Transnationalization in Sexual Politics: How the transnational influenced and shaped the work of local LGBT rights groups in the Philippines

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II. APPROVAL SHEET

This thesis entitled *TRANSNATIONALIZATION IN SEXUAL POLITICS (How the transnational influenced and shaped the work of local LGBT rights groups in the Philippines)*, prepared and written by Dianne Lyneth Calupitan Alavado, in partial fulfillment of the requirements in Political Science 198 for the Degree of Bachelor of Arts in Political Science is hereby recommended for approval.

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This thesis is hereby accepted and approved as partial fulfillment of the requirements for the Degree of Bachelor of Arts in Political Science.

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V. Abstract

Transnationalization in Sexual Politics is a study specifically made to show the effects/impacts/influences of the transnational (networks, organizations, concepts, etc.) to the local (groups, vernacular, advocacy, etc.), mainly focusing on the LGBT groups here in the Philippines and their relations beyond the nation’s boundaries.

This study is strictly qualitative in nature, employing online and library research, key informant interviews and participant observations to reach factual and reliable conclusion.
VI. Introduction

For the past years, the field of sexual politics, especially that dealing with LGBTs, has witnessed an almost exponential growth both in visibility of their issues and attention bestowed upon them. Proof to this is the surfacing transnational character of sexual politics; involvement of international human rights networks and emergence of transnational social movement organizations of LGBTs, mostly engaged with regional work. They are becoming more and more visible due to the evolving features of contemporary politics where globalization created virtual connections between people and states, advancements in technology provided easier access to information as well as to its dissemination, diffusion of the value of human rights as fundamental to human development and the decreasing confidence on state-centric models that cannot explain transnational phenomena nor solve transnational issues which in turn leads to the recognition of new actors such as those studied in this paper. That said, this paper aims to find out whether the same phenomena can be observed here in the Philippines.

The first part of this paper is dedicated to enumerating the research question, research objectives, scope and limitation of the study, significance of the study, review of the theories, conceptual framework and operationalization of basic concepts. These are to give the reader the basics on LGBT and transnationalization, equipping the reader with the basic background knowledge when it comes into this contemporary topic. The next part is a comprehensive review of related literature on the development of the LGBT movements started abroad with a part on Filipino LGBT rights movement. Next to this is the methodology employed by the study followed by the data presentation as culled from the KIs and the POs, answering each objective per question. The fourth part is the data analysis with four subheadings on transnationalization,
positive and negative effects/influences of transnationalization, and localization. The last part is composed of the significant findings, conclusion and recommendations.

VII. Research question and objectives

Research Question:
How do transnational social movements and other human rights network affect domestic Lesbian, Gay, Bisexual and Transgender human rights politics in the Philippines?

Research Objectives:

The objectives of this study are: (1) to recognize the relationship between developments in the global sexual politics (as illustrated by the so called transnationalization) to the domestic LGBT politics; (2) to give a brief summary on the current situation of LGBTs in the Philippines through the different organizations' findings; (3) and to operationalize what the organizations coin as “localization” or “indigenization” of transnational values for the benefit of their community work.

VIII. Significance of Study

The study is deemed significant for it is the only research on the relation of transnationalization through transnational networks and domestic LGBT rights politics through local LGBT groups. This research will contribute to the growing LGBT literature in the Philippines and possibly help in the advocacy and campaign in ending discrimination against LGBTs. Also, this will help in understanding the dynamics between the global and local social movements as manifested in organizations that may possibly be their guide when dealing with
connections with transnational and international groups. The study hopes to solidify the actual effect of the transnational to the local and use this as a gauge or guide as to how the international political sphere can influence the local political sphere. By opening another door towards one of the most recent development in the field of international politics and new social movements, the study will be able to document the actual workings between transnational social movements and local social movements.

IX. Scope and Limitations

This study encompassed LGBT situation using data gathered from the interviewees who are limited by their biases on certain issues thus resulting to information that are wholly culled from non-governmental source. The lack of data on LGBTs and lack of attention given by the government resulted to an absence of data from the government’s statistical records. Despite this, it is generally accepted that data resourced from LGBT organizations are as reliable as any other official data and thus they are the main source here. Also, the research mostly deals with the relations between the transnational and local and does not delve on other value-laden issues although it may seem that the paper is promoting or advocating for LGBT rights.

X. Conceptual framework and Review of Theories

The paper will be using post-modern approach, neo-institutionalism (gender institutionalism), critical theories and post-structuralist approach since they are the most commonly used approaches when dealing with contemporary social movements. It has been stated that both “transnationalization” and ‘LGBT organizations” are relatively young concepts
and topics of study so it might be inappropriate or incompatible to discuss them using traditional approaches. This is under the perspective that transnational social movements and the new social movements (as what we consider our LGBT organizations because of their emphasis not on the structure and the traditional actors but on the social actors themselves which are, most of the time, non-state entities), from the standpoint of their utility in understanding movements, are products and producers of social change processes (Escobar, 1992; Kellner, 2002: 2-3). Post modern approach is used here mainly as a ground for emphasizing the lack of grand narratives used to analyze the transnational phenomena.

LGBT rights activist use the critical theories to show how images, discourses, narratives, and a wide range of other forms contribute to the replication and perpetuation of social domination and subordination (Kellner, 2002: 3-5). In effect it is a “politics of representation”, the branch of critical theory mainly dealing with the “culture” part of this paper, maintaining the ideological stance of similar post structuralist critical theorist, recognizing the significance of sexual bias in the development of a society’s culture. Historically also, LGBT rights movement is a social movement to “give voice to the marginalized groups and individuals” (Kellner, 2002)

Post-structuralism, which is closely related to the first two theories, mainly helps in the designation of power to texts and signs. The same with how feminists apply this as patriarchy inscribing relations of subordination to texts, this paper used this approach to explain the importance of texts on how heteronormative and patriarchal society in general perpetuated the discrimination against LGBTs. (Kellner, 2002)
A. Conceptual framework

B. Operationalization of Terms

The main concepts used in this paper are “transnational/transnationalization”, “LGBTs”, social movement organizations and localization/indigenization. Before elaborating the said concepts, it is imperative that we clear some frequently misunderstood or interchanged terms, an example are the terms “transnational” and “international”, both of which we will differentiate as opposed to their mutual antonym “national”. The assumptions here are that the said terms will not be used interchangeably for they constitute different meanings particularly when we pertain to organizations, thus when we speak of the “transnational” we are referring to may be defined as “non-governmental and international” (Keohane & Nye, 1972) in simple terms or more
operationally by pointing out their scope and functions, composed of two or more member organization coming from/ representing different countries whose function is to address problems transcending national boundaries and affecting people outside each countries respective territorial boundaries\(^1\). The “international” on the other hand is composed of multiple member states, each representing their own. The main difference between the two is that “transnational” organizations face “external problems” while international ones face “internal problems”. External problems are exogenous in nature, frequently caused by hostile government, lack of funds/resources, cumbersome legal process, etc. Internal problems are usually witnessed inside the organization; schism between representatives of countries, racial discrimination when it comes to leadership, etc.

a. Transnational Social Movement Organizations (TSMOs)

Having cleared some basic concepts used in this paper, let us now move on to “transnationalization” and “LGBTs”, the two most commonly used terms in this paper. In relation to “transnationalization” is the rise of transnational organizations, movements, and corporations (Huntington, 1973, Kennedy & Cohen 1998, Kriesberg, 1997). Aside from TNCs which were the forerunners of the transnational phenomena, other institutions created by and from social movements, shifting the essence of transnationalism from the economic and material into the political and symbolical. As such, one of the most common used gauge is the one used for TSMOs (Transnational Social Movement Organizations):

\(^1\) Huntington. Transnational Organizations in Global Politics ch.3 pg#
• Help transmit information by providing a network for facilitating mobilization of movement goals.

• Foster democratization

• Provide resources for redistribution

• Strengthen bonds between shared identities

• Function as human rights advocate

• Foster the growth of other TSMOs

• Challenge the legitimacy of traditional social and political arrangements by popularizing alter-knowledge

• Influence governmental decisions through elites and popular publics (the postwar era saw a shift from targeting policy elites to favoring the public)

They are also capable of:

• Working at many levels across IGOs and INGOs

• Complementing one another, managing resources and competency of countries and applying it to other states i.e. division of tasks, speaking out for silenced countries, etc.

• Pursuing policies for its members

• Mobilize public pressure for political and social change

Their strategies may be any of the following or a combination or all

• Serve as movement focal points

• Create constituencies for multinational programs

• Influence IGOs negotiations and agencies
• Mobilize transnational pressure on national policy
• Advance political goals through global political processes
• Divide task among elite members and public, with the latter involved in specialized work like drafting legal conventions and the former educating a broader population about the goals of the TSMs

These are but mere “supposed” functions of TSMOs towards local groups. In effect, it’s transnationalization, the diffusion of values and shared sentiments, and local politics with its tangible counterparts; the TSMOs and the local groups: NGOs, local groups, etc. A concrete gauge on what “transnationalization” is when it comes to LGBT human rights politics is yet to be establish, the only literature available is that of Ronald Holzhacker’s The Europianization and transnationalization of Civil Society Organizations striving for Equality, which enlisted “transnational networks” among the strategies used by CSOs in pursuing their fight for equality.

b. Lesbians, Gays, Bisexuals and Transgenders (LGBTs) or Persons with Diverse Sexual Orientation, Gender Identity and Expression

Regarding LGBTs, since the emergence of different court rulings and the overall pace of LGBT rights work all over the globe, the recently coined and now preferred term is “Persons with diverse Sexual Orientation, Gender Identity and Expression” although LGBT, GLBTQ and the other terms are still in use. The rationale behind is that LGBT rights activists pushes for Anti-Discrimination and the labels attached to the person identified as part of the community are more often than not, derogatory and prone to stereotyping. Also, the shift to a more “human rights” approach in pushing for LGBT rights called for the recognition that LGBTs are humans too, thus the noun “person” followed by the description. The continuing progression of the struggle of
LGBT rights activists may soon result to the extinction of the rigid labels (such as Lesbian, Gay, Bisexual, Transexual, Intersexual, etc.) towards a more acceptable and more general term, however, for the purpose of this paper, we will still use “LGBTs” when referring to “Persons with diverse Sexual Expression”. Another significant term typically affixed to LGBTs is “heteronormativity” or the universally accepted norm that a proper relationship is composed of two persons with opposite sex; a male and a female. Anything deviating from this so-called “natural propensity” of man is a either a sin (according to religious orders) or a disease (according to socio-cultural and sometimes scientific norms) or a crime (according to civil laws of states). Literature would tell us that this heteronormativity spawned from both religious dogmas (the teachings in the Holy Bible for example, Adam and Eve), traditional values, and most important, socialization. The socialization a person undergoes during the formative years of their life is clearly bombarded with binary concepts of “male” and “female” (fairy tales talk of damsels-in-distress and knights-in-shining-armors, cartoons with one lead hero/heroine and his/her leading man/woman, the child’s parents and their socially dictated roles in the child’s life) and thus, resulting to a chiefly heteronormative orientation.

c. Localization or Indigenization

Another significant concept in this paper is what LGBT rights activists coined as “localization” or “indigenization” of transnational values. From the observations, this phenomena is created due to the inevitable adaptation of terms, concepts and language used to suit the local situations. This is the main tool used by LGBT groups in the Philippines to further their community work and advocacy campaign. They have recognized that transnational tool are only good for analysis but not with connecting with the people they do advocacy work on. As
such this concept/practice has gained considerable significance in the course of this paper and shall be elaborated in the succeeding parts of the material.

XI. Review of Related Literature

“The personal is political” is a common phrase used by gender rights advocates, particularly feminists and is one of the basic tenets of what is now known as gender and identity politics. The late 19th century bore witness to the rise of organizations and social movements (new social movements) that support and advocate the rights of LGBTs all over the globe. In fact, several writers, sociologist and professors consider this as the awakening of LGBT sentiments that will wash the largely homophobic and heteronormative globe (Kennedy & Cohen, 1998; Holzhacker, 2007). The horrors of World War II only ushered the need for a universal guideline focusing on human rights, which is also one rock LGBT rights activists stand on. With strong opposition from conservative and traditionalist institutions like the religious institution and unfavourable government response (ignorance at least, criminalization at most), increasing global integration as seen in the proliferation of international and transnational organizations and communities, growing democratization, transnationalization, and the overall changes in the global political arena proved that LGBT involvement and entrance into the international community is inevitable (Kriesberg, 1992, Holzhacker, 2007, Sen, 2005).

Lesbian, Gay, Bisexual and Transgender (LGBT) rights activists, sympathizers and supporters have developed enough into groups that exceed national boundaries, effectively dissipating in the international community and gathering worldwide recognition, if not support. With the blurring of socio-political, economical and legal lines of states in the post Cold War years, global integration through improved technology on communication and transportation,
acknowledging the universality of human problems and human rights recognition mania, it is unsurprising that international communities, identities, organizations and social movements proliferate and flourish. (Jessup, 1956 Chatfield, 1997; Kriesberg, 1997, Carrol & Ratner, 2010). Aside from this, there is also a dramatic increase in the number, size, scope and variety of said organizations (Huntington, 1973). There is a belief that the “international” in our generation plays a very vital role on what happens in the national, even the regional level. This is to say that the international order has already trickled down deep into the units of each states and thus it is erroneous to disregard the significance of international organizations, whether they are INGO’s, NGOs, CSO’s, SMO’s or TSMO’s, especially that of the transnational. Huntington (1973) even coined this “The Transnational Organizational Revolution”: IMF, WHO, UN, EU, just to name a few international, transnational, multinational institutions that have large stakes on policy making of individual states. With wide scope, abundant funds, numerous connection, far-reaching influence and member-states, they are able to affect decision making in differing levels sometimes a hair-strand short of intervening directly with a state’s affairs. This shows that there are other equally significant global actors in the international order, as opposed to the traditional state-centric notions which holds the nation-state as the major actor. (Kennedy & Cohen 1998; Jessup, 1957; Bauman, 1998; Bernstein & Armstrong, 2008).

Drawing the focus of the paper on these international and specifically transnational bodies, the paper tries to uncover the relationship of global politics to that of the domestic politics in a new light. Most literature frame the concepts of “transnationalization” and the “international” with its relationship with nation-states and the way they might influence policy-making, legal processes, court decisions and the like. Case studies of court rulings on racial discrimination, domestic violence, gender-based discrimination, and human rights violation show
the potential of transnational and international bodies to affect local politics. Here sprouts the concept of transnational legal activism, global judicialization and transnational litigation (Santos, 2009; others). Perhaps it is because legal processes remain one of the most tangible and concrete evidence of the interplay between global politics and domestic politics. Little is explored about the prospective effects of the transnational social movements on the grassroots NGOs. Usually they focus on the legal aspects of the movement and the achievements wrought by the “partnership” between the TSMO and the local NGO on certain issues or cases, mostly involving attempts to intervene with unjust or lacking domestic policies through intense lobbying (like the World March) or participating in the scuffles in the legal court (Conway, 2007). The framing is such that emphasis is given on the role played by NGOs as the launch pad of transnational bodies or the role of transnational bodies in the legal battles of NGOs.

The “transnationalization” of these woes are relatively new transformations in the international order. It is well understood that the term “transnational” is somewhat attached to economic institutions and market agreements due to the rather state-centric approaches that proliferate the political setting before. The use of the “transnational” only served to further the interests of business entities or financial institutions that needed the connection between countries so as to anchor their corporations more securely. However, as stated before, the change in the political atmosphere towards human rights, environment and others, fuelled by adept grabbing of the opportunities to “transnationalize” opened the field towards the informal and non-state actors to play in (Jelin, 2008; Conway, 2006)

Most of their actions are spearheaded by feminist movements, green movements, workers movements, indigenous peoples movements and contemporary human rights movements (such as anti slavery, racial killings and others) all of which are long standing social movements,
existing for almost a century, with established grassroots organizations in almost every country (Jelin, 1999). However the same cannot be said of LGBT rights movements, which is one of the youngest social movements that entered the political fray. With the repressive government apparatuses, societal stigma, religious condemnations, heteronormative society and the general contempt of the public, it is predictably hard to establish and advocate for a cause that others would rather leave alone or ignore. If so, how did such a movement from the sidelines take on the limelight dramatically in not more than half a century?

The LGBT community is still a discriminated community all across the globe. Only recently have they started to fight for their rights as members of the LGBT community and as human beings. Years, centuries even, of criminalization, ignorance and non-tolerance have resulted to a movement eager to assert itself. The history of LGBT movements is a rarely publicized work, but among all those who tried, the work of Adam Barry (1987) entitled “The Rise of Lesbian and Gay Movements” remains to be the most comprehensive work. In his book, he cited the factors that “set the stage” for the rise of the LGBT movements, which, he claims, started as early as 1920’s in Germany, France, England and US (usually in the form of literature for France, Germany and England). Among these “…the demise of monarchy brought about by the French revolution, the removal of sodomy as a crime from the Napoleonic code, as well as the greater emphasis put on hard work over personal characteristics for the benefit of a nascent capitalist labor market” (Adam, 1987). Attempts to create a forum for the discussion of homosexual issues are raised as early as 1890’s with England’s British Society for the study of Sex Psychology (this however was ended with Oscar Wilde’s conviction in1895). The first organized gay movement group in the US is the Society for Human Rights in 1924. However the presumed rise of LGBT movements were cut short by Nazism in 1933 that criminalized lesbians
and gays, it was documented that in camps, they were forced to wear pink triangles as much as Jews are forced to wear the Star of David. From that period on, any form of media depicting homosexual themes are censored up to the late 1940’s. They experienced harsh treatment, even a double discrimination given by the Nazis and the homophobes at the camps, since they are deemed as “inferior”. Europe’s gay and lesbian movement only started to realize the need to assert themselves after the Night of the Long Knives were a known politician and homosexual, Ernest Rohm, was among those massacred. Adam also reported that back in the United States, after the second world war, the fight of lesbian and gay movements started to gradually gain momentum during the McCarthy era in 1950’s and the rise of the new social movements and identity politics.(Adam, 1987)

The contemporary LGBT organizations sprouted from those formed in US and Europe emerging as part of the identity politics of the late 1960’s and 1970’s. The very first homophile movement, Harry Hay’s Mattachine Society founded in Los Angeles (1951) and the first lesbian organization in San Francisco (1955), the Daughter of Bilitis, found political opportunity and enough social space to assert themselves. Their aims were a tad different from what exists today, being education-oriented and assimilative in essence but it is a start. One of the very first collective action in public of LGBTs is the famous Stonewall riot in New York city in 1969 where gays, lesbians and transsexuals fought a police raid. It was like a spark that was repeated in different places, occurring almost simultaneously in Europe as seen in the Pride marches in Spain, France and Germany in the early 1970’s (Holzacker, 2007; Theis 1997, Martel 1996, Stanley,2001; Freeman,2009; Woda, 2009). Local organizations such as Lambda Warszawa in Poland (1989), Bundesverband Homosexualitaet in Germany (1986), Gay Men’s Health Crisis(1981). ACT UP(1987), Gay Liberation Front (GLF), ad Gay Activists’ Alliance(GAA) in
New York, to name a few, have national and international impact (Holzhacker, 2007; Woda, 2009; Stanley, 2001). The recent vie for anti-sexual discrimination bills laid out for the UN council by IGLHRC and several LGBT rights organizations from different countries in Asia also signaled the proliferation of LGBT movements in Asia. It was this nationally organized movements that were the vanguard of the later development of INGOs on LGBTs.

At first the fight [of LGBTs] were for recognition, as was the struggle of writers as early as the Greek, but with the conclusion of the empires and monarchs, declining power of the Church, secularization and democratization, came the change in the political landscape that gradually altered the preconceptions of people towards their government. No longer were they passive receiver of what the government or the powers that be dictates but they are starting to include themselves as stakeholders in the affairs of the state. This is seen in the appearance of numerous labour groups, appearance of the civil society, social movements, etc. It is this changes that enlightened people of their role in the government and its powerful institutions. Groups strived to influence the system, fuelled by feelings of grievances against the state or driven by their desire to push through their interests. The same can be said with LGBT groups; they have started as groups that assert themselves in a society that shuns their existence (as is the case in most clandestine American states before the boom of Gay pride marches); or groups that protect their members from criminalization of the state (as the case in Turkey, most Muslim-dominated countries and others that listed same-sex relationship as “sodomy” punishable by the state police) (Holzhacker, 2007; Amnesty International, Well-greenberg, 2006) or groups that provide a haven for discriminated and abused members ( as was the case of “behind the Mask” in Africa). Initially LGBT groups haggled for a space in the social order, preferably with equal standing with that of the rest of the populace. A theme in the goals of pioneer LGBT
movements/organizations is its opted kind of identity politics; one that sees LGBTs as a fixed class of people marginalized in minority groups within a society. It has accentuated the notion that “non-heterosexual people are inferior”, that those that “veer away from the norms of the society are in the wrong”, all of which prompted later organizations to challenge some of the claims of identity politics, even criticizing its tendency to label people to be constricting, limiting and flawed. What was striking, however, in the development of LGBT organizations is the evolution of its aim from “get[ting] the government off our backs” (that is to stop state oppression on the basis of sexual orientation i.e. decriminalization), to a need to push the government to attribute positive action towards AIDS health crisis, anti discrimination policies in work and at home, same-sex marriage/union to name a few. The shift from tolerance to acceptance is clearly evident in the trend on LGBT movement organizations (Holzhacker, 2007). This may be because of the attainment of the previous goal or the sweeping global mania on individual/human rights, clamour for an end of discrimination (on women, IPs, blacks, etc.) or a call for formal equality or a combination of any of them (McCarthy, 1977). Nevertheless, LGBT movement organizations developed into more institutionalized, more structuralized, more organized formal body within the informal sector.

Local LGBT organizations were successful in their goals in some ways, this is to say their ultimate goal (equality and acceptance) is still a long way but several groups have made a difference: Lambda Warszawa in Poland have succeeded in organizing and sustaining periodical Freedom Marches in Poland (especially in Warsaw and other cities, despite opposition from some institutions) as early as late 1970s several organizations in US are able to secure gay rights in their respective states (Massachusetts, Iowa, Connecticut, Vermont, New Hampshire and New York are the first 6 states to allow same sex marriage as of 2010) as well as the removal of
homosexuality as a psychological disease in the American Psychiatric Association; Gay Initiative of the Czech Republic are able to secure support for registered same sex partnership law; IGLHRC together with a US congresswoman lobbied for the removal of sodomy from Russia. All of this in a span of years between 1980 to 2008 (Freeman, 2009, Wikipedia.org, Adam, 1987)

It is noticeable that most “achievements” on the field of civil rights of LGBTs are on American or European soil; this is not to say that other countries do not have LGBT groups or organizations, but rather this points out the difference in the political opportunities and landscape between countries. America and Europe are, in essence, more liberal, more secular, more “open” to the notion of LGBTs (this does not encompass all), and it is in these regions where the first LGBT movements rose after all and these countries are where transnational LGBT organizations have their headquarters.

This is what may be pertained to as “horizontal links” along non-state actors. LGBT organizations like ARCIGAY of Italy and COC of Netherlands are umbrella organizations of local organizations. Strength in numbers, so to speak, umbrella organizations functions as the “higher body” in which strategies and activities are planned and organized. They are especially helpful when organizing Freedom Marches, a form of showcase of strength and conviction that they are significant, visible and proud. The visibility of groups aiming for social change was mentioned by Tocqueville when he said that “...citizens who form minority associate in order first, to show their numerical strength and so to diminish the moral power of the majority, and secondly to stimulate competition and thus to discover that those arguments that are most fitted to act upon the majority” (1835). It is a strategy done not just by LGBT organizations but also other social movement organizations like black rights advocates, Anti-Vietnam War supporters.
and such. Large public gatherings tend to attract more public attention and government attention as well. However, the degree to which civil society organizations influence policy making is exceedingly difficult to define as it is different per country, per issue, per stakeholders and other related factors. In the case of LGBTs, it is successful in some countries (like Spain which was one of the very first countries to allow same-sex partnership), partly successful in some (Poland’s freedom marches were banned or are followed immediately by hate marches), but unsuccessful in some (groups in Arab countries are still in the process of repealing bills against state-sponsored homophobia) (IGLHRC.org). Somewhere along the way, the shared identity and similarity in goals paved the way for umbrella organizations to communicate with other organizations of the same persuasion; this is what Smith coined as “transnationalism from below”. It is first seen in the “Europianization” of LGBT organizations, starting as early as 1948 with the formation of ILGYO which consolidated all youth organizations related to LGBTQ in Europe (ILGYO). European countries have a history of aligning themselves with other European countries for serving their goals and interests and the same can be said with LGBT groups; of the 6 international LGBT organizations, 5 were formed and are based on Europe. Although, europianization is more of an international rather than transnational entity, LGBT organizations may well be identified as either, depending on their functions.

Almost simultaneous to the development of the “transnational character” of LGBT rights movement is the progress seen in court rulings on matters involving LGBT rights in different states of America and countries in Europe. It should be noted that increase in the number of cases heard and tried by the European Court of Justice and courts of the United States dealing with individual rights of members of the LGBT community indicate the growing concern and recognition of the term “sexual orientation and gender identity” within the legal circuits. Several
landmark cases (whether they were decided in favor of or against the LGBTs) that raised interest on LGBT rights from the legal standpoint and discriminatory laws such as: military ban on lesbians and gays serving the armed forces (the Don’t Ask Don’t Tell policy in the US), ban on consensual sex between men, age of consent, child custody and adoption, and rights of same sex partners and gay marriage. These are but the most common issues and the samples given are those that contributed to the development of LGBT rights throughout the US and Europe. The courts may have ruled unfavorably in most of the cases presented to them but it has ruled in favor of the others, citing the Constitution on Article 14 (against discrimination in any form) and Article 8 (right to a private life). The courts, in trying and in litigations has recognized — correctly—the discriminatory policies in place and has sought action to correct these minor implications that puts LGBTs in a disadvantage.

To gauge the direct influence of these transnational social movement organizations in the local/domestic scene, it is imperative that we define what we are looking for first. According to Ager, TSMOs perform the following: democratized structure, vast international networks, consistent strategies, and global networks of activists and organizations.

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2 US Courts: Cammermeyer v Perry (1994) the very first case on discharging a lesbian due to her sexual orientation and was before the DODT policy of Clinton. As to last statistic on 2008, more than 12,000 service members have been discharged as a direct result of this policy in the US. European Commission and Court of Human Rights decided differently, again citing Article 8 (right to a private life) the cases were Lustig-Prean and Beckett v UK (1999), Smith and Grady v UK (1999), Perkin and R v UK (2002) and Beck, Copp and Bazeley v UK (2002).

3 European Commission on Human Rights: Dudgeon v UK (1981) for the first time the courts declared that legislation banning consensual sex between adult men breaches the Convention Article 8 or the right to private life. Norris v Ireland (1988) and Modinos v Cyprus (1993) confirmed the decision.

4 European Court of Human Rights: Frette v France (2002) courts of France verdict is unfavourable and the majority of the justices in the European Courts upheld its decision. European Court: Salgueiro Da Silva Mouta v Portugal (1999), child custody was not granted to the father on grounds of him being a homosexual and cohabiting with another man.

5 European Court of Human Rights: Frette v France (2002) courts of France verdict is unfavourable and the majority of the justices in the European Courts upheld its decision. European Court: Salgueiro Da Silva Mouta v Portugal (1999), child custody was not granted to the father on grounds of him being a homosexual and cohabiting with another man.

6 US Courts: Hawaiin courts on its decision Baehr v Mike(1996) decision favourable but later rendered moot by a legislation banning gay marriage and which paved the way to Defense of Marriage Act (DOMA), in spite of this courts of Vermont on Baker v Vermont, Rhode Island on Fricke v Lynch, Massachusetts on Goodridge v Department of Health all decided in favour of non-discrimination based on sexual orientation and eventually paved the way for same-sex relationships to be recognized on those states, some even granting similar marriage rights (civil unions, registered partnership) to homosexual couples allowing benefits for the couple.
providing emergency responses in homophobic countries, pushing for global policies as well as local policies for the interest of LGBT through politico-legal means, involving local organizations and mobilizing them towards their goal, giving humanitarian aid, promoting human rights among others. With those strategies and characteristic shown by LGBT TSMOs, the researcher can at least be guided of what to look for in the situation of LGBT organizations in the local level, particularly that of the Philippines. An archival research on this topic will help in following the establishment of the LGBT organizations in the country as well as key informant interviews of persons from these organizations. Written literature on LGBTs in Asia are scarce and are mostly reports about the abuse and discrimination faced by LGBTs in countries such as Nepal, Indonesia, Malaysia, India and Sri Lanka. It is only through the help of International Gay and Lesbian Human Rights Commission (IGLHRC), International Lesbian and Gay Association (ILGA), Amnesty International, and other transnational LGBT rights organizations or human rights organizations with a special desk on gender rights do we get data on these incidents. LGBT organizations’ literature in the Philippines is almost as hard to come by, (so far only a handful of groups track LGBT related crimes such as the work of Hate Crime Watch and Rainbow Rights Project), LGBT rights organizations’ work on human rights is not one of the mainstream issues; what with the widespread poverty, glaring corruption, development schemes and others that are the main topic of research. However, this is not to say that the human rights of LGBTs are not as important, it is merely implied that not many scholars are willing to delve into the study of a former taboo topic.

The literature for transnational social movements and LGBT organizations are not that rich yet the depth in which they try to explain the phenomena of the proliferation of LGBT movements seems rather appalling. Some of the debates surrounding the concepts even touch the
philosophical. The relationship between the transnational and the local still to be touched and explored and this paper will aim to do just that, even if it’s only one country and the results may only prove to be applicable in that particular country.

XII. Methodology

The methodology used to answer the research question and the objectives are Key Informant Interview and Participant Observation. A number of Key Informant Interviews are conducted to gather firsthand information about the topic on the LGBT situation here in the Philippines, the activities done by their respective organizations and who are their partners, their experiences in engaging the local community in their advocacy work and how they perceive transnational values or transnational networks affect them and their strategy. The interviewees consist of experts in LGBT activism in the Philippines and are ranking officers in key LGBT rights groups in the Philippines. The interviewees included here are Ms. Bemz Benedito Chairperson of Ang Ladlad Partylist (the only running LGBT political party in the Philippines and also the first in Asia), Mr. Patrick Espino Chairperson of Task Force Pride (the main organizer of Pride Marches in the country), Ms. Anne Lim Chairperson and other officers of GALANG Philippines (which means “respect”, a grassroots organization conducting community work on LBTs), Ms. Camille Rivera Working Committee Chief of Lesbians Advocates Project (the first LBT group in the Philippines and an active advocate engaging with human rights groups), Mr. Oscar Atadero of Progay (one of the founders of LGBT activism in the Philippines), Ms. Ging Cristobal Project Coordinator in Asia of the International Gay and Lesbians Human Rights Commission (a TSMO which operates in several regions of the world and is currently based here in the Philippines, the interviewee was also part of some of the LGBT groups in the Philippines).
Philippines), Ms. Germaine Leonin Founding Chairperson and currently the Policy Advocacy Coordinator of Rainbow Rights Project (the only paralegal group consisting of and catering to LGBT clienteles) and Mr. Reighben Labilles Founding Spokesperson of Hate Crime Watch (the only group documenting hate crimes in the Philippines). Participant Observation was conducted in the Manila Pride March (as a participant observer) and in LGBT Hate Crime Watch’s Meet up⁷ (as total observer). The PO was used to gauge what the interviewees coined as “localization” of transnational values in order to answer the last objective as well as to observe the interaction between groups (in the case of Pride March) and the individuals (in the case of the meet-ups)⁸

XIII. Data Presentation

Most of the interviewees consist of the so called “first gen” of LGBT rights activism in the Philippines starting the 1980’s. Almost all of them are co-founders of their respective groups or that of their previous groups. The world of LGBT rights activists in the Philippines is a small one and more often than not, they are familiar with each other. Table 1 shows the responses of the interviewees on key questions.

Table 1. Interviewee’s response per objective/question

<table>
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<tr>
<th>Objective/question</th>
<th>Interviewees’ Response</th>
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<tbody>
<tr>
<td>Current LGBT situation in the Philippines (politically and)</td>
<td>Right now there is a perception that LGBTs are not marginalized, that the public is actually accepting the community when in fact it’s not. There are underlying situations where there is strong discrimination against the LGBTs. There’s corporate discrimination where our member</td>
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⁷ Please see Appendix C for the a more detailed PO analysis

⁸ It should be noted however that not all POs and KIs are cited due to the explicit refusal of the involved party to be cited in an undergraduate work and also to protect the privacy and decision of said party.
transgenders are discriminated most often. But with this comes the awakening and recognition of these discriminated people, like for example the formation of STRAP, they became aware- (Task Force Pride, Patrick Espino)

We are still discriminated, the stats on Hate Crime, those killed because of their sexual orientation, is very high and that is according to the Phil. LGBT Hate Crime Watch which is also our partner. This kind of discrimination is most evident in rural settings, in the provinces, where people make fun of gays, we have a case where one child was dumped in a drum full of water because he was gay, and this was done by the child’s own father. Also we have cases of students suffering discrimination like that one lesbian who was raped by her peers. There are a lot of these cases, especially when we don’t have a law that protects the LGBTs, the Anti-Discrimination Bill is supposedly, but it is still in the Congress so we don’t really have any legal measures to penalize those who discriminate, harass and abuse people from the LGBT community - (ProGay, Oscar Atadero)

Yes the LGBT situationer in the Philippines, we are not yet accepted contrary to what others claim that we are already accepted but the real situation is we are only tolerated. So that’s a fact because there’s still very high rate of discrimination, stereotyping, abuse, harassment and also hate crimes in our ranks right now. Our data in Ladlad says we have 50,000 members nationwide and in our study it’s like 7 out of 10 –directly or
indirectly – experience discrimination because of their sexual orientation and gender identity, and this is on a daily basis so that’s very alarming..

(Ang Ladlad, Benz Benedito)

In GALANG we see the situation of the LGBTs that of course, not accepted. But we focus on the situation of LBTs Lesbians, Bisexual Women and Transmen. GALANG sought to give a voice to economically disadvantaged sexual minorities who are often not heard, if not completely forgotten, in the class-biased local discourse on sexual orientation, gender identity, and gender expression. Seeing that Filipino LBTs are more oppressed than gay men. There’s “invisibility”. Lesbians are perceived to be dark, brooding, always involved in fights, drunkards, etc. while gays on the other hand are seen as happy, they are the ones seen in the entertainment industry. LBTs are really not given attention, their issues are neglected especially those about their health. -

(GALANG, Anne Lim)

socially, there is an increase in tolerance, not acceptance but tolerance. Politically speaking, because of the entry of Ladlad we are already there but in terms of legislation there is space, but we have to maximize this space. I’m pertaining to the Anti-Discriminate Bill that is still pending up to now in the Congress, we introduced that way back in 1999 but there is still no legislation yet. Yes there are improvements like there is more discussion of LGBT issues in mainstream media and politics and there are information on diverse sexual expression but if you look closely, the
Stereotyping is still there. There were only increase in awareness and information but not the acceptance and respect because of our generally patriarchal and heteronormative notion that boxes the idea of gays wanting to be women and lesbians wanting to be men. – (IGLHRC, Ging Cristobal)

<table>
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<tr>
<th>Activities, advocacies, campaigns of the groups.</th>
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<tr>
<td>Grassroots organizing, community organizing of the economically disadvantaged. We’re trying to coax them out of the closet and make them politically involved. Relatively progressive politically and we’re aiming for society with equality (ProGay)</td>
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It used to be called Lunduyan, from 2001 to 2003, it means a “cradle”, like something that LGBTs can rely on and our task before at Lunduyan is media monitoring, we teach them the politically correct terms…Then in 2003 we thought we should enter Congress to use the partylist system law because we feel that we are marginalized and at the same time we are underrepresented. Then we go around the country, empowering our members, teaching them what are the concepts of lesbian, gay, bisexual and transgender, we try to make them understand --we try to localize it, we try to go down in the community – because they don’t really know what is discrimination. That is our main goal, we don’t just articulate our interests and needs but also political power for recognitions we want the legislative branch of government to recognize us and at the same time to push for a bill that would protect our ranks (Ladlad)
In TFP, we celebrate the PRIDE in the greater manila. The organizations get together, waving our advocacies out in the streets. Now for the past year we’ve been pushing for the passing of the ADB. So every year we’re pushing for it and each org is supporting our advocacy. And we come together as a community during Pride Marches. Showing that we are out and proud. (TFP)

Basically our project is to mainstream the Yogyakarta Principles since it is the main language used for the advocacy of LGBT activism. We organized our first National conference last June in Cavite and we also had a Human Rights Festival last July where LGBTs have booths there. And then there is an on-going project with Amnesty International, tie up, the Human rights Caravan, we show a video entitled Courage Unfolds here and we go from place to place then we engage with the audience. And then our current project is the LGBT Giting Award. We’re going to award LGBT individuals and allies who gave solid contribution to the community. – (LeAP)

GALANG aspires to be a catalyst for the empowerment of economically disadvantaged Filipino LBTs to attain social and economic equity (access and control); and to create an enabling policy environment in support of the attainment of empowerment and equity among LBTs in urban poor communities. This two-fold mission seeks to contribute to the attainment
of social and economic equity for Filipino LBTs by confronting the issues of homophobia (both external and internalized) and discrimination, poverty, sexual and physical violence, rape, suicide, unemployment, and lack of access to health care (GALANG).

