

TO **SERVE & PROTECT** WITHOUT EXCEPTION

Addressing Police Abuse Toward
Lesbian, Gay, Bisexual, Transgender,
and Intersex (LGBTI) People in the Philippines



OUTRIGHT
ACTION INTERNATIONAL

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OutRight Action International

OutRight Action International, founded in 1990, is a leading international human rights organization dedicated to improving the lives of people who experience discrimination or abuse on the basis of sexual orientation, gender identity, and gender expression (SOGIE). It is dedicated to strengthening the capacity of lesbian, gay, bisexual, transgender, and intersex (LGBTI) human rights movements worldwide to effectively conduct documentation of LGBTI human rights violations and engage in human rights advocacy with partners around the globe.



OUTRIGHT
ACTION INTERNATIONAL

Human Rights for LGBTIQ People Everywhere.

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We also appreciate the cooperation of Police Chief Superintendent Antonio Viernes and Police Chief Superintendent Nestor M. Fajura, former Directors of the Philippines National Police Human Rights Affairs Office.

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A special word of appreciation to Raymond Alikpala who partnered with OutRight on all the police trainings conducted from 2013 to 2014 and was supportive of the project thereafter.

This report is accompanied by two videos.
The 2-minute video can be viewed at <https://www.youtube.com/watch?v=19r3L1G64uc>
The 11-minute video can be viewed at https://www.youtube.com/watch?v=4ikh2KQv_Ro&feature=youtu.be

All photos are by Ging Cristobal unless stated.

Acronyms

AVP	Anti Violence Project
BJMP	Bureau of Jail Management and Penology
CHR	Commission on Human Rights (CHR)
HRC	Human Rights Commission
ICCPR	International Covenant on Civil and Political Rights
LGBTI	Lesbian, gay, bisexual, transgender, and intersex
LGBT	Lesbian, gay, bisexual and transgender
LBT	Lesbian, bisexual women and transgender
NFSTI	National Forensic Science Training Institute
NFTI	National Fire Training Institute
NJMPTI	National Jail Management and Penology Training Institute
NPC	National Police College
NPTI	National Police Training Institute
PNP	Philippine National Police
PNPA	Philippine National Police Academy
POP	Police Operational Procedure
PPSC	Philippine Public Safety College
SOGIE	Sexual orientation, gender identity, and gender expression
VAW	Violence Against Women
WCPD	Women and Children's Protection Desk



Police Interview in Quezon City



Former PNP Human Rights Affairs Office Director Police
Chief Superintendent
Antonio Viernes



Police workshop in Pasay City
(photo c/o Raymond Alipala)

Executive Summary

Lesbian, gay, bisexual, transgender, and intersex (LGBTI) communities in the Philippines face violence, abuse, and discrimination from the police and are excluded from police assistance and protection when they are victims of crime. Police abuse, violence, and discrimination stem from stigma, negative stereotypes and long-held biases against LGBTI people in Philippines society. Aside from denying police assistance and protection to LGBTI persons, police also profile masculine gay men, effeminate gay men, and transgender women as sex workers while butch lesbians are automatically accused as the perpetrator when there are cases of domestic violence reported by lesbian partners.

The absence of information regarding sexual orientation, gender identity, and gender expression (SOGIE) issues and concerns of LGBTI persons in the Philippines National Police (PNP) Operational Procedures Handbook results in poor and erroneous implementation of police operational procedures. Police officers are left to use their personal judgment and oftentimes fail to use appropriate, sensitized and professional method when conducting body searches and frisking, making arrests, carrying out custodial investigation, and detaining LGBTI persons. For instance, pat-down searches of transgender persons are performed by police officers of the opposite gender. The same policy is applied when transgender persons are detained—transgender women are detained in male cells and transgender men in female cells without consideration for their safety and security. LGBTI persons who have not disclosed their SOGIE to family members, school authorities or classmates, employers or co-workers are additionally vulnerable to police extortion. Police use the threat of public exposure, including to the media to extort confessions and demand bribes from LGBTI persons who are held for questioning.

While there are no laws that criminalize LGBTI persons in the Philippines, neutral laws such as anti-kidnapping, grave scandal, and anti-trafficking laws are used disproportionately to harass, extort, and physically, verbally, and sexually abuse LGBTI persons and communities. The absence of a gender recognition law and comprehensive anti-discrimination law makes it difficult

to hold police accountable for the mishandling and mistreatment of LGBTI persons.

While violations of LGBTI persons by police officers have been reported in the media, very few cases involving police misconduct have been investigated and those that are investigated have yet to be resolved.

The impact of police discrimination, harassment, violence, and abuse of LGBTI persons not only increase the mistrust of LGBTI persons for police, but also discourage them from reporting crimes, filing complaints, and seeking police assistance and protection. Without recourse to seek intervention and protection, the human rights abuses and violations of LGBTI persons will continue unchecked and perpetrators will continue victimizing LGBTI persons.

From 2013 to 2016, OutRight Action International, in partnership with the PNP Human Rights Affairs Office provided learning opportunities for police officers about LGBTI concerns. The training module produced by OutRight on gender, sexuality and human rights for the police has formally been incorporated into the PNP Human Rights refresher seminar for PNP personnel as part of the promotion requirement for police officers of different ranks and from different operational units.

OutRight's workshops helped police officers challenge the negative stereotypes and personal beliefs about LGBTI persons that affect how police officers respond to and treat LGBTI persons. Police officers were also provided with techniques to implement proper police operational procedures that are sensitive, respectful and appropriate when conducting body searches, receiving complaints, making arrests, during custodial investigation, and when detaining LGBTI persons.

While the partnership with the PNP Human Rights Affairs Office has contributed some significant changes, there is need for a comprehensive, sustained, permanent and institutionalized inclusion of SOGIE in law enforcement to ensure lasting positive attitudinal and behavioral change throughout the institution.

OutRight recommends the following:

- The Philippines government should enact national laws that will prevent discrimination against persons based on sexual orientation, gender identity, and gender expression, particularly a gender recognition law and a comprehensive anti-discrimination law. The government must ensure inclusion of LGBTI persons in all its programs and services.
- The PNP needs to amend the Police Operational Procedure Handbook to include specific procedures for sensitive and appropriate handling of LGBTI persons, particularly during body searches and detention; expand the mandate of the Women and Children's Desk of the PNP to include transgender women; formally implement protocols for SOGIE inclusive police

community relations; and incorporate SOGIE as one of the topics in the continuing education program required for the license renewal of security agencies and personnel under the PNP.

- The Bureau of Jail Management and Penology should amend its 2015 Comprehensive Operations Manual to include specific and proper procedures for incarceration of transgender persons and treatment of LGBTI inmates.
- The Philippine Public Safety College (PPSC) should formalize directives for incorporating SOGIE into the curriculum used by the National Police College (NPC), Philippines National Police Academy (PNPA), National Police Training Institute (NPTI), National Fire Training Institute (NFTI), National Jail Management and Penology Training Institute (NJMPTI), and the National Forensic Science Training Institute (NFSTI).
- LGBTI communities need to be informed about their rights regarding police procedures in the Philippines and capacitated to demand non-discriminatory services and fair and respectful treatment from police officers and other law enforcement agencies.




Message



We, in the PNP Human Rights Affairs Office, highly commend OutRight for its remarkable work to advance the rights of Lesbian, Gay, Bisexual, Transgender, Intersex, and Questioning Individuals (LGBTIQ). Through this informative and enlightening book, your organization is confronting discrimination, harassment, and violence related to sexual orientation and gender identity. By seeking to end ignorance, prejudice, and injustice against LGBTIQ, OutRight is doing its part to uphold the rights of all persons in our country.

Despite advances in SOGI-related advocacy, the need for vigilance and collective action is still needed especially in the task of addressing cases of gender-based crime. This publication by OutRight is a timely and relevant step forward to help ensure equal protection by the law for LGBTIQ.

Rest assured that, we, in your Philippine National Police, are in solidarity with you in the monumental task of promoting and protecting human dignity and human rights. Together, let us work to build a more well-informed and inclusive society where there is freedom, dignity, and rights for all.


DENNIS A. SIERVO
Police Chief Superintendent
Chief, HRAO



The Commission on Human Rights (CHR) commends and congratulates OutRight for its successful engagement with the Philippine National Police in mainstreaming the human rights of LGBTI in the institution. The module on LGBTI rights that OutRight has specifically developed for and disseminated among officers of the PNP emphasizes that LGBTI rights are human rights, and is therefore a highly useful tool in ensuring rights-based, gender-sensitive policing. The training also reminded law enforcers of their duty to protect the rights of LGBTI through operational protocols and procedures that are sensitive, respectful, and appropriate.

As Gender Ombud under the Magna Carta of Women and as a National Human Rights Institution, the Commission commits to work with OutRight and other LGBTI organizations in the promotion and protection of the rights of persons with diverse SOGIE. The Commission looks forward to working with OutRight and other LGBTI groups in institutionalizing sustained commitment to LGBTI rights --- not only within the security sector as a whole, but also with other government agencies, civil society, the business sector, and the Filipino people in general.

HON. JOSE LUIS MARTIN C. GASCON
Chairperson

Commission on Human Rights (CHR)

“The High Commissioner recommends that Member States ... implement appropriate sensitization and training programmes for police, prison officers, border guards, immigration officers and other law enforcement personnel, and support public information campaigns to counter homophobia and transphobia among the general public and targeted anti-homophobia campaigns in schools...”



NAVANATHEM “Navi” PILLAY
High Commissioner for Human Rights

report to the Human Rights Council, December 2011
A/HRC/19/41, para 84



Commission on Human Rights (CHR) Chairperson
Chito Gascon with former PNP Human Rights Affairs
Office Assistant Chief Police Senior Superintendent
Leonardo M. Cesneros



Police workshop in Makati City
(photo c/o Raymond Alikpala)



Police workshop in Pasay City

* Photos by Ging Cristobal unless stated.

“For some years, I have received information regarding victims of torture and other forms of ill-treatment belonging to sexual minorities, who are said to have been subjected to violence of a sexual nature, such as rape or sexual assault, and other abuse relating to their real or perceived sexual orientation or gender identity.

I believe that discrimination on grounds of sexual orientation or gender identity may contribute to the process of the dehumanization of the victim, which is often a necessary condition for torture and ill treatment to take place. Furthermore, discriminatory attitudes towards members of sexual minorities can mean that they are perceived as less credible by law enforcement agencies or not fully entitled to an equal standard of protection, including protection against violence carried out by non-State agents. Members of sexual minorities, when arrested for other alleged offences or when lodging a complaint of harassment by third parties, have reportedly been subjected to further victimization by the police, including verbal, physical and sexual assault, including rape. Silencing through shame or the threat by law enforcement officials to publicly disclose the birth sex of the victim or his or her sexual orientation (to family members, among others) may keep a considerable number of victims from reporting abuses.”¹

– SIR NIGEL RODLEY
UN Special Rapporteur on Torture



¹ Statement by the Special Rapporteur to the Third Committee of the General Assembly delivered on November 8, 2000. See Report of the Special Rapporteur, Sir Nigel Rodley, submitted pursuant to Commission on Human Rights resolution 2001/62, December 2001, E/CN.4/2002/76 27, <http://antitorture.org/wp-content/uploads/2012/07/U2-Thematic-Report-Man-date-and-methods-of-work-Activities-Revised-version-of-recommendations-Letter-of-resignation.pdf>, p. 11.



