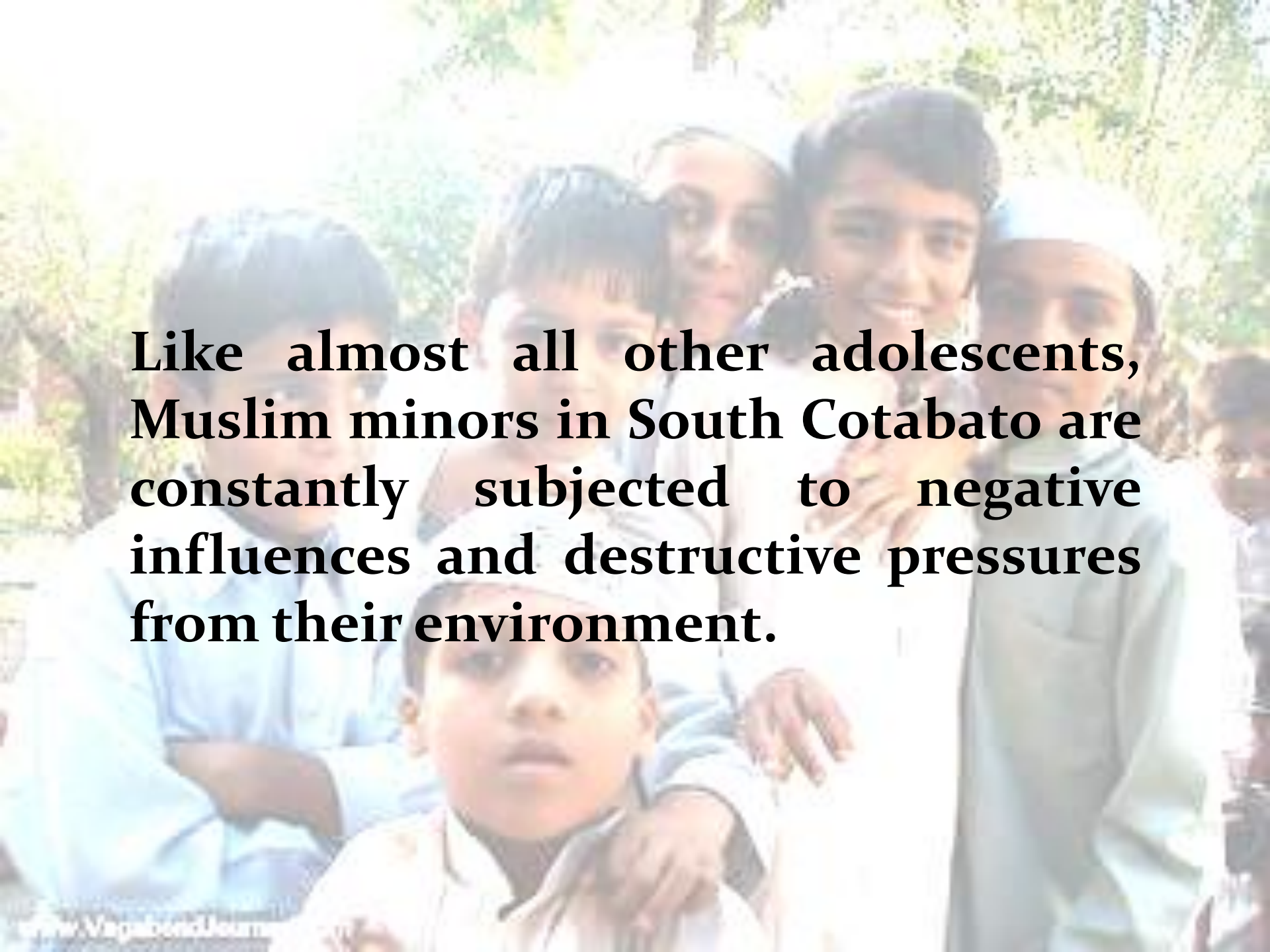


According to the Hadeth of Rasullah…

* Children are prohibited from engaging in hard labor



We declared to stop child labor among Muslim minors.



Like almost all other adolescents, Muslim minors in South Cotabato are constantly subjected to negative influences and destructive pressures from their environment.



بسم الله الرحمن الرحيم

According to the Hadeth of Rasullah…

* Children are to be nurtured towards holistic personal development


بسم الله الرحمن الرحيم
We declared to create a culture of unlimited affirmation and love.



Some institutions/ sectors are not sensitive to the need for serious efforts towards child protection and development.

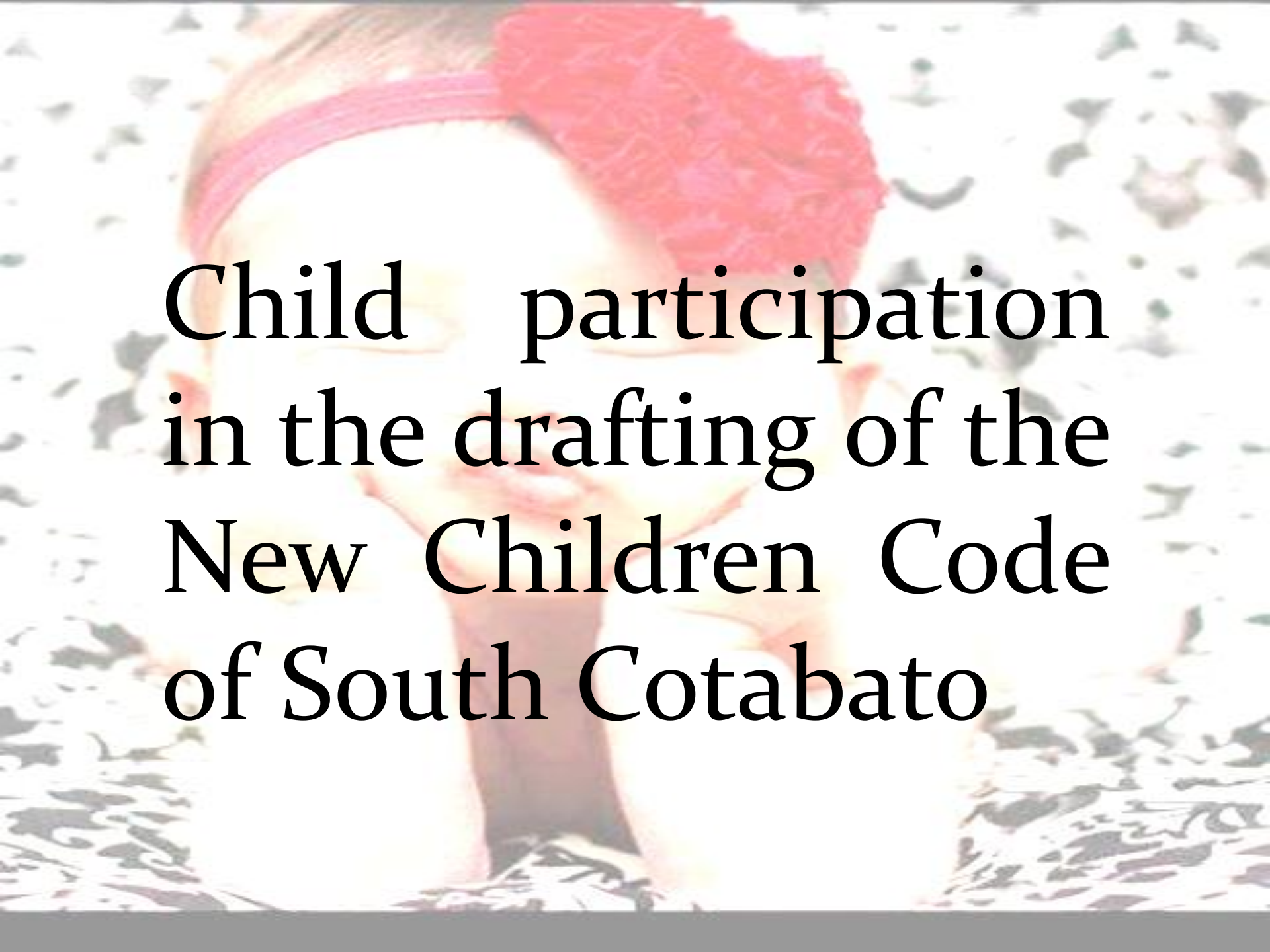


According to the Hadeth of Rasullah…

* All sectors must collaborate in the wholesome growth and development of children



We declared to mainstream continuing IEC-Advocacy on child protection and welfare to all stakeholders.



Child participation in the drafting of the New Children Code of South Cotabato

Child participation is mandated by…

- The International Covenant on Civil and Political Rights
- International Covenant on Economic, Social and Cultural Rights
- UN Convention on the Rights of Persons with Disabilities
- UN Convention on the Rights of the Child

Child participation is mandated by…

- The 1987 Philippine Constitution
- The Local Government Code of 1991
- A number of other national laws

… it is ***further ushered in/facilitated by*** a number of Programs, Projects and Activities

Child participation in the promotion of child rights in South Cotabato was realized at the Provincial Council for the Protection of Children (PCPC) through the…

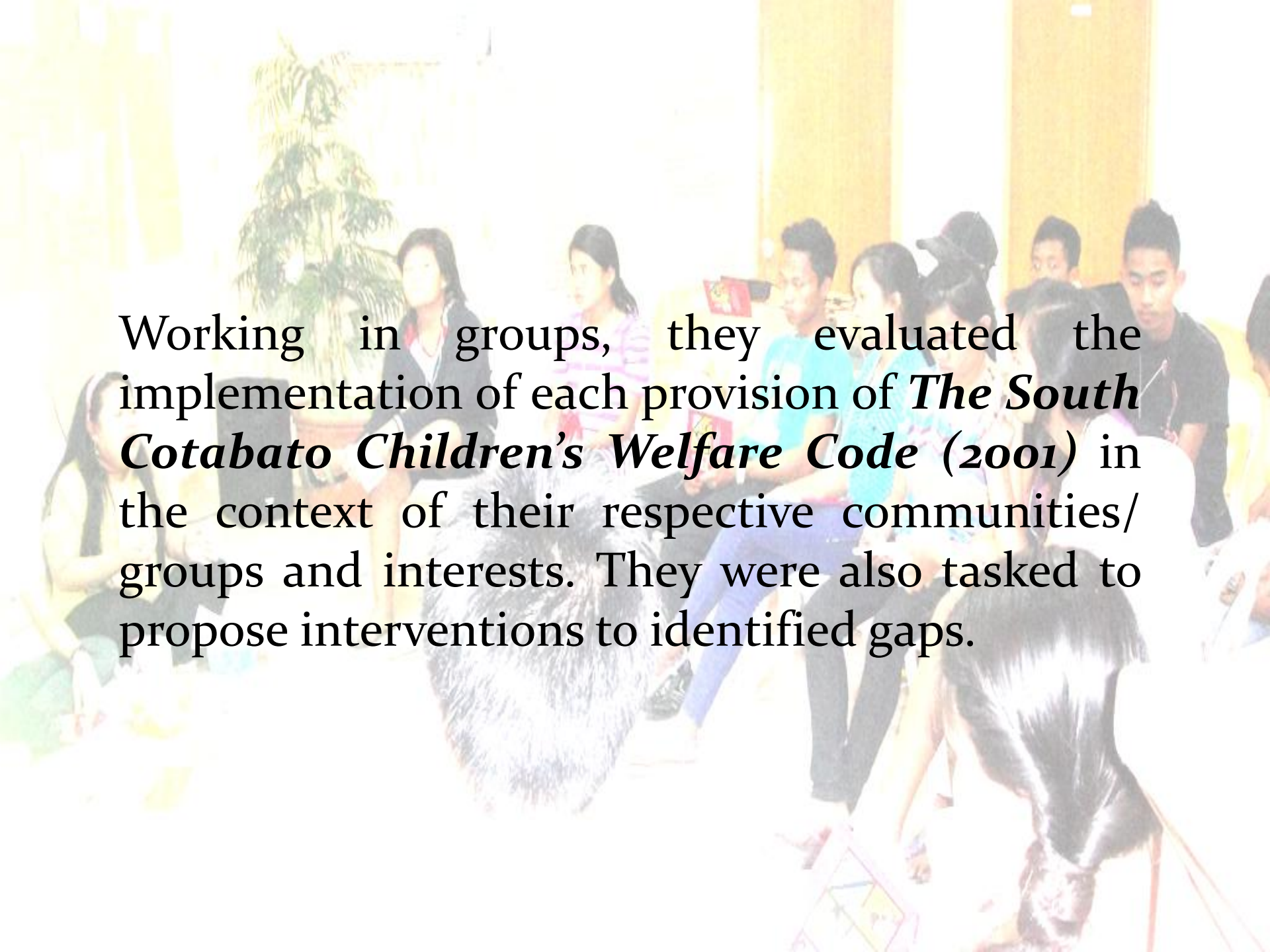
… membership of the Sangguniang Kabataan Provincial Federation President…

… and later by a duly appointed child representative from the Provincial Chapter of the Pag-asa Youth Association of the Philippines

Child participation in the drafting of the New Children Code of South Cotabato…

… was **largely influenced** by Save the Children International which bankrolled the various activities involved in the process

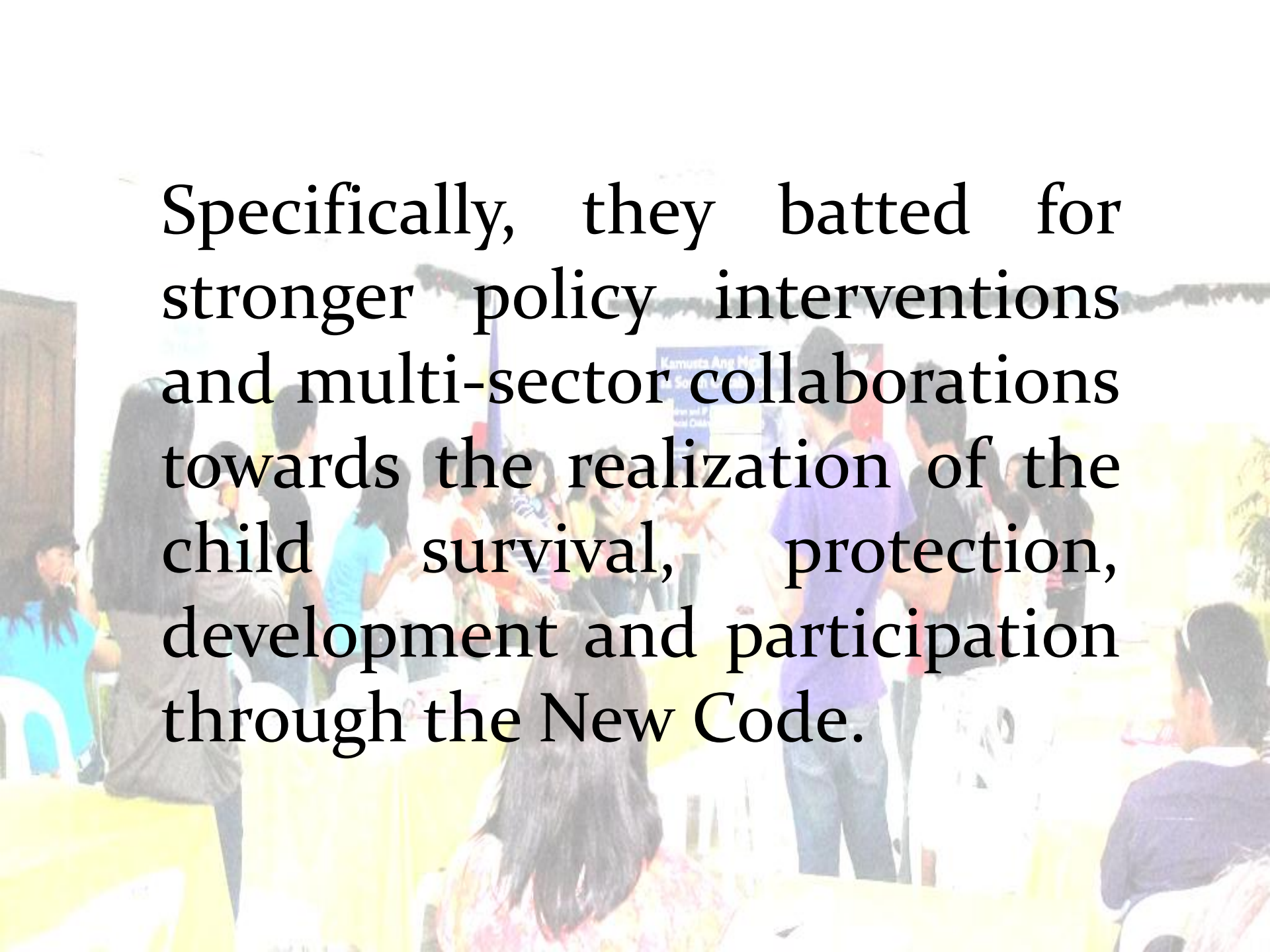
On November 20-21, 2013 at least 50 in-school and out-of-school children representing the T'boli and B'laan tribes, Muslims, Christians and CICLs in South Cotabato were gathered by the Provincial Council for the Protection of Children (PCPC) and Save the Children International for consultation on the extent of the implementation of ***The South Cotabato Children's Welfare Code (2001)*** and gathering of inputs for the New Children Code.



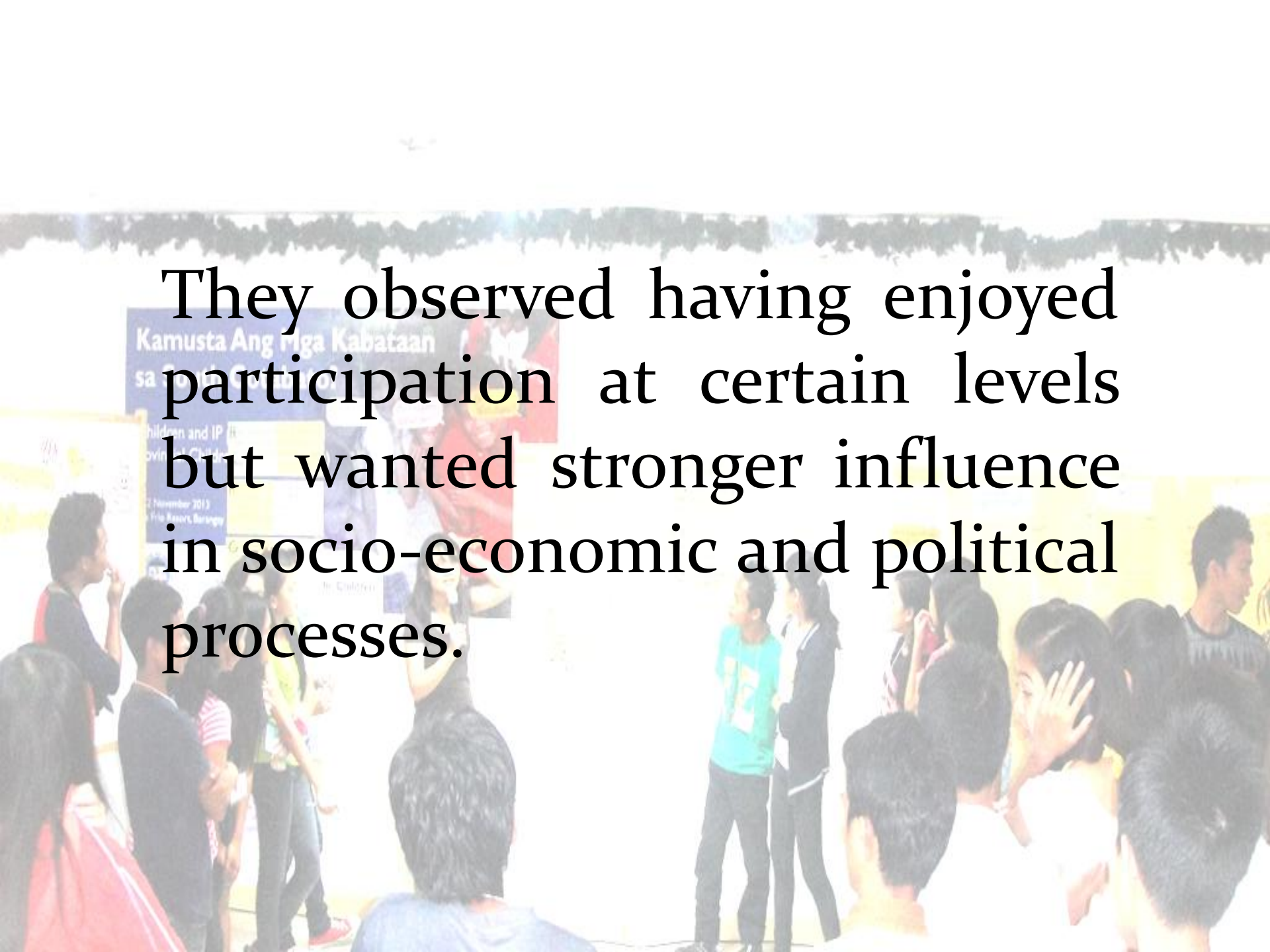
Working in groups, they evaluated the implementation of each provision of ***The South Cotabato Children's Welfare Code (2001)*** in the context of their respective communities/ groups and interests. They were also tasked to propose interventions to identified gaps.

Collectively, the children observed laudable undertakings mandated by the 2001 Code. They however noted the non-implementation of many crucial provisions, ineffective programs and lack of advocacy that redound to very low awareness among children of many of its supposed substances particularly on child prostitution and related abuses, exposure to gambling and anti-social activities, and child labor, among others.

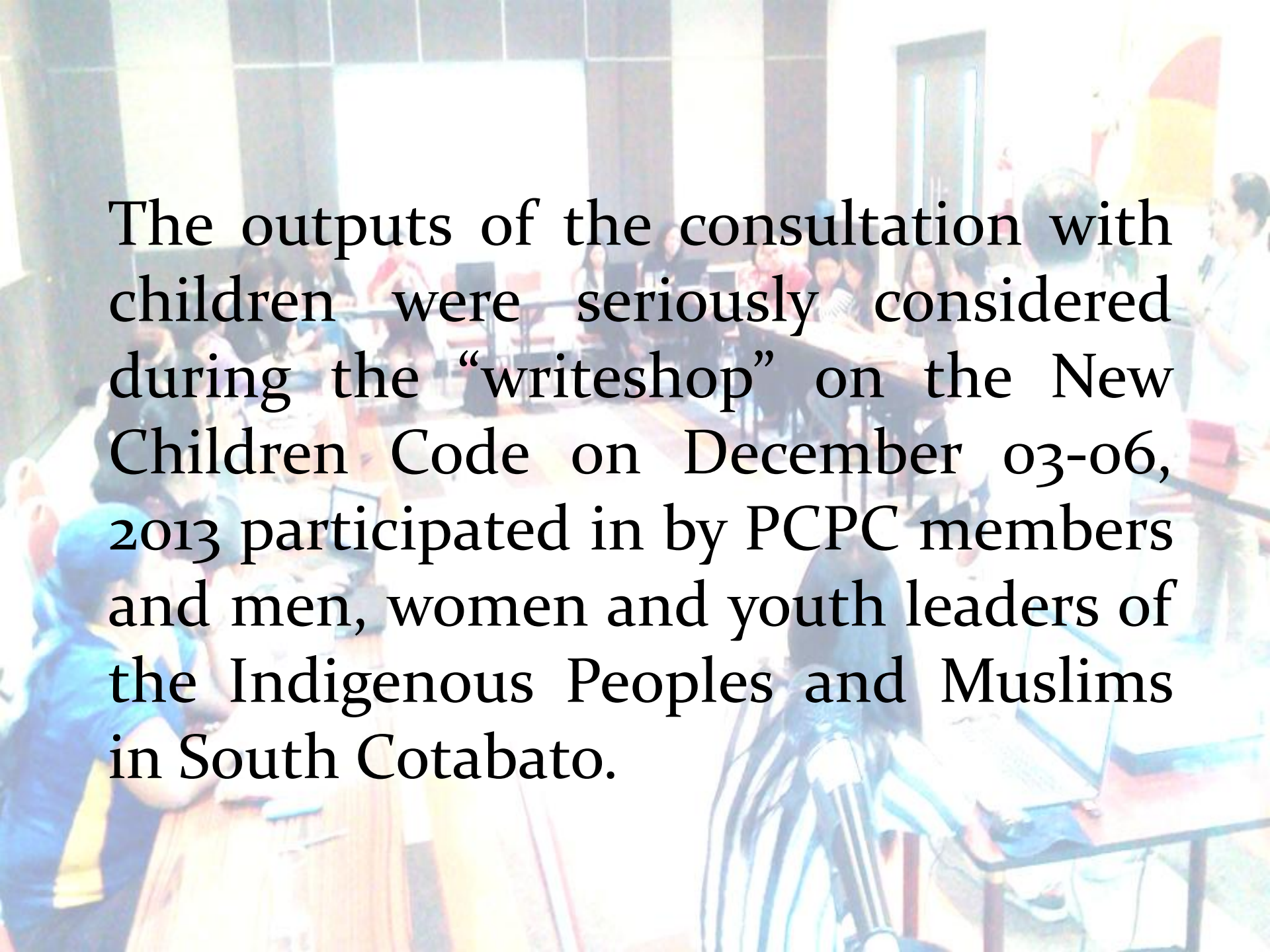
Their recommendations were anchored on the strategic enhancement and determined implementation of all provisions in the New Code.



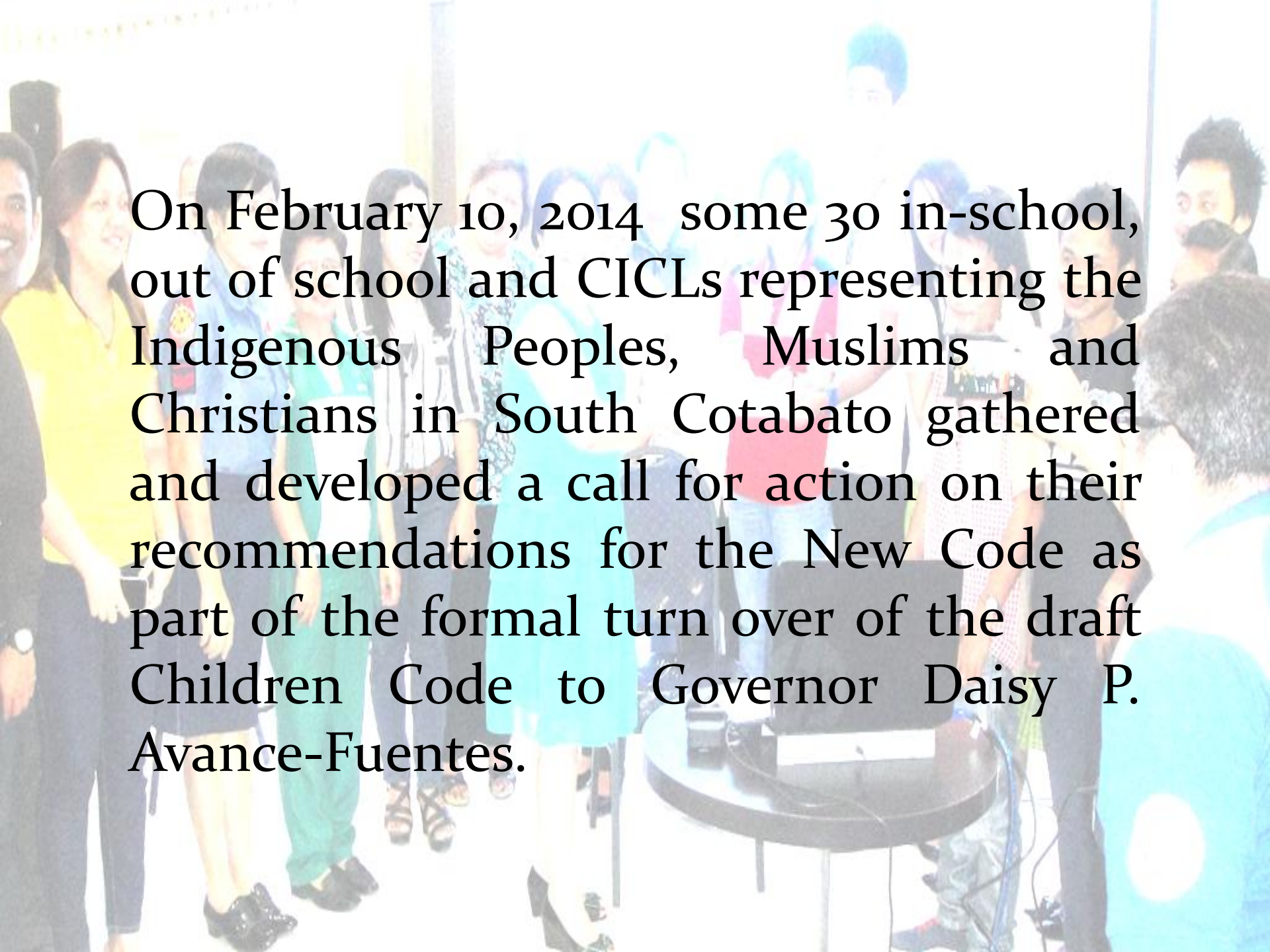
Specifically, they batted for stronger policy interventions and multi-sector collaborations towards the realization of the child survival, protection, development and participation through the New Code.



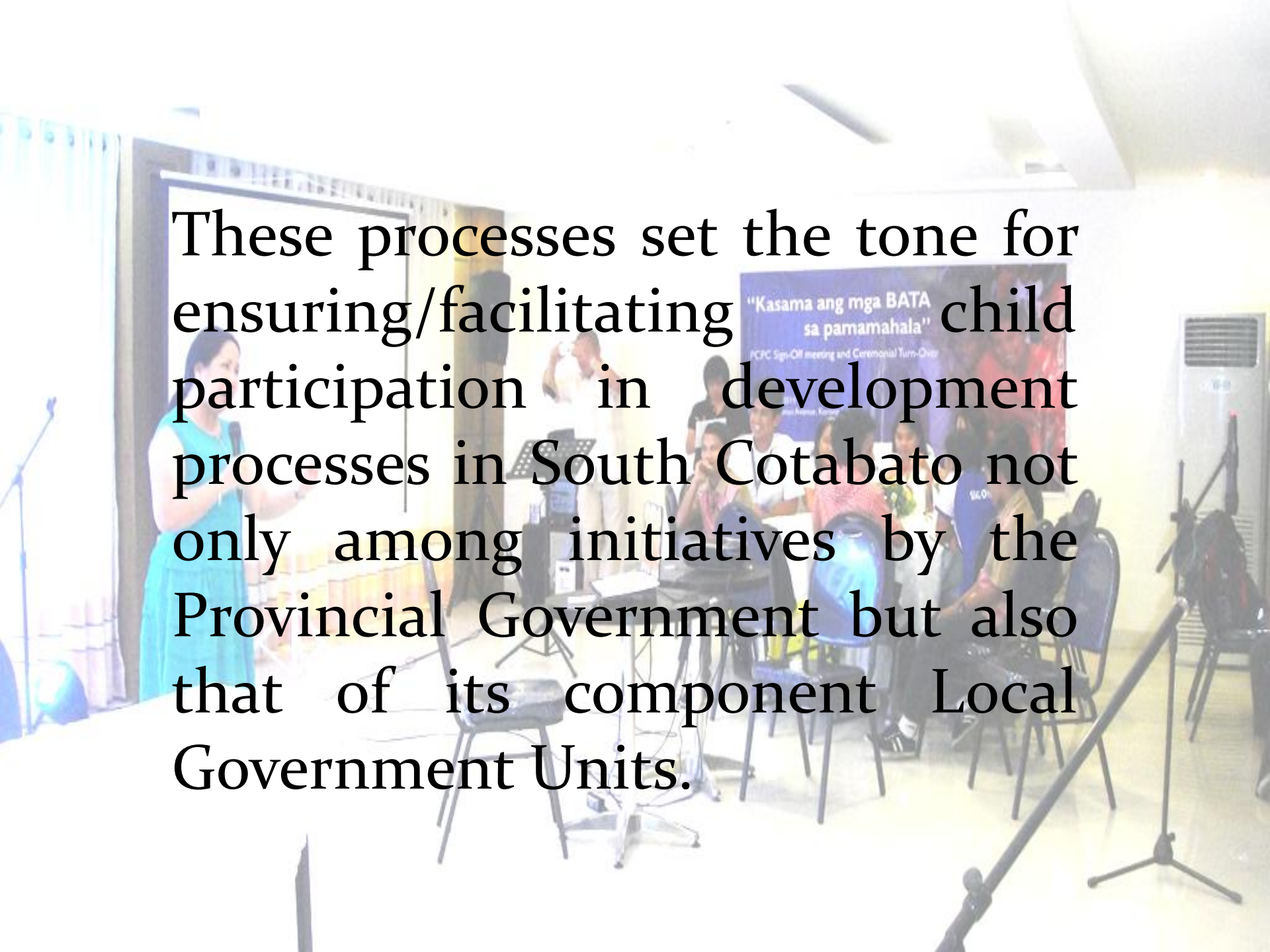
They observed having enjoyed participation at certain levels but wanted stronger influence in socio-economic and political processes.



The outputs of the consultation with children were seriously considered during the “writeshop” on the New Children Code on December 03-06, 2013 participated in by PCPC members and men, women and youth leaders of the Indigenous Peoples and Muslims in South Cotabato.



On February 10, 2014 some 30 in-school, out of school and CICLs representing the Indigenous Peoples, Muslims and Christians in South Cotabato gathered and developed a call for action on their recommendations for the New Code as part of the formal turn over of the draft Children Code to Governor Daisy P. Avance-Fuentes.



These processes set the tone for ensuring/facilitating child participation in development processes in South Cotabato not only among initiatives by the Provincial Government but also that of its component Local Government Units.