Most of the time we don't spearhead activities or projects. What we do is we support the local groups conducting those activities. We support them through a video we are now using as an international tool in spreading the Yogyakarta principle. Also during hearings and conferences, we register our support through letter writing campaigns, letter of support, etc. then we help the local groups in accomplishing their periodic review in writing shadow reports for the UNHRC. We coordinate the groups to work together even though they are from different countries like now we have 5 partners, Japan, Philippines, Sri Lanka, Malaysia and Pakistan. This is because there is no proper documentation of their work and status so we more of equip them with the tools and help coordinate them. (IGLHRC)

Rainbow Rights Project started with small group discussions between fellow LBTs (Lesbian, Bisexual females and Transmen) called the Dyke Dialogues, usually in cafes or bars where everyone is invited to join. The main purpose would be to know of the situation and experiences of the LBTs, to be able to know the pulse or the trends within the community. And then this inspired the others, the gay men and we were able to include them as well. This time we called it Rainbow Exchange to
After that we realized that those small group discussions are no longer enough, what they really needed are paralegal advise and that’s what we gave them. We started having paralegal trainings in the Metro and we expanded it to other provinces like the one in Cebu, Davao, Cotabato City and Zamboanga. The work is more on capacity-building, so that they would know what they would do in instances like arrests, what are their rights if ever they are discriminated in the workplace, etc. (R-Rights, Germaine Leonin)

We in the Philippine Hate Crime Watch try to document cases of what we call “hate crimes”. LGBTs, we believe, are very prone to this kind of crimes. When we first started it was more of collecting news clippings, more of brutal killings that are really not just simple crimes, simple murder or simple violence. There’s always the element of hate that makes the crime more brutal. Now that the membership has expanded we have included any violence done on LGBT. We try to help them and help try to raise awareness on the issue. We submit shadow reports on UNHRC and periodicals about our work. Also we have included weekly meet-ups, it’s like a study group or peer discussion about the activism. (Hate Crime Watch, Reighben Labilles)

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<th>On partner organizations</th>
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<td>R-rights project have partners, usually local partners in the communities where we give our paralegal training. We have EWAG in Davao and</td>
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other HIV-awareness groups for gay men. Right now we are partnering with other local women’s groups. Regarding international organizations, we have funders, some of them coming from special rapporteurs from the UN or embassies from LGBT supportive countries. We also partner with human rights groups like the Amnesty International. When we say partner here, we mean we have worked together with this organization for some projects, we are in amicable terms with them, not necessarily have formal arrangements. This is the usual with local partners, with international partners of course there are written contracts. (R-Rights)

We don’t have international partners yet. As of now we have not been graced by any funding embassy or agency. So far, our partners are local ones like the Metropolitan Community Church, Gabriela Women’s partylist, Bayan muna partylist, ProGay and Ang Ladlad. We help each other’s advocacies and of course, we are rallying for the same cause which is the betterment of the LGBT Filipinos. There are no legal contracts involved, the world of LGBT rights activists is a small one, we knew each other and we knew them well. (Hate Crime Watch)

Internationally we don’t really have partners, most are local groups like Ladlad, ProGay and other LGBT organizations and gay friendly organizations who support our cause. You can see them joining the Pride March but outside? We don’t have connections. Previously we have when the sitting chair of ILGA ASIA is a member but now we don’t have one.
This year we collaborated with IGLHRC. International Gay and Lesbian Human Rights Commission. The video we are showing, we produced it with them. And then Amnesty International with their Human Rights Caravan. TFP too because some of our members were officers for the committee last year. So we also help in promoting Pride March as LEAP and we also attend. There are a lot of tie-ups within the community. We’re very active in volunteering for Ladlad partylist (LEAP)

Partner organizations are LGBT organizations. The local groups per country, although not all groups want to be affiliated with IGLHRC (IGLHRC)

Well we have IGLHRC, Global Fund for Women, we have the Human Rights Watch who helped us last year with our battle with the Supreme Court against the Commission on Election, they gave their own pleading saying that we shouldn’t have been discriminated with our application. We also have connections in the United Nations, we have a letter, and we are recognized as the only Filipino LGBT political party (Ladlad)

Local partners like MCC, Hate Crime Watch and Gabriela. International partners or supporters well we have ILGA before. (ProGay)
We’re working with international women organizations mostly like AWID Association for Women’s Rights in Development, ARC International and ILGA-Asia, then locally there’s LeAP!, WLB, Likhaan and the organizations from other countries like the Surabaya (GALANG).

Transnationalization has done a great deal for our work. Aside from them funding our work and being responsible in the expanding and widening of our scope, transnationalization has inspired and provided us with legal works regarding SOGI. Even before the Yogyakarta Principles there are several cases in the European Courts of Justice that recognizes civil union, registered cohabitation and even full marriage. What we do as a paralegal wing of the LGBT activism, we cite cases or quotes that can help our case here in the Philippines and even in Asia as a region. The developments abroad really helped in developing LGBT activism here in the Philippines. Since there are no conventions, no treaties about sexual orientation and gender identity, we keep on using and citing the Yogyakarta principles because only through that will it gain authority in the international law system. (R-Rights)

I don’t really think that transnationalization, in the case of TSMOs are really effective. Personally, I don’t see the real cause of their work. I think for Philippine LGBT activism to work, we must center on raising awareness and involving our fellow Filipinos in our cause rather than waiting for a TSMO to do that work for us. What we need is not an NGO-ish type of work but more of a grassroots level and mass organization framing. What will work is a more mass based paradigm. That’s why we
concentrate on local and national issues. Although yes, transnationalization has helped in the introduction of concepts, it is more on utility and not the actual work of organizations. The language in itself can sometimes not be able to match the needs of our society and can be very difficult to apply specially when involving urban poor and rural communities. The idea is that you tweak the western concepts and make them adapt into the situations and realities here. Only then will it work.

(Hate Crime Watch)

Transnationalization sounds too big for me. We concentrate on our local advocacies and campaigns. Also there’s the fact that only the Philippines has a political party for LGBTs here in South East Asia, so if we are talking about alliances, there’s none. (Ladlad)

We are mass based here in GALANG, we are a NGO, we help make people’s organizations or POS and when you’re down there at the basic unit where they don’t really understand these concepts we “indeginize” the concepts. This transnationalization is like the flipside of globalization. When you look at the economic aspect, it is the Filipinas who are prone to going abroad and then some of them comes out of the closet and that is already export sexuality. And then because of that the issues become more visible and this boosts agitation. The negative impact on the other hand is “transnationalized homophobia”, LBTs became more pronounced but so does homophobia. An example is the Surabaya Siege, they were supposed to have a conference at a hotel but Muslim fundamentalism
rallied and they have to forfeit. It happens, you opened up an opportunity, you were heard, some groups took notice of you and not all of that are positive. (GALANG)

On the transnational level the media or the popular culture comes into the picture as transmitter, they transmit to new media like the internet because its easier to find information. In terms of transnational activism, our knowledge of events like the Pink Dot of Singapore inspired us to be more creative in terms of public demonstration. Also in terms of language, politically we acknowledge the concepts of Yogyakarta Principles so you can say that language is one of the main ones. Also there’s the funding and the regional work done by IGLHRC. (LeAP)

On “localizing” and “indigenizing” the concepts derived from global sexual politics

What we do is we give it an “Asian flavour”. Because we have different values and culture as that of our European counterpart, even the nature of the problem is different. That aside, the Philippines in the SEA region is also quite different. We have relative freedom when compared to Indonesia, Thailand, Malaysia and others. But the irony is we are very conservative here (or at least the existing dogmas and the people themselves are) which make it very difficult to advance as widely as they have done. For example in Nepal, they have a gay representative already while us, Danton Remoto of Ladlad and Ladlad itself, are not able to get a seat in the HoR. We lead in our community work, best practices and all that and other countries do look up to us. In the case of “localizing” the concepts, yes we do that. International conventions cannot be readily
understood by the common people so we have to tweak it, make it adapt to the Philippine culture so as to make it more acceptable, or more readily acceptable. What we do here is we attack on all sides and that’s one of the main strengths of the Filipino LGBT activists. (R-Rights)

Yes, that is exactly what we do. I, for instance, as a Polsci graduate I usually apply the theories, paradigms that the ordinary people will not understand. Working with people across the country with the help of Rainbow Rights taught me that I can only use these paradigms to analyze what I observe and not really apply them. (Hate Crime Watch)

When you talk of transnationalism its like you are saying it’s a top to bottom initiative which is not true here in the Philippines. What we do here is we localize, we indigenize their concepts so we can use it here and we can make the people understand us better. Particularly those at the grassroots level where the policy change will start, bottom to top. (ProGay)

Data gathered from resource speakers revealed that although there are changes and certain improvements in the situation of LGBTs in the Philippines, the society remains patriarchal and highly heteronormative, still far from the equality LGBT rights activists advocate.

Ms. Ging Cristobal of IGLHRC summarized this in her words:

“Socially tumaas na yung tolerance, hindi na acceptance, more on tolerance. Politically speaking, in terms of participation… legislation merong space kailangan lang i-maximaxize
ang space. May improvements naman, in terms of discussion of the issue in the mainstream society. Exposure and visibility. Pero titignan mo rin nagkaroon ng space for diverse expressions of sexuality pero in terms of nabuwag ba yung mga stereotype nandun pa rin, nadagdagan lang ng discussion.” (Socially speaking, there was an increase in tolerance, not acceptance but more on tolerance. Politically speaking in terms of participation.. a space is provided we just have to maximize. There are improvements definitely in terms of discussion of the issue in the mainstream society. There’s exposure and visibility. But you have to scrutinize this, there’s space given for diverse expressions of sexuality but the old stereotypes still exist) (Cristobal, 2011).

Though this may be looked at as a progressive step, it has its downsides; apathy from those taken by the illusion that there is acceptance and thus nothing should be done, visibility attracts both supporters and enemies, proliferation of groups may translate to a fragmented community. In addition to this, a newly formed group documenting hate crimes reported a rise in LGBT killings that might be directly attributed to the bias against their sexual orientation. As observed from the data inculcated from the interviewees, LGBTs remain tolerated but discriminated here in the Philippines even though there are claims that the Philippines is the most progressive in South East Asia when it comes to the situation of LGBTs (politically speaking). Not to mention the numerous LGBT organizations established here in the Philippines who can freely advocate unlike those from other, especially Muslim, countries which allows freedom of expression and freedom to form groups in varying levels not as freely as us.

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9 Hate Crime Watch (2011)
10 “Relative to other countries where LGBTs are criminalized, we even have a political party for LGBT Filipinos, the first in Asia.” Please refer to the interview with Ladlad Partylist Chair Ms. Bemz Benedito Appendix A
The activities, form of organization, membership, specialization and place in the political spectrum of these local organizations (except IGLHRC) vary depending on the focus of their advocacies. Some may range from public demonstrations to lobbying at the Congress, from focusing to one or two communities to community organizing in different provinces, from hosting local forums and activities to tie-ups with transnational organizations and/or international NGOs, from capacity building to direct grassroots organizing or mass mobilization. All of them have their own specializations, target populations and achievements in their campaigns as well as their own networks that may be connected with one another and some that are not confined within the boundaries of the Philippines—transnational networks. Transnational networks here consist of transnational social movement organizations (like IGLHRC and ILGA), international human rights groups and women’s groups (like Amnesty International, Global Fund for Women, COC Netherlands, Human Rights Watch), international groups specifically dealing with LGBT issues (like the Metropolitan Community Churches) funding agencies and special rapporteurs in UN having special committees dealing with LGBT rights issues.

It should be noted that most interviewees claim to have transnational networks but some (like the TFP and Philippine LGBT Hate Crime Watch) are not reliant to these. According to the interviewees, not all LGBT groups in the Philippines engage themselves with transnational organizations, preferring to work alone and/or only with local groups.\(^{11}\)

Extrapolating from the interviewees and the participant observations, the “localization” of transnational values are done through: a.) translating the Yogyakarta Principles into the native vernacular- Filipino and there are on-going projects to translate it into other major languages in the country, b.) mainstreaming the principles and the SOGI (sexual orientation and gender

\(^{11}\) Interview with Rainbow Rights Project Ms. Germaine Leonin, IGLHRC Ms. Ging Cristobal, Task Force Pride Mr. Patrick Espino and Phil. Hate Crime Watch Mr. Reighben Labilles.
identity) through forums, lectures, seminars and online campaigns c.) visiting different provinces in the country to conduct said lecture in partnership with the local LGBT groups (an example is R-Rights Paralegal training with the local groups in Davao, Cotabato, Cebu and Jolo through the local groups; EWAG Davao, Tumba lata Jolo and others) or the GAD office of the province d.) organizing Pride Marches in the different parts of the country as a publicity stunt in informing the public of the advocacy in the most creative way (most annual Pride Marches happen at the Metro—the last being at Malate Remedios Circle, Pride Marches in other metropolitan areas such as Davao, Pampanga and Cebu are organized), e.) grassroots organizing and educational campaign through comics in the native tongue depicting the struggle and rights of LBTs (in the case of Galang’s Tatsulok Komiks)

XIV. Data analysis

From the data culled from secondary research and key informant interview, indications that the Philippines is among the countries being swept by the LGBT rights movement are evident. For one, the LGBT situation, although far from what the advocates wish to achieve, is already showing potential in the political sphere as well as the social field. In politics, the groups, although varied in their approaches and strategies, are all rallying for the passage of the Anti Discrimination Bill (which had been there since 2001) with its clause on non-discrimination based on sexual orientation. Also, the Philippines is the only country in the South East Asia able to accredit an LGBT partylist—the Ang Ladlad (which was formerly Lunduyan) and although there was a hullabaloo during the last elections due to the Commission on Election’s refusal to grant it right to run, it was resolved and is now an earmark that the government recognizes the

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12 Interview with R-Rights project Ms. Germaine Leonin.
existence of a considerable number of LGBT citizens\(^\text{13}\). In addition to this, some legislators are beginning to be more open to this idea and are even in support of LGBTs, something that the first generation activist during the 80s do not have. It is also important to note that relative to other neighboring countries, LGBT groups here in the Philippines have more freedom; to organize, to speak and to advocate. Unlike other countries (such as Singapore) where LGBTs are criminalized and the advocates themselves fear the authorities. This is where the social and political converge regarding LGBT issues, especially when conservative and fundamentalist groups are involved in the political fray and have undue influence in both policy making and cultural norms.

A. On transnationalization

The previous parts of the paper gave a glimpse of what transnationalism is capable of doing and what spurred their growth but those are taken from the theoretical pool and based on case studies dug from the experiences of other countries, in the case of the Philippines where the notion is uncommon, we can draw from the interviews that despite these lack of information about transnationalization, they are already experiencing it. It will be because the idea is “western” and that they prefer to “localize” and “indigenize” the issues in order to work with the masses. Interviews with LGBT groups’ ranking officers specially that with Hate Crime Watch’ Founding Spokesperson Mr. Labilles as well as participation to their monthly Meet up gave a concrete idea on how the “localization” of this transnational ideas come about. In addition to this, Rainbow Right Project’s Chair Germaine Leonin also pointed this out as giving an “Asian Flavor”

\(^{13}\) Article on Elections states that for a party list to run, it must represent at least 20\% of the populace.
to strategies and concepts originally from European and American models. Using the words of Mr. Labilles,

“What makes it hard when you apply that distinctly western concept, there has to be increased efforts from the activist to digest distinctly western concept and make it adjust to the local…localize it, to indigenize it so that people would understand it. [Kasi] with those concepts dun sa framework, for it to actually work you have to analyze first the conditions within the local sphere and check if it will actually work. For that you have to tailor fit it to the local situation and not the other way around”

This is to further emphasize the reality that countries have varied social situations that not all concepts used in the global field will apply. An example for this is the term “gay” itself, in local slang it can only be “bading”, “bakla”, “wardfish”, all pertaining not exactly to “gays” that are homosexual but to those that crossdress, who identify themselves as part of the opposite sex. The other term that would be more appropriate for the term “homosexual” is “silahis” or those distinctly biologically male attracted to a fellow biologically male person. Another point of contradiction is the term “transgender” where there are no local counterparts. Interviews with LGBT rights activists apply “localization” in most of their advocacy and campaigns throughout the country.

**B. Positive effects/impacts of transnationalization**

As interviews and literature show, the most prominent contribution of the transnational that left a lasting impact on local LGBT struggle is the “human rights framework”, framing LGBT rights as human rights. This framing has solidified and unified the stand on LGBT rights, transcending the self and into the politically quantifiable notion of “human rights”, the
universalizing factor of transnational social movements. Aside from this catch-all concept are other concepts as well like the terms LGBT and SOGI themselves. Language is a very important part in advocacy work and “localization” of transnational concepts is a tangible effect of this. In addition to the language are the guiding principles of the Anti Discrimination Bill, the Yogyakarta Principles. Among the positive effects is the increased awareness due to the advancement in technology (particularly in communication) and the aspiring advocacy initiatives from other countries that are readily accessible in the present world’s virtual web. The greater interconnectedness between people facilitated the ease of gathering and disseminating information through social networks, blogs, websites, journals etc. Capacity building and knowledge transfer as well as victory in certain fields of LGBT rights serve as a source of inspiration and agitation. One should also take note of the legal developments abroad in dealing with LGBT issues (those tried and decided by the European Courts of Justice and the US Supreme Court) that aside from paving the way for legislations in favor of LGBTs, also gave material for other countries to quote. Several landmark cases on disputed issues regarding LGBTs such as military ban, child custody and adoption, same-sex marriage, employment benefits and anti-discrimination policies are highlighted the flaws and emphasized a court’s stance with regard to cases involving discrimination on the basis of sexual orientation.

C. Negative effects/impacts of transnationalization

There’s always a flipside to a winning coin, in the context of transnationalization, these are impacts that instead of a step forward, they are a (few) step backward(s). One of which is the

Principles on the Application of International Human Rights Law in relation to Sexual Orientation and Gender Identity. Signed following an experts’ meeting attended by 25 countries at Yogyakarta, Indonesia last November 6-9 2006
“transnational homophobia”\textsuperscript{15} which is an irony in itself because it is the idea of LGBTs came from the West and they were also the ones who shipped homophobia\textsuperscript{16} (Lim, 2011). The most common source of homophobia are the religious fundamentalists; Catholics and Muslims mostly. The two big religions that have been known to be bitter enemies are unified in their belief against homosexuality (Cristobal, 2011; Rivera 2011). They were brought out by the increased attention and visibility of LGBTs in the international arena, what with the proliferation of LGBT movements, periodic Pride Marches in Europe and US and in some parts of Asia and their assertion of their rights (from the right to non-discrimination up to same-sex marriage, adoption etc.). In addition to this is the undying argument on cultural relativism – it is against our tradition and culture to follow the model of European countries that allow such relationships, that is not our identity (Cristobal, 2011; Lim, 2011). And with that kind of argument the debating panels are stuck in a stalemate, no matter how rigorous the campaign on LGBT rights as individual equality rights.

D. Direct and indirect role of transnational networks

The roles of transnational organizations and other networks to local LGBT organizations and politics in the Philippines as seen and experienced by local groups appear to have two facets: direct and indirect. It is said that a transnational network have a direct role if it is working closely with its local groups. “Working closely” can be quantified as working in partnership with, in tie-ups with and in close cooperation with international NGOs or transnational SMOs, this partnership does not necessarily mean that there is a written agreement between the two parties,

\textsuperscript{15} Term from Madam Inton of STRAP, pertaining to the reinforced homophobia as seen in UN committee hearings when discussing cases on LGBT rights and re-emergence of “hate campaigns” going international as well although the actual impact of these are yet to be studied.

\textsuperscript{16} Interview with Ms. Anne Lim of GALANG Philippines. See Appendix A
the relationship is more of a loose and amicable connection between the parties involved. This kind of relationship can be observed with the work done by IGLHRC-Asia\(^\text{17}\) here at the Philippines. Their main activities are to: support the initiatives of local groups, coordinate efforts and activities between countries in the same region, train local groups in writing shadow reports, recommending funders for local groups, join tie-ups with local groups, suggest activities, provide a space and opportunity for participation, among others (Cristobal, 2011). This mode of interaction of a transnational group was coined by Holzhacker as “high profile” marked by highly visible public campaigns, domestic coalitions, close cooperation with government in policy implementation and transnational networking (2007: p.11)

Indirect roles on the local LGBT groups are those that come from funding institutions that have very “limited and restricted” role (Rivera 2011). What they basically do is provide funds for projects of LGBT groups and update every once in a while if the project they funded is going smoothly. This kind of partnership is very loose although it’s a sign of support knowing that funding embassies are mostly from LGBT-friendly countries.

Another categorization that manifested itself in the paper is the “tangible” and “intangible” relation between the global and domestic which is bridged by the “transnationalization” of the mostly intangible parts of the global to the domestic. Tangible relations are illustrated by the connection between the TSM group and the local LGBT group, usually in the form of joint projects, forum partnerships and such. Intangible are those that deal with the concepts being “transnational” in nature but given an “Asian flavor” through “localization” of said transnational issues into concepts that will adapt to the situation in the local sphere. This way it is easier to transfer and advocate for the cause while being more efficient in the analysis at the same time.

\(^{17}\) I treated IGLHRC as a TSMO based on the findings of my previous qualitative paper. See Appendix B.
E. Hindrances in Philippine LGBT community development

Along the course of the production of this paper and the observation drawn from interviewees, several factors that hinder the development of Philippine LGBT community and its organization are seen—both internal and external hindrances. External hindrances may be on the form of lack of outside network that is seen as a detriment to advancing of the objectives of the local group’s objectives. External hindrances may also include the lack of initiative of institutions such as UN and others to forward the rights of LGBTs or their lack of power or sway over their member states. Government ignorance may also fall under external hindrances, with their attention occupied by controversial matters, affixing the issue of LGBTs at the sidelines and never a priority. Not to be forgotten among the external hindrances is the ever-present religious fundamentalism and widespread influence of religious values in the country that continues to include homosexuality as a sin. And perhaps the greatest hindrance of all is the apathy in general of individuals when it comes to LGBT issues. As emphasized by Mr. Labilles, this apathy is the reason why very few LGBT rights activist has been added in their ranks despite the proliferation of LGBT rights movement in the 70s and 80s.

Internal factors on the other hand are mostly on the very diverse profile of LGBT groups and the petty issues surrounding LGBT groups that are typically Filipino. Refusal to cooperate due to opposing stand on one issue for instance, disregarding the fact that they’re rallying for the same greater cause; equal rights for LGBTs.

“Dito lang kasi sa Manila may politics in value, dito lang kasi parang kanya-kanya kami, may progressive orgz. (Politics is only here in Manila, progressive organizations are here, it’s like we’re working on our own.) It’s politicized also, and maybe the core problem that we
face is the very fragmented community. The LGBT is a very fragmented community, that I will tell you. (Benedito, 2011)

As we can see, they are aware of the fragmented character of the LGBT community yet little effort is done to bridge these gaps, most of the time it is the transnational organization (like the IGLHRC who not only equips local organizations but also coordinate their efforts with other local groups) that takes the initiative to unify the groups. The diversity of groups (target population, profile of members; low, middle, middle high or high class) and gender and identity expression causes fragmentation of the LGBTs in the Philippines, hamper the existence of a solid LGBT community. However, a different opinion is given by R-Rights’ Ms. Germaine,

“Oo meron ayaw talaga. Meron naming inooffer mo ayaw naman makipag-partner sayo. I think that works for Manila based LGBT groups. Ishare ko na rin sayo na kami, sa Rainbow Rights we partnered outside Manila, matagal nang nagtatampo ang mga LGBT groups outside Manila. When in fact they have established themselves a long time ago. … At nagoorganize ang mga yan, nagsimula sa mga barkadahan lang sa kanya kanyang baranggay na talagang na-organize din.” (Yes, there really are those that don’t want to work together. There are some whom you’d offer partnership with but they would refuse. I think that works (only) for Manila-Based LGBT groups. I’ll share it, we in R-Rights, we partner outside Manila, LGBT groups outside Manila have long since felt isolated when in fact they have established themselves a long time ago… they really do organize, they start with peer groups or cliques within their barangays and they organize)
XV. Significant Findings and Conclusion

In conclusion, the dynamics between the transnational and the local are most effectively seen in the relationship between transnational networks and local LGBT groups. Gauging the effects and impacts of transnationalization and transnational social movement organizations on the local LGBT politics and groups, we have inferred that although it is not a recognized topic or it is a new notion for local groups, its hand in their advocacy works, the language that they used, the concepts that they promote are products of what can only be called as the transnationalization of sexual politics. The apparent connections between other non-state actors from other countries rallying for the same cause, the exchange of knowledge, strategy and experiences among them for the purpose of strengthening the movement can only be studied in the realm of the transnational where issues such as LGBT rights have transnational character in the sense that solutions needed involved transnational networks and responses.

In short, transnationalization in domestic LGBT rights politics in the Philippines through its local agents which are the local LGBT groups and their global counterpart, the transnational/international human rights groups is best seen through its tangible and intangible impacts/effect/influence. On the other hand, the role of the transnational groups on the development of LGBT rights group are seen as either direct or indirect.

“The continuing discrimination, abuse and violence against LGBTs due to their sexual orientation and gender identity remains to be unsolved and through the coordination and cooperation of local groups with each other and establishing transnational network would they be able to succeed in their campaign. That is, it is now a question of a ‘top-to-bottom’ or “bottom-to-top” approach to the problem but the incorporation of both while giving emphasis to the latter through intensified awareness building campaign at the grassroots
level, involving not only members of the LGBT community but also their families and friends in their fight for equality” (Lim, 2011).

“Now they’re very out, after seeing the experiences of others they say that “I don’t want to see my family members being discriminated” and that’s a big deal because here in the Philippines, the smallest unit is the family” (Cristobal, 2011)

Data showed that not all of the organizations have political inclinations but all of them are banking on community organizing and educating the masses or target population, mainstreaming the Yogyakarta Principles due mostly to the belief that public awareness and public opinion are very important\(^{18}\) in the legislation of the bill: if the societal stigma is eradicated and they accept, recognize and respect the rights of the LGBTs it will be easier to lobby legislations like the Anti-Discrimination Bill and passing this bill will be a great success in forwarding LGBT rights. This can also be explained by the fact that it is easier to change the perception of the masses and overturn the stereotypes if there is already or there is active support of the government on the recognition and acceptance of LGBTs and their rights. Further study on this topic may be in order so as to know if the social cleavages being filled up by LGBT groups would be enough ground for them to gather enough social capital to push for legislations in their favor.

This is to say that LGBT politics here in the Philippines owes its continuing growth to local efforts amplified by international instruments through transnational networks and organizations. Despite setbacks, hindrances and negative effects brought mostly by the positive impacts of transnationalization of the issue and the increased visibility and attention, it is

\(^{18}\) As emphasized by Ms. Rivera of LeAP Philippines.
significant in furthering LGBT literature and in improving strategies, noting that although the
direct impact of transnationalization to LGBT domestic politics is a double-edged sword, it is a
sword nonetheless.

XVI. Recommendations

Since this study focused on relatively general relations between the transnational and the
local and only veering a bit from this topic, perhaps it will be more beneficial to actually delve
into studying the role of social cleavages in the development of LGBT rights movement here in
the Philippines. This is due to the idea indirectly espoused from this study that
“transnationalization” per se is just one of the techniques an LGBT group or groups can apply in
order to achieve their goals, transnationalization and localization are two effective means of
grabbing political opportunity and amassing social capital but the existence of social cleavages
have an influence on this. Also, to further improve this study, FGDs with the interviewees would
be a more reliable venue to gather information regarding their varied thoughts on
transnationalization and in proving the schisms existing between them.

XVII. REFERENCES

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XVII. Appendices

Appendix A

Interview Guide for KIIs

A. LGBT situationer

1. What is the current LGBT situation here in the Philippines? Are there any improvements for the past 10 years or so?

2. How would you define the so-called LGBT community? Do you think it fitting to call it a “community”?
3. Do you have any statistics on the number of LGBTs here in the Philippines? What about discrimination against them? Do you have any records of the so-called “hate crimes”?

B. LGBT movement in the Philippines
4. What changes have you observed when it comes on dealing with LGBT rights or LGBT politics here in the Philippines?
5. How would you define the LGBT movement here in the Philippines (if you could call it as such)?
6. What influenced this phenomenon?

C. LGBT organization
7. What is the main objectives of your organizations and how do you fulfill them? What were your activities and advocacies?
8. Who are your target populations? How wide is the scope of your activities? Are they yearly events?
9. Who are your partners in these activities (if there are any)? Are all of them local groups? Do you have international/ transnational partners or funders?

D. Partnership and cooperation with other groups (local and international or transnational)
10. How do you see transnational social movement organizations? Do they have any impact on your local activities?
11. If you do have international and transnational groups helping you in certain activities, how would you define their kind of work? Do they have substantial influence on your organization?
12. As a whole, do you think global actors such as those international and transnational groups have influence on the domestic level? What do you think are the factors?

Appendix B
Participant Observation Guide
Objectives
- To observe how organizations conduct their activities in communities
• To observe the so-called “localization” or “indigenization” of terms adapted from the international framework such as SOGI (sexual orientation and gender identity) and the Yogyakarta Principles

• To find out how the people in the community perceive these activities

• To know the local struggle from the locals themselves

• To familiarize oneself with the dynamics between the organization and the community

• To be able to gather information that may not be able to present themselves in interviews and FGDs

Working under those objectives, the POs conducted are Pride March in Malate Manila held last December 3, 2011 and the Philippines LGBT Hate Crime Watch Meet-up held at Singalong las January 13, 2012.

Main questions to be answered by POs in the communities are the following:

1. What are the techniques employed by LGBT groups to “localize” foreign terms such as SOGI and other imported terms and concept?

2. Who are the main participants in these activities?

3. How do the locals view these activities? How many participated?

4. How was the reception of the communities to the concepts and the organizations themselves? were they ignored by the majority? Supported enthusiastically?

5. How did the members of the organizations interact with the community? Were they assertive? Friendly? Distant?

6. What was the overall atmosphere during the community-building activities?

Appendix C

Participant Observation Analysis

Last December 16, 2011 I was a participant-observer in the yearly Pride March held at the Remedios Circle, Malate, Manila spearheaded by the Task Force Pride. The TFP is the main
organizer of pride marches in the country which is an annual event here in the NCR since 1994, but recently it has started organizing at other provinces like Baguio, Davao, Cebu and Pampanga. LGBT rights organizations are the most common staples of these pride marches although there are some individual LGBT rights activists joining the said event. Organizations like Ang Ladlad, ProGay, LeAP!, GALANG, Filipino Freethinkers, PinkRockers, Association of Atheists and Agnostics in the Philippines, Metropolitan Community Churches, STRAP, GABRIELA, IGLHRC, several Wiccan Covens and other minor LGBT groups participated, around 77 groups enlisted as reported by the organizers. The Pride March was headed by a group of parade/street drummers followed by Transgenders dressed in full gown (with their own consorts), trucks/cars that look like floats, activists carrying rainbow flags and waving slogans and other advocacy materials. Observation yielded that the march was joined by two distinct social status; high-end/middle class and urban poor. Of the two, the greater in number are the high-end/middle class group.

The Pride March was set as an attention-grabber and a publicity stunt. It aims to educate the people of the struggle of the LGBTs, make them more aware, show the authorities of their determination to fight for their advocacy and also a way of “coming out” in the open as well. It is a symbolic stand against the societal norms and a breaking away from the stereotypical challenges they daily fought. Their rallying cry is “Loud and Proud!” efficiently capturing their objectives and socio-political standpoint.

Another PO conducted was with the Philippine LGBT Hate Crime Watch in their monthly Meet-up. It is joined by members of the said organization and was held at the house of one of the co-founders Mr. Reighben Labilles. The meet-up was like a peer group discussion aiming to deepen their knowledge about LGBT rights activism and to share information concerning the advocacy with one another. There was also media presence during the event since GMA 7 taped the event and featured the Philippine LGBT Hate Crime Watch.

Appendix D
Raw Transcriptions of the interviews
Interview with Ladlad Partylist Chair Bemz Benedito

I’m Bemz Benedito, I am the Chairperson of Ladlad since June last year, I was also the first nominee in the 2010 elections and for the past 7 years, mage-8 year na, I held the position of national secretary of Ladlad. And here at the headquarters, Edward is the administration and I am the managing director of the head quarters, this is the national head quarters of Ladlad.

The LGBT situationer in the Philippines, we are not yet accepted contrary to what others claim that we are already accepted but the real situation is we are only tolerated. So that’s a fact because there’s still very high rate of discrimination, stereotyping, abuse, harassment and also hate crimes in our ranks right now. Sa pagtatala ng Ladlad we have 50,000 members nationwide, sa aming pag-aaral it’s like 7 out of 10 and lumalabas na nakaka-experience ng discrimination, bmn on a daily basis so that’s very alarming. Sa bawat sampung LGBTs tinataya namin na nasa pito ang nakaka-experience directly or indirectly ng discrimination because of their sexual orientation and gender identity

I: so ma’am paano po ninyo nakukuha ang datos na ito?

We have regional chapters and we also have regional coordinators and out of 80 provinces we have 67 provincial coordinators, we are in 13 regions

I: sa pangkalahatan po yun sa Philippines, punta naman po tayo sa political…

Well there’s pending now for the past 11 years the Anti-Discrimination Bill so you should read that, that is a very good that could protect the LGBT sector from discrimination base on sexual orientation and gender identity. It means we cannot be discriminated in the workplace when we apply, in schools and universities, so if its—regardless if it’s a catholic school or not. As long as we pass the exams and we go through the requirements we should be admitted, and we shouldn’t also be barred in public or private establishment. So un yung mga nakasaad sa anti-discrimination bill otherwise you can be penalized.

I: sino po yung proponents nitong bill?

for the past ten years, the main proponents is Akbayan partylist. Yeah they are also the first to file again this year and now dalawa siyang nagfile in this congress, we also have BayanMuna
congressman Teddy Casino also filed his own bill. But if you read the anti-discrimination bill its just the same parehong pareho siyaso wala talaga siyang problema

I: so diba nagstart po kayo 8 years ago, so sa 8 years po na ito, sino po ung nakatulong ninyo sa advocacy na ito?

Well para sa amin na veteran activists, this is founded by Professor Danton Remoto, very renowned activist, writer and author of Ladlad books so sya talaga ang nagsimula nito and some other LGBT activists so sya yung naging kasama naming sa pagbuo nung 2003. It used to be called Lunduyan, from 2001 to 2003, it means a “cradle”, parang masasandalan ng LGBTs and our task before at Lunduyan is media monitoring, so tinitingnan naming yung mga TV programs, how do they typecast, are we being stereotyped and then we write them letters na dapat hindi ganyan ganto, how you picture us, how you depict us, they are.. tinuturo naming yun, what are the politically correct terms, like ang dapat lesbian, bakla, bisexual, transgender but it should be in a very endearing way. Kasi meron naman yun “hoy bakla” may paungutya na halo so yun yung naging role namin. Then in 2003 napagisip isip namin that we should enter Congress and use the partylist system law because we feel that we are marginalized and at the same time we are under represented. Ibig sabihin nito, wala naman talagang isang kongresista or senator na bumibitbit doon sa advocacy ng mga LGBT as a minority group doon sa kongreso. So for adb to also to progress or to pass, there should be someone who should be articulating our concerns and our needs in congress. So parang for the longest time, farmers are there, minsan nga may tricycle drivers, kung ano ano na lang, LPG dealers, security guards. Their sector is being heard, they participate in the elections, in the policy process in the processing of laws but the LGBTs are always being left behind. Parang hindi, ayaw nila kaming mapakinggan kaya ayun napagisipan naming na we should enter politics, congress, through the partylist system nga

I: aside from media matters and sa congress nga, anu pa po ung ibang activities ng ladlad?

We go around the country, empowering our members, teaching them what are the concepts of lesbian, gay, bisexual and transgender kasi it’s also reality that in the provinces or most LGBT Filipinos, what they just know is tomboy and bakla so they don’t know the concept of bisexual and especially for people like us, mga transgender people, so pinapaintinding namin, we try to localize it, we try to go down in the community. Hindi lang po lesbian at bakla, ang atin pong community ay atap, so lesbian gay bisexual transgender. And then we also tell them their rights, that we should upheld them, anu ba ang sinasaad ng Yogyakarta, ng United Nations in fact last
year we translated it to Filipino and iniikot naming siya for them to understand because alam mo
dun sa mga communities, they don’t really know what is discrimination. You also have to give
them examples you have to empower them, dapat sinasabi mo rin sa kanila because tinatanggap
na lang nila eh that we are discriminated, parang this is our place under the sun. So ang ginagawa
ng Ladlad we go there nagfofocus group discussion in one place, tell them the concept of LGBT,
what are LGBT rights, what are existing laws that we can use to protect ourselves from
discrimination . and then its also there, bakit tinayo naming ang Ladlad? That we claim full
participation at political rights, kasi dapat lang naman ang ibinigay sa amin economic,
social, cultural but also political aspect of our lives. So gusto namin buo yun na maibalik sa
LGBT Filipino
I: nabanggit nyo po ng mga existing laws….blahblah

Ang sinasabi ko lang is, we bring for example, our volunteer lawyers, parang pinapakita lang
namin sa kanila na may ilan kaming na pwedeng gamitin as of now kahit hindi pa sya explicitly
discussed in the laws that we have. Pero tama ka, there is no particular specific law of existence
now that really articulates sexual orientation and gender identity. So isa yun mga sa mission ng
Ladlad we want to fight gender oppression and stereotyping yun ung pinakabuod ng aming
mission. So pagdating dun sa nasa congress like last year kung finollow up lang sana kami ito
ang magiging guide namin. We want to end gender oppression for everybody, not just the LGBT
but for men and women. Kasi right now noh, katulad ng nasa platform namin, the anti vagrancy
law we want that scrapped, gusto namin matanggali dahil ito ay ginagamit ng kapulisan to extort
money or to bribe some our members.kasi nakalagay dun diba yung anti vagrancy law they’re all
bill, panahon pa ng pangulong marcos. These personnel, these people will see you roaming
around late at night, parang vagrant yun eh, you don’t have means, but this LGBT people have
the means, galing nga lang sila sa mga party, sa bars, and that is not enough basis for them para
hulihin at gamitin yung batas. So hindi na sya tumutugma sa panahon at hindi rin sya tumutugon
sa amin, sa halip ginagamit siya against us. So may mga ganyan. Then dito sa, hindi nila
tiningnan yung aming concerns as LGBTs. Yung version of anti sexual harassment at my former
workplace. I cannot file because I’m a transsexual woman. Biologically I’m male and from my
documents I’m male. And dun sa batas ng Anti Sexual Harassment dapat biologically male and
biologically female. So lumalabas pag ako ang nagkaso, I’m still biologically male and in my
documents I’m male, pag ang kakasuhan ko ay kapwa ko din daw lalake, hindi sya parang i-state. Kaya nilalabo nila yung batas kasi hindi dawn naka-explicit doon na dapat pati mga transsexuals pwede. So yun yung sana gusto namin i-amend, sana repasuinhin at tingnan lahat ng batas, kasi when all of these laws are crafted they never asked anyone from our sector.