UP Diliman Pride, 2013

Introduction

In December 2011, OutRight Action International formerly known as the International Gay and Lesbian Human Rights Commission authored a shadow report that was endorsed and co-submitted by 31 Filipino organizations to the Human Rights Committee (HRC), the United Nations treaty monitoring body of the International Covenant on Civil and Political Rights (ICCPR).²

The shadow report highlighted the failure of the Philippines government to investigate and prosecute police mistreatment and hate related crimes against persons based on their sexual orientation, gender identity and gender expression. The shadow report recommends the Philippine government to prioritize the inclusion of the rights of lesbian, gay, bisexual, transgender,

² “Human Rights Violations on the Basis of Sexual Orientation, Gender Identity, and Homosexuality in the Philippines Submitted for Consideration at the 106th Session of the Human Rights Committee for the Fourth Periodic Review of the Philippines” OutRight Action International and LGBTI groups in the Philippines, accessed December 2015, <https://www.outrightinternational.org/content/human-rights-violations-basis-sexual-orientation-gender-identitand-homo-sexuality>.

and intersex (LGBTI) persons in the National Human Rights Plan, particularly implementing concrete programs such as training for police officers to address and prevent violence and discrimination of LGBT persons.

With the government’s inaction to curb police abuse and impunity towards LGBTI persons, OutRight formally partnered with the Philippines National Police (PNP) Human Rights Affairs Office in 2013, headed by then Director Police Chief Superintendent Nestor M. Fajura, to address LGBTI concerns about bad police practices.³

Police Seen as Violators, Not Protectors

During the presidency of Ferdinand Marcos in the 1970’s, police officers in the Philippines were labeled “*buwaya*,” a Tagalog term for crocodile, someone who blackmails and extorts money. This categorization continues to this day as the police are seen as human rights violators instead of protectors. The PNP has not succeeded in changing how police officers carry out their duties and treat the public. Human rights abuses and police impunity continue to happen to this day as experienced by different sectors of society.⁴⁵⁶

The situation is worse when police officers encounter persons with non-conforming sexual orientation, gender identity, and gender expression. LGBTI persons interviewed for this report and from personal accounts posted on the web confirm that they feel vulnerable when interacting with police because they have been harassed,⁷ abused verbally, sexually and physically,⁸ blackmailed,⁹ and extorted for money or sexual favors by police officers.¹⁰



Police interview in Quezon City

³ “Philippines’ Police ‘Sensitized’ on LGBT Issues,” Gay Star News, March 1, 2013, accessed on August 14, 2015, <http://www.gay-starnews.com/article/philippines-police-sensitized-lgbt-issues010313/#gs.DQzH1W4>.

⁴ “Moro Group: 7 civilians killed, 3 wounded in Mamasapano Clash”, *Inquirer Mindanao*, January 30, 2015, accessed May 2, 2016, <http://newsinfo.inquirer.net/669237/moro-group-7-civilians-killed-3-wounded-in-mamasapano-clash>.

⁵ “Philippines police accused of using “wheel of torture”, *New York Post*, January 28, 2014, accessed May 2, 2016, <http://nypost.com/2014/01/28/philippine-police-accused-of-using-wheel-of-torture/>.

⁶ “Police torture chamber found in Laguna”, *Philippines Daily Inquirer*, January 24, 2014, accessed May 2, 2016, <http://newsinfo.inquirer.net/568875/police-torture-chamber-found-in-laguna>.

⁷ Missology, “The Club Bath Raid of April 2012”, *Missology*, May 10, 2012, accessed August 15, 2015, <http://missology.info/forum/viewtopic.php?f=8&t=134977>.

⁸ “The need to confront discrimination”, *Outrage*, December 17, 2012, accessed May 2, 2016, <http://outragemag.com/the-need-to-confront-discrimination/>.

⁹ A total of 80 queer informants were interviewed from the Philippines. Thoreson, Ryan, “Capably Queer: Exploring the Intersections of Queerness and Poverty in the Urban Philippines”, *Journal of Human Development and Capabilities*, 12, January 11, 2011, 4: 493–510.

¹⁰ S. Charles and C. Balzer, eds. *Transrespect Versus Transphobia: The Social Experiences of Trans People in the Philippines*, 2015, accessed April 15, 2016, <http://transrespect.org/wp-content/uploads/2015/08/TvT-PS-Vol11-2015.pdf>, 29.

They have been denied police assistance when they are victims of crime.¹¹ Police officers indiscriminately and disproportionately subject them to body searches¹² and during custodial investigation.

Extortion, Abuse, and Blackmail

In 2003, OutRight reported how police in the Philippines regularly target gay men and transgender women for abuse and extortion. According to this report, business establishments frequented by LGBT people are regularly targeted for illegal police raids that occur without warrants,¹³ where police officers extort money, verbally humiliate, and physically assault LGBT customers and patrons.¹⁴ Police also blackmail and extort money from LGBT persons while in police detention by threatening to expose closeted gay men and transgender women to their families, places of work, and even to media.¹⁵

On September 1, 2015 five police officers were relieved of their duties while they were being investigated for extorting money and abusing a gay couple when they were being questioned at the police station for allegedly carrying a sachet of methamphetamine, known locally as shabu. One police officer took the gay man's cell phone and wallet while a second police officer ordered him to perform oral sex on his boyfriend inside the police station while the police officers watched. When he asked for his cell phone and wallet, the gay man was punched and struck on the head by the police officer.¹⁶ The *Philippines Daily Inquirer* exposed the couple's mistreatment when one of the victims contacted a columnist, which prompted Manila Police District Director Chief Rolando Nana to suspend the accused police officers and order an investigation.¹⁷

In 2016, a gay man was picked up for sex by a police officer while he was out during the evening on the street. The police officer brought the gay man to his home, where he ordered him to perform oral sex, after which he robbed the gay man of his watch and money. The gay man reported the incident to his brother who is a police officer in another city. The offending police officer was arrested and will be charged with rape, robbery and usurpation of authority.¹⁸

Police Profiling of LGBTI Persons

When seeking the aid of police officers, many LGBTI persons who are themselves victims of crimes, are automatically profiled as perpetrators¹⁹ and are denied police assistance and protection. In fact, they experience verbal abuse, ridicule and harassment,²⁰ hence discouraging LGBTI people from turning to the police when crimes occur.²¹

Carlo, a gay man and a member of Metropolitan Church of Quezon City reported during the OutRight focused group discussion that his friend, a gay man, went to the police station immediately after he had been raped. Police officers laughed at and berated him, saying, “Isn't that what you want? Just be thankful.” The victim was not asked to give a statement about the crime and was not transferred to the Women and Children's Desk, which is responsible for sex-related crimes. He was not given a proper custodial investigation. Eugene, a transgender woman was gang raped when she was 18 years old in Zamboanga City. She was ridiculed by police officers and was told, “Did you not enjoy it? That is a blessing for you! You may be the one who made the first move!”²²



Focus group discussion with LGBTI members
of MCC-Quezon City

Gyky Tangente from GALANG, an organization that works with urban poor lesbians, bisexual women and transgender men in Quezon City, shared stories of urban poor lesbians experiencing physical violence by their same sex partners. In situations where butch or masculine appearing lesbians, who were being abused, called for help, police officers automatically assumed that they were the perpetrators because of their gender expression and not their feminine partners.

Police also collude with parents who object to their daughters having same sex relationships. A report by Rainbow Rights Inc. indicates that on the request of complaining parents who accuse the butch lesbian partners of kidnapping,²³ police have arrested butch lesbians²⁴ even if both lesbian

or a transgender women since most of the reporters of Philippines media usually identify transgender women as gay. “Gay man raped and robbed by police” *Pang Masa*, January 2014, accessed May 3, 2016, <http://www.philstar.com/police-met-ro/2014/01/21/1281158/bakla-hinoldap-ginahasa-pa-ng-pulis>.

19 OutRight interview with Dawn Madrona, May 16, 2015.

20 “Dangerous Live: Being LGBT in Muslim Mindanao”, 2013.

21 OutRight interview with Glenn Belmonte, May 22, 2015.

22 “Dangerous Live: Being LGBT in Muslim Mindanao”, 2013.

23 Kidnapping is under “Crimes Against Liberty,” Article 267 on “Kidnapping And Serious Illegal Detention”, *An Act Revising the Penal Code and other Penal Laws, the Revised Penal Code of the Philippines*, accessed February 15, 2013, http://www.un.org/depts/los/legIslationandtreaties/pdffiles/phl_revised_penal_code.pdf.

24 Lim, Ann, “GALANG: a movement in the making for the rights of poor LBTs in the Philippines”, Srilatha Batliwala, 2nd edition, *Changing Their World*, AWID Women's Rights, 2011, http://www.awid.org/sites/default/files/atoms/files/changing_their_world_2_-_galang_-_rights_of_poor_lbts_in_the_philippines.pdf. 9.

11 “Dangerous Live: Being LGBT in Muslim Mindanao”, *Outrage*, December 10, 2013, accessed April 15, 2016, <http://outragemag.com/dangerous-lives-lgbt-muslim-mindanao/>.

12 OutRight interview with Bic, May 8, 2016.

13 “Philippines: Condemn Police Brutality Theatre Raid; Protest Unethical journalism”, *OutRight Action International*, accessed August 15, 2015, <https://www.outrightinternational.org/content/philippines-condemn-police-brutality-theatre-raid-protest-unethical-journalism>.

14 Manila Gay Guide, “Fahrenheit Café and Fitness Center”, Manila Gay Guide, June 30, 2012, accessed August 15, 2015, <http://manilagayguide.blogspot.com/2008/07/fahrenheit-cafe-and-fitness-center.html?zx=2afeb7f9671d35e5>.

15 Manila Gay Guide, “Fahrenheit Café and Fitness Center”, June 2012.

16 “Five Philippines cop suspended over extortion of gay couple”, *Gay Star News*, September 5, 2015, accessed May 2, 2016, <http://www.gaystarnews.com/article/five-philippines-cops-suspended-over-extortion-of-gay-couple/#gs.zc1NnPY>.

17 “MPD cops sacked for extortion, lewd order to gay couple”, *Philippines Daily Inquirer*, September 5, 2015, accessed May 2, 2016, <http://newsinfo.inquirer.net/719422/mpd-cops-sacked-for-extortion-lewd-order-to-gay-couple#ixzz3kqLVaD1v>.