To the Provincial Government of South Cotabato, child protection and development is grounded on the compelling theme of gender-based rights-centered sustainable transformational progress.

This is precisely because, needless to say, any development endeavor necessitates a clear and appropriate investment for the future in the context of outlay on the protection and development of children for it to succeed.



In her entire engagement with the government and the public child protection and development has always been at the core of the agenda of Gov. Daisy P. Avance-Fuentes, because she fully understands, as we all do, that we don't exist for ourselves and the best expression of our capacities is in living a legacy of fruitful and positively evolving succeeding generations.



As a melting pot of cultures, forging development in South Cotabato is a challenge second to none… it is not simply hard work on introducing new paradigms and technologies… above all, it is a battle against beliefs and practices which are either counterproductive in the first place or are unscrupulously abused by some quarters.

One of the glorious areas we made breakthrough so far is in intricately sifting the beneficial elements from a wide range of beliefs and practices among people groups and in creatively convincing them that we have to lay aside the undesirables for us to move forward with a prospect for progress.



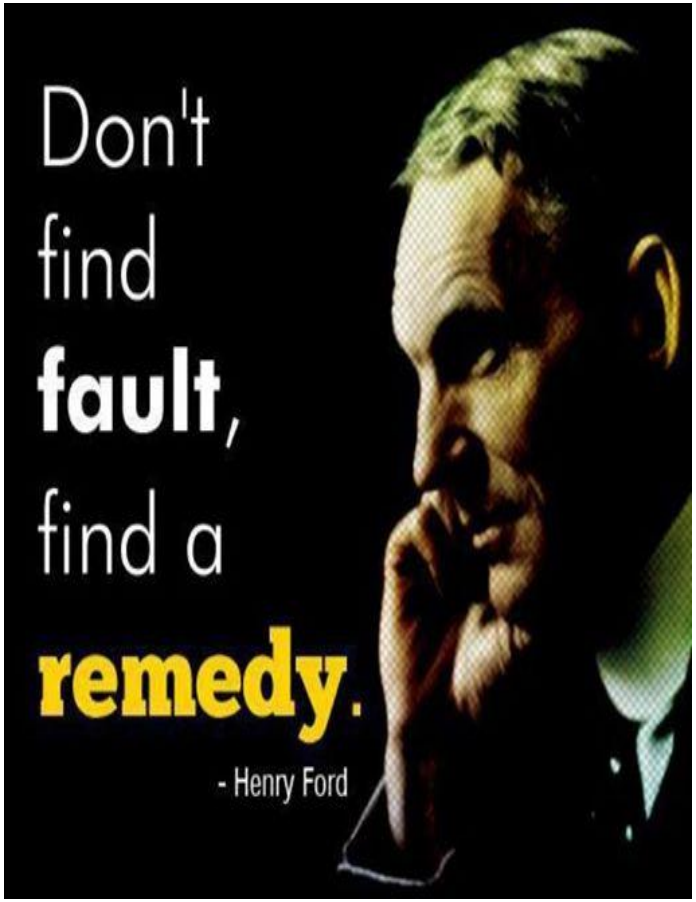
The conflict between cultural beliefs and practices and mainstream child protection and development principles is literally intense… and we know that the friction would linger even with the advent of the declarations of policy on child protection.



We will remain steadfast though that we will not make enemies among people groups in the process but instead work to our best in rallying their collaboration in battling against destructive mindsets towards shifts to productive paradigms.



We will vigorously cultivate the grounds we gained so far in child protection and development by faithfully keeping our work norm of always finding possibilities.









Enriching Cultural Beliefs and Traditions Towards a More Effective Child Protection

December 5, 2014

Save the Children







Child Protection Mechanisms in Indigenous Peoples' Communities in South Central Mindanao

Jason Roy Sibug
Program Coordinator
Save the Children
South Central Mindanao Program Office

Save the Children

Child Protection Issues & Concerns

Save the Children

On early marriage

- Old practices of early marriage in South Central Mindanao
- Lack or absence of child protection mechanism in remote areas
- Misapplication of customary laws among communities
- Religious belief on corporal punishment

Save the Children



Breaking the Walls of Early Marriage

Save the Children

Strategies

- **Frontline local culture as a "Strategy"**
- **Build strong partnership and champions** in the grassroots and among the Indigenous Peoples (structures, NCIP)
- Allow **children to protect children** themselves
- Establish **community- and school-based child protection systems and mechanisms**
  - Formation and capacity building of Community-based Child Protection Advocates (CBCPA)

Save the Children

Key interventions: *community -based*

- Orientation on child protection among community leaders, parents, tribal leaders
- Training on Positive Discipline among community leaders
- Psychological First-Aid training for Partners
- Orientation on children's laws and mandates
- Capacity building of community leaders and partners on documentation and reporting of child abuse and exploitation
- Establishment of Referral Pathway and Code of Conduct
- Other community-based child protection activities

Save the Children

CP REFERRAL PATHWAY

GROUPS/NGOS/INSTITUTIONS	SERVICES/PROGRAMS	Service Fee	CONTACT PERSON	CONTACT NUMBER	ADDRESS	Distance from the community	Transportation Fare	DAY AVAILABLE
Step 1: CBCPA (Community Based Child Protection Advocates)	Referral to Barangay, MSWDO and Police Station	Free	Haron S. Ibad Brgy. Council	-09263365190 -09265957026	SitioKidapong SitioFalcata	-6 km away from Brgy Proper -1.5 km	50 pesos -none	-Mon to Sun (24 hours) -Mon to Sun (24 hours)
Health Center	Immunization and Treatment	Donation	Marvie M. Puyong (Midwife)	09156741960	Barangay ProperChua	100 meters from Brgy. Hall	none	-Mon-Sun (24 hours)
Step 2: Baarangay Council for the Protection of Children (BCPC)	-Barangay Officials/Tanod	Free	-Brgy. Chairman -Brgy. Council	-09056275314/ 09166275022 -09265957026	SitioSinagandal Brgy. Chua Proper	7 km from Brgy. Proper 100 meters from Brgy. Hall	50 pesos none	Mon-Sun (24 hours) Mon-Sun (24 hours)
Step 3: MSWDO	-Provide counseling -Provide referral -Provide temporary shelter -Case monitoring	Free	Juana Fantillanan	09068034681	Bagumbayan Proper	26 km from Chua to Bagumbayan Proper	150 pesos (1 way)	Mon-Fri
Step 4: Police Station	-Case Filing -Medical Examination assistance	Initial payment of P2,000.00	COP PCI Daniel	09163332405	Bagumbayan Proper	26 km from Chua to Bagumbayan Proper	150 pesos (1 way)	Mon-Sun (24 hours)
Step 5: Women's Organizations (KALIPI) **Tanod/CVO's and AFP** **Barangay Health Worker (BHW)**	-Referral to other NGOS -maintain peace and order -referral -for initial treatments	Free Free Donation	Helen P. Lamera Roberto Escobido Rex Bingco MerceditaTual	09265957026	SitioFalcata Sitio Little Baguio Chua Proper Chua Proper	1.5 km from Brgy. Chua Proper to SitioFalcata -1.5 km from Chua to Little Baguio -50 meters -50 meters	none	Mon-Sun (24 hours)



Community-based child protection activities:



Key activity



INDIGENOUS PEOPLES FORUM ON CHILD PROTECTION

Objectives:

- Enhance understanding of IP leade[illegible]'s rights
- Presentation of Child Protection policy
- Map out children's issues and concerns on child protection
- Develop a joint action plan

Save the Children

Key activity

INDIGENOUS LEADERS CONVENTION on the RIGHTS of the CHILD



Objective:

- Presentation of Early Marriage Research
- Harmonization of national and local laws with IP customary laws
- Drafting and finalization of Indigenous Peoples Declaration on the Rights of the Child

Save the Children

Declaration of Policy on Child Protection

We, the Tribal Councils/Elders, Tribal Women Associations and Tribal Youth Associations of the Blaan, Manubo Dulangan, Tagakaulo, Tboli, Teduray and Ubo Tribes of Sarangani, South Cotabato and Sultan Kudarat Provinces, hereby promulgate and adopt the following child protection policies:

- Gradually stop the practice of pre-arranged/early marriage.
- Modify the dowry system.
- Stop child labor.
- Stop corporal punishment.
- Ensure that all children ages 3-17 years old are in school.
- Prevent the recruitment of indigenous minors for armed struggle and criminality.
- Regulate the participation of indigenous minors to benefit dances and other forms of socialization.
- Model the abstinence from all vices.
- Champion family planning and family management.

Done this 28th day of September 2013 in the City of Koronadal, South Cotabato.

Key activity







MUSLIM LEADERS CONVENTION on the RIGHTS of the CHILD

Objective:

- ❑ Enhance understanding of Muslim leaders on children's rights
- ❑ Presentation of Child Protection Policy and mapping of children's issues and concerns
- ❑ Understanding national and local laws in line with the Koran
- ❑ Drafting of Muslim declaration on child protection

Save the Children



For the glory of Allah in accordance with the teachings of the Qur'an, we, the Muslim leaders in the Provinces of Sarangani, South Cotabato and Sultan Kudarat, declare to stand by the following policies to protect our children:

- ***Stop forced marriage among Muslim children.***
- ***Minimize the practice of pre-arranged/early/poorly-planned marriage among Muslims.***
- ***Minimize the impact of pre-arranged/early/poorly-planned marriage by strengthening the Information, Education and Communication (IEC) Advocacy on family planning in the context of Islam.***
- ***Strengthen childcare in Islam (Tarbiyyatul Awlad).***
- ***Ensure that the dowry system will not redound to the disadvantage of Muslim children.***
- ***Ensure that all Muslim children 3-17 years old are educated through the secular and Arabic systems.***
- ***Stop the recruitment of Muslim minors for armed struggle and criminality.***
- ***Stop the participation of Muslim minors in all forms of non-Muslim entertainment and activities by modeling non-participation in the same.***
- ***Prevent the engagement of Muslim children in any form of vice by modeling strict observance of the Islamic way of life.***
- ***Stop child labor among Muslim minors.***
- ***Create a culture of unlimited affirmation and love.***
- ***Mainstream continuing IEC-Advocacy on child protection and welfare to all stakeholders.***

Done this 23rd day of April 2014 at Sarangani Highlands Garden at Purok Wal, Barangay Tambler, General Santos City.

Key activity

IEC MATERIALS DEVELOPMENT TO SUPPORT THE IP DECLARATION



Objective:

- ❑ Development of information, education and campaign (IEC) materials in support to the IP and Muslim declarations on child protection
- ❑ Formulation of an action plan for dissemination of IEC materials including the sensitization of IP and Muslim communities

Save the Children

MATERIALS DEVELOPED

Pagpaéde sa Palisiya pada Pagtameng sa Kamangayse-anan

Kami na mga Makabatog na Tagakaulo asini banwa na Sarangani Province migkasambuk sa ginawa sa pag-imu sa mga palisiya sa pagtameng sa pagkautawun na mga mangaysé.



- Ya panamungay aw pagtaken sa tawas na wala planuwa, madyaw tu-u, muna manang I tadtu nan makakalat sap ag-eya, wala ya madyaw na pagkan , ka apiktuwan yap ag-eya kanan matikadeng aw kadegan.
- Ya paagi na sasablagay paagi yiey na dili mag-ayaway ya kawbayan aw eseg, manang maka atag ini sa kalugan nap ag-eya na duan nan awun pagkalat nap ag-eya na matikadeng.
- Ya pagtalabahu na mangayse pada sa kanilan pamilia madyaw, manang makakalat sa kanilan pagkautawun aw wala ya pagtulin na kanilan pagkautaw, yan agaw na udangen ta ya pagpatalabahu sa mangayse.
- Ya pamulayam sa mangayse maka atag kanilan sa kalatayan na kanilan pagkautawun. Tadun da undangen ya pagpamulayam sa mga mangaysé. " Tulada-an ta silan pada kadyawan na kanilan indeganan."
- Ya katadeng na mangaysé yan ya dakula na betang na ayawanan na kanilan matikadeng. Yan agaw na pa-iskwilahen ta silan.
- Ya gida aw malatay na imu-unun dili pada kanilan. Yan agaw na undangen ta ya pag-imu sa malatay adti mangaysé ta.
- Ya makamang na mga mangaysé mapil sa sayaw sayaw (Disco) maka edé silan sa mangkalatay na na betang na maka atag kanilan malatay. dances and other forms of socialization.
- Kun ya mangkabakla mag-imu sa bisyu aw kitaén na mangaysé, silingan nilan yiey uman, yan agaw na dili ta imu-un bisyu pada dili uman magsiling ya mangaysé magbisyu.
- Ya dili madyaw pagka-planu aw dili madyaw pagdumala sa pamilya, makakalat sa tagsambuksambuk na pamilya labila sa kanaten tribu na Tagakaulo. Yan agaw na kun awun da kanaten madyaw na talabahu, mangugnan kita na mdayaw pada awun pakan ta sa kanaten kamangayse-anan.

TRIBU Tagakaulo

Assisted by: Save the Children

SOUTH COTABATO OFFICIAL SEAL



TRIBU Tagakaulo

Assisted By: Save the Children

na Tagakaulo asini banwa na Sarangani Province migkasambuk sa ginawa sa pag-imu sa mga palisiya sa pagtameng sa pagkautawun na mga Pagpaéde sa Palisiya pada Pagtameng sa Kamangayse-anan Kami na mga Makabatog mangaysé.

Muna na pagkand

1. *Kamangén aw lagakén da ya katanem na muna sa pagpanamung aw partaken na mangaysé pa.*

Ini yiey maka atag sa kalugan na pag-eya aw kasidap na utaw.Aw supak uman ini sa balaud na Pilipinas:

Pre-arranged/early/poorly-planned violates the following:

a. Section 13, Article II of the 1987 Constitution which provides that the state recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being;
b. Section 2, Article XV of the same Constitution which further provides that the state shall defend xxx the right of the children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty;

c. Section 3, (b), 4 in relation to Section 10 of RA 7610 (Special Protection of Children Against Child Abuse, Exploitation, & Discrimination Act)

d. Section 27 of RA 8371 or IPRA Law which states that the State shall recognize the vital role of the children and youth of Indigenous Cultural Communities (ICCs)/Indigenous Peoples (IPs) in nation- building and shall promote and protect their physical, moral, spiritual, moral, spiritual, intellectual and social well-being. Towards this end, the State shall support all government programs intended for the development and rearing of the children and youth of ICCs/IPs for civic efficiency and establish such mechanisms as may be necessary for the protection of the rights of the indigenous children and youth.

e. United Nations Convention on the Rights of the Child (UNCRC) to survival (right to quality of life, right to health, right to social security,
right to adequate standard of living and right to parental care and support), to development (right to education, right to information, right to rest and leisure, right to enjoy one's culture and religion and right of the disabled child to special care), to protection (to be protected from abuse and neglect and right to be protected from commercial and sexual exploitation) to participation (right to opinion, right to freedom of expression and right to freedom of thought, conscience and religion)

Ini Uman:

a. Makakalat sa lawas, sa anenganeng, sa katadeng, sa ginawa aw madyaw na kalim na mangaysé.
b. Makakalat sa kadyawan aw kanilan kalim sa dumateng na mga al'law.
c. Maka atag sa kalugan nap ag-eya aw adti kana eped.
d. Maka atag sa pulaglima kasiling na kamulamula,kalatayan aw pagkadeg na ma-utaw.

Ya panamungay aw pagtaken sa tawas na wala planuwa, madyaw tu-u, muna manang I tadtu nan makakalat sap ag-eya, wala ya madyaw na pagkan , ka apiktuwan yap ag-eya kanan matikadeng aw kadegan.

2. Patagbi-en ya pagsekat sa sablag

Ya kakalatan kun dakula ya sablag:

a. Gamiten ini na mga mangkabaklegay aw matikadeng pada awun kaunan na kakamangan.
b. Maka atag sa kaluagan nap ag-eya.
c. Imu-un kamanganan sa kaunan aw magmakamang ya bakleg, taganak aw matikadeng.

Ya paagi na sasablagay paagi yiey na dili mag-ayaway ya kawbayan aw eseg, manang maka atag ini sa kalugan nap ag-eya na duan nan awun pagkalat nap ag-eya na matikadeng.

3. Undangen ya pagpatalabahu sa mangayse na mangkabegat.

Ya pagpatalabahu sa mga na mangkabegat nyaksupak sa balaud na Pilipinas:

a. RA 7658 - An Act Prohibiting the Employment of Children Below 15 Years of Age in Public and Private Undertakings, Amending to this Purpose Section 12, Article VIII of RA 7610
b. RA 9231 - An act providing for the elimination of the worst forms of child labor and affording stronger protection for the working child, amending for this purpose RA 7610, as amended, otherwise known as the "Special Protection of Children Against Child Abuse, Exploitation and Discrimination Act"

b. Section 3, (b), 4 in relation to Section 10 of RA 7610 (Special Protection of Children Against Child Abuse, Exploitation, & Discrimination Act)

c. Section 27 of RA 8371 or IPRA Law which states that the State shall recognize the vital role of the children and youth of Indigenous Cultural Communities (ICCs)/Indigenous Peoples (IPs) in nation-building and shall promote and protect their physical, moral, spiritual, moral, spiritual, intellectual and social well-being. Towards this end, the State shall support all government programs intended for the development and rearing of the children and youth of ICCs/IPs for civic efficiency and establish such mechanisms as may be necessary for the protection of the rights of the indigenous children and youth.

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Key interventions: *school-based*

- Establishment of Child Protection Committees (CPC) in schools
- Formulation of Child Protection Policy and Code of Conduct
- Training of teachers, parents and children on Positive Discipline, Child Rights and Child Protection/Safeguarding
- Integration of child protection messages in lesson plans
- Integration of child protection lens on basic education materials such as big books, story books, flip charts
- Integration of Behavior Change Communication (BCC) messages in the development of teach materials

Save the Children

Creation of CP Committee at School and Code of Conduct

BRGY. BAYASONG CODE OF CONDUCT FOR THE PROTECTION OF CHILDREN

1. Bawal paluin o abusuhin ang bawat bata kahit ng mga magulang pa nito, mga kapatid o kahit na sinong myembro ng pamilya.
2. May tamang pamamaraan ng pag didisiplina sa bata gaya ng mga sumusunod:
    -Kausapin ng maayos tungkol sa hindi tamang nagawa.
    -Ipaunawa o sabihin ang mga magagandang asal o pag uugali.
    -Maging modelo sa mga magagandang pag uugali upang makita ang dapat at tamang gawain.
3. May mga taong itatalaga upang pumalibot at magmonitor sa mga lugar upang mabantayan at mabawasan o maagapan ang isang pang aabuso.
4. Tungkulin ng mga magulang na bigyan ng sapat na pagpapahalaga, pagkain, pagkaling, at pagmamahal ang kanyang mga anak.
5. Ipinagbabawal ang page expose ng mga malalaswang videos, pictures at aktwal na panghahalay.
6. Bawal kutyain o tawagin sa pangalan ang isang bata kung alam mong ito ay makakasama sa kanyang damdamin.
7. Huwag pilitin ang bata na gawin ang bagay na hindi angkop sa kanyang pisikal na kakayanan tulad ng mga sumusunod:
    -Pagbubuhat ng mabibigat na bagay
    -Maghanap buhay lalo na kung para lamang sa kapakanan ng iba
    -Mgbenta o magtulak ng illegal na hanap buhay
8. Hayaan ang bata na iexplore ang kanyang sarili ayon sa kanyang interest dahil ito ay bahigi ng kanyang “growing up”.
9. Magsilbing modelo sa mga bata para maiwasan ang pag gamit ng droga o pag gawa ng masama.
10. May karampatang parusa sa sino mang lumabag sa mga naunang nabanggit.



CHILDREN PROTECTING CHILDREN



Save the Children

Key interventions

- Children's Orientation on Child Protection
- Trainers' Training of Children on Child Protection
- Community-based child-led awareness-raising sessions on Child Protection through:
  - Education and Workshops
  - Theatre Play

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Facilitating Factors, Challenges, and Way Forward

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Facilitating Factors

- Community counterpart and support system
- Use of Mother Tongue-based Multilingual Education
- Strong partnership with community leaders, schools, local government units, Department of Education (DepEd) Region 12, Provincial Council for the Protection of Children and National Commission on Indigenous Peoples
- Recognition of IPRA and teachings of Koran
- Existing customary practices on Child Protection
- Organized Indigenous Peoples structures (Tribal Council Leaders, Tribal Women and Youth Council)
- Participation of Tribal Youth Council and Women Council

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Challenges

- Strong sense of cultural preservation of some IP leaders
- Wrong perception of the Principles of the Indigenous Peoples' Rights Act (IPRA) law and customary laws on children's rights
- Cases of children's abuses among IP children are referred to and settled by tribal leaders and not in the state's justice system
- Adaption of the declaration by other tribes
- Resources and sustainability mechanisms

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Way Forward

- Formulation of the Implementing Rules and Regulations (IRR) for both the IP and Muslim declarations on child protection
- Regular monitoring and checking of the implementation of the child protection policies and IRRs
- Alignment of the CP policies to the Children's Welfare Code of the Province and Municipal LGUs
- Recognition of the CP policies by the National Commission on Indigenous Peoples at the national level

Save the Children

Just to share…

Child protection is just one of Save the Children's programs to offer a holistic package of interventions to achieve a child's full potential and development.

Save the Children's full package of interventions include education, health and nutrition, and child protection capturing the full life cycle of a child from conception to adolescence.

Save the Children

Reported & recorded cases

Submission of cases tracker
As of June 2014

MUN	BAR	2013 December	2014 March	2014 April	2014 May	2014 June	Running Total	%/Area	Total/ Mun	%/Area
Lutayan	Bayasong	7	0	7	0	5	19	13%	35	24%
	Mamali	2	0	2	0	0	4	3%		
	Others	6	0	6	0	0	12	8%		
Bagumbayan	Titulok	0	14	14	0	0	28	19%	48	33%
	Chua	0	8	12	0	0	20	14%		
Lake Sebu	Lamlahak	0	10	12	0	3	25	17%	46	32%
	Lamdalag	0	2	2	0	4	8	6%		
	Klubi	0	0	0	2	8	10	7%		
	others	0	2	1	0	0	3	2%		
Tboli	DatalDlanag	0	0	10	0	4	14	10%	16	11%
	Salacafe	0	0	0	0	2	2	1%		
TOTAL		15	36	66	2	26	145	100%	145	100%
Percentage/Month		10%	27%							

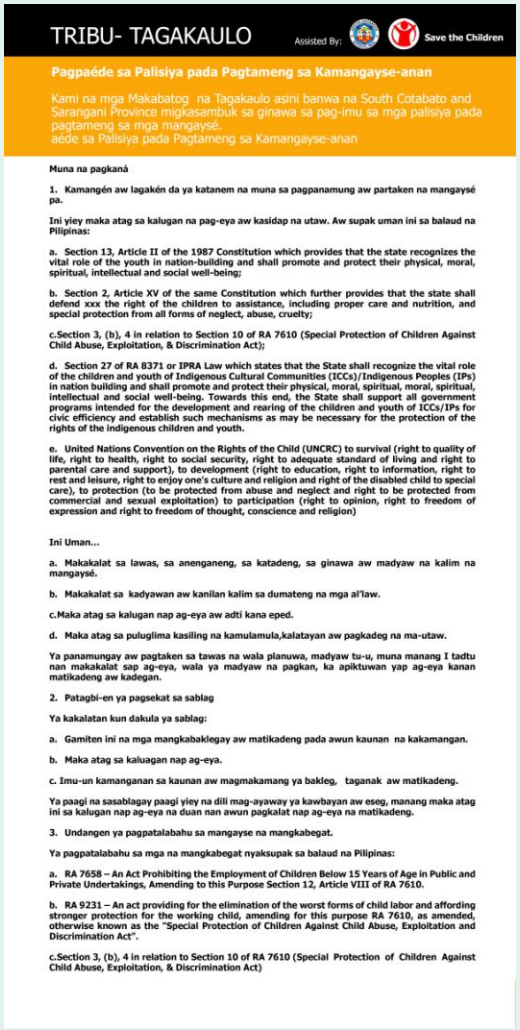
TABLE 1: Cases Submitted by Municipalities			
Municipality	Percentage	Barangay	Percentage
Bagumbayan	42%	Titulok	28%
		Chua	14%
Lutayan	30%	Bayasong	14%
		Mamali	4%
		Others	12%
Lake Sebu	28%	Lamlahak	20%
		Lamdalag	4%
		Klubi	0%
		Others	4%
Tboli	0%	DatalDlanag	0%
		Salacafe	0%
TOTAL	100%		100%

TABLE 2: Cases from Jan-June 2014		
Cases	Percentage	
Physical Abuse	61%	88
Emotional Abuse	11%	16
Physical ; Emotional	9%	13
Child Labor	11%	16
Bullying	3%	5
Neglect	2%	3
Sexual Abuse	3%	4
TOTAL	100%	145

From Januay-June 2014		
Referrals	Percentage	
School Authorities	38%	20
BCPC	26%	14
Tribal Leaders	21%	11
Sitio Leader	2%	1
Social Worker	8%	4
Police	6%	3
TOTAL	100%	53

From January-June 2014		
Actions Taken		
Referral	16	
Information Giving	33	
Both A and B	19	
TOTAL	68	

MATERIALS DEVELOPED



TRIBU- TAGAKAULO

Assisted By: Save the Children

Pagpaéde sa Palisiya pada Pagtameng sa Kamangayse-anan

Kami na mga Makabatog na Tagakaulo asini banwa na South Cotabato and Sarangani Province migkasambuk sa ginawa sa pag-imu sa mga palisiya pada pagtameng sa mga mangaysé.
aéde sa Palisiya pada Pagtameng sa Kamangayse-anan

Muna na pagkaná

1. Kamangén aw lagakén da ya katanem na muna sa pagpanamung aw partaken na mangaysé pa.

Ini yiey maka atag sa kalugan na pag-eya aw kasidap na utaw. Aw supak uman ini sa balaud na Pilipinas:

a. Section 13, Article II of the 1987 Constitution which provides that the state recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being;

b. Section 2, Article XV of the same Constitution which further provides that the state shall defend xxx the right of the children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty;

c.Section 3, (b), 4 in relation to Section 10 of RA 7610 (Special Protection of Children Against Child Abuse, Exploitation, & Discrimination Act);

d. Section 27 of RA 8371 or IPRA Law which states that the State shall recognize the vital role of the children and youth of Indigenous Cultural Communities (ICCs)/Indigenous Peoples (IPs) in nation building and shall promote and protect their physical, moral, spiritual, moral, spiritual, intellectual and social well-being. Towards this end, the State shall support all government programs intended for the development and rearing of the children and youth of ICCs/IPs for civic efficiency and establish such mechanisms as may be necessary for the protection of the rights of the indigenous children and youth.

e. United Nations Convention on the Rights of the Child (UNCRC) to survival (right to quality of life, right to health, right to social security, right to adequate standard of living and right to parental care and support), to development (right to education, right to information, right to rest and leisure, right to enjoy one's culture and religion and right of the disabled child to special care), to protection (to be protected from abuse and neglect and right to be protected from commercial and sexual exploitation) to participation (right to opinion, right to freedom of expression and right to freedom of thought, conscience and religion)

Ini Uman...

a. Makakalat sa lawas, sa anenganeng, sa katadeng, sa ginawa aw madyaw na kalim na mangaysé.

b. Makakalat sa kadyawan aw kanilan kalim sa dumateng na mga al'law.

c.Maka atag sa kalugan nap ag-eya aw adti kana eped.

d. Maka atag sa puluglima kasiling na kamulamula,kalatayan aw pagkadeg na ma-utaw.

Ya panamungay aw pagtaken sa tawas na wala planuwa, madyaw tu-u, muna manang I tadtu nan makakalat sap ag-eya, wala ya madyaw na pagkan, ka apiktuwan yap ag-eya kanan matikadeng aw kadegan.

2. Patagbi-en ya pagsekat sa sablag

Ya kakalatan kun dakula ya sablag:

a. Gamiten ini na mga mangkabaklegay aw matikadeng pada awun kaunan na kakamangan.

b. Maka atag sa kaluagan nap ag-eya.

c. Imu-un kamanganan sa kaunan aw magmakamang ya bakleg, taganak aw matikadeng.

Ya paagi na sasablagay paagi yiey na dili mag-ayaway ya kawbayan aw eseg, manang maka atag ini sa kalugan nap ag-eya na duan nan awun pagkalat nap ag-eya na matikadeng.

3. Undangen ya pagpatalabahu sa mangayse na mangkabegat.

Ya pagpatalabahu sa mga na mangkabegat nyaksupak sa balaud na Pilipinas:

a. RA 7658 – An Act Prohibiting the Employment of Children Below 15 Years of Age in Public and Private Undertakings, Amending to this Purpose Section 12, Article VIII of RA 7610.

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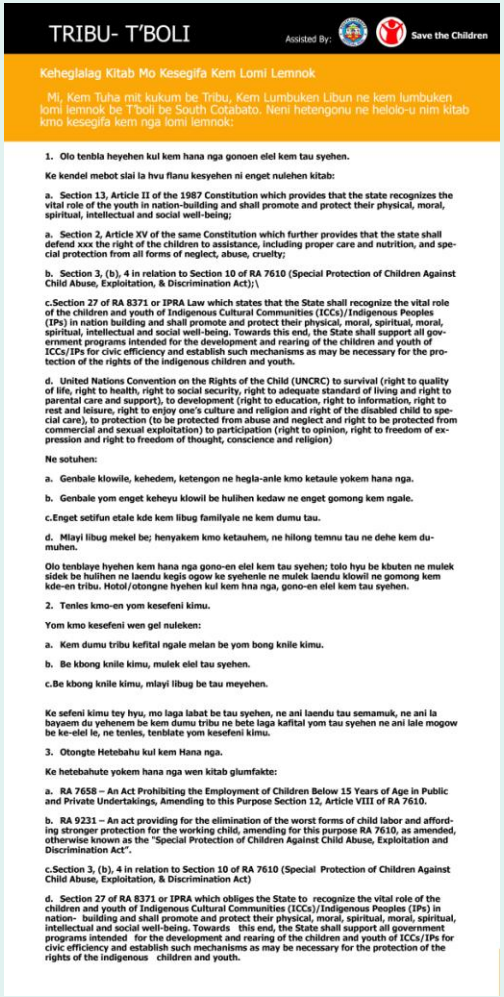

TRIBU- T'BOLI

Assisted By: Save the Children

Keheglalag Kitab Mo Kesegifa Kem Lomi Lemnok

Mi, Kem Tuha mit kukum be Tribu, Kem Lumbuken Libun ne kem lumbuken lomi lemnok be T'boli be South Cotabato. Neni hetengonu ne helolo-u nim kitab kmo kesegifa kem nga lomi lemnok:

1. Olo tenbla heyehen kul kem hana nga gonoen elel kem tau syehen.

Ke kendel mebot slai la hvu flanu kesyehen ni enget nulehen kitab:

a. Section 13, Article II of the 1987 Constitution which provides that the state recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being;

a. Section 2, Article XV of the same Constitution which further provides that the state shall defend xxx the right of the children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty;

b. Section 3, (b), 4 in relation to Section 10 of RA 7610 (Special Protection of Children Against Child Abuse, Exploitation, & Discrimination Act);\

c.Section 27 of RA 8371 or IPRA Law which states that the State shall recognize the vital role of the children and youth of Indigenous Cultural Communities (ICCs)/Indigenous Peoples (IPs) in nation building and shall promote and protect their physical, moral, spiritual, moral, spiritual, intellectual and social well-being. Towards this end, the State shall support all government programs intended for the development and rearing of the children and youth of ICCs/IPs for civic efficiency and establish such mechanisms as may be necessary for the protection of the rights of the indigenous children and youth.

d. United Nations Convention on the Rights of the Child (UNCRC) to survival (right to quality of life, right to health, right to social security, right to adequate standard of living and right to parental care and support), to development (right to education, right to information, right to rest and leisure, right to enjoy one's culture and religion and right of the disabled child to special care), to protection (to be protected from abuse and neglect and right to be protected from commercial and sexual exploitation) to participation (right to opinion, right to freedom of expression and right to freedom of thought, conscience and religion)

Ne sotuhen:

a. Genbale klowile, kehedem, ketengon ne hegla-anle kmo ketaule yokem hana nga.

b. Genbale yom enget keheyu klowil be hulihen kedaw ne enget gomong kem ngale.

c.Enget setifun etale kde kem libug familyale ne kem dumu tau.

d. Mlayi libug mekel be; henyakem kmo ketauhem, ne hilong temnu tau ne dehe kem dumuhen.

Olo tenblaye hyehen kem hana nga gono-en elel kem tau syehen; tolo hyu be kbuten ne mulek sidek be hulihen ne laendu kegis ogow ke syehenle ne mulek laendu klowil ne gomong kem kde-en tribu. Hotol/otongne hyehen kul kem hna nga, gono-en elel kem tau syehen.

2. Tenles kmo-en yom kesefeni kimu.

Yom kmo kesefeni wen gel nuleken:

a. Kem dumu tribu kefital ngale melan be yom bong knile kimu.

b. Be kbong knile kimu, mulek elel tau syehen.

c.Be kbong knile kimu, mlayi libug be tau meyehen.

Ke sefeni kimu tey hyu, mo laga labat be tau syehen, ne ani laendu tau semamuk, ne ani la bayaem du yehenem be kem dumu tribu ne bete laga kafital yom tau syehen ne ani lale mogow be ke-elel le, ne tenles, tenblate yom kesefeni kimu.

3. Otongte Hetebahu kul kem Hana nga.

Ke hetebahute yokem hana nga wen kitab glumfakte:

a. RA 7658 – An Act Prohibiting the Employment of Children Below 15 Years of Age in Public and Private Undertakings, Amending to this Purpose Section 12, Article VIII of RA 7610.

b. RA 9231 – An act providing for the elimination of the worst forms of child labor and affording stronger protection for the working child, amending for this purpose RA 7610, as amended, otherwise known as the "Special Protection of Children Against Child Abuse, Exploitation and Discrimination Act".