Nooo..you know magtataka ka siguro sa sinasabi ko 7 out of 10, you can ask Edmond, we receive everyday noh. Nagpapatulong andito, they get discriminated in the workplace ah like for example yung starbucks, meron kaming isang member, fresh graduate, syempre ano sya eh, open and out gay. Sabi daw ng manager sa kanya, “you pass the exams, you pass the interview but we cannot admit you because you’re gay and I don’t like gays”. O diba? So hindi natitingnan yung aming capabilities, ang aming skills, we’re always being reduced to our sexual orientation and gender identity which is not. So katulad nung isa naming member na transsexual noh, nursing student, pumasok sya sa isang catholic university here in manila tapos hinaharass sya ng mga security guard dahil daw sya ay nakafemale uniform when in fact sa ID nya she’s male. But because they don’t have this concept of transgenderism hindi namin alam, akala nila bakla lang ito nagdadamit babae. But if you are a trasngederer or a transgender woman that is not the case, it’s like gender identity paano mo ba tinitingnan anong kasarian ang gusto mo, katulad ko, I was born male but while growing up I want to be gender identified as female, I live as a female 24/7, hindi nila yun maintindihan at dun, babalik na naman ako, pag mag-aaral ba kami yung pagsusuot ba naming, yung make-up ba naming, yung amin bang gender identity o sexual orientation eh dapat tinitingnan? Tintulak ay tinuturo ng anti discrimination bill ay tingnan an gaming capabilities, an gaming skill, an gaming integrity as human being and not because of our sexual orientation, so napakaganda sana nung batas na yan

Wala pa rin, wala pa ring fundamental change in the way that we are now being

Well we have IGLHRC, mga global fund for women, we have the human rights watch who helped us last year with our battle with the supreme court against the commission on election, nagbigay sila ng briefing and their own pleading sa korte suprema that we shouldn’t haven been discriminated with our application. Mga ganyan pati sa United Nations, nakikipagtulong din kami.
We also send letter at kinikilala naman nila ang Ladlad noh as the only political party for LGBT Filipinos in the world, yeah we’re the only one.

Yes, yun yung tinatry na i-block ng Ladlad that it will come to a point, kaya din kami nagdecide to enter politics kasi we want the power noh, the political power para mapigilan na it should be decriminalize, kasi katulad sa ibang bansa yun ngang sabi mo na may sodomy laws, criminalize ang pagiging LGBT, yun talaga ang pinipigilan namin na humantong kami doon sa ganon, like sa Commission on Election, diba ang naging decision nila is that we are immoral and threat to the youth that means we’re not in anyway productive or participatory to the Philippine society, which is not. So kung ang Ladlad hinayaan yon, it will be in the records and that can be used against us. Kung di naman nilaban at pinagtagumpayan ang laban sa Korte Suprema, for example si Edmond, tatakbo sa Olongapo as a mayor or vice mayor pwede na itong gamitin to disqualify him. Dahil sya ay out and open gay sasabihin sa kanya that “well in the records of the Commission on Election you’re immoral and threat to the youth and that’s why you are disqualified”. You talaga yung aming pinigilan, nilapatan ng lunas mula sa Korte Suprema dahil kung hindi anong susunod doon? We’d get discriminalized. Parang, icicite kita ng example, this is in Baguio the same sex wedding or the holy union na nangyari, it became an opening for the local government unit to protest against our brothers there who conducted the same sex union. Tapos gusto pa syang ideklarang persona non grata, they even want to picture them as criminals, buti na lang wala pa silang pinagbabatayan doon sa batas. So yun talaga yun pinakahangad ng grupong Ladlad, na doon kami, don’t just articulate our interests and needs but also political power for recognitions noh, we want the legislative branch of government to recognize us and at the same time to push for a bill that would protect our ranks. Kasi lahat naproteksyunan na eh, farmers, women, indigenous people, bakit naman hindi ang LGBT. Who are very helpful also in the fashion industry in the news in the entertainment, pero yun din ah, binabasag din namin yun. Because we want LGBTs on all sectors hindi lang dun, oh sa parlor na lang kayo, sa entertainment na lang

Ah hindi Ladlad, ang nagoorganize ng Pride March ay the Task Force Pride, have you interviewd them? I’d give you the contact, kasi Ladlad din sya the President, Patrick Espino. You can contact Patrick, that’s their role kasi ang, the mandate of TFP is for them to organize their yearly or annual pride march. Ang Ladlad kasi is political. Actually plans are already laid out for this year’s pride march this December. Pero yung ano ah, yung movement, it is really
improving. It started in the early 90’s the LGBT movement in the Philippines and so far it has been better because there are more LGBT organizations now. And we also have LGBT organizations in Cebu, Davao in many key cities, in Bagiou they have their own Pride March now, in Davao they also have their, its not pride march but they call it gay festival. But I think this December through our Ladlad Davao coordinator they are planning a pride march on davao. So it is really improving

Dito pa rin sa Manila, nung nagstart yung LGBT movement at ginawa yung kauna-unahang pride march in, I think, Asia ditto sa Manila sya ginawa. Yes in 1990 I think, dito sya unang ginawa so parang ano yun eh, it’s like it’s an opening for everybody na ayan, we should claim our rights, we should join hands together and march for our right. So kasi ang parati naman naming model kas i is US and Europe ng LGBT movement here in the Philippines, we always pattern this to these countries. We are patterned after this countries

Ano ung impact?

Well yun yung ano the respect for diversity, that there’s only lesbians and gays, there’s now bisexual , there is transgender, there’s intersex. Actually ang intersex kasali sya dapat dati sa transgender people ngayon hinihiwalay na sila. We also have asexual, marami na ang nagsulputan. So the respect for diversity, there’s the culture that have come out and has proliferated because of that. Though iyon yung parang salamin namin, if they’ve made it in Europe, in the US , in Australia, we also want to duplicate here sana in the Philippines, because that’s the only way for LGBTs to live by their lives

Yes that is our mission, we also want a microfinance for our LGBT member nationwide particular sa livelihood project, for our poor and physically challenged LGBTs and we also want to set up a home for the Golden Gays for abandoned and old LGBT. Those centeres, they also offer legal aid, psychological counseling and information about the LGBT HIV and AIDS and of course ung pagrepasso, pagtanggol dun sa Anti Vagrancy Law. Yun yung aming mga platforms, tapos, yung aming vision talaga for a society that is free from gender oppression prejudice and stereotyping. Kasi parati pa rin kaming biktima ng stereotyping eh. Media has also their contributory to this. So parang binabatuk-batukan kami, kami ay mga sumpa ng lipunan, mga
sakit, mga immoral. But we keep on telling them that the Amerin Psychological Association has delisted being a homosexual as a disease. But we’re still fighting for ano ah for transgenderism, for transgender because may move ngayon na ginagawa syang disease, the pathologization . we’re trying to fight that, they want to pathologize it eh kasi kung mangyayari yan in the west, automatically Asia will follow na ang pagiging transgender ay isang sakit , so we are fighting that.

..kasi iba kasi yun eh, ung gender identity kasi is here, the way you think, the way you behave. It’s behavioral and its cognitive ung approach ng gender identity. Unlike sexual orientation, ang pinaguusapan natin dito ay deep emotional feelings of the same sex, of the other sex, ganon.
Yes as a support because they’re trying to raise that in the international arena that is being also heard now in the United Nations, so may ganyang move ano. So we also want United Nations to act on it and to depathologize it, that’s our support. Kasi those developed countries in Europe, may ganun sila ngayon kasi nga daw yung pagiging transgender ay iba, parang yeah its mental and behavioral ang sabi nila. But ang aming atake naman dun ay we were born this way. They also have to accept that there are people like me who were born physically male but has the brains and the heart of a woman.

Yung alliance wala in Asia. Yes we do our movement on our own kasi magkakaiba kasi yung cultural barriers na hinaharap like Japan, kasi syempre theIR oWn patriarchal system na dapat walang mga bakla. In Singapore for example, they have the sodomy law existing, on Indonesia there’s Muslim religion, magkakaiba sya. Here in the Philippines, religion ung problema. The catholic church is really dictating the society. But its really a press for us, unlike kasi before na maraming following sa catholic church sa amin, but now they’ve decreased e overtime and the catholic church have lost their credibility also to dictate upon us, upon people. They portray us as immorals.

Pinakaprogressive? Ph?
Yes we can claim that now because we have, for example and Ladlad we are an accredited partylist political party for LGBT Filipinos more organized and we tackle everything. Ditto pa naman, wala pa naman ung ganoong threat, there are hate crimes but we still have to establish and find out the indicators for hate crimes against our rank, pero ung katulad for example in
Indonesia pinapatay ang mga LGBTs doon, sa Singapore kinukulong dahil may existing laws, ditto wala pa naman. So yung talaga lang discrimination is yung sa society yung hindi kami matanggap, nahihirapan talaga sila. Yung ***? Naman, yung vilification, yung ridicule is something cultural. Yun pa rin naman yung nangyayari

We cannot see an umbrella is because there is also some LGBT organization na don’t want to affiliate their organizations with us. Because they don’t want to do things that is political daw in nature. But we’re also very proud to say that when you’re going to talk about LGBT organizations in the provinces, yes, ladlad is acting like an umbrella organization. Dito lang kasi sa manila may politics in value, ditto lang kasi parang kanya-kanya kami, may progressive orgz. It’s politicized also, and maybe the core problem that we face is the very fragmented community. The LGBT is a very fragmented community, that I will tell you

Future?

Yes, alam mo in the last congress with Risa Hontiveros it’s almost passed. Magbobotohan na lang eh, natapos na sya eh natapos na sa committee hearing. Kahit ang dami naming batikos na natanggap before by representative Abante of Manila, papunta na sya dun sa botohan at then again natapos ang Congress Calendar, hindi nya nakasama o umabot sa floor. Pero nakapasa na sya sa committee hearing, tapos ngayon sana mas mabilis sya. And it is also bicameral wala pa kaming nahahanap sa Senate na counterpart. Last time kasi si Bong revilla eh, but ngayon hindi pa naming sya nakakausap. So sana mapag-isa, we’re seeing na hindi sya mapapasa this congress. So ang unang tututukan at pinaka agenda na gusto nang tapusin nag Ladlad ay to pass this in Congress. Kasi lives are at stake here ad they cannot live a normal life. Hindi sila makapagtrabaho hindi sila makapagsakop sa schools. So itatanong mo bakit hindi itinutulak ang same-sex marriage ng Ladlad? Its not our primary agenda because mas gugustuhin muna sana namin na ung anti discrimination bill for opportunities to open, we want schools and universities to open their gates and accept LGBTs. Tapos sa mga bars, mga restaurants dapat matapos na ung pag-babar sa amin na hindi kami pinapapasok they claim that we are only cross dressing but its not. Ginagamit nila ung local term na cross dressing policy but being transsexual
transgender is not about crossdressing, this is our gender expression because of our gender identity. So ako, dahil ang gender identity ko ay babae, gusto ko rin sya i-express as babae magdadamit babae ako so hindi sya crossdressing. Kasi yung crossdresser kasi tanggap nya yung kanyang aside sex. Parang ikaw, tanggap mo ang iyong assigned sex but you wear mens clothes, walang problema dun, babae ka pa rin. Pero kami pag being transgender, you’re talking about gender identity, deeper, more profound.,

Lgbt abroad?
Abroad? We don’t have data abroad, even ladlad we don’t have data

Yogyakrta?
Yes, kasi the Philippines is a signatory to the UN. So dapat we should adopt it, abide by the regulations, kaya nga in the past few years tinutulak na namin yan na sana ung Yogyakarta principles it should serve as guide for Philippine agency, Philippine laws. This should be given to us because we are human being first before we are LGBTs so yun yung aming

Yes because if we are signatory we should follow the by-laws wala ng hadlang na hindi sya dapat i-adopt ng Pilipinas. Dapat i-incorporate na sya with the local law

We’re very good friends with Gabriela, kina Lisa Maza hanggang ngayon we have contact, kina tina palabay . yes riught now we have Boy Abunda as our senior political adviser , we have ricky rivero director yung pinasasaksak ng kanyang partner. From abs from gma, we have Nelson Canlas, GMA 7 reporter and others.

On Pnoy, he said last election that he’d support us. So we’re still collecting on that promise. Actually nagcourtesy call naman na kami nung June with VP Jejomar Binay and he promised us that eh will support the anti discrimination bill and ladlad in its 2013 bid for an election and also for the president. Nagsabi sya noon na we should be respected and that we should also be represented in the congress so hinihintay din naming yun. One year pa lang naman sya, kami naman sa Ladlad we’re very patient we’ve waited this long. Basta darating, un lang hinihingi naming. But kung makaka-kalahati ng term nya at wala pa rin hindi nya ito gawing priority din itong anti discriminatory bill syempre we also have to go against him kung ganun ang mangyayari. But so far naman he;s accommodating, he s not showing na hes against LGBT so so far ok p naman. 2000 pa kasi ung ADB by Eta Rosales and Mirriam Santiago. It was passed
unanimously then, as hb 6516 but noong 2001 hindi nagact ung senate wala na naming nangyari. Basta sa Philippine laws kasi there’s invisibility. Lack of laws. Walang policy walang laws at incapability of laws. Nakalagay equal protection of the law but there’s nothing for LGBTs, it’s not a special law, its an equality law. Tapos ung family law, meron syang against sa homosexuality ang lesbianism so sa article 36 psychological incapacity ginagamit pa yan eh para maghiwalay ang couples, kapag ang isa daw ay lesbian o bakla. Yan ang mga tinututulan din namin article 46 ung annulment by fraud na yung hindi mo nalaman dawn a bakla daw ung asawa mo pati ung separation. Tapos ung definition of family sa family code tinututulan namin yan kasi ang nakalagay special contract between man and woman but how about for same sex? The marriage is a basic right for everybody that should be enjoyed, pero wala pa kami dun kasi the movement is strategizing on how we tackle cases.

**Interview with the Project Coordinator of IGLHRC Ging Cristobal**

Okay so number 1 ang current situation ng LGBT. Socially tumaas na yung tolerance, hindi na acceptance more on tolerance. Politically speaking, in terms of participation, dahil sa ladlad laya meron na but in terms of legislation merong space kailangan lang i-maximize ang space. Kasi since 1999 we have been pushing the ADB, hindi pa sya napapasa into law. May improvements naman, interms of discussion of the issue in the mainstream society. ung exposure ung visibility meron. Pero titignan mo rin nagkaroon ng space for diverse expressions of sexuality pero in terms of nabuwag ba yung mga stereotype nandun pa rin, nadagdagan lang ng discussion. Pero hindi na nabubuwag ng husto yung stereotypes, ano ba ung stereotypes ng bakla ng lesbian. Nagkaroon lang ng dagdag na kaalaman na “ah pwede pala silang ganito”. pero hindi yung pagtanggap at pagrespeto sa kanila, napaka patriyarkal pa rin na napakaheteronormaitve pa rin ng pananaw ng ipit sa pagiging babae ang bakla at sa pagiging lalake ang lesbian.

So in terms of so many aspects marami pa ring dapat ayusin, marami pa ring dapat baguhin.

Political space?

Kasi diba dati yung Ladlad nabigyan ng pagkakataon na tumakbo for a seat in Congress. So ang nangyari noong dating 2007 or 2008 hindi inaaccredit ang Ladlad to join the national elections kasi hindi naman daw national ung membership ng Ladlad. Tapos nun after 3years, nag-apply ulit ang Ladlad un ngang sa SC, nagkaroon ng desisyon na dapat mabigyan ng accreditation ang
Ladlad. Tapos yun ding, nasa legislative area wala pa rin for the past 10 years. Ang distinct lang talaga may anti discrimination ordinance on employment sa Quezon City lang. kasi din ang mga LGBT groups din e nakafocus sa National legislation hindi per district. Kasi nung mga time nay un si babes Malaya, gusto nya magfile ng third sex CR. Tapos nung nagkaroong ng consultation sabi naming sa kanya hindi kailangan ng segregation, kailangan anti discrimination. Ayaw making, nung nagkaroong ng hearing lahat kami ayaw sa third sex CR pati yung mga establishment kasi sa kanila naman businesswise gagastos pero hindi nila nakita yung human rights. Ang samin naman hindi lang CR yung issue, marami, access to opportunities, employment… yung anti discrimination ordinance wala ng hearing nalaman na lang namin na nakapasa sya, pero employment lang yung naiwan. Sa dinami dami ng provision employment lang ung natira. Pero okay na rin, at least meron.

Tapos number 2. Ung IGLHRC kasi international NGO sya nakafocus sya sa human rights base sa kanyang SOGI. Most of the time hindi kami nagsspearhead ng activities o project. Merong mga ginagawa ang mga local groupsat yun ang isinusupport namin. Pero for the Asia region we have the Courage Unfolds documentary sya ang nangyari dun, pa gang sinabi mo kasi ay Asia may notion ang West na napagiiwanan o may mga pockets of development like Nepal and India (the repeal of 877) pero in terms of other asian countries ang tingin nila very traditional, very backward, kung meron mang groups konti lang yan mga social groups lang yan na napaka-konti. So ang ginawa ng video documentary na yon highlight yung LGBT activism sa Asia. So ininterview naming yung mga Asian activists kung ano ung mga issues at kung ano ang mga pinaglalaban nila. And second objective ng video is to promote the Yogyakarta principles as another international tools para mapalakas ang kanilang advocacy work so yun yung ginagawa natin, naming. Tapos pag may mga hearings sa mga national ordinances nagsusupport kami through letters of support, action letter writing campaign. Tapos mga international, mga periodic review tumutulong kami sa pagsulat ng shadow report nila. Kasi yung ibang NGOs kasi pag gumawa ng shadow report yung iba sa kanila hindi ipinapasok ung ang mga LGBT issues. So yung mga LGBT groups tinuturuan namin gumawa ng mga reports ng sa UNHRC, yan yung mga gawain namin. Tapos activities, cinocoordinate naming ung mga groups to work together sa different countries kagaya ngayon we have 5 partner countries na Japan Philippines Sri Lanka Malaysia Pakistan. Kasi ulhm walang masyadong proper documentation na ginagawa on
discrimination, abuses and violence sa work. Pero nakafocus kamis a LBT people, kasi yung gay men kasi kadalasan sakop na sila ng executive. Tapos ung transgender naman nakikita kasi namin na bilang babae, ang mga biologically women na naging transgender din na ang pananaw ay lalake, naaabuso sila kasi they are biologically women. Yung mga transgender women naman naabuso dahil sa kanilang identity bilang women kahit biologically male sila from the start. So ito yung ginagawa namin, binigyan namin sila ng chance to use the video in their local advocacy work o kaya meron kaming social media campaign, para magbigay kami dun ng ways kung paano nila gagamitin yung video in their own ways. Kasi ibat ibang country ibat ibang focus, tinuro naming yung Yogyakarta at ADB, paano ire-relate ang Yogyakarta with the bill kasi to ano ung nangyayari sa ibat ibang countries. Usually ang target n mga community naming mga LGBT groups. Para ung may LGBT groups sila na yung nagtatarget ng different communities, ng schools, ng ano nila. So more of in-equip namin sila, hindi kasi maganda ung term na empower kasi baka empowered naman sila, so ini-equip mo lang ung kanilang mga goals ng existing groups to facilitate more discussion more activites in their communities.

Number3. LGBT groups ang partners. Ang IGLHRC kasi hindi sya funder, more of ano sya NGO din kami international, so ang pinopprovide naming more of assistance sa ginagawa nila, kung may training nagbibigay kami ng training, pagususlat ng shadow reports nagbibigay kami. Tapos ung ibang countries hindi sila pedeng maging out dahil pede silang hulihin ng pulis kasi criminal

Ginagawa nilang… ginagawa nilang… representative nila or spokesperson to discuss their issues. Ganun yung gawa namin. Tapos ang… kasi, ako, before ako naging IGLHRC, part ako ng Lesbian Advocates Philippines, yung Lesbian Activism na ngayon. Tapos, ano, part kami ng Lagablab, tas part din ako ng… ng Ladlad. Dating Lunduyan yan, Ladlad. So, yung le… la… local group ang hina-handle ko, naka… nakapag-network na ako with different organizations sa ibang bansa so yung work ko ngayon, anong lang din, coordination lang din ang trabaho. Tas pagtulong sa kanila so, hindi lang Philippines ang tinutulungan, buong Asia na.

Tapos nung, in-influence, in fact ng international organization. Ang nangyari kasi, ang kadalasang problema namin as an international group, ang tingin ng mga government or religious

Kami, sinasabi namin na… it’s beyond culture, it’s beyond religion, it’s more of a human rights concept. Na… yung konsepto lang ng equality ng respeto. Kahit ano pang religion dyan, kahit ano pang kultura yan, hindi mo pwedeng gamiting rason yan para i-justify na liitin ang… pali… ano… tingnan ng maliit ang tao.

So, yun ang nangyayari. Kaya kami, careful lang din kaming sa mga iba’t ibang bansa, iba’t ibang communities kasi… ummm, minsan tinitingnan nung ibang grupo, sila pinag-de-decide namin… kung saan kami pwedeng maging involved. Kasi minsan may negative backlash sa kanila kung masyado silang involved sa amin. Kung minsan, background lang kami… supportive dun sa kung anong needs nila…

Yun ang pinapipilitan namin. Kasi ano eh, uhhh, pag kinausap mo pa rin ang ibang tao more of, uhhh, konsepto ng family, konsepto ng… religion. Yun yung nagiging ano… nagiging… gusto nilang mag-focus.
Gaya nung sa rights of the child… na may karapatan ba ang magulang baguhin ang bakla nilang anak na minor? Kasi sinasabi nila, in-argue sa’min dati na ang parents’ rights over their child is ano daw, priority.

Yung 1996 meron ng clique, inside the closet, progay, women supporting women’s center lesbond.. yun lang yung grupo. 1996 din nagstart na yung UP Babaylan nagstart na yung at gay org lang sya. Tapos walang internet nun, lumaki ako na wala lahat yan. You feel isolated, wala ka pang human rights network. Ang pananaw mo yung self lang. ngayon nung nakita ko na ung mga gay org, sa ano yan eh, sa booksale ung mga LGBT mags, dun ko nkita ung LGBT rights. Mas nauna sa akin ung feminism kaysa yung human rights kasi nga mas nauna ung feminist groups mag mainstream ng issues. Tapos ang nangyari, more and more nagkakaroon ng lakas loob ang mga grupo and mga LGBT individual to form groups kasi alam nila may suporta from other countries.tapos nakainspire din yung nangyari sa India kasi sa kanila criminalized talaga pero nakagawa sila ng batas na tatanggalin ang sodomy law.so malaking epekto. Tapos my support from international groups and regional groups. Kasi karamihan naman kasi ditto sa Philippines specially mataas ang tolerance. Kaya meron surreal acceptance na tumataas ang apathy so sabi “tanggap naman tayo, wala na taying kailangan gawin” . you see same faces 10 years ago, still doing the same work. Kulang na kulang kami, kumbaga yung 2nd generation na active kulang na kulang.

Tapos ung mga hindi naming narereach na individuals natuto sila, nagsesearch sila sa internet, sa mga grupo. Sometimes abroad kapag andun sila kasi dun lang sila out, ditto hindi may mga ganun pa rin. So nakainspire nakaka strengthen minsan ng conviction. Kasi ang pinakamaliit na unit of advocacy is being out as a lesbian or gay person or as a bisexual or transgender person. Tapos yung equipping yourself with information about human rights, on sexual rights ganun naman ung iba eh. Ung mga members naming ganun ung ginawa, nagaral, pinagaralan ung sarili nila ung rights nila tapos biglang nagkakaroon ng need to collectively organize to do something to change something in the community the laws. Kaya minsan makikita mo nagttread ka on unknown path malaking factor din yung nakakabasa ka ng success stories abroad. Nagkakaroon rin kami ng regional meetings, discussion lang tapos nakakuhu ka ng strategies. Tapos din kasi ung dating ADB, yung first meeting nya ang IGLHRC ang working partner nagkakaroon ng letter writing campaign. Tapos ang nangyari yung mga kongresista wala silang alam sa LGBTs, ang alam lang nila yung parlorista nila manikurista, may mga kamag anak pero di pa yun sasabihin
na may kamag-anak sila. Tapos si Eta Rosales, nakakuha sya ng 2 box full of letters worth all over the world form the IGLHRC letter writing campaign ..individual person. Makikita mo na people are listening people are monitoring what’s happening in the Philippines. So nakita mo bakit ba sila vinavalue, ano b yung nakita mo sa mga tao na to? Kanina naghearing kami, nakakatawa ba sabi ko hearing ba to o national coming out day. Kasi yung mga committee members nagsabi na may pamangkin syang bakla, may pinsan syang lesbian kaya they’re very open na rin kasi dati you don’t say those things about your family kasi kahihian. Ngayon theyre very out na saying those things, nakikita ung experience nila I don’t want to see my family members being discriminated and that’s a big deal kasi diba smallest unit is the family makikita mo babalik at babalik din. Yung iba e supportive sayo, basta wag lang kapamilya ko, ngayon hindi, nagsasabi na sila ngayon ng “ayokong maging ganyan ang kapamilya ko”. Sa tingin ko I can proudly and honestly say na malaking factor din yung discussion kasi nadidiscuss mo sa mga tao yung buhay mo, na sino bang may gusto na maging lesbian na hindi ka matatanggap sa trabaho, magugulpi ka, maramara ka. Pero hindi, ganito ako. tapsasabihin nila na hindi ko issue yan pero hindi, isyu nyo rin to dahil ang nanay mo ang tatay mo, ginulpi dahil mahinhin, hindi xa nagconform, so issue nating lahat ito.

Kasi totoo naman talaga eh, yung pinakapersonal mo, yan yung tutulak sayo to do something political kagaya ngayon wala kang sera sa NGO, ang hirap ng trabaho. Pero kailangan mong baguhin ang society eh, kahit sabihin mong ginagawa mo to for other people pero hindi, ginagawa mo rin to para sa sarili mo. Ke kapatid mo yan, kasi may relationship say o. ako wala pa akong nakikitang tao na gaganin para sa ibang tao lang talaga, meron talagang vested interest.

Mhirap kasi kunyari ako dati akong local tapsos naging international ako. then sabihin nila “mas pabor mo yung ibang country kasi dun ka galing sa Philippines” kung sa Philippines “mas pabor mo yung organizations kay sa amin” hindi eh. Ang pabor ko e ang inyong specialization eh, ngayon kung lumawak ang inyong organization edi involve ko na din kayo kasi ang dami daming issue hindi ka pwedeng ma-involve sa lahat ng issue. Kasi ang Galang ilan sila? Ang LeAP ilan sila? Ang Rainbow Rights ilan sila? Tapos itatanong mo pa dyan kung ilan ang full time? Tig-issa lang yan. So kung ang lahat ng isyu ay nakasawsaw sila, wala silang maano dyan. Kagaya ng rainbow rights and specialization nila laws legal group sila. Ilan lang silang gumagawa doon, tapsos hindin pa full tuime work dito sa LGBT activism may sarili silang mga day jobs, hanggang anong efforts mo ng resources mo ang kaya mong icommit?
Sa aspeto ng hindi kami kikilos hanggat walang say ng local groups. Hindi naman sa nanggagaling lang yung initiative sa local groups, ang nangyayari kasabihin naming “uy may nangyayaring ganito”, anong gusto nyong gawin? Pwedeng ganito”. Kasi minsan din ayaw nila, ayaw nilang kumilos, sanay na sila na hindi kikilos, tapos sanay sila na lagging takot. Makakakita ka rin ng ibang klase ng activist eh, may ibang very careful very careful talaga ayaw mag rock the boat, yung iba naman “di bale ng mahuli ako, basta dapat ganyan” maraming iba kaso sino susundin mo. Pero bottom line ksi, ang role naming na consensus kasi na walang mapapanganib na walang mapuput into jeopardy na hindi mo ginusto, na kagagawan namin. Kasi sila pa rin yung araw araw na nasa country nila. Yan ako, I’m wearing the IGLHRC flag, ganun din sa Philippines, kahit gusto kong ikilos, magcoconsult pa din ako sa local groups.

Ang ILGA kasi more on doing international conference tapos minsan may mga project sila pero kanilang project yun hindi sila in partnership with local groups. Humihingi lang sila ng assistance pero hindi talga yun talga na in partnership. Kami ang gawa naming lagi kaming in partnership. So yung video documentary namin in partnership with LeAP yun. Pwedens kaming magfund sa kanila pero hindi namin gusto yun kasi dapat yung data partnership nila kanila eh, sa kanilang ownership yun. Tapos ang maganda ini-equip mo sila on how to do ho to ask for funding. Kasi yung ibang partners namin first time nila humingi ng funding, so ni-refer namin sila sa funder tapos binigay namin technical assistance chinek namin tapos sabihin namo o kulang ka pa ditto, ganyan. Ni-recommend namin, yan di nila ginawa dun lang nila narealize na kulang nga, so ayun hihingi pa kayo ulit recommend namin. So iyon lang talaga, meron kang konting control na hindi mo sila immicro manage, hindi mo sila didiktahan. Mahirap din kasi yung regional work naming napapabagal kasi mabagal ung local work.

Ok naman, kaya lang hindi mo kasi dapat gawing basehan mo yung kung gaano kabilis eh. Yung local groups mo ano pa rin perspective eh opn how to move forward, minsan ayaw e puro backward. Kunwari china, nandayn na lahat eh, tapos biglang magkakaroon ng government crackdown takot silang lahat, minsan may mga social groups na nahuhi sila yung matatapang kasi may panglawyer sila. Tapos gagawin ng ibang Chinese group gustong gumawa ng statement didistribute sa ibang bansa, papayag kami tapos at the last moment sasabihin “wag na lang, kasi baka mahuli kami eh” yung mga resources na nilagay mo dun, yung mga effort lahat..so minsan
ang nangyayari lalabas ng statement, lalabas lang pangalan ng groups. Pero yung iba din ayaw nilang palagay yung name nila dun, so paano na? so si IGLHRC na lang, may ilang activist lalagay si anonymous. Ang hirap nawawala na minsan yung validity kung meron ngang LGBT groups doon. So ang hirap case to case talaga ang nangyayari.


may research ngayon on documentation on violation against LBTs, LBT women and transgender persons. Ito yung ngayong project naming.

Ang influence ng international ay yung human rights network tapos yung country analysis pero more on regional tsaka cross country analysis. Kasi sa asia, ang kadalasan lagi mo culture, religion kung Islam yan o Christianity parehong mga fundamentalist, really ang tradition and culture very heteronormative napaka-patriarchal..pare-pareho so magandang makita yung iba’t ibang perspectives ng different groups on how they address those ba. Tapos gumagawa ng mga achievement reports, so yuon yung exposure na ibinibigay naming kasi on their own naman eh they wont network with other groups “ uy ano kamusta kayo jan? “ ganyan, e wala naman eh. Minsan pa-usap usap na lang “oh don’t you try contacting ganyan, kasi meron silang ginagawa” , we coordinate each others. Or kagaya nito, workshope. Anu ba ang nangyayari in terms of LBT violence sa inyong country? Meron bang means. Sa pag-usap usap na o sa country na ito may ginagawa kami..so dun lang kami.. from 12 countries target naming 3 countries lang eh, naging 5 partners na kasi gusto nilang gumawa ng research. Ngayon ang problema naming yung iba mabagal mag document yung iba mabilis magdocument.. e sabay-sabay yan eh, pag nagregional analysis. So ano yung common trend ng coping ng mga tao, ano yung common na violence na nae-experience nila, from work ba ganyan, from religion ba, anong pinagkaiba..so magkakaroon ng analysis. Tapos ito nakakatulong yung mga advocacy work kagaya sa Philippines, yung Asia Pacific Forum. Ang Asia Pacific Forum kasi ano yan, grupo ng mga national Human Rights institute sa Asia Pacific,
Sa Asia Pacific Forum kasi, ang gawa ng ibang mga grupo, kunway yung mga women’s groups, sila human rights groups sila, hindi tumutulong sa kanila. Tapos wala silang capacity din, kung meron man o wala, maganda kasi marami kang allies supporting your cost, kadalasan ang ginagamit ng LGBT groups and human rights institute, ang Commission on Human Rights natin. ang term na ginagamit National Human Rights Institutions o NHRI. Tapos ngayon makikita mo, kalian lang may discussion ang APF on Yogyakarta principles ngayon sinabi nila sa kanilang Council of Jurors “gumawa ka ng report tsaka recommendation on the Yogyakarta Principles “ gumawa sila. Nung August lang, nagreport sila ng meeting ng bawat government, nandun yung commissioners nila from NHRI nagreport sila kung anon a ba ang ginawa nila base sa recommendation. Yung iba sinabi nila na “wala kaming ginawa” yung iba ang sabi “may ginawa kami”, pero bilang..ang ACJ kasi, ang Asia Pacific Forum ang mga member na country NHRI nagpapa-accredit yan sa ICT, ina-accredit ka kung maayos ba yung NHRI mo o hindi. Nangyayari nagiging basehan yung kung pinopromote ba nila yung Yogyakarta Principles o yung rights ng LGBT people na kasama yun, so yun, kumbaga sa ibang countries kagaya ng Pakistan o Sri Lanka na may NHRI sila, nafo-force ngayon yung NHRI to work with local groups. Kasi sinasabi naman, criminalize yan kung it's a sexual act, pero ang sodomy law naman kasi hindi ka pwedeng hulihin unless you’re on that sexual act kasi unnatural yung sex between two same sex person, e kung hindi naman sila nagse-sex nakatayo lang dyan bakla hindi mo pwedeng hulihin o kaya lesbian. Yung iba dress code, ngayon ang nangyayari dahil mahigpit yung batas nila, dahil may mga NHRI nagkakaroon ngayon sila ng avenues para magkakaroon ng support sa kanila yung human rights groups. So ang IGLHRC ngayon nagfacilitate ng APF na magkakaroon ng discussion on SOGI on Yogyakarta principles. So yun din yung ginagawa naming, nagbibigay kami ng avenues for LGBT activists, sasabihin naming “uy may ginawa kaming ganito, magkakaroon ng conference “ na sinabi namin sa kanila na “magkakaroon ng discussion on SOGI, punta naman kayo” .ito yung listahan ng mga funders na pwede nyong hingian for travel, kami pwede kami magpapadala ng tatlong tao dun. So ganun yung ginagawa naming, nagbibigay kami ng opportunities sa kanila to engage with their NHRIIs to engage with other activists. 

Transnational?

Yung mga countries ganyan, yung hong kong nawala na nga yung sodomy laws nila eh, ngayon ang nangyayari gusto nila tanggaling, yung sa commonwealth meeting tulad ng commonwealth
countries sa Australia gusto nilang pag-usapan yung sodomy laws sa mga bansa na nacolonize ng Britain na alisin na kasi archaic law na yan. Tapos social movements.. ang hirap kasi kapag region ka eh hahanap ka ng masyadong common denominator, ditto sa region ang hirap pa rin eh, sasabihin mong tradition iba iba yan eh. Hahanap ka din eh, family, work, religion. Tapos sa Indonesia Muslim e konti ang Catholic, sa Philippines mostly catholic, so kung religion ang paguusapan kanino ka pupunta so papasok ka na lang sa fundamentalism, religious fundamentalism. Humahanap ka talaga ng broader qualifier, kaya mahirap din eh, ang hirap nyang … kaya kahit sexual politics yan pinapasok pa rin naman sa human rights framework eh para swak sa lahat, ano yung concepts ng equality and respect, ano yung due diligence ng mga gobyerno kasi yung iba hindi nagratify ng mga international instruments. Philippines lang naman sa SEA ang pumirma ng pumirma eh.

Yung Philippines ano sya, sinusupport sya ng CHR, pero ginamit sya dun sa SC decision eh na walang binding power ang yogyakart principles, guidelines lang sya kaya mahirap gamitin yung Yogyakarta Principles. Kaya din kami nagkaroon ng problema sa Ladlad kasi ginamit ang definition ng principles sa sexual relation, anything about sex papasok nay an. Ang amnesty international na definition ng sexual orientation is napakasafe, ano lang sya sexual attraction ganyan, walang syang qualifier na sexual relation. Ang nangyari, wala kaming naging problema noon, naging problema lang naming sa Ladlad e yung tatlong commissioner na dalawang pastor at isang muslim. Eh ang isyu nila eh ung same sex.


Kami kasi ayaw namin ng mga teorya e, more on application. Kasi pasok kami sa grupo is discussion.. may queer politics.. kailangan i-contextualize mo sa Philippines, kasi kung


**Interview with LesbianActivism Project Camille Rivera**

Ako si Camille Rivera from Lesbian Activism Project. Member ako ng Working Committee. Naging ano rin ako, Communications Officer for Task Force Pride last year.

Uhh, quick description of the group?… Basically, ang composition namin, ang membership namin, lesbian, bisexual, and pure women. At ang pinaka focus area namin, Human Rights Activism for the LGBT community. So ang focus area namin, buong LGBT community.

Basically, ang project namin ngayon with the Dutch Embassy, sila yung funder namin.

Oo. Umm, meron kaming on-going project until October.

Basically ang project namin, we’re trying to mainstream the Yogyakarta Principle. Kasi yun yung, uhm, language ngayon ng activism for the LGBT community eh. Yung SOGI, Sexual Orientation and Gender Identity. So, nung June, nag-organize kami ng National LGBT Conference sa Cavite tapos nung July, nagkaroon kami ng Human Rights Festival so merong mga booths yung mga LGBT organizations. They can talk about the Yogyakarta Principle. Tapos, umm, on-going yung Human Rights Caravan tie-up namin with Amnesty International. They go from one place to another, umm, to show a video about the Yogyakarta principle. Tapos may discussion afterwards with the audience. Tapos yung last leg ng project namin right now, yung
LGBT Giting Award. We’re going to award LGBT individuals and allies na may solid contribution to the community.

LGBT community in general.

Mmm.

What do you mean? Ano bang definitions na yung na-encounter mo? Ah, what do they say about it? Para lang ma-gets ko yung discussion.

Ganon? Kasi ano eh, I don’t see it that way. Siguro we can say sa Philippines na may LGBT community kasi walang formal organization ang mga bisexual. Not that we know of. Kasi ang mga bisexual, usually, nakakalat yan sa mga ano eh, sa mga different groups. Like for example you have gay groups na may bisexual member. Officially, they have a bisexual member. So, I guess to be more accurate, it’s just the lesbian, gay, transexual community in the Philippines.

In terms of, umm, identity being an issue, yung pagkaka-specify niya as a community, I think it’s… I think uhh…fairly accurate when you say LGT community kasi we actually celebrate diversity in that sense while working but still functioning as a community.

And, umm, I can definitely say that there’s movement talaga at the national scale kasi nung nag-conference kami, nag-strategic planning yung mga organizations kung ano yung magiging agenda namin for the next 2 years.

So, I mean, at least at that… In terms of strategy, may national ano naman… May national agenda for it… After nung conference. Although syempre, not all… Note every organization made it. Hindi, ano ko na lang sa’yo kapag nakita kong may message.

Sa Dutch Embassy… Sa Dutch Embassy, this year lang, kasi nagkaroon ng funding opportunity. Nung December last year kami nag-submit ng funding. Actually, there’re a lot of opportunities for funding lalo na from the liberal countries. Kasi, umm, they’re looking for ano projects that they can fund, umm, specifically Human Rights project and since LGBT rights caters to a very specific <cut>

Since LGBT rights caters to a specific community, they’re willing to fund LGBT organizations. With Amnesty International, kasi meron naman silang LGBT component tapos nakiusap na lang kami like if we could join you sa pag-ikot around the country for the Human Rights Caravan.