18 While the report mentioned a gay man as victim there is a possibility that the person is either an effeminate gay man

partners are of legal age and in consenting relationships. Police also intimidate and force the couples to separate.²⁵

Discriminatory Implementation of Police Procedures

Police have negative stereotypes based on misinformation and stigma associated with LGBTI persons and this is manifested when they indiscriminately arrest and detain LGBTI persons, conduct body searches, and custodial investigations. At the same time, there are no directives in the Revised Philippines National Police Operational Procedures (POP)²⁶ handbook that provide guidance to police officers on how to treat LGBTI persons while carrying out their duties. Consequently, LGBTI persons experience harassment, discrimination and abuse by police officers.

The POP handbook states that pat-down searches and frisking should be performed by police officers of the same gender.²⁷ There are no provisions in the handbook for handling transgender persons. Most often, police will disregard the gender of transgender women and male police officers will perform body searches and pat-downs of transgender women, placing them in a vulnerable position. In addition, because transgender women are seen as effeminate gay men, male police officers will often make homophobic statements and verbally abuse and humiliate transgender women detainees.²⁸



Police workshop in Pasay City
(photo c/o Raymond Alikpala)

The absence of a gender recognition law in the Philippines makes it difficult to hold police accountable for the mistreatment of transgender persons in custody.

Bic, a transgender man, told OutRight that in March 2016, during a routine vehicle check, a police officer laughed mockingly when he saw Bic's driver's license, which listed his gender as female with a female name. The police officer lightly punched Bic's chest before letting him go.²⁹

LGBTI persons who have not disclosed their SOGIE to family members, school authorities or classmates, employers or co-workers are additionally vulnerable to police extortion.³⁰ Police use the threat of public exposure, including to the media, to extort confessions and demand bribes from LGBTI persons who are held for questioning.³¹ Police routinely profile masculine and effeminate gay men and transgender women as sex workers if they are out on the street at night, often rounding up, forcibly arresting, and detaining them at the police station for questioning.³²

Police personnel are obligated to promote and protect the detained person's right to safe and humane conditions while under police custody.³³ Police officers are also mandated to segregate detainees according to gender.³⁴ This means that masculine looking lesbians and anyone who is perceived to be LGBTI are placed in detention cells without consideration of their gender, exposing them to the risk of ill treatment and even rape by other detained individuals. Transgender women who want to avoid being detained with male detainees often bribe police officers with money or sexual favors.³⁵ While there is no documentation about transgender men's experiences in jail, they are also at risk for sexual assault and abuse if placed in a cell with male detainees.³⁶

Brando, a butch lesbian was arrested for public disturbance during a drinking spree and was jailed for four days in the male detention cell at the police station in Taytay district of Rizal province. The police placed Brando in the male detention cell as a form of punishment for "acting like a man." During detention Brando neither slept nor used the common toilet for fear of being beaten or raped. The police ignored her plea to be transferred to the women's detention cell even after they saw her identification card, which shows that she is female.³⁷

Impact of Police Abuse, Discrimination, and Negligence

While violations of LGBTI persons by police officers have been reported in the media, very few cases involving police misconduct have been investigated or resolved. So far in 2015 to 2016, only six police officers have been formally charged for abusive actions.³⁸ Although OutRight spoke with LGBTI persons who had experienced police mistreatment, no one has formally filed a complaint.³⁹

30 Manila Gay Guide, "Fahrenheit Café and Fitness Center", June 2012.

31 Missology, "The Club Bath Raid of April 2012", May 2012.

32 "Gay man raped and robbed by police", *Pang Masa*, January 2014.

33 "Detention", Sec. 8, PNP Guidebook on Human Rights Based Policing, 2013, accessed May 3, 2016. <http://www.hss.de/fileadmin/suedostasien/philippines/downloads/2014/141022-PNP-Guidebook-on-human-rights-based-policing-2013.pdf>, 17.

34 "Detention", Rule 20.2c, *Revised Philippines National Police Operational Procedures*, December 2013, accessed May 3, 2016, <http://pro9.pnp.gov.ph/index.php/downloads/finish/6-pnp-manuals/37-police-operational-procedures-manual-2013-edition/0>, 54.

35 S. Charles and C. Balzer, *Transrespect Versus Transphobia: The Social Experiences of Trans People in the Philippines*, 29.

36 OutRight interview with Sid Mañalac, May 16, 2015.

37 OutRight interview with Brando, May 18, 2015.

38 "Gay man raped and robbed by police" *Philippines Star*, January 2014.

39 Information was gathered from interviews with three LGBTI activists and from fifteen LGBTI activists who participated in

Glenn Belmonte of the Metropolitan Community Church of Quezon City explained, “We get discouraged to approach them, it’s like, never mind they will not listen to us anyway.”⁴⁰

Experiencing discrimination, harassment, violence, and abuse by police officers is bad enough and creates strong mistrust among LGBTI persons for the police. With no recourse to justice and no mechanism for intervention and protection from bad policing LGBTI persons are discouraged from reporting crimes, filing complaints, and seeking police assistance and protection when there is violence from family members and members of the community.⁴¹ They feel that there is no way to prevent perpetrators from victimizing them.

When police officers lack information on LGBTI issues and are not informed about how to implement police operational procedures involving LGBTI persons, they are not equipped to handle cases and needs of LGBTI people and communities. Police officers are left to use their personal judgment in handling cases involving LGBTI persons and often fail to provide even minimal services or protection. Police Officer Roselyn Porres of the Women and Children’s Desk unit in a police station in Fairview, Quezon City acknowledged that police who staff the Desk have no confidence handling violence against women (VAW) cases that involve same sex partner violence because police officers have no guidance on how to assess the situation—often they assume that the butch-looking lesbian is the male in the relationship and therefore the perpetrator.

Improving Police Responses to LGBTI Communities

In 2013, OutRight produced five training modules for police officers on sexual orientation, gender identity and gender expression in relation to police work. The modules on “Gender, Sexuality and Human Rights” was formally included in the PNP Human Rights Refresher

focus groups discussions about their experience with police officers.

40 OutRight interview with Glenn Belmonte, May 2015.

41 “Opening communications lines with fingers crossed”, *Outrage*, July 27, 2012, accessed May 3, 2016, <http://outragemag.com/opening-communication-lines-with-fingers-crossed/>.



Group activity, Police workshop in Pasay City



Atty. Raymond Alikpala during the Police workshop in Quezon City



Police workshop in Pasay City (photo c/o Raymond Alikpala)



Police workshop in Manila City

seminar for PNP personnel,⁴² which is a requirement course for all police officers of different ranks and operational units.

The aim of the modules is to help police officers challenge personally held negative stereotypes, biases and misinformation about LGBTI persons that affect how police officers respond to and treat LGBTI persons. The modules

provides suggestions on how police officers can be sensitive, respectful and appropriate when conducting body searches, receiving complaints, making arrests, doing a custodial investigation, and detaining LGBTI persons.

From February 2013 to April 2016 OutRight used the modules to conduct 34 trainings for 2,035 police officers of various ranks and positions from 13 major cities in the Philippines namely: Caloocan, Makati, Manila, Parañaque, Pasay, Pasig, Quezon City, San Juan, Taguig, Baguio, Cebu, Davao, and Iloilo. Outright also conducted three regional Training of Trainers for police officers in the provinces of Luzon, Visayas, and Mindanao.⁴³

Police Officer, Pasay City

“My religion may not approve of your lifestyle and I have let this affect how I treat your group but now as a police officer I will work and protect your rights as citizens in our community.”

OutRight videotaped two focus group discussions and three interviews with LGBTI activists about their experiences with police before and after the trainings. Interviews were videotaped with



Police workshop in Manila City

police officers during the police trainings. Two videos were produced –a 12-minute and a 2-minute video available at OutRight’s website⁴⁴ and on YouTube.⁴⁵ The videos advocate that with proper education on sexual orientation, gender identity and gender expression, and awareness of LGBTI issues, the police treatment of LGBTI persons can be improved. The 12-minute video was privately screened to key stakeholders, including the Philippines Commission on Human Rights and high-ranking leadership of the PNP Human Rights Affairs Office. The purpose of the screening was to get feedback from

42 See Annex for the copy of the signed document.

43 “Special Report: Philippines national police undergo LGBT sensitivity workshop”, *OutRight Action International*, June 1, 2013, accessed on August 15, 2016, <https://www.outrightinternational.org/content/special-report-philippines-national-police-undergo-lgbt-sensitivity-workshops-part-1> and <https://www.outrightinternational.org/content/special-report-philippines-national-police-undergo-lgbt-sensitivity-workshops-part-2>.

44 www.outrightinternational.org.

45 OutRight police video can be viewed at <https://www.youtube.com/watch?v=19r3L1G64uc> for the 2-minute video and at <https://www.youtube.com/watch?v=27rrY4CZKh0> for the 11-minute video.

key stakeholders on the overall presentation, content and message of the video, particularly on the recommendations for the PNP. The discussion following the screening resulted in several recommendations included in this report and plans for the next phase of OutRight's partnership with the PNP Human Rights Affairs Office.

Impact of Training on Police Officers⁴⁶



Police workshop in Manila City

Police officers were asked to share personal insights and feedback regarding the information they learned from the training. While admitting that aside from learning about sexual orientation, gender identity, and gender expression of LGBTI persons, the training provided them a chance to reflect, assess, and correct their attitude and behavior on how they carry out their work as police officers. Police officers pointed out that the training was the only opportunity for them to learn and distinguish issues of transgender persons from

lesbians and gay men. They also emphasized that in the absence of specific instructions in the POP handbook on how to deal with LGBTI persons, the protocols provided in OutRight's training gave them guidance on how to engage with and provide assistance to LGBTI persons in a professional and sensitized manner.⁴⁷

For example police officers were taught that when they communicate with LGBTI persons, the first thing they have to do is to ask the person how they want to be addressed: "How do I address you, should I use ma'am or sir?" This method of asking the preferred pronoun of an LGBTI person shows respect and sensitivity to the person's gender identity. This also would prevent assuming a person's gender based on their external appearance since some masculine lesbians use female pronouns while transgender men prefer male pronouns.

An important result of the trainings was that several police officers gave several useful recommendations, which we have included in the report. For example, they strongly urged amendments to the POP

⁴⁶ While the training highlights positive developments in some of the operational work of police stations in two cities in Metro Manila, the work of other police stations that received OutRight's training also showed some progress in their attitudes towards LGBTI persons

⁴⁷ See boxed quotes in the report.

Police Officer, Makati City

"LGBTI persons should not be subjected to discrimination, abuse and violence and as police officers I have to be the one to ensure this will happen."

Police Officer, Manila City

"I think I've also discriminated some that I handled though I wasn't conscious about it. Now I understand that we all should be careful in relating with them so we don't hurt their feelings. That we should see everyone equally."