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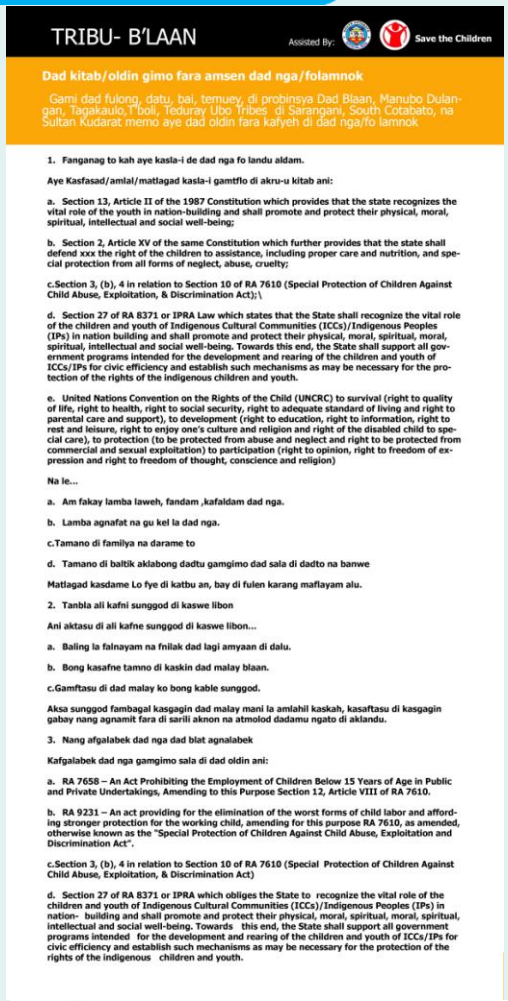

TRIBU- B'LAAN

Assisted By: Save the Children

Dad kitab/oldin gimo fara amsen dad nga/folamnok

Gami dad fulong, datu, bai, temuey, di probinsya Dad Blaan, Manubo Dulangan, Tagakaulo,T'boli, Teduray Ubo Tribes di Sarangani, South Cotabato, na Sultan Kudarat memo aye dad oldin fara kafyeh di dad nga/fo lamnok

1. Fanganag to kah aye kasla-i de dad nga fo landu aldam.

Aye Kasfasad/amlal/matlagad kasla-i gamtflo di akru-u kitab ani:

a. Section 13, Article II of the 1987 Constitution which provides that the state recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual and social well-being;

b. Section 2, Article XV of the same Constitution which further provides that the state shall defend xxx the right of the children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty;

c.Section 3, (b), 4 in relation to Section 10 of RA 7610 (Special Protection of Children Against Child Abuse, Exploitation, & Discrimination Act);\

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Na le...

a. Am fakay lamba laweh, fandam ,kafaldam dad nga.

b. Lamba agnafat na gu kel la dad nga.

c.Tamano di familya na darame to

d. Tamano di baltik aklabong dadtu gamgimo dad sala di dadto na banwe

Matlagad kasdame Lo fye di katbu an, bay di fulen karang maflayam alu.

2. Tanbla ali kafni sunggod di kaswe libon

Ani aktasu di ali kafne sunggod di kaswe libon...

a. Baling la falnayam na fnilak dad lagi amyaan di dalu.

b. Bong kasafne tamno di kaskin dad malay blaan.

c.Gamftasu di dad malay ko bong kable sunggod.

Aksa sunggod fambagal kasgagin dad malay mani la amlahil kaskah, kasaftasu di kasgagin gabay nang agnamit fara di sarili aknon na atmolod dadamu ngato di aklandu.

3. Nang afgalabek dad nga dad blat agnalabek

Kafgalabek dad nga gamgimo sala di dad oldin ani:

a. RA 7658 – An Act Prohibiting the Employment of Children Below 15 Years of Age in Public and Private Undertakings, Amending to this Purpose Section 12, Article VIII of RA 7610.

b. RA 9231 – An act providing for the elimination of the worst forms of child labor and affording stronger protection for the working child, amending for this purpose RA 7610, as amended, otherwise known as the "Special Protection of Children Against Child Abuse, Exploitation and Discrimination Act".

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NEWS CLIPPINGS

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The Informant
SOUTH COTABATO
Vol XI, Number 7 - October 2013 The Official Publication of the Provincial Government of South Cotabato www.southcotabato.gov.ph

GUV Fuentes challenges IP leaders to review customary practices to be facilitative of transformational development

Joseph Talaroc

SOUTH COTABATO Governor Daisy P. Avance-Fuentes has called on leaders of indigenous groups to review the consistency of their customary practices to efforts towards transformational development.

Fuentes issued the challenge in her keynote speech during the opening of the four-day Tribal Leaders Convention on the Rights of the Children last September 25-28, 2013 at a local hotel in the City of Koronadal.

She noted that customary practices like early marriage, multiple marriage, the dowry system, and building large family sizes beyond the capacity of parents to provide run counter to the concept of sustainable development.

She stressed the serious need for leaders of indigenous peoples to spearhead the process of transforming customary practices into valuable elements for the development of individuals, families and tribes as these are the very pillars of true and sustainable progress.

Responding to the challenge the tribal leaders promulgated and adopted nine major policies on the protection of children that include a gradual stop of the practice of early marriage, modification of the dowry system to lessen the economic burden of would-be married couples while avoiding early marriage and teenage pregnancy, stopping child labor, stopping corporal punishment, ensuring that all children ages 3 to 17 years old are in school, prevention of the recruitment of indigenous minors for armed struggle and criminality, regulation on the participation of indigenous minors in benefit dances and other forms of socialization, modeling abstinence from all vices and championing family planning and family management.

Some 40 members of tribal councils and elders, tribal women associations and tribal youth associations of the Blaan, Manubo Dulangan, Tagakaulo, Tboli, Teduray and Ubo Tribes of Sarangani, South Cotabato and Sultan Kudarat Provinces took part in the event organized by the Tribal Youth and Tribal Women Associations of South

→ See GUV FUENTES...7

GUV FUENTES....

Cotabato under the auspices of the Provincial Social Welfare and Development Office (PSWDO) headed by Ms. Nelida N. Pereira, RSW, MPA.

The convention was bankrolled by the Save the Children.

Vice Governor Cecile E. Diel provided depth to the convention when she spoke on Republic Act 9262 or the Anti-Violence Against Women and their Children Act (AVAWCA).

Prof. Rufa C. Guiam, Director of the Institute for Peace and Development of the Mindanao State University in General Santos City, presented the findings of the impacts of early marriages among indigenous tribes commissioned by the Save the Children.

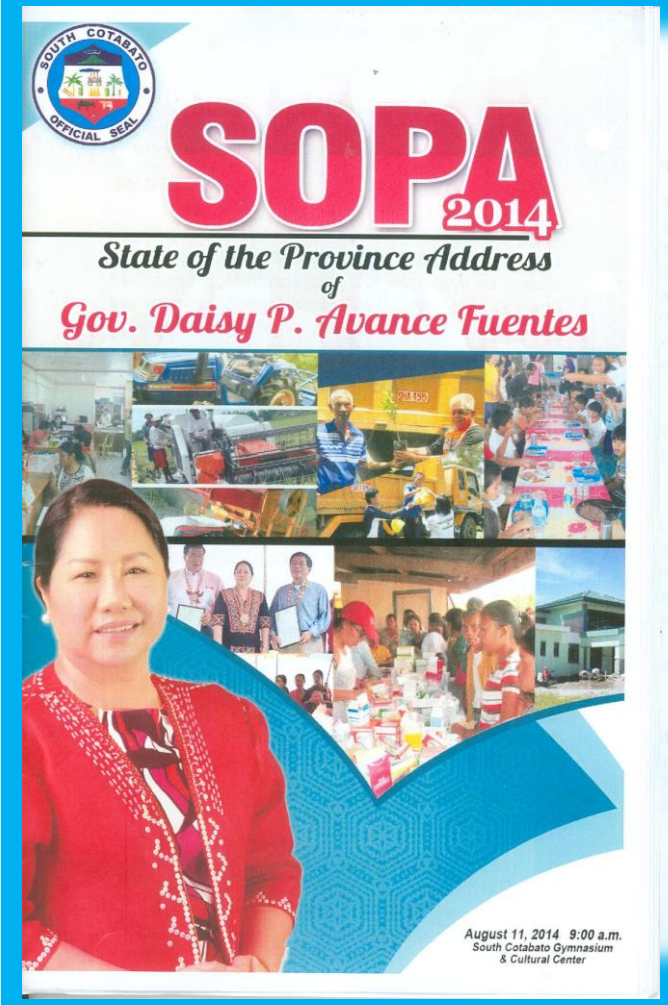
Among others, the study which chose respondents from Malungon, Sarangani and Lake Sebu and T'boli in South Cotabato showed the negative generational impacts of early marriages, a customary practice that is often ushered in by the dowry system.

The document showed compounding undesirable consequences on family income, hunger, nutrition, health, infant mortality, education of parents and children and employment induced by early marriages.

Fanny C. Divino, Program Manager for the South Central Mindanao Program Office of the Save the Children, challenged the participants to stand true to their commitment embodied in their nine-point child protection policy.

She emphasized that further support from her institution will largely depend upon the sincerity of the participants in seeing their commitments through.

The Declaration was cited during State of the Province Address August 11, 2014



training but likewise for character development and the formation at an early age of a sense of pride for the South Cotabateños identity. They are targeting 50 barangays in Phase I. Our tribal youth and women, too, are organized to complement our Tribal Chieftains Organizations. Unfortunately, despite the many years in existence, *wala pa pong output na maipakita na nadala nila ang boses ng mga katutubo. Ito ang hamon natin sa kanila.*

Programs for our children are conducted regularly – from DARE training, to feeding, to vaccination, and to proper nutrition through our *"Gulayan Program"* in schools, barangays and households. *Ito ang lalagyan natin ng pondo next year. Partner natin dito ang DepEd at Bethesda International. Hindi kasi pwedeng hanggang feeding lang tayo. Panandalian lang ang epekto nito. Dapat sa bahay pa lang, pinapraktis na ang proper sanitation at nutrition. Ito ang pinaka epektibo na public health program. At ito ang ipa-pilot natin sa BAU at Convergence Sitios next year.*

I am excited that we have crafted through the help of the Save the Children International the amended Children Code of South Cotabato and our Provincial Council for the Protection of Children (PCPC) was voted the Most Functional Child Protection and Welfare

Structure in Region XII. *Ang World Vision ay kasama rin natin.*

Our Juvenile Justice Welfare Network has brought together Pillars of the Justice System. We hope we can realize next year the establishment of the *"Balay Paglaum"* to address the growing menace of juvenile delinquency. Let us not take away the enthusiasm of our dedicated partners. These documents and plans should not remain in paper only!

Without much *"brohaha"*, we are breaking down walls of cultural taboos. The crafting of a 9-point and 12-point Declaration of Policy on Child Protection by our Provincial Tribal Council and the Federation of Muslim Leaders is a breakthrough. Let us follow this through with concrete programs. The Expanded Finance Committee must finish the review of the funding requirement so that the same can be endorsed to your Honors before October 15.

Three hundred forty-three (343) visually and hearing impaired individuals were given assistance through hearing aids, collapsible white canes, equipment for massage and orientation seminars with the help of Starkey Hearing Foundation and Resources of the Blind, Inc. (RBI). One hundred seventy (170) families of our

Save the Children

The culture itself is a

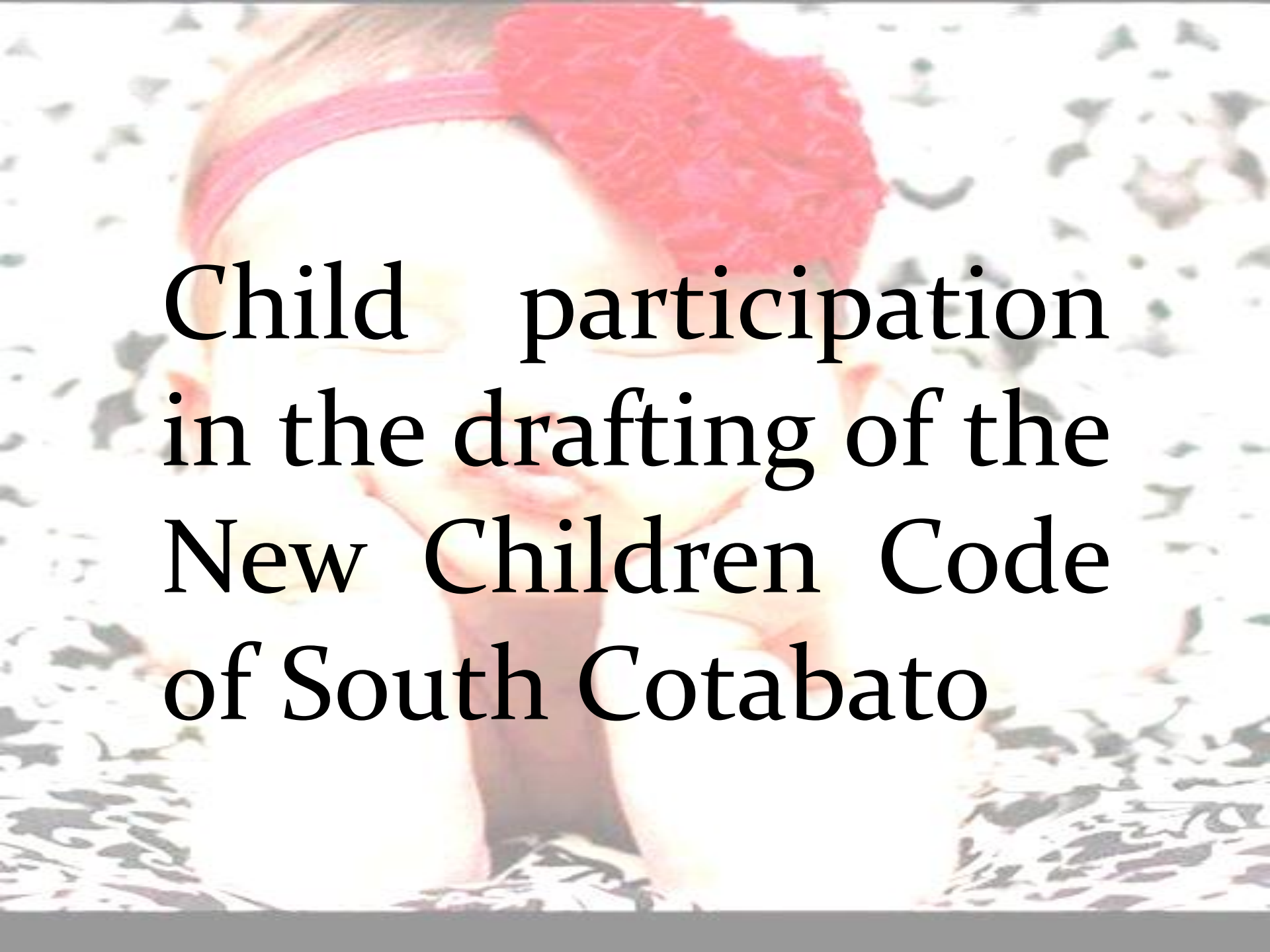
Save the Children

DAGHANG SALAMAT!

B’ONG SALAMAT!

SUKRAN!

Save the Children



Child participation in the drafting of the New Children Code of South Cotabato

Child participation is mandated by…

- The International Covenant on Civil and Political Rights
- International Covenant on Economic, Social and Cultural Rights
- UN Convention on the Rights of Persons with Disabilities
- UN Convention on the Rights of the Child

Child participation is mandated by…

- The 1987 Philippine Constitution
- The Local Government Code of 1991
- A number of other national laws

… it is ***further ushered in/facilitated by*** a number of Programs, Projects and Activities

Child participation in the promotion of child rights in South Cotabato was realized at the Provincial Council for the Protection of Children (PCPC) through the…

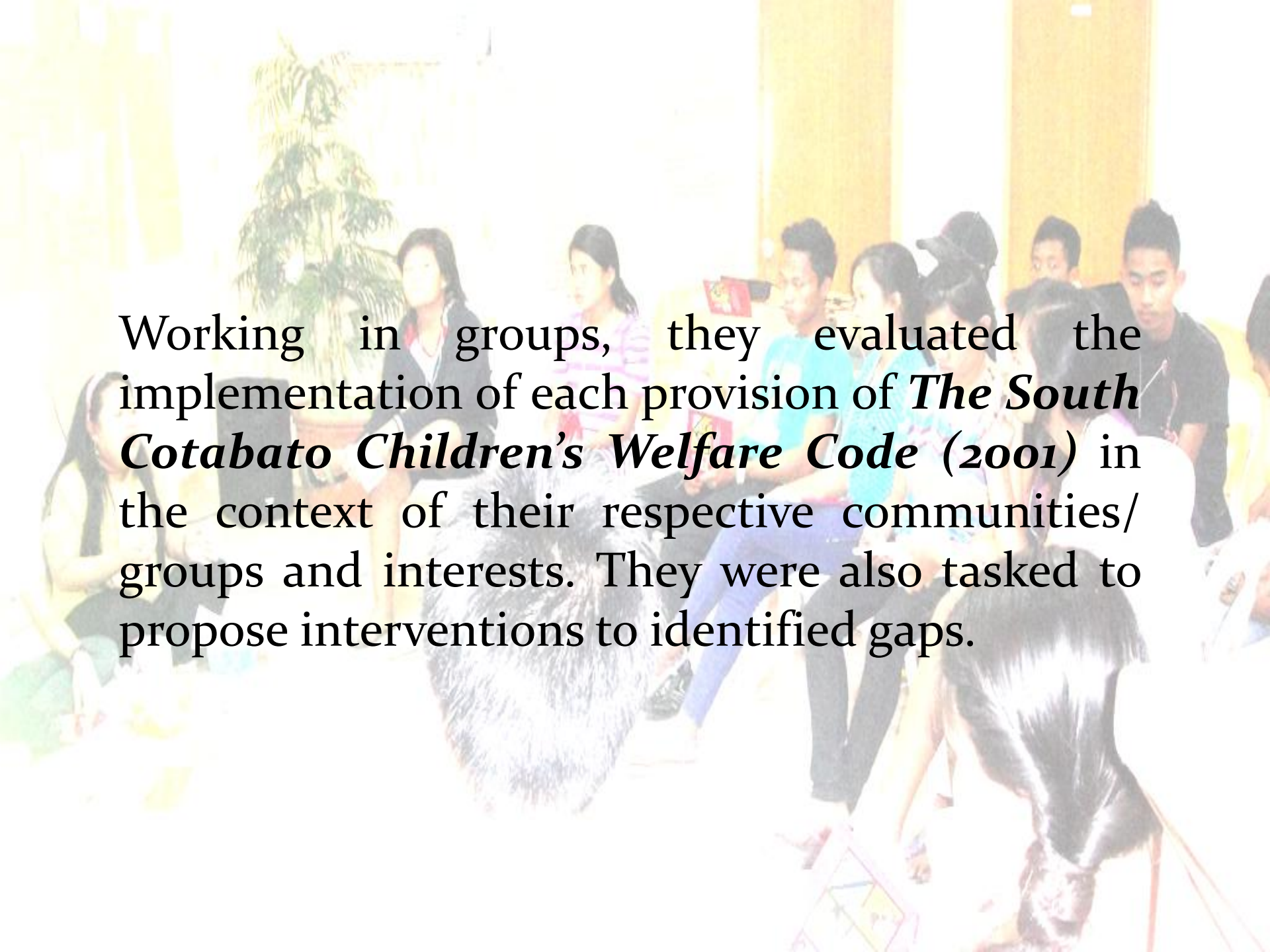
… membership of the Sangguniang Kabataan Provincial Federation President…

… and later by a duly appointed child representative from the Provincial Chapter of the Pag-asa Youth Association of the Philippines

Child participation in the drafting of the New Children Code of South Cotabato…

… was **largely influenced** by Save the Children International which bankrolled the various activities involved in the process

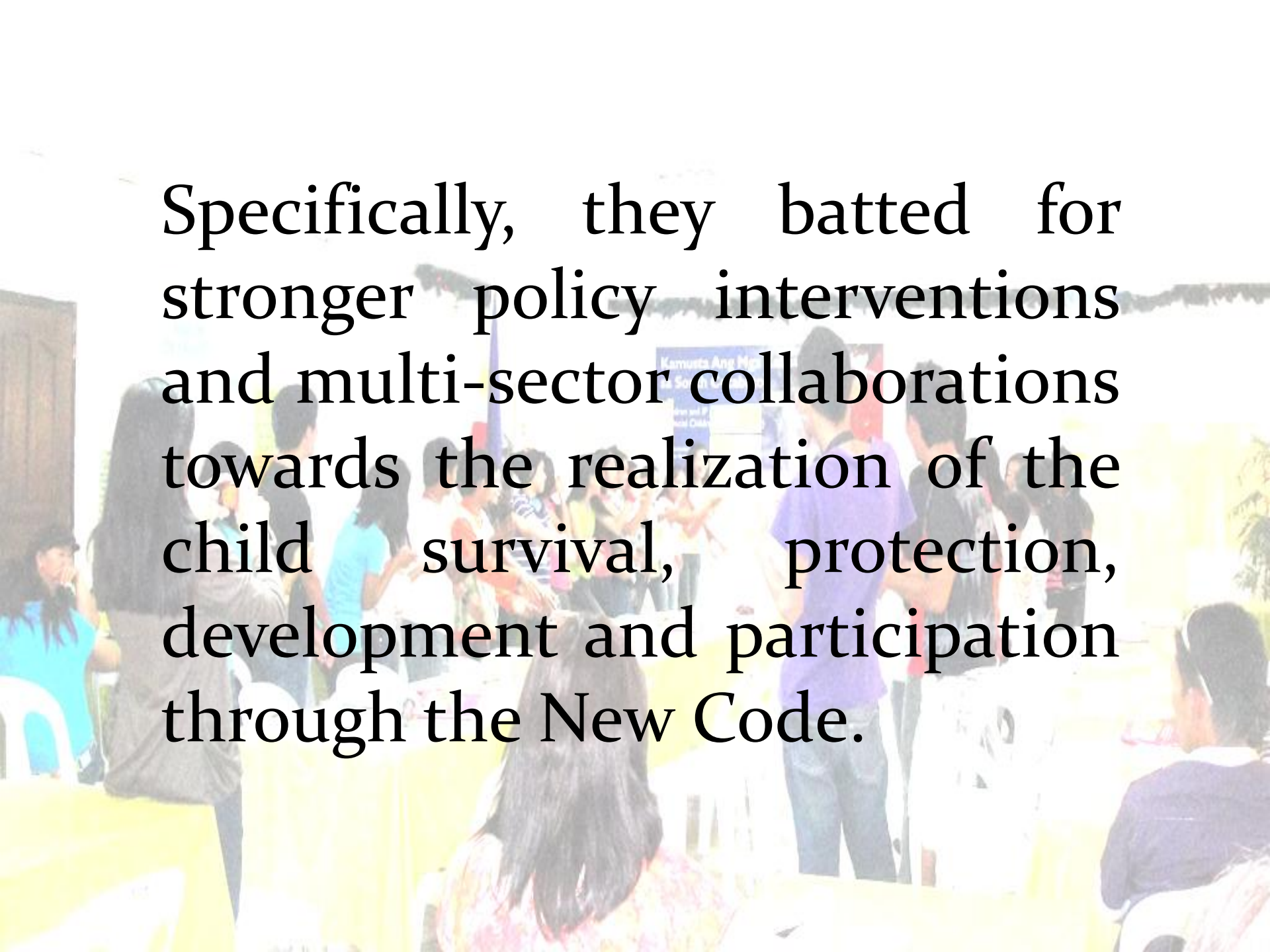
On November 20-21, 2013 at least 50 in-school and out-of-school children representing the T'boli and B'laan tribes, Muslims, Christians and CICLs in South Cotabato were gathered by the Provincial Council for the Protection of Children (PCPC) and Save the Children International for consultation on the extent of the implementation of ***The South Cotabato Children's Welfare Code (2001)*** and gathering of inputs for the New Children Code.



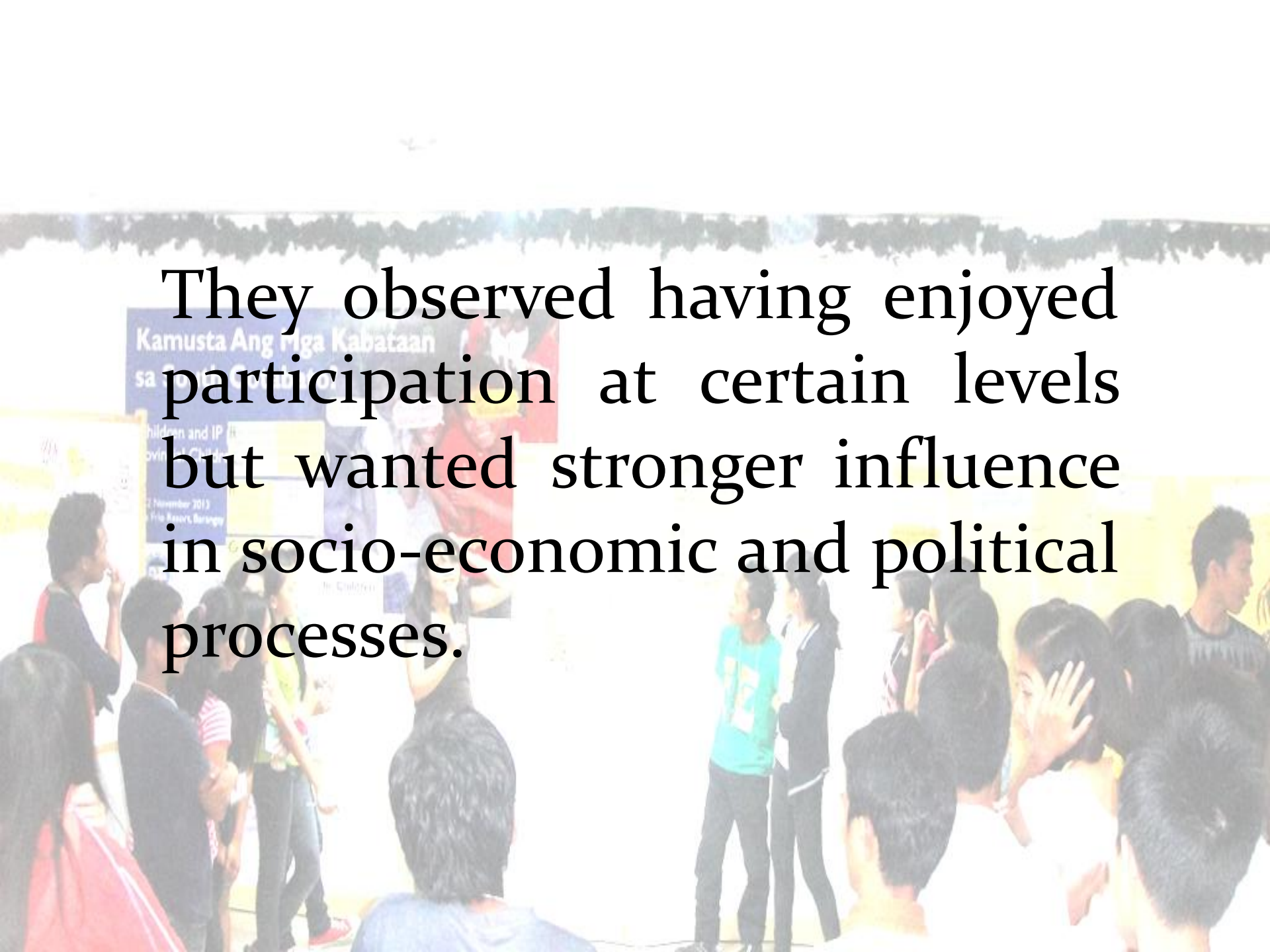
Working in groups, they evaluated the implementation of each provision of ***The South Cotabato Children's Welfare Code (2001)*** in the context of their respective communities/ groups and interests. They were also tasked to propose interventions to identified gaps.

Collectively, the children observed laudable undertakings mandated by the 2001 Code. They however noted the non-implementation of many crucial provisions, ineffective programs and lack of advocacy that redound to very low awareness among children of many of its supposed substances particularly on child prostitution and related abuses, exposure to gambling and anti-social activities, and child labor, among others.

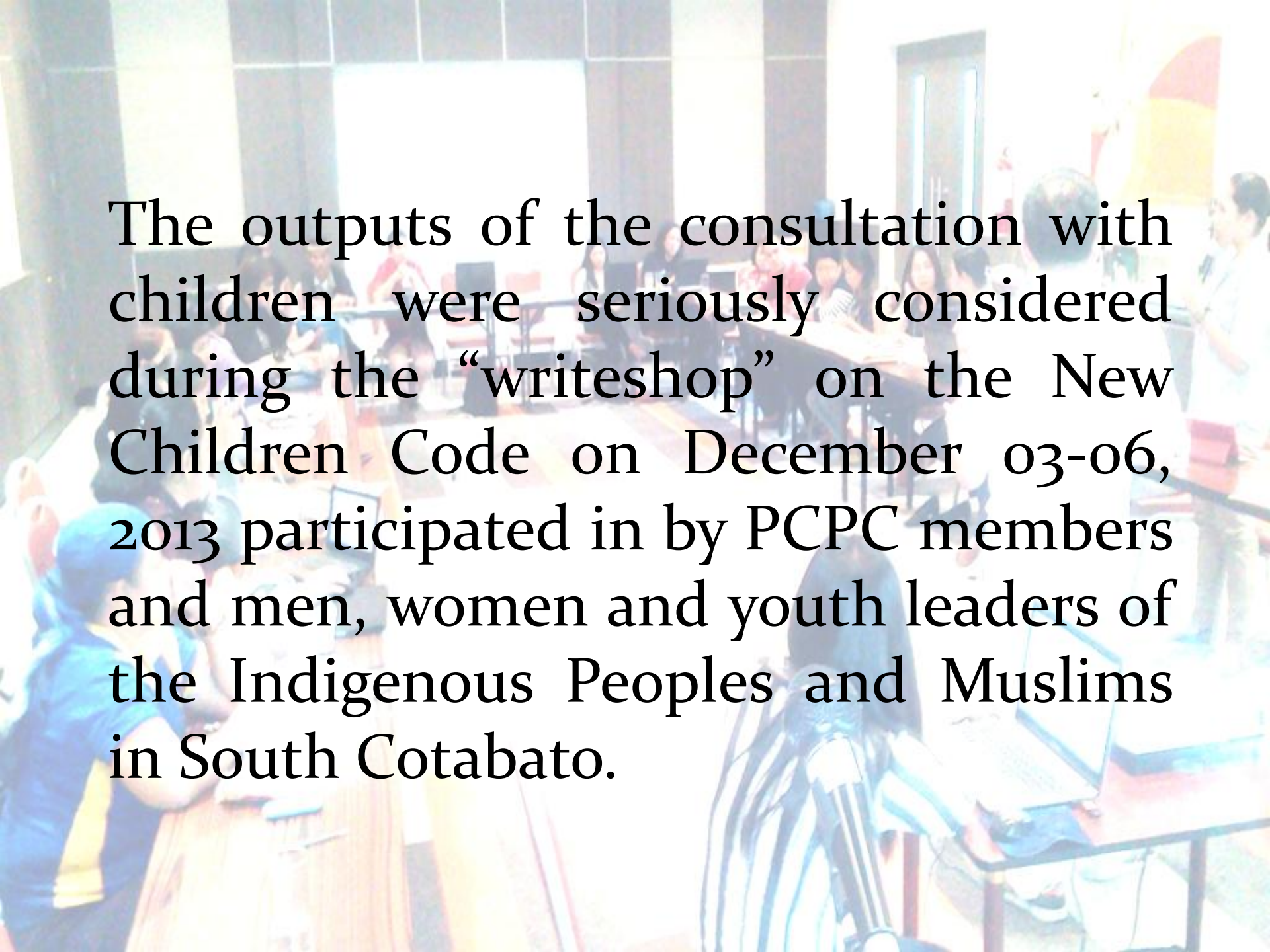
Their recommendations were anchored on the strategic enhancement and determined implementation of all provisions in the New Code.