Partner, but more specifically, funder kasi yung function nila talagang ano eh, financial provision lang.
Ah, you want ano, kung sino na yung naka-trabaho namin… Na organizations? Umm, kasi. This year ewe collaborated with IGLHRC. International Gay and Lesbian Human Rights Commission. Kasi yung pinapalabas namin na video on Yogyakarta principle, we produced it with them.

Ano pa ba… Kasi ano eh, marami namang tie ups na nangyayari sa community talaga. Sino pa ba yung mga naka-trabaho namin… Ano kami… We’ve, uhh… We’re very, umm, active in volunteering for Ladlad partylist. Syempre, kami-kami lang naman sa community, kami-kami lang magtutulungan. Ano pa ba… Basta ano, tie ups happen all the time.

Tie up? Usually, ang tie up, usually project based lang yan or for events lang depending on doing. Ano pa ba mga naka-trabaho na ng LEAP… TFP, kasi, umm, some of our members were officers for the committee last year. So we also help in promoting Pride March as LEAP and also attended.

Usually talagang within NCR lang ang…ang reach ng LEAP although yung conference, national scale sya. Oo, pero ano that… That was the first time we conducted a conference.

Umm, no. Basically, ang nangyari sa conference, nagkaroon lang kami ng presentations on Human Rights instruments that the leaders of organizations can use when making projects and strategies. Tsaka nagkaroon din ng presentations about, umm, things that are happening in the community like the Anti-Discrimination Bill. Then, umm, we had a workshop where we decided what we wanted our national agenda and strategy will be for the next 2 years.

Organizations sya. Umm, LGBT groups and Human Rights groups with LGBT components. So meron din kaming mga ano LGBT components from partylists like BayanMuna nag-attend din yung isang representative nila. Tapos meron kaming mga community based na organizations. Like sa Tondo, meron silang groups… Dalawang groups nila nagpadala ng representatives. Kasi may mga… May mga programs sila for LGBT youth pati yung mga HIV-AIDS groups na may LGBT components like TLFcares, although gay group talaga ang TLF, although ang focus nila, umm, gay men, msm tska mga transgender.

Transnational?

In Asia… Kasi merong tinatawag na regional work – what I was talking about earlier. Kasi we have LGBT organizations there and in other countries and they collaborated us, or for example we had Korean womens’ group who came to the Philippines recently to make a documentary on the situation with regard to LBT women. So we grant to them an interview. They’re asking if
transnationalism is happening in Asia. I think we need to ano eh, look at the differences between Europe and Asia first, kasi like <cut>

Sige…

Saan ako magsimula ulit, sorry.

Regional work?

We have ano, umm, conferences and workshops where, umm, LGBT groups in Asia. Like for instance yung IGLHRC, last year, nag-organize sila ng training and workshops for LGBT activists from Philippines, Japan, Pakistan so, it’s transnational in that sense. In terms of, umm, capacity building… Capacity building and knowledge transfer.

Awareness raising in terms of umm showing each other how different or how similar the LGBT communities are in different countries. Halimbawa, for example, I’m going to umm give you a background on the LGBT community in the Philippines and you will… You can tell me about what’s happening on the ground in Thailand. It’s umm awareness raising in that sense… On being more aware of their situation or context. Umm, what kind of awareness ba are you talking about?

Ah, ok. Sige, wait, balik ako sa comparison between EU and Asia. Umm, it’s easier to umm, demand for policy change in Europe. Una kasi, you have more liberal countries there. Secondly, umm, yun nga, supranational ang EU eh; so it’s very easy to… for different countries to… or civil societies in different countries to be more single minded about it, because the context is more or less the same. Supranational kasi ang ano nila… ang area nila. In Asia, you have country at different levels eh; different contexts. For instance, you have a Catholic country like the Philippines where we can say that LGBT homosexuality is not criminalized but at the same time, the government is not open for policies regarding LGBTs. For instance, yung Anti-Discrimination Bill. They’ve been umm, they’ve been fighting for that for like 16 years already. Ganon katagal. Although, we are the first country in the world to have an LGBT partylist. And then you have countries like Malaysia and Singapore that criminalize homosexuality.

Well, yeah, Singapore is not Muslim pero very conservative pa rin sila. It becomes very hard, regionally, to be on the same page kasi the context is different for the activists in different countries. Umm, moreover, the region is being governed by the ASEAN. So you have the member state of ten countries. You have the Philippines, Vietnam, umm, Singapore, Malaysia…
basically, everybody in the region. And the problem with ASEAN is that there’s a non-interference policy. And umm, consensus is necessary umm, for something to happen so, for instance you can have very progressive groups in the Philippines that call for national policies that are LGBT friendly. But you will never see the same thing happen in Malaysia or Singapore because umm, for them,...criminal act ang homosexuality. And... because we have to respect their sovereignty and ASEAN cannot interfere, umm, we can regional... at the regional level, we cannot change their national policy. So it’s basically...it’s up to civil society organizations, LGBT groups to lobby at the national level. So if they can’t even succeed at that level, regionally, it’s going to be a little hard, if not impossible.

Kumbaga, the idea or ano ba? The practice is not earned? Ganon? Well, the language kasi is very western although we do have local... the local language is ano naman yan regionally... for LGBT... o sige, continue, ano yung gusto mong sabihin? <cut>

Ah, at the international ano...

Yeah.

Uhh, definitely. Uhh, at least guide sya internationally... through different groups...I think, umm, popular culture also has to do with it like media for instance, the LGBT groups, it’s easier to ...to find information about ... about homosexuality and bisexuality because of the media. Because of the internet, for one, as in...umm, in...in the Philippines, hindi naman sya censored...umm, kapag kausap namin yung mga LGBT activists in the 90s, they tell us that the internet has had a very big impact on how different today’s generation is in terms of LGBT activism. Umm, so I think that, on the transnational level, uhh, pumapasok dyan yung media or yung popular culture as transmitter...transmitted to new media like the internet because it’s easier to find information.umm, in terms of transnational activism, for instance, yung impact din ng Pink Dot sa Singapore...umm, kasi diba criminalized yung homosexuality sa Singapore? So, ang ginawa nila... hindi sila makapag-Pride March eh, because they can get arrested. So what they did, they had relatives, and, family members, to speak on video about umm, their...their LGBT loved one and basically yun yung naging umm, demonstration nila. And since umm, they cannot reach to the LGBT individuals, kasi yung mga nagsasalita, identified as plain people, so umm, ay umm, the impact of pink dot in the Philippines in terms of the fact that ...that really inspired some of
the organizers from Pride March last year. Umm, uhh, it inspired us to be more creative in terms of public demonstrations like the Pride March. Although, syempre, the context is different kasi hindi naman criminalized ang homosexuality dito so, we don’t have to hide from …from anyone. But umm… but umm, basically, may project na na-produce or video na na-produce because of Pink DOt in the Philippines. Tingnan mo yung blog ng Task Force Pride, may video of a woman talking about her gay friend so that was umm, inspired partially by the Pink Dot. Ganon.

Social level sya. In terms of ano organizing regionally, have you heard about the Surabaya Siege? Indonesia…umm, well, gay yun eh, basically, na na-ano sila ng mga fundamentalist. So…yeah.

Oo … that was… thwarted the… so I guess, regionally, makikita mo yung spill-over ng fundamentalism from one country to another. Kasi like what yung represented sa ibang country, could not participate or could not contribute. Because of fundamentalism in just one country. So, while LGBT activism can be transnational in terms of impact, fundal…fundamentalism is also the same.

Umm, you have to ano, tell me muna what… what politics are you talking about. umm, what specific politics are you talking about in terms of identity and sexuality. Atsaka ano yu…ano…ano yung impact na hinahanap mo. Umm, like in what way is this impact manifested para mas kaya namin siguro sagutin?

Western…EU and US or…EU and US, ok.

Sige, so yun…uhh, kino-compare mo, tapos? <cut>

Oo …

Ganong level?

In terms kasi of ano, international partnership, yung mga ano kasi funders ng international…usually yang UN, mga embassy, pero kasi, we cannot really… I’m not sure whether you can call it a partnership per se. because their role is restricted and limited. It is that they give us the money we need we need, they follow up on the project, and we send them the report. We see the willingness to help definitely and I think na kung hindi progressive yung… yung western world, or yung… for example yung countries of this embassy who offer funding umm, we would not be able to enjoy the funding. So, I guess, indirectly, may impact since umm, LGBT rights are considered Human Rights in the west or in the more progressive context,
mahirap din i-generalize ang West. In the EU ay… mas confident akong sabihin in the EU na ganun ang case. Umm, for instance in the EU, kung hindi sila ganun ka-progressive, their umm, embassies would not be giving this kind of funding. Because they would not even be allowed. For instance, in… in Netherlands, homosexuality had been criminalized, so hindi ganun kalakas yung LGBT groups don, uhh, we would not be getting fundings so, I guess indirectly, it does impact us. But in terms of the actual work, umm, it’s going to be very hard to get umm, a concept from a different context and try to make it work here because, the conditions are always different. Dito nga sa Pilipinas, kahit ano lang, per region lang, very different na yung context nung mga gay. So, that’s why it’s very hard to… umm, adapt from the international level certain practices or theories.

Leapp. Kasi umm, kasi I’ve only been with the group for about a year and a half, pero in terms of uhh, the terms of the group, the group has done community building, for…for lesbians and uhh, urban poor sector, ganyan. Uhh, we have also done research work, may qualitative research yung group, about lesbian sexuality, lesbian sexual health to be more specific. And umm, qualitative research din, on the… on violence and discrimination against lesbians. So basically, it’s community building, research work but right now, nung sumali ako it became mainstreaming of Yogyakarta Principle kasi yun yung trend ngayon sa community eh.

So, in terms of the language, umm, politically, nakapasok sa ‘min internationally yung Yogyakarta Principle. You can say, yung language tsaka yung funding. Yun yung effect ng transnational activism based… or yung impact, I guess. Doon makikita sa dalawang areas na yun. The language is…

The language umm, or more specifically SOGI, and fundings.

Sa work. No, not really.

Ahh.

Do you want me to refer you to ano, the point person of IGLHRC here, in the Philippines? Have you met Ging? Usually open naman si Ging sa interview pero baka through email. Si Ging kasi yung ano, representative uhh, coordinator, actually, regional coordination for Asia for IGLHRC. I think that she can answer that question more ano, more accurately. Umm, ite-text ko muna sya bago ko ibigay yung number, paalam muna ako sa kanya pero most likely papaya to. In terms of ano, ah, kumbaga in terms of actual umm, advocacy. Ganan. <cut>
Political?

Ano ba? We don’t have it here. But it’s… it’s in the works eh. It’s an on-going process. First of all, we have the Ladlad partylist. The thing is that, unless you put Ladlad in congress, they will not be able to enjoy the benefits of…benefits of LGBT friendly legislation. And then you also have… and then you also have the Anti-Discrimination Bill. Umm, I think umm, it would be great if you can talk to Akbayan… Akbayan partylist. Siguro isang representative. Sila talaga yung… yun lang yung ano natin eh LGBT friendly legislation. Well, there are currently two versions of the bill. I’m not sure kung sino yung may hawak nung other one. BayanMuna.

So, umm… in terms of national and regional policy, regional policy’s going to be impossible kasi nga ASEAN region monitored yan and umm, consensus dapat, and national level, in the process of getting there.

In terms of these involvements, sa national legislation, we have volunteers from LeAP and Ladlad partylist like yung nag-planning sila… saka yung defense committee. Pero hindi ako kasi volunteer for Ladlad eh. Kailangan ma-text ko sya para mabigay ko yung number nya sayo.

Am I answering your question? Sabihin mo lang ha, i-guide mo lang ako kapag medyo off yung sagot ko.


Policy making. Kasi ano, sorry naubusan ako ng load pero i-send ko sayo once I get a go signal. Over the weekend definitely i-send ko yun. umm, kasi hindi lahat ng NG… LGBT groups involved sa policy making eh.

Usually…I know if they are accepted na)

Actually, I think, ano, public opinion is important. Definitely, public sentiment is important. Pero at the same time I think it’s even more important to have someone from inside the system to help you. Inside the system to advocate your ano… for example yung RH bill. Many social weather stations had been saying for the longest time that di ba, a large percentage of the Filipino population wants RH but if you have congressmen who are really conservative, hindi sya lilipad talaga in bill. It doesn’t until ano ba… it only started ano… packing heat when Defensor Santiago actually decided to adopt the bill. So I think, uhh, public is important but, even more
important to have an ally from within the system. And sometimes, usually, umm, in terms of policy making, the most they do is consult with NGOs. For example may on the ground knowledge ka. Pero, hindi ka talaga well versed in policy making. Usually, they will consult with you na lang. consultation. And then I think ano na rin, it’s a pretty good move na rin.

Interview with Philippine Hate Crime Watch’s Founding Spokeperson Reighben Labilles

I’m Reighben Labilles, I’m the founding spokesperson of the Philippine LGBT Hate Crime Watch. The Philippine LGBT Hate Crime Watch has been around 2009 but it only took off nung 2011 when more volunteers fill in, that’s May 2011. Now, ang official count is there are 147 murders LGBT Filipinos na brutal ang nature tapos since, considering it’s brutality tapos yung victim ay member and member ng isang minority group such as LGBT it’s deemed na they are hate crimes

Ok, wala tayong any laws or official academic state studies on hate crimes, walang capacity or mandate ang Philippine security forces to investigate and monitor and prevent hate crimes so the work ng The Philippine LGBT hate crime Watch is very pioneer & as far as we’re concerned, we are the first na naglabas ng preliminary study on hate crimes against LGBT Filipinos in the Philippines. Tapos, right now we have, we are increasing our membership & our new membership & new director are helping expand database in the scope of our work. In-include na namin yung violent crimes that do not end up in murder kasi yun nga yung mga pellet gun incident sa Cebu in which the transgenders were attacked to reach to the Filipino online asking them if they’re able to report any observations of personal experiences they have na of an LGBT being violated. So we’ve already submitted a report with rainbow rights project & pro gay Philippines to the UN human rights council in the form of a universal periodic review shadow reporting it’s on Hate Crimes and other forms of discrimination against LGBT from the Philippines

We’ve also submitted a joint report through an ad hoc coalition between international gay and lesbian human rights committee, Amnesty International and Ladlad partylist. Also to the UN for the Universal Periodic Review and International Covenant on Civil and Political Rights Treaty
body. Tapos because of the initiatives of the Gabriela Women’s Partylist and Bayanmuna partylist we’ve had a forum in the congress through the committee of women & gender equality about Hate Crimes and working partnership with Gabriela women’s partylist, Bayanmuna & Ladlad to advocate for the anti-discrimination bill & specifically with bayanmuna on hate crimes resolutions although Gabriela women’s partylist filed the resolution on hate crimes. Tapos end of the year nagkaroon ng forum organized & funded by Malacañang to the presidential human rights committee on LGBT issues in which activists & government agencies alike met & we discussed yung mga issues faced by LGBT Filipinos in the country tapos as ano ummm in the form that has been 2011 has been a very good year for activism in general pero marami pang kulang sa bansa in terms of LGBT activism mababa ang mababa ang actual civil social political participation ng taong bayan sa aktibismo it mukha it seems as if na parang NGO is NGO centered ang activism ng LGBT. I, personally, do not like that kasi gusto ko more to the effect of people’s org ang dating dapat ng LGBT act- dapat mass organization dapat ang dating ng LGBT activism although mas malaki ang nagawa ng NGO framework para sa LGBT activism sa Pilipinas, I think kulang na sya sa panahon ngayon na napakalakas ang, I think although mataas ang nagawa ng NGO-style na na activis- na advocacy, hindi pala sa activism, on LGBT rights what we need is mass org level na ano na activism in which people engage, socially aware & as as legally & politically participating people engage the unengaged & the oppositors of LGBT human rights & in the process enlighten them, ‘cause I don’t- I don’t think the framework of doing seminars & doing tie ups with the government or just lobbying in congress & in the executive & in the judiciary for LGBT ano empowering policies & mechanisms is enough.

I think for LGBT in general or LGBT human rights to succeed in the Philippines it has to be a socio-cultural change testimony be achieved if it is done in a mass organization level. Grass roots, middle class, capacity I don’t like to use capacity building, it sounds so very NGO-ish more like, just peer education. Peer education kasi, capacity building is ano is for me what’s part of the NGO world na I think it holds a lot of funding, a lot of forums etc. We, I think, we should be on the framework that we educate ourselves and our fellow Filipinos

Given that paradigm kaya the Philippine LGBT Hate Crime Watch is always going to be & has been posting open meet-ups where everyone is invited, I think now we’re gonna do it in our
house at Malate. Para hindi na kailangang gumastos for coffee shop & everyone’s more relaxed, 
anyway, go on.everyone can come. Study group, parang college study group. We’ve been doing 
that since- I think I’ve been doing that since August of last year.

Talagang individuals, individuals, I mean, the ones that populate the meet-up are individual 
activists and the one that has been instrument for the bigger project are yung org such as Ladlad, 
Bayanmuna, Gabriela Women’s partylist yung nagho-host nun pero for small make up individual 
activists ang nagpopopulate non. They reach us through the internet--Through facebook, through 
twitter, through my email tapos, yun may response sila

Ummm if it’s going to be international NGOs, wala pa. Wala pa, ummm. We have not been 
graced with ano funding yet. Our reason why we’re going to partner with an international 
anization is that one, they may have studies or technologies that we don’t have that they have 
& between the agreement, between your org & their org you’ll share information & another 
would be to provide funding. It’s very much needed kasi in activism you cannot, you really 
cannot avoid the NGO framework kasi for a lot of activism that I like to do, I mean, engaging 
the people themselves sariling sikap na lang ng pera yun kasi you’re gonna share what 
information you have with each other to the internet.
Pero to ano- to affect- to affect governance however little to educate in government however 
little ang kailangan is ang conferences or training with the government agencies or employees of 
government agencies to make them aware about the issues Now, ang the ano the struggle with 
that kasi is for you to have institutional learning uhh within a government agency that capacitates 
that you conduct seminars with or uhh seminars & conferences with um organis- umm activist or 
advocate organization that are capable.

Funding unless you have devised a mechanism in which you could provide funding for yourself 
you will be very much reliant on funding agencies which is, at some cases, an international NGO. 
Foreign international funding agency?
It would be nice if you applied for funding & you could you could I be the one to dictate the 
specifics of the projects that that you’ll come back but when you apply for funding you’ll have to
abide by their specific calls for proposals their specific parameters on what kind of project that they want to fund & that’s the limitation there.

So in that case nagkakaroon ng influence ang funding agency up to what kind of project an activities organization with an NGO component can do. Tapos inadvertently, although it provides means for the development workers & by that activist organization I mean survive & support themselves because of that institutional funding & the project funding umm it doesn’t give them as much freedom din. Kasi I think we have sa Philippines by my opinion & by my observation and with activist orgs within the LGBT community, we have not been provided the opportunity or have not been exposed to the opportunity to create umm self-sustaining funding mechanisms locally. Maybe we could do that continuous fund raising parties & donations that sad to say very few would donate for the activist organization. Personally, we inasmuch has been ano recipient of the donation pero it’s hard really to umm conduct yung mga fund raising parties kasi una, you have other projects you want to fulfill tapos the one that will do the fundraising parties for you pro bono is not always great & available.

I think what happens with, a bigger clause would be the globalization of concepts and of idea. With that since the human rights in general is as you say a western phenomenon there is a of concepts that are distinctly western. So that’s why in recognition of that, for a lot of UN documents they have ceased to use “LGBT” as a standard term, what they are using now is “People of diverse Sexual orientation, gender identity and expression” because there are multitudes of uniquely cultural LGBT concepts per region per country per localized region in each country, so in order to ever that yun ang ginawa. What makes it hard when you apply that distinctly western concept there has to be increased efforts from the activist to digest distinctly western concept and make it adjust to he local.. localize it to indigenize it so that people would understand it. Kasi with those concepts dun sa framework, for it to actually work you have to analyze first the conditions within the local sphere and check if it will actually work. For that you have to tailor fit it to the local situation and not the other way around kasi right now there are some NGOs in general who failed- the big problem of being inefficient ineffective they try to fit local situations with international ones when it’s the other way around you take this international concepts and frameworks and you make it your own by localizing it. You have to readjust it and
reformat it according to Philippine socio-cultural reality, social, cultural, economical political reality.

In urban settings, specifically Manila urban poor settings, more or less, and if your demographics are middle and high end class the western concepts will work on them. But if you go to rural settings, urban poor, lower middle class where very Philippinized ang concept ng homosexuality, ng SOGI, na it’s wrong and disrespectful to teach someone these foreign concepts that really do not exist in the local setting. You have to ask them, you have to get to know them first, you have to immerse and then you just use your international framework as means to analyze it. But without the intent of molding this into this but this into this.

Because I ws employed by Lawyers for liberty and R-Rights project I had the priviledge to Davao and Leyteand Cotabato, by my own experience of helping conduct LGBT human rights seminar there’s really a mismatch between local concepts and international ones. And to even to try to teach it, the western concepts, is an act of utility and cultural insensitivity and the point of those seminars is to engage them, empower them and by my experience it was inefficient for me to have to use too much western paradigm. So as time went on, when I started the meet up and did succeeding events with Rainbow Rights project, I engage the audience first, determine how to which paradigms thy use, what terms they are comfortable with and I start from there.

So of course in hate crime activism mataas yung propensity for me to integrate international concepts and localized them because we do not have global concepts for hate crime. And it is a long term mission to discover our own indicators for hate crime because what's available are American, European continental and British indicators for hate crime. We do not have our own yet, we do not have our own investigation yet. We have no Asian, if there are maybe Middle Eastern pero Asian as in SEA wala.

Actually what needs to be put out there is our enemies is not fundamentalist, conservativist whatever, but the apathy of people in caring for others and one thing to engage each other to progressive humn rights based socio cultural change. That’s the greater the enemy, the apathy towards all these other than bigotry and chauvinism in general.

Oh yes, by my experience lang ah, there are other members of Philippine Hate Crime Watch, my husband and I and our allies had appeared online and in television and we have repeated calls for
the involvement of people in activism. Wala. Tapos the forebearers of LGBT activism existed mid80s. it’s because of that apathy that very few added to that since the decade since. And then of course there are some organizations that were so stuck in the NGO paradigm that they forgot that they have to develop a mass organization level to engage more people. And the explains why how very few activist there are in LGBT human rights in the Philippines. Other than that apathy.

Of course it has to be noted in your research that the mutual ancestor of this is Edgar Atadero himself because his preliminary research back in the 90s with internet being unpopular back then he did newspaper clippings, personally visiting the wakes of the victims, the data was lost given na hindi pa sya nadigitized na-Ondoy, forgot which storm but I think it’s Ondoy.

When you say partners kasi you work closely, in the absence of formal papers, constantly so in that case we only have local partners. No, one of the legislative staff of Rep Ilagan personally helped in the filinf and drafting of Hate Crime. With Bayan Muna its constant networking with information, with Ladlad they have donated resources for our research, with Rainbow Rights project they have institution to allow us to give seminars to NGOs. Provided themselves as means to submit to funding agencies, MCC, Pagan Network and Amnesty International, helped with members. And MCC under Rev. Agbayani helped to sustain Hate Crime watch prior to 2011, 2009-2011, prior to more activist coming in.

There is the transnational international organization that I am a fan of, I very much like it, Women’s global network for reproductive health because it works from the bottom up. What the transnational organization does is based on what the organization on the local and national groups want, they decide what the transnational organization does internationally, not the other way around, they do not dictate to the local organizations what to do. It’s the local org and national org that dictate to the transnational organization. So any pro human right organization function like that, its because it’s democratic.

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**Interview with Rainbow Rights Project founding Chair and Policy Advocacy Coordinator Ms. Germaine Leonin**
Germaine Leonin Founding chair of Rainbow Rights project. Currently I’m the policy advocacy coordinator. My main project is really on paralegal training and capacity building on LGBT rights advocates and activists.

Rainbow Rights project was founded on May 2005, we registered on SEC on the same year and the founders were five graduates of UP College of law, at least that time there were only two lawyers, the three of us were still students, magba-bar pa lang gagraduate pa lang, and then we decided na—kasi we all have background in working with NGO. One had a background on environmental law, the other one agrarian reform and the three of us varied sa fields of women and children’s rights. So we were saying, why cant we use our background to push for LGBT rights then which we’re part of the community din. Isa sa ground breaking organization kasi we are the first LGBT group na ang advocacy work ay based sa law, legal mechanisms, legal institution. At the same time we were also novel, operative lawyering group kasi all the legal NGOs that cater to the sectors women, children, environment, wala pang nagca-cater sa sexual minority or LGBTs so we were the first.

Since then, we started no funding purely voluntary, we didn’t pay ourselves, ung mga projects and activities naming came from our own pockets. There are some friends of ours na legal profession from the CSM, human rights network who supported our activities, so what we did was joint project. One of our most popular na giniwa the dyke dialogues. They started as a small FGD among lesbians and then naiinggit ung mga gay men and transgenders so we had to exoand its exchange. So ito yung earlt lesbians na nagdiscuss ng profession dyke dialogue ang tawag nsmin, kzpzg kasam n ung iba, we call it Rainbow exchange. So basicwly ng sno nun , its a freewilling dialogue, a focus group discussion . The topics are not given by us, the topics are shared by the group. So we cater to their to their need, ano ba yung gusto ninyong matulugunan, ano pa yung gusto nyo malaman, sila yung nagraraise ng topic on that and then we provide out input, we lecture ano yung mang batas how can we go around it then may konting discussion and freewilling discussions. Maganda siya in a way because it kept us in touch with kung ano yung needs ng community, emerging trends sq community and at the same time we were not preaching to the converted. Hindi yung kami-kami lang na veteran activists yung naguusap there are actually new people coming in wanting to learn more. So we were able to reach out in a varied mixed group of people in LGBT activism. Mga old people, mga first gen kung tawagin
naming na mga LGBT. Mga young, willing to get involved, wanting to participate in the advocacy movement. So yun it’s a very good touch point na nakakuha mo yung pulso ng community and at the same time nakakarespond kami. Kasi kung ito pala yung problema, then how do we address it. So very responsive, tamang tama yung aming activity dun.

Then we decided na hindi na enough yung ganung ganung small group discussion lang na FGD type round table discussion. Mas gusto nila more intensive na capacity building talaga. So we got funding for paralegal training, full blown paralegal training . ito uso to sa alternative lawyering groups na when they cater to marginalized groups na like the indigenous people, sa community sa rural poor, urban poor ganyan, ang objective talaga nila ay to capacitate

We have rules and regulations in the international courts like conventions for women, hindi tumbok na tumbok but it applied for women, pasok ka pa rin if ever. But for the gay men, walang sinasabing ganun that’s the gap there. Then in-explain din naming na at the very least ,ay minimum standard to be able to have a course of livelihood. So ganun sya, then later on sabi nila , now we realize that there are no local laws, no Philippine laws that really address our need, that Constitution lagging sinasabi but still not enough nangyayari pa rin ang discrimination violence against us so what can we use, aanklahan natin international law. International Human rights instruments like the two covenants, the UDHR, the covenant on Civil and Political Rights , the covenant on Socio-economic and Culture Rights. Kasi nga unlike the other sectors, the other marginalized groups, they have their own convention, there CEDAW convention on the rights of women, even sa PWD but for LGBTs wala. There are several decisions abroad, mga regional human rights mechanism nila but the thing is that time wala rin ang regional human rights mechanism, wala ka na ngang treaty or convention, wala ka pang regional human rights mechanism ditto sa Asia, wala pang Yogyakarta Principles noon.

So anung gagamitin natin? Very general but still we use it, we quoted it, yung pakonti-konting decisions ng UNHRC at that time (tunen v acharia na case) . it is the first time na magkadecision ung court ng UNHRC that says yung category ng sex, kasi diba non discrimination based on race, ethnicity, etc and then may “sex”. Sabi nila ang sex lang dyan e “men and women” nung una, but the Tunnen case said no, when it says sex it also includes sexual orientation so that’s the first of its kind then and then sa Europe, matapang European human rights mechanism, nagkaroon sila ng decisions there that actually addresses non-discrimination of clauses, mga sumunod doon tinanggal yung mga sodomy, karamihan don nagbibigay ng rights para sa work benefits, non-
discrimination sa workplace. Mga ganun yung patse-patse nilang decision noon. Tapos sa US din nagkaroon ng strong trend, dahil sa provisions on same sex couple. While sa Europe ang uso ay domestic partnership, registered cohabitation sa US naman civil union. So sa Massachusetts they went a little bit further, matapang ang court, sabi sa legislature na dapat talagang nagkaroon kayo ng full marriage rights, hindi lang civil union because that is somewhere in between; its either no marriage, the registered partnership, a civil union and here its full marriage. The courts and the legislature said that we also need to have full marriage rights kaya nagkaroon ang Massachusetts, then Canada also had, matapang ang Canada sunod sunod ung states nila talgang full marriage rights, hindi pwedeng neither here or there it has to be full equal marriage rights. Then sa US naman after they made their registered cohabitation, after nung sinabi ko na patse-patse, binigay din naman nila, sa Germany, sa Hungary, mga ganon. Meron nagbibigay ng tax exemption, may nagbibigay ng co-ownership, may nagbibigay ng adoption ng children, insurance benefits, social security, mga ganun ganun lang but hindi buo, patse-patse kasi when you get married makukuha mo yan ng buo. Pag ganun ganun lang nila, then there was this ground breaking decision sa South Africa, they changed their constitution they specifically indicate there that there should be no discrimination based on sexual=orientation & gender identity and then inopen nila ung doors nila for full equal marriage. And all these demands were very useful din later on.

Wala kang conventions wala kang treaty but there are decisions, court rulings around the world human rights mechanism . may trend, that growing trend was very useful, because of the courts, the court decisions the human rights mechanism na they were having decisions. There were some moves din, legislative efforts maganda rin yun. Like here in Asia, for the longest time nangunguna ang Philippines sa advocacy work movement, they look up to us kasi totoo naman, tayo ang may democratic system, we have access to Western information, we had our education. Matatapang ang mga aktibistang LGBT sa atin because we relative freedom compared to them so they look up to us, gumagaya sila sa atin. Ang problema, tayo ang nangulelat ngayon yung pinapasa nating legislation, ADB, hindi umusad, for the past three congresses more than ten years. In the meantime nagkaroon sa Korea, sa Thailand, meron na silang protecting transgenders, sa Indonesia they have recognized the third sex identity Waria, they have government Ids that says they are Waria, transgenders. And then itong Ladlad, we were pushing for partylist accreditation so we will be represented in Congress, hindi makalusot lusot. In the meantime, now...
in Nepal they have a parliamentarian that is gay. Sumunod lang sila pero ngayon sila ang meron.
So multi ano din yung mga attack, may mga advances, may mga delays, i will not say na mga obstacles kasi they are just delays, sooner or later we will have them. It’s just a matter of time, yun ang tinitingnan natin, our time is now ang feeling naming jan eh, but you cannot drop the ball, kelangan tuloy tuloy mo pa rin harapin yung challenges.

So in a way that was useful because there’s a growing trend, yun ang inangklahan namin. And then there were resolutions being pushed forward sa UN noon, there was a Brazilian res, Norwegian statement noon about LGBT rights. But only in the past nagkaroon ng biglang surge because there’s the Yogyakarta principles. The Yogyakarta principles, it’s not new, it’s not a treaty not a convention. And it’s not new. It’s a set of principles na kinuha nya yung mga basic principles under the civil and political covenant, socio-economic and cultural covenant the UDHR. Ni-lump together lang nya yan, nilista nya into 29 principles and angled it, tweaked it na matutugunan nya yung LGBT issues. So they are not new, they are not special, they are old ones, pero in-angle xa, conceptualized sya na tutugon sa LGBT rights.

So yun, hindi sya recognized per se na under the same level ng treaty or convention, but ganun kasi sa international law, if you keep quoting it, if you keep using it, it raises itself into the level na international human rights law na rin sya. So kailangan ng constant practice, iqou-qoute mo sya, gagamitin mo para magkaroon na sya ng authority. So yun ang hinihikayat naming sa mga activists all around the world :use the Yogyakarta principles. And this principles were actually developed not by LGBT activists themselves but by human rights lawyers, law professors, special rapport from UN. Nagmeet sila sa Indonesia noong 2006 they discussed among themselves, ano ba tong issue ng discrimination against LGBTs, how can they help, human rights experts, legal experts, law professors to help people understand it better. Human rights advocates, court justices, policy makers. We now have Yogyakarta principles and it has to be used para umakyat sa level ng ganung authority. We quoted it sa Ladlad case when we went to the SC, unfortunately ganun din ang tingin kasi, it is not a convention, it is not a treaty yet so parang ilag ang SC natin. But we still use it, sa mga advocacy work ginagamit din yan. After that I would say that there are others, may meeting sa Bangkok, human rights advocates ng mga national human rights institute.

Because recently din nagkaroon na tayo ng Asean human rights mechanism, meron ACWC for children and women and then yung AICHR, basically that is an overarching human rights
mechanism. Nanggaling lahat yan sa ASEAN, ang kahinaan nyan, sa ASEAN, alam naman natin noong tinatag yan e puro naman talaga dictators yung nakaupo dyan, but the thing is they wanted at least a human rights mechanism for the region na hindi lang sya naka-angkla sa foreign ano, like in Europe, in Africa kasi iba ung konteksto nila, iba ung sa Western, iba ung sa Africa . they really wanted an Asian flavour, ung Asian values, the way we negotiate, the way we mediate our own. Specially that time kasi allergic din din sa masyadong fino-force ang human rights principles sa atin.

Tinitweak din natin eh, we add our Asian flavour. Though there are developments in our human rights mechanism, unfortunately, sabi ko, overarching lang ang AICHR, ang ACWC ay para lang sa women and children, pero wala pa syang desisyon na tugma rin. But there was this conference in UNCHR na pumusisyon yung CHR natin saying that they have no problem addressing SOGI issues, that they are willing to push for LGBT rights specially when it comes to children’s rights and to women. Kasi tayo ang nakaupo dyan eh sa ACWC. Also because matunog sa CHR kasi ditto ang women and children kasi nga recognized sila as a marginalized sector. So at that time parang nagle-lead tayo, so again yung mga merong CHR sa ASEAN sa ASEAN natin dito, Thailand nagstatement na rin sila sa Bangkok an ok din na if the Philippines can do it kaya rin naming, susubukan. Medyo may hesistance yung mga Muslim countries pero sabi nila sige kasi itong mga to may mga ginagawa din patsi-patsi may mga advances din naman a little bit for LGBTs within their own country. Sinasabi kasi dun na dapat institutionalized na irecognize ang LGBT community as marginalized sector, they need protection, that they have human rights, na bawal ang human rights violation sa kanila. So that framework, that human rights framework napasok na ang LGBT human right.

Even locally, for the longest time kasi ang human rights advocates sa Philippines masyadong concerned sa civil and political lang, puro extra judicial killings, torture, ganun lang diba pag sinabi mong human rights dito, lately nagkakaroon na ng ano sya, women’s welfare, children’s rights, medyo ganun na rin yung pananaw nila at ngayon medyo naopen na rin sila na pati LGBT kasama sa kanilang human rights network. There was also this recent Malacanang hosted na LGBT forum with PHRC, and attention lang talaga nyan ay how we comply with existing conventions that we have signed, we have ratified, outside that wala na, hindi na nila obligasyon yun, problema na ng CHR natin yun. Pero doon tiningnan nila, how can we help, for promoting and protecting LGBT rights so that was a forum that’s first of its kind din na from Malacanang.
from PHRC na usap-usapan lang and you would notice na sa mainstream pa rin, policy makers, police etc, may resistance, hindi pa rin ganan kataas yung level nila. So yun yung sad part dun. So our work is really not done yet pero makikita mo na it was useful because there is development abroad, nagkaroon ng instruments that we could quote and we could use, there were trends around the world that we could also sabayan, conferences abroad, mga representations abroad. Yun nga ang sinasabi namin, the CHR made a better presentation last human rights conference than yung ating DFA rep.

There’s a certain resolution that removed yung category ng sexual orientation. Kasi there’s this old resolution that says that there should be no extrajudicial killing based on , ayun na naman, ethnicity, religion, age and then may sexual orientation . Itong unholy alliance ng mga Muslim countries pinatatanggal yun, so nagbotohan, nag-abstain ang Philippines. Nanalo na tanggaling yun, so ngayon hindi mapakali ang US, so there was a new round of voting, pinababalik yung sexual orientation, nagvote na naman ang mga tao, abstain na naman ang Philippines! Dahil wala daw tayong foreign policy that instructs them to say na mag-vote din sila for that. So basically what is the Philippines saying there, na ok bawal ang extra judicial killings, bawal ang arbitrary killing for any other reasons except sexual orientation so pag ganun pwede diba? Yan ang ibig sabihin ng kanilang abstention noon eh. At least doon nanalo because of Hilary Clinton, nanalo yun naibalik so right now there’s this resolution na sina sabi na should be no arbitrary killings, execution including the sexual orientation, it should not be killed for that. Kaya galit ang Africa kasi sila may ganun.

Tapos in a separate panel discussion, nagsalita kasi sa Ban Kimur, Sec Gen of the UN, sabi nya,” this is not right human rights is human rights, if someone is harmed, discriminated against done violence just because of SOGI” hindi tama yun, then we need to do something about it. It was a very very strong position, maganda yung Ban Kimur doon, instruction nya sa lahat ng country ito ang trend, for the first time nagbigay ng statement ang UN sec gen. So you don’t need to rely sa patingi-tingi na cases, di ka na kailangang mamalimos lagi ng statements na ganun para sa kung anong gagawin sa SOGI kasi nanggaling nay un mismo kay Ban Kimur, there’s a resolution itself. They quoted the Yogyakarta, kaya ngayon makikita mo ung iba’t-ibang committees hindi na lang Human Rights Committee even the CEDAW com, the CRC Com, various special rapporteurs to UN meron na silang provision dun sa report nila na actually addresses the LGBT rights. Maraming special raporteurs from UN na bumibisita sa Pilipinas but
yung huli was the special raportur Margaret Zegovaya from Human Rights Defenders. So sinabi nya doon na ang kaibahan ng human rights defenders na LGBT activist hindi lang sya nagedefend o naga-advocate for LGBT rights karamihan kasi sa kanila ay also members of the community and they are subject to the same risks and dangers ng clientele nila, ng sector na pinoprotektahan nila. Meron syang statement na ganun, so that was submitted to the UN. There was another special raportur sa women, yung socio-political discrimination or violence and experience ng babae na parang gender based violence. If you are a lesbian then you have multiple layers of discrimination, kasi babae ka na nga second class citizen ka, especially among countries na patriarchal, sexual minority ka pa, lesbian ka pa, what if you’re a minor pa. So multiple layers and narecognize din yun, nagkaroon na sila ng mga statements, and that was taken cognizance by the UN. So the UN, special committees, special rapporteurs may sariling committee yan eh iba yun, so sila pinapalabas nila sa mga statements nila yun.