Police workshop in Manila City

The trainings also had direct results in two local precincts. The Station Director of the Makati Police Station issued a directive to its Women and Children's Protection Desk to start handling domestic violence cases involving transgender women.⁴⁸

The Caloocan Police Station has incorporated SOGIE issues in its training modules for barangay⁴⁹ officials in communities around Caloocan city as part of the community relations' work of police officers.⁵⁰ Barangay officers are the first to respond to municipal and community level crimes, including domestic violence and family disputes.

Conclusion



Commendation from the Philippine National Police for the police workshop with former PNP Human Rights Office Director Police Chief Superintendent Nestor M. Fajura

handbook. They felt that sexual orientation, gender identity, and gender expression issues should be included in the curriculum of the PNP Academy and the curriculum of the Philippines Public Safety College (PSSC). They urged OutRight to go beyond the PNP and also engage with the Bureau of Jail Management and Penology (BJMP).

Police Officer, Manila City

"Whether we are born gay, transgender, transwoman, lesbian, male, female, the bottomline is we are equal in everything - work, at home, in school, government, and in the private sector. What I see here is that we shouldn't be discriminating. Whether you're a girl, a boy, whatever your sexuality is, the bottom line is we're all equal."

Overall police leadership were pleased with the eye-opening impact of the trainings on police officers. This proves that police perceptions of LGBTI people can change and police officers can improve how they treat LGBTI persons while conducting their duties. It needs to be stated however that the changes were visible in only a few officers who attended the trainings. To ensure more

⁴⁸ OutRight interview with Chief Police Senior Officer Women & Children Police Department Maureen Gutierrez, Makati City, May 18, 2015.

⁴⁹ A barangay is the smallest government administrative division in the Philippines and is the native Filipino term for a village, district, inner city neighborhood, a suburb or a suburban neighborhood. A barangay is headed by a Barangay Chairperson (or Captain) aided by the Sangguniang Barangay (Barangay Council) whose members, called *Barangay Kagawad* (Councilors) are all elected every three years.

⁵⁰ OutRight interview with Senior Police Officer 1 Arturo S. Macapugay, June 16, 2015

widespread impact, there is need for comprehensive, sustained, permanent and institutionalized inclusion of SOGIE related issues into the PNP.

Without operational guidelines and mandates on how to respond and treat LGBT persons and without proper implementation of the guidelines when carrying out their duties, police officers are failing to serve and protect LGBTI members of society.

A police force that is sensitized to the needs of LGBTI persons and communities means better service and protection when LGBTI members of society need to seek police assistance. Improving police responses to LGBTI communities can improve the perceptions and attitude of LGBTI people towards police officers and encourage reporting of crimes. It helps build trust between LGBTI persons and the police. It sends a message to perpetrators of crimes against LGBTI people that they will be held liable when LGBTI rights are violated.

The work of a Police Community Relations Officer is to provide education to barangay officials on how to handle crimes such as same sex partner violence and family violence. Incorporation of SOGIE issues into the training module of barangay officials is important because as first responders of domestic and family violence in the community, barangay officials can provide immediate intervention, assistance and protection to LGBTI persons.

There should also be adequate information disseminated to LGBTI people in the Philippines about their human rights especially when engaging with police officers. LGBTI awareness about correct police procedures and legal recourse helps capacitate LGBTI communities to deal with police officers who misuse their authority and report their misconduct, as well as seek redress.

Cross Regional Perspectives on Police Engagement and LGBTI Issues

While OutRight’s intensive engagement with police is a first in Asia, LGBTI groups in other global regions have longer histories of engaging with law enforcement agencies to improve their responses to LGBTI communities.⁵¹

In Colombia, the National Prosecutor’s Office appointed 35 prosecutors in 2015 to handle cases involving LGBTI

51 Despite differences in the country conditions, the work has relevance for the Philippines and will guide OutRight’s next phase of engagement with the PNP.



LGBTI Pride Parade in UP Diliman

persons. It will be releasing a legal framework and best practices for handling violence experienced by LGBTI persons. The Colombian Parliament is drafting a National LGBTI Policy that will set standards and procedures for government officials on broad issues related to LGBTI persons.⁵²

In the Netherlands, police engagement with LGBTI persons was initiated by LGBTI police officers who founded Pink in Blue in 1998. Based in Amsterdam, Pink in Blue works inside the police system by providing safe space for LGBT police officers, monitoring crimes against LGBTI persons, assisting in LGBT related criminal investigations, teaching classes on homosexuality and gender identity at the Amsterdam Police Academy, and organizing sensitivity trainings for other police officers on LGBT issues. Pink in Blue works for the LGBTI community by providing protection and surveillance duties at LGBT events, conducting undercover operations resulting from LGBT related criminal investigations, and ensuring inclusive police services to LGBTI communities.⁵³

In the United States, the New York City Anti-Violence Project (AVP)⁵⁴ was started in the 1980s to address police inaction around violence against gay men. It trains police officers and advocates for police reform legislation. The LGBT Unit of the New York Police Department, established in 2002, works directly under the New York City Police Commissioner and provides regular training on SOGIE issues to police officers. At present AVP does local policy advocacy work and monitors police compliance with the Patrol Guide For Police Officers.⁵⁵ In 2012, the Guide added a special provision for handling situations involving transgender persons.

There are also notable published reports and police training manuals on how to work with LGBTI people in different regions who are HIV Positive,⁵⁶ sex workers,⁵⁷ and victims of LGBTI related crimes.⁵⁸

52 OutRight interview with Maria Gomez, former Regional Coordinator for Latin America and the Caribbean at OutRight Action International, March 2016.
53 OutRight interview with Edwin Baltes of Pink in Blue, March 2, 2016.
54 <http://www.avp.org/about-avp/mission-vision-a-goals/goals-and-strategies>.
55 <http://www.civilrights.nyc/blog/2014/11/15/read-the-entire-current-nypd-patrol-guide-online>.
56 “Protect and Serve: How police, sex workers, and people who use drugs are joining forces to improve health and human rights”, *Open Society Foundation*, July 16, 2014, accessed on May 3, 2016 <https://www.opensocietyfoundations.org/sites/default/files/protect-serve-20140716.pdf>.
57 “Sex Work Policing Guidelines”, *Vancouver Police Department*, January 2013, accessed on May 3, 2016, <http://vancouver.ca/police/assets/pdf/reports-policies/sex-enforcement-guidelines.pdf>.
58 “ILGA Europe Toolkit for training police officers,” *ILGA Europe*, October 2011, accessed May 3, 2016, <http://www.ilga-europe.org/resources/ilga-europe-reports-and-other-materials/ilga-europe-toolkit-training-police-officers>.

Recommendations

The Philippine National Police needs to:

- Continue incorporating LGBTI issues in the mandatory refresher course for police officers.
- More than one-off trainings there needs to be comprehensive sustained trainings to ensure lasting positive attitudinal and behavioral change throughout the law enforcement institution.
- Training on SOGIE issues of LGBTI persons should not only be provided to current police officers but also to new police recruits in the formal education and curriculum of the Philippine National Police Academy.
- Amend the POP handbook to include specific procedures and good practices for sensitive and appropriate handling of LGBTI persons, particularly when conducting body searches and detaining LGBTI persons.⁵⁹
- Incorporate transgender women's issues and concerns into the Women and Children's Protection Desk (WCPD) of the PNP to ensure that transgender women are treated humanely by police officers. Transgender women who are victims of domestic violence should receive services from the WCPD.
- Draft and implement protocols for the inclusion of SOGIE issues into the training modules of police community relations officers who train barangay officials.
- Ensure that SOGIE is included in the continuing education program for license renewal of security agencies and personnel under the PNP.
- Require security agencies to undergo SOGIE education in order to obtain their annual permit to operate. LGBTI persons experience verbal and physical abuse,⁶⁰ ridicule, and harassment by security personnel working for government and private establishments, shopping malls, bars and other recreational establishments, schools, universities, and corporations.



Police workshop in Makati City
(photo c/o Raymond Alikpala)

For lesbian, gay, bisexual, transgender, and intersex (LGBTI) persons:

- Be informed about laws in the Philippines and police procedures. Demand services and protection that are non-discriminatory and non-abusive from police officers and other law enforcement agencies.

⁵⁹ OutRight interview with Police Inspector Jacqueline Taa, Chief of the Women & Children's Protection Desk, Pasay City. May 2015

⁶⁰ Rainbow Rights Project, "Kwentong Bebot Lived Experiences of Lesbians, Bisexual and Transgender Women in the Philippines", *Violence: Through the Lens of Lesbians, Bisexual Women and Trans People in Asia*, 175.

For the Philippine government to:

- Enact a comprehensive anti-discrimination law in the Philippines to strengthen the assertion of SOGIE inclusion to duty bearers, particularly to ensure that the police uphold the law and human rights of LGBTI people. A gender recognition law should also be enacted to ensure legal recognition and protection of transgender persons in the Philippines.
- Ensure penalties for acts of discrimination and abuse towards LGBTI persons by families, members of the community, and public and private institutions.
- Put in place a mechanism to formalize inclusion of SOGIE related issues in the education programs of public and private institutions of higher learning.
- Facilitate SOGIE inclusive provision of services by all government agencies to all people regardless of sexual orientation, gender identity, and gender expression.

Recommendations for Other Stakeholders

The Bureau of Jail Management and Penology should:

- Amend the Bureau of Jail Management and Penology (BJMP) 2015 Comprehensive Operations Manual to include specific proper procedures regarding the incarceration of transgender persons and treatment of LGBTI inmates. Section 34 of the BJMP's 2015 Comprehensive Operations Manual requires jail management to "segregate LGBTs to prevent their maltreatment and abuse by other inmates and to prevent them from maltreating and abusing other inmate."⁶¹ The absence of a specific protocol regarding gender appropriate placement of LGBTI inmates and the absence of appropriate information on SOGIE issues may result in confusion and subjective interpretation of this protocol, leading to further exposure of LGBTI individuals to discrimination and abuse inside jails.

The Philippine Public Safety College (PPSC) should:

- Formalize a directive for the incorporation of SOGIE related issues into the curriculum used by the National Police College, Philippines National Police Academy, National Police Training Institute, National Fire Training Institute, National Jail Management and Penology Training Institute, and the National Forensic Science Training Institute.

⁶¹ Section 34.4.a states that, "Segregate LGBTs to prevent their maltreatment and abuse by other inmates and to prevent them from maltreating and abusing other inmate", "Handling Inmates with special needs", *BJMP Comprehensive Operations Manual*, 2015, <http://www.bjmp.gov.ph/files/BJMP-OpnsManual2015.pdf>, 28.



Police workshop in Quezon City
(photo c/o Raymond Alikpala)



Police workshop in Manila City



PNP Human Rights Affairs Office Assistant Chief Police
Senior Superintendent Leonardo M. Cesneros
with an activist

Phase 2 Action Points of Outright's Engagement with the Philippine National Police (PNP)

OutRight will continue to engage with PNP Human Rights Affairs Office in phase two with anticipated outcomes that build on phase one.