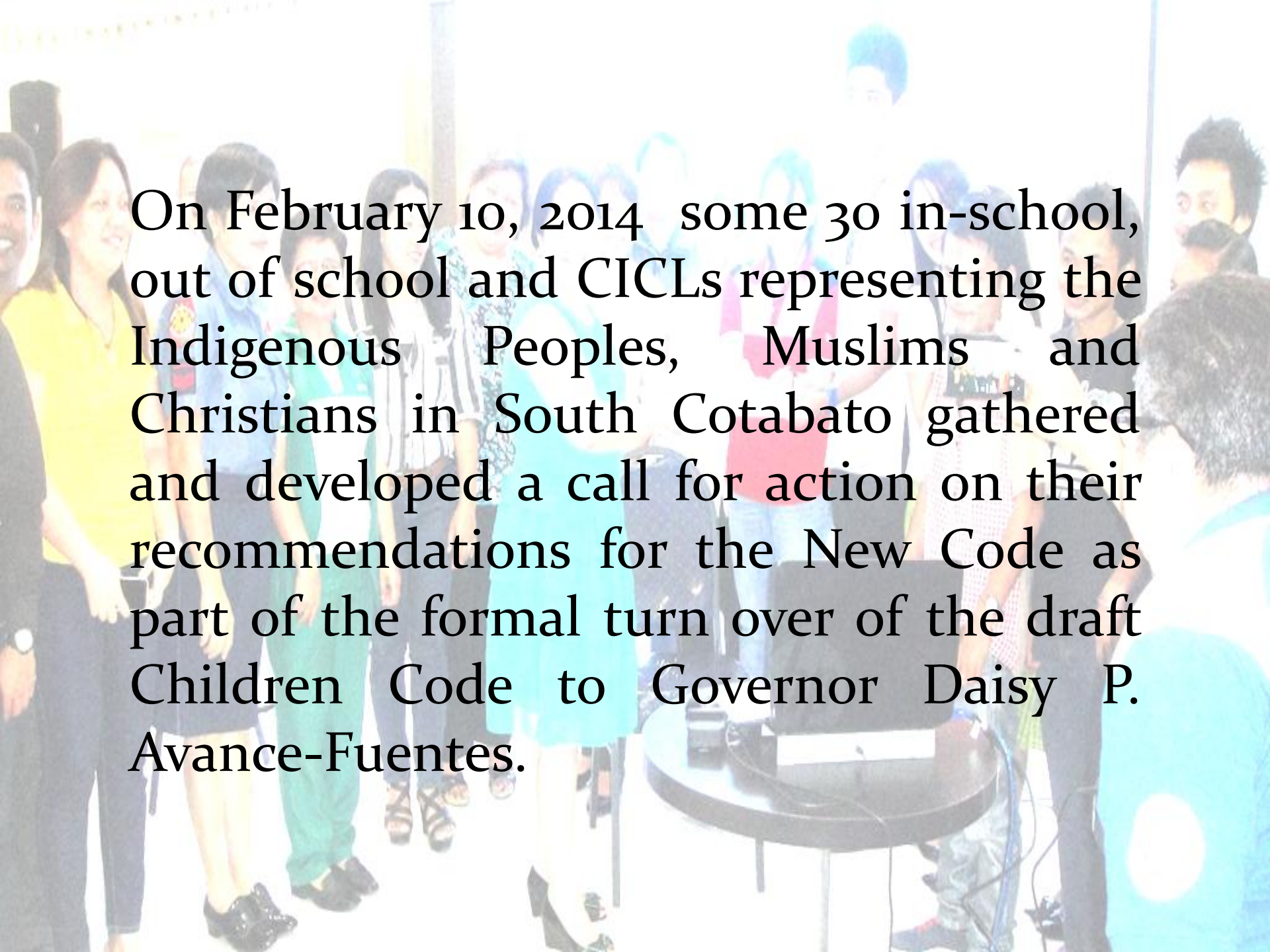
Specifically, they batted for stronger policy interventions and multi-sector collaborations towards the realization of the child survival, protection, development and participation through the New Code.



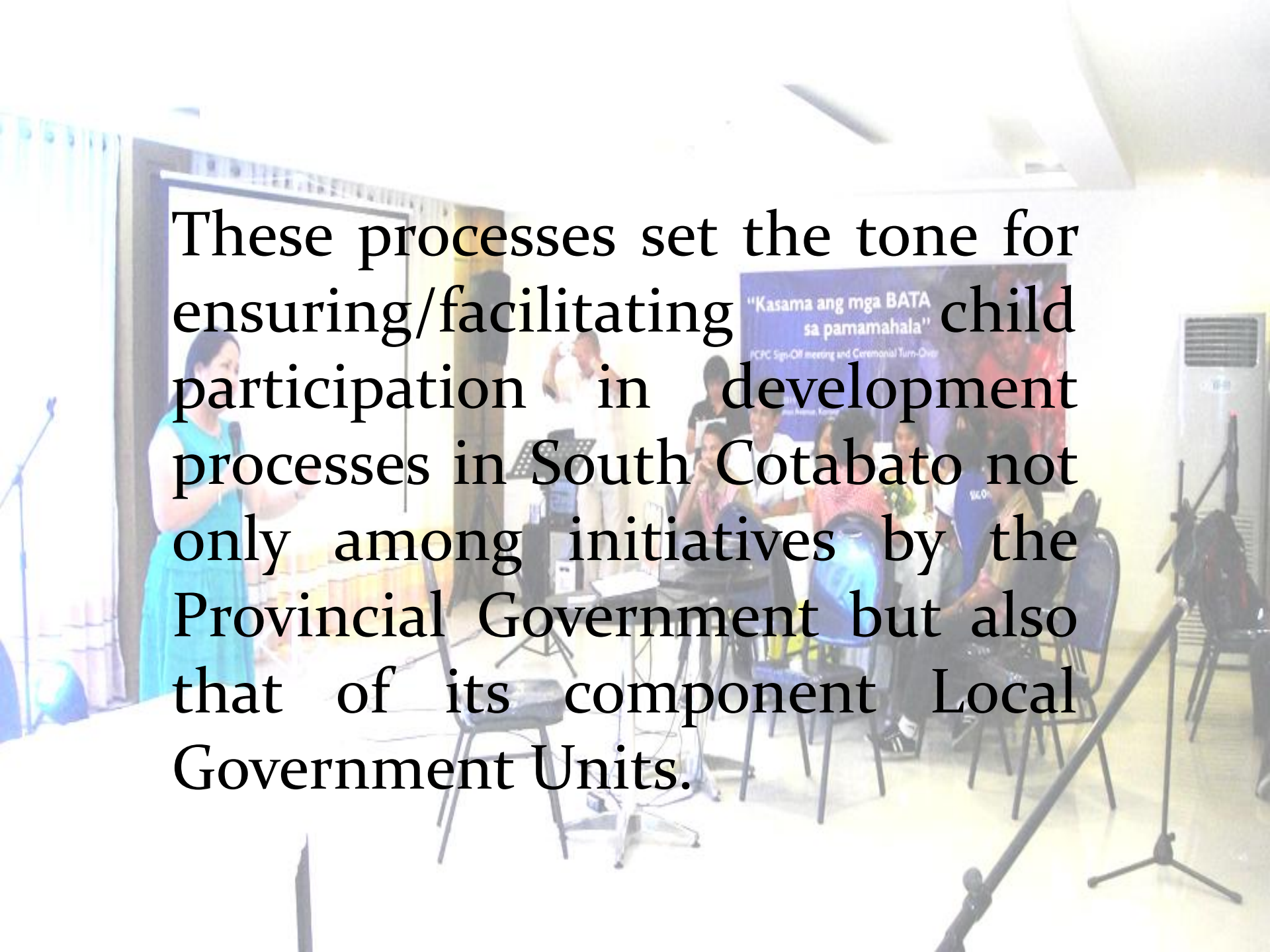
They observed having enjoyed participation at certain levels but wanted stronger influence in socio-economic and political processes.



The outputs of the consultation with children were seriously considered during the “writeshop” on the New Children Code on December 03-06, 2013 participated in by PCPC members and men, women and youth leaders of the Indigenous Peoples and Muslims in South Cotabato.



On February 10, 2014 some 30 in-school, out of school and CICLs representing the Indigenous Peoples, Muslims and Christians in South Cotabato gathered and developed a call for action on their recommendations for the New Code as part of the formal turn over of the draft Children Code to Governor Daisy P. Avance-Fuentes.



These processes set the tone for ensuring/facilitating child participation in development processes in South Cotabato not only among initiatives by the Provincial Government but also that of its component Local Government Units.

To the Provincial Government of South Cotabato, child protection and development is grounded on the compelling theme of gender-based rights-centered sustainable transformational progress.

This is precisely because, needless to say, any development endeavor necessitates a clear and appropriate investment for the future in the context of outlay on the protection and development of children for it to succeed.



In her entire engagement with the government and the public child protection and development has always been at the core of the agenda of Gov. Daisy P. Avance-Fuentes, because she fully understands, as we all do, that we don't exist for ourselves and the best expression of our capacities is in living a legacy of fruitful and positively evolving succeeding generations.



As a melting pot of cultures, forging development in South Cotabato is a challenge second to none… it is not simply hard work on introducing new paradigms and technologies… above all, it is a battle against beliefs and practices which are either counterproductive in the first place or are unscrupulously abused by some quarters.

One of the glorious areas we made breakthrough so far is in intricately sifting the beneficial elements from a wide range of beliefs and practices among people groups and in creatively convincing them that we have to lay aside the undesirables for us to move forward with a prospect for progress.



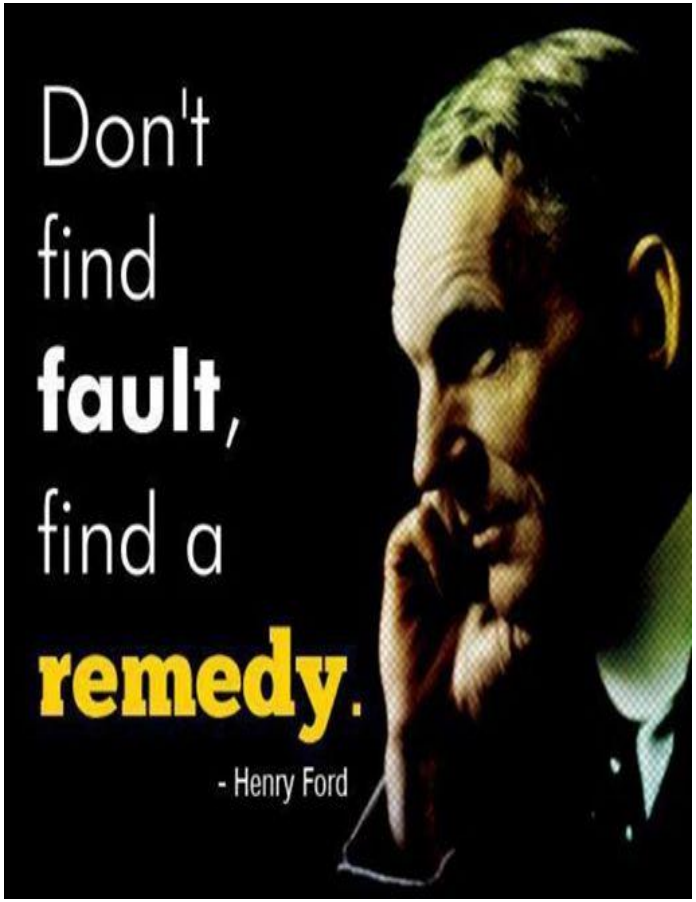
The conflict between cultural beliefs and practices and mainstream child protection and development principles is literally intense… and we know that the friction would linger even with the advent of the declarations of policy on child protection.



We will remain steadfast though that we will not make enemies among people groups in the process but instead work to our best in rallying their collaboration in battling against destructive mindsets towards shifts to productive paradigms.



We will vigorously cultivate the grounds we gained so far in child protection and development by faithfully keeping our work norm of always finding possibilities.



Day 2: December 5, 2014
E2

UNICEF Symposium on The Implications of Legal and Social Norms on the Rights and Protection of Filipino Adolescents

Adolescence is a pivotal stage in a person's transition into adulthood, a time that requires special attention and protection. Adolescence is also when values and attitudes which shape behaviour in adulthood are adopted and socio-cultural and gender norms are either solidified, rejected or transformed. Sometimes gaps and tensions are created between the change of socio-cultural norms and the laws, which affects the well-being and rights of adolescents. However, evidence also shows that when adolescents are supported by caring families, communities and society along with policies and services attentive to their needs and development, they have the potential to break cycles of poverty, discrimination and violence.

Objectives:

- Describe adolescent development and parenting of adolescents in Filipino socio-cultural context
- Explain and discuss current issues on laws and policies that affect adolescent sexual and reproductive health and rights
- Explain the challenges and opportunities in adolescent development and empowerment in armed conflict and protection of indigenous adolescents in relation to socio-cultural norms, and identify the role of adolescents in peace building

Chair: Sarah Norton-Staal

Topic:	Speaker
Parenting Filipino Adolescents	Liane P. Alampay, MD
Young Love, Consent and the Law	Emma A. Llanto, MD Panel: Atty. Amy A. Avellano Senior State Prosecutor Lilian Doris S. Alejo Annaliza R. Macababbad, RSW
Adolescents in Peacebuilding	Rosan Aliya Agbon
Protection of Indigenous Adolescents	Aveen Acuña-Gulo Nor Ayn A. Makakena
	Moderator: Rohannie Q. Baraguir-Datumanong
Synthesis	Rohannie Baraguir Jeongmin Lee

Adolescent Development: Implications for Filipino Parenting & Policies



LIANE PEÑA ALAMPAY, PHD

Outline of the Presentation

- RELEVANT THEMES IN ADOLESCENT DEVELOPMENT
  - BIOLOGICAL
  - COGNITIVE
  - RELATIONAL AND PSYCHOSOCIAL
- IMPLICATIONS FOR PARENTING ADOLESCENTS vis-à-vis SOCIOCULTURAL AND UNIVERSAL THEMES OF PARENTING
- SOME IMPLICATIONS FOR POLICIES AND CHILD PROTECTION

Adolescence is a time of…

- Transition: from childhood **TO ADULTHOOD**
- **CHANGE:**
  - ↗ multiple & simultaneous: physical, cognitive, social, emotional
- Opportunity and growth…but also of stress and risk



Growth?



Risk?



Dalaga ka na, hindi na bata…



PUBERTY transforms the body and reproductive systems from child to adult ~

Hormones propel these changes
- but also affected by environment

The brain releases hormones that instruct testes to produce testosterone (in boys) and ovaries to produce estrogen & progesterone (in girls).

Sequence and timing of pubertal changes in GIRLS

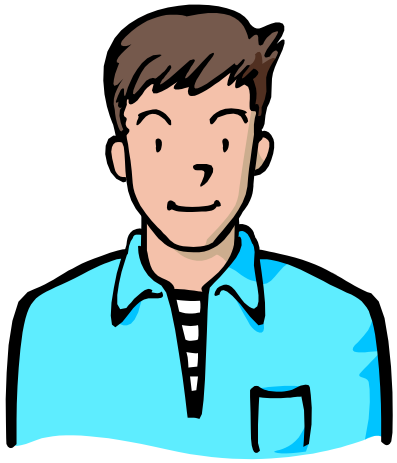


	Age Range
Breast development	8 - 13 (begins); 12 - 18 (full devt)
Growth spurt	9.5 - 14.5
Pubic hair	11 - 14
Menarche	10 – 15.5

Puberty Before Age 10: A New “Normal”?

~ New York Times, March 30, 2012

Sequence and timing of pubertal changes in BOYS



	Age Range
Penis	11 – 14.5 (begins); 12.5 - 17 (full devt)
Testes	10 – 13.5 (begins); 12.5 – 17 (full devt)
Growth spurt	10.5 – 17.5
Pubic hair	10 - 15

Dealing with New Emotions

moodiness, extreme highs/lows in emotions

increase in irritability, impulsivity, aggression

sensitive & vulnerable self-esteem

initial manifestations of depression, anxiety



due to~

hormone fluctuations (small part)

dealing with a lot of new stresses and changes coinciding w/ puberty (larger part)

New Ideas and Expectations About the Self

Changes in SELF-perceptions

- Increase in self-consciousness
- *Who Am I?* ~ questions about self are provoked

Changes in OTHERS' perceptions

- New expectations and demands from others



Different Way of Relating with Family

- Decrease in emotional intimacy
- New (or same?) expectations lead to increases in conflict with parents
  - Conflict is part of **normative realignment** in the family ***system***





Even with changes in the system, family functioning is generally continuous (from childhood)

New Ways of Relating with Peers

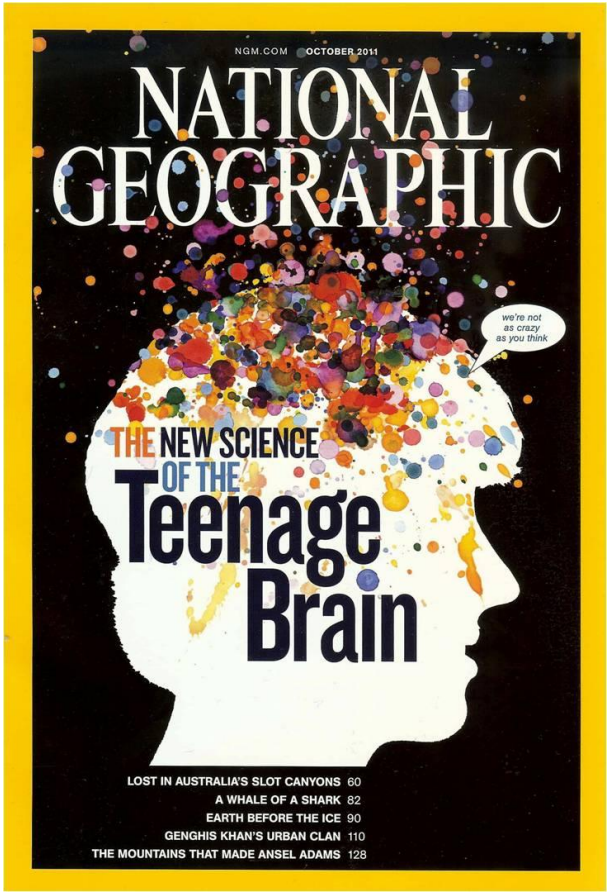


- Increased intimacy and time spent with friends
- Having sexual curiosity, feelings, and interests

Peer group is <u>important</u> source of acceptance, belongningness, and self-definition or identity



The still-developing brain and the "maturity gap"



Asynchronous development

- Physical maturity runs ahead of social-emotional and cognitive maturity (acting "adult" because I look adult)
- The maturation of the reward systems of the brain run ahead of the cognitive control systems of the brain

Asynchronicity in sexuality

- Wide gap (at least a decade!) between physical sexual maturation, the social-emotional maturity (that sexual relations necessitate), and socially-sanctioned sexual activity
  - early sexual activity
  - adolescent pregnancy & parenthood
  - STDs
  - sexual abuse & exploitation
- Media exacerbates the risk



Deficiencies in Decision-Making Capacity

The adolescent brain is still undergoing development

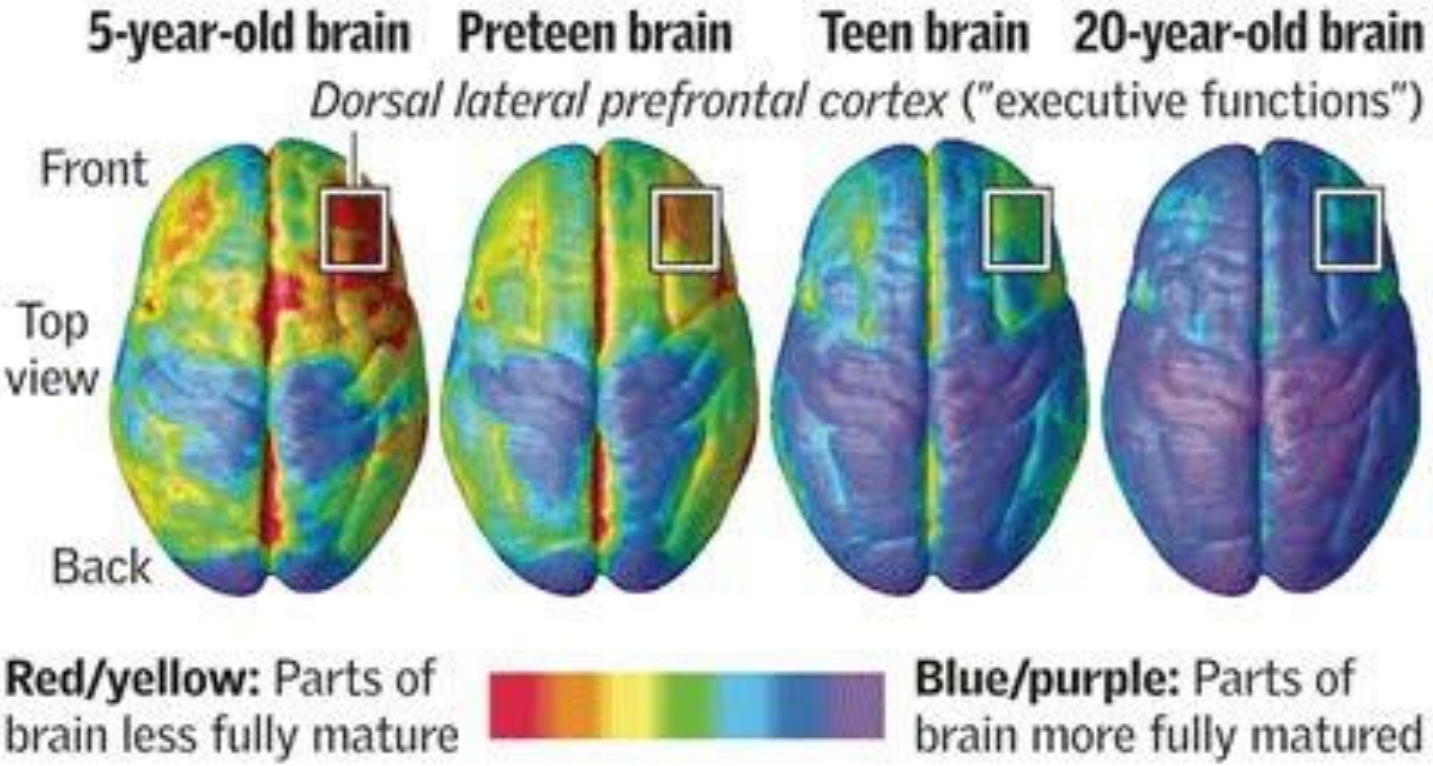
Adolescents can be “rational”, but assess risks differently from adults and give more weight to rewards



Adolescents have limited life experiences (lack foresight); are less likely to think of **long-term future consequences** of actions

Judgment last to develop

The area of the brain that controls "executive functions" — including weighing long-term consequences and controlling impulses — is among the last to fully mature. Brain development from childhood to adulthood:



Sources: National Institute of Mental Health; Paul Thompson, Ph.D., UCLA Laboratory of Neuro Imaging

Thomas McKay | The Denver Post

Still, teens think in more complex ways

- thinking about possibilities
- thinking about abstractions
- thinking in multiple dimensions
- thinking relatively
- thinking about thinking



The Quest for Identity



Psychosocial Moratorium

- a "time-out" period during which the youth can explore various roles, beliefs, preoccupations, without having to commit (yet)
  - **but note sociocultural context**
- personal AND social identity

Increased peer orientation and risk-taking behaviors may be in the service of identity exploration.

Need for Autonomy and Self-Determination

Adolescents long to make their own choices and decisions; to regulate their own behaviors; to relinquish dependencies on adults (parents, teachers, and other authority figures).



but negotiation of the process is culturally defined!

Implications for Parent-Adolescent Relationships

Changes in the adolescent necessitate a period of "normative realignment" in the family

- Conflict will occur, and may increase
- Teen will question and test rules and "legitimacy" of parental authority (Darling, Cumsille, Alampay, 2005)
- Teen will want to think, feel, do, define himself/herself in their own way
- Teen may prioritize peer relationships and associated rewards

Themes in Filipino Parenting



L.P.Alampay

Filipino ethnotheories: Parents' views of children

Infants and young children do not have a "mind of their own"; lack sense and understanding; dominated by raw emotions

- "BEYA", "BAIT"
- parents protect & indulge infants & very young

By ages 3-6, children are receptive to adult guidance and instruction

- parental duty to instill "sense" in the child
- adolescent years esp critical because of "pagrerebelde"

Dela Cruz et al., 2001; Rosaldo, 1980; Aguilar, 2009

Filipino ethnotheories: Childrearing attitudes

- **"Authoritarian"** (vs Modern/Progressive)
  - respect for **parental authority;** "may takot"
  - note sociocultural definitions of "authoritarian"
  - the most valued quality in children; who is the "good" child = **MASUNURIN** (obedient)



Bornstein, et al., 2011; Alampay & Jocson, 2011; Hoffman, 1988; Durbrow et al., 2001

Emphasis on parental control

- Filipino-American youth endorse and value parental authority more than their European and American counterparts
- Fil-Am youth are less likely to express disagreement or argue with parents



Cooper et al. 1993; Darling et al., 2005; Fuligni, 1998; Fuligni et al., 1999

Fulfillment of family expectations at obligations

- a “good” child helps care for younger siblings, fulfills chores, and helps provide for the needs of family members
- in the longer term, contribute to economic and social betterment of parents (esp in old age) and siblings through educational and/or occupational achievements
- can entail sacrifice of self-advancement



Medina, 2001; Peterson, 1993; Liwag et al. 1998; Chao & Tseng, 2002; Durbrow et al. 2001

All in the Filipino Family…

COHESIVENESS +
INTERDEPENDENCE



Enriquez, 1994; Medina, 2001;
Chao & Tseng, 2002

"UTANG NA LOOB"

↓ ↓

debt of self/being

denote mutual obligations

"HIYA"

sense of or behaving
with propriety

Self + Family

Implications for Parenting

Support and Warmth

- seek to understand and be sensitive to adolescents' needs and experiences
- communicate acceptance

versus: (psychological) control, harshness, rejection

controlling the thoughts, feelings, self/identity of the child; criticizing or invalidating; conditional acceptance

harmful across cultures!

Structure, Involvement, Monitoring

- provide and maintain clear and rational rules about non-negotiables
- maintain involvement and interest – know what your child is doing, and who he/she is doing it with
- balanced with: Autonomy-Granting

  negotiate rules and boundaries with the child, mindful of his developing maturity and autonomy needs

Communicate and Mentor

- inform, provide perspective, assist in decision-making, be available
  - use with: give-and-take

    converse appropriately with your growing child
  - provide future perspective or future orientation
- be mindful of YOUR knowledge, values, and behaviors (modeling)

Parents can counter a disadvantaged environment

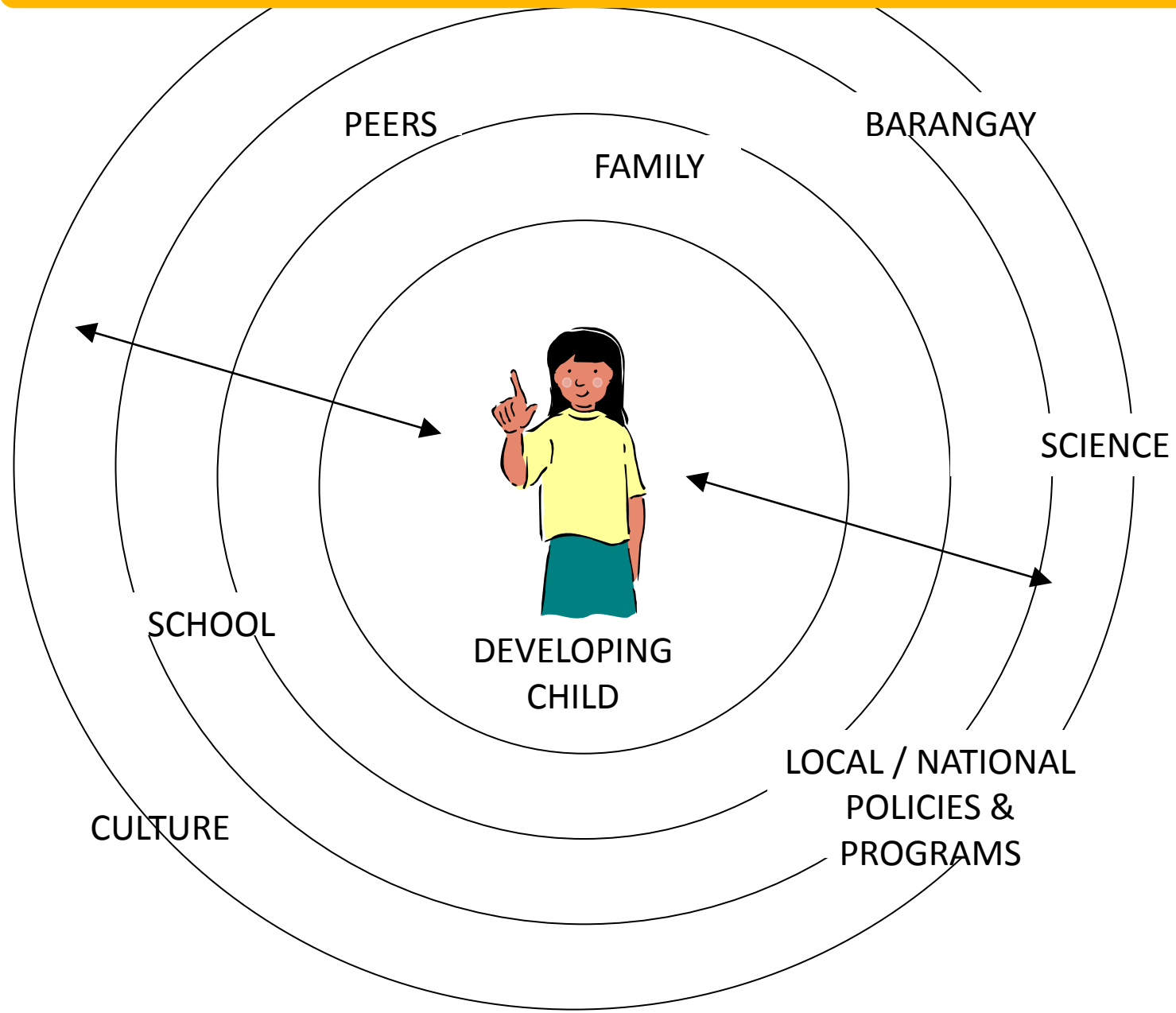


community and educational circumstances exacerbate Filipino adolescent vulnerabilities and risk status

Policy and Protection Implications

- Be guided by scientific or research-based information on adolescent development
  - versus stereotyped beliefs and attitudes
- Be guided by the concept of adolescence as a period of anticipatory socialization
  - "children are the future" is a fact, not just a song
- Providing a positive future orientation, positive participation and enactment of more responsible roles are preventive of a host of issues and risks

The Ecology of Development (Bronfenbrenner)



THANK YOU!

lpalampay@ateneo.edu

Fr. Jaime C. Bulatao Center for Psychology Services

Department of Psychology

Ateneo de Manila University

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Child Protection Network
MODULE: Dec 5, 2014, 1:30-5:00 pm

- INTRODUCTION
- 1:30-3:00 PM: PART 1
  - Adolescent Development: Implications for Parenting and Protection
    Young Love, Consent and the Law
- 3:00-3:30 PM: OPEN FORUM
- 3:40-4:30 PM: PART 2
  - Adolescents in Peace Building
  - Protection of Indigenous Adolescents
- 4:30 PM Synthesis

PART 1

MODERATOR:

Emma A. Llanto, MD

1) Adolescent Development: Implications for Parenting and Protection

2) Young Love, Consent and the Law

Introduction of Speakers

Liane Peña Alampay, PhD
Associate Professor
Department of Psychology
Ateneo de Manila University

PART 1A

ADOLESCENT DEVELOPMENT: IMPLICATIONS FOR PARENTING AND PROTECTION

LIANE PEÑA ALAMPAY, PHD

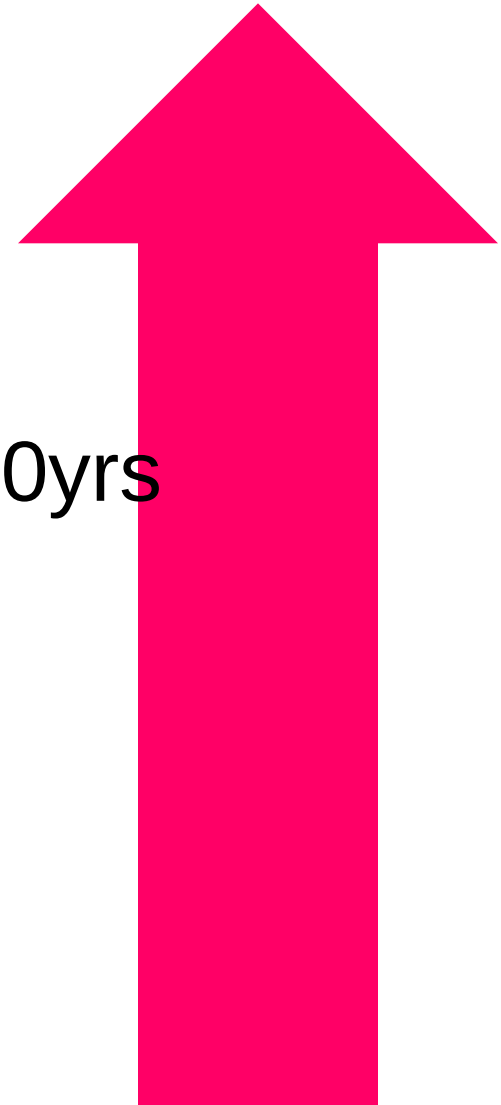
SLIDES OF LPA



YOUNG LOVE, CONSENT AND THE LAW


YOUNG LOVE IS A
FLAME; VERY PRETTY,
OFTEN VERY HOT

Trends in adolescent childbearing



2000

126,025

Live births to <20yrs

7.13%

of all live births

2010

207,898 (65% increase) to <20 yrs

11.6% of 1.78M live births

NSO 2010



Births to girls **15 years** and younger

2000

755 births to <15

2010

1,324 births to<15

NSO 2010

Objectives:

By the end of the session, the participant:

1. Will have an increased awareness about the issues around consent and “emerging capacity” in the context of adolescent sexuality, access to information and services

2. Will be able to identify the gaps in present laws and policies pertaining to consent in adolescent health care

PANELISTS

Liane Peña Alampay, PhD

Assc Prof, Dept. of Psych, ADMU

SSP Lillian Doris S. Alejo

Senior State Prosecutor, Dept.of Justice

Atty. Amy A. Avellano

Legal Consultant, CPU-PGH

Annaliza R. Macababbad, RSW

Registered Social Worker, CPU-PGH

From the files of the PGH-WCPU



Case 1

12 year old admitted for vaginal bleeding

Had a 22/M partner/ text mate. Her parents disapproved of the relationship.

She got pregnant; had induced abortion.