So the language and the issue is already there: LGBT right, SOGI rights. Especially in the US it is being discussed. That is the major development which we didn’t have way way backin the 80’s. Also, kasi yung lakas ng civil society movements, dito sa Pilipinas lalo na. Sa ibang bansa, huhulihin ka, aarestuhin ka. So yun, the continued active participation movement of the civil society movement and NGOs are also very important. Because of that may mga fungding agencies abroad who took in interest in us. Also embassies that has a HR component, they began to look to us and to see how they can help in terms of LGBT rights. So may mga small grants, yung iba funding groups on HR, general HR, they started to incorporate din, a desk for LGBT rights. So they took an interest, sino ang pwede naming ifund, sino ang pwedeng project sa Philippines. Even yung mga dating nasa Geneva, may mga observer status sa mga committees sa UN they begun to look to us din, titingin sila, Philippines sinong pwedeng who can work together with, yung SEGMENT, LGBT rights, SOGI rights was the one who brought Rainbow rights to the Bangkok conference. There was a general HR group funding agency sa UN that also incorporated LGBT rights/ SOGI rights and they look into the Philippines na sila ung capable to do that. Nakita nila na kapag lawyers group maxadong, wala, wala itong tumbok sa LGBT. They look to that LGBT groups, ay patsi patsi, mga educational advocacy, mga ganun, walang legal work, walang ganun na HR work talaga, then nakita nila ung Rainbow rights, so kami yung finund nila kaya nagkaroon ng paralegal training. And then there was this Netherlands na organization, na may observer status to monitor submissions of country reports on HR situation
and dahil pinagtuunan din ng pansin ang LGBT rights or SOGI rights they help us come up with a shadow report. For the first time may shadow report on UN about the LGBT of the Philippines, so nagsubmit kami. Besides yung country n atin sa may Universal periodic review, shadow report yun kasi apgshadow reports that includes LGBT rights, even if civil and political rights it’s not a question ang irereport natin yan na naman: extra judicial killings, personalities, again in-include naming dun kasi these are hate crimes nga, gay killing, so na-include naming yun..

So yan recently nagkaroon ng report nag UN, on the state of LGBT rights around the world. so lahat ng countries inano rin nila dun because of that reporting mechanism that we did. So ayun yung iyong transnationalization na anggulo.

IGLHRC kasi talaga naming international yan, based on New York. So what do they do, they rely on what we have here, kokontakin nila kami “Abo bang meron dyan?”, ire-report namin dun kino-consolidate nila. ILGA, may Europe may Asia, the problem kasi with these organizations ay hindi sila angkla sa grassroots. Hindi sila naka-angkla, nangunguha lang ng data, ire-report nila dun. Unlike yung organizations sa baba, kaya nga ang sabi ko you must have your report always on the community. Alam mo yung kaibahan. Pero yun na rin yung kaigihan kasi naturuan na rin kami, “how do you do your reportings?” dati bigay lang kami ng bigay ng information sa kanila sila yung nagrereport dun, hindi naman alam yung konteksto. Kaya nga tama lang na dapat tayo ang nagrereport, sabi nga ng COC Netherlands. Yun ang kaigihan dito, they have reached out to us, they know how to contact us now. And we hope kasi rin yung mga ganyang approach. ILGA conferences. During the time na wala pang ASEAN Human Rights mechanism, nakapagreport kami.

E yung style ng activism ng Filipinos, gaya gaya rin sila. “what are you doing?” we push for anti-discrimination bill “ah pwee ba Legislative?” ginawa rin nila dun sa kanila e nauna sila. What else do we do, we engage with policy makers, “best practices” kami. So the policy makers we engage kung sino yung opening. Kasi hindi namn lahat eh may CHR noon na receptive. Yung mga sa kanila Indonesia, Malaysia ung HIV AIDS, kung yun ang opening ninyo yung DOH nila doon medyo receptive, go ahead engage with them. Anong malakas sa inyo? “eh wala kaming mga ganyan na government kasi nga military government” eh ano? “malakas NGO samin” edi ayun, magpatulong kayo sa fellow organizations nyo, fellow NGOs nyo. Natuto sila ng ganun, but it came from the Filipino strategy, kasi from the Filipino tactics na hala banat ng banat kaht saan, shoot everywhere. Natutuwa sila dun, multi tasking, maraming styles, maraming strategies.

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They picked it up from us. Yun ay share naman natin sa kanila yun. Yun ang kaigihan nun. So they picked up on it. We’re pushing for Ladlad mula pa noon, pero nauna pa ang Nepal, tingnan mo ngayon makaupo na si Sunil! Si Danton hindi na makaupo. O diba? Hay naku jus ko mga kabalitaktakan lang ni Danton yan noon nauna pa sila doon.

Fragmented b talaga? Hindi ayaw lng ng iba na ayaw magwork together

Oo meron talaga ayaw. Minsan kasi merong ayaw talaga, in fairness kanya kanya, ayaw ayaw talaga. Meron naming inooffer mo ayaw naman makipag-partner sayo. Gusto mo bang maangguluhon din yun, I think that works for Manila based LGBT groups. Ishare ko na rin sayo na kami, sa Rainbow Rights we partnered outside Manila, matagal nang nagtatampo ang mga LGBT groups outside Manila. Sabi nila “kayo naman, Imperial Manila, kayo-kayo lang ang nagdedesisyon, kayo-kayo lang ang naguusap jan”. When in fact they have established themselves a long time ago. Meron talaga, mali si Abalos Comelec noon, “hindi naman kayo nageexist eh” we are all around the Philippines. At nagoorganize ang mga yan, nagsisimula sa mga barkadahan lang sa kanya kanyang baranggay na talagang na-organize din. Ang ginawa namin sa Rainbow Rights we are doing our paralegal training, sabi namin we do not want to work here lang. We want to capacitate everyone. So we reach out all over. So kami umiikot din kami. And we are the only one doing that. And because wala ring resources ang Ladlad noon e Ladlad din naman kami, so we tagged along, binabitbit namin sila. Si Danton is already a volunteer, she’s already a transgender specialist kumbaga. So she does the transgender module, kasi if youd know the transgender theories bago lang rin yan eh. Yung konseptong yang eh. Even amongst LGBT activists themselves, mahina pa hindi pa clear sa utak nila. So we have to educate ourselves. So being a transgender, si Danton ang aking specialist dyan. So when we go around sa mga paralegal trainings namin, specialized modules yan. So we went to Baguio, we worked with MCC Baguio doon. We went to Cagayan de Oro, people like us in Cagayan de Oro. We went to Davao, we worked with EWAG Davao and Linkd Davao a lesbian and gay group doon. In Zamboanga, Jolo actually yung aming ano doon, Tumbleata Jolo, a group of young lesbians in Jolo and we couldn’t do it there so we have to bring them to Zamboanga. May contact din kami sa Cotabato but we haven’t really gotten off with teaming with them but we have contact with them. So in a way, kaya tinanong kita eh, do we really seem that way. Kasi aminado ako for some talagang ayaw nilang makipagwork together but for Rainbow Rights we make it a point. We want to work with others. Kung ayaw nila kaming ka-work edi bahala sila but we have
reached out so kami umiikot kami. Kami lang ang gumagawa nyan so Cebu Pride, we visited Cebu Pride. So ang kagandahan doon, nakaikot kami, nacapacitate sila.

So what is the development now? There’s now a local ADB being pushed by the LGBT groups at Davao, yung sa kanila similar with Sen. Loren Legarda’s Bill na base on religious beliefs, ethnicity kasi that’s the original context. Kasi from Davao they have many Muslim’s, they have IPs na din discriminate din naman so sabi nila, “why not include sexual orientation?” friendly ang local government ng Davao, supportive ang Duterte family sa LGBT right kaya happy ang mga LGBT activists don. Actually when we do paralegal trainings ang kapartner namin ung GAD office ng Davao City. So un ang , may nagpush na councillor so they are now supporting that and I think it’s looking good. Sa Cebu, there’s this good well-intentioned board member, third sex CR, akala niya yun ang solusyon kasi narinig nya binubugbog, pinapalayas sa CR ang mga transgenders. He thought that’s what we needed. So nakipaydialogue, sabi namin sa Cebu, this is your chance, you talk to him, you support him and he wants to learn more eh, he wants help you. Kaya doon sa forum sabi namin iniwan na namin sya sa kanila, kayo na yan ah, assignment nyo nay an. Also now meron na ring nagpush na councillor ng Cebu, with the pellet gun shooting. So ngayon biglang ang daming issue, people are becoming enlightened, nagiging aware sila. So makikita mo naman na may mga local legislators ay willing to do their part. Make sure that the city ordinance on anti discrimination bill is seen through like in Davao and what is Cebu is doing.

Sa Baguio, before pumutok yung case sa same sex marriage, nataranta si city councillor. If you have so much respect for rituals and ethnic traditions it’s just the same parang ganyan lang yun. Same sex marriage, they want respect, they want recognition. Alam naman ng lahat na wala yang illegal and legal implications. And sinasabi lang namin dyan, if you respect the practices of indigenous people, parang ganan lang din yung gusto ng LGBT. Alam nilang walang consequences yan, walang epek yan. But they just want a celebration nma nirerecognize yung kanilang partnership same sex couple. Nagpanic si Bishop, nagpanic si councillor, they didn’t understand na bakit gusto ng mga yan? Because they do not have the same legal protections ng married people. Na next of kin, pag yan ay nangailangan ng emergency surgery the family member has to be called, kasi yung partner mo sino ba yan? Pag namatay yan who makes the necessary funeral engagement, kaano-ano mo ba yan? Family pa rin ang tatawagin na matagal ka nang itinakwil. Insurance claims, social security, tax exemptions. Hindi yan lahat maavail ng
kahit long time partner mo yan, kahit matagal na kayong nagsasama, nakapagpundar kayo ng gamit, wala yan. Dapat yun ang ipinaintindi, and during our days yun ang ipinaintindi, ang kapatnern namin nung nagtrain kami dun was the DSWD. Field office yung GAD doon, and we invited GAD fokus ng different offices, different officials ng agencies so nacapacitate sila. At nakakatawa after I encountered that DOH rep in Tagaytay a few weeks after that hulabalu in the gay wedding in June, tawa sya ng tawa, sabi “Naku pumutol nga, buti na lang hindi sinakyan ng community”. They rallied no support. Itong bishop ng Baguio, itong parish priest hindi ba. Yung konsehal sya pa yung binatikos. Because it’s wrong. Iba-ban mo ang gay sa Baguio? Are you kidding? Tourism capital? Diba? Sasabihin mo bawal ang gay wedding, wala naman talagang nangyayari doon eh bakit mo pa iba-ban, overkill, overreaction. Tingnan mo nagdie-down, sinong katawa-tawa doon? Buti na lang kasi nanggaling na kami doon. But now Baguio is asking again, aminado sila they failed to respond properly to the issue. Sabi ko “eh kasi kayo eh, you should have responded properly to that” katulad ng ginawa ng Cebu na “hindi nyo kami basta basta pwedeng barilin ng pellet gun, nakatayo lang kami sa kanto babarilin kami ng pellet gun, what’s next? Armalite na papatayin na kami?” they did not put up with that, they stood up. Ngayon napressure yung local government ng Cebu to really solusyonan yan. Ngayon wala na. Pero maganda rin sya nahigh-light sya, naraise yung awareness so yun ang kaibahan sa Rainbow Rights, we go around. So nacapacitate sila, saying hindi mo sila makakausap, maganda rin kasi makausap mo yung ibang LGBT groups. And makikita mo rin yung sense nila, like the MCC, sila Metropolitan Community Church, so sa kanila hindi lang naman same-sex marriage yung sa kanila eh, they have international sila, LA based sila eh. Marami silang chapters, so may anggulo ka ng transnationalization doon . and remember bago umusbong ang LGBT movements din dito, for gays actually, nauna naman ng mga late 80s early 90s nakatago ang lesbians sa mga women’s group yung mga gay men nasa HIV groups. But when Fr. Mickely was sent here to put up MCC, he knew he’s not just gonna do gay weddings because in 1995 sila with ProGay, si Oscar Atadero, came up with the first Pride March in Quezon City, QCMC. So nagsimula na syang lumakas, nagorganize na ang mga tao, nagparegister na ang mga NGO, dumami na kami. So many come and go, nag-evolve lang yung iba,like kami we were Click, nagging LeAP, kami humiwalay kami nagging Rainbow Rights kami. And then nabuo na ang Ladlad, well before may Lagablab, have you spoken with anybody from Lagablab? The defunct lagablab, wala na eh.
Kasi kami yung funders nga namin, kelangan namin maki-network abroad, so kasi we had to maintain that connection. Hindi lang sila as funder, but actually, partners, itong recent namin na nagpadala samin sa Bangkok, ISHR. Sila Elenor, and then cite mo din yung COC Netherlands, sila naman yung tumulong samin sa shadow reports. Iba pa yung Dutch embassy, that’s an independent organization. Matagal na yang based sa Geneva, namamanman yan ng mga LGBT.

In paper? No, we work together, they tap us.IWRAW. Yung mga nagfund samin ASTREA, Global Fund for Women, Fund for Global Human Rights and then the Embassies, we got support from the US embassy, the UK embassy. Itong 2nd round namin ng paralegal trainings sa Mindanao ay bigay ng US. Kasi sabi namin we would want to go back, kailangan ifollow-through yan especially with the threats especially the Muslim backlash that we are seeing in Indonesia and Malaysia so nasabi namin na kailangan ma-capacitate and mga Muslim brothers, or if they are not Muslim, like the Cotabato pwede kaming makabalik dun eh sa Jolo we had to go through Zamboanga, malayo kasi ang Manila, at least ung mga neighbouring province nila at partners nila eh makatulong sa kanila.

Sila kasi sila, Anne Lim was a founder of R-Rights, when she wanted to do more community organizing work, nagpaalam sya sa amin na she would leave na for GALANG nga. Kasi sabi namin hindi namin forte yan ang community organizing, walang community organizing graduate samin walang social work graduate satin, puro law tayo. But if you want to do that you’re free. Parang kami we left LeAP before, this was suppose to be a project of LeAP eh na unfounded, so talgang kami ni Angie Umbac we decided to leave and put up R-Rights, talagang focused sya sa legal work, written law, Philippine laws, national laws or international human rights law or engaging legal institutions using legal mechanism. Talgang inano ko lang yun, yun ang talagang focus namin, kaya nga mas kinuha kami ng alternative human rights lawyering groups kasi feeling nila doon na kami, pero hindi kami naglilitigate, kasi piling-pili yung nallilitigate namin. Mahira ang probono, mahirap ang mga bading at tomboy. Sila kasi ganon eh, a lot of actual litigation, kami legal advice, capacity building, advocacy work mga ganon. Ito rin basically kami yung legal arm ng Ladlad eh, kami rin yun eh. Yun nga. Yun ang talagang ano, Ladlad is more on organizing in the national level. So its really harnessing the connections. So kami umiiikot kami it was useful for Ladlad kasi karay karay din naman sila. 2 in 1 kami non, kaya hindi rin totoo rin yun, na kanya-kanya. Kasi our R-Rights hindi kami ganon, we even work with women’s group. Sinabi ba yun nila Ging? Sa LeAP? Yan din ang kaigihan eh, unlike other
countries na parang ilag ang women’s groups sa kanila. Sa states, talagang humiwalay ang women’s organizations, women’s NGOs sa lesbian groups. Dito hindi, they never dropped us, hinugot sa tadyang ng kawomen-an, hindi naman kami iniwan, sinusuportahan pa rin kami, at sinusuportahan din namin sila sa mga isyus nila.

Yung sa mga, ito medyo bago tong pag-insert namin sa sarili namin sa human rights groups, kasi sabi ko mga bibi tong mga to puro na lang extra judicial killings at torture. Ayaw kami noon, hindi kami maintindihan noon, pero ngayon slowly marmai kaming interactions. Amnesty International is doing that, kasi mas malawak sila eh, HIV-AIDS groups dumadami ang nagpapaparticipate, it’s not just gay men, narealize ng HIV workers yan. Children’s rights din, ngayon nare-realize nila na because of this instances of discrimination na nangyayari sa mga bata they are getting involved, they should get involved. So now may mga childs rights advocate na “oo nga no, I think we should step into this specially with LGBT bullying” so bago yan na engagement namin yan.

Kasi that is the limitation talaga para sa iba na may impression na ganon na kanya kanya. Kasi hindi talaga sila nagwo-work with anybody else. Very strict si Anne, kung makikipagpartnership tayo kailangnan may kasulatan tayo, may MOA tayo. Kami hindi namin very loose kami kasi willing to help us, willing to work with us, irerecognize namin yun. Kapag meron nirerecognize namin yan, nirereport regularly kung ano na yung development para nakikita nila yung effect. Yun nga lang we have our day jobs, that’s our limitation, the major limitation. So much to do, hindi namin ma—sa dami ng gagawin hindi namin mapagtuunan ng pansin, ito ngang interview ko sayo may kausap pa ako bookkeeper.

Hindi ba nasabi sayo? Sa ASEAN thru WLB, ito yung partnership with local women, they had a regional conference and then humanap sila ng lesbian presentation at na-invite din ang R-Rights, si Camille andun din si Camille. ang nangyari because ang lumutang dun na issue hindi lang the usual na gender based violence na VAWC ng women, trafficking, women with disability, lumabas ung lesbian rights as sexual minority, lumutang sya, kaya ang nangyari nagkaroon ng special hub for SOGI hub na ipu-push nitong women’s group na ito, Philippine Women for ASEAN, para syang consortium ng local women’s groups. We have connections with other women’s groups at ang papel nyan ay iengage and ICHR, ACWC na macheck ang SOGI rights, ako ang nagch-chair noon supposedly si Camille din kasi naupo din eh nawala sya nung second
day. But yun ang ano, at least nakikita mo na may venue na naipapasok na sa lengwahe, sa diskusyon yung LGBT rights.

Kung may effect ba ang transnationalization sa work ng local social movement, yes. Because it helps our work, with the discussions abroad, because of the growing documents instruments, may nako-quote na kami. Yung ga exposed dun sa abroad, connections tinutulungan tayo. May criticisms din sa kanila, masyado sila doon sa taas, hindi sila nakangkla sa baba, ang problema naman sa GALANG masyado naman silang naka-angkla sa baba wala kang.. you have to be somewhere in the middle, na may connecting ka, it’s not all about you, kailangang meron yan. Pagttrain namin sa CDO sa Davao kung hindi ko naman marereport dun. Kaya sinayt namin yun, this came from the baseline surveys study on discrimination ng Davao partners. Hit everywhere kami, it kinda works, problema para sa bookkeeper namin, it works somehow we get things done.

It keeps me creative. Like dito sa Manila, forum forum, symposia, like noong sinasabi mong FGDs, parang ganun yung nangyayari. At ay malaking tulong din yung video documentary, you can see a lot sa youtube. Dati kasi we use movies, we use that in our forums, medyo naliliwanagan sila. So nagkaroon ng specialized videos pero ang criticism naman dun eh puro na lang western, puro naman taga ibang bansa. Ang hinihingi dito yung atin naman, yung gawa natin. Buti na lang there are a few independent movie makers like Laurus Pagudpud gumawa ng docu for Ladlad and when we showed that sabi nila na “uy kilala naman tong ga tao na to”. So mas malinaw mas clear sa kanila. So that’s our next step our next roject, hindi lang hardline na lecture lecture, ung iba forum forum. maybe yung ganun. Then you leave the film with them, ang nangyayari kami sa CDO nagbbranch out sila, sila nagcocommunity organizing, aside from CDO they have groups outside like sa Lanao, sa Bukidnon. Dun talaga LGBT nun, liek Davao nagstart casi yan sa EWAG Davao, kasam din un kung ano yung strengths ng LGBT groups sa region na nun. Dun sa Cebu medyo watak ang LGBT groups dyan pero yung mga group in their own maymga strengths yan liek na yung mga gays na socialin, malakas yung mga designer, yun yung high end. So what they did they had a Queen of Cebu Pageant na binigyan kami ng space ang Ladlad casi hiniling ni Tito Boy Abunda yun, bigyan nyo naman kami ng konting space dyan makapagpromo. Yun ang share naman ng designers, media, may mga connections sa media, coverage kami nung regarding with the pellet gun shooting, may print, meron radio may TV kami full exposure kala mo buhay na buhay sa Cebu. So yun naman din ang, medyo hiwalay din dun, parang apathy. Medyo apathy, mga mayayaman kami, may mga call center
agents sabi ‘e tulog kami during the day’ ung iba ‘e kasi we have work at the media’ pero kapag ano kilala mo sila, pwede silang makabuo. Kaya fail ang Prie March nila noon eh, ang Davao nakapagpride march, ang Baguio ang Manila.

Appendix E

IV. International LGBT organizations: a case study on TSMOs

After defining and establishing what transnationalization entails and what being transnational social movement organizations means, a case study of existing International LGBT Organizations is in the order of the day. The paper will try its best to apply, at least, the basic characteristics of TSMOs to that of the LGBT organization to determine whether they can be considered as TSMOs.

There are currently 1,690 NGO dedicated to LGBT rights/ sexual identity/ gender justice/ anti-discrimination and anti hate crimes in the world (ILGA-Europe). Purely LGBT organizations amount to 385 organizations, more or less, worldwide in 87 countries (zagreb.net) but only 6 international LGBT organizations. Most of these organizations were newly formed, only a few decades or at least a decade old and International LGBT organizations are quite new too, if they are to be compared to other human rights movements. We will be analyzing the structure, membership and operations on three out of the six international LGBT organizations, namely: International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization (IGLYO), International Lesbian and Gay Association (ILGA) and International Gay and Lesbian Human Rights Commission (IGLHRC). This is due to the lack of information to the other three and the more “active” nature of the three organizations that will be discussed.

The International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization (IGLYO) is an international, membership-based, umbrella organization of LGBT youth groups in Europe. Established in 1948, it was a reaction to the need for a better cooperation between LGBT youth and student organizations. Its membership is limited in Europe and it has not done any remarkable achievements as an international body yet. It is a member of the ILGA-Europe, Council of Europe (Directorate of Youth and Sport), European
Youth Forum and the European commission, collaborating with the said institutions to ensure the representation of the interests of young LGBTs. The organization’s primary aim is to represent LGBT youth and student organization in the policy making bodies in Europe and to educate and disseminate information to youths all over Europe. It mostly functions as a democratizing body rather than a human rights advocate, more of a mobilizing organization than an influencing organization. Its activities are mostly centered on conducting thematic forums and working groups in different European countries. Education, health, human rights and inter-religious/ intercultural dialogue are its priorities in descending order (IGLYO.org). Studying its statistics, it is clear that the IGLYO is not a social movement and therefore, not a TSMO. Its main aims are to organize LGBT youth groups and educate member organizations. It lacks the “push for a social change” factor seen in social movements, what it does is to represent the interests of its members in the larger institutions that they belong to, it is not actively seeking out policies for LGBT youth. Another notable thing about it is that it’s limited scope of membership; it only has members in European countries without vigorous attempts to encompass beyond. Its membership to only European international bodies also factors in. TSMOs are global, worldwide organizations, not constricted in one continent alone, IGLYO may have members and operations in more than one state but it is contained in only one continent. Although it was established much earlier than the next two organizations, it seems as though it has stopped at “europianization” and did not move on to “transnationalization”.

The International Lesbian and Gay Association (ILGA) on the other hand is a much wider organization. It claims to be the only worldwide federation campaigning for LGBTI rights. It is an international, non-governmental, non-profit, umbrella institution of groups, business and individuals (professionals, public) whose aims are “to work for the equality of lesbian, gay, bisexual, trans and intersex people and their liberation from all forms of discrimination” and “[i]o promote the universal respect for and observance of human rights and fundamental freedoms, including the elimination of all forms of discrimination and also including the realization of the specific provisions of the following international human-rights treaties19" and

19 The International Covenant on Civil and Political Rights; The International Covenant on Economic, Social and Cultural Rights; The International Convention on the Elimination of all forms of Racial Discrimination; The
achieve this through “world-wide cooperation” and “mutual support” of its members (ILGA constitution). Founded in Coventry, England on August 8, 1978 during the conference on the Campaign for Homosexual Equality (first called International Gay Association but changed to ILGA on 1986) with only a membership of 17 organizations from 14 countries, it has now spread worldwide, having 710 member organizations in 110 countries (including non LGBT movements/groups, human rights groups, feminist groups, etc.). The network of ILGA is vast; it has constituents in Africa (Pan Africa ILGA), Pacific Islands (ILGA-ANZAPI), Asia (ILGA-Asia), Europe (ILGA-Europe), Latin America (ILGA-LAC) and America and Canada (ILGA-North America). ILGA’s operations include “supporting programs and protest actions, asserting diplomatic pressure, providing information and working with international organizations and the international media”. Indeed, it is one pool of information about LGBTs since it has created a site that gives information per country on the legal status of LGBTs and social mood on LGBTs.

ILGA’s structure include a central office at Brussels headed by Co-Secretaries General, with a Women’s Secretariat and a Trans Secretariat headed by a women’s organization and a trans organizations respectively. Each region has two representatives (a male and female). The officers are elected over an indefinite period of time; each region elects their officers in different consecutive years. It was the first LGBT organization granted a “UN consultative status” in 1993 but this was revoked in 1994 due to a member organization promoting pedophilia. They applied for the status again and on November 2006 gained the consultative status. The funds of ILGA mostly come from grants, member organizations’ and individuals’ contributions, business solicitations and anonymous donation.

ILGA has actively involved itself in the pursuit of LGBT rights. It has succeeded in the campaign, together with another LGBT organization, to persuade Amnesty International to include the issue of persecution of lesbians and gays in their interest. As of 1991, AI included the issue under its mandate and is a passionate LGBT rights advocate in the international community. ILGA was also involved in admonishing the World Health Organization to remove homosexuality in its list of illnesses. It was also instrumental in the active lobbying of LGBT rights in its member countries, providing legal personnel assistance and financial assistance.

Assessing ILGA, its operations, structures, membership and scope, one can infer that it is indeed a TSMO. It has a democratized structure, vast international network of not only LGBT organizations but also IGOs and INGOs, feminist SMOs, human rights groups and businesses, a representation in IGOs like the UN and EU, application of global political strategies to influence policy making both in national and international level, division of tasks and resources among member organizations, human rights activism, a third party source of information, challenging the inequalities and the status quo and performing the activities of TSMOs as stated by Alger (Creating and activating global networks, participating in multilateral political arenas, facilitating Inter-state cooperation, acting within states, enhancing public participation).

The last international LGBT organization that we will be analyzing is the International Gay and Lesbian Human Rights Commission (IGLHRC). It is a leading international, non-governmental, non-profit, social movement organization “dedicated to the human rights advocacy on behalf of people who experience discrimination or abuse on the basis of their actual or perceived sexual orientation, gender identity or expression” (iglhrc.org). Founded by US activist Julie Dorf in 1990, the organization’s mission is “advancing human rights for everyone, everywhere to end discrimination based on sexual orientation, gender identity, or gender expression”, through challenging discrimination and promoting equality, holding governments accountable for violations of the right of privacy, promoting security of the person and freedom from torture, pursuing the decriminalization homosexuality, supporting human rights defenders, advocating for freedom of speech, assembly and association, creating laws and policies protecting gender identity and expression and efforts to combat stigma-based discrimination in health care (especially HIV/AIDS)^20. It monitors, documents, and responds to human rights violations and supports domestic, regional and transnational human rights movements and advocacy relating to sexual orientation, gender identity, and gender expression (taken from the speech of Cary Alan Johnson, Executive Director, in the Celebration of Courage event last December 2010).

^20 Taken from the IGLHRC website www.iglhrc.org/about_us
Like ILGA, IGLHRC has vast international networks, penetrating continents and national boundaries. As of 2010, it has 400 funding member organizations/partner organization from 110 countries out of which 153 are local LGBT rights organizations from 59 countries (this is by no means the official count as the commission is still in the process of filtering the organizations). It has member organizations and staff at regional offices in Africa, Latin America and Caribbean, Asia and Pacific, Middle East and North Africa, Europe and Central Asia, North America. It has attained UN consultative status on November 2006 simultaneous with ILGA.

Ever since its conception, IGLHRC had actively pursued its goals and vigorously involved itself in the global political environment: it had collaborated with ILGA in persuading AI to include abuses on LGBT people as part of its mandate on 1991; it is also instrumental in the removal of sodomy laws in countries such as Russia and Romania; it has petitioned for asylums and grants for criminalized individuals on the basis of their sexual orientation in Egypt, US, India, Nepal and Cameroon (with the help of local LGBT organizations in the country and support from the UN Council on Human Rights); successfully advocated for the inclusion of the issue of sexual rights of lesbians in the formal discussion at the UN Fourth World Conference on Women in Beijing; headed forums and performed workshops in several countries working in partnership with the local organizations. Those were but a few of the achievements and milestones in the span of 20 years that IGLHRC entered the international arena on the struggle for LGBT rights.

It does not take much to assess that comparing ILGA and IGLHRC, it is evident that the degree of transnationalization of the latter was greater. IGLHRC performed the activities of a TSMO given by Alger (creating and activating global networks, participating in multilateral political arenas, facilitating Inter-state cooperation, acting within states, enhancing public participation) to a very efficient degree. It’s other characteristics as TSMO is almost the same with that of the ILGA; democratized structure, vast international networks, providing emergency responses in homophobic African countries, pushing for global policies as well as local policies for the interest of LGBT through politico-legal means, involving local organizations and mobilizing them towards their goal, giving humanitarian aid, promoting human rights among others. All of which are identified as TSMO activities, features and strategies.
XVII. Appendices

Appendix A

Interview Guide for KIIs

A. LGBT situationer

1. What is the current LGBT situation here in the Philippines? Are there any improvements for the past 10 years or so?

2. How would you define the so-called LGBT community? Do you think it fitting to call it a “community”?

3. Do you have any statistics on the number of LGBTs here in the Philippines? What about discrimination against them? Do you have any records of the so-called “hate crimes”?

B. LGBT movement in the Philippines

4. What changes have you observed when it comes on dealing with LGBT rights or LGBT politics here in the Philippines?

5. How would you define the LGBT movement here in the Philippines (if you could call it as such)?

6. What influenced this phenomenon?

C. LGBT organization

7. What is the main objectives of your organizations and how do you fulfill them? What were your activities and advocacies?

8. Who are your target populations? How wide is the scope of your activities? Are they yearly events?

9. Who are your partners in these activities (if there are any)? Are all of them local groups? Do you have international/ transnational partners or funders?

D. Partnership and cooperation with other groups (local and international or transnational)

10. How do you see transnational social movement organizations? Do they have any impact on your local activities?
11. If you do have international and transnational groups helping you in certain activities, how would you define their kind of work? Do they have substantial influence on your organization?

12. As a whole, do you think global actors such as those international and transnational groups have influence on the domestic level? What do you think are the factors?

Appendix B

Participant Observation Guide

Objectives

- To observe how organizations conduct their activities in communities
- To observe the so-called “localization” or “indigenization” of terms adapted from the international framework such as SOGI (sexual orientation and gender identity) and the Yogyakarta Principles
- To find out how the people in the community perceive these activities
- To know the local struggle from the locals themselves
- To familiarize oneself with the dynamics between the organization and the community
- To be able to gather information that may not be able to present themselves in interviews and FGDs

Working under those objectives, the POs conducted are Pride March in Malate Manila held last December 3, 2011 and the Philippines LGBT Hate Crime Watch Meet-up held at Singalong Ias January 13, 2012.

Main questions to be answered by POs in the communities are the following:

1. What are the techniques employed by LGBT groups to “localize” foreign terms such as SOGI and other imported terms and concept?
2. Who are the main participants in these activities?
3. How do the locals view these activities? How many participated?
4. How was the reception of the communities to the concepts and the organizations themselves? were they ignored by the majority? Supported enthusiastically?

5. How did the members of the organizations interact with the community? Were they assertive? Friendly? Distant?

6. What was the overall atmosphere during the community-building activities?

Appendix C
Participant Observation Analysis

Last December 16, 2011 I was a participant-observer in the yearly Pride March held at the Remedios Circle, Malate, Manila spearheaded by the Task Force Pride. The TFP is the main organizer of pride marches in the country which is an annual event here in the NCR since 1994, but recently it has started organizing at other provinces like Baguio, Davao, Cebu and Pampanga. LGBT rights organizations are the most common staples of these pride marches although there are some individual LGBT rights activists joining the said event. Organizations like Ang Ladlad, ProGay, LeAP!, GALANG, Filipino Freethinkers, PinkRockers, Association of Atheists and Agnostics in the Philippines, Metropolitan Community Churches, STRAP, GABRIELA, IGLHRC, several Wiccan Covens and other minor LGBT groups participated, around 77 groups participated according to the organizers. The Pride March was headed by a group of parade/street drummers followed by Transgenders dressed in full gown (with their own consorts), trucks/cars that look like floats, activists carrying rainbow flags and waving slogans and other advocacy materials. Observation yielded that the march was joined by two distinct social status; high-end/middle class and urban poor. Of the two, the greater in number are the high-end/middle class group.

The Pride March was set as an attention-grabber and a publicity stunt. It aims to educate the people of the struggle of the LGBTs, make them more aware, show the authorities of their determination to fight for their advocacy and also a way of “coming out” in the open as well. It is a symbolic stand against the societal norms and a breaking away from the stereotypical challenges they daily fought. Their rallying cry is “Loud and Proud!” efficiently capturing their objectives and socio-political standpoint.
Another PO conducted was with the Philippine LGBT Hate Crime Watch in their monthly Meet-up. It is joined by members of the said organization and was held at the house of one of the co-founders Mr. Reighben Labilles. The meet-up was like a peer group discussion aiming to deepen their knowledge about LGBT rights activism and to share information concerning the advocacy with one another. There was also media presence during the event since GMA 7 taped the event and featured the Philippine LGBT Hate Crime Watch.

Appendix D

Raw Transcriptions of the interviews

Note: Not all interviews were with audio record. The researcher respects the interviewee’s choice of not having the interview on record, quotations are either directly lifted from the interview or are noted down by the researcher in the course of the interview.

Interview with Ladlad Partylist Chair Bemz Benedito

I’m Bemz Benedito, I am the Chairperson of Ladlad since June last year, I was also the first nominee in the 2010 elections and for the past 7 years, mage-8 year na, I held the position of national secretary of Ladlad. And here at the headquarters, Edward is the administration and I am the managing director of the headquarters, this is the national headquarters of Ladlad.

The LGBT situation in the Philippines, we are not yet accepted contrary to what others claim that we are already accepted but the real situation is we are only tolerated. So that’s a fact because there’s still very high rate of discrimination, stereotyping, abuse, harassment and also hate crimes in our ranks right now. Sa pagtataalam Ladlad we have 50,000 members nationwide, sa aming pag-aaral it’s like 7 out of 10 and lumalabas na nakaka-experience ng discrimination, bmn on a daily basis so that’s very alarming. Sa bawat sampung LGBTs tinataya namin na nasa pito ang nakaka-experience directly or indirectly ng discrimination because of their sexual orientation and gender identity

I: so ma’am paano po ninyo nakukuha ang datos na ito?

We have regional chapters and we also have regional coordinators and out of 80 provinces we have 67 provincial coordinators, we are in 13 regions

I: sa pangkalahatan po yun sa Philippines, punta naman po tayo sa political…
Well there’s pending now for the past 11 years the Anti-Discrimination Bill so you should read that, that is a very good that could protect the LGBT sector from discrimination base on sexual orientation and gender identity. It means we cannot be discriminated in the workplace when we apply, in schools and universities, so if its—regardless if it’s a catholic school or not. As long as we pass the exams and we go through the requirements we should be admitted, and we shouldn’t also be barred in public or private establishment. So un yung mga nakasaad sa anti-discrimination bill otherwise you can be penalized.

I: sino po yung proponents nitong bill?

for the past ten years, the main proponents is Akbayan partylist. Yeah they are also the first to file again this year and now dalawa siya ang nagfile in this congress, we also have BayanMuna congressman Teddy Casino also filed his own bill. But if you read the anti-discrimination bill its just the same parehong pareho siyaso wala talaga siyang problema

I: so diba nagstart po kayo 8 years ago, so sa 8 years po na ito, sino po ung nakatulong ninyo sa advocacy na ito?