- Continued partnership with the PNP Human Rights Affairs Office will focus on the following activities:
 - Explore more training opportunities in provinces of the Philippines beyond Metro Manila that were not reached during phase 1.
 - Draft and advocate LGBTI specific amendments to the PNP Operational Procedures.
 - Draft and advocate for inclusion of transgender women in the program of action of the Women and Children's Protection Desk (WCPD) of the PNP.
 - Draft and advocate for a temporary directive to the PNP to have a separate cell for transgender persons in police custody or place them in detention cells where they will be safest and secure.
 - Provide technical assistance to the PNP Human Rights Affairs Office in producing information, education and communication (IEC) materials for police officers in police stations regarding LGBTI issues in relation to proper police procedure, and information materials regarding LGBTI issues for Security personnel, Barangays and the community.
- Engage with the Bureau of Jail Management and Penology
 - Provide SOGIE training for jail management and staff.
 - Draft and advocate amendments to the BJMP 2015 Comprehensive Operations Manual to include specific proper procedure regarding the incarceration of transgender persons and treatment of LGBTI inmates.
 - Provide technical assistance to the BJMP in producing information, education and communication (IEC) materials regarding LGBTI issues in relation to proper jail procedure for jail management and staff.
- Network and engage with the administration of the Philippine Public Safety College (PPSC) to explore inclusion of SOGIE issues in the PPSC curriculum.



- Develop materials and learning opportunities for LGBTI communities about SOGIE and human rights issues in relation to police procedures. Use OutRight's police videos to raise awareness about these issues.


OutRight videotaped two focus group discussions and three interviews with LGBTI activists about their experiences with police before and after the trainings. Interviews were videotaped with police officers during the police trainings. Two videos were produced –a 12-minute and a 2-minute video available at OutRight's website⁶² and on YouTube.⁶³ The videos advocate that with proper education on sexual orientation, gender identity and gender expression, and awareness of LGBTI issues, the police treatment of LGBTI persons can be improved. The 12-minute video was privately screened to key stakeholders, including the Philippines Commission on Human Rights and high-ranking leadership of the PNP Human Rights Affairs Office. The purpose of the screening was to get feedback from key stakeholders on the overall presentation, content and message of the video, particularly on the recommendations for the PNP. The discussion following the screening resulted in several recommendations included in this report and plans for the next phase of OutRight's partnership with the PNP Human Rights Affairs Office.

⁶² www.outrightinternational.org.

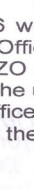
⁶³ OutRight police video can be viewed at <https://www.youtube.com/watch?v=19r3L1G64uc> for the 2-minute video and at <https://www.youtube.com/watch?v=27rrY4CZKh0> for the 11-minute video.

APPENDIX

PNP Memorandum on SOGIE Inclusion to the Human Rights Refresher Seminar for Manila Police Departments



Republic of the Philippines
National Police Commission
NATIONAL HEADQUARTERS, PHILIPPINE NATIONAL POLICE
OFFICE OF THE CHIEF, PNP
PNP HUMAN RIGHTS AFFAIRS OFFICE
Camp Crame, Quezon City
Telefax 7230401 loc 3668/3678



MEMORANDUM

FOR : C, PNP

THRU : OIC, OTDCA

TDCO

TCDS

TADHRDD

TDIDM

FROM : OIC, HRAO

SUBJECT : **After Activity Report re: 9th Leg of the 2016 Human Rights (HR) Refresher Seminar for MPD personnel**

DATE : **MAY 10 2016**

1. References:

- a. LOI 55/07 "PAMANA"-PNP Human Rights Development Program; and
- b. Process Excellence Objectives of the PNP Performance Governance System P.A.T.R.O.L Plan 2013.


2. After the successful conduct of the 8th Leg of the 2016 Human Rights Refresher Seminar for Police Intervention and Custodial Officers of PRO 4B, the 9th leg of the HR Refresher Seminar for Police Intervention was conducted from April 26 to 27 2016, at the MPD, Multi Purpose Hall, MPD Headquarters, UN Avenue, Ermita, Manila with sixty-four (64) personnel from the different stations of MPD.

3. The seminar had the following objectives:


- a. Enhance the knowledge and increase awareness on the application of relevant national and international human rights laws, principles, and standards among Police Intervention Officers who deal with persons deprived of liberty for them to avoid committing human rights violations; and
- b. Improving professional competencies and enhancing level of cooperation between investigators and custodial officers.

4. Cited below were the highlights of the event, to wit:

- a. The Opening Ceremony of the HR Refresher Seminar was held on April 26, 2016 wherein PSSUPT EDGARDO G PAMITTAN, Assistant Chief, Human Rights Affairs Office delivered the Opening Remarks while PSSUPT MARCELINO DL PEDROZO JR, Chief, District Directorial Staff, MPD gave a message to the participants wherein he underscored the need to become cautious always in performing our duties as police officers because people are expecting too much from us, thus, we should always serve as their role model.



OCPNP
In Doc: 16 P368491



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MAY 12 2016
DATE


APPROVED / DISAPPROVED

C, PNP


CPNP Act Dec 16 A029351



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OCPNP
In Doc: 16 P368491



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b. After the opening program, PCI EMMANUEL SL ENRIQUEZ presented a short video on the history of human rights followed by lecture on Universal Declaration of Human Rights and Other International Covenants on Human Rights. During the said session, participants were enlightened on the origins of Human Rights. This was followed by a lecture on the context setting of Human Rights-Based Policing in relation to the POP and Republic Act 7438 otherwise known as Rights of Person under Custodial Investigation.

c. Likewise discussed were "R.A. No. 9262 (Violence against Women and their Children) and R.A. No. 9995 (Anti-Photo and Video Voyeurism Act) lectured by PSUPT MARY ANN DC IMUS, AC, AVAWC Division.

d. On the 2nd day of the HR Refresher Seminar, PSINP AL-KABIR M PANDI (IMAM), Admin/Personnel Officer, Base Muslim Chaplain lectured on “Understanding Islamic Culture and Traditions (Sharia Law)”, followed by Gender Sensitivity which was discussed by Ms. Ging Cristobal of Asia and Pacific Outright Action International Organization. During the said lecture, participants became more aware on how to properly handle cases dealing with LGBT issues. Also emphasized during the lecture is the proper treatment of transgender while under custodial investigation or in police custody. On the other hand Atty. Jim Pascual, HRAO, MPD discussed on selected provisions of Revised Penal Code, Rules of Court and Maltreatment of Prisoners, R.A. No. 9745 (Anti Torture Law), Use of Force, Anti-Enforced Disappearance and Salient Guidelines on Comelec checkpoint.

e. The HR Seminar paved way for the participants to undertake the commitment to implement and put into practice the things they have learned during the Refresher Seminar geared towards the objective of fully institutionalizing the respect for human rights as a way of life in the PNP.

f. The closing ceremony was held on April 27, 2016, from 4:00 PM to 5:00 PM, wherein PSSUPT EDGAR C DANA O gave his message and guidance to the participants. The participants likewise undertook the commitment to implement and put into practice the things they have learned during the Refresher Training geared towards the objective of fully institutionalizing respect for human rights as a way of life in the PNP.

5. In light of the foregoing, respectfully recommend for the continuous conduct of Human Rights Refresher Seminar with emphasis on the different police intervention duties and investigation to increase the level of awareness of our PNP personnel on Human Rights and Police Operational Procedures (POP).

6. For approval of para 5.

EDGARDO G PAMITTAN
Police Senior Superintendent

Incl's

- a) Attendance Sheet (Tab "A")
- b) Pictures with Captions (Tab "B")

Appendix B:

Modules on Gender, Sexuality, and Human Rights

Module 1: “Imagining Images”

Learning Objectives:

At the end of this activity, the participants will be able to:

- Learn about the concept of discrimination, stereotyping, stigma and prejudice.

Key Words:

masculine, feminine, gender roles, binary, role-playing, role expectations, stereotype, stigma, prejudice, discrimination, gender roles, gender identity and gender expression,

Activity / Content:

Group activity, Interactive Workshop and lecture

Materials:

- Manila paper
- Metacards of different colors
- Marker pens
- Masking tape
- Big pictures of the following:
 - A male bodybuilder
 - A male doctor
 - A female beauty queen
 - A pregnant woman

1. Paste one picture on each Manila paper
2. Tape the pictures on the board in this order:
Male bodybuilder, female beauty queen, male doctor, female pregnant woman
3. Provide participants with metacards and marker pens. Ask the participants to write on the metacards a word or words that they associate with each of the picture. Write 1 word per metacards. Each participant should post 2-3 words per picture. Ask participants to tape the metacards under the pictures. Give the participants 10 minutes for this session.

Guide Questions for the Participants

(Written on the board or flashed on the projector to guide the participants)

- What words describe the person in each picture?
 - What traits would you associate with the person in each picture?
 - What does the picture of the person say about their skills? Personality? Values?
4. After everyone posted the metacards, the facilitator will say each word written on the metacards posted below each picture and will ask the whole group if the words on the metacards really represent the person in the picture by using the “answer sounds”
 - If they agree – the participants will have to shout “darna” (or any popular remark from a superhero famous in your country)
 - If they do not agree – the participants will have to shout “pak”
 - If they are not sure – the participants will have to say “hmmm” loudly.
 5. The facilitator moves the male and female closer to each other forming heterosexual pairs. The facilitator then ask the group if the words on the metacards really represent the person in the picture by using the “answer sounds”

Guide Question: Imagine that the pictures are couples or romantic partners. Do you still think, feel and believe that the words you associate with each picture still represent the person in the picture?

- If they agree – the participants will have to shout “darna” (or any popular remark from a superhero famous in your country)
 - If they do not agree – the participants will have to shout “pak”
 - If they are not sure – the participants will have to say “hmmm” loudly.
6. From the original pictures posted in the wall switch the doctor with the beauty queen in a way that the 2 males and two females are closer together.
 - Male bodybuilder with the male doctor
 - Female beauty queen and female pregnant woman.

The facilitator then ask the group if the words on the metacards really represent the person in the picture by using the “answer sounds”

Guide Question: Imagine that the pictures are couples or romantic partners. Do you still think, feel and believe that the words you associate with each picture still represent the person in the picture?

- If they agree – the participants will have to shout “darna” (or any popular remark from a superhero famous in your country)
- If they do not agree – the participants will have to shout “pak”
- If they are not sure – the participants will have to say “hhmm” loudly.