The girl thr  commit suicide if h will file a case

Legal

- Teens says sex was consensual … was there abuse?
- If teen is unwilling to file case…
- If both the teen and her parents are unwilling to file a case …

PSYCHOLOGICAL CONSIDERATIONS

LPA: Psychosocial considerations

- Decision-making regarding sex and abortion: for teens, perceived "rewards" such as belongingness and acceptance, self-validation/worth, weigh more than (health and personal) risk and future consequences

LPA: Psychosocial considerations

- Cognitive limitations: capacity for mature judgment still developing (until the 20s)
  - also lack information, education, and experience
- Age gap makes her vulnerable to coercion and influence

LPA: Why with older men?

- Context considerations – in the context/environment of the girl, what is considered “normative”, even “successful”? (not necessarily right) If poor, for example, a relationship with an older man may mean decreased burden and additional support for the family
  - a question of what the family values

PSYCHOLOGICAL IMPACT OF EARLY PREGNANCY?

LPA: Psychosocial considerations

- If psychological issues are not addressed, early pregnancy and abortion can result in self, identity, and relational issues, and foreclose future education and life prospects

MANAGEMENT HIGHLIGHTS

AM: Management highlights

- Convene a case conference for the multidisciplinary team
- Is it safe for the child to go home?
- If SAFE: parents need to realize that filing a complaint is not the priority as yet
- If NOT SAFE: the child need to be placed either in the care of a relative or a shelter

Management Highlights

- Refer the child for therapy
- Child needs to get back to school
- Parents need to learn positive parenting
- May also recommend family therapy

Management Highlights

- **Discuss situation with partner**
  - He may go to jail for having sexual intercourse with a 12 year old/ getting her pregnant
  - Let him sign an agreement NOT to have sex with the girl again but he must not cut off their relationship immediately as this may trigger a suicide attempt

Case 2

- A 17 year old teen mom with an 22 year old partner; co-habiting
- Couple intends to use FP method. The doctor was reluctant to provide FP services without parental consent; she also expressed fear that providing FP services was condonin sexual behavior of the



Legal

- Is there abuse?
- Can a case be filed against 22 year old male partner ?
- Participation of teen in decision making?

CONSENT AND ACCESS TO RH SERVICES

RH No. 10354, Section 4.07

- ***Access of minors to Family Planning Services***: Any minor who consults at health care facilities shall be given age-appropriate counseling on responsible parenthood and reproductive health. Health acre facilities shall dispense health products and perform procedures for family planning: ***Provided that in public health facilities, any of the following conditions are met:***

Provided that in public health facilities, any of the following conditions are met

A) The minor presents **written consent** from a parent or guardian or

B) The minor has had a **previous pregnancy** or is **already a parent** as proven by any one of the following circumstances, among others:

1. Written documentation from health professional
2. Documentation through exam such as UTZ
3. Written manifestation from guardian, local SW
4. Accompanied by parent, grandparent, guardian

The Doctor's Worry:

DOES PROVIDING RH INFORMATION AND SERVICES CONDONE/ ENCOURAGE SEXUAL ACTIVITY?

Any thoughts?

CONSENT TO SEX AT 12; CONTRACEPTION AT 18?

Moderator: Maam Lisa? Dr Alampay?

LPA

- In my view, the immediate concern for the teen mother is to curtail further risk that can result in/from multiple narrowly-spaced births.
- Providing (or not providing) contraception can have significant implications on the mother and her child's health, development, and future prospects

LPA

- Education and decision-making about sex should be holistic and include full information and choices about risk and protection. That said, young people should be supported and guided (not judged) in this process, as they may not be fully capable of making informed, mature decisions on the matter

GAPS IN CURRENT LAWS? POLICIES?

GAPS

- Age of consent to sexual activity
- Mature Minor Law

PGH-WCPU “Practical Protocols”

- **Protocol 3:** “involves cases of the “compliant victim”, usually a teenager who has fallen in love with the alleged perpetrator who is at least **10 years older.** “
- Proposal is to change age gap from 10 years to **“at least 5 years older”.**

Age of Consent for Sexual Activity

- On May 1, 2008, the age of consent to sexual activity changed in Canada. The new law has raised the legal age of consent from 14to 16 years of age
- The reason for the increase in age is to broaden the protection for young teens that are at a risk of being exploited by adults.
  - Dept of Justice Canada. Criminal Code

“Close -in –Age” Exemption

- “The criminal code does contain a “close- in- age” exemption which was added so that teens who do engage in sexual activity are not breaking the law
- Example: a 19 year old could have relations with a 15 year old without being criminally charged provided the older is not in position of trust or authority over the younger teen and the relationship is not exploitative.”

	Age of Consent for Sexual Activity
Under 12 yrs	Consent is illegal
12 and 13 yrs	Consent is illegal (only legal if partner is less than two years older and not in position of trust or authority over the younger teen and the relationship is not exploitative)
14 and 15 yrs	Consent is illegal (only legal if partner is less than 5 years older and not in position of trust / relationship not exploitative.
16-18 yrs	Consent is legal unless they are involved in exploitative sexual activity

OPEN FORUM



Mt Firis, Maguindanao
Sacred Mountain of the Teduray & Lambangian Tribes

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IPDEV

Recognition of the Rights of the Indigenous Peoples in the Autonomous Region in Muslim Mindanao for their Empowerment and Sustainable Development (IPDEV)

Presented by:

Aveen Acuña-Gulo
Institute for Autonomy & Governance (IAG)
Project Manager, IPDEV



Ako Para Sa Bata Conference
4-5 December 2014

Theme: "The Child Without Borders: Cultural Beliefs and Practices Affecting Child Protection"

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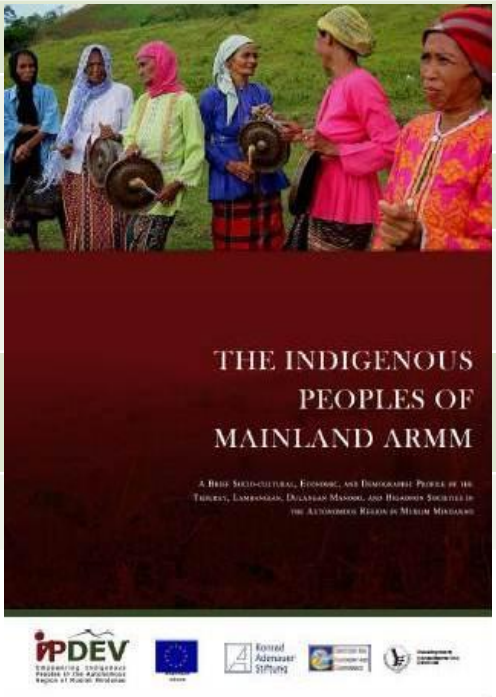
CONTEXT
Who is the IP Child/Youth in the ARMM?
- Teduray, Lambangian, Dulangan Manobo, Higaonon
- Lives in 309,720 hectares of ancestral domain claim (which includes coastal waters)
- Generally small family (less or equals 4 family members)
- Generally reached elementary level of schooling



http://www.iag.org.ph/index.php/ipdevnews/538-read-the-indigenous-peoples-of-mainland-armm

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FACTORS		
Births	Unregistered Births	NGOs CSOs FBOs Academe Business
Rites of Passage	Gender Perspectives	Peer Support
Arranged Marriages	Discrimination	Pop Culture
Parent-Child Relationship	Cyclical conflict	Information Technology
Spirituality	Rape-slays	Mismatched interventions
Health	Nutrition	General lack of Government Presence at all levels
Literacy / Numeracy / Education		

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Similarities	Uniqueness	Implications
Births	The father ties the umbilical cord of a newly born child to a tree assigned solely for him/her. A prayer is said for the child would be like the tree – strong and rooted to the earth; and may s/he bear the values of his forebears	Rampant deforestation severs a child/person's connectedness to the land



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Similarities	Uniqueness	Implications
Arranged marriages	Dowry-driven / Young girls near the highway have higher dowries	Low to negative self esteem among girls
	Young girls are already married upon reaching menarche	Poor parenting skills
	IP men have no specified number of spouses	Only under compelling circumstances
		Promiscuity is a recent phenomenon



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Similarities	Uniqueness	Implications
Unregistered births	IP Children are given - Western Names - Arabic Names	IP children are not realistically reflected in school records
	Example: Mokolina / Moendeg / Mokudef Mo – 'Father of'	Human trafficking
		Multiple election registration



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Similarities	Uniqueness	Implications
Gender Perspectives	Males manifesting female behaviour was not frowned upon	Assertion of LGBT rights is a recent phenomenon; there is general tolerance towards lewd behavior associated with gay youth
	Females have very strong influences especially as arbiters	



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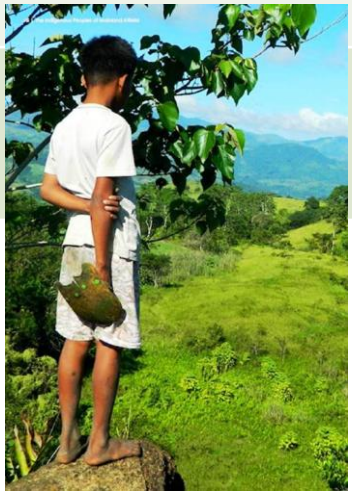
Similarities	Uniqueness	Implications
Rites of passage	Girls experiencing menarche are made to jump three steps up a flight of stairs	Practice slowly diminishing
	Circumcision is a recent phenomenon brought about by settlers	





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Similarities	Uniqueness	Implications
Health	*Bliyan* takes care of the mother; stays in the home of the expectant mother Cures can be found from the immediate environment	No-Birthing Policy of Government is offensive to the IKSP Pressure to secure money in order to buy medicines
Health Care	Experiences with insensitive health personnel	IP rather stays away to avoid further undignified treatment



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Similarities	Uniqueness	Implications
Nutrition	*Sulagad* (Food Security & Food Sovereignty plus plus)	Lure of commercialized food
	Feeding programs now include killer whites: White rice, white flour (noodles), white sugar, milk	Mothers seem to now believe it is the government's duty to nourish her own children



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Similarities	Uniqueness	Implications
Parent-child relationship	The community as the support system of the child is threatened from all angles - Encroachment on ancestral lands	Struggle to balance family-community relationships; parents are having difficulty coping with how to handle emerging social concerns of their children
	Parents leaving as OFWs	Absentee parenting





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Similarities	Uniqueness	Implications
Peer Support	*Loyuk* is also a form of support system in i.e. economic activities (farming, fishing, hunting)	
	Young people consult each other on issues of sexualities and relationships	Limited advice from each other
	IP Youth are now calling on the government to address the killings of their elders	These are young people who are trying to resolve the anger within



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Similarities	Uniqueness	Implications
Spirituality	The IP child is confronted with the spirituality of two dominant societies: Christianity and Islam	How would you feel if someone destroys or occupies your place of worship?
	Their sacred places are being logged, quarried, converted into plantations	







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Similarities	Uniqueness	Implications
Pop Culture Dominant Culture Information technology	Alcoholic beverages came with the entry of settlers	Indigenous Knowledge Systems & Practices are under threat
	Choice of sexual partners as an individual's choice is recently influenced by mainstream, more dominant societies	Ethometeorology Biodynamic Farming Ethnopharmacology are just new names of what has been already there
	Drug use is also seen among IP youth	



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Similarities	Uniqueness	Implications
Rape-Slays	Increase in incidents of rape-slay cases	Indigenous forms of settling a rape case is no longer applicable because it already involves killings



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Similarities	Uniqueness	Implications
Discrimination	Most recent case: A Teduray high school girl who was presenting a Teduray dance onstage was stopped by a school official because it was not related to the celebration of Linggo ng Wika	
	Teduray mother's fetus died after it fell from the delivery table	



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Similarities	Uniqueness	Implications
Cyclical armed confict	Recruitment of IP youth into the MILF / BIAF / CAFGU / Private Armed Groups (PAG) / Cattle Rustling	Families cannot refuse if their young are 'invited'
	Previous accounts: MNLF / Tutpik	



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Similarities	Uniqueness	Implications
Low literacy rates	48% have reached elementary level	Projects function only for a short time
	11.2% finished elementary	Low absorptive capacity for interventions
		Transparency can only mean anything if people know what to look for
		Accountability – if people know how to count

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Similarities	Uniqueness	Implications
Mismatched interventions	School-buildings instead of schools	Culture of Dependence
	Clinics/hospitals instead of health care	Any external intervention is unsustainable
	Water tanks instead of water source preservations	Paid farm labor is already difficult to find because of CCT;
	Commercial inputs instead of Sustainable Agriculture	"Bayanihan" (communal effort) is fast disappearing
	Trainings trainings & more trainings	

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Similarities	Uniqueness	Implications
NGOs CSOs FBOs Academe Business	Everybody comes with generous hearts and good intentions	Proliferation indicates government neglect, outrunning government response to urgent needs
		Among this group, it is business that seems to accomplish its objectives



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CONCLUSIONS:

Similarities	Uniqueness	Implications
General lack of government (as duty-bearers) to respond to the rights of Indigenous Peoples in general and IP Children and Youth in particular.	Republic Act 8371 (IPRA) is not implemented in the ARMM IPRA is a peace agreement between the government and the IPs	Continued violations on the rights of Indigenous Peoples (men, women, youth, children).
	An agreement that was forged without a united armed front	What the parents of IP children and youth are facing, they are facing as well



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CONCLUSIONS:

Similarities	Uniqueness	Implications
Government policies on sustainable development with environment have a disconnect	Ancestral Domain Plans do not contain monocrop plantations	Culture cannot be legislated. No government cannot afford to lose the richness of its own indigenous cultures.
		The survival of the Indigenous Person (child, youth, man, woman, elderly person) is rooted to the environment



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CONCLUSIONS:

Similarities	Uniqueness	Implications
Bangsamoro Basic Law under review	Duplication of conflicting laws continues	Government has a lot to prove it will not repeat its neglect of the IPs in the ARMM



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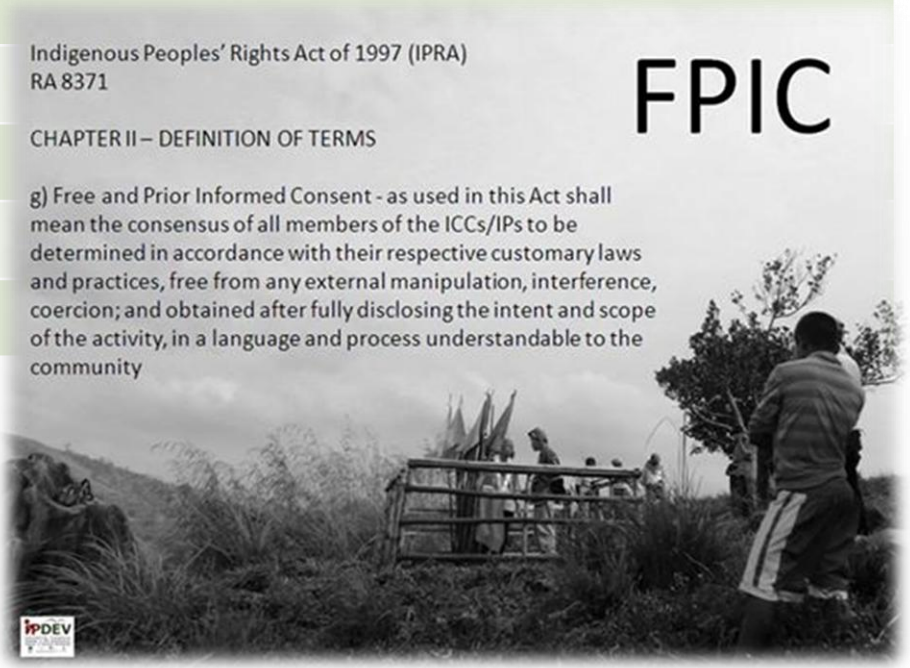
RECOMMENDATIONS:

- Education-centered interventions
- Research - Free Prior Informed Consent (FPIC)
- Results
- Make duty-bearers accountable



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Fiyo
Teresang
&
Meuyag!!!

MORE READINGS: www.iag.org.ph/ipdev
& www.scribd/ipdev

All Downloadable









Children in Armed Conflict: Issues of Adolescents, Challenges and Opportunities for Development



Theme: "The Child Without Borders: Cultural Beliefs and Practices Affecting Child Protection"

Ako Para Sa Bata
SMX Convention Center, Pasay City
04-05 December 2014

Presented by:
Nor Ayn A. Makakena, RSW, MTSW
Child Protection Operations Coordinator
Bangsamoro Development Agency (BDA)

Outline of the presentation



Brief background of the Conflict landscape in Mindanao



Cultural Beliefs and Practices Affecting Child Protection



Challenges



Prevention and Response to Child Protection Issues

Conflict landscape in Mindanao

What are the core determinants of conflict in Mindanao?

- GPH/AFP + paramilitaries
- Moro Armed Groups
- Rogue and breakaway factions
- Clan/community feuds (*Rido*)
- Communist insurgency
- Blurred association/allegiance with different groups/criminal gangs (illegal mining, drugs and trafficking)
- Private armies

What are the impacts of conflict on children in Mindanao?

- Grave Violations of Child Rights
  - Killing and Maiming
  - Recruitment of children
  - Attacks to School and Hospitals



- Limited/No access to education and training
  - Displacement and Family separation
  - Gender-based sexual violence
  - Child Trafficking

What are the impacts of conflict on children in Mindanao?



- Loss of opportunity
- Social costs (increased social tensions and crimes such as kidnap for ransom, drug trafficking, and other illegal activities)
- Psychosocial concerns



Cultural Beliefs and Practices Affecting Child Protection

Cultural Beliefs and Practices Affecting Child Protection

- Child Labor
- Physical Abuse
- Emotional Abuse
- Verbal abuse
- Recruitment and Use of Children in Armed Conflict
- Early/Child marriage
- Unwanted/Child Pregnancy
- Limited access to Birth Registration

Issue on Recruitment and Use of Children in Armed Conflict

How can children become involved with an armed group in conflict?

- Forced recruitment
- “Voluntary” recruitment
- Poverty
- Discrimination – “protect” and “defend” family, tribe, community, religion (family honour)
- Showing solidarity with parents, siblings, friends, relatives
- Obey the commandments of Allah, such as to join jihad, which is the fastest way to reach paradise.
- Act of revenge
- Attracted to martyrdom and heroic death
- Social/cultural expectations of manhood/boys
- Role of girls

Issue on Early/Child Marriage

Factors That Leads To Child Marriage

- Cultural belief
- Patriarchal society
- Arranged Marriage
- Forced Marriage
- Poverty
- Armed conflict

Situation that result to Unwanted/Early Pregnancy

- As a result of early marriage
- premarital sex/Sex before marriage
- Influence of Technology
- Impact of Media

Child Marriage and Unwanted/Early Pregnancy: Implication to Adolescents

- Health in danger
- Committing abortion
- Poor parenting
- Disrupted education

Limited Access to Birth Registration

- 2.6 million unregistered children in the country, most of whom are Muslim and indigenous children living in Mindanao.

- 70% of unregistered children are found in regions: ARMM, Eastern Visayas, Central Mindanao, Western Mindanao and Southern Mindanao

Factors why majority of Muslim and IPs do not register their children

- Recurrent armed conflict
- Traditional Practices
- Registration is not free of charge and that fines have to be paid in case of late registration
- Lack of awareness among parents, particularly among Muslims and Ips, on the relevance of birth registration.
- Economic Costs involved discourage poor parents from registering their children (while the civil registry law states that birth registration is free, some local ordinances on civil registration seek to generate revenues for local government units),
- Physical and geographical barriers affecting families living in remote and hard-to-reach barangays

Implication

- Development;
- Welfare and well-being;
- In the course of realizing their potentials and fulfilling their basic rights.



Challenges in Development and Empowerment of Adolescence

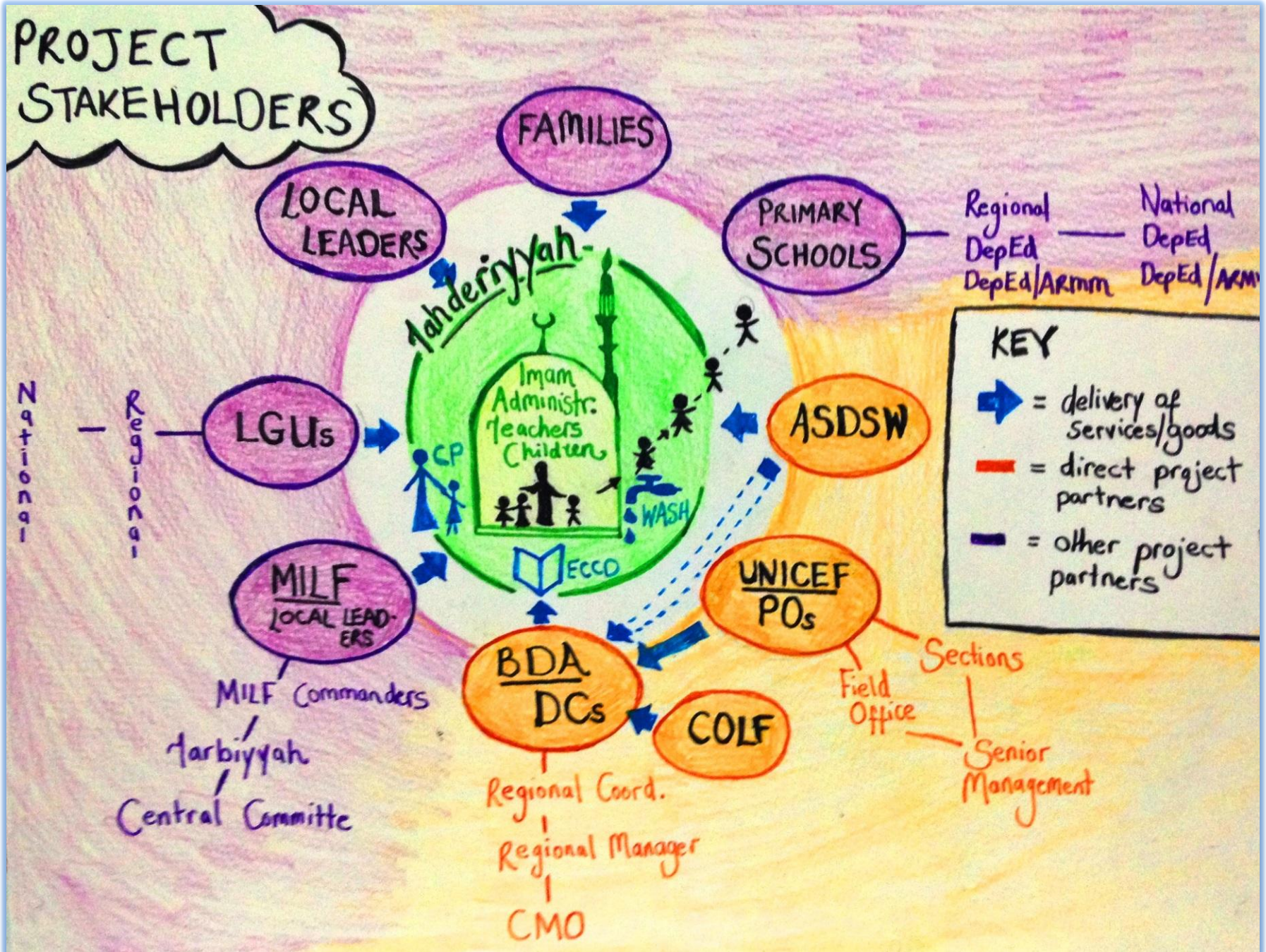
Challenges in Development and Empowerment of Adolescents in Armed Conflict

- Increased vulnerability of children due to armed conflict
- Increased vulnerability due to poverty
- Social and Cultural norms – “sensitivity”
- Lack of parental support and guidance
- Lack of parent-child attachment
- Lack of and/or access to health and sexual reproductive health services
- Geographical setting of communities
- Culturally-inappropriate program approaches and policies



Prevention and Response to Child Protection

"Tahderriyah" Project – multi-sector service delivery



Child Protection System for Children Affected by Armed Conflict in Mindanao

It focuses on SYSTEM BUILDING APPROACH



Establishing Community Based Child Protection Network

Key Components

- Establishing Child Protection Mechanisms as prevention and response to CP Issues
- Information Awareness Campaigns/Community Educations and Advocacy
- Monitoring, Reporting and Referral of CP cases and Grave Violations of Child Rights

Organizing and Mobilizing Youth Focal Points

- **Communication, advocacy and awareness raising campaigns on Child Protection including Grave Violations of Child Rights**
- **Youth Recreational Activities – *Mussabaqah***
- **Learning Loop – *Halaqat***
- **Lobbying with the LGU**
- **Monitor and report CP cases**







Support to UN-MILF Action Plan

- Signed in August 2009
- Extended in August 2010 and April 2013
- MILF Five-Member Panel (Chairman, Eduard Guerra)
- 31 Base Commands and 7 Front Commands

AGREEMENT

This Addendum takes effect on the date of signature.

In witness whereof, the duly authorised representatives of the parties to the Action Plan have put their signatures on this day 29 April 2013:

For and on behalf of	For and on behalf of	For and on behalf of
MORO ISLAMIC LIBERATION FRONT (MILF)	**UNICEF**	**UNITED NATIONS IN THE PHILIPPINES**
Name: Sammy Al-Mansoor	Name: Tomoo Hozumi	Name: Luiza Carvalho
Title: Chief of Staff, BIAF-MILF	Title: Representative, UNICEF	Title: UN Resident Coordinator
Signature:	Signature:	Signature:
Date: 29/4/13	Date: 29 April 2013	Date: 29th April 2013

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ



Supplemental General Order for General Order Nos. 1 & 2; and in support of the Action Plan between the Moro Islamic Liberation Front (MILF) and the United Nations in the Philippines Regarding the Issue of Recruitment and Use of Child Soldiers in the Armed Conflict in Mindanao



***Policy on Non-Recruitment of Children* / Patakaran sa Hindi Pagrekrut sa Mga Bata**

Article 3. No child under the age of 18 years shall be admitted into the BIAF.

Artikulo 3. Walang bata na mas mababa sa 18 taong gulang ang maaaring tanggapin sa BIAF.

***Sanctions for Non-Compliance* / Mga Parusa sa Di-pagsunod**

ARTIKULO 64-A. Pagrekrut ng mga bata. Sinumang tao ang magrekrut o gumamit sa taong may edad na bababa sa 18 taong gulang bilang sundalo sa labanan, o nagpahintulot na sumama sa mga labanan, kung mapatutunayan, ay mapapatawan ng parusang pagkatanggal sa serbisyo o multa na ₱3,000 at pagkabilanggo ng 3 buwan, o pareho kung ito'y mapagpasyahan ng liderato ng MILF-BIAF. Parehong parusa ang ipapataw sa sinumang tao na pipilit sa pagpasunod o magparusa sa di-pagsunod sa pagrekrut sa tao o mga tao na may edad mas mababa sa 18 taong gulang.

Approved and adopted this 20th day of January 2010 at Camp Abubakre As-Siddique, Bangsamoro Homeland.

SAMMY AL-MANSOOR
Chairman, General Staff, MILF/BIAF

AL HAJ MURAD EBRAHIM
Chairman/Commander-in-Chief

Development and progress in Birth Registration

- Establishment of the Barangay Civil Registration System (BCRS) to facilitate registration at the grassroots level
- Training of barangay civil registration agents on the civil registration law
- Procedures of mobile birth registration
    - MOU – UNICEF, UNHCR, UNFPA
    - Mobile Free Birth Registration
    - MMA ACT No. 293: An Act Establishing Free Birth Registration in the ARMM
- Social Transfers – Philippine Flagship Program Pantawid Pamilya Pilipino
- Awareness campaign to parents and other community stakeholders on the importance of Birth Registration

OPTIONS to report and refer Child Protection Cases and Grave Child Rights Violations at the community level:

GOVERNMENT STRUCTURE

MILF STRUCTURE

Barangay Council for the Protection of Chiidren

School Principal / Teacher

Municipal Social Welfare and Development Officer

Rural Health Worker

Police o Women and Children Protection Desk Officer

Shari'ah

Madaris Mudir/ Teachers/

Political Committee Chair / Representative

Social Welfare Committee Representative

Traditional Leader

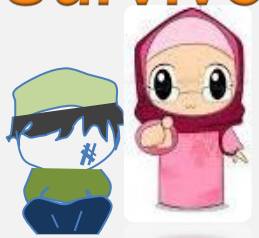
Tarbiyyah Representative

Police/Prov'l Police Force

Bangsamoro Islamic Armed Forces/Child Protection Unit

Who can Report?

Survivor



Anyone

CBCPN (Community-Based Child Protection Network) Members

Bangsamoro Development Agency
(CP Focal Person at the CMO and RMO level)

Child Protection Working Group (CPWG) (For CP Cases: e.g. Physical Abuse, Child Trafficking, etc.)

Country Task Force for Monitoring and Reporting (CTFMR)
(For GCRVs in situation of armed conflict (e.g. Killing and Maiming)

Any information contained in this report will be kept confidential

BDA

Australian Government
AusAID

unicef

Opportunities in Development and Empowerment of Adolescents in Armed Conflict

- Legal frameworks that protect and promote children's rights
- Increasing efforts on awareness raising and education activities on ASRH using the *Creating Connections Curriculum*
- Provision on Bangsamoro Basic Law (Article 9, Section 10 and 12)
- Bangsamoro Development Plan – Children and youth are mainstreamed in all thematic areas of the plan

Recommendations to Strengthen Current Efforts

- Proper coordination and consultation to concern stakeholders at all levels (parents, community and religious leaders)
- Develop culturally sensitive, appropriate and responsive communication strategies, messaging.
- Strengthen strategies on good and responsible parenting
- Encourage and strengthen multi-sector effort

SHUKRAN

Day 2: December 5, 2014
F2

Law Enforcement and Social Work Practice in Indigenous Areas

To identify the child protection issues in indigenous areas and the strategies in dealing with those issues.

Objectives:

- To present a national perspective on the role of law enforcement and the local government's
- unit strategies in dealing with child protection issues in indigenous people's areas.
- To describe the challenges that the law enforcer and social worker experience in working
- with indigenous people.
- To determine culturally sensitive strategies in handling these challenges

Chair: PCSUPT Yolanda Tanigue (Ret.)
Co-Chair: Dolores B. Rubia, MSW

Topic:	Speaker
The Experience of Law Enforcer in Working with Indigenous People	PSUPT Imelda V. Tolentino
Local Government Unit's Strategies in Dealing with Child Protection Issues in Indigenous Areas	Hon. Hubbert A. Dolor, MD, MPA, PA (Res.)
Sharing: The Experience of a Social Worker in Working with Indigenous People	PO1 Kathleen Cabagay

Puerto Galera 2020

The MOST BEAUTIFUL BAY IN THE WORLD OF ASIA

THE LOCAL GOVERNMENT STRATEGIES IN DEALING WITH CHILD PROTECTION AREAS



Host of the 2015 11th World Congress of the Most Beautiful Bays in the World

Parallel to UNICEF's thrust, we seek to prevent and respond to violence which includes emotional and physical abuses, child labor, trafficking, sexual exploitation, child marriage and use of violent discipline among children.

“There can be no keener revelation of a society’s soul than the way in which it treats its children.”

Nelson Mandela

WHO IS CONSIDERED A CHILD UNDER R.A. NO 7610?

A person below 18 years of age or one who is over 18 years of age but who cannot take care of himself fully because of a physical or mental disability or condition.

Time and again we hear that "a child cannot wait" a day that a child stays at a detention center or jail is a year in his or her life wasted.

A child's place is in school and with his family, where he is showered with the love and support he needs to live a normal and productive life.

The Comprehensive Local Juvenile Intervention Program (CLJIP)



GOAL:

Provide a **CHILD-FRIENDLY COMMUNITY** by ensuring **IDEAL LOCAL COUNCILS** for the Protection of Children by 2017.

OBJECTIVES:

1. To capacitate members of the Local Councils (including the barangay level) for the protection of children.
2. To maximize every child's potentials of becoming productive members of the society.
3. To inculcate and strengthen family values among parents and children with regard to their right and responsibilities.
4. To equip duty bearers with knowledge and technology for efficient management, implementation, monitoring and evaluation of plans and corresponding PPAs.

Based on the CLJIP the Policies, Strategies and Courses of Action are:

- Age – specific
- Gender – sensitive and responsive to each gender specific needs.
- Culturally sensitive, considering the different ethics, religious and cultural background of the children.
- Human rights- based
- Values – driven that promotes a positive and healthy self-image, the love of GOD, family and country, as well as social responsibility.

The program incorporates the principles of Restorative Justice whereby the emphasis is on **REHABILITATION** and **REINTEGRATION** rather than RETRIBUTION for Children Committing Crime which are punishable (6yrs and below)

Believing on the adage **"an ounce of prevention is better than a pound of cure"** our LGU Programs are focused on four big umbrellas;

1. Prevention
2. Response thru legislation
3. Monitoring and Evaluation
4. Action

I. Prevention

A. **Education** (Mag-aaral Dangal ng Bayan)

Birth Registration (MCR allots " A day in the Barangay")



2. Support to Day Care Centers

- Modernizing facilities in the centers
- Supply of children's needs like books, papers & pencils, coloring materials, bags, etc.
- Feeding







3. Scholarships

- Tuition fee assistance (high school to college, Moslems and Mangyans)
- Transportation assistance or both
- Alternative Learning System





4. Partnership with NGOs like the

- Ayala Foundation for the “TEXT to TEACH” in the elementary schools
- Stairway Foundation (to prevent child abuse and how to handle problems on child abuse)
- Foreign Nationals for the computerization of schools and distribution of school supplies (Pro-Asia Foundation and Shanti Bhagini Foundation)
- Rotary Club of Puerto Galera Bay for school supplies and other services





5. Provision of sufficient classrooms both in elementary and secondary schools.









6. Opening of three new high schools (done) and now, is in the process of opening the Indigenous People (Mangyan) National High School



7. Provision of salaries to locally-funded teachers and some non-teaching personnel



8. Sustaining the operation of MDTTC (Municipal Technical Training Center) which was created by MO. 220-2008-14 now MDTVI (Municipal Development Technical & Vocational Institute)



B. Health Sanitation and Nutrition (Health is Wealth)





1. Maternal Health Care
2. Immunization
3. Feeding / Pabasa sa Barangay
4. Dental and Medical Care
5. Modernizing Barangay Health Centers
6. Putting up of Puerto Galera Hospital (Primary Level)
7. Launched the MDK (Magpaluwagan Daan sa Kalusugan)
8. Support to Barangay Health Workers(2000php/yr/bhw)
9. Hiring of additional, locally-funded Hospital Doctors and Nurses
10. Partnership with NGO's for Medical ,Dental and Surgical missions
11. Putting up of Organic Trading Post and Training Center.