Well para sa amin na veteran activists, this is founded by Professor Danton Remoto, very renowned activist, writer and author of Ladlad books so sya talaga ang nagsimula nito and some other LGBT activists so sya yung naging kasama naming sa pagbuo nung 2003. It used to be called Lunduyan, from 2001 to 2003, it means a “cradle”, parang masasandalan ng LGBTs and our task before at Lunduyan is media monitoring, so tinitingnan naming yung mga TV programs, how do they typecast, are we being stereotyped and then we write them letters na dapat hindi ganyan ganto, how you picture us, how you depict us, they are.. tinuturo naming yun, what are the politically correct terms, like ang dapat lesbian, bakla, bisexual, transgender but it should be in a very endearing way. Kasi meron naman yun “hoy bakla” may pangungutya na halo so yun yung naging role namin. Then in 2003 napagisip isip namin that we should enter Congress and use the partylist system law because we feel that we are marginalized and at the same time we are under represented. Ibig sabihin nito, wala naman talagang isang kongresista or senator na bumibiitbit doon sa advocacy ng mga LGBT as a minority group doon sa kongreso. So for adb to also to progress or to pass, there should be someone who should be articulating our concerns and our needs in congress. So parang for the longest time, farmers are there, minsan nga may tricycle drivers, kung ano ano na lang, LPG dealers, security guards. Their sector is being heard, they participate in the elections, in the policy process in the processing of laws but the LGBTs are
always being left behind. Parang hindi, ayaw nila kaming mapakinggan kaya ayun napagisipan naming na we should enter politics, congress, through the partylist system nga
I: aside from media matters and sa congress nga, anu pa po ung ibang activities ng ladlad?
We go around the country, empowering our members, teaching them what are the concepts of lesbian, gay, bisexual and transgender kasi it’s also reality that in the provinces or most LGBT Filipinos, what they just know is tomboy and bakla so they don’t know the concept of bisexual and especially for people like us, mga transgender people, so pinapaintindi namin, we try to localize it, we try to go down in the community. Hindi lang po lesbian at bakla, ang atin pong community ay apat, so lesbian gay bisexual transgender. And then we also tell them their rights, that we should upheld them, anu ba ang sinasaad ng Yogyakarta, ng United Nations in fact last year we translated it to Filipino and iniiikot naming siya for them to understand because alam mo dun sa mga communities, they don’t really know what is discrimination. You also have to give them examples you have to empower them, dapat sinasabi mo rin sa kanila because tinatanggap na lang nila eh that we are discriminated, parang this is our place under the sun. so ang ginagawa ng ladlad we go there nagfofocus group discussion in one place, tell them the concept of LGBT, what are LGBT rights, what are existing laws that we can use to protect ourselves from discrimination . and then its also there, bakit tinayo naming ang ladlad? That we claim full participation at political rights, kasi dapat hindi lang naman ang ibinibigay sa amin economic, social, cultural but also political aspect of our lives. So gusto namin buo yun na maibalik sa LGBT Filipino
I: nabanggit nyo po n may mga existing laws….blahblah

Ang sinasabi ko lang is, we bring for example, our volunteer lawyers, parang pinapakita lang namin sa kanila na may ilan kaming na pwedeng gamitin as of now kahit hindi pa sya explicitly discussed in the laws that we have. Pero tama ka, there is no particular specific law of existence now that really articulates sexual orientation and gender identity. So isa yan mga sa mission ng Ladlad we want to fight gender oppression and stereotyping yun ung pinakabuod ng aming mission. So pagdating dun sa nasa congress like last year kung finollow up lang sana kami ito ang magiging guide namin. We want to end gender oppression for everybody, not just the LGBT but for men and women. Kasi right now noh, katulad ng nasa platform namin, the anti vagrancy
law we want that scrapped, gusto namin matanggal dahil ito ay ginagamit ng kapulisan to extort money or to bribe some of our members. Kasi nakalagay dun diba yung anti vagrancy law they’re all bill, panahon pa ng pangulong marcos. These personnel, these people will see you roaming around late at night, parang vagrant yun eh, you don’t have means, but this LGBT people have the means, galing nga lang sila sa mga party, sa bars, and that is not enough basis for them para hulihin at gamitin yung batas. So hindi na sya tumutugma sa panahon at hindi rin sya tumutugon sa amin, sa halip ginagamit siya against us. So may mga ganyan. Then dito sa, hindi nila tiningnan yung aming concerns as LGBTs. Yung version of anti sexual harassment at my former workplace. I cannot file because I’m a transsexual woman. Biologically I’m male and from my documents I’m male. And dun sa batas ng Anti Sexual Harassment dapat biologically male and biologically female. So lumalabas pag ako ang nagkasao, I’m still biologically male and in my documents I’m male, pag ang kakasuhan ko ay kapwa ko din nang lalake, hindi sya parang i-state. Kaya nilalabo nila yung batas kasi hindi dawn naka-explicit doon na dapat pati mga transsexuals pwede. So yun yung sana gusto namin i-ammend, sana repasuhin at tingnan lahat ng batas, kasi when all of these laws are crafted they never asked anyone from our sector.

Nooo..you know magtataka ka siguro sa sinasabi ko 7 out of 10, you can ask Edmond, we receive everyday noh. Nagpapatulong andito, they get discriminated in the workplace ah like for example yung starbucks, meron kaming isang member, fresh graduate, syempre ano sya eh, open and out gay. Sabi daw ng manager sa kanya, “you pass the exams, you pass the interview but we cannot admit you because you’re gay and I don’t like gays”. O diba? So hindi natitingnan yung aming capabilities, ang aming skills, we’re always being reduced to our sexual orientation and gender identity which is not. So katulad nung isa naming member na transsexual noh, nursing student, pumasok sya sa isang catholic university here in manila tapos hinaharass sya ng mga security guard dahil daw sya ay nakafemale uniform when in fact sa ID nya she’s male. But because they don’t have this concept of transgenderism hindi naman nila alam, akala nila bakla lang ito nagdadamit babae. But if you are a trasngederer or a transgender woman that is not the case, it’s like gender identity paano mo ba tinitingnan anong kasarian ang gusto mo, katulad ko, I was born male but while growing up I want to be gender identified as female, I live as a female 24/7, hindi nila yun maintindihan at dun, babalik na naman ako, pag mag-aaral ba kami yung pagsusuot ba naming, yung make-up ba naming, yung amin bang gender identity o sexual
orientation eh dapat tinitingnan? Tintulak ay tinuturo ng anti discrimination bill ay tingnan an gaming capabilities, an gaming skill, an gaming integrity as human being and not because of our sexual orientation, so napakaganda sana nung batas na yan

Wala pa rin, wala pa ring fundamental change in the way that we are now being

Well we have IGLHRC, mga global fund for women, we have the human rights watch who helped us last year with our battle with the supreme court against the commission on election, nagbigay sila ng briefing and their own pleading sa korte suprema that we shouldn’t haven been discriminated with our application. Mga ganyan pati sa United Nations, nakikipagtulungan din kami. We also send letter at kinikilala naman nila ang Ladlad noh as the only political party for LGBT Filipinos in the world, yeah we’re the only one.

Yes, yun yung try na i-block ng Ladlad that it will come to a point, kaya din kami nagdecide to enter politics kasi we want the power noh, the political power para mapigilan na it should be decriminalize, kasi katulad sa ibang bansa yun ang sodomy laws, criminalize ang pagiging LGBT, yun talaga ang pinipigilan namin na humantong kami doon sa ganon, like sa Commission on Election, diba ang naging decision nila is that we are immoral and threat to the youth that means we’re not in anyway productive or participatory to the Philippine society, which is not. So kung ang Ladlad hinayaan yon, it will be in the records and that can be used against us. Kung di naman nilaban na at pinagtagumpayan ang laban sa Korte Suprema, for example si Edmond, tatakbo sa Olongapo as a mayor or vice mayor pwede na itong gamitin to disqualify him. Dahil sya ay out and open gay sasabihin sa kanya that “well in the records of the Commission on Election you’re immoral and threat to the youth and that’s why you are disqualified”. You talaga yung aming pinigilan, nilapatan ng lunas mula sa Korte Suprema dahil kung hindi anong susunod doon? We’d get discrimnalized. Parang, icicite kita ng example, this is in Baguio the same sex wedding or the holy union na nangyari, it became an opening for the local government unit to protest against our brothers there who conducted the same sex union. Tapos gusto pa syang ideklarang persona non grata, they even want to picture them as criminals, buti na lang wala pa silang pinagbabatayan doon sa batas. So yun talaga yun pinakahangad ng grupong Ladlad, na doon kami, don’t just articulate our interests and needs but also political
power for recognitions noh, we want the legislative branch of government to recognize us and at the same time to push for a bill that would protect our ranks. Kasi lahat naproteksyunan na eh, farmers, women, indigenous people, bakit naman hindi ang LGBT. Who are very helpful also in the fashion industry in the news in the entertainment, pero yun din ah, binabasa din namin yun. Because we want LGBTs on all sectors hindi lang dun, oh sa parlor na lang kayo, sa entertainment na lang

Ah hindi Ladlad, ang nagoorganize ng Pride March ay the Task Force Pride, have you interviewd them? I’d give you the contact, kasi Ladlad din sya the President, Patrick Espino. You can contact Patrick, that’s their role kasi ang, the mandate of TFP is for them to organize their yearly or annual pride march. Ang Ladlad kasi is political. Actually plans are already laid out for this year’s pride march this December. Pero yung ano ah, yung movement, it is really improving. It started in the early 90’s the LGBT movement in the Philippines and so far it has been better because there are more LGBT organizations now. And we also have LGBT organizations in Cebu, Davao in many key cities, in Bagiu they have their own Pride March now, in Davao they also have their, its not pride march but they call it gay festival. But I think this December through our Ladlad Davao coordinator they are planning a pride march on davao. So it is really improving

Dito pa rin sa Manila, nung nagstart yung LGBT movement at ginawa yung kauna-unahang pride march in, I think, Asia ditto sa Manila sya ginawa. Yes in 1990 I think, dito sya unang ginawa so parang ano yun eh, it’s like it’s an opening for everybody na ayan, we should claim our rights, we should join hands together and march for our right. So kasi ang parati naman naming model kasi is US and Europe ng LGBT movement here in the Philippines, we always pattern this to these countries. We are patterned after this countries

Ano ung impact?

Well yun yung ano the respect for diversity, that there’s only lesbians and gays, there’s now bisexual, there’s transgender, there’s intersex. Actually ang intersex kasali sya dapat dati sa transgender people ngayon hinihiwalay na sila. We also have asexual, marami na ang nagsulputan. So the respect for diversity, there’s the culture that have come out and has proliferated because of that. Though iyon yung parang salamin namin, if they’ve made it in
Europe, in the US, in Australia, we also want to duplicate here sana in the Philippines, because that’s the only way for LGBTs to live by their lives.

Yes that is our mission, we also want a microfinance for our LGBT member nationwide particular sa livelihood project, for our poor and physically challenged LGBTs and we also want to set up a home for the Golden Gays for abandoned and old LGBT. Those centers, they also offer legal aid, psychological counseling and information about the LGBT HIV and AIDS and of course ung pagrepasso, pagtanggal dun sa Anti Vagrancy Law. Yun yung aming mga platforms, tapos, yung aming vision talaga for a society that is free from gender oppression prejudice and stereotyping. Kasi parati pa rin kaming biktima ng stereotyping eh. Media has also their contributory to this. So parang binabatuk-batukan kami, kami ay mga sumpa ng lipunan, mga sakit, mga immoral. But we keep on telling them that the Amerin Psychological Association has delisted being a homosexual as a disease. But we’re still fighting for ano ah for transgenderism, for transgender because may move ngayon na ginagawa syang disease, the pathologization. we’re trying to fight that, they want to pathologize it eh kasi kung mangyayari yan in the west, automatically Asia will follow, ang pagiging transgender ay isang sakit, so we are fighting that.

It’s behavioral and its cognitive approach ng gender identity. Unlike sexual orientation, ang pinaguusapan natin dito ay deep emotional feelings of the same sex, of the other sex, ganon. Yes as a support because they’re trying to raise that in the international arena that is being also heard now in the United Nations, so may ganyang move ano. So we also want United Nations to act on it and to depathologize it, that’s our support. Kasi those developed countries in Europe, may ganun sila ngayon kasi nga daw yung pagiging transgender ay iba, parang yeah its mental and behavioral ang sabi nila. But ang aming atake naman dun ay we were born this way. They also have to accept that there are people like me who were born physically male but has the brains and the heart of a woman.

Yung alliance wala in Asia. Yes we do our movement on our own kasi magkakaiba kasi yung cultural barriers na hinaharap like Japan, kasi syempre theIR oWn patriarchal system na dapat
walang mga bakla. In Singapore for example, they have the sodomy law existing, on Indonesia there’s Muslim religion, magkakaiba sya. Here in the Philippines, religion ung problema. The catholic church is really dictating the society. But its really a press for us, unlike kasi before na maraming following sa catholic church sa amin, but now they’ve decreased e overtime and the catholic church have lost their credibility also to dictate upon us, upon people. They portray us as immorals.

Pinakaproxgressive? Ph?

Yes we can claim that now because we have, for example and Ladlad we are an accredited partylist political party for LGBT Filipinos more organized and we tackle everything. Ditto pa naman, wala pa naman ung ganoong threat, there are hate crimes but we still have to establish and find out the indicators for hate crimes against our rank, pero ung katulad for example in Indonesia pinapatay ang mga LGBTs doon, sa Singapore kinukulong dahil may existing laws, ditto wala pa naman. So yung talaga lang discrimination is yung sa society yung hindi kami matanggap, nahihirapan talaga sila. Yung ***? Naman, yung vilification, yung ridicule is something cultural. Yun pa rin naman yung nangyayari

We cannot see an umbrella is because there is also some LGBT organization na don’t want to affiliate their organizations with us. Because they don’t want to do things that is political daw in nature. But we’re also very proud to say that when you’re going to talk about LGBT organizations in the provinces, yes, ladlad is acting like an umbrella organization. Dito lang kasi sa manila may politics in value, ditto lang kasi parang kanya-kanya kami, may progressive orgz. It’s politicized also, and maybe the core problem that we face is the very fragmented community.

The LGBT is a very fragmented community, that I will tell you

Future?

Yes, alam mo in the last congress with Risa Hontiveros it’s almost passed. Magbobotohan na lang eh, natapos na sya eh natapos na sa committee hearing. Kahit ang dami naming batikos na natanggap before by representative Abante of Manila, papunta na sya dun sa botohan at then again natapos ang Congress Calendar, hindi sya nakasama o umabot sa floor. Pero nakapasa na sya sa committee hearing . tapos ngayon sana mas madali na sana ang pag-usad kasi nakapasa na sa Committee hearing, may rule kasi sa Congress na ganun, yung last Congress, natapos na ang committee hearing hindi na sana sya dadaan dun so pupunta na sya sa plenary for debate and the
votation pero ngayon kasi nagfile ang Bayan Muna, nagfile ang Akbayan two separate committees, walang gusting pag-isahin, kung pag-isahin sana ito mas mabilis sya. And it is alos bicameral wala pa kaming nahahanap sa Senate na counterpart. Last time kasi si Bong Revilla eh, but ngayon hindi pa naming sya nakakausap. So sana mapag-isa, we’re seeing na hindi sya mapapasa this congress. So ang unang tututulan at pinaka agenda na gusto nang tapusin nag Ladlad ay to pass this in Congress. Kasi lives are at stake here ad they cannot live a normal life. Hindi sila makapagtrabaho hindi sila makapasok sa schools. So itatanong mo bakit hindi itinutulak ang same-sex marriage ng Ladlad? Its not our primary agenda because mas gugustuhin muna sana namin na ung anti discrimination bill for opportunities to open, we want schools and universities to open their gates and accept LGBTs. Tapos sa mga bars, mga restaurants dapat matapos na ung pag-babar sa amin na hindi kami pinapapasok they claim that we are only cross dressing but its not. Ginagamit nila ung local term na cross dressing policy but being transsexual /transgender is not about crossdressing, this is our gender expression because of our gender identity. So ako, dahil ang gender identity ko ay babae, gusto ko rin sya i-express as babae magdadamit babae ako so hindi sya crossdressing. Kasi yung crossdresser kasi tanggap nya yung kanyang aside sex. Parang ikaw, tanggap mo ang iyong assigned sex but you wear mens clothes, walang problema dun, babae ka pa rin. Pero kami pag being transgender, you’re talking about gender identity, deeper, more profound.,

Lgbt abroad?
Abroad? We don’t have data abroad, even ladlad we don’t have data

Yogyakarta?
Yes, kasi the Philippines is a signatory to the UN. So dapat we should adopt it, abide by the regulations, kaya nga in the past few years tinutulak na namin yan na sana ung Yogyakarta principles it should serve as guide for Philippine agency, Philippine laws. This should be given to us because we are human being first before we are LGBTs so yun yung aming
Yes because if we are signatory we should follow the by-laws wala ng hadlang na hindi sya dapat i-adopt ng Pilipinas. Dapat i-incorporate na sya with the local law

We’re very good friends with Gabriela, kina Lisa Maza hanggang ngayon we have contact, kina tina palabay . yes riught now we have Boy Abunda as our senior political adviser , we have ricky
rivero director yung pinasasaksak ng kanyang partner. From abs from gma, we have Nelson Canlas, GMA 7 reporter and others.

On Pnoy, he said last election that he’d support us. So we’re still collecting on that promise. Actually nagcourtesy call naman na kami nung June with VP Jejomar Binay and he promised us that eh will support the anti discrimination bill and ladlad in its 2013 bid for an election and also for the president. Nagsabi sya noon na we should be respected and that we should also be represented in the congress so hinihintay din naming yun. One year pa lang naman sya, kami naman sa Ladlad we’re very patient we’ve waited this long. Basta darating, un lang hinihingi naming. But kung makaka-kalahati ng term nya at wala pa rin hindi nya ito gawing priority din itong anti discriminatory bill syempre we also have to go against him kung ganun ang mangyayari. But so far naman he; s accommodating, he s not showing na hes against LGBT so so far ok p naman. 2000 pa kasi ung ADB by Eta Rosales and Mirriam Santiago. It was passed unanimously then, as hb 6516 but noong 2001 hindi nagact ung senate wala na naming nangyari. Basta sa Philippine laws casi there’s invisibility. Lack of laws. Walang policy walang laws at incapability of laws. Nakalagay equal protection of the law but there’s nothing for LGBTs, it s not a special law, its an equality law. Tapos ung family law, meron syang against sa homosexuality ang lesbianism so sa article 36 psychological incapacity ginagamit pa yan eh para maghiwalay ang couples, kapag ang isa daw ay lesbian o bakla. Yan ang mga tutututulan din namin article 46 ung annulment by fraud na yung hindi mo nalaman dawn a bakla daw ung asawa mo pati ung separation. Tapos ung definition of family sa family code tutututulan namin yan kasi ang nakalagay special contract between man and woman but how about for same sex? The marriage is a basic right for everybody that should be enjoyed, pero wala pa kami dun kasi the movement is strategizing on how we tackle cases.

**Interview with the Project Coordinator of IGLHRC Ging Cristobal**

Okay so number 1 ang current situation ng LGBT. Socially tumaas na yung tolerance, hindi na acceptance more on tolerance. Politically speaking, in terms of participation, dahil sa ladlad laya meron na but in terms of legislation merong space kailangan lang i-maximmaxize ang space. Kasi since 1999 we have been pushing the ADB, hindi pa sya napapasa into law. May improvements naman, interms of discussion of the issue in the mainstream society. ung exposure ung visibility meron. Pero titnunan mo rin nagkaroon ng space for diverse expressions of sexuality pero in
terms of nabuwag ba yung mga stereotype nandun pa rin, nadagdagan lang ng discussion. Pero
hindi pa nabubuwag ng husto yung stereotypes, ano ba ung stereotypes ng bakla ng lesbian.
Nagkaroon lang ng dagdag na kaalaman na “ah pwede pala silang ganito” . pero hindi yung
pagtanggap at pagrespeto sa kanila, napaka patriyarkal pa rin na napakaheteronormaitve pa rin
ng pananaw ng ipit sa pagiging babae ang bakla at sa pagiging lalake ang lesbian.

So in terms of so many aspects marami pa ring dapat ayusin, marami pa ring dapat baguhin.

Political space?
Kasi diba dati yung Ladlad nabigyan ng pagkakataon na tumakbo for a seat in Congress. So ang
nangyari noong dating 2007 or 2008 hindi inaaccredit ang Ladlad to join the national elections
kasi hindi naman daw national ung membership ng Ladlad. Tapos nun after 3 years, nag-apply
ulit ang Ladlad un ngang sa SC, nagkaroon ng desisyon na dapat mabigyan ng accreditation ang
Ladlad. Tapos yun ding, nasa legislative area wala pa rin for the past 10 years. Ang distinct lang
talaga may anti discrimination ordinance on employment sa Quezon City lang. kasi din ang mga
LGBT groups din e nakafocus sa National legislation hindi per district. Kasi nung mga time nay
un si babes Malay, gusto nya magfile ng third sex CR. Tapos nung nagkaroon ng consultation
sabi naming sa kanya hindi kailangan ng segregation, kailangan anti discrimination. Ayaw
making, nung nagkaroon ng hearing lahat kami ayaw sa third sex CR pati yung mga
establishment kasi sa kanila naman businesswise gagastos pero hindi nila nakita yung human
rights. Ang aming naman hindi lang CR yung issue, marami, access to opportunities,
employment... yung anti discrimination ordinance wala ng hearing nalaman na lang namin na
nakapasa sya, pero employment lang yung naiwan. Sa dinami dami ng provision employment
lang ung natira. Pero okay na rin, at least meron.

Tapos number 2. Ung IGLHRC kasi international NGO sya nakafocus sya sa human rights base
sa kanyang SOGI. Most of the time hindi kami nagsspearhead ng activities o project. Merong
mga ginagawa ang mga local groupsat yun ang isinusupport namin. Pero for the Asia region we
have the Courage Unfolds documentary sya ang nangyari dun, pa gang sinabi mo kasi ay Asia
may notion ang West na napagiiwanan o may mga pockets of development like Nepal and India
(the repeal of 877) pero in terms of other asian countries ang tingin nila very traditional, very
backward, kung meron mang groups konti lang yan mga social groups lang yan na napaka-konti.
So ang ginawang video documentary na yon highlight yung LGBT activism sa Asia. So ininterview naming yung mga Asian activists kung ano ung mga issues at kugn ano ang mga pinaglalaban nila. And second objective ng video is to promote the Yogyakarta principles as another international tools para mapalakas ang kanilang advocacy work so yun yung ginagawa natin, naming. Tapos pag may mga hearings sa mga national ordinances nagsusupport kami through letters of support, action letter writing campaign. Tapos mga international, mga periodic review tumutulong kami sa pagsulat ng shadow report nila. Kasi yung ibang NGOs kasi pag gumawa ng shadow report yun iba sa kanila hindi ipinapasok ung ang mga LGBT issues. So yung mga LGBT groups tinuturuan namin gumawa ng mga reports ng sa UNHRC, yan yung mga gawain namin. Tapos activities, cinocoordinate naming ung mga groups to work together sa different countries kagaya ngayon we have 5 partner countries na Japan Philippines Sri Lanka Malaysia Pakistan. Kasi uhm walang masyadong proper documentation na ginagawa on discrimination, abuses and violence sa work. Pero nakafocus kamis a LBT people, kasi yung gay men kasi kadalasan sakop na sila ng executive. Tapos ung transgender naman nakikita kasi namin na bilang babae, ang mga biologically women na naging transgender din na ang pananaw ay lalake, naaabuso sila kasi they are biologically women. Yung mga transgender women naman naabuso dahil sa kanilang identity bilang women kahit biologically male sila from the start. So ito yung ginagawa namin, binigyan namin sila ng chance to use the video in their local advocacy work o kaya meron kaming social media campaign, para magbigay kami dun ng ways kung paano nila gagamitin yung video in their own ways. Kasi ibat ibang country ibat ibang focus, tinuro naming yung Yogyakarta at ADB, paano ire-relate ang Yogyakarta with the bill kasi to ano ung nangyayari sa ibat ibang countries. Usually ang target n mga community naming mga LGBT groups. Para ung may LGBT groups sila na yung nagtatarget ng different communities, ng schools, ng ano nila. So more of in-equip namin sila, hindi kasi maganda ang term na empower kasi baka empowered naman sila, so ini-equip mo lang ung kanilang ung mga goals ng existing groups to facilitate more discussion more activities in their communities

Number3. LGBT groups ang partners. Ang IGLHRC kasi hindi sya funder, more of ano sya NGO din kami international, so ang pinopprovide naming more of assistance sa ginagawa nila, kung may training nagbibigay kami ng training, pagususlat ng shadow reports nagbibigay kami.
Tapos ung ibang countries hindi sila pedeng maging out dahil pede silang hulihin ng pulis kasi criminal.

Ginagawa nilang... ginagawa nilang... representative nila or spokesperson to discuss their issues. Ganun yung gawa namin. Tapos ang... kasi, ako, before ako naging IGLHRC, part ako ng Lesbian Advocates Philippines, yung Lesbian Activism na ngayon. Tapos, ano, part kami ng Lagablab, tas part din ako ng... ng Ladlad. Dating Lunduyan yan, Ladlad. So, yung le... la... local group ang hina-handle ko, naka... nakapag-network na ako with different organizations sa ibang bansa so yung work ko ngayon, ano lang din, coordination lang din ang trabaho. Tas pagtulong sa kanila so, hindi lang Philippines ang tinututulungan, buong Asia na.

Tapos nung, in-influence, in fact ng international organization. Ang nangyari kasi, ang kadalasang problema namin as an international group, ang tingin ng mga government or religious groups sa... sa isang country, uhhh, nag-i-inculcate ang western, uhhh, concepts, frameworks. Kumbaga, ang mga religious groups di ba? Pumupunta sa isang country kino-conol... kino-colonize nila. Di ba ang America, they... education. Ang Spain, religion. Kami naman, sexuality, sexual liberation daw. Tapos ang nangyari, sinasabi namin... penge ng ano, ketchup and mustard... tas ang sinasabi nga namin, ano na... hindi, hindi ito western concept na ini-influence naming mga different groups kasi, as is, ang Asia kasi meron na kasi syang distinct and unique, at diversed na sexuality. Kagaya nga sa isang bansa may Hijra... Yung Hijra kasi, mga transgender women. Pero hindi mo sya... kasi yun nga, yung mga gamit na terms... kaya nga sya hindi LGBT, kaya nga sexual orientation and gender identity, ang... ang pinapakit... ang pinapakita dito, young... young acknowledgement na there are different signs and forms of sexuality na hindi lang yung western concept ang basehan. So... tapos yung gender identity din, uhhh, hindi lang namin sinasabi na transgenderism kasi yung transgenderism sa ibang country hindi sya lutang. Mas ginagamit nila yung local terms nila so... yun yung inaano namin, ine-equip namin sila... to... discuss sexuality issues using a human rights framework. Kasi ang kadalasang na kalaban nila... uhhh... very ano eh... cultural-imperialistic view na, uhhh, cultural rela... relatili... relativism na mas importante ang kultura at tradisyon kesa sa human rights. Concepts ng equality, respect... yung sinasabi na... “wala kayong...” na... “kailangan kayong ma-discriminate kasi...” na-ja-justify yung discrimination kasi sinasabing hindi yan parte ng kultura natin.
Kami, sinasabi namin na… it’s beyond culture, it’s beyond religion, it’s more of a human rights concept. Na… yung konspeto lang ng equality ng respeto. Kahit ano pang religion dyan, kahit ano pang kultura yun, hindi mo pwedeng gamiting rason yan para i-justify na liitin ang… pali… ano… tingnan ng maliit ang tao.

So, yun ang nangyayari. Kaya kami, careful lang din kaming sa mga iba’t ibang bansa, iba’t ibang communities kasi… ummm, minsan tinitingnan nung ibang grupo, sila pinag-de-decide namin… kung saan kami pwedeng maging involved. Kasi minsan may negative backlash sa kanila kung masyado silang involved sa amin. Kung minsan, background lang kami… supportive dun sa kung anong needs nila…

Yun ang pinagpipilitan namin. Kasi ano eh, uhhh, pag kinausap mo pa rin ang ibang tao more of, uhhh, konsepto ng family, konsepto ng… religion. Yun yung nagiging ano… nagiging… gusto nilang mag-focus.

Gaya nung sa rights of the child… na may karapatan ba ang magulang baguhin ang bakla nilang anak na minor? Kasi sinasabi nila, in-argue sa’min dati na ang parents’ rights over their child is ano daw, priority.


Mas nauna sa akin ung feminism kaysa yung human rights kasi nga mas nauna ung feminist groups mag mainstream ng issues. Tapos ang nangyari, more and more nagkakaroon ng lakers loob ang mga grupo at mga LGBT individual to form groups kasi alam nila may suporta from other countries.tapos nakakinipere din yung nangyari sa India kasi sa kanila criminalized talaga pero nakagawa sila ng batas na tatanggalin ang sodomy law.so malaking epekto. Tapos my support from international groups and regional groups. Kasi karamihan naman kasi ditto sa Philippines specially mataas ang tolerance. Kaya meron surreal acceptance na tumataas ang apathy so sabi “tanggap naman tayo, wala na taying kailangan gawin”. you see same faces 10 years ago, still doing the same work. Kulang na kulong kami, kumbaga yung 2nd generation na active kulang na kulong.
Tapos ung mga hindi naming narereach na individuals natuto sila, nagsesearch sila sa internet, sa mga grupo. Sometimes abroad kapag andun sila kasi dun lang sila out, ditto hindi may mga ganun pa rin. So nakakainspire nakaka strengthen minsan ng conviction. Kasi ang pinakamaliit na unit of advocacy is being out as a lesbian or gay person or as a bisexual or transgender person. Tapos yung equipping yourself with information about human rights, on sexual rights ganun naman ung iba eh. Ung mga members naming ganun ung ginawa, nagaral, pinagaralan ung sarili nila ung rights nila tapos biglang nagkakaroon ng need to collectively organize to do something to change something in the community the laws. Kaya minsan makikita mo nagttread ka on unknown path malaking factor din yung nakakabasa ka ng success stories abroad. Nagkakaroon rin kami ng regional meetings, discussion lang tapos nakakkuha ka ng strategies. Tapos din kasi ung dating ADB, yung first meeting nya ang IGLHRC ang working partner nagkakaroon ng letter writing campaign. Tapos ang nangyari yung mga kongresista wala silang alam sa LGBTs, ang alam lang nila yung parlorista nila manikurista, may mga kamag anak pero di pa yun sasabihin na may kamag-anak sila. Tapos si Eta Rosales, nakakuha sya ng 2 box full of letters worth all over the world form the IGLHRC letter writing campaign ..individual person. Makikita mo na people are listening people are monitoring what’s happening in the Philippines. So nakita mo bakit ba sila vinavalue, ano b yung nakita mo sa mga tao na to? Kanina naghearing kami, nakakatawa ba sabi ko hearing ba to o national coming out day. Kasi yung mga committee members nagsabi na may pamangkin syang bakla, may pinsan syang lesbian kaya they’re very open na rin kasi dati you don’t say those things about your family kasi kahihiyan. Ngayon they’re very out na saying those things, makikita ung experience nila I don’t want to see my family members being discriminated and that’s a big deal kasi diba smallest unit is the family makikita mo babalik at babalik din. Yung iba e supportive sayo, basta wag lang kapamilya ko, ngayon hindi, nagsasabi na sila ngayon ng “ayokong maging ganyan ang kapamilya ko”. Sa tingin ko I can proudly and honestly say na malaking factor din yung discussion kasi nadiscuss mo sa mga tao yung buhay mo, na sino bang may gusto na maging lesbian na hindi ka matatanggap sa trabaho, magugulpi ka, mararape ka. Pero hindi, ganito ako. Tapos sasabihin nila na hindi ko issue yan pero hindi, isyu nyo rin to dahil ang nanay mo ang tatay mo, ginulpi dahil mahinhin, hindi xa nagcoconform, so issue nating lahat ito.

Kasi totoo naman talaga eh, yung pinakapersonal mo, yan yung tutulak sayo to do something political kagaya ngayon wala kang pero sa NGO, ang hirap ng trabaho. Pero kailangan mong
baguhin ang society eh, kahit sabihin mong ginagawa mo to for other people pero hindi, ginagawa mo rin to para sa sarili mo. Ke kapatid mo yan, kasi may relationship say o. ako wala pa akong nakikitang tao na gagawin para sa ibang tao lang talaga, meron talagang vested interest.

Mhirap kasi kunyari ako dati akong local tapos naging international ako. then sasabihin nila “mas pabor mo yung ibang country kasi dun ka galing sa Philippines” kung sa Philippines “mas pabor mo yung ibang organizations kay sa amin” hindi eh. Ang pabor ko e ang inyong specialization eh, ngayon kung lumawak ang inyong organization edi involve ko na din kayo kasi ang dami daming issue hindi ka pwedeng ma-involve sa lahat ng issue. Kasi ang Galang ilan sila? Ang LeAP ilan sila? Ang Rainbow Rights ilan sila? Tapos itatanong mo pa dyan kung ilan ang full time? Tig-isa lang yan. So kung ang lahat ng isyu ay nakasawsaw sila, wala silang maano dyan. Kagaya ng rainbow rights and specialization nila laws legal group sila. Ilan lang silang gumagawa doon, tapos hindi pa full tuime work dito sa LGBT activism may sarili silang mga day jobs, hanggang anong efforts mo ng resources mo ang kaya mong icommit?

Sa aspeto ng..hindi kami kikilos hanggat walang say ng local groups. Hindi naman sa nanggagaling lang yung initiative sa local groups, ang nangyayari sabihin naming “uy may nangyayaring ganito”, anong gusto nyong gawin? Pwedeng ganito”. Kasi minsan din ayaw nila, ayaw nilang kumilos, sanay na sila na hindi kikilos, tapos sanay sila na lagging takot. Makakakita ka rin ng ibat ibang klase ng activist eh, may ibang very careful very careful talaga ayaw mag rock the boat, yung iba naman “di bale ng mahuli ako, basta dapat ganyan” maraming ibat iba kaso sino susundin mo. Pero bottom line ksi, ang role naming na consensus kasi na walang mapapanganib na walang mapuput into jeopardy na hindi mo ginusto, na kagagawan namin. Kasi sila pa rin yung araw araw na nasa country nila. Yan ako, I’m wearing the IGLHRC flag, ganun din sa Philippines, kahit gusto kong ikilos, magcoconsult pa din ako sa local groups.

Ang ILGA kasi more on doing international conference tapos minsan may mga project sila pero kanilang project yun hindi sila in partnership with local groups. Humihingi lang sila ng assistance pero hindi talga yun talga na in partnership. Kami ang gawa naming lagi kaming in partnership. So yung video documentary namin in partnership with LeAP yun. Pwede kaming magfund sa kanila pero hindi namim gusto yun kasi dapat yung data partnership nila kanila eh, sa
kanilang ownership yun. Tapos ang maganda ini-equip mo sila on how to do ho to ask for funding. Kasi yung ibang partners namin first time nila humingi ng funding, so ni-refer namin sila sa funder tapos binigay namin technical assistance chinek namin tapos sabihin namin o kulang ka pa ditto, ganyan. Ni-recommend namin, yan di ni ginawa dun lang nila narealize na kulang nga, so ayun hihingi pa kayo ulit recommend namin. So iyon lang talaga, meron kang konting control na hindi mo sila immicro manage, hindi mo sila didiktahan. Mahirap din kasi yung regional work naming napapabagal kasi mabagal ung local work.

Ok naman, kaya lang hindi mo kasi dapat gawing basehan mo yung kung gaano kabilis eh. Yung local groups mo ano pa rin perspective eh opn how to move forward, minsan ayaw e puro backward. Kunwari china, nandayn na lahat eh, tapos biglang magkarakoon ng government crackdown takot silang lahat, minsan may mga social groups na nahuhuli sila yung matatapang kasi may panglawy siela. Tapos gagawin ng ibang Chinese group gustong gumawa ng statement didistribute sa ibang bansa, papayag kami tapos at the last moment sasabihin “wag na lang, kasi baka mahuli kami eh”.yung mga resources na nilagay mo dun, yung mga effort lahat..so minsan ang nangyayari lalabas ng statement, lalabas lang pangalan ng groups. Pero yung iba din ayaw nilang palagay yung name nila dun, so paano na? so si IGLHRC na lang, may ilang activist lalagay si anonymous. Ang hirap nawawala na minsan yung validity kung meron ngang LGBT groups doon. So ang hirap case to case talaga ang nangyayari.

Sa pilipinas naman ang gusto naman lahat magsasalita. Pag di mo nakuhanan magtatampo kaya ano talaga. Btw gagawa kami, itong grupo na to, itong mga nakuhang individuals nakuha ko yung next naman iba naman . so yun naman din yung mahirap, hndi naman pwedeng..mahirap i-balance lahat. Minsan kasi yung iba mas mabilis kumilos kaya sa iba. So syempre lagi kang pupunta dun sa mabilis kumilos. Kasi mabilis mo kailangan makakuha ng information.

may research ngayon on documentation on violation against LBTs, LBT women and transgender persons. Ito yung ngayong project naming.

Ang influence ng international ay yung human rights network tapos yung country analysis pero more on regional tsaka cross country analysis. Kasi sa asia, ang kadalasan lagi mo culture, religion kung Islam yan o Christianity parehong mga fundamentalist, really ang tradition and culture very heteronormative napaka-patriarchal..pare-pareho so magandang makita yung iba’

Alavado, 2012
ibang perspectives ng different groups on how they address those ba. Tapos gumagawa ng mga achievement reports, so yuon yung exposure na ibinibigay naming kasi on their own naman eh they wont network with other groups “ uy ano kamusta kayo jan? “ ganyan, e wala naman eh. Minsan pa-usap usap na lang “oh don’t you try contacting ganyan, kasi meron silang ginagawa”, we coordinate each others. Or kagaya nito, workshope. Anu ba ang nangyayari in terms of LBT violence sa inyong country? Meron bang means. Sa pag-uusap usap na o sa country na ito may ginagawa kami..so dun lang kami.. from 12 countries target naming 3 countries lang eh, naging 5 partners na kasi gusto nilang gumawa ng research. Ngayon ang problema naming yung iba mabagal mag document yung iba mabilis magdocument.. e sabay-sabay yan eh, pag nagregional analysis. So ano yung common trend ng coping ng mga tao, ano yung common na violence na nae-experience nila, from work ba ganyan, from religion ba, anong pinagkaiba..so magkakaroon ng analysis. Tapos ito nakakatulong yung mga advocacy work kagaya sa Philippines, yung Asia Pacific Forum. Ang Asia Pacific Forum kasi ano yan, grupo ng mga national Human Rights institute sa Asia Pacific,

Sa Asia Pacific Forum kasi, ang gawa ng ibang mga grupo, kunway yung mga women’s groups, sila human rights groups sila, hindi tumutulong sa kanila. Tapos wala silang capacity din, kung meron man o wala, maganda kasi marami kang allies supporting your cost, kadalasan ang ginagamit ng LGBT groups and human rights institute, ang Commission on Human Rights natin.. ang term na ginagamit National Human Rights Institutions o NHRI. Tapos ngayon makikita mo, kalian lang may discussion ang APF on Yogyakarta principles ngayon sinabi nila sa kanilang Council of Jurors “gumawa ka ng report tsaka recommendation on the Yogyakarta Principles “ gumawa sila. Nung August lang, nagreport sila ng meeting ng bawat government, nandun yung commissioners nila from NHRI nagreport sila kung anon a ba ang ginawa nila base sa recommendation. Yung iba sinabi nila na “wala kaming ginawa” yung iba ang sabi “may ginawa kami”, pero bilang..ang ACJ kasi, ang Asia Pacific Forum ang mga member na country NHRI nagpapa-accredit yan sa ICT, ina-accredit ka kung maayos ba yung NHRI mo o hindi. Nangyayari nagiging basehan yung kung pinopromote ba nila yung Yogyakarta Principles o yung rights ng LGBT people na kasama yun, so yun, kumbaga sa ibang countries kagaya ng Pakistan o Sri Lanka na may NHRI sila, nafo-force ngayon yung NHRI to work with local groups. Kasi sinusabi naman, criminalize yan kung it's a sexual act, pero ang sodomy law naman kasi hindi ka pwedeng hulihin unless you’re on that sexual act kasi unnatural yung sex between
two same sex person, e kung hindi naman sila nagse-sex nakatayo lang dyan bakla hindi mo pwedeng hulihin o kaya lesbian. Yung iba dress code, ngayon ang nangyayari dahil mahigpit yung batas nila, dahil may mga NHRI nagkakaroon ngayon sila ng avenue para magkakaroon ng support sa kanila yung human rights groups. So ang IGLHRC ngayon nagfacilitate ng APF na magkakaroon ng discussion on SOGI on Yogyakarta principles. So yun din yung ginagawa naming, nagbubukas kami ng avenues for LGBT activists, sasabihin naming “uy may ginawa kaming ganito, magkakaroon ng conference “ na sinabi namin sa kanila na “magkakaroon ng discussion on SOGI, punta naman kayo” .ito yung listahan ng mga funders na pwede nyong hingian for travel, kami pwede kami magpapadala ng tatlong tao dun. So ganun yung ginagawa naming, nagbibigay kami ng opportunities sa kanila to engage with their NHRIIs to engage with other activists.