7. The facilitator will ask selected participants to answer the questions below.

Guide Questions for Reflection:

(Written on the board or flashed on the projector to guide the participants)

1. What made you say that you approve of the words under each picture?
2. What made you say that you did not approve of the words under each picture?
3. What made you feel unsure of the words under each picture?
4. From your answers on workshop #1 and comparing it to your answers in workshop #2, what picture made you feel uncomfortable? (If none made you feel uncomfortable, proceed to #5)
 - Why do you think it made you uncomfortable?
 - Where do you think your feelings, biases, perception are from?
5. Why do you think none of the pictures made you uncomfortable?
 - Where do you think your feelings came from?
6. How do you react (internally and externally) when someone expresses his or her gender in a non-traditional manner?
7. Reflect on your attitudes about sexuality and gender roles?
8. What do you think will make you change and/or improve your attitude towards persons who do not adhere to gender roles?

Lecture:

1. Talk on concept of discrimination as manifested through stereotyping, stigma and prejudice.

Facilitator’s Notes / Reference:

The word/phrases posted under each picture in workshop #1 are what we can refer to as stereotypes (or conventional image, label, typecast) and roles we expect from every person in our community.

As members of society we are expected to act, behave and even think in a certain way while we expect the same thing with other members of society. These roles are set as a guide on how each person interact in the community.

The trouble with set roles or expected roles for men and women are:

1. It sets limits to what you can and cannot do.
2. It becomes the only set of roles and functions expected from each person
3. One can be ostracized, judged wrongly if one fails to act the expected role.

Stereotypes are fixed and oversimplified images, opinions, idea, or generalization of a particular type of person or thing. It is also a fixed image that attributes certain characteristics or habits to a specific group distinguished from others based on race, ethnicity, language, gender, and country of origin, sexual orientation, abilities, or age.¹ These are acquired from experience and information from one’s religion, culture, and traditions that is shared by families, communities, parents, teachers, peers, and mass media. Stereotype is also the discomfort, the questioning, the doubts and other negative feelings felt by majority of society towards people who go beyond the expected roles society and culture imposed to each person.

Stigma or social stigma is the extreme disapproval of (or discontent with) a person on socially characteristic grounds that are perceived, and serve to distinguish them, from other members of a society. Stigma may also be described as a label that associates a person to a set of unwanted characteristics that form a stereotype. Stigma is affixed² and relies on the context of each society on what is acceptable or not. Oftentimes those who are stigmatized to specific stereotypes are subjected to loss of status in one’s community and discrimination.

Prejudice is a prejudgment, feeling when we judge a person or group in the absence of valid information about them. These are preconceived judgment and oftentimes stereotyping and stigmatization of individual or groups are basis to form prejudicial treatment even if there are data and information that proves that those stereotypes and stigma are incorrect. Prejudice is manifested in numerous ways but the most evident one is when people are discriminated because of the stereotyped and stigma associated with their age, race, sex, religion (or lack of religion), appearance, socio-economic status, mental illness, physical disability, skin tone, nationality, marital status,

1 Operario, Don; Fiske, Susan T. (2003). “Stereotypes: Content, Structures, Processes, and Context.” In Brown, Rupert; Gaertner, Samuel.

2 Jacoby A, Snape D, Baker GA. (2005), “Epilepsy and Social Identity: the Stigma of a Chronic Neurological Disorder”, Lancet Neurology 4 (3): 171–8, <http://www.ncbi.nlm.nih.gov/pubmed/15721827>.

sexual orientation, gender identity, and gender expression (SOGIE), to name a few.

Discrimination is any distinction, exclusion, restriction, or preference which is based on any ground such as sex, sexual orientation, gender identity, whether actual or perceived, and which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise by all persons of an equal footing of all rights and freedoms.³ Discrimination is based on ignorance, negative stereotypes and prejudice.

Some governments reinforce their power and the status quo by openly justifying discrimination in the name of “morality”, religion or ideology. It can be cemented in national law – such as by restricting women’s freedom – despite breaking international law. Certain groups can even be viewed by the authorities as more likely to be criminal simply for who they are, such as being poor, indigenous or black.⁴

Stereotypes, prejudice and discrimination are understood as related but different concepts.⁵

1. Stereotypes are regarded as the most cognitive component (MIND)
2. Prejudice as the affective (ATTITUDE) and
3. Discrimination (ACTION) as the behavioral component of prejudicial reactions.⁶⁷
 - In this tripartite view of intergroup attitudes, stereotypes reflect expectations and beliefs about the characteristics of members of groups perceived as different from one’s own, prejudice represents the emotional response, and discrimination refers to actions.

Possible prejudicial effects of stereotypes are⁸:

- Justification of ill-founded prejudices or ignorance
- Unwillingness to rethink one’s attitudes and behavior towards stereotyped group
- Preventing some people of stereotyped groups from entering or succeeding in activities or fields

3 E/C.12/GC/20, General comment No. 20 para page 3. For a similar definition see Article 1, ICERD, Article 1, CEDAW and Article 2, Convention on the Rights of Persons with Disabilities. The Human Rights Committee comes to a similar interpretation in General Comment No. 18, paras. 6 and 7. The Committee has adopted a similar position in previous General Comments.

4 Amnesty international on discrimination. <https://www.amnesty.org/en/what-we-do/discrimination/?gclid=CLrwjPnJ8cwC-FYZjvAodgEAGzw>.

5 Katz, Daniel; Braly, Kenneth W. (1935), “Racial prejudice and racial stereotypes”, The Journal of Abnormal and Social Psychology (American Psychological Association) 30 (2): 175–193. doi:10.1037/h0059800.

6 Fiske, Susan T. (1998). “Prejudice, Stereotyping and Discrimination.” In Gilbert, Daniel T.; Fiske, Susan T.; Lindzey, Gardner. The Handbook of Social Psychology. Volume Two (4th ed.). Boston, Mass.: McGraw-Hill. p. 357. <http://nobaproject.com/modules/prejudice-discrimination-and-stereotyping>.

7 Denmark, Florence L. (2010). “Prejudice and Discrimination.” In Weiner, Irving B.; Craighead, W. Edward. The Corsini Encyclopedia of Psychology. Volume Three (4th ed.). Hoboken, N.J.: John Wiley. p. 1277. ISBN 978-0-470-47921-6. https://books.google.com.ph/books?id=hhGdag3Wf-YC&pg=PA1276&redir_esc=y#v=onepage&q&f=false.

8 Cox, William T. L.; Abramson, Lyn Y.; Devine, Patricia G.; Hollon, Steven D. (2012). “Stereotypes, Prejudice, and Discrimination: The Integrated Perspective.” (PDF). Perspectives on Psychological Science 7 (5): 427–449. doi:10.1177/1745691612455204. <http://www.archpsychological.com/blog/wp-content/uploads/2012/09/deprejudice-txng-dep-n-prejudice-w-tx-for-other.pdf>.

Module 2: “LGBT ...XYZ”

Learning Objectives:

At the end of this activity, the participants will be able to:

- Learn and understand the concept of sexuality, sex, and gender and the various ways it is being used to control and limit members of society,
- Learn and understand the concept of sexual orientation and gender identity,
- Understand terminology and concepts related to lesbian, gay, bisexual, transgender and intersex (LGBTI) persons
- Identify personal prejudices, misinformation and how it affects their performance as police officers.

Key Words:

sex, gender, sexuality, sexual orientation, gender identity, and gender expression, sexual behavior, lesbian, gay, bisexual, transgender, cross dresser, transsexual,

Activity / Content:

Group activity, group presentation and lecture

Materials:

- Manila paper
- Marker pens
- Masking tape

Instructions:

(Written on the board or flashed on the projector to guide the participants)

- How do you react when you learn someone is gay? Lesbian? Bisexual? Transgender?
- Do you think that LGBT persons should not hold certain jobs or social positions? If so, why?
- Have you ever stopped yourself from doing or saying something because you might be perceived as too masculine or feminine?
- Have you ever stopped yourself from doing or saying something because you might be perceived as LGBT?
- How do you react to lesbian, gay, bisexual, or transgender persons seeking your help as police officer?
- How do you react when you need to conduct body search, arrest, investigate and detain lesbian, gay, bisexual, or transgender persons?
- How do you think you would feel if a family member came out as lesbian, gay, bisexual, or transgender?

4. Group the participants into 6 and get one representative per each group who will pick a number that represents the following group of persons:

- | | |
|---------------------|------------------------------|
| 1 = LESBIAN | 4 = TRANSGENDER WOMAN |
| 2 = GAY | 5 = TRANSGENDER MAN |
| 3 = BISEXUAL | 6 = HETEROSEXUAL |

5. Groups will be given 20 minutes to answer the following questions:

Guide Questions:

1. List all the word/s that describe the following. The words can be one's positive or negative personal opinion, experience or belief or from other people or communities.

(Written on the board or flashed on the projector to guide the participants)

- Physical attributes associated to the group assigned to your cluster.
- Psychological and emotional attributes associated to the group assigned to your cluster.
- Common comments, gossip or complaints you hear about the group assigned to your cluster.
- Write all the questions you want to ask but had no chance to put forward.

2. Answers will be placed in the manila paper in this format:

PHYSICAL		EMO/PSYCHO		CHIKA		QUESTIONS	
+	-	+	-	+	-	+	-

3. Each group will be given 10 minutes to report.

Lecture:

1. Discuss and highlight the ideas presented by each group.
2. Lecture on sexuality specifically sex, gender, sexual orientation, and sexual behavior.
3. Discuss LGBTI issues and relate the report of each group to the lecture.

Facilitator's Notes / Reference: Sexuality

Refers to the cultural notions of pleasure and social and bodily interchanges ranging from eroticism, desire and affection, to notions relating to health, reproduction, the use of technologies and the exercising of power in society. It covers meanings, ideas, desires, sensations, emotions, experiences, behaviors, prohibitions, models and fantasies that are configured in diverse manners in different social contexts and periods in history. It is therefore a dynamic concept in evolution and subject to diverse uses, multiple and contradictory interpretations, as well as being subject to debates and political disputes.⁹

Society's view on what is acceptable sexuality affects how each person acts, interact and engage with each member of society. Society's view on sexuality is influenced by societal and cultural attitudes in different contexts.

1. Sex

Refers to a person's biological status and is typically categorized as male, female, or intersex (i.e., atypical combinations of features that usually distinguish male from female). There are a number of indicators of biological sex, including sex chromosomes, gonads, internal reproductive organs, and external genitalia.