Organic Trading Post & Training Center

D. Employment

1. Summer Jobs (for high schools students)
2. Assistance in Job Placements (especially those who have finished trainings and courses in MDTVI).
3. Coordination with Local Resort Owners, NGOs, Gos (MO for the hiring local employees)
4. Putting up of municipal food terminal

C. Sports, Arts and Culture Development

1. Conduct of Mayor's Cup (Basketball Midget, Junior and Senior); (Volleyball for girls and boys)
2. Financial support to school sports ,BSP / GSP camping and campus journalism
3. Organization of schools Brass Bands (MD Band)
4. Holding of a) Kaaldawan Iraya Festival (KatutubOlympics)
   b) De Galera Festival
   c) Malasimbo Music and Arts Festival
   d) Masayang Disyembre (young and old)



5. Competition on Poster Making (elementary and high school), TV and Radio Ads, and Essay Writing with emphasis on Tourism Advocacy
6. Celebration of Linggo ng Kabataan with focus on Leadership Development, Teams Building, and Involvement and Participation on local, municipal , provincial and national activities.
7. Construction of covered Gymnasium in every school







II.Response Thru Legislation

A.Created a committee in charge of implementing RA 7610 "The Special Protection for a child against abuse, exploitation, and Discrimination Act".

Composition of the Committee

Chairman – Municipal Mayor

Members: DSWD, DOH, DepEd, SB, PNP (Women's Desk Officer)

C. Formulated, Validated and Launched the Child Protection Policy (for all schools which gave birth to a "Child Friendly School" vis-à-vis, a "Child Friendly Barangay Certificate" (school-based child protection policy)

B. Created the Municipal Dynamic Council on

- Anti-trafficking of Minors
- Violence against Women and their Children (MDCAT-VAWC) – Executive Order No. 2013-23

D. Municipal Ordinance No. 2010-032, an Ordinance Enacting Gender and Development (GAD) Code of the Municipality of Puerto Galera Oriental Mindoro and Mandating the implementation of a comprehensive and sustainable GAD program.

E. Municipal Ordinance No. 2013-01, An Ordinance preventing acts of bullying committed amongst students in Municipality of Puerto Galera Province of Oriental Mindoro.

F. Municipal Ordinance No. 2011-058 an ordinance prohibiting the use of sale, distribution and advertisement of cigarettes and other tobacco products in certain places, imposing penalties for violation thereof and providing funds therefor, and for other purposes.

G. Municipal Ordinance No. 017-2014

A comprehensive Code for the welfare of children in the Municipality of Puerto Galera, Oriental Mindoro and support systems thereof and for other purposes to protect the rights of children otherwise known as the Puerto Galera Children's Welfare Code.

H. Launching the “Search for Most Outstanding Barangay on Good Housekeeping” with emphasis on Child Protection Policy.

I. Regulation on entry of minors inside bars, computer shops, sing along bars (videoke) and other similar establishments.

J. Capacitate local leaders (Punong Barangay, Sangguniang Barangay, Barangay Police, Lupon ng Tagapamayapa) thru seminars, trainings, workshops.

III. Monitoring and Evaluation

A. Regular submission of reports

1. Barangay Councils/Barangay Committees shall be required to submit monthly reports to the municipal committees in-charge.

2. Barangay Councils/Barangay Committees shall report immediately urgent cases to the committee in – charge.

3. Chairman of every Municipal Committee shall recommend to the Mayor for action.

4. Malayang Dayalogo (All Barangay)

B. Barangay Visitation of the Municipal Committees concerned. This is to validate and make assessment as to the degree of implementation of the programs, ordinances and other laws incorporated in the CLJIP.

C. Close Coordination of the different Municipal Committees to all school officials in the municipality re-implementation of the Child Protection Policy, the Child Welfare Code of Puerto Galera and THE CLJIP.

IV. Action

A. Giving of Assistance

1. Barangay Committees/Barangay Councils can be assisted when necessary thru trainings, team building, workshops and immersion.

B. Recognition and Awards

1. A Task Force to formulate criteria for the selection of the Most Outstanding Barangay Council, Committees/Officials were created.
2. Barangay Councils/Barangay Committees, Barangay Leaders/Barangays shall be awarded and adjudged “Most Outstanding in Good Housekeeping” with emphasis on the Implementation of CLJIP.
3. Municipal Committees/Members, Municipal Officials, Schools/School Officials will be recognized for a job well done re-implementation of CLJIP.

C. Revisiting the CLJIP (Using the evaluated report/data

- CLJIP shall be revisited to find out which went well/ which did not go well).
- Make revision when necessary

D. Adoption of new ordinances, programs, and committees when needed to ensure the attainment of our Goal to "Make our Community a Child – Friendly Community for the Protection of Children by 2017".

“Safety and security don’t just happen, they are the result of collective consensus and public investment. We owe our children, the most vulnerable citizens in our society, a life free of violence and fear.”

Nelson Mandela


White Beach
Tukuran River and Waterfalls
Talipanan Beach
Sabang
Ponderosa Golf Club
Puerto Galera Bay
Long Beach
Haligue Beach
Garita or Spanish Guardhouse
Maraming
Salamat
Po...
MALAPARAISONG PUERTO GALERA
ALAMPASIGAN
2014
BAYAN NG PUERTO GALERA
SILANGANG MINDORO
1574
Mayor HUBBERT M.D.
DOLOR
Talipanan Mangyan Village
Talipanan Waterfalls
Small Lalaguna Beach
Sand Bar
Puerto Galera 2020
The OF ASIA
THE MOST BEAUTIFUL BAY IN THE WORLD

Thank You So Much!!!

Host of the 2015 11th World Congress of the Most Beautiful Bays in the World

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P01 KATHLEEN
ROCO
CABAGAY
WCPD/FPGS PNCO
PUERTO GALERA
MPS

What's behind My success As a Police woman…



From Buhid tribe of Oriental Mindoro


Brief Memoirs
of
BUHID TRIBE

BUHID TRIBE

The word BUHID literally means “mountain Dwellers” (Postma. 1967). The Buhids are known as pot Makers. Other Mangyan tribes,Like the Alangan and Hanunuo,Used to buy their cooking pots from the Buhids.

This is a Buhid Mangyan woman.



Buhid women wear woven black and white Skirt called abol. Unmarried women wear body ornaments such as braided nito belt(lufas),blue thread earings, beaded Headband (sangbaw), beaded bracelet (uksong) and beaded long necklace (siwayang Or ugot).



The men wear g-strings. To enhance body beauty, the men wear ornaments like a long beaded necklace, tight choker (ugot) and beaded bracelet (uksong). Both sexes use an accessory bag called bay-ong for personal things like comb and knife.

Buhid way of Writing



Buhids are known for their pre-Spanish Syllabic Writing system

DISCIPLINE



- Punishment for children

Physical contact

emotional/psychological



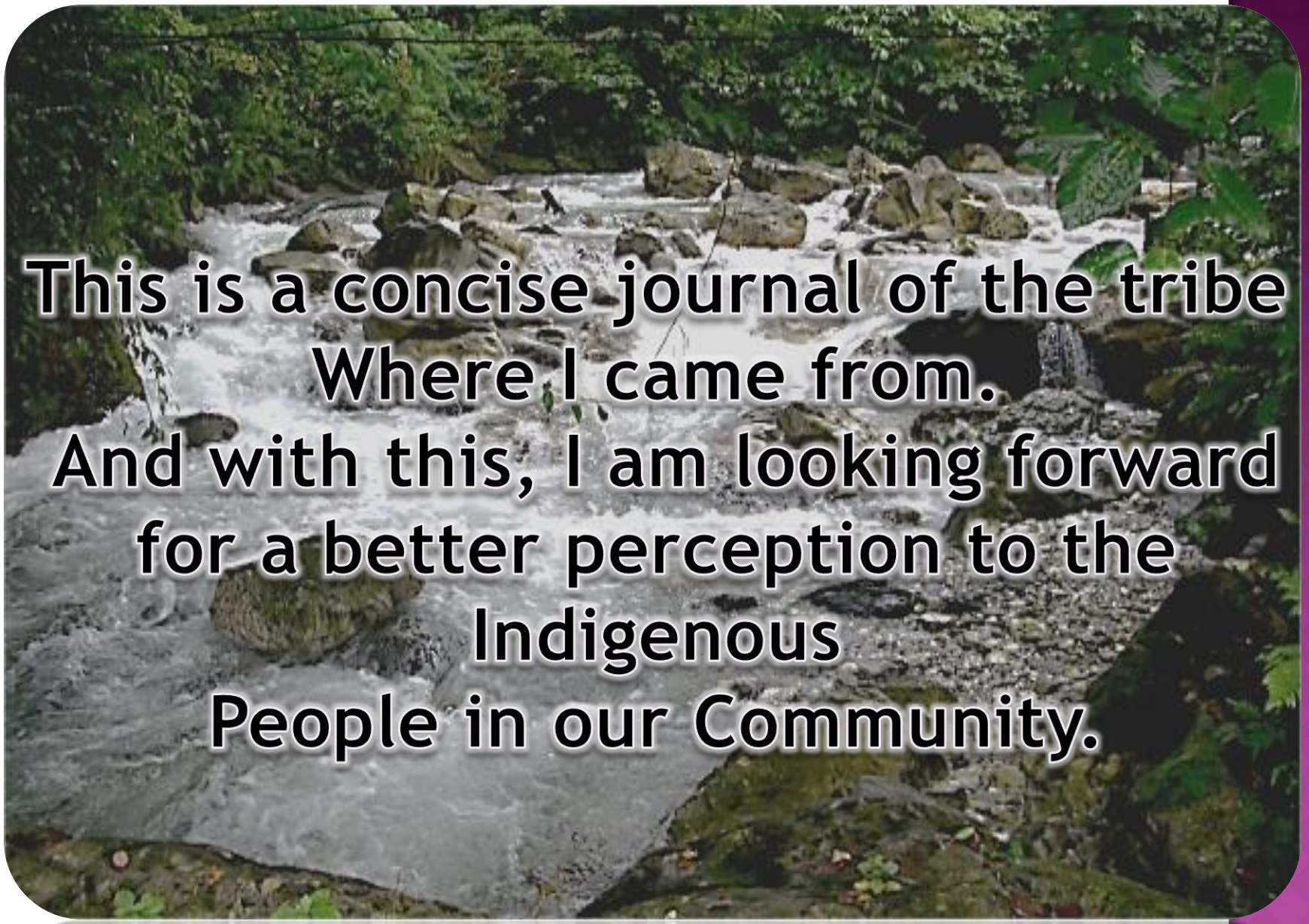
Nevertheless, my mother like Other mangyan women is very caring and loving.

My mother always observes us, her offspring's togetherness





And this trait inspires me, regardless of being treated as second class citizens in the land.


This is a concise journal of the tribe
Where I came from.
And with this, I am looking forward for a better perception to the Indigenous
People in our Community.

- As I graduated at MinsCAT (Mindoro State College of Agriculture & Technology) Calapan City, with the degree of Bachelor of Science in Criminology BSCRIM on March 2011,
- I started complying with the requirements needed to acquire

A certificate of Confirmation from National Commission on Indigenous People NCIP, Manila.

-In June 2011- secured my Certification of Indigenous Cultural Communities (ICCs)

- certified by Tribal Chieftain Dante Sawanay of Buhid Tribe, Brgy. Batangan, Bongabong, Oriental Mindoro.

-Upon receipt of the said certification, I prepared the following documents for Submission to NCIP, regional office .

Here are those documents:

- Endorsement from Sadik Habanan Buhid (SHB) Chairman
- Accomplished Information Index with 2x2 ID & documentary stamps
- Certification from the So. Leader
- Certification from the Office of Punong Barangay
- Applicants Birth Certificate
- Parent's Birth Certificate
- Sworn Statement of witnesses
- Genealogy

-On January 16, 2012, NCIP granted and Released my Certificate of Confirmation. I Submit the said requirement to the NAPOLCOM to secure a height waiver so that I can proceed to my PNP application.

-Through the virtue of NAPOLCOM Resolution No. 2012 - 02, I was granted with height Waiver, dated March 22, 2012.

As I passed the BSCRIM Board Exam, I pursue my PNP application at the PNP PRO MIMAROPA office and from then on , My dream started to come true.

Here are some of my training documentations:



Brigada Eskwela at Oriental Mindoro National High School during my Field Training Program

My duty assignment documentations:



OPLAN SUMVAC
POLICE VISIBILITY

CAMP DEFENSE
AT
PUERTO GALERA MPS



My duty assignment documentations:



DEALING WITH WCPD CLIENTS



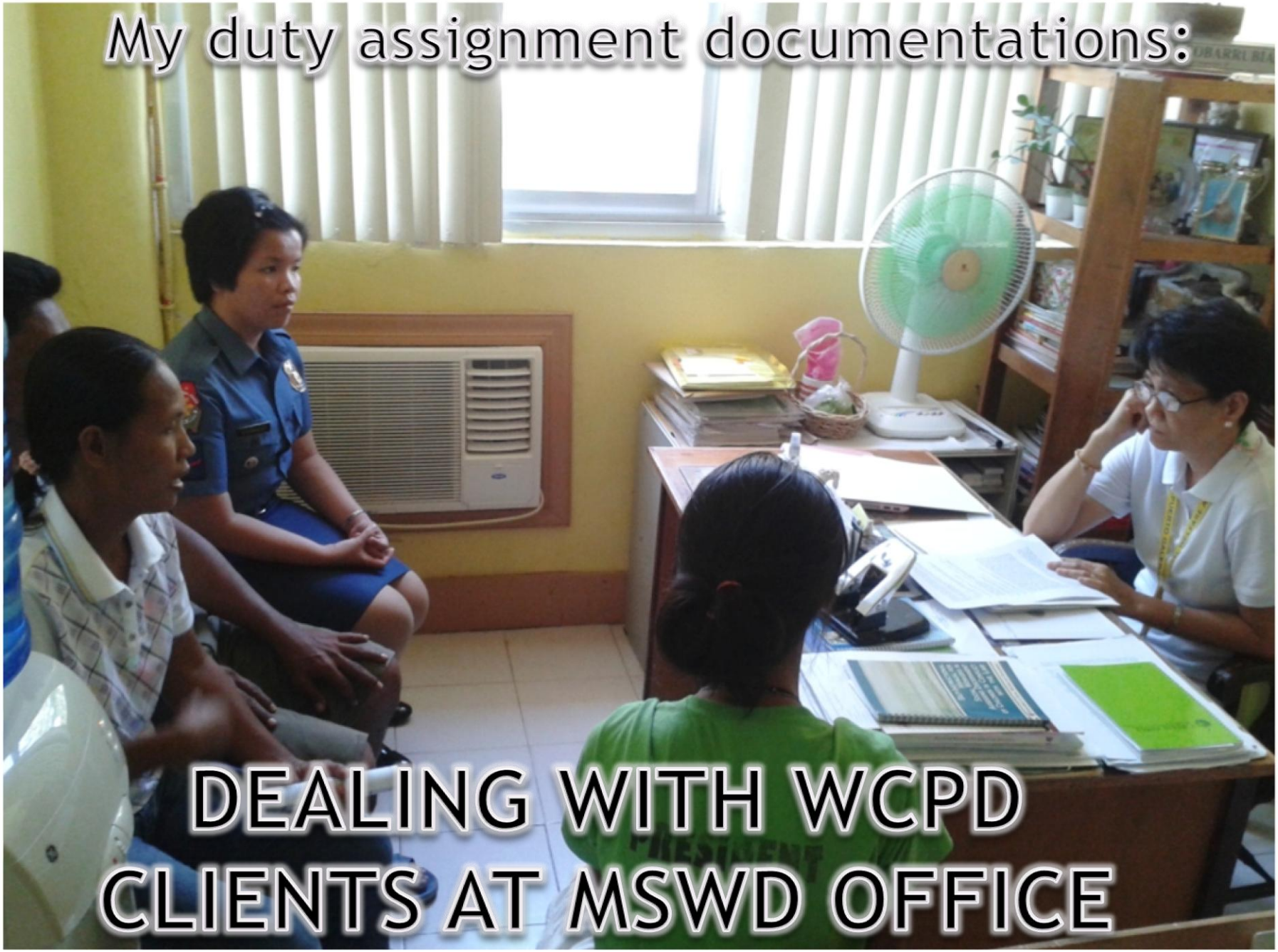
My duty assignment documentations:

DEALING WITH WCPD CLIENTS





My duty assignment documentations:



My duty assignment documentations:





MAGHANDOG NG DUGO LGU PROGRAM

My duty assignment documentations:



BARANGAY VISITATION

My duty assignment documentations:



My duty assignment documentations:

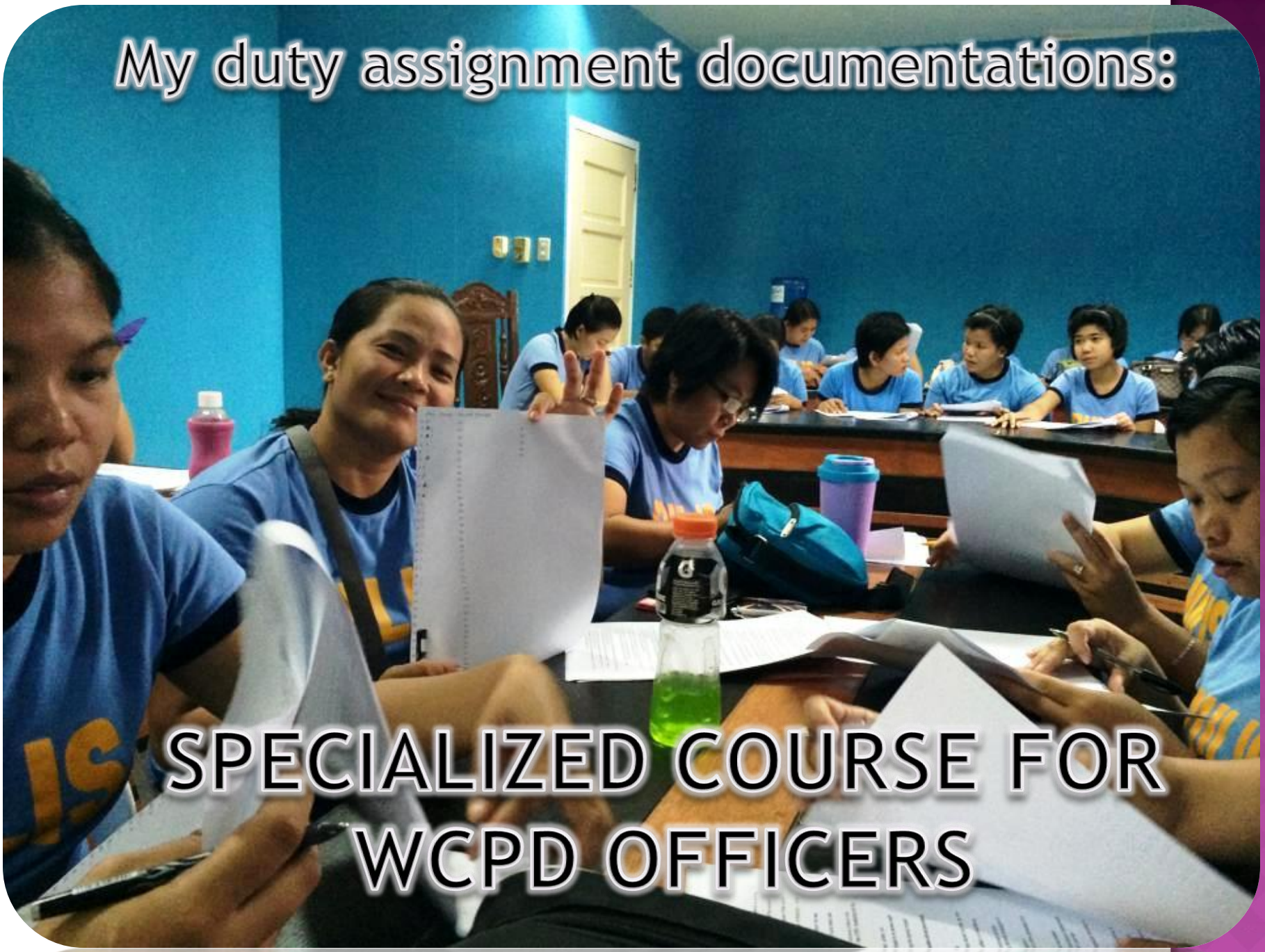


SCHOOL VISITATION

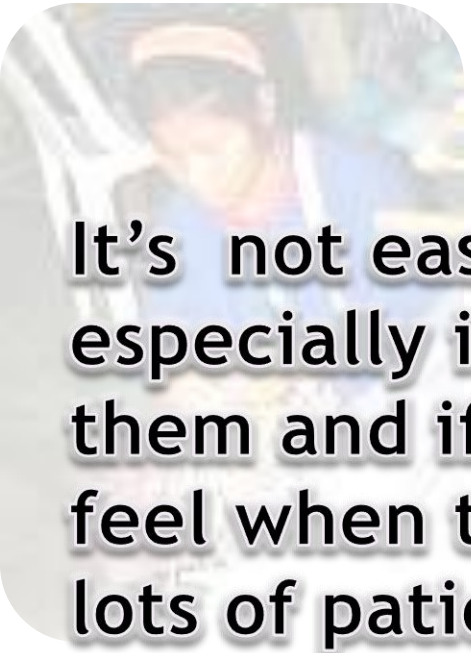
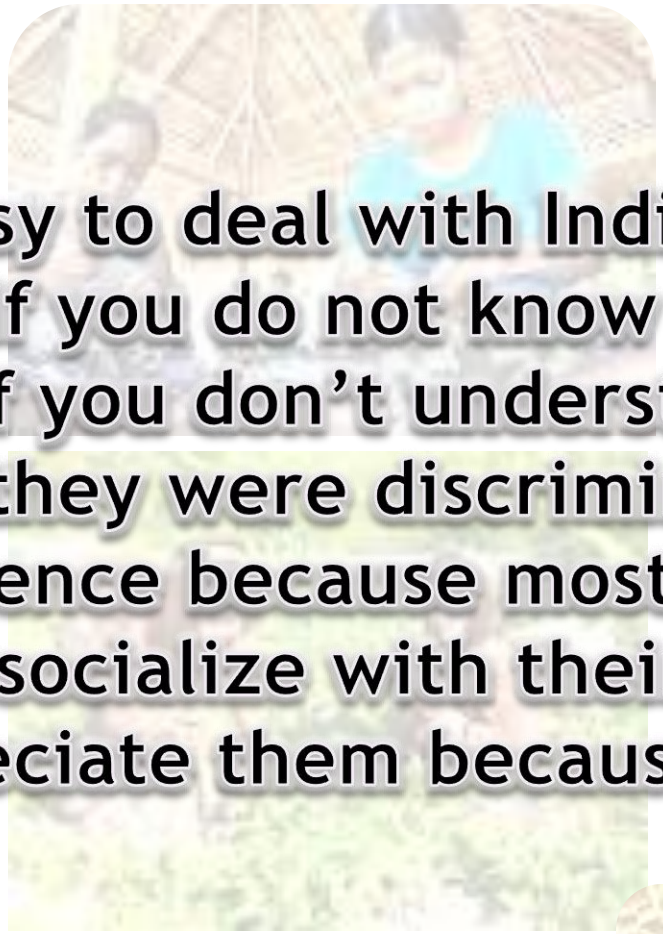
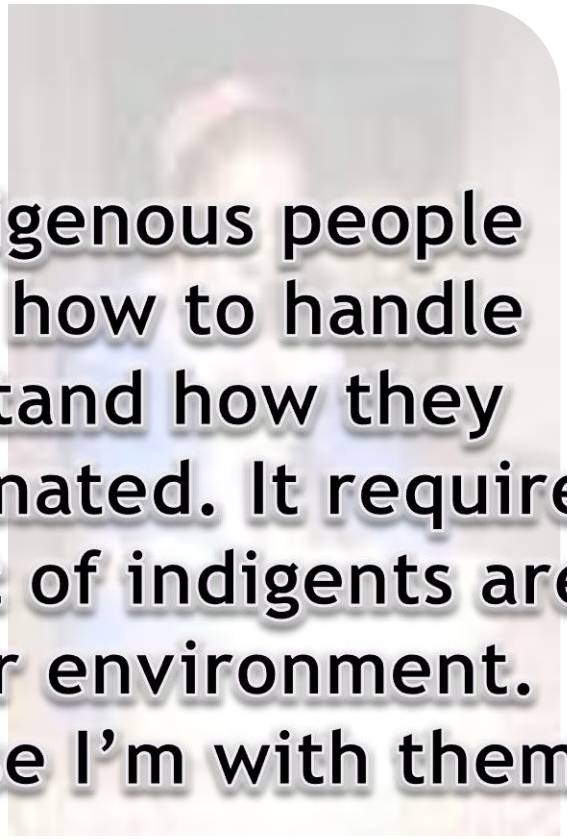
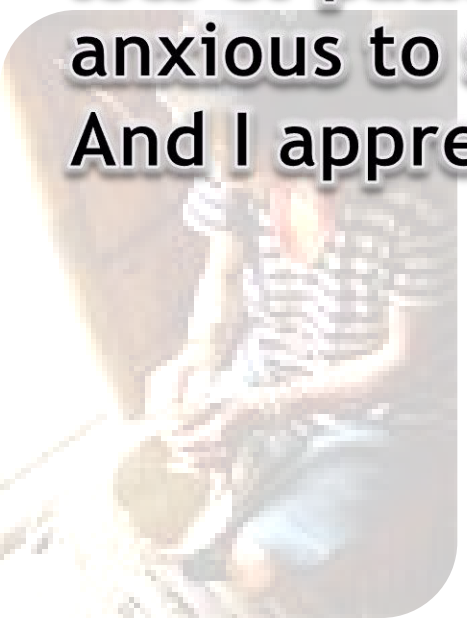
My duty assignment documentations:



WOMEN'S MONTH CELEBRATION AT OR. MINDORO POLICE PROVINCIAL OFFICE


My duty assignment documentations:
SPECIALIZED COURSE FOR WCPD OFFICERS

It’s not easy to deal with Indigenous people especially if you do not know how to handle them and if you don’t understand how they feel when they were discriminated. It required lots of patience because most of indigents are anxious to socialize with their environment. And I appreciate them because I’m with them.




My duty assignment documentations:





PROVIDING ASSISTANCE TO IRAYA MANGYAN CLIENTS

My duty assignment documentations:

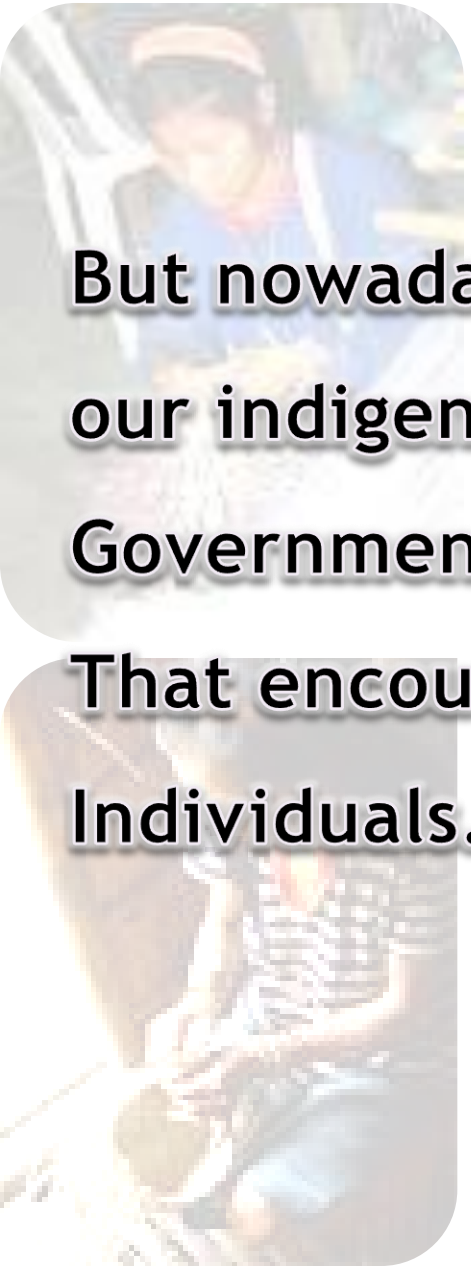
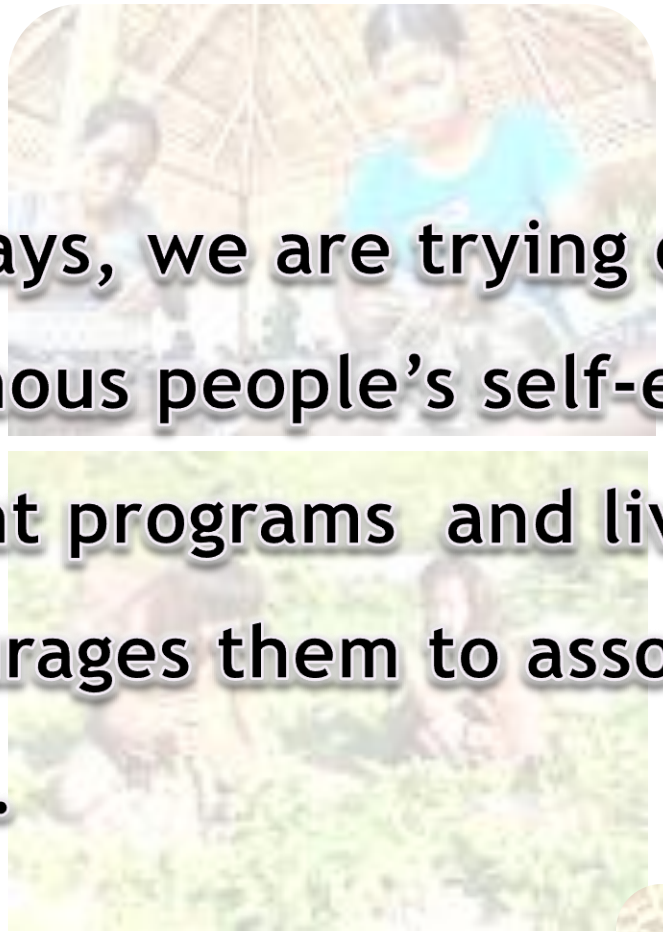
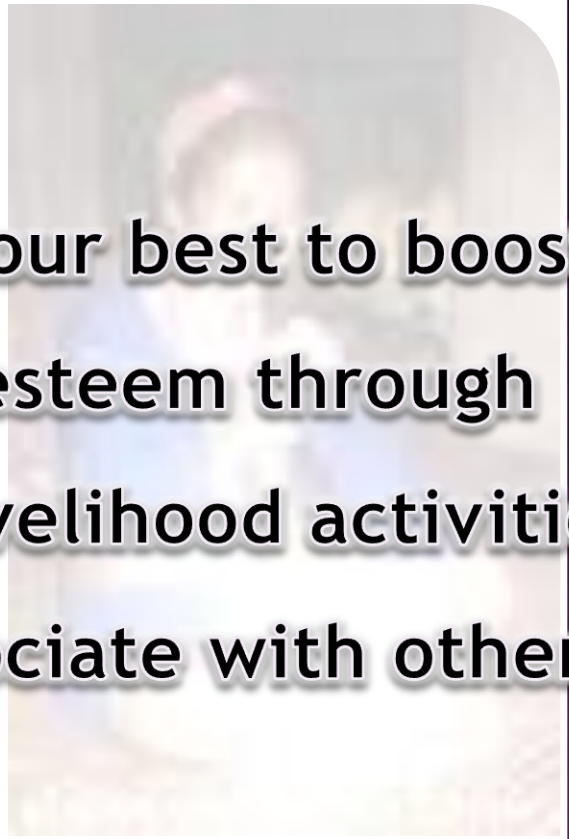


My duty assignment documentations:



PROVIDING ASSISTANCE TO IRAYA MANGYAN CLIENTS

But nowadays, we are trying our best to boost our indigenous people's self-esteem through Government programs and livelihood activities That encourages them to associate with other Individuals.







OUTREACH PROGRAM FOR IRAYA MANGYANS OF PUERTO GALERA


PARAWAY
MANGYAN SCHOOL
WELCOM
PHIL. ACAD
OF OPHTHALMO
AND COMPA
THANK YOU

As one of Buhid tribe with much courage
And confidence that I can do everything
To contribute to the success and development
of the Institution where I belong, I can't see
Any disadvantage of being an indigent to the
Quality of service that I maybe able to render to
The public, because as I started working with
Puerto Galera MPS, I never felt that I am
Different from them, instead, our Chief of
Police gave me his full support and trust to
Handle a quite tough responsibility as a WCPD.

And finally, being one of Buhid Community is An advantage to my present designation as a WCPD, especially when the case I am resolving Concerns Iraya Mangyans of our town. I can Easily communicate with them and obtain their Trust when I confess to them that I am one of Them. I felt satisfied and relieved when I Saw a brilliant smile in their lips and a tiny spark On their eyes, it just simply says that they Still believe in their own capabilities and potential Through my representation to them.