Transnational?

Yung mga countries ganyan, yung hong kong nawala na nga yung sodomy laws nila eh, ngayon ang nangyayari gusto nila tinggalin, yung sa commonwealth meeting tulad ng commonwealth countries sa Australia gusto nilang pag-usapan yung sodomy laws sa mga bansa na nacolonize ng Britain na alisin na kasi archaic law na yan. Tapos social movements.. ang hirap kasi kapag region ka eh hahanap ka ng masyadong common denominator, ditto sa region ang hirap pa rin eh, sasabihin mong tradition iba iba yan eh. Hahanap ka din eh, family, work, religion. Tapos sa Indonesia Muslim e konti ang Catholic, sa Philippines mostly catholic, so kung religion ang paguusapan kanino ka pupunta so papasok ka na lang sa fundamentalism, religious fundamentalism. Humahanap ka talaga ng broader qualifier, kaya mahirap din eh, ang hirap ngang … kaya kahit sexual politics yan pinapasok pa rin naman sa human rights framework eh para swak sa lahat, ano yung concepts ng equality and respect, ano yung due diligence ng mga gobyerno kasi yung iba hindi nagratify ng mga international instruments. Philippines lang naman sa SEA ang pumirma ng pumirma eh.

Yung Philippines ano sya, sinusupport sya ng CHR, pero ginamit sya dun sa SC decision eh na walang binding power ang yogyakart principles, guidelines lang sya kaya mahirap gamitin yung Yogyakarta Principles. Kaya din kami nagkakaroon ng problema sa Ladlad kasi ginamit ang definition ng principles sa sexual relation, anything about sex papasok nay an. Ang amnesty international na definition ng sexual orientation is napakasafe, ano lang sya sexual attraction ganyan, walang syang qualifier na sexual relation. Ang nangyari, wala kaming naging problema.
noon, naging problema lang naming sa Ladlad e yung tatlong commissioner na dalawang pastor at isang muslim. Eh ang isyu nila eh ung same sex.


Kami kasi ayaw namin ng mga teorya e, more on application. Kasi pasok kami sa grupo is discussion.. may queer politics.. kailangan i-contextualize mo sa Philippines, kasi kung Philippines yung mag-adopt sa theory hindi pwede yun eh. Dapat yung theory, ano yung applicable sa Philippines , gawa ka ng sarili mong teorya. Kunwari cultural relativism, ginagamit sya ung terms na authentic, traditional values.. tapos yung ano naman natin napakapatriarchal tapos ang culture binabago yan, ano na ang pahahalagahan, gusto nila stagnant.. anjan naman yung simpleng simple eh “making ka sa matatanda”. Wag mong kkuwestyunin kung ayaw natin silang masaktan. So tayo hindi tayo pwedeng makipag-argue sa mga isyu na akam nating valid.

sa kultura, najustify yung sa discrimination yung sa violence kasi kailangan lumugar ka. 
Ngayon sinasabi mo bakit sa ibang bansa pantay pantay, hindi ako lulugar dyan, hindi mo rin ako 
dapat pilitin kasi karapatan ko yan. Yan nga sinasabi na yung human rights concept imported yan, 
hindi naman yan Pilipino. Diba? Yan ang ADB, kahit sabihin mong dapat excluded ang 
church at education, tapos kaninong argument din. Paano yung private employers? Yun pa din 
naman sila, pero hindi sila pwedeng magdiscriminate based on sexual orientation. Yan ang 
konsepto ng pagkakapantay-pantay, e preference nila yun eh. Babalik na naman tayo jan, yan 
yung argument nila eh. 
Tayo pinapattern lang naman natin sa feminist movement. Tsaka ang punto lang nyan.. wala pa 
tayo sa isyu ng sa ibang bakla okay lang sa kanila yung sex work. Sa ibang feminista hindi 
pwede yan. Kasi sa akin okay lang ang sex work pero ayoko sa prostitution. Sabi nila pareho 
lang yan, commodification din yun. Ngayon bakit mo bibigyan ng ganun kalaking value ang 
sekswalidad ng babaeng na kapag ginamit nya to bilang trabaho nawawala na ang dignidad nya 
nababawasan ang pagkatao nya. Ang daming ganyan, sakit sa ulo sa usapan. Tapos mahirap din 
pumisyon e. maraming lgbt groups ditto na supportive with sex workers, nakiki-network with 
sex workers kasi totoo naman meron talaga. Ngayon meron namang mga hardcore feminist na 
ang tingin nila sa sex work and prostitution ay one and the same. Sa sex work hindi, ang 
prostitution pinilit sila, kapag sex work iba yun pinili mo yan. Kaya yan Pilipino pumapakig 
yung kapag hindi ko sinusuportahan yan, hindi na ako makikinetwork sayo. Tulad nyan dati ang 
IGLHRC miyembro ng ILGA, kaya lang isinali din nila yung National Association of Men 
loving Boys, ngayon ayaw namin ng pedophilia, kasi bata yun eh. Tapos yung ibang bading na 
gusto ng bata, yung teenager. So kami nagfocus lang kami sa discrimination. We work together 
on that kahit ibat ibang biases. Tska na natin pagusapan yan sa tamang panahon, sa ngayon anti 
discrimination muna. Kanya kanyang biases in yan, personal biases organizational biases. 
Napakakinti na nga lang ng grupong kagaya natin, yan kunwari kanetwork ng Akbayan hindi yan 
makikigrupo with Bayan Muna. 

Interview with Lesbian Activism Project Camille Rivera 
Ako si Camille Rivera from Lesbian Activism Project. Member ako ng Working Committee. 
Naging ano rin ako, Communications Officer for Task Force Pride last year.
Uhh, quick description of the group?… Basically, ang composition namin, ang membership namin, lesbian, bisexual, and pure women. At ang pinaka focus area namin, Human Rights Activism for the LGBT community. So ang focus area namin, buong LGBT community. Basically, ang project namin ngayon with the Dutch Embassy, sila yung funder namin.

Oo. Umm, meron kaming on-going project until October. Basically ang project namin, we’re trying to mainstream the Yogyakarta Principle. Kasi yun yung, uhm, language ngayon ng activism for the LGBT community eh. Yung SOGI, Sexual Orientation and Gender Identity. So, nung June, nag-organize kami ng National LGBT Conference sa Cavite tapos nung July, nagkaroon kami ng Human Rights Festival so merong mga booths yung mga LGBT organizations. They can talk about the Yogyakarta Principle. Tapos, umm, on-going yung Human Rights Caravan tie-up namin with Amnesty International. They go from one place to another, umm, to show a video about the Yogyakarta principle. Tapos may discussion afterwards with the audience. Tapos yung last leg ng project namin right now, yung LGBT Giting Award. We’re going to award LGBT individuals and allies na may solid contribution to the community.

LGBT community in general.

Mmm.

What do you mean? Ano bang definitions na yung na-encounter mo? Ah, what do they say about it? Para lang ma-gets ko yung discussion.

Ganon? Kasi ano eh, I don’t see it that way. Siguro we can say sa Philippines na may LGBT community kasi walang formal organization ang mga bisexual. Not that we know of. Kasi ang mga bisexual, usually, nakakalat yan sa mga ano eh, sa mga different groups. Like for example you have gay groups na may bisexual member. Officially, they have a bisexual member. So, I guess to be more accurate, it’s just the lesbian, gay, transexual community in the Philippines.

In terms of, umm, identity being an issue, yung pagkaka-specify niya as a community, I think it’s… I think uhh…fairly accurate when you say LGT community kasi we actually celebrate diversity in that sense while working but still functioning as a community.

And, umm, I can definitely say that there’s movement talaga at the national scale kasi nung nag-conference kami, nag-strategic planning yung mga organizations kung ano yung magiging agenda namin for the next 2 years.
So, I mean, at least at that… In terms of strategy, may national ano naman… May national agenda for it… After nung conference. Although syempre, not all… Note every organization made it. Hindi, ano ko na lang sa’yo kapag nakita kong may message.

Sa Dutch Embassy… Sa Dutch Embassy, this year lang, kasi nagkaroon ng funding opportunity. Nung December last year kami nag-submit ng funding. Actually, there’re a lot of opportunities for funding lalo na from the liberal countries. Kasi, umm, they’re looking for ano projects that they can fund, umm, specifically Human Rights project and since LGBT rights caters to a very specific <cut>

Since LGBT rights caters to a specific community, they’re willing to fund LGBT organizations. With Amnesty International, kasi meron naman silang LGBT component tapos nakiusap na lang kami like if we could join you sa pag-ikot around the country for the Human Rights Caravan.

Partner, but more specifically, funder kasi yung function nila talagang ano eh, financial provision lang.

Ah, you want ano, kung sino na yung naka-trabaho namin… Na organizations? Umm, kasi. This year ewe collaborated with IGLHRC. International Gay and Lesbian Human Rights Commission. Kasi yung pinapalabas namin na video on Yogyakarta principle, we produced it with them.

Ano pa ba… Kasi ano eh, marami namang tie ups na nangyayari sa community talaga. Sino pa ba yung mga naka-trabaho namin… Ano kami… We’ve, uhh… We’re very, umm, active in volunteering for Ladlad partylist. Syempre, kami-kami lang naman sa community, kami-kami lang magtutulungan. Ano pa ba… Basta ano, tie ups happen all the time.

Tie up? Usually, ang tie up, usually project based lang yan or for events lang depending on doing. Ano pa ba mga naka-trabaho na ng LEAP… TFP, kasi, umm, some of our members were officers for the committee last year. So we also help in promoting Pride March as LEAP and also attended.

Usually talagang within NCR lang ang ang reach ng LEAP although yung conference, national scale sya. Oo, pero ano that… That was the first time we conducted a conference.

Umm, no. Basically, ang nangyari sa conference, nagkaroon lang kami ng presentations on Human Rights instruments that the leaders of organizations can use when making projects and strategies. Tsaka nagkaroon din ng presentations about, umm, things that are happening in the
community like the Anti-Discrimination Bill. Then, umm, we had a workshop where we decided what we wanted our national agenda and strategy will be for the next 2 years.

Organizations sya. Umm, LGBT groups and Human Rights groups with LGBT components. So meron din kaming mga ano LGBT components from partylists like BayanMuna nag-attend din yung isang representative nila. Tapos meron kaming mga community based na organizations. Like sa Tondo, meron silang groups… Dalawang groups nila nagpadala ng representatives. Kasi may mga… May mga programs sila for LGBT youth pati yung mga HIV-AIDS groups na may LGBT components like TLFcares, although gay group talaga ang TLF, although ang focus nila, umm, gay men, msm tska mga transgender.

Transnational?

In Asia… Kasi merong tinatawag na regional work – what I was talking about earlier. Kasi we have LGBT organizations there and in other countries and they collaborated us, or for example we had Korean womens’ group who came to the Philippines recently to make a documentary on the situation with regard to LBT women. So we grant to them an interview. They’re asking if transnationalism is happening in Asia. I think we need to ano eh, look at the differences between Europe and Asia first, kasi like <cut>

Sige…

Saan ako magsisimula ulit, sorry.

Regional work?

We have ano, umm, conferences and workshops where, umm, LGBT groups in Asia. Like for instance yung IGLHRC, last year, nag-organize sila ng training and workshops for LGBT activists from Philippines, Japan, Pakistan so, it’s transnational in that sense. In terms of, umm, capacity building… Capacity building and knowledge transfer.

Awareness raising in terms of umm showing each other how different or how similar the LGBT communities are in different countries. Halimbawa, for example, I’m going to umm give you a background on the LGBT community in the Philippines and you will… You can tell me about what’s happening on the ground in Thailand. It’s umm awareness raising in that sense… On being more aware of their situation or context. Umm, what kind of awareness ba are you talking about?
Ah, ok. Sige, wait, balik ako sa comparison between EU and Asia. Umm, it’s easier to umm, demand for policy change in Europe. Una kasi, you have more liberal countries there. Secondly, umm, yun nga, supranational ang EU eh; so it’s very easy to… for different countries to… or civil societies in different countries to be more single minded about it, because the context is more or less the same. Supranational kasi ang ano nila… ang area nila. In Asia, you have country at different levels eh; different contexts. For instance, you have a Catholic country like the Philippines where we can say that LGBT homosexuality is not criminalized but at the same time, the government is not open for policies regarding LGBTs. For instance, yung Anti-Discrimination Bill. They’ve been umm, they’ve been fighting for that for like 16 years already. Ganon katagal. Although, we are the first country in the world to have an LGBT partylist. And then you have countries like Malaysia and Singapore that criminalize homosexuality.

Well, yeah, Singapore is not Muslim pero very conservative pa rin sila. It becomes very hard, regionally, to be on the same page kasi the context is different for the activists in different countries. Umm, moreover, the region is being governed by the ASEAN. So you have the member state of ten countries. You have the Philippines, Vietnam, umm, Singapore, Malaysia… basically, everybody in the region. And the problem with ASEAN is that there’s a non-interference policy. And umm, consensus is necessary umm, for something to happen so, for instance you can have very progressive groups in the Philippines that call for national policies that are LGBT friendly. But you will never see the same thing happen in Malaysia or Singapore because umm, for them,…criminal act ang homosexuality. And… because we have to respect their sovereignty and ASEAN cannot interfere, umm, we can regional… at the regional level, we cannot change their national policy. So it’s basically…it’s up to civil society organizations, LGBT groups to lobby at the national level. So if they can’t even succeed at that level, regionally, it’s going to be a little hard, if not impossible.

Kumbaga, the idea or ano ba? The practice is not earned? Ganon? Well, the language kasi is very western although we do have local… the local language is ano naman yan regionally… for LGBT… o sige, continue, ano yung gusto mong sabihin? <cut>

Ah, at the international ano…

Yeah.
Uhh, definitely. Uhh, at least guide sya internationally… through different groups…I think, umm, popular culture also has to do with it like media for instance, the LGBT groups, it’s easier to …to find information about … about homosexuality and bisexuality because of the media. Because of the internet, for one, as in…umm, in…in the Philippines, hindi naman sya censored…umm, kapag kausap namin yung mga LGBT activists in the 90s, they tell us that the internet has had a very big impact on how different today’s generation is in terms of LGBT activism. Umm, so I think that, on the transnational level, uhh, pumapasok dyan yung media or yung popular culture as transmitter…transmitted to new media like the internet because it’s easier to find information. Umm, in terms of transnational activism, for instance, yung impact din ng Pink Dot sa Singapore…umm, kasi diba criminalized yung homosexuality sa Singapore? So, ang ginawa nila… hindi sila makapag-Pride March eh, because they can get arrested. So what they did, they had relatives, and, family members, to speak on video about umm, their…their LGBT loved one and basically yun yung naging umm, demonstration nila. And since umm, they cannot reach to the LGBT individualis, kasi yung mga nagsasalita, identified as plain people, so umm, ay umm, the impact of pink dot in the Philippines in terms of the fact that …that really inspired some of the organizers from Pride March last year. Umm, uhh, it inspired us to be more creative in terms of public demonstrations like the Pride March. Although, syempre, the context is different kasi hindi naman criminalized ang homosexuality dito so, we don’t have to hide from …from anyone. But umm… but umm, basically, may project na na-produce or video na na-produce because of Pink DOt in the Philippines. Tingnan mo yung blog ng Task Force Pride, may video of a woman talking about her gay friend so that was umm, inspired partially by the Pink Dot. Ganon.

Social level sya. In terms of ano organizing regionally, have you heard about the Surabaya Siege? Indonesia…umm, well, gay yun eh, basically, na na-ano sila ng mga fundamentalist. So…yeah.

Oo … that was… thwarted the… so I guess, regionally, makikita mo yung spill-over ng fundamentalism from one country to another. Kasi like what yung represented sa ibang country, could not participate or could not contribute. Because of fundamentalism in just one country. So, while LGBT activism can be transnational in terms of impact, fundal…fundamentalism is also the same.

Umm, you have to ano, tell me muna what… what politics are you talking about. umm, what specific politics are you talking about in terms of identity and sexuality. Atsaka ano
yu…ano…ano yung impact na hinahanap mo. Umm, like in what way is this impact manifested para mas kaya namin siguro sagutin?

Western…EU and US or…EU and US, ok.

Sige, so yun…uhh, kino-compare mo, tapos? <cut>

Oo …

Ganong level?

In terms kasi of ano, international partnership, yung mga ano kasi funders ng international…usually yang UN, mga embassy, pero kasi, we cannot really… I’m not sure whether you can call it a partnership per se. because their role is restricted and limited. It is that they give us the money we need we need, they follow up on the project, and we send them the report. We see the willingness to help definitely and I think na kung hindi progressive yung…

yung western world, or yung… for example yung countries of this embassy who offer funding umm, we would not be able to enjoy the funding. So, I guess, indirectly, may impact since umm, LGBT rights are considered Human Rights in the west or in the more progressive context, mahirap din i-generalize ang West. In the EU ay… mas confident akong sabihin in the EU na ganun ang case. Umm, for instance in the EU, kung hindi sila ganun ka-progressive, their umm, embassies would not be giving this kind of funding. Because they would not even be allowed. For instance, in… in Netherlands, homosexuality had been criminalized, so hindi ganun kalakas yung LGBT groups don, uhh, we would not be getting fundings so, I guess indirectly, it does impact us. But in terms of the actual work, umm, it’s going to be very hard to get umm, a concept from a different context and try to make it work here because, the conditions are always different. Dito nga sa Pilipinas, kahit ano lang, per region lang, very different na yung context nung mga gay. So, that’s why it’s very hard to… umm, adapt from the international level certain practices or theories.

Leapp. Kasi umm, kasi I’ve only been with the group for about a year and a half, pero in terms of umm, the terms of the group, the group has done community building, for…for lesbians and umm, urban poor sector, ganyan. Uhh, we have also done research work, may qualitative research yung group, about lesbian sexuality, lesbian sexual health to be more specific. And umm, qualitative research din, on the… on violence and discrimination against lesbians. So basically, it’s
community building, research work but right now, nung sumali ako it became mainstreaming of Yogyakarta Principle kasi yun yung trend ngayon sa community eh.

So, in terms of the language, umm, politically, nakakapasok sa ‘min internationally yung Yogyakarta Principle. You can say, yung language tsaka yung funding. Yun yung effect ng transnational activism based… or yung impact, I guess. Doon makikita sa dalawang areas na yun.

The language is…
The language umm, or more specifically SOGI, and fundings.

Sa work. No, not really.

Ahh.

Do you want me to refer you to ano, the point person of IGLHRC here, in the Philippines? Have you met Ging? Usually open naman si Ging sa interview pero baka through email. Si Ging kasi yung ano, representative uhh, coordinator, actually, regional coordination for Asia for IGLHRC. I think that she can answer that question more ano, more accurately. Umm, it-text ko muna sya bago ko ibigay yung number, paalam muna ako sa kanya pero most likely papaya to. In terms of ano, ah, kumbaga in terms of actual umm, advocacy. Ganun. <cut>

Political?

Ano ba? We don’t have it here. But it’s… it’s in the works eh. It’s an on-going process. First of all, we have the Ladlad partylist. The thing is that, unless you put Ladlad in congress, they will not be able to enjoy the benefits of…benefits of LGBT friendly legislation. And then you also have… and then you also have the Anti-Discrimination Bill. Umm, I think umm, it would be great if you can talk to Akbayan… Akbayan partylist. Siguro isang representative. Sila talaga yung… yun lang yung ano natin eh LGBT friendly legislation. Well, there are currently two versions of the bill. I’m not sure kung sino yung may hawak nung other one. BayanMuna.

So, umm… in terms of national and regional policy, regional policy’s going to be impossible kasi nga ASEAN region monitored yan and umm, consensus dapat, and national level, in the process of getting there.

In terms of these involvements, sa national legislation, we have volunteers from LeAP and Ladlad partylist like yung nag-planning sila… saka yung defense committee. Pero hindi ako kasi volunteer for Ladlad eh. Kailangan ma-text ko sya para mabigay ko yung number nya sayo.
Am I answering your question? Sabihin mo lang ha, i-guide mo lang ako kapag medyo off yung sagot ko.


Policy making. Kasi ano, sorry naubusan ako ng load pero i-forward ko sayo once I get a go signal. Over the weekend definitely i-send ko yun. umm, kasi hindi lahat ng NG… LGBT groups involved sa policy making eh.

Usually…(public awareness)

Oo (eventually if they are accepted na )

Actually, I think, ano, public opinion is important. Definitely, public sentiment is important. Pero at the same time I think it’s even more important to have someone from inside the system to help you. Inside the system to advocate your ano… for example yung RH bill. Many social weather stations had been saying for the longest time that di ba, a large percentage of the Filipino population wants RH but if you have congressmen who are really conservative, hindi sya lilipad talaga in bill. It doesn’t until ano ba… it only started ano… packing heat when Defensor Santiago actually decided to adopt the bill. So I think, uhh, public is important but, even more important to have an ally from within the system. And sometimes, usually, umm, in terms of policy making, the most they do is consult with NGOs. For example may on the ground knowledge ka. Pero, hindi ka talaga well versed in policy making. Usually, they will consult with you na lang. consultation. And then I think ano na rin, it’s a pretty good move na rin.

**Interview with Philippine Hate Crime Watch’s Founding Spokeperson Reighben Labilles**

I’m Reighben Labilles, I’m the founding spokesperson of the Philippine LGBT Hate Crime Watch. The Philippine LGBT Hate Crime Watch has been around 2009 but it only took off nung 2011 when more volunteers fill in, that’s May 2011. Now, ang official count is there are 147 murders LGBT Filipinos na brutal ang nature tapos since, considering it’s brutality tapos yung victim ay member and member ng isang minority group such as LGBT it’s deemed na they are hate crimes
Ok, wala tayong any laws or official academic state studies on hate crimes, walang capacity or mandate ang Philippine security forces to investigate and monitor and prevent hate crimes so the work ng The Philippine LGBT hate crime Watch is very pioneer & as far as we’re concerned, we are the first na naglabas ng preliminary study on hate crimes against LGBT Filipinos in the Philippines. Tapos, right now we have, we are increasing our membership & our new membership & new director are helping expand database in the scope of our work. In-include na namin yung violent crimes that do not end up in murder kasi yun nga yung mga pellet gun incident sa Cebu in which the transgenders were attacked to reach to the Filipino online asking them if they’re able to report any observations of personal experiences they have na of an LGBT being violated. So we’ve already submitted a report with rainbow rights project & pro gay Philippines to the UN human rights council in the form of a universal periodic review shadow reporting it’s on Hate Crimes and other forms of discrimination against LGBT from the Philippines

We’ve also submitted a joint report through an ad hoc coalition between international gay and lesbian human rights committee, Amnesty International and Ladlad partylist. Also to the UN for the Universal Periodic Review and International Covenant on Civil and Political Rights Treaty body. Tapos because of the initiatives of the Gabriela Women’s Partylist and Bayanmuna partylist we’ve had a forum in the congress through the committee of women & gender equality about Hate Crimes and working partnership with Gabriela women’s partylist, Bayanmuna & Ladlad to advocate for the anti-discrimination bill & specifically with bayanmuna on hate crimes resolutions although Gabriela women’s partylist filed the resolution on hate crimes. Tapos end of the year nagkaroon ng forum organized & funded by Malacañang to the presidential human rights committee on LGBT issues in which activists & government agencies alike met & we discussed yung mga issues faced by LGBT Filipinos in the country tapos as ano ummm in the form that has been 2011 has been a very good year for activism in general pero marami pang kulang sa bansa in terms of LGBT activism mababa ang mababa ang actual civil social political participation ng taong bayan sa aktibismo it mukha it seems as if na parang NGO is NGO centered ang activism ng LGBT. I, personally, do not like that kasi gusto ko more to the effect of people’s org ang dating dapat ng LGBT act- dapat mass organization dapat ang dating ng LGBT activism although mas malaki ang nagawa ng NGO framework para sa LGBT activism sa
Pilipinas, I think kulang na sya sa panahon ngayon na napakalakas ang, I think although mataas ang nagawa ng NGO-style na na activis- na advocacy, hindi pala sa activism, on LGBT rights what we need is mass org level na ano na activism in which people engage, socially aware & as as legally & politically participating people engage the unengaged & the oppositors of LGBT human rights & in the process enlighten them, ‘cause I don’t- I don’t think the framework of doing seminars & doing tie ups with the government or just lobbying in congress & in the executive & in the judiciary for LGBT ano empowering policies & mechanisms is enough.

I think for LGBT in general or LGBT human rights to succeed in the Philippines it has to be a socio-cultural change testimony be achieved if it is done in a mass organization level. Grass roots, middle class, capacity I don’t like to use capacity building, it sounds so very NGO-ish more like, just peer education. Peer education kasi, capacity building is ano is for me what’s part of the NGO world na I think it holds a lot of funding, a lot of forums etc. We, I think, we should be on the framework that we educate ourselves and our fellow Filipinos

Given that paradigm kaya the Philippine LGBT Hate Crime Watch is always going to be & has been posting open meet-ups where everyone is invited, I think now we’re gonna do it in our house at Malate. Para hindi na kailangang gumastos for coffee shop & everyone’s more relaxed, anyway, go on.everyone can come. Study group, parang college study group.We’ve been doing that since- I think I’ve been doing that since August of last year.

Talagang individuals, individuals, I mean, the ones that populate the meet-up are individual activists and the one that has been instrument for the bigger project are yung org such as Ladlad, Bayanmuna, Gabriela Women’s partylist yung nagho-host nun pero for small make up individual activists ang nagpopopulate non. They reach us through the internet--Through facebook, through twitter, through my email tapos, yun may response sila

Ummm if it’s going to be international NGOs, wala pa. Wala pa, ummm. We have not been graced with ano funding yet. Our reason why we’re going to partner with an international organization is that one, they may have studies or technologies that we don’t have that they have
& between the agreement, between your org & their org you’ll share information & another would be to provide funding. It’s very much needed kasi in activism you cannot, you really cannot avoid the NGO framework kasi for for a lot of activism that I like to do, I mean, engaging the people themselves sariling sikap na lang ng pera yun kasi you’re gonna share what information you have with each other to the internet.

Pero to ano- to affect- to affect governance however little to educate in government however little ang kailangan is ang conferences or training with the government agencies or employees of government agencies to make them aware about the issues Now, ang the ano the struggle with that kasi is for you to have institutional learning uhh within a government agency that capacitates that you conduct seminars with or uhh seminars & conferences with um organis- umm activist or advocate organization that are capable.

Funding unless you have devised a mechanism in which you could provide funding for yourself you will be very much reliant on funding agencies which is, at some cases, an international NGO. Foreign international funding agency?

It would be nice if you applied for funding & you could you could l be the one to dictate the specifics ofthe projects that that you’ll come back but when you apply for funding you’ll have to abide by their specific calls for proposals their specific parameters on what kind of project that they want to fund & that’s the limitation there.

So in that case nagkakaroon ng influence ang funding agency up to what kind of project an activities organization with an NGO component can do. Tapos inadvertently, although it provides means for the development workers & by that activist organization I mean survive & support themselves because of that institutional funding & the project funding umm it doesn’t give them as much freedom din. Kasi I think we have sa Philippines by my opinion & by my observation and with activist orgs within the LGBT community, we have not been provided the opportunity or have not been exposed to the opportunity to create umm self-sustaining funding mechanisms locally. Maybe we could do that continuous fund raising parties & donations that sad to say very few would donate for the activist organization. Personally, we inasmuch has been ano recipient of the donation pero it’s hard really to umm conduct yung mga fund raising parties kasi una, you have other projects you want to fulfill tapos the one that will do the fundraising parties for you pro bono is not always great & available.
I think what happens with a bigger clause would be the globalization of concepts and of idea. With that since the human rights in general is as you say a western phenomenon there is a of concepts that are distinctly western. So that’s why in recognition of that, for a lot of UN documents they have ceased to use “LGBT” as a standard term, what they are using now is “People of diverse Sexual orientation, gender identity and expression” because there are multitudes of uniquely cultural LGBT concepts per region per country per localized region in each country, so in order to ever that yun ang ginawa. What makes it hard when you apply that distinctly western concept there has to be increased efforts from the activist to digest distinctly western concept and make it adjust to he local, localize it to indigenize it so that people would understand it. Kasi with those concepts dun sa framework, for it to actually work you have to analyze first the conditions within the local sphere and check if it will actually work. For that you have to tailor fit it to the local situation and not the other way around kasi right now there are some NGOs in general who failed- the big problem of being inefficient ineffective they try to fit local situations with international ones when it’s the other way around you take this international concepts and frameworks and you make it your own by localizing it. You have to readjust it and reformat it according to Philippine socio-cultural reality, social, cultural, economical political reality.

In urban settings, specifically Manila urban poor settings, more or less, and if your demographics are middle and high end class the western concepts will work on them. But if you go to rural settings, urban poor, lower middle class where very Philippinized ang concept ng homosexuality, ng SOGI, na it’s wrong and disrespectful to teach someone these foreign concepts that really do not exist in the local setting. You have to ask them, you have to get to know them first, you have to immerse and then you just use your international framework as means to analyze it. But without the intent of molding this into this but this into this.

Because I was employed by Lawyers for liberty and R-Rights project I had the privilege to Davao and Leyte and Cotabato, by my own experience of helping conduct LGBT human rights seminar there’s really a mismatch between local concepts and international ones. And to even to try to teach it, the western concepts, is an act of utility and cultural insensitivity and the point of those seminars is to engage them, empower them and by my experience it was inefficient for me to have to use too much western paradigm. So as time went on, when I started the meet up and
did succeeding events with Rainbow Rights project, I engage the audience first, determine how to which paradigms thy use, what terms they are comfortable with and I start from there.

So of course in hate crime activism mataas yung propensity for me to integrate international concepts and localized them because we do not have global concepts for hate crime. And it is a long term mission to discover our own indicators for hate crime because what’s available are American, European continental and British indicators for hate crime. We do not have our own yet, we do not have our own investigation yet. We have no Asian, if there are maybe Middle Eastern pero Asian as in SEA wala.

Actually what needs to be put out there is our enemies is not fundamentalist, conservativist whatever, but the apathy of people in caring for others and one thing to engage each other to progressive human rights based socio cultural change. That’s the greater the enemy, the apathy towards all these other than bigotry and chauvinism in general.

Oh yes, by my experience lang ah, there are other members of Philippine Hate Crime Watch, my husband and I and our allies had appeared online and in television and we have repeated calls for the involvement of people in activism. Wala. Tapos the forebearers of LGBT activism existed mid80s. it’s because of that apathy that very few added to that since the decade since. And then of course there are some organizations that were so stuck in the NGO paradigm that they forgot that they have to develop a mass organization level to engage more people. And the explains why how very few activist there are in LGBT human rights in the Philippines. Other than that apathy.

Of course it has to be noted in your research that the mutual ancestor of this is Edgar Atadero himself because his preliminary research back in the 90s with internet being unpopular back then he did newspaper clippings, personally visiting the wakes of the victims, the data was lost given na hindi pa sya nadigitized na-Ondoy, forgot which storm but I think it’s Ondoy.

When you say partners kasi you work closely, in the absence of formal papers, constantly so in that case we only have local partners. No, one of the legislative staff of Rep Ilagan personally helped in the filing and drafting of Hate Crime. With Bayan Muna its constant networking with information, with Ladlad they have donated resources for our research, with Rainbow Rights project they have institution to allow us to give seminars to NGOs. Provided themselves as
means to submit to funding agencies, MCC, Pagan Network and Amnesty International, helped with members. And MCC under Rev. Aghayani helped to sustain Hate Crime watch prior to 2011, 2009-2011, prior to more activist coming in.

There is the transnational international organization that I am a fan of, I very much like it, Women’s global network for reproductive health because it works from the bottom up. What the transnational organization does is based on what the organization on the local and national groups want, they decide what the transnational organization does internationally, not the other way around, they do not dictate to the local organizations what to do. It’s the local org and national org that dictate to the transnational organization. So any pro human right organization function like that, its because it’s democratic.

**Interview with Rainbow Rights Project founding Chair and Policy Advocacy Coordinator**

**Ms. Germaine Leonin**

Germaine Leonin Founding chair of Rainbow Rights project. Currently I’m the policy advocacy coordinator. My main project is really on paralegal training and capacity building on LGBT rights advocates and activists.

Rainbow Rights project was founded on May 2005, we registered on SEC on the same year and the founders were five graduates of UP College of law, at least that time there were only two lawyers, the three of us were still students, magba-bar pa lang gagraduate pa lang, and then we decided na—kasi we all have background in working with NGO. One had a background on environmental law, the other one agrarian reform and the three of us varied sa fields of women and children’s rights. So we were saying, why cant we use our background to push for LGBT rights then which we’re part of the community din. Isa sa ground breaking organization kasi we are the first LGBT group na ang advocacy work ay based sa law, legal mechanisms, legal institution. At the same time we were also novel, operative lawyering group kasi all the legal NGOs that cater to the sectors women, children, environment, wala pang nagca-cater sa sexual minority or LGBTs so we were the first.

Since then, we started no funding purely voluntary, we didn’t pay ourselves, ung mga projects and activities naming came from our own pockets. There are some friends of ours na legal profession from the CSM, human rights network who supported our activities, so what we did
was joint project. One of our most popular na giniwa the dyke dialogues. They started as a small FGD among lesbians and then naiinggit ung mga gay men and transgenders so we had to exoand itits exchange. So ito yung earlt lesbians na nagdidiscuss ng profession dyke dialogue ang tawag nsmin, kzpzg kasam n ung iba, we call it Rainbow exchange. So basically sng sno nun , its a freewilling dialogue, a focus group discussion . The topics are not given by us, the topics are shared by the group. So we cater to their to their need, ano ba yung gusto ninyong matulugunan, ano pa yung gusto nyo malaman, sila yung nagraraise ng topic on that and then we provide out input, we lecture ano yung from the legal standpoint, this is where you stand. Ito yung karapatan nyo, or kung wala mang batas how can we go around it then may konting discussion and freewilling discussions. Maganda siya in a way because it kept us in touch with kung ano yung needs ng community, emerging trends sq community and at the same time we were not preaching to the converted. Hindi yung kami-kami lang na veteran activists yung naguusap there are actually new people coming in wanting to learn more. So we were able to reach out in a varied mixed group of people in LGBT activism. Mga old people, mga first gen kung tawagin naming na mga LGBT. Mga young, willing to get involved, wanting to participate in the advocacy movement. So yun it’s a very good touch point na nakukuha mo yung pulso ng community and at the same time nakakarespond kami. Kasi kung ito pala yung problema, then how do we address it. So very responsive, tamang tama yung aming activity dun.

Then we decided na hindi na enough yung ganung ganung small group discussion lang na FGD type round table discussion. Mas gusto nila more intensive na capacity building talaga. So we got funding for paralegal training, full blown paralegal training . ito uso to sa alternative lawyering groups na when they cater to marginalized groups na like the indigenous people, sa community sa rural poor, urban poor ganyan, ang objective talaga nila ay to capacitate

We have rules and regulations in the international courts like conventions for women, hindi tumbok na tumbok but it applied for women, pasok ka pa rin if ever. But for the gay men, walang sinasabing ganun that’s the gap there. Then in-explain din naming na at the very least ,ay minimum standard to be able to have a course of livelihood. So ganun sya, then later on sabi nila ,now we realize that there are no local laws, no Philippine laws that really address our need, that Constitution lagging sinasabi but still not enough nangyayari pa rin ang discrimination violence against us so what can we use, aanklahan natin international law. International Human rights instruments like the two covenants, the UDHR, the covenant on Civil and Political Rights , the
covenant on Socio-economic and Culture Rights. Kasi nga unlike the other sectors, the other marginalized groups, they have their own convention, there CEDAW convention on the rights of women, even sa PWD but for LGBTs wala. There are several decisions abroad, mga regional human rights mechanism nila but the thing is that time wala rin tayong regional human rights mechanism, wala ka na ngang treaty or convention, wala ka pang regional human rights mechanism ditto sa Asia, wala pang Yogyakarta Principles noon.

So anung gagamitin natin? Very general but still we use it, we quoted it, yung pakonti-konting decisions ng UNHRC at that time (tunen v acharia na case) . it is the first time na magkadecision ung court ng UNHRC that says yung category ng sex, kasi diba non discrimination based on race, ethnicity, etc and then may “sex”. Sabi nila ang sex lang dyan e “men and women” nung una, but the Tunnen case said no, when it says sex it also includes sexual orientation so that’s the first of its kind then and then sa Europe, matapang European human rights mechanism, nagkaroon sila ng decisions there that actually addresses non-discrimination of clauses, mga sumunod doon tinanggal yung mga sodomy, karamihan doon nagbibigay ng rights para sa work benefits, non-discrimination sa workplace. Mga ganun yung patse-patse nilang decision noon. Tapos sa US din nagkaroon ng strong trend, dahil sa provisions on same sex couple. While sa Europe ang uso ay domestic partnership, registered cohabitation sa US naman civil union. So sa Massachusetts they went a little bit further, matapang ang court, sabi sa legislature na dapat talagang nagkakaroon kayo ng full marriage rights, hindi lang civil union because that is somewhere in between; its either no marriage, the registered partnership, a civil union and here its full marriage. The courts and the legislature said that we also need to have full marriage rights kaya nagkaroon ang Massachusetts, then Canada also had, matapang ang Canada sunod sunod ung states nila talgang full marriage rights, hindi pwedeng neither here or there it has to be full equal marriage rights. Then sa US naman after they made their registered cohabitation, after nung sinabi ko na patse-patse, binigay din naman nila, sa Germany, sa Hungary, mga ganon. Meron nagbibigay ng tax exemption, may nagbibigay ng co-ownership, may nagbibigay ng adoption ng children, insurance benefits, social security, mga ganun ganun lang but hindi buo, patse-patse kasi when you get married makukuha mo yan ng buo. Pag ganun ganun lang nila, then there was this ground breaking decision sa South Africa, they changed their constitution they specifically indicate there that there should be no discrimination based on sexual=orientation & gender
identity and then inopen nila ung doors nila for full equal marriage. And all these demands were very useful din later on.

Wala kang conventions wala kang treaty but there are decisions, court rulings around the world human rights mechanism. may trend, that growing trend was very useful, because of the courts, the court decisions the human rights mechanism na they were having decisions. There were some moves din, legislative efforts maganda rin yun. Like here in Asia, for the longest time nangunguna ang Philippines sa advocacy work movement, they look up to us kasi totoo naman, tayo ang may democratic system, we have access to Western information, we had our education. Matatapang ang mga aktibistang LGBT sa atin because we relative freedom compared to them so they look up to us, gumagaya sila sa atin. Ang problema, tayo ang nangulelat ngayon yung pinapasa nating legislation, ADB, hindi umusad, for the past three congresses more than ten years. In the meantime nagkaroon sa Korea, sa Thailand, meron na silang protecting transgenders, sa Indonesia they have recognized the third sex identity Waria, they have government Ids that says they are Waria, transgenders. And then itong Ladlad, we were pushing for partylist accreditation so we will be represented in Congress, hindi makalusot lusot. In the meantime, now in Nepal they have a parliamentarian that is gay. Sumunod lang sila pero ngayon sila ang meron. So multi ano din yung mga attack, may mga advances, may mga delays, i will not say na mga obstacles kasi they are just delays, sooner or later we will have them. It’s just a matter of time, yun ang tinittingnan natin, our time is now ang feeling naming jan eh, but you cannot drop the ball, kelangan tuloy tuloy mo pa rin harapin yung challenges.

So in a way that was useful because there’s a growing trend, yun ang inangklahan namin. And then there were resolutions being pushed forward sa UN noon, there was a Brazilian res, Norwegian statement noon about LGBT rights. But only in the past nagkaroon ng biglang surge because there’s the Yogyakarta principles. The Yogyakarta principles, it’s not new, it’s not a treaty not a convention. And it’s not new. It’s a set of principles na kinuha nya yung mga basic principles under the civil and political covenant, socio-economic and cultural covenant the UDHR. Ni-lump together lang nya yan, nilista nya into 29 principles and angled it, tweaked it na matutugunan nya yung LGBT issues. So they are not new, they are not special, they are old ones, pero in-angle xa, conceptualized sya na tutugon sa LGBT rights.

So yun, hindi sya recognized per se na under the same level ng treaty or convention, but ganun kasi sa international law, if you keep quoting it, if you keep using it, it raises itself into the level
na international human rights law na rin sya. So kailangan ng constant practice, iqou-qoute mo sya, gagamitin mo sya para magkaroon na sya ng authority. So yun ang hinihikayat naming sa mga activists all around the world :use the Yogyakarta principles. And this principles were actually developed not by LGBT activists themselves but by human rights lawyers, law professors, special rapport from UN. Nagmeet sila sa Indonesia noong 2006 they discussed among themselves, ano ba tong issue ng discrimination against LGBTs, how can they help, human rights experts, legal experts, law professors to help people understand it better. Human rights advocates, court justices, policy makers. We now have Yogyakarta principles and it has to be used para umakyat sa level ng ganung authority. We quoted it sa Ladlad case when we went to the SC, unfortunately ganun din ang tingin kasi, it is not a convention, it is not a treaty yet so parang ilag ang SC natin. But we still use it, sa mga advocacy work ginagamit din yan. After that I would say that there are others, may meeting sa Bangkok, human rights advocates ng mga national human rights institute.

Because recently din nagkaroon na tayo ng Asean human rights mechanism, meron ACWC for children and women and then yung AICHR, basically that is an overarching human rights mechanism. Nagggaling lahat yan sa ASEAN, ang kahinaan nyan, sa ASEAN, alam naman natin noong tinatag yan e puro naman talaga dictators yung nakaupo dyan, but the thing is they wanted at least a human rights mechanism for the region na hindi lang sya naka-angkla sa foreign ano, like in Europe, in Africa kasi iba ung konteksto nila, iba ung sa Western, iba ung sa Africa. they really wanted an Asian flavour, ung Asian values, the way we negotiate, the way we mediate our own. Specially that time kasi allergic din tayo sa masyadong fino-force ang human rights principles sa atin.

Tinitweak din natin eh, we add our Asian flavour. Though there are developments in our human rights mechanism, unfortunately, sabi ko, overarching lang ang AICHR, ang ACWC ay para lang sa women and children, pero wala pa syang desisyon na tugma rin. But there was this conference in UNCHR na pumusisyyon and CHR natin saying that they have no problem addressing SOGI issues, that they are willing to push for LGBT rights specially when it comes to children’s rights and to women. Kasi tayo ang nakaupo dyan eh sa ACWC. Also because matunog sa CHR kasi ditto ang women and children kasi nga recognized sila as a marginalized sector. So at that time parang nagle-lead tayo, so again yung mga merong CHR sa ASEAN gagaya sa atin, Thailand nagstatement na rin sila sa Bangkok an ok din na if the Philippines can do it kaya rin naming,
susubukan namin. Medyo may hesistance yung mga Muslim countries pero sabi nila sige kasi itong mga to may mga ginagawa din patsi-patsi may mga advances din naman a little bit for LGBTs within their own country. Sinasabi kasi dun na dapat institutionalized na irecognize ang LGBT community as marginalized sector, they need protection, that they have human rights, na bawal ang human rights violation sa kanila. So that framework, that human rights framework napasok na ang LGBT human right.

Even locally, for the longest time kasi ang human rights advocates sa Philippines masyadong concerned sa civil and political lang, puro extra judicial killings, torture, ganun lang diba pag sinabi mong human rights dito, lately nagkakaroon na ng ano sya, women’s welfare, children’s rights, medyo ganun na rin yung pananaw nila and ngayon medyo naopen na rin sila na pati LGBT kasama sa kanilang human rights network. There was also this recent Malacanang hosted na LGBT forum with PHRC, and attention lang talaga nyan ay how we comply with existing conventions that we have signed, we have ratified, outside that wala na, hindi na nila obligasyon yun, problema na ng CHR natin yun. Pero doon tiningnan nila, how can we help, for promoting and protecting LGBT rights so that was a forum that’s first of its kind din na from Malacanang from PHRC na usap-usapan lang and you would notice na sa mainstream pa rin, policy makers, police etc, may resistance, hindi pa rin ganun kataas yung level nila. So yun yung sad part dun. So our work is really not done yet pero makikita mo na it was useful because there is development abroad, nagkaroon ng instruments that we could quote and we could use, there were trends around the world that we could also sabayan, conferences abroad, mga representations abroad. Yun nga ang sinasabi namin, the CHR made a better presentation last human rights conference than yung ating DFA rep.

There’s a certain resolution that removed yung category ng sexual orientation. Kasi there’s this old resolution that says that there should be no extrajudicial killing based on , ayun na naman, ethnicity, religion, age and then may sexual orientation . Itong unholy alliance ng mga Muslim countries pinatatanggal yun, so nagbotohan, nag-abstain ang Philippines. Nanalo na tanganlin yun, so ngayon hindi mapakali ang US, so there was a new round of voting, pinababalik yung sexual orientation, nagvote na naman ang mga tao, abstain na naman ang Philippines! Dahil wala daw tayong foreign policy that instructs them to say na mag-vote din sila for that. So basically what is the Philippines saying there, na ok bawal ang extra judicial killings, bawal ang arbitrary killing for any other reasons except sexual orientation so pag ganun pwede diba? Yan ang ibig
sabihin ng kanilang abstention noon eh. At least doon nanalo because of Hilary Clinton, nanalo yun naibalik so right now there’s this resolution na sinasabi there should be no arbitrary killings, execution including the sexual orientation, it should not be killed for that. Kaya galit ang Africa kasi sila may ganun.

Tapos in a separate panel discussion, nagsalita kasi sa Ban Kimur, Sec Gen of the UN, sabi nya, ” this is not right human rights is human rights, if someone is harmed, discriminated against done violence just because of SOGI” hindi tama yun, then we need to do something about it. It was a very very strong position, maganda yung Ban Kimur doon, instruction nya sa lahat ng country ito ang trend, for the first time nagbigay ng statement ang UN see gen. So you don’t need to rely sa patingi-tingi na cases, di ka na kailangang mamalimos lagi ng statements na ganun para sa kung anong gagawin sa SOGI kasi nanggaling nay un mismo kay Ban Kimur, there’s a resolution itself. They quoted the Yogyakarta, kaya ngayon makikita mo ung iba’t-ibang committees hindi na lang Human Rights Committee even the CEDAW com, the CRC Com, various special rapporteurs to UN meron na silang provision dun sa report nila na actually addresses the LGBT rights. Maraming special raporteurs from UN na bumibisita sa Pilipinas but yung huli was the special raportur Margaret Zegovaya from Human Rights Defenders. So sinabi nya doon na ang kaibahan ng human rights defenders na LGBT activist hindi lang sysa nagdedefend o naga-advocate for LGBT rights karamihan kasi sa kanila ay also members of the community and they are subject to the same risks and dangers ng clientele nila, ng sector na pinoprotektahan nila. Meron syang statement na ganun, so that was submitted to the UN. There was another special raportur sa women, yung socio-political discrimination or violence and experience ng babae na parang gender based violence. If you are a lesbian then you have multiple layers of discrimination, kasi babae ka na nga second class citizen ka, especially among countries na patriarchal, sexual minority ka pa, lesbian ka pa, what if you’re a minor pa. So multiple layers and narecognize din yun, nagkaroon na sila ng mga statements, and that was taken cognizance by the UN. So the UN, special committees, special raporteurs may sariling committee yan eh iba yun, so sila pinapalabas nila sa mga statements nila yun.

So the language and the issue is already there: LGBT right, SOGI rights. Especially in the US it is being discussed. That is the major development which we didn’t have way way backin the 80’s. Also, kasi yung lakas ng civil society movements, dito sa Pilipinas lalo na. Sa Ibang bansa, huhulihin ka, aarestuhin ka. So yun, the continued active participation movement of the civil
society movement and NGOs are also very important. Because of that many funding agencies abroad who took interest in us. Also embassies that has a HR component, they begun to look at us and to see how they can help in terms of LGBT rights. So may mga small grants, yung iba funding groups on HR, general HR, they started to incorporate din, a desk for LGBT rights. So they took an interest, sino ang pwede naming ifund, sino ang pwedeng project sa Philippines. Even yung mga dating nasa Geneva, may mga observer status sa mga agencies na UN they begun to look at us, titingin sila, Philippines sinong pwedeng who can work together with, yung SEGMENT, LGBT rights, SOGI rights was the one who brought Rainbow rights to the Bangkok conference. There was a general HR group funding agency sa UN that also incorporated LGBT rights/ SOGI rights and they look into the Philippines na sila ung capable to do that. Nakita nila na kapag lawyers group maxadong, wala, wala itong tumbok sa LGBT. They look to that LGBT groups, ay pati pati, mga educational advocacy, mga ganun, walang legal work, walang ganun na HR work talaga, then nakita nila ung Rainbow rights, so kami yung finund nila kaya nagkaroon ng paralegal training. And then there was this Netherlands organization, na may observer status to monitor submissions of country reports on HR situation and dahil pinagtuunan din ng pansin ang LGBT rights or SOGI rights they help us come up with a shadow report. For the first time may shadow report on UN about the LGBT of the Philippines, so nagsubmit kami. Besides yung country n atin sa may Universal periodic review, shadow report yun kasi apgshadow reports that includes LGBT rights, even if civil and political rights it’s not a question ang irereport natin yan na naman: extra judicial killings, personalities, again include naming dun kasi these are hate crimes nga, gay killing, so na-include naming yun.

So yun recently nagkaroon ng report nag UN, on the state of LGBT rights around the world. so lahat ng countries inano rin nila dun because of that reporting mechanism that we did. So ayun yung iyong transnationalization na anggulo.

IGLHRC kasi talaga naming international yan, based on New York. So what do they do, they rely on what we have here, kokontakin nila kami “Abo bang meron dyan?”, ire-report namin dun kino-consolidate nila. ILGA, may Europe may Asia, the problem kasi with these organizations ay hindi sila angkla sa grassroots. Hindi sila naka-angkla, nangunguha lang ng data, ire-report nila dun. Unlike yung organizations sa baba, kaya nga ang sabi ko you must have your report always on the community. Alam mo yung kaibahan. Pero yun na rin yung kaighan kasi naturuan na rin kami, “how do you do your reportings?” dati bigay lang kami ng bigay ng information sa
kanila sila yung nagrereport dun, hindi naman alam yung konteksto. Kaya nga tama lang na dapat tayog ang nagrereport, sabi nga ng COC Netherlands. Yun ang kaigihan dito, they have reached out to us, they know how to contact us now. And we hope kasi rin yung mga ganyang approach. ILGA conferences. During the time na wala pang ASEAN Human Rights mechanism, nakakapagreport kami.

E yung style ng activism ng Philippines, gaya gaya rin sila. “what are you doing?” we push for anti-discrimination bill “ah pwee ba Legislative?” ginawa rin nila dun sa kanila e nauna sila. What else do we do, we engage with policy makers, “best practices” kami. So the policy makers we engage kung sino yung opening. Kasi hindi namn lahat eh may CHR noon na receptive. Yung mga sa kanila Indonesia, Malaysia ung HIV AIDS, kung yun ang opening ninyo yung DOH nila doon medyo receptive, go ahead engage with them. Anong malakas sa inyo? “eh wala kaming ganyan na government kasi nga military government” eh ano? “malakas NGO samin” edi ayun, magpatulong kayo sa fellow organizations nyo, fellow NGOs nyo. Natuto sila ng ganun, but it came from the Filipino strategy, kasi from the Filipino tactics na hala banat ng banat kahit saan, shoot everywhere. Natutuwa sila dun, multi tasking, maraming styles, maraming strategies. They picked it up from us. Yun ay share natin nun yun. Yun ang kaigihan nun. So they picked up on it. We’re pushing for Ladlad mula pa noon, pero nauna pa ang Nepal, tingnan mo ngayon nakaupo na si Sunil! Si Danton hindi na nakaupo. O diba? Hay naku jus ko mga gabalisitaken lang ni Danton yan noon nauna pa sina doon.

Fragmented b talaga? Hindi ayaw lng ng iba na ayaw magwork together

Oo meron talaga ayaw. Minsan kasi merong ayaw talaga, in fairness kanya kanya, ayaw ayaw talaga. Meron naming inooffer mo ayaw naman makipag-partner sayo. Gusto mo bang maangguluhuan din yun, I think that works for Manila based LGBT groups. Ishare ko na rin sayo na kami, sa Rainbow Rights we partnered outside Manila, matagal nang nagtatampo ang mga LGBT groups outside Manila. Sabi nila “kayo naman, Imperial Manila, kayo-kayo lang ang nagdedesisyon, kayo-kayo lang ang naguusap jan”. When in fact they have established themselves a long time ago. Meron talaga, malis ABALOS COMELEC noon, “hindi naman kayo nageexist eh” we are all around the Philippines. At nagoorganize ang mga yan, nagsisimula sa mga barkadahan lang sa kanya kanyang baranggay na talagang na-organize din. Ang ginawa namin sa Rainbow Rights we are doing our paralegal training, sabi namin we do not want to work here lang. We want to capacitate everyone. So we reach out all over. So kami umiikot din
kami. And we are the only one doing that. And because wala ring resources ang Ladlad noon e Ladlad din naman kami, so we tagged along, binibitbit namin sila. Si Danton is already a volunteer, she’s already a transgender specialist kumbaga. So she does the transgender module, kasi if youd know the transgender theories bago lang rin yan eh. Yung konseptong yang eh. Even amongst LGBT activists themselves, mahina pa hindi pa clear sa utak nila. So we have to educate ourselves. So being a transgender, si Danton ang aking specialist dyan. So when we go around sa mga paralegal trainings namin, specialized modules yan. So we went to Baguio, we worked with MCC Baguio doon. We went to Cagayan de Oro, people like us in Cagayan de Oro. We went to Davao, we worked with EWAG Davao and Linkd Davao a lesbian and gay group doon. In Zamboanga, Jolo actually yung aming ano doon, Tumbalata Jolo, a group of young lesbians in Jolo and we couldn’t do it there so we have to bring them to Zamboanga. May contact din kami sa Cotabato but we haven’t really gotten off with teaming with them but we have contact with them. So in a way, kaya tinanong kita eh, do we really seem that way. Kasi aminado ako for some talagang ayaw nilang makipagwork together but for Rainbow Rights we make it a point. We want to work with others. Kung ayaw nila kaming ka-work edi bahala sila but we have reached out so kami umiikot kami. Kami lang ang gumagawa nyan so Cebu Pride, we visited Cebu Pride. So ang kagandahan doon, nakaikot kami, nacapacitate sila.

So what is the development now? There’s now a local ADB being pushed by the LGBT groups at Davao, yung sa kanila similar with Sen. Loren Legarda’s Bill na base on religious beliefs, ethnicity kasi that’s the original context. Kasi from Davao they have many Muslim’s, they have IPs na dinediscriminate din naman so sabi nila, “why not include sexual orientation?” friendly ang local government ng Davao, supportive ang Duterte family sa LGBT right kaya happy ang mga LGBT activists don. Actually when we do paralegal trainings ang kapartner namin ung GAD office ng Davao City. So un ang , may nagpush na councilor so they are now supporting that and I think it’s looking good. Sa Cebu, this’s this good well-intentioned board member, third sex CR, akala niya yun ang solusyon kasi narinig nya binubugbog, pinapalayas sa CR ang mga transgenders. He thought that’s what we needed. So nakipagdialogue, sabi namin sa Cebu, this is your chance, you talk to him, you support him and he wants to learn more eh, he wants help you. Kaya doon sa forum sabi namin iniwan na namin sya sa kanila, kayo na yan ah, assignment nyo nay an. Also now meron na ring nagpush na councilor ng Cebu, with the pellet gun shooting. So ngayon biglang ang daming issue, people are becoming enlightened, nagising
aware sila. So makikita mo naman na may mga local legislators ay willing to do their part. Make sure that the city ordinance on anti discrimination bill is seen through like in Davao and what is Cebu is doing.

Sa Baguio, before pumutok yung case sa same sex marriage, nataranta si city councillor. If you have so much respect for rituals and ethnic traditions it’s just the same parang ganyan lang yun. Same sex marriage, they want respect, they want recognition. Alam naman ng lahat na wala yang illegal and legal implications. And sinasabi lang namim dyan, if you respect the practices of indigenous people, parang ganun lang din yung gusto ng LGBT. Alam nilang walahang consequences yan, walang epek yan. But they just want a celebration nma nirerecognize yung kanilang partnership same sex couple. Nagpanic si Bishop, nagpanic si councillor, they didn’t understand na bakit gusto ng mga yan? Because they do not have the same legal protections ng married people. Na next of kin, pag yan ay nangailangan ng emergency surgery the family member has to be called, kasi yung partner mo sino ba ya? Pag namatay yan who makes the necessary funeral engagement, kaano-an mo ba yan? Family pa rin ang tatagal ka nang itinakwil. Insurance claims, social security, tax exemptions. Hindi yan lahat maavail ng kahit long time partner mo yan, kahit matagal na kayong nagsasama, nakapagpundar kayo ng gamit, wala yan. Dapat yun ang ipinaintindi, and during our days yun ang ipinaintindi, ang kapartner namin nung nagtraining kami dun was the DSWD. Field office yung GAD do on, and we invited GAD fokus ng different offices, different officials ng agencies so nacapacitate sila. At nakakatawa after I encountered that DOH rep in Tagaytay a few weeks after that hulabalu in the gay wedding in June, tawa sya ng tawa, sabi “ Naku pumutol nga, buti na lang hindi sinakyan ng community”. They rallied no support. Itong bishop ng Baguio, itong parish priest hindi ba. Yung konsehal sya pa yung binatikos. Because it’s wrong. Iba-ban mo ang gay sa Baguio? Are you kidding? Tourism capital? Diba? Sasabihin mo bawal ang gay wedding, wala naman talagang nangyayari doon eh bakit mo pa iba-ban, overkill, overreaction. Tingnan mo nagdie-down, sinong katawa-tawa doon? Buti na lang kasi nanggaling na kami doon. But now Baguio is asking again, aminado sila they failed to respond properly to the issue. Sabi ko “eh kasi kayo eh, you should have responded properly to that” katulad ng ginawa ng Cebu na “hindi nyo kami basta basta pwedeng barilin ng pellet gun, nakatayo lang kami sa kanto babarilin kami ng pellet gun, what’s next? Armalite na papatayin na kami?” they did not put up with that, they stood up. Ngayon napressure yung local government ng Cebu to really solusyonan yan. Ngayon wala na.
Pero maganda rin sya nahigh-light sya, naraise yung awareness so yun ang kaibahan sa Rainbow Rights, we go around. So nacapacitate sila, saying hindi mo sila makakausap, maganda rin kasi makausap mo yung ibang LGBT groups. And makikita mo rin yung sense nila, like the MCC, sila Metropolitan Community Church, so sa kanila hindi lang nanaman same-sex marriage yung sa kanila eh, they have, international sila, LA based sila eh. Marami silang chapters, so may anggulo ka ng transnationalization doon . and remember bago umusbong ang LGBT movements din dito, for gays actually, nauna naman ng mga late 80s early 90s nakatago ang lesbians sa mga women’s group yung mga gay men nasa HIV groups. But when Fr. Mickely was sent here to put up MCC, he knew he’s not just gonna do gay weddings because in 1995 sila with ProGay, si Oscar Atadero, came up with the first Pride March in Quezon City, QCMC. So nagsimula na syang lumakas, nagorganize na ang mga tao, nagparegister na ang mga NGO, dumami na kami. So many come and go, nag-evolve lang yung iba, like kami we were Click, nagging LeAP, kami humiwalay kami nagging Rainbow Rights kami. And then nabuo na ang Ladlad, well before may Lagablab, have you spoken with anybody from Lagablab? The defunct lagablab, wala na eh. Kasi kami yung funders nga namin, kelangan namin maki-network abroad, so kasi we had to maintain that connection. Hindi lang sila as funder, but actually, partners, itong recent namin na nagpadala samin sa Bangkok, ISHR. Sila Elenor, and then cite mo din yung COC Netherlands, sila naman yung tumulong samin sa shadow reports. Iba pa yung Dutch embassy, that’s an independent organization. Matagal na yang based sa Geneva, namamanman yan ng mga LGBT.

In paper? No, we work together, they tap us. IWRAW. Yung mga nagfund samin ASTREA, Global Fund for Women, Fund for Global Human Rights and then the Embassies, we got support from the US embassy, the UK embassy. Itong 2nd round namin ng paralegal trainings sa Mindanao ay bigay ng US. Kasi sabi namin we would want to go back, kailangan ifollow-through yan especially with the threats especially the Muslim backlash that we are seeing in Indonesia and Malaysia so nasabi namin na kailangan ma-capacitate and mga Muslim brothers, or if they are not Muslim, like the Cotabato pwede kaming makabalik dun eh sa Jolo we had to go through Zamboanga, malayo kasi ang Manila, at least ung mga neighbouring province nila at partners nila eh makatulong sa kanila.

Sila kasi sila, Anne Lim was a founder of R-Rights, when she wanted to do more community organizing work, nagpaalam sya sa amin na she would leave na for GALANG nga. Kasi sabi namin hindi namin forte yan ang community organizing, walang community organizing graduate
samin walang social work graduate satin, puro law tayo. But if you want to do that you’re free. Parang kami we left LeAP before, this was suppose to be a project of LeAP eh na unfounded, so talgang kami ni Angie Umbac we decided to leave and put up R-Rights, talagang focused sya sa legal work, written law, Philippine laws, national laws or international human rights law or engaging legal institutions using legal mechanism. Talgang inano ko lang yun, yun ang talagang focus namin, kaya nga mas kinuha kami ng alternative human rights lawyering groups kasi feeling nila doon na kami, pero hindi kami naglilitigation, kasi piling-pili yung nalilitigate namin.

Mahira ang probono, mahirap ang mga bading at tomboy. Sila kasi ganon eh, a lot of actual litigation, kami legal advice, capacity building, advocacy work mga ganon. Ito rin basically kami yung legal arm ng Ladlad eh, kami rin yun eh. Yun nga. Yun ang talagang ano, Ladlad is more on organizing in the national level. So its really harnessing the connections. So kami umiikot kami it was useful for Ladlad kasi karay karay din naman sila. 2 in 1 kami non, kaya hindi rin totoo rin yun, na kanya-kanya. Kasi our R-Rights hindi kami ganon, we even work with women’s group. Sinabi ba yun nila Ging? Sa LeAP? Yan din ang kaigihan eh, unlike other countries na parang ilag ang women’s groups sa kanila. Sa states, talagang humiwalay ang women’s organizations, women’s NGOs sa lesbian groups. Dito hindi, they never dropped us, hinugot sa tadyang ng kawomen-an, hindi naman kami iniwan, sinusuportahan pa rin kami, at sinusuportahan din namin sila sa mga isyus nila.

Yung sa mga, ito medyo bago tong pag-insert namin sa sarili namin sa human rights groups, kasi sabi ko mga tikab tong mga to puro na lang extra judicial killings at torture. Ayaw kami noon, hindi kami maintindihan noon, pero ngayon slowly marmai kaming interactions. Amnesty International is doing that, kasi mas malawak sila eh, HIV-AIDS groups dumadami ang naggapaparticipate, it’s not just gay men, narealize ng HIV workers yan. Children’s rights din, ngayon nare-realize nila na because of this instances of discrimination na nangyayari sa mga bata they are getting involved, they should get involved. So now may mga childs rights advocate na “oo nga no, I think we should step into this specially with LGBT bullying” so bago yan na engagement namin yan.

Kasi that is the limitation talaga para sa iba na may impression na ganon na kanya kanya. Kasi hindi talaga sila nagwo-work with anybody else. Very strict si Anne, kung makikipagpartnership tayo kailanganan may kasulatan tayo, may MOA tayo. Kami hindi namin very loose kami kasi willing to help us, willing to work with us, irirecognize namin yun. Kapag meron nirerecognize
namin yan, nirereport regularly kung ano na yung development para nakikita nila yung effect. Yun nga lang we have our day jobs, that’s our limitation, the major limitation. So much to do, hindi namin ma—sa dami ng gagawin hindi namin mapagtuan ng pansin, ito ngang interview ko sayo may kausap pa ako ng bookkeeper.

Hindi ba nasabi sayo? Sa ASEAN thru WLB, ito yung partnership with local women, they had a regional conference and then humanap sila ng lesbian presentation at na-invite din ang R-Rights, si Camille andun din si Camille. ang nangyari because ang lumutang dun na issue hindi lang the usual na gender based violence na VAWC ng women, trafficking, women with disability, lumabas ung lesbian rights as sexual minority, lumutang sya, kaya ang nangyari nagkaroon ng special hub for SOGI hub na ipu-push nitong women’s group na ito, Philippine Women for ASEAN, para syang consortium ng local women’s groups. We have connections with other women’s groups at ang papel nyan ay iengage and ICHR, ACWC na macheck ang SOGI rights, ako ang nagch-chair noon supposedly si Camille din naupo din eh nawala sya nung second day. But yun ang anong at least nakikita mo na may venue na naipapasok na sa lengwahe, sa diskusyon yung LGBT rights.

Kung may effect ba ang transnationalization sa work ng local social movement, yes. Because it helps our work, with the discussions abroad, because of the growing documents instruments, may nako-quote na kami. Yung ga exposed dun sa abroad, connections tinutulungan tayo. May criticisms din sa kanila, masyado sila doon sa taas, hindi sila nakangkla sa baba, ang problema naman sa GALANG masyado naman silang naka-angkla sa baba wala kang.. you have to be somewhere in the middle, na may connecting ka, it’s not all about you, kailangang meron yan. Pagtrain namin sa CDO sa Davao kung hindi ko naman marereport dun. Kaya sinayt namin yun, this came from the baseline surveys study on discrimination ng Davao partners. Hit everywhere kami, it kinda works, problema para sa bookkeeper namin, it works somehow we get things done. It keeps me creative. Like dito sa Manila, forum forum, symposia, like noong sinasabi mong FGDs, parang ganun yung nangyayari. At ay malaking tulong din yung video documentary, you can see a lot sa youtube. Dati kami we use movies, we use that in our forums, medyo naliliwanagan sila. So nagkaroon ng specialized videos pero ang criticism naman dun eh puro na lang western, puro naman taga ibang bansa. Ang hinihingi dito yung atin naman, yung gawa natin. Buti na lang there are a few independent movie makers like Laurus Pagudpud gumawa ng docu for Ladlad and when we showed that sabi nila na “uy kilala naman tong ga tao na to”. So
mas malinaw mas clear sa kanila. So that’s our next step our next project, hindi lang hardline na lecture, ung iba forum forum. maybe yung ganun. Then you leave the film with them, ang nangyayari kasi sa CDO nagbbranch out sila, sila nagcocommunity organizing, aside from CDO they have groups outside like sa Lanao, sa Bukidnon. Dun talaga LGBT yun, liek Davao nagstart kasi yan sa EWAG Davao, kasam din un kung ano yung strengths ng LGBT groups sa region na yun. Dun sa Cebu medyo watak ang LGBT groups dyan pero yung mga group in their own maymga strengths yan liek na yung mga gays na socialin, malakas yung mga designer, yun yung high end. So what they did they had a Queen of Cebu Pageant na binigyan kami ng space ang Ladlad kasi hiniling ni Tito Boy Abunda yun, bigyan nyo naman kami ng konting space dyan makapagpromo. Yun ang share naman ng designers, media, may mga connections sa media, coverage kami nung regarding with the pellet gun shooting, may print, meron radio may TV kami full exposure kala mo buhay na buhay sa Cebu. So yun naman din ang, medyo hiwalay din dun, parang apathy. Medyo apathy, mga mayayaman kasi, may mga call center agents sabi ‘e tulog kami during the day’ ung iba ‘e kasi we have work at the media’ pero kapag ano kilala mo sila, pwede silang makabuo. Kaya fail ang Prie March nila noon eh, ang Davao nakapagpride march, ang Baguio ang Manila.

Appendix E

IV. International LGBT organizations: a case study on TSMOs

After defining and establishing what transnationalization entails and what being transnational social movement organizations means, a case study of existing International LGBT Organizations is in the order of the day. The paper will try its best to apply, at least, the basic characteristics of TSMOs to that of the LGBT organization to determine whether they can be considered as TSMOs.

There are currently 1,690 NGO dedicated to LGBT rights/ sexual identity/ gender justice/ anti-discrimination and anti hate crimes in the world (ILGA-Europe). Purely LGBT organizations amount to 385 organizations, more or less, worldwide in 87 countries (zagreb.net) but only 6 international LGBT organizations. Most of these organizations were newly formed, only a few decades or at least a decade old and International LGBT organizations are quite new
too, if they are to be compared to other human rights movements. We will be analyzing the structure, membership and operations on three out of the six international LGBT organizations, namely: International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization (IGLYO), International Lesbian and Gay Association (ILGA) and International Gay and Lesbian Human Rights Commission (IGLHRC). This is due to the lack of information to the other three and the more “active” nature of the three organizations that will be discussed.

The International Lesbian, Gay, Bisexual, Transgender and Queer Youth and Student Organization (IGLYO) is an international, membership-based, umbrella organization of LGBT youth groups in Europe. Established in 1948, it was a reaction to the need for a better cooperation between LGBT youth and student organizations. Its membership is limited in Europe and it has not done any remarkable achievements as an international body yet. It is a member of the ILGA-Europe, Council of Europe (Directorate of Youth and Sport), European Youth Forum and the European commission, collaborating with the said institutions to ensure the representation of the interests of young LGBTs. The organization’s primary aim is to represent LGBT youth and student organization in the policy making bodies in Europe and to educate and disseminate information to youths all over Europe. It mostly functions as a democratizing body rather than a human rights advocate, more of a mobilizing organization than an influencing organization. Its activities are mostly centered on conducting thematic forums and working groups in different European countries. Education, health, human rights and inter-religious/intercultural dialogue are its priorities in descending order (IGLYO.org). Studying its statistics, it is clear that the IGLYO is not a social movement and therefore, not a TSMO. Its main aims are to organize LGBT youth groups and educate member organizations. It lacks the “push for a social change” factor seen in social movements, what it does is to represent the interests of its members in the larger institutions that they belong to, it is not actively seeking out policies for LGBT youth. Another notable thing about it is that it’s limited scope of membership; it only has members in European countries without vigorous attempts to encompass beyond. Its membership to only European international bodies also factors in. TSMOs are global, worldwide organizations, not constricted in one continent alone, IGLYO may have members and operations in more than one state but it is contained in only one continent. Although it was established much
earlier than the next two organizations, it seems as though it has stopped at “europeanization” and did not move on to “transnationalization”.

The International Lesbian and Gay Association (ILGA) on the other hand is a much wider organization. It claims to be the only worldwide federation campaigning for LGBTI rights. It is an international, non-governmental, non-profit, umbrella institution of groups, business and individuals (professionals, public) whose aims are “to work for the equality of lesbian, gay, bisexual, trans and intersex people and their liberation from all forms of discrimination” and “[t]o promote the universal respect for and observance of human rights and fundamental freedoms, including the elimination of all forms of discrimination and also including the realization of the specific provisions of the following international human-rights treaties1” and achieve this through “world-wide cooperation” and “mutual support” of its members (ILGA constitution). Founded in Coventry, England on August 8, 1978 during the conference on the Campaign for Homosexual Equality (first called International Gay Association but changed to ILGA on 1986) with only a membership of 17 organizations from 14 countries, it has now spread worldwide, having 710 member organizations in 110 countries (including non LGBT movements/groups, human rights groups, feminist groups, etc.) The network of ILGA is vast; it has constituents in Africa (Pan Africa ILGA), Pacific Islands (ILGA-ANZAPI), Asia (ILGA-Asia), Europe (ILGA-Europe), Latin America (ILGA-LAC) and America and Canada (ILGA-North America). ILGA’s operations include “supporting programs and protest actions, asserting diplomatic pressure, providing information and working with international organizations and the international media”. Indeed, it is one pool of information about LGBTs since it has created a site that gives information per country on the legal status of LGBTs and social mood on LGBTs. ILGA’s structure includes a central office at Brussels headed by Co-Secretaries General, with a Women’s Secretariat and a Trans Secretariat headed by a women’s organization and a trans organizations respectively. Each region has two representatives (a male and female). The officers are elected over an indefinite period of time; each region elects their officers in different consecutive years. It was the first LGBT organization granted a “UN consultative status” in 1993

but this was revoked in 1994 due to a member organization promoting pedophilia. They applied for the status again and on November 2006 gained the consultative status. The funds of ILGA mostly come from grants, member organizations’ and individuals’ contributions, business solicitations and anonymous donation.

ILGA has actively involved itself in the pursuit of LGBT rights. It has succeeded in the campaign, together with another LGBT organization, to persuade Amnesty International to include the issue of persecution of lesbians and gays in their interest. As of 1991, AI included the issue under its mandate and is a passionate LGBT rights advocate in the international community. ILGA was also involved in admonishing the World Health Organization to remove homosexuality in its list of illnesses. It was also instrumental in the active lobbying of LGBT rights in its member countries, providing legal personnel assistance and financial assistance.

Assessing ILGA, its operations, structures, membership and scope, one can infer that it is indeed a TSMO. It has a democratized structure, vast international network of not only LGBT organizations but also IGOs and INGOs, feminist SMOs, human rights groups and businesses, a representation in IGOs like the UN and EU, application of global political strategies to influence policy making both in national and international level, division of tasks and resources among member organizations, human rights activism, a third party source of information, challenging the inequalities and the status quo and performing the activities of TSMOs as stated by Alger (Creating and activating global networks, participating in multilateral political arenas, facilitating Inter-state cooperation, acting within states, enhancing public participation).

The last international LGBT organization that we will be analyzing is the International Gay and Lesbian Human Rights Commission (IGLHRC). It is a leading international, non-governmental, non-profit, social movement organization “dedicated to the human rights advocacy on behalf of people who experience discrimination or abuse on the basis of their actual or perceived sexual orientation, gender identity or expression” (IGHLRC.org). Founded by US activist Julie Dorf in 1990, the organization’s mission is “advancing human rights for everyone, everywhere to end discrimination based on sexual orientation, gender identity, or gender
expression”, through challenging discrimination and promoting equality, holding governments accountable for violations of the right of privacy, promoting security of the person and freedom from torture, pursuing the decriminalization homosexuality, supporting human rights defenders, advocating for freedom of speech, assembly and association, creating laws and policies protecting gender identity and expression and efforts to combat stigma-based discrimination in health care (especially HIV/AIDS). It monitors, documents, and responds to human rights violations and supports domestic, regional and transnational human rights movements and advocacy relating to sexual orientation, gender identity, and gender expression (taken from the speech of Cary Alan Johnson, Executive Director, in the Celebration of Courage event last December 2010)

Like ILGA, IGLHRC has vast international networks, penetrating continents and national boundaries. As of 2010, it has 400 funding member organizations/ partner organization from 110 countries out of which 153 are local LGBT rights organizations from 59 countries (this is by no means the official count as the commission is still in the process of filtering the organizations). It has member organizations and staff at regional offices in Africa, Latin America and Caribbean, Asia and Pacific, Middle East and North Africa, Europe and Central Asia, North America It has attained UN consultative status on November 2006 simultaneous with ILGA.

Ever since its conception, IGLHRC had actively pursued its goals and vigorously involved itself in the global political environment: it had collaborated with ILGA in persuading AI to include abuses on LGBT people as part of its mandate on 1991; it is also instrumental in the removal of sodomy laws in countries such as Russia and Romania; it has petitioned for asylums and grants for criminalized individuals on the basis of their sexual orientation in Egypt, US, India, Nepal and Cameroon (with the help of local LGBT organizations in the country and support from the UN Council on Human Rights); successfully advocated for the inclusion of the issue of sexual rights of lesbians in the formal discussion at the UN Fourth World Conference on Women n Beijing; headed forums and performed workshops in several countries working in partnership with the local organizations. Those were but a few of the achievements and

2 Taken from the IGLHRC website www.iglhrc.org/about_us
milestones in the span of 20 years that IGLHRC entered the international arena on the struggle for LGBT rights.

It does not take much to assess that comparing ILGA and IGLHRC, it is evident that the degree of transnationalization of the latter was greater. IGLHRC performed the activities of a TSMO given by Alger (creating and activating global networks, participating in multilateral political arenas, facilitating Inter-state cooperation, acting within states, enhancing public participation) to a very efficient degree. It’s other characteristics as TSMO is almost the same with that of the ILGA; democratized structure, vast international networks, providing emergency responses in homophobic African countries, pushing for global policies as well as local policies for the interest of LGBT through politico-legal means, involving local organizations and mobilizing them towards their goal, giving humanitarian aid, promoting human rights among others. All of which are identified as TSMO activities, features and strategies.