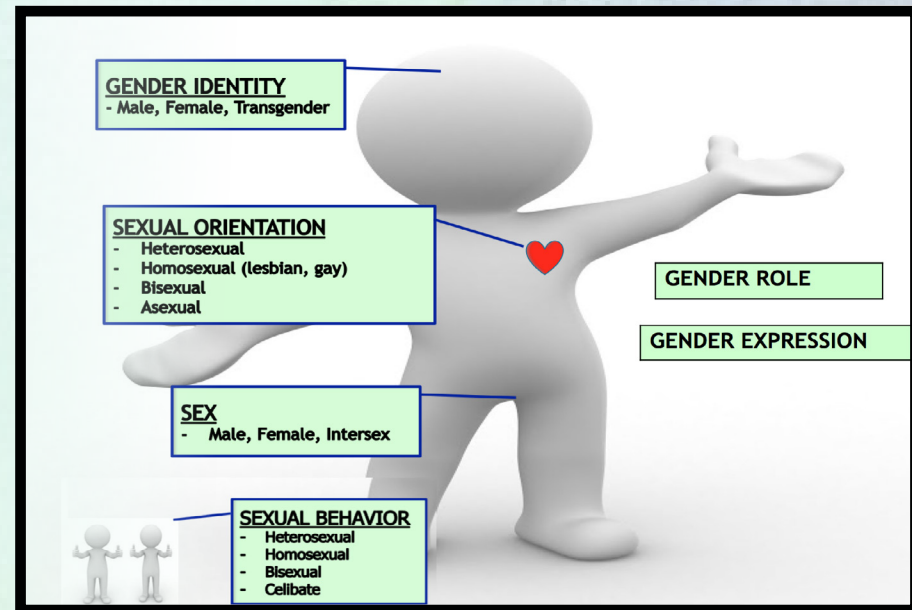
1.1 Intersex People

Intersex people are born with sex characteristics (including genitals, gonads and chromosome patterns) that do not fit typical binary notions of male or female bodies.

The word "hermaphrodite" is a stigmatizing and misleading and should be avoided as it is considered offensive by many.

Because their bodies are seen as different, intersex children and adults are often stigmatized and subjected to multiple human rights violations, including violations of their rights to health and physical integrity, to be free from torture and ill-treatment, and to equality and non-discrimination.

⁹ LGBT Communication Manual: Lesbians, gay men, bisexuals, transvestites and transsexuals. Brazilian Gay, Lesbian, Bisexual, Transvestite and Transsexual Association. http://data.unaids.org/pub/manual/2010/lgb0_communication_manual_20100301_en.pdf P. 9.



Intersex people may have:

1. External genitalia, which do not closely resemble typical male or female genitalia,
2. The appearance of both male and female genitalia,
3. Individuals who have the genitalia of one sex and the secondary sex characteristics of the other sex, or
4. Have a chromosomal make-up that is neither XX nor XY but may be a combination of both.

Unique ethical, medical, surgical concerns involving intersex persons include:

1. Infants are traditionally assigned either a male or female gender identity
2. Eventual gender identity occasionally does not correlate with gender designation at birth
3. Sometimes genital surgery is performed on infants

2. Gender

refers to the attitudes, feelings, and behaviors that a given culture associates with a person's biological sex. Behavior that is compatible with cultural expectations is referred to as gender-normative; behaviors that are viewed as incompatible with these expectations constitute gender non-conformity.

2.1 Gender Role

Are traditional behavioral differences between men and women as defined and dictated by the culture and traditions of a society at a give time and space.

2.2 Gender identity

Is understood to refer to each person's deeply felt internal and individual experience of gender, which may or may not correspond with the sex assigned at birth, including the personal sense of

the body (which may involve, if freely chosen, modification of bodily appearance or function by medical, surgical or other means) and other expressions of gender, including dress, speech and mannerisms.¹⁰

The gender identity of a person can either be male, female or transgender.

It also refers to the innermost sense of identity and is a personal decision of the person, not of anyone else. One's gender identity may or may not be consistent with socially prescribed gender roles, and may or may not reflect his or her gender identity.¹¹

2.2.1 Transgendered Person

Is someone whose gender identity, behavior or expression differs from the conventional expectations of masculinity and femininity or from their birth sex. Transgender is also a broad term used to describe the continuum of individuals whose gender identity and expression, to varying degrees, does not correspond with their genetic or physical gender, or does not conform to society's assigned gender roles and expectations. It is an umbrella terms that includes cross-dresses, intersex people, non-gender binary conforming people, transsexual men, and transsexual women.

Transgender persons express their gender in various ways:

- Some medically or surgically alter their body to affirm their gender identity
- Some change hairstyle and dress. Some make no changes to their appearance
- Most, but not all, will change their given name
- A transgender person might consider themselves straight, gay, lesbian, bisexual, neither, other, etc. This can evolve over time.

Transgender Man

Term used to refer to someone who is born female but does not conform to gender roles associated with females but for male persons.

Transgender Woman

Term used to refer to someone who is born female but does not conform to gender roles associated with males but for female persons.

2.2.1.1 Cross-Dressers (Formerly Called Transvestites)

They are people who like to wear clothes associated with the other sex. People who cross-dress may be heterosexual, homosexual, or bisexual in their sexual orientation. Cross-dressers can be transsexual persons or content with the gender they were born.

¹⁰ Definition contained in the Yogyakarta Principles: Principles on the application of international human rights law in relation to sexual orientation and gender identity. Yogyakarta, Indonesia, 2006, http://www.yogyakartaprinciples.org/principles_en.pdf.

¹¹ The APA Council of Representatives, Feb. 18-20, 2011, adopted the Guidelines for Psychological Practice with Lesbian, Gay and Bisexual Clients. <http://www.apa.org/pi/lgbt/resources/guidelines.aspx>, p. 6.

2.3.1.2 Drag Queens/Drag Kings

Refers to people who cross dress in a showy or flamboyant way, often for entertainment purposes. “Drag” is a term that is often associated with gay/lesbian communities; some people who perform professionally outside gay/lesbian communities prefer the term “male/female impersonator.”

2.3.1.3 Transsexuals

Are people who, though they were born with the body of one sex, feel they are really a person of the other sex. Transsexual individuals typically experience discomfort with this disparity and seek to modify their body through hormones and/or surgical procedures in order to bring their body closer to their gender identity.

Transsexual Male

Term used to refer to someone who is born female but has a male gender identity

Transsexual Females

Term used to refer to someone who is born male but has a female gender identity. They usually go through Gender Transition (formerly called sex reassignment, sex change) in order to live a full-time in the gender that corresponds with their identity.

FtoM / FTM / F2M

Terms used to identify the biological changes of the female organ to a male organ of transsexual males, particularly via sex reassignment surgery.

M2F / MTF / M2F

Terms used to identify the biological changes of the male organ to a female organ of transsexual females, particularly via sex reassignment surgery.

Gender Dysphoria

Term used to describe the feelings of anguish and anxiety that arise from the mismatch between a transsexual person’s physical sex and their gender identity; and from parental and societal pressure to conform to gender norms.

2.3 Gender Expression

Term used on how a person communicates one’s gender identity as characterized by manners of clothing, behavior, communication patterns, inclinations, in relation to masculine or feminine conventions usually influenced by one’s culture.

2.3.1 Androgyny

is the term used to describe an individual whose gender expression is common to both masculine and feminine genders.

Sexual Orientation

Gender Identity

Gender Expression

(SOGIE)

- ✦ **Sexual orientation** - Heterosexual, homosexual & bisexual
- ✦ **Gender identity** - Male, female, Transgender
- ✦ **Gender expression** – ALL express gender identity

3. Sexual Orientation

Refers to each person’s capacity for profound emotional, affectional and sexual attraction or conduct to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.

3.1 Heterosexual Orientation

Means that your primary romantic, emotional, physical and sexual attraction and connection are with someone of the same sex.

3.2 Bisexual Orientation

Means that your primary romantic, emotional, physical and sexual attraction and connection are towards people of both sexes.

3.3 Homosexual Orientation

Means that your primary romantic, emotional, physical and sexual attraction and connection are with someone of the same sex.

Gay is the term used for men with attraction towards other men, including transgender men.

Lesbian is the term used for women with attraction towards other women, including transgender women.

4. Sexual Behavior

Refers to what a person does with regard to expressing one’s self sexually.

4.1 Heterosexual Sexual Behavior

Refers to a person who prefers to sexually express one’s self with the opposite sex

4.2 Bisexual Sexual Behavior

Refer to a person who prefers to sexually express one's self with either the same or opposite sex.

4.3 Homosexual Sexual Behavior

Refer to a person who prefers to sexually express one's self with the same sex.

Sexual orientation is different from sexual behavior because persons do not automatically express their sexual orientation in their behaviors. Sexual orientation is not the same as behavior since not everyone acts on his or her attractions. Generally a person's sexual orientation also is the same with the person's sexual behavior. A lesbian would only want to be sexual with another woman. In some cases, a person's sexual orientation also is the same with the person's sexual behavior. A heterosexual man can have a bisexual sexual behavior and are often referred to as men having sex with men (MSM). MSM is a sexual behavior and not a gender identity nor a sexual orientation and is used by health professionals in relation to HIV/AIDS prevention. One's gender identity is totally independent of one's sexual orientation and sexual behavior. A transgender woman can be lesbian with a bisexual sexual behavior.

In LGBTI human rights work in local, regional and international settings, the terms sexual orientation, gender identity, and gender expression (SOGIE) are used to acknowledge the inclusion of all people who experience gender based violence because of their perceived or actual SOGIE. The term SOGIE is more sensitive to the diverse identities and context and country specific terms used to describe people who do not adhere and cannot relate to the terms lesbian, gay, bisexual, and transgender.

Coming Out

Refers to the process in which one acknowledges and accepts one's own sexual orientation. It also encompasses the process in which one discloses one's sexual orientation to others. The term closeted refers to a state of secrecy or cautious privacy regarding one's sexual orientation. Many LGBTI persons prefer to stay hidden, closeted or stay "inside the closet" for fear losing certain rights such as education, employment, personal security, safety, and access to public spaces.

Homophobia is the irrational and systemic fear of and revulsion toward lesbians and gays.

Transphobia is the irrational and systemic fear of and revulsion toward transgender person.

Biphobia is the irrational and systemic fear of and revulsion toward bisexual persons.

Homophobia, transphobia and biphobia are manifested through physical and emotional violence, refusing to provide access to education, employment, housing, health services, and other social rights to people because of their SOGIE, and can also be expressed by name-calling, ostracism, verbal and physical harassment and individual acts of discrimination.

Internalized Homophobia

The experience of shame, guilt, or self-hatred in reaction to one's own feelings of sexual attraction for a person of the same gender.

Questions Regarding LGBTI Persons

1. What makes someone gay, lesbian, bisexual, or straight?

The simple answer is: We just don't know the causes of sexual orientation. However, there are a few theories floating around.

Nature versus Nurture

Nature means that sexual orientation is part of our natural biological make-up, formed by factors that are in place long before we are born. Scientists have been searching for a gay gene and exploring the role that hormones might play in determining sexual orientation. Nurture mean that sexual orientation develops as a result of a person's environment. The famous psychoanalyst, Sigmund Freud, believed that gay men were the product of overbearing mothers and weak fathers. Some people think that gay parents will raise gay kids. Others believe that letting children engage in non-traditional gender activities (for example boys playing with dolls) will make them gay. These are stereotypes have influenced so many people even though these has been proven to be unfounded and false.