I am presenting
all of my sacrifices, success ,
Commitment and dedication to
Service first to the Lord who
Brought me to where I am now,
To my beloved parents,
To my Buhid Tribe
And
Most of all to our people.

THANK YOU AND GOD BLESS US ALL…

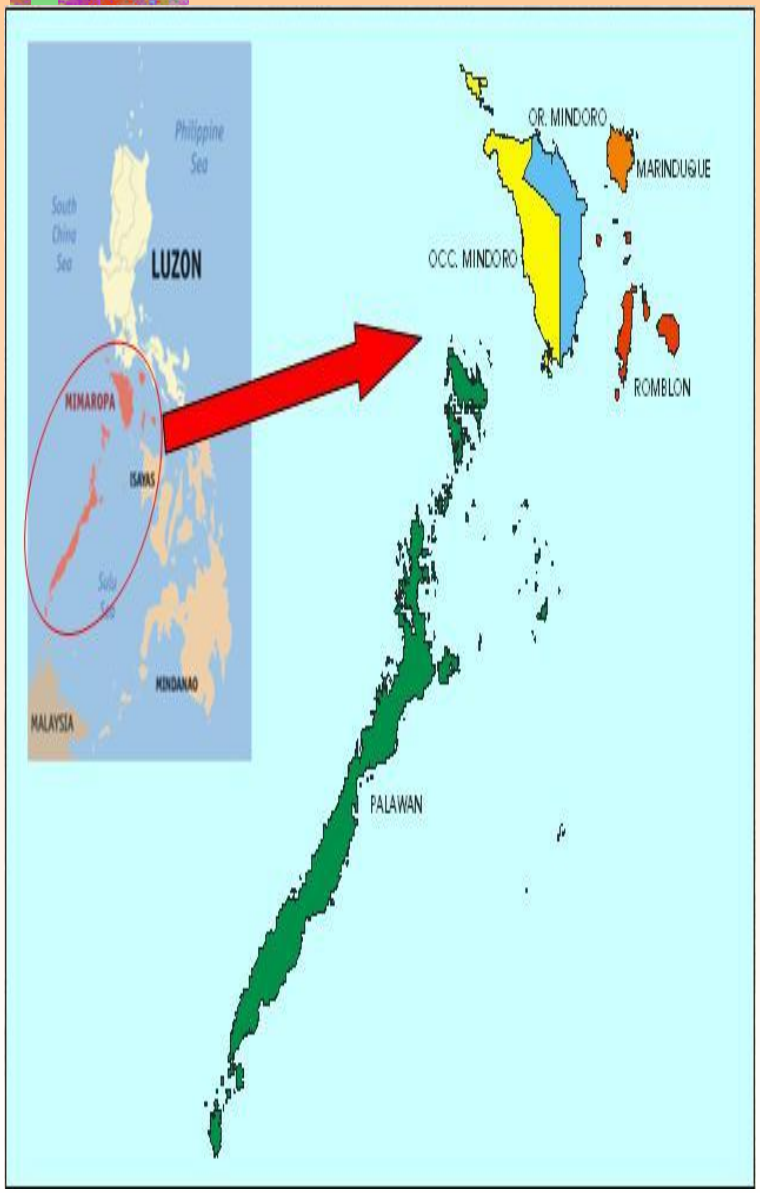

P01 KATHLEEN ROCO CABAGAY
A SUCCESSFUL STORY
OF A POLICE WOMAN BELONGS TO
THE BUHID TRIBE
OF BONGABONG,
ORIENTAL MINDORO



PSUPT IMELDA PRISCION VASQUEZ-TOLENTINO

DEPUTY CHIEF,RIDMD/C, WCPD/C,PIO- PRO4B

Executive Order 103 - CREATION OF MIMAROPA



Region IV - known as Southern Tagalog Region, is the largest and considered as prime region in the country due to its size and population.

However, to accelerate the social economic development of the provinces and the cities comprising Region IV and improve the delivery of the public services , E.O 103 dated May 17, 2002 was issued dividing Region IV into Region IV- A to be known as CALABARZON and Region IVB **MIMAROPA**, and transferred Aurora province to the Region III.

PHILIPPINES

is the first country in Asia to recognize indigenous peoples' rights through the enactment of a law called the

INDIGENOUS PEOPLES RIGHTS ACT OF 1997.

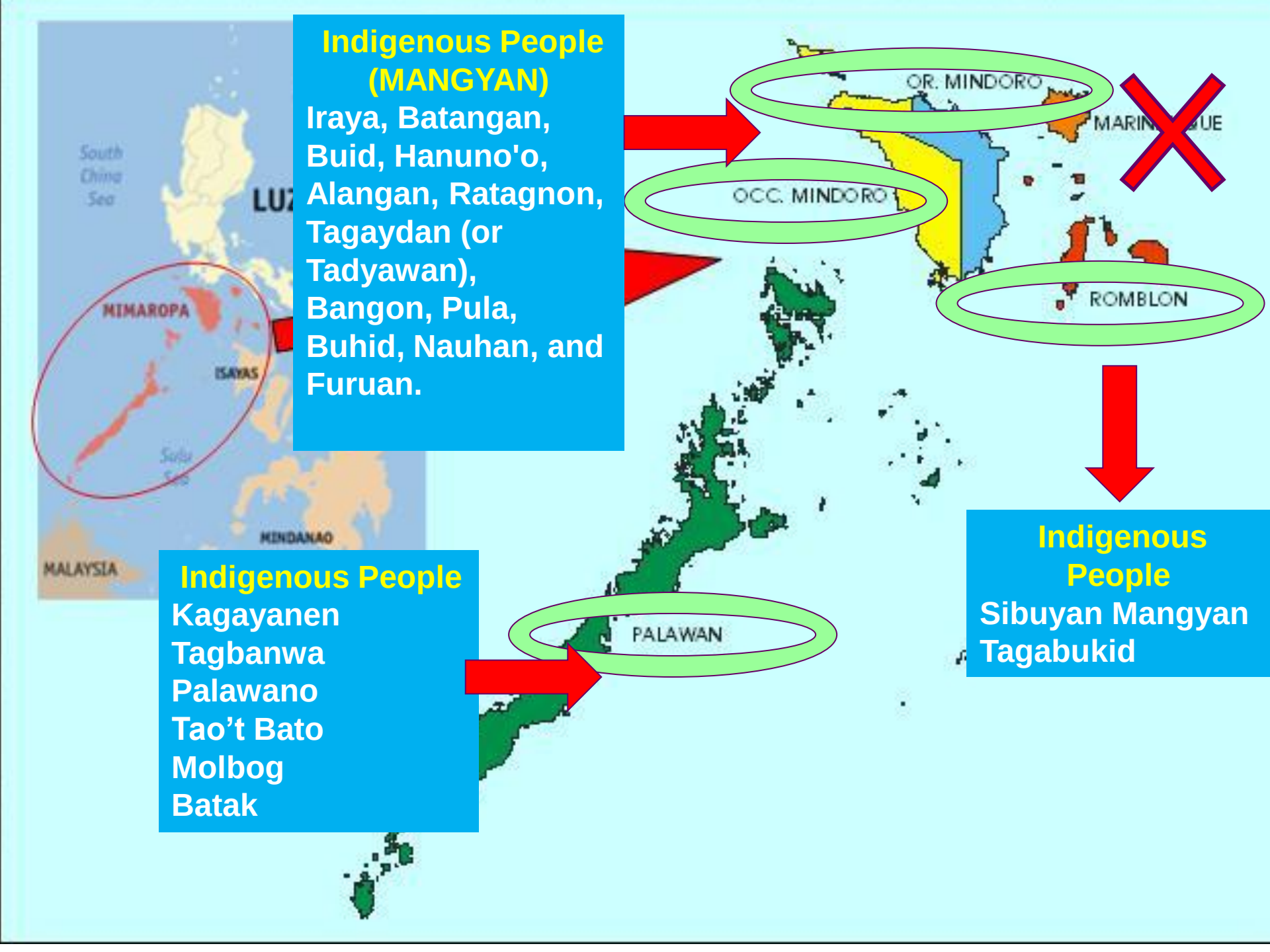
REPUBLIC ACT 8371 (IPRA) Indigenous Peoples Rights Act of 1997

An act to RECOGNIZE, PROTECT and PROMOTE the rights of indigenous cultural communities/ indigenous peoples, creating a National Commission of Indigenous Peoples, establishing implementing mechanisms, appropriating funds therefor, and for other purposes.

REPUBLIC ACT 8371 (IPRA) Indigenous Peoples Rights Act of 1997

Four Bundles Of Rights:

1. **Ancestral Domains/Lands**
2. **Self-governance**
3. **Social Justice And Human Rights**
4. **Cultural Integrity**


Indigenous People
(MANGYAN)
Iraya, Batangan, Buid, Hanuno'o, Alangan, Ratagnon, Tagaydan (or Tadyawan), Bangon, Pula, Buhid, Nauhan, and Furuan.
OR. MINDORO
OCC. MINDORO
ROMBLON
PALAWAN
MIMAROPA
ISAYAS
MINDANAO
MALAYSIA
South China Sea
Indigenous People
Kagayanen
Tagbanwa
Palawano
Tao’t Bato
Molbog
Batak
Indigenous People
Sibuyan Mangyan
Tagabukid

Population

Region	Population
CAR	1, 252, 962
1	1, 039, 447
2	1, 014, 995
3	[illegible]
4	714, 527
[illegible]	[illegible]
6&7	175, 109
9	993, 232
10	1, 509, 436
11	1, 882, 622
12	1, 447, 972
13	874, 456
TOTAL	11, 320, 476











Who are the Indigenous Peoples of the Philippines?

IP groups : 110

Abelling/Aborlin, Abiyan, Adasen, Aeta, Agta, Agta-Cimaron, Agta-Tabangon, Agutaynon, Alangan (Mangyan), Applai, Ata-Matigsalog, Ati, Arumanen, Ayangan, Binongan, Bago, Bangon (Mangyan), Balatok, Bontoc, Baliwen, Baluga, Batak, Batangan /Tao Buid, Buhid (Mangyan), Balangao, Bantoanon, Bukidnon, Badjao, Banac, B'laan, Bagobo, Banwaon, Calinga, Camiguin, Coyonon, Danao, Dibabawon, Dumagat, Eskaya, Gaddang, Giangan, Gubang, Gubatnon (Mangyan), Guiangan-Clata, Hanunuo (Mangyan), Hanglulo, Higaonon, Itneg, Inlaud, Ibaloi, Ibanag, Itawes, Ikalahan, Ilianen, Isinai, Isneg/Apayao, Iwak, Iraya (Mangyan), Itom, Ilongot/Bugkalot, Ivatan, Kirintenken, Kalinga, Kankanaey, Kalanguya, Kalibugan, Kabihug, Kalagan, Karao, Kaylawan, Kongking, Langilan, Masadiit, Maeng, Mabaca, Malaueg, Magahat/Corolanos, Manobo, Manobo-Blit, Mangguangan, Mamanwa, Mansaka, Matigsalog, Mandaya, Molbog, Pullon, Palawanon, Remontado, Ratagnon (Mangyan), Sulod, Sama (Badjao), Sama/Samal, Sama/Kalibugan, Subanen, Sangil, Tadyawan (Mangyan), Tagabawa, Tagbanwa, Tagakaolo, Talaandig, Talaingod, T'boli, Tao't Bato, Tasaday, Tasaday, Tingguian, Tiruray/Teduray, Tuwali, Ubo, Umayamnon

Source: www.ncip.gov.ph/indigenous-peoples-of-the-philippines.html (accessed 11 March 2014)



- -**Historically, they were coastal area dwellers.**
- **After centuries of foreign and local incursion and domination, they were displaced and dislocated from their coastal community.**



- They sought peace and freedom in the mountainous areas of the region.



Working with the IPs as Law Enforcer…



WCPD personnel were able to conduct numerous OUTREACH PROGRAMS in partnership with the LGUs, NGAs, NGOs and religious sectors such as:

MEDICAL AND DENTAL MISSION









FEEDING PROGRAM









DISTRIBUTION OF SLIPPERS









LECTURES


"This school is a child-friendly school."


Kaya Ko Ba Iko?




RICO B. TOLENTIN
SPORTS CONSULTANT
POLICE

DISTRIBUTION OF RELIEF GOODS AND SCHOOL SUPPLIES









TREE PLANTING AND LIVELIHOOD PROGRAMS







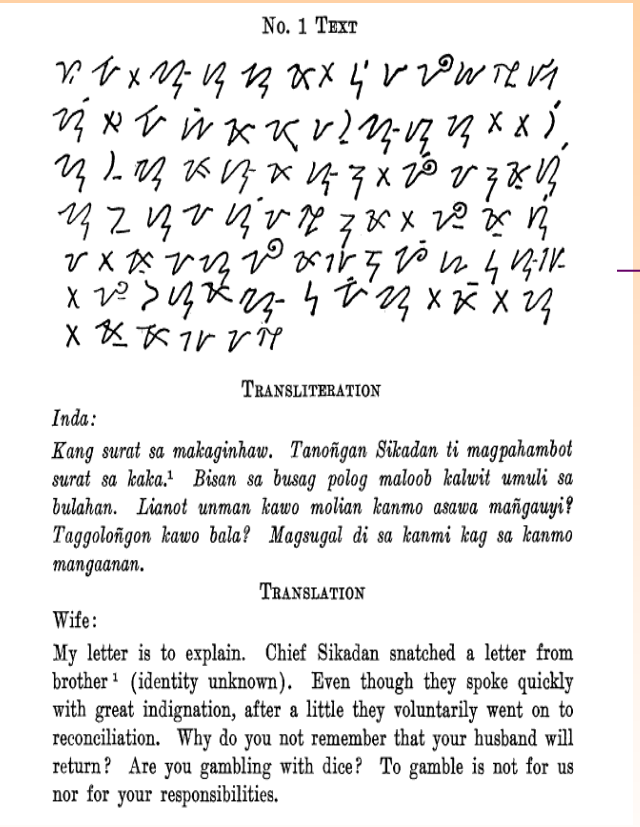




Challenges Encountered….

• 1. LANGUAGE /DIALECT BARRIERS





No. 1 TEXT

TRANSLITERATION

Inda:

Kang surat sa makaginhaw. Tanoñgan Sikadan ti magpahambot surat sa kaka.[1] *Bisan sa busag polog maloob kalwit umuli sa bulahan. Lianot unman kawo molian kanmo asawa mañgauyi? Taggoloñgon kawo bala? Magsugal di sa kanmi kag sa kanmo mangaanan.*

TRANSLATION

Wife:

My letter is to explain. Chief Sikadan snatched a letter from brother[1] (identity unknown). Even though they spoke quickly with great indignation, after a little they voluntarily went on to reconciliation. Why do you not remember that your husband will return? Are you gambling with dice? To gamble is not for us nor for your responsibilities.

They only know Surat Mangyan





2. Culture, Tradition, Customs, Practices, and beliefs

- Early marriage of children

(adopt a child, marry later)

- Amicable settlement of their case with their Chieftain/mayor
- Belief in faith healer or traditional doctors
- Not sending of their children in school (Contentment)





- Geographical Location
  - Their houses were located on top of the mountainous areas of the far flung barangays





Non-Cooperation and Non-participation in the PNPs plans and programs

- Uneducated
- Aloof/shy
- Feeling of being discriminated
- Strong influence of New People's Army
- Strong influence of their chieftain



Strategies done to address these challenges….

Challenges: Language Barrier

?????
?????







Strategies being done.....

Trainings and Seminars of police officers in learning their language

Inclusion of the IPs in the recruitment process (interpreter)





- Culture
- Tradition
- Customs/ practices /beliefs

- Respect for their customs and traditions
- Conduct of numerous Trainings/seminars stressing to them their rights and laws protecting them
- Establishment of Mangyan Desk to cater their needs



- Geographical Location of Mangyan People





- Outreach programs
- Livelihood programs
- Strengthening of Police Community Relations
- Commitment of reaching them





- Culture
- Tradition
- Customs/ practices/ beliefs

- Lectures
- Community service
- House visitation/ dialogue



My Significant Experiences in working with IPs as a Law Enforcer…

- Learned the true meaning of the word respect.…





- I was able to influenced others and serve as a good example to my fellow officer…



- **Committed to the organization and to the community…**



As a woman, a wife and a mother… …



❖**Made me a better, real and thankful person …**

❖**I was able to convinced others that life indeed is beautiful…**





- learned to appreciate the beauty of life, its real meaning and the beauty of the common things around me…



- Known deeper my purpose here on earth ….



- Realized the true meaning of love and spread/share it to everyone.

- Rendering/performing the real meaning of the word SERVICE….



ISSUES AND CONCERNS

- Occurrence of VAWC and rape cases among IP's women and children - (unreported)
  - Ignorance of the law/rights
  - Part of their culture/tradition
  - If reported, amicable settlement with the Chieftain/practice of Tribal Law
- Influence of enemies/recruitment (NPA)
-

Current programs to IPs?

1. Uphold the fundamental right of people to live in a safe and secure environment and that includes the right of the IPs.
2. Provide equitable and accessible policing services
3. Work with the IPs to build strong and trusted partnerships that comprehensively address the local needs.
4. Acknowledge the diversity existing among IPs and recognize individual and local needs
5. **Respect local cultural traditions where the practice of those traditions is within the law and does not put the safety of individuals at risk.**
6. Commits to collaborate with other government, non-government and local government agencies and service providers to meet the needs of the IPs

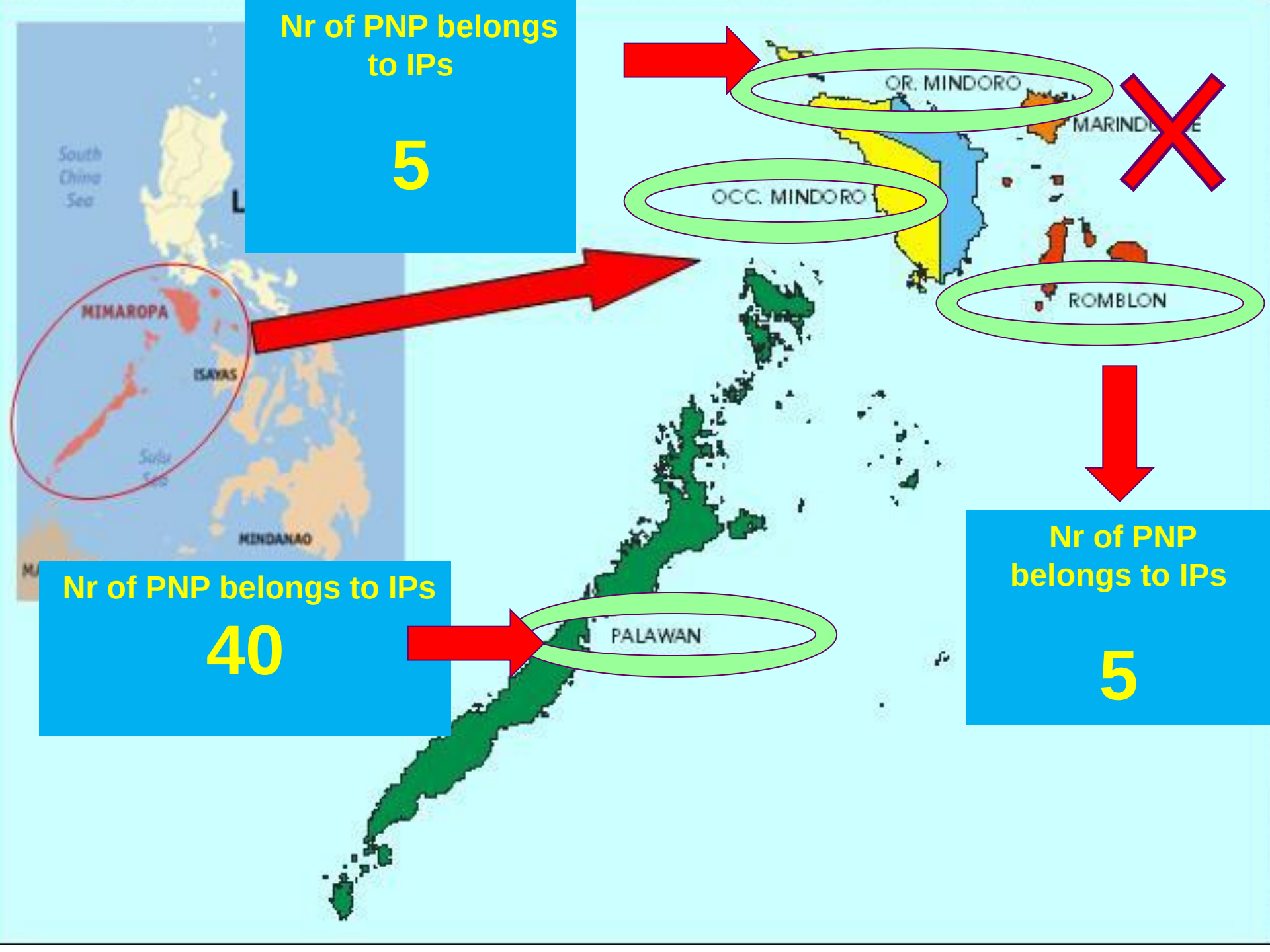
Continuation….

7. Recognize the cultural beliefs and values that are important to the IPs.
8. non-judgmental accepting cultural beliefs and values and not imposing one's expectations
9. transparent and explain the goals of asking and recording of personal information
10. Reduce the likelihood of the IP feeling embarrassed or ashamed regarding their literacy levels

Acceptance of IPs in the PNP Recruitment Process






Nr of PNP belongs to IPs
5
South China Sea
NIMAROPA
ISAYAS
MINDANAO
OR. MINDORO
OCC. MINDORO
ROMBLON
Nr of PNP belongs to IPs
40
PALAWAN
Nr of PNP belongs to IPs
5



END OF PRESENTATION

"MARAMING SALAMAT PO!!!"

☺

Day 2: December 5, 2014
G2

Talking to Children about Sex

Talking to children about sex may be awkward and embarrassing for both parent and child. Parents usually don't know when to begin, what to say, or how to talk to a child. What parents tell their children may be linked to their own attitudes about sex. Cultural and religious beliefs may influence what parents say about sex, birth control and sexuality. Gender can also affect a child's access to information. Avoiding the topic or failing to communicate at the proper time with the right information increases the risk of sexual abuse, adolescent pregnancy and sexually transmitted disease. With sexual messages prevalent in media, parents are an important source of sexual health information. Good parent-child communication can prevent negative outcomes and lead to healthy sexual behaviors.

Objectives:

- Explain the influence of culture on how parents communicate with their children about sex
- Recognize the importance of talking to children about sex
- Identify developmentally appropriate and accurate information to give children about sex
- Describe how to communicate with children about sex in ways appropriate for age and developmental stage

Chair: Stella G. Manalo, MD

Topic:	Speaker
Cultural and Religious Beliefs about Discussing Sex	Isabel O. Quelindrino, MD
Sex Education in Elementary School: Is this being tackled?	Ma. Anna Lourdes Moral, MD
What Adolescent Know about Sex: Where did they learn about this?	Stella G. Manalo, MD

FACILITATORS AND BARRIERS TO THE DISCUSSION OF SEX AND RELATED ISSUES

Maria Isabel O. Quilendrino, MD, DPPS, FPSDBP

Ako Para sa Bata 2015

December 5, 2015, SMX Manila

CULTURAL
RELIGIOUS
INDIVIDUAL

WHAT IS SEX EDUCATION?

- **Sex education** is instruction on issues relating to human sexuality, including human sexual anatomy, sexual reproduction, sexual activity, reproductive health, emotional relations, reproductive rights and responsibilities, sexual abstinence, and birth control.

- Common avenues for sex education are parents or caregivers, formal school programs, and public health campaigns.



LEVELS

1. Cultural
2. Religious
3. Political
4. Legal
5. Education system
6. Family
7. Individual



OVERCOMING BARRIERS TO EDUCATING YOUNG PEOPLE ABOUT SEX AND HIV

- Session Notes
- UNESCO, UNFPA, UNAIDS Secretariat and IPPF-Western Hemisphere co-organized a side event at the UN General Assembly High-Level Meeting on AIDS. (Participants included 120 ministers and other government officials, UN representatives, young people and civil society representatives from all over the world.)

United Nations Educational, Scientific and Cultural Organization

UNAIDS JOINT UNITED NATIONS PROGRAMME ON HIV/AIDS

UNFPA

IPPF International Planned Parenthood Federation Western Hemisphere Region

EDUCAIDS Towards A Comprehensive Education Sector Response

Overcoming barriers to educating young people about sex and HIV: session notes

OVERCOMING BARRIERS TO EDUCATING YOUNG PEOPLE ABOUT SEX AND HIV

- The purpose of the event was to discuss HIV prevention efforts by more explicitly dealing with the sexual transmission of the virus.
- In many cases, HIV prevention efforts have not reached their full potential because they have failed - at a meaningful level - to explicitly discuss sex and sexuality with young people.

CULTURAL BARRIERS

- The age gap between older people (such as teachers and parents) and young people makes it difficult to broach sensitive issues such as sex or condoms.

- In some countries, there is a tension between “traditional” and “modern” views. Differences in attitudes to sexual behavior are due to these diverse approaches to life and living and are clearly evident in the different attitudes of young people and older generations.

CULTURAL BARRIERS

- In many countries, there is widespread denial that young people are having sex and this makes it very difficult to gain the political will needed to introduce sex education into schools.

- Cultural attitudes toward sex and sexuality can turn these issues into taboo subjects and therefore teachers fear stigma and criticism for teaching sex education.

RELIGIOUS BARRIERS

- In some instances, the Catholic Church as well as certain interpretations of the Koran discourage the use of condoms.
- Some faith-based schools forbid the teaching of sex education.
- Many religious leaders see their role as preserving traditions, culture and morality. This can conflict with the changing world in which young people are forging their identities and making personal choices.

"Most religions – especially those of Judeo- Christian heritage- see sex as a sin outside of procreation within marriage."

RELIGIOUS BARRIERS

- Many think that teaching sex education in schools is equal to teaching sexual intercourse education. In fact, sex education is a broad term used to describe education about human sexual anatomy, sexual reproduction and other aspects of human sexual behavior.

POLITICAL BARRIERS

- Preventive strategies is always more difficult to galvanize political support for as it is involves taking action on something which might or might not happen in the future.
- Many young people do not have access to decision-makers.
- There is a lack of strong leadership from the international community on sex education. UNESCO is beginning to play an increasing role in this area but countries need more guidance and evidence about what is effective.

LEGAL BARRIERS

- In many countries, there are laws which make certain types of sexual behavior illegal and also deny the existence of certain sexual minorities. Such forms of punitive legislation hamper HIV prevention efforts by denying that some of the key populations involved in the HIV epidemic even exist.

INDIVIDUAL BARRIERS

- Young people often think they are invincible and do not see HIV as a serious threat, especially with the increasing availability of treatment.
- Attitudes towards young people are often negative and can assume that young people are not responsible and cannot be trusted with too much information.
- It is often assumed that young people are a homogenous group.
- Gender roles can make it more difficult for teachers to teach about sex to students of the opposite sex.
- Adults (including teachers) often lack the necessary communication skills needed to teach sex education.

EDUCATIONAL SYSTEM

- Educational materials are too often developed as one set of materials irrespective of the age of the learner. Materials are not differentiated for pre-pubescent, pubescent and older youth who are more likely to be sexually active.
- Most sex education programs in schools are not examinable and are therefore not taken seriously by teachers and learners.
- Teachers are not adequately trained to teach about sex and HIV and can therefore be resistant to teaching what is often perceived as a sensitive subject.

EDUCATIONAL SYSTEM

- Many schools are poorly resourced and if education in general is of a poor quality then it is much more difficult to deliver a good quality sex education program.
- There are so many different external groups providing sex education in schools that young people risk receiving conflicting messages.
- Though teachers express commitment to teaching sex education in schools, some find it difficult and discomforting to teach sex education topics.

STRATEGIES FOR OVERCOMING BARRIERS

- **Collect data**: identify which young people need to be reached and research what the contexts of their lives are so that educational messages are appropriate.

- **Admit that many young people are having sex**: become familiar with the average age of sexual debut in your country and use this evidence to design sex education messages which are age-appropriate.



STRATEGIES FOR OVERCOMING BARRIERS

- **Trust young people**: young people are making their own decisions and are the ones who are having sex or not. Trust young people to make their own informed decisions based on a range of options on how to protect themselves from HIV infection.
- **Show the evidence**: there is now overwhelming evidence that sex education programs do not encourage sexual experimentation and good quality programs are associated with a range of positive health and behavior outcomes.



STRATEGIES FOR OVERCOMING BARRIERS

- **Make sex education age-appropriate:** Materials need to be designed for pre-pubescent, pubescent and older youth, who are more likely to be sexually active.
- **Use multimedia:** take advantage of popular culture and make the messages relevant to today's youth.
- **Target young people where they are:** provide educational messages to young people in cinemas and clubs – anywhere where young people tend to spend time.



STRATEGIES FOR OVERCOMING BARRIERS

- **Include youth:** invite young people to design and test the messages and educational materials. This will help ensure that programs speak to the realities of young people and their sex lives.
- **Include parents and the community:** ensure that parents are included in the dialogue and that community processes are prioritized to gain support for sex education programs in schools.



STRATEGIES FOR OVERCOMING BARRIERS

- **Include religious groups**: negotiate with religious groups about the importance of providing sex education. Try and find some compromise without undermining the accuracy and comprehensiveness of the sex education program. Take advantage of any religious groups that might be more supportive of frank, accurate and comprehensive sex education programs.
- **Include PTAs**: Parent Teacher Associations are one useful fora for enlisting the support of parents and teachers.



STRATEGIES FOR OVERCOMING BARRIERS

- **Identify positive role models**: involve community leaders such as youth leaders, religious leaders or public media role models.
- **Identify the agents of change:** discuss with communities and identify who are the agents of change in that community. Work with those people.
- **Reach all young people:** do not just restrict sex education to schools but also target out-of-school youth who are often more vulnerable. Strategies might include mass media campaigns and social marketing.



STRATEGIES FOR OVERCOMING BARRIERS

- **Coordinate:** the ministry of education needs to play a coordinating role to ensure that messages given by different NGOs on sex education are compatible and evidence-based.
- **Link education to services:** try to link access to condoms, family planning and treatment and testing of sexual transmitted infections (including HIV) with educational programs.

"We tend to forget about local level advocacy. Small victories accumulate and can lead to great change."




SexEd
Conversations

WHY PARENTS ARE IMPORTANT

- Recent research has found that parenting programs that promote adolescent communication about sexual health was found to be effective in increasing communication between parents and their children (Shuster, 2008)

- Parents are the most important group who are able to teach children about sexual matters whilst providing the emotional and physical support in preparation for adult life. (2000)

WHY PARENTS ARE IMPORTANT

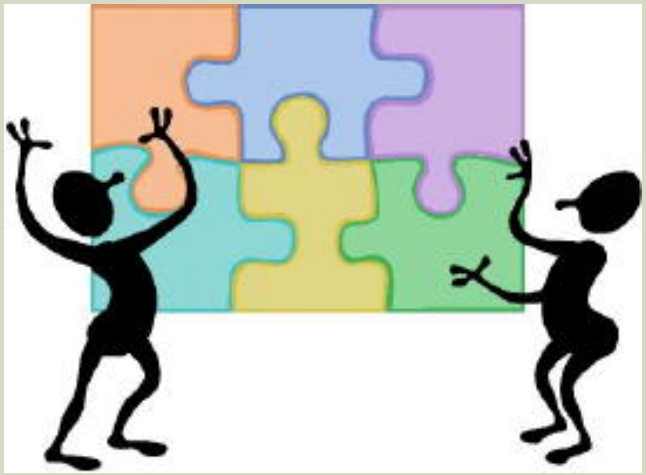
- Parents are able to influence their children's attitudes by forming beliefs and values concerning identity, relationships and intimacy (Novilla, 2006)
- Previous research in developmental psychology (Bowlby, 1973) suggests that attachments with parents influence children's cognitions which not only shape their behavior, but also their friendships and romantic relationships in the future

WHY PARENTS ARE IMPORTANT

- Parent-child relationships characterized by parental warmth and support parent-child closeness have a protective effect over young people's behavior (Hartup, 1996)

FACILITATORS AND BARRIERS WITHIN THE FAMILY

- Turnbull, T. Communicating about sexual matters within the family: Facilitators and barriers. Education and Health, Vol. 30 No 2, 2012.
- Semi-structured interviews were used to explore facilitators and barriers within families.
- 26 parents (mostly mothers) with adolescent children participated



BARRIERS WITHIN THE FAMILY

- Discussions were restricted when children perceived their parents to have the up-to-date knowledge to teach them.
  - "I don't want to talk to them about sex. They can't even get the terminology right' (Son 2) … 'Don't get us wrong we love our parents but they do come across as rather out-dated' (Son 1) … 'Yes, like something from the ice-age' (Son 2) … Laughter … 'Sorry that is a family joke.