2. Why is there a need know why someone is an LGBTI person?

The question stems from **Heterosexism**, or the assumption that everyone is, or should be, heterosexual and that heterosexuality is inherently superior to and preferable to homosexuality or bisexuality. No one questions why someone is heterosexual because it is wrongly believed to be the only normal sexual orientation. No one can dictate any one's attraction to another person. Should knowing the reason for a person being LGBTI matter and affect how a person responds to LGBTI persons?

3. Are LGBTI persons promiscuous?

Being promiscuous is not because someone is an LGBTI person. Promiscuity has nothing to do with one's sexual orientation, gender identity, and gender expression (SOGIE). Interestingly, heterosexuals who are promiscuous do not implicate heterosexual people. Like heterosexuals, LGBTI persons maintain loving relationships even if the relationship they have is not legally recognized.

4. Are bisexual people confused about their sexuality that they can't decide to be homosexual or heterosexual?

Like heterosexuals, some bisexuals find it difficult to accept themselves. Being attracted to both sexes is a legitimate sexual orientation. The stigma attached to being bisexual, like being called "fence-sitters, AC-DC, enjoying the best of both worlds," makes it harder for a person to come out openly as bisexual.

5. In lesbian relationships, why does one partner act the masculine role and the other the feminine role?

We are bombarded in society with images of heterosexual couples as the only way to be a couple, the traditional concept of relationship. Mainstream LGBTI persons, like some heterosexual couples

fall in this trap of emulating the only model of how a relationship should be. But same sex couples are diverse. There are lesbian couples who are both feminine looking and are do not bound adhere to strict gender binary roles. Two partners in a gay or lesbian couple who can either be both feminine looking or both masculine looking.

6. Can LGBTI persons be good parents?

Research has proven that one’s sexual orientation, gender identity, and gender expression (SOGIE) is not a factor in rearing a child.

7. If given a chance would LGBTI people change their sexuality?

The challenge of living a life as “out” LGBTI persons does not always relate to one’s self acceptance but relates more to the fear of facing discrimination, violence and abuse from people in society who think that LGBTI persons are inferior to heterosexuals because homosexuality is a sickness or a sin.

8. Is it a sin to be an LGBTI person?

Different religions and spiritualities interpret scriptures in different ways and some of them have marginalized and stigmatized people who do not conform, such as LGBTI persons. Respect for diverse expression of one’s spirituality regardless of sexual orientation and gender identity should be emphasized rather than magnifying differences that may incite intolerance and hatred.

9. Are pedophiles gay?

Pedophiles are sexually attracted to children. Pedophilia should not be confused with same-sex attraction between adults.

Reference Materials:

1. GLBT Health from the Department of Public Health, Seattle and King County, WA <http://www.metrokc.gov/health/glbt>
2. Gay and Lesbian Medical Association <http://www.glma.org>
3. Gender and Sexual Diversity Learning Modules <http://www.genderandhealth.ca/en/modules/sexandsexuality/>
4. “LGBT Health Matters: An Education and Training Resource for Health and Social Service Sectors.” The Center. January 2006. http://www.sexualhealthcentresaskatoon.ca/pdfs/p_lgbt.pdf
5. American Psychological Association. <https://www.apa.org/pi/lgbt/resources/sexuality-definitions.pdf>

Module 3: “My Issues, Your Issues”

Learning Objectives:

At the end of this activity, the participants will be able to:

- Have a deeper understanding and respect towards LGBTI persons from the stories shared by LGBTI speakers,
- Identify perpetrators and specific laws, ordinances and practices that are being used against LGBT persons,
- Reflect personal biases and stigmatization of LGBTI persons and come up with personal commitments to be better police officers.

Key Words:

lesbian, gay, bisexual, transgender, and intersex, coming out, closeted, out

Activity / Content:

Testimonials from LGBTI speakers, question and answer and short lecture

Instructions:

1. Speakers from the LGBTI community will be speaking to the police officers about their personal experiences.
2. The following questions are provided to LGBTI speakers ahead of the training. Speakers are asked to use the questions as a guide when sharing their personal experiences.

Guide Questions for LGBTI speakers

1. Specific age when you discovered you are an LGBTI person?
 2. Please share the impact on your self, family, friends, work, and school regarding your sexuality?
 3. Three negative experiences that you cannot forget as an LGBTI person?
 - How did you resolve the situation / If not resolved, why?
 4. Three positive experiences you cannot forget as an LGBTI person?
 5. Lessons in life you want to share.
3. Police officers will be given a sheet of paper. After writing their name and position, they will be asked to listen to all the speakers. Police officers are required to answer all the questions per speaker. This will be submitted at the end of the question and answer session. If the speaker did not share or has shared little information, participants can ask questions after the end of each speaker's presentation.

Guide Questions: After each speaker provide at least 5 minutes for the questions to be answered by the participants.

- a. Choose one story shared by the speaker that had a great impact on you.
- b. Why do you think this specific story affected you?
- c. If given a chance, how will you change the story? If you don't want to change it, why

Lecture:

4. Discussion about LGBTI issues

Facilitator's Notes / Reference:

1. Discrimination, Harassment and Abuse Faced by LGBTI Persons

– the information shared with participants is based on experiences of LGBTI persons from the Philippines. Data was collected from research, documentation and press articles.

• Family

– Family abuse ranges from physical to verbal abuse by parents and older siblings. One study in the Philippines also shows sexual assault on young transgender female children by uncles. A Chinese lesbian was forced to undergo a psychiatric test and pressured to attend a Born Again Christian group to undergo transformative therapy. Her mother blames her whenever the family encounters problem, stating that her lesbianism brings bad luck to their family. Some families deny education to their LGBTI children and would designate them as their caregiver when they get old, denying their LGBTI child the opportunity to study and gain employment. There are some parents who would ask men to rape their lesbian daughters, believing that this will “cure” their daughters’ lesbianism.



Some families practice tolerance by setting conditions on their LGBTI children. They would tolerate their LGBTI children provided their SOGIE is kept hidden especially from relatives and business networks. Parents of a lesbian would let the daughter's lesbian partner join family gatherings but would introduce the partner as their daughter's best friend. The family of a transgender woman accepted her gender identity as long as she provided a regular monetary allowance to her parents and paid for the education of her younger siblings.

• Friends and Community

– Three butch lesbians have experienced being raped by male friends. The male friends reasoned that they were only helping their lesbian friends regain “normalcy” again. Two of the lesbians became pregnant and gave their babies to relatives. There have been cases where gay men are physically and verbally harassed on the streets by male neighbors. In Cebu, men on motorcycles would fire pellet guns at transgender women.

• Educational institutions

– Transgender students are denied entry to schools for wearing clothes of their preferred gender. A butch lesbian was not allowed to graduate because she did not wear a formal dress underneath her toga. Gay students in one private school for girls were profiled as troublemakers and subjected to harsher punishments by the school. Nuns managing a private school for girls accused the female basketball team players of being lesbians, and the school decided to limit sports activities, reasoning that women who play sports associated with men will turn into lesbians.

• Employment

– While the proliferation of Business Process Outsourcing (BPO) provided employment opportunities to LGBTI persons, transgender women have experienced being forced to use the male toilet and were harassed by the bathroom attendant for using their preferred toilet. A case was filed in Quezon City by a transgender woman who was prevented from using the female toilet and was not protected by the company from harassment and discrimination she experi-

ence from male employees when she was forced to use the male toilet. Companies would deny employment to LGBTI persons and those who are perceived to be LGBT, citing the company's reputation and public image of being a family-oriented business establishment.

- **Media**

- While there have been improvements with media coverage by TV and print media, TV stations have yet to formally enact a non-discrimination policy that will not only ensure consistent and fair employment and promotion for LGBTI employees, but also will guarantee that news and programs about and with LGBTI persons will be presented in a fair, sensitive and non-discriminatory manner.

- **Religion**

- Religion in the Philippines has been an institution that has denied LGBTI persons the right to equality and non-discrimination. The Catholic belief “love the sinner, hate the sin” has been the driving force of Catholic and other Christian denominations to pressure LGBTI persons “to be cured” and to turn away from immoral acts such as having sexual relations with same sex partners and by “changing” God’s plan” in the case of transgender persons. The Catholic Church has been the major opponent of a SOGIE-specific or a comprehensive anti discrimination law in the Philippines. It continues to spread misinformation and fear to legislators that the enactment of any SOGIE inclusive anti-discrimination legislation is tantamount to legalizing same-sex marriage. There have been cases where legislators are being ‘prayed over’ by religious groups, psychologically and spiritually harassed, and blackmailed by Church leaders who threaten to deny legislators support when they seek re-election.

- **Health**

- Up to the present, the sexual and reproductive health needs of LGBTI persons are absent in mainstream health programs and directives of the Philippines Department of Health. Aside from HIV/AIDS, there have been no efforts from the medical and health communities to learn and integrate SOGIE issues of LGBTI persons. Doctors are not informed, confident and skilled to handle the health needs of LGBTI persons. Transgender persons have very limited options in seeking guidance from endocrinologists with regard to their hormone intake. There have been cases where LGBTI persons are denied treatment because their SOGIE runs counter to the religious beliefs of the doctor. A butch lesbian was informed that cysts on her breast were due to her lesbianism and was asked by her doctor to join their prayer group. Numerous psychologists and psychiatrists share the same religious convictions of other health provider and deny medical treatment to LGBTI persons.

- **Government and Its Laws**

- While the government does not have laws that criminalize LGBTI persons, neutral laws are disproportionately used against LGBTI persons. Anti-trafficking and grave scandal laws are used to harass and extort money from gays, bisexual men, and transgender women who are accused of sex work when they are seen on the streets at night and during raids conducted by police officers.

LGBTI Materials

1. S. Charles and C. Balzer, eds, *Transrespect Versus Transphobia: The Social Experiences of Trans People in the Philippines*, 2015, accessed April 15, 2016, <http://transrespect.org/wp-content/uploads/2015/08/TvT-PS-Vol11-2015.pdf>, 29.
2. Rainbow Rights Project, “Kwentong Bebot Lived Experiences of Lesbians, Bisexual and Transgender Women in the Philippines”, *Violence: Through the Lens of Lesbians, Bisexual Women and Trans People in Asia*, OutRight Action International, March 2014, <https://www.outrightinternational.org/content/violence-through-lens-lbt-people-asia>, 182.
3. <https://www.outrightinternational.org/sites/default/files/IGLHRC%20Fact%20Sheet%20on%20LBT%20Violence%20in%20Asia.pdf>.
4. <http://www.genderandhealth.ca/en/modules/sexandsexuality/gss-homophobia-01.jsp>.
5. Information was gathered from interviews with three LGBTI activists and from fifteen LGBTI activists who participated in focus groups discussions about their experience with police officers.
6. Lesbian Advocates Philippines. “*Unmasked: Discrimination and Violence