BARRIERS WITHIN THE FAMILY

- A 'lack of sexual knowledge in parents indirectly led to embarrassment, which-in turn- affected children as they too were embarrassed when discussing sexual topics in the company of their parents.
  - "Mum gets embarrassed talking to us about sex' (Son) ... 'I do not' (Mother) ... 'I think sometimes it is embarrassing; we are just unsure of the terminology you use, because it was different for us and you lot are a lot more open about things than we were." (Father)

BARRIERS WITHIN THE FAMILY

- Regardless of knowledge, other parents were also found to experience embarrassment.
  - "Aw that would be so bad. Mother talking about sex!" (Son 2) …
  - "Dad talking about sex!" (Son 1) …
    "I think they are embarrassed" (Son 2) …
    "No, you mean they are an embarrassment when talking about sex" (Son 1) …
    "Dad does and I think that is to do with our embarrassing scenario when I was 11. Poor man, but mum just puts her head down and shuffles away." (Son 1)

BARRIERS WITHIN THE FAMILY

- *"I can only really remember one thing which generated conversation and that was when they went up into secondary school. My eldest came home and was quite quiet, but we knew that he had had his first sex education lesson. I told my husband with him being of the same sex that it was his job. So anyway he went and asked our son about school and he mentioned this video on sex. My husband had sort of asked what things were shown on the video and our son had said 'a penis, oh and boobs'. My husband replied well you know what these are; you have seen me and your mum naked. The son replied 'yes well this woman on the video had proper boobs, not like mum's'. Well I was mortified, my husband laughed hysterically and our son's last words were 'giving birth is also disgusting and I do not want to have this conversation again'. Since then we have respected his opinion and never questioned him in such a way."*

BARRIERS WITHIN THE FAMILY

- The embarrassment felt by children was also heightened when parents asked probing questions about their personal relationships.
- It appeared that when parents asked their children questions about sexual matters that this was seen as an invasion of their privacy, which consequently acted as a barrier for discussing sexual matters openly within families.

BARRIERS WITHIN THE FAMILY

- Parents who were perceived to be controlling and domineering towards their children also prevented these matters being discussed.

- In an interview with a mother and daughter, the daughter firstly claimed she did not discuss sexual matters with her mother. However, when being challenged by her mother in a sharp tone and condemning manner, the daughter changed her view that reflected those of her mother. The daughter appeared embarrassed throughout much of the interview and looked towards her mother for approval before answering questions.

BARRIERS WITHIN THE FAMILY

- A final barrier for not discussing sexual matters openly within the family was the pressure of younger siblings being present. One of the girls who participated in the study reported that her younger brother 'interrupts the conversations' (daughter, aged 15).
- Parents, on the other hand, felt that communications about sexual matters were restricted because the content of conversations they had with their older children would be inappropriate in front of younger siblings.
- To overcome these barriers parents would resume conversations with their older children at a time when they could be alone.

FACILITATORS WITHIN THE FAMILY

- Foundation of love, trust, respect, commitment, support and stability.
- Numerous statements revealed that children who trusted their parents are more likely to talk to them about sexual matters and their personal experiences.
  - *"When I tell my mum things I know my mum will keep it a secret. (daughter)*
  - *"She (his Mother) probably knows more about it and I can trust her as well' (Son)*

FACILITATORS WITHIN THE FAMILY

- Children who regarded their parents as role models were likely to mimic their parents' behavior by reciprocating the oppeness of discussing sexual matters within families.

- If children perceived their parents to have the knowledge to teach them, communication about sexual topics were enhanced.
  - *"She (the Mother) is a nurse, so she knows about it and she has been there eighteen years, which is quite encouraging ... (talk to) mum, because dad's a butcher ... He is just thick! ... Being a nurse she would know stuff that the school wouldn't."*

FACILITATORS WITHIN THE FAMILY

- Parents also reported that if they did not know about particular sexual issues then they would find the required information so that they could educate their children.
  - *"I don't know if I would be able to answer all of their questions, but I would be honest with them if I did not know, but I would then either go to the library or on the Internet to find out the information they needed to know more about … I think she comes in and asks questions, but then I will ask her questions to make sure she has the correct knowledge on something, but with him he is that bit older and has the knowledge so I concentrate more on the emotional side with him. I just know that as parents we have a responsibility to give our children the knowledge they need for becoming adults."*

FACILITATORS WITHIN THE FAMILY

- Spending time with children increased communication about sexual matters
  - *"I just talk in general to my dad about almost anything and everything ... when we are out biking' (Son) ... 'I think we tend to have quite a lot of conversations when it is just me and him when we are out bike riding ... we spend a lot of time together alone, and these conversations are mixed in with something else like riding a bike so it takes the emphasis of the fact that we are talking about sex ... masturbation ... that is one of the things we have had a good conversation about when we went biking at Whitby, so he does know things." (Father)*

FACILITATORS WITHIN THE FAMILY

- Conversations between mothers and daughters were expanded mostly during quiet times together
  - *"I talk to her about things and she wants to talk to me. I know she had been out with her boyfriend last week and when she came home I was in bed reading and she came up and sat on the edge of the bed. I asked if she was alright and whether she had had a good time. She then just came and got into the bed for a cuddle and she cried for the next twenty minutes because they had finished. Now why she didn't just go to her room and cry by herself I don't know; I think she just prefers to share things with me."*

FACILITATORS WITHIN THE FAMILY

- Formal sex education can generate conversations about sexual matters in some families.
- Some children reported asking their parents more questions when coming home from school.
- Some parents initiate these conversations by asking children to identify what sex education has taught them in school.

ROLE OF MEDIA AND TECHNOLOGY

- Technology and media sources are used to initiate and support communications about sexual matters between parents and their children (Goldman and Bradley, 2004)

SUMMARY

- Barriers exist and have to be overcome at various levels in order to have an appropriate and effective sex education program
- Researches show that children want to talk to their parents as much as parents want to educate their children about sexual topics
- Close and connected family relationships allow for a trusting relationship to develop and for sexual matters to be discussed openly.
- Parents remain the primary educators of their children based on the emotional and physical support they provide to prepare children for adult life.

IMPORTANCE OF SEX EDUCATION

- Sex education help children understand the body structures of men and women and acquire the knowledge about birth

- Sex education can teach children to establish and accept the role and responsibility of their own gender, understand the differences and similarities between two genders in terms of body and mind, which will set up a foundation for the future development of their interpersonal relationships.



IMPORTANCE OF SEX EDUCATION



- Sexuality education may reduce young people's risk for unplanned pregnancy and disease
- Sex education can help teenagers understand themselves biologically and prepare them to face the world so that they do not fall victim to sexual predators
- It can empower girls and boys to speak up if their sexual boundaries are violated.

IMPORTANCE OF SEX EDUCATION

- Sex education should be viewed as holistic education.
- It teaches an individual about self-acceptance and the attitude and skills of interpersonal relationship.
- It also helps an individual to cultivate a sense of responsibility towards others as well as oneself



ROLE-PLAYING

INSTRUCTION

- Discuss among your group your assigned scenario.
- Point out the typical reactions or answers that parents may give.
- Point out the ideal reaction or answers that parents can give to the particular child in the case.
- Assign a team member/members for role-playing

CASE 1

A 5-year old boy asks his mommy:

“Why does my penis feel funny and become hard whenever I see a pretty girl?”

CASE 2

An 8-year old girl came home crying and tells her dad:

“My classmate kissed me by surprise (on the lips)!”

CASE 3

You catch your 10-year old reading a pornographic magazine, what will you tell your son?

CASE 4

A 12-year old boy tells her mom:

“Look at what my classmate passed to me (shows a picture of a girl undressed). She is the girlfriend of many boys in school.”

CASE 5

A senior HS boy tells his dad:

"My classmate said his father brought them to a whore-house for their sex education."

CASE 6

A 16-year old girl asks:

“Mom, is it okay to neck and pet with my boyfriend? What is “okay”?

Sex Education in Elementary School: *Is this being tackled?*

MA. ANNA LOURDES A. MORAL, MD, FPSDBP, DPPS

Sexual Development and Behavior

- Begins at birth
- Physical changes
- Sexual knowledge and beliefs and behaviors
  - > child's age
  - > what the child observes
  - > what the child is taught



- The National Child Traumatic Stress Network

www.NCTSN.org

Sexual Behaviors: SCHOOL-AGED CHILDREN (7-12 years old)

- Purposefully touch private parts, usually in private
- Playing games with children their own age that involve sexual behavior
- Attempting to see other people naked or undressing

- The National Child Traumatic Stress Network
www.NCTSN.org
- Wolraich, et al., 2008
- Carey, et al., 2009

Sexual Behaviors: SCHOOL-AGED CHILDREN (7-12 years old)

- Looking at pictures of naked or partially naked people
- Seeking sexual content in media
- Wanting more privacy and being reluctant to talk to adults about sexual issues
- Beginnings of sexual attraction to/interest in peers

- The National Child Traumatic Stress Network
www.NCTSN.org
- Wolraich, et al., 2008
- Carey, et al., 2009

Sexuality Education

- Lifelong process of acquiring information and forming attitudes, beliefs and values about identity, relationships and intimacy

- Encompasses sexual development, reproductive health, interpersonal relationships, affection, intimacy, body image and gender roles

-Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education

Parents as Sexuality Educators



Friends/Peers as Sexuality Educators



Media


LinkedIn
lost.fm
digg
facebook
YouTube
lost.fm
facebook
orkut
SOCIAL MEDIA
In Business
orkut
LinkedIn


MEDIA
INTERNET
TELEVISION
RADIO
MAGAZINES
NEWSPAPERS

Where else can children be taught about sexuality?



What are the GOALS of school-based Sexuality Education?

- to provide accurate information about human sexuality
- to provide an opportunity for young people to develop and understand their values, attitudes, and insights about sexuality
- to help young people develop relationships and interpersonal skills
- To help young people exercise responsibility regarding sexual relationships

- Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education

US Sexuality Education Programs

- ABSTINENCE-ONLY

  - abstinence as the only appropriate choice for adolescents

  - prohibits discussion of contraception or limits discussion to its ineffectiveness

  - fear-based tactics of shame and guilt

  - abstinence-only-until marriage

- ABSTINENCE-BASED

  - emphasize benefits of abstinence

  - information about sexual behavior, contraception, disease-prevention methods

  - abstinence-plus or abstinence-centered

- Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education

US Sexuality Education Programs

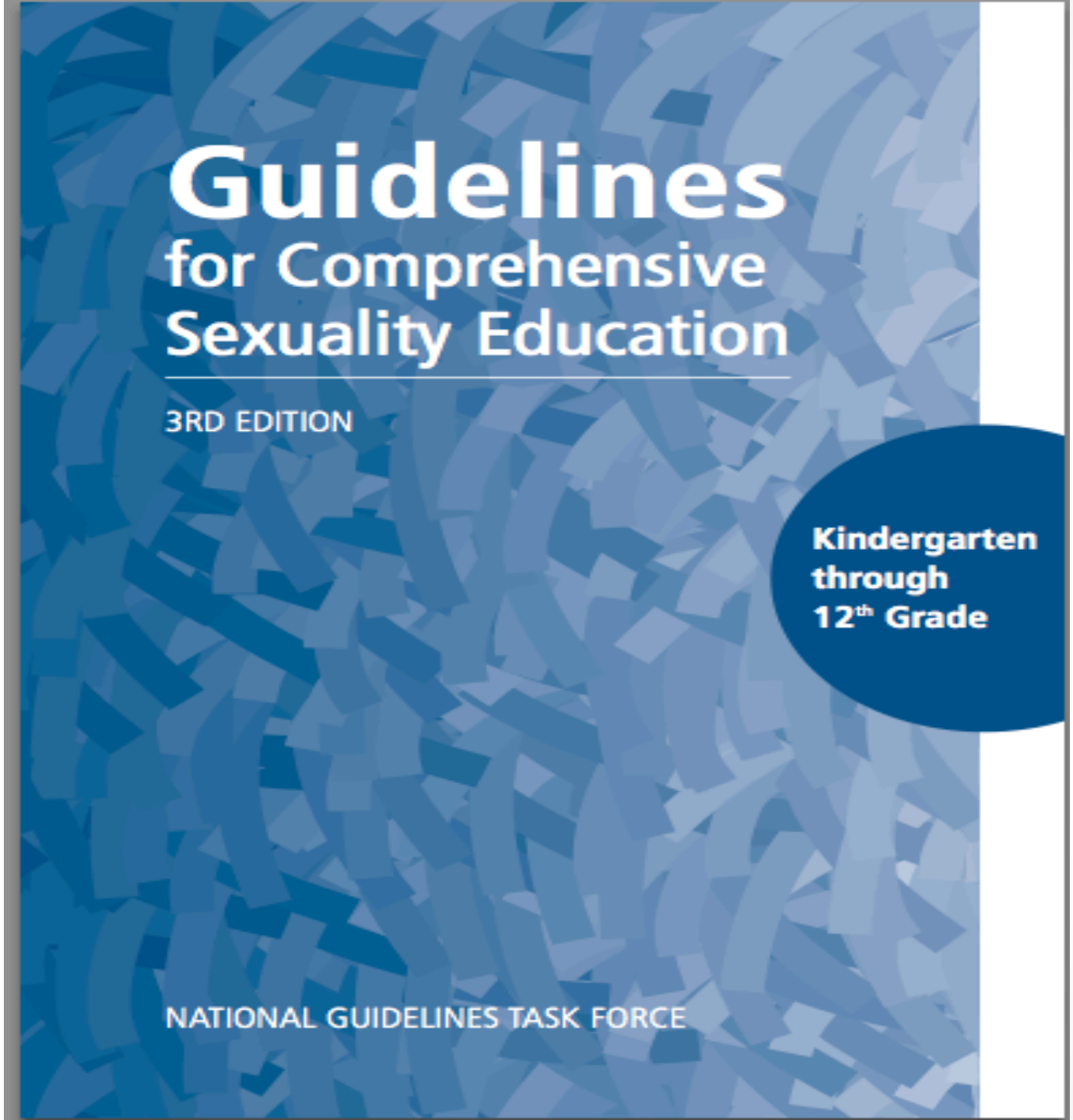
- COMPREHENSIVE SEXUALITY EDUCATION

  - Kindergarten to 12th grade

  - age-appropriate, medically accurate information on topics related to sexuality

  - provide students with opportunities for developing skills as well as learning information

- Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education


Guidelines
for Comprehensive
Sexuality Education
3RD EDITION
Kindergarten
through
12th Grade
NATIONAL GUIDELINES TASK FORCE

6 Key Concepts

1. Human Development
2. Relationships
3. Personal Skills
4. Sexual Behavior
5. Sexual Health
6. Society and Culture

- Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education

Developmental Messages

- **Level 1:** middle childhood, ages 5 through 8; early elementary school
- **Level 2:** preadolescence, ages 9 through 12; later elementary school
- **Level 3:** early adolescence, ages 12 through 15; middle school/junior high school
- **Level 4:** adolescences, ages 15 through 18; high school

- Sexuality Information & Education Council of the United States (SIECUS): Guidelines for Comprehensive Sexuality Education

Developmental Messages:

Level 1

- Most children are curious about their bodies.
- Bodies can feel good when touched.

Level 2

- People become more curious about their sexuality as they become older.
- Talking to parents and other trusted adults about sexuality can be helpful.

Level 3

- All people, regardless of biological sex, gender, age, ability, and culture, are sexual beings.
- Sexuality is experienced in a variety of ways at different stages and points in people's lives.
- Sexual feelings, fantasies, and desires occur throughout life.
- Sexual feelings, fantasies, and desires are natural.
- Sexual feelings, fantasies, and desires do not need to be acted upon.

Level 4

- Sexuality is multifaceted, having biological, social, psychological, spiritual, ethical, and cultural dimensions.
- Sexuality is a natural part of being human.
- Sexuality is one component of total well-being to be expressed in harmony with other life needs.
- Healthy sexuality enhances total well-being.
- Sexuality can be more rewarding and positive when expressed in a sharing, enhancing, and non-exploitative way.

QUESTIONS TO ANSWER

- Is sexuality education taught in elementary schools in the Philippines?
- Are there available teaching modules for sexuality education?
- How is it being taught in our elementary schools?

Class suit filed vs DepEd over sex education in public schools

By Reinir Padua and Evelyn Macairan | Updated June 22, 2010 - 12:00am

Tweet 0 Share 0 googleplus 0 Email 0 Like 0

MANILA, Philippines - A class suit against the teaching of sex education in public schools was filed yesterday by several individuals led by losing Ang Kapatiran senatorial candidate and Catholic Bishops' Conference of the Philippines legal division chief lawyer Jo Aurea Imbong.

The petition for prohibition with a prayer for preliminary injunction or temporary restraining order was filed before the Quezon City Regional Trial Court.

Education Secretary Mona Valisno and Undersecretary Ramon Bacani were named respondents.

The Department of Education (DepEd) expressed surprise over the filing of the class suit against its officials, and said Valisno has yet to receive a copy of the complaint.

In the 27-page complaint, the petitioners aske
void.

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PHILIPPINES: Sex education plan sparks furious debate

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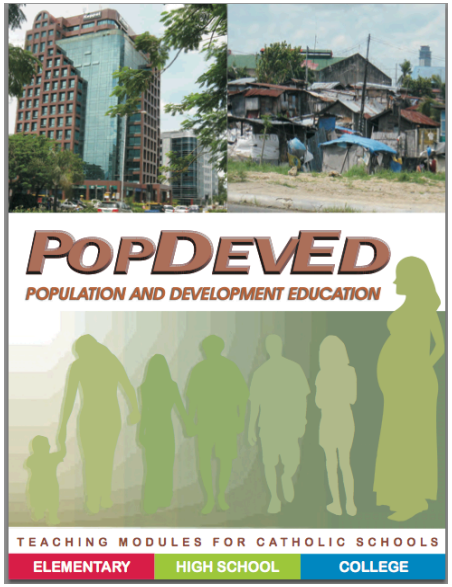
POPDEVED

POPULATION AND DEVELOPMENT EDUCATION



TEACHING MODULES FOR CATHOLIC SCHOOLS

ELEMENTARY | HIGH SCHOOL | COLLEGE



- 2 sets of modules for 3 educational levels
- Age-appropriate and structured
- Guided by basic competency of students established by DepEd
- Pretested in Catholic and public schools

I. Population and Development

- Elementary
  - > Population of a community
  - > Components of Population Growth
  - > Beneficial and Adverse Effects of Population Growth

VALUES: respect, appreciating persons as gifts, sharing, harmonious relationships

II. Human Sexuality and Responsible Parenthood

A. **The Miracle of Life (Science: Grade 5)**

> understand human reproduction

> appreciate the differences between male and female reproductive system

> recognize the wonder of man/woman as God's creation

CONCEPTS:

- The baby is formed from the union of the sperm from the man and the egg from the woman.
- The propagation of the human species is part of God's plan in the context of the family.

HUMAN SEXUALITY AND RESPONSIBLE PARENTHOOD

THE MIRACLE OF LIFE

By: Amparo Requina

Suggested		
Time Frame	:	1 hour and 20 minutes (40 minutes per lesson)
Subject	:	Science
Grade Level	:	Grade 5

LEARNING COMPETENCIES

1. Understand human reproduction
2. Appreciate the differences between male and female reproductive systems
3. Recognize the wonder of man/woman as God's creation

OBJECTIVES

The students are expected to:

1. Identify the parts of the male and female reproductive systems
2. Relate the structure of the male and female reproductive systems to the capacity to have babies
3. State that the human reproductive system is part of God's creation

LEARNING CONTENT

Concepts

1. Boys and girls vary in their reproductive system
2. The baby is formed from the union of the sperm from the man and the egg from the woman
3. The propagation of the human species is part of God's plan in the context of the family

Skills

1. Identifying
2. Analyzing
3. Matching
4. Relating
5. Explaining

Values

1. Appreciate the functions of the male and female reproductive systems
2. Respect for differences of being a boy or a girl

LEARNING RESOURCES

References

LESSON 1: Human Reproduction: How a Baby is Formed

LEARNING ACTIVITIES

Preparation

Activity 1: Jigsaw Puzzle

- Form the students into 4-5 groups.
- Give each group an envelope with parts of a figure inside it. (The picture of the baby should depict the biological differences between boys and girls. See example in ***Teacher Resource 1***)
- Instruct each group to form the figure in 2 minutes.
- Discussion will follow.

Ask: *What figure have you formed?*

A baby

Ask: *What figure is being formed?*

We formed a baby boy.
We formed a baby girl.

Ask: *Where do you think babies come from?*

From God
From parents

Ask: *If babies come from God, to whom did God give the responsibility to be his co-creators?*

To a married man and woman

Ask: *How do a married man and woman form another human being?*

Through sex

Note: The teacher should process the answers to do away with misconceptions. Although the Church teaches that children should be born within marriage there may be cases where a baby is born to a man and woman who are not married.

Development

- Tell the class that to understand better the contribution of the man and the woman, we are going to have a closer look at the distinctive parts of a man and a woman.

- After the labeling activity, ask the students to exchange papers with their seatmates for checking. The teacher will give the correct answers.
- After knowing all the parts of the male and female reproductive systems, ask the students to identify/guess the particular part responsible for the reproduction of sperm cells/egg cell.
- Lead the class to appreciate the gift of human fertility or the capacity to have a baby and the male and female reproductive systems by letting them read ***Student Reader 1***.

Activity 4: Fish Bowl

- Prepare strips of paper written with questions based on the given reading. Roll up each of the strips of paper and place them in the fish bowl. (See ***Teacher Resource 3*** for possible questions).
- Ask a representative from each group to pick a rolled paper for him/her to answer. This should be done one at a time.
- Recognize a correct answer by giving the group a point. If the answer is wrong, give the chance for the other groups to answer.
- Based on the identified parts and functions of the male and female reproductive organs, ask the students some questions, for example:

  Ask: *How is a baby formed?*

  The baby is formed by the union of the father's sperm cell and the mother's egg cell.

Closure

- Lead the class to appreciate that persons are gifts from God. Let them read ***Student Reader 2***

  Ask: *How are persons created by God?*

  In His image and likeness, in perfect equality as persons and their respective beings as man and woman

  Ask: *What is the reality of being a man and a woman?*

  Being a man and a woman is good and willed by God and reflect the Creator's wisdom and goodness.

  Ask: *Are we thankful for being a male or a female?*

II. Human Sexuality and Responsible Parenthood

B. **Amazing Changes at Puberty (Science: Grade 5)**

CONCEPTS:

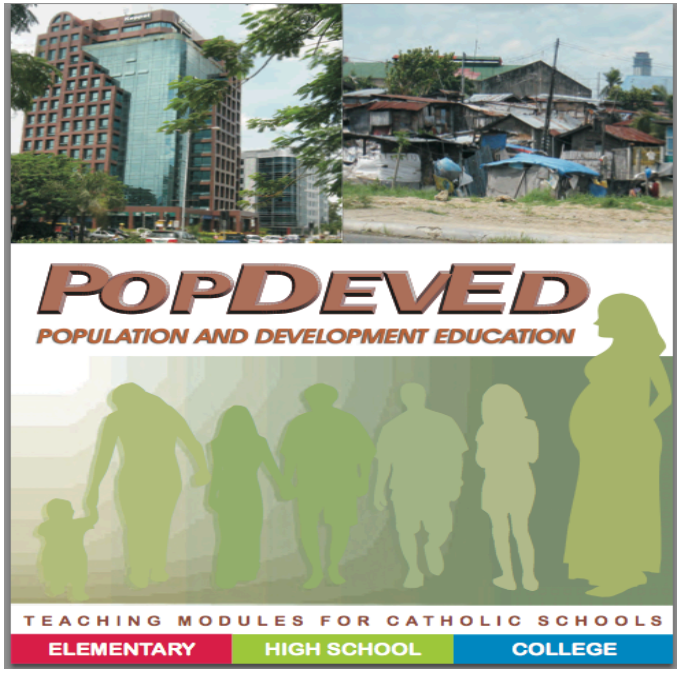
1. Boys and girls undergo physical changes during puberty.
2. Puberty is a period when boys & girls begin to rapidly mature sexually and physically.
3. Well-being during puberty is affected by healthy and hygienic practices.
4. Being male or female is God's gift.

II. Human Sexuality and Responsible Parenthood

C. **My Relationships: Attractions and Influences (Makabayan Grade 6)**

CONCEPTS:

1. Different types of human attraction include friendship, crush or infatuation, mutual understanding, hero-worship.
2. Adolescent behavior is affected by the types of human attraction experienced by adolescents.
3. Family, friends, and the environment influence boy-girl relationships.
4. The human person is created to be in relation with others.



> Basic opposition of the commission was material on popdev because they equated it with population control

Popdev is about people and their relationships to their own bodies, with one another, with God, and with the earth and the entire universe.

-Fr. Roderick Salazar (CEAP)



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Department of Education
DepEd Complex, Meralco Avenue
Pasig City



K to 12 Curriculum Guide

SCIENCE

(Grade 3 to Grade 10)

December 2013

www.deped.gov.ph

Grade 5 – Living Things and Their Environment SECOND QUARTER/SECOND GRADING PERIOD			
1. Parts and Functions **1.1Humans** 1.2 The reproductive	*The Learners demonstrate understanding of...* how the parts of the human reproductive system work	*The Learners should be able to...* Practice proper hygiene to care of the reproductive organs	*The Learners should be able to...* 1. describe the parts of the reproductive system and their functions; 2. describe the changes that occur during puberty;

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K to 12 BASIC EDUCATION CURRICULUM

CONTENT	CONTENT STANDARDS	PERFORMANCE STANDARDS	LEARNING COMPETENCY
system			3. explain the menstrual cycle; 4. give ways of taking care of the reproductive organs;

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HEALTH

(Grade 1 to Grade 10)

December 2013

K to 12 BASIC EDUCATION CURRICULUM
GRADE 5

CONTENT	CONTENT STANDARDS	PERFORMANCE STANDARDS	LEARNING COMPETENCY
Grade 5 – PERSONAL HEALTH – 1ST QUARTER (H5PH)			
A. Mental, Emotional and Social Health 1. Characteristics of a Healthy Person (mentally, emotionally and socially) 2. Ways to Develop and Nurture One's Mental Health 3. Ways to Stay Emotionally Healthy	The learner... demonstrates understanding of mental emotional, and social health concerns	The learner... practices skills in managing mental, emotional and social health concerns	The learner... 1. describes a mentally, emotionally and socially healthy person 2. suggests ways to develop and maintain one's mental and emotional health
B. Healthy and Unhealthy relationships 1. Signs of Healthy Relationships (loving family, genuine friendships) 2. Importance of Healthy Relationships in Maintaining Health 3. Signs of Unhealthy Relationships 4. Managing Unhealthy Relationships			3. recognizes signs of healthy and unhealthy relationships 4. explains how healthy relationships can positively impact health 5. discusses ways of managing unhealthy relationships
C. Mental,Emotional and Social Health Concerns (include ways on how these negatively impact one's health and wellbeing) 1. Social anxiety			6. describes some mental, emotional and social health concerns

K to 12 BASIC EDUCATION CURRICULUM

CONTENT	CONTENT STANDARDS	PERFORMANCE STANDARDS	LEARNING COMPETENCY
2. Mood swings 3. Teasing 4. Bullying, including cyber bullying 5. Harassment 6. Emotional and physical abuse 7. Other stressful- situations			7. discusses the effects of mental, emotional and social health concerns on one's health and wellbeing
). Preventing and Managing Mental, Emotional and Social Health Concerns 1. Practicing life skills (communication/assertiveness/ self-management/decision-making) 2. Finding Resources and Seeking Help			8. demonstrates skills in preventing or managing teasing, bullying, harassment or abuse 9. identifies appropriate resources and people who can help in dealing with mental, emotional and social, health concerns.

Grade 5 – GROWTH AND DEVELOPMENT/ PERSONAL HEALTH - 2ND QUARTER (H5GD/PH)			
A. Changes during Puberty 1. Physical Changes (secondary sexualcharacteristicssuch as hair growth, voice change, breast development, menstruation) 2. Emotional and Social Changes	The learner... demonstrates understanding of the different changes, health concerns and management strategies during puberty Understands basic concepts regarding sex and gender	The learner... demonstrates health practices for self-care during puberty based on accurate and scientific information The learner... Demonstrates respect for the decisions that people make with regards to gender identity and gender roles.	The learner... 1. describes the physical, emotional and social changes during puberty 2. accepts changes as a normal part of growth and development

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K to 12 BASIC EDUCATION CURRICULUM

CONTENT	CONTENT STANDARDS	PERFORMANCE STANDARDS	LEARNING COMPETENCY
5. Puberty-related Health Myths and Misconceptions 1. On Menstruation 1.1. not taking a bath 1.2. not carrying heavy loads 1.3. avoiding sour and salty food 1.4. no physical activities 1.5. use of menarche for facial wash 2. On Nocturnal Emissions 2.1. not related to preoccupation with sexual thought 3. On Circumcision 3.1 at the appropriate maturational stage			3. describes common misconceptions related on puberty 4. assesses the issues in terms of scientific basis and probable effects on health

C. Puberty-related Health Issues and Concerns 1. Nutritional issues 2. Mood swings 3. Body odor 4. Oral health concerns 5. Pimples/Acne 6. Poor Posture 7. Menstruation-related Concerns (Pre-menstrual Syndrome, Dysmenorrhea, and other abnormal conditions) 8. Early and Unwanted Pregnancy 9. Sexual Harassment			5. describes the common health issues and concerns during puberty 6. accepts that most of these concerns are normal consequence of bodily changes during puberty but one can learn to manage them 7. demonstrates empathy for persons undergoing these concerns and problems 8. discusses the negative health impact and ways of preventing major issues such as early and unwanted pregnancy

K to 12 Health Curriculum Guide December 2013

K to 12 BASIC EDUCATION CURRICULUM

CONTENT	CONTENT STANDARDS	PERFORMANCE STANDARDS	LEARNING COMPETENCY
D. Self -care and Management of Puberty-related Health Issues and Concerns 1. Self-management Skills/Responsibility for personal health(proper diet, proper hygiene, oral care, care during menstruation/circumcision, breast self-examination) 2. Seeking the Advice of Professionals/Trusted and Reliable Adults			9. demonstrates ways to manage puberty-related health issues and concerns 10. practices proper self-care procedures 11. discusses the importance of seeking the advice of professionals/ trusted and reliable adults in managing puberty-related health issues and concerns
E. Sex and Gender 1. Sex (male, female or intersex) 2. Gender Identity (girl/woman, boy/man or transgender) 3. Gender Roles (masculine, feminine, androgynous) 4. Factors that Influence Gender Identity and Gender Roles			12. differentiates sex from gender 13. identifies factors that influence gender identity and gender roles 14. discusses how family, media, religion, school and society in general reinforce gender roles 15. gives examples of how male and female gender roles are changing

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K TO 12 CURRICULUM GUIDE

EDUKASYONG PANTAHANAN AT PANGKABUHAYAN (EPP) and TECHNOLOGY AND LIVELIHOOD EDUCATION (TLE)

Grade 4 to Grade 6

December 2013

Grade 5 – HOME ECONOMICS			
1. Tungkulin sa sarili 2. Pangangalaga sa kasuotan 3. Pagpapanatili ng maayos na tindig 4. Pagsasaayos ng tahanan at	naipamamalas ang pang-unawa sa kaalaman at kasanayan sa mga "gawaing pantahanan" at tungkulin at pangangalaga sa sarili	naisasagawa ang kasanayan sa pangangalaga sa sarili at gawaing pantahanan na nakatutulong sa pagsasaayos ng tahanan	1.1 nagagampananang tungkulin sa sarili sa panahon ng pagdadalaga o pagbibinata

K to 12 Edukasyong Pantahanan at Pangkabuhayan and Technology and Livelihood Education Curriculum Guide December 2013

K to 12 BASIC EDUCATION CURRICULUM

NILALAMAN *(Content)*	**PAMANTAYANG PANGNILALAMAN** *(Content Standard)*	**PAMANTAYAN SA PAGGANAP** *(Performance Standard)*	**PAMANTAYAN SA PAGKATUTO** *(Learning Competencies)*
paglikha ng mga kagamitang pambahay 5. Pagluluto ng masustansiyang pagkain			1.2 naipaliliwanag ang mga pagbabagongpisikal na nagaganap sa sarili sa panahon ng pagdadalaga at pagbibinata 1.2.1 natutukoy ang mga pag-babagong pisikal sa sarili tulad ngpagkakaroon ng tagiyawat, pagtubo ng buhok sa iba't-ibang bahagi ng katawan, at labis na pagpapawis 1.2.2 natatalakay ang mga paraang dapat isagawa sa panahon ng pagbabagong pisikal (paliligo at paglilinis ng katawan

K to 12 BASIC EDUCATION CURRICULUM

NILALAMAN *(Content)*	**PAMANTAYANG PANGNILALAMAN** *(Content Standard)*	**PAMANTAYAN SA PAGGANAP** *(Performance Standard)*	**PAMANTAYAN SA PAGKATUTO** *(Learning Competencies)*
paglikha ng mga kagamitang pambahay 5. Pagluluto ng masustansiyang pagkain			1.2 naipaliliwanag ang mga pagbabagongpisikal na nagaganap sa sarili sa panahon ng pagdadalaga at pagbibinata 1.2.1 natutukoy ang mga pag-babagong pisikal sa sarili tulad ngpagkakaroon ng tagiyawat, pagtubo ng buhok sa iba't-ibang bahagi ng katawan, at labis na pagpapawis 1.2.2 natatalakay ang mga paraang dapat isagawa sa panahon ng pagbabagong pisikal (paliligo at paglilinis ng katawan 1.3 naipakikita ang kamalayansa pang-unawa sa pagbabago ng sarili at sa pag-iwas sa panunukso 1.4 naipaliliwanag kung paano maiiwasan ang panunukso dahil sa mga pagbabagong pisikal 1.5 naisasaugali ang pagtupad ng tungkulin sa sarili 1.5.1 nasasabi ang mga kagamitan at wastong paraansapaglilinis at pag-aayos ng sarili 1.5.2 naipakikita ang wastong pamamaraan sa paglilinis at pag-aayos 1.5.3 nasusunod ang iskedyul ng paglilinis at pag-aayos ng sarili

Take home messages:

- School-based sex education should be age-appropriate, developmentally appropriate, and respects the culture, values, and beliefs represented in the community.

- School-based sex education should complement and augment the sexuality education children receive from their families, religious and community group and health care professionals.

"Withholding information about sex and sexuality will not keep children safe; it will only keep them ignorant."

-**Debra Hauser,**
President of Advocates for Youth




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Salamat!
Terima kasih
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Thank you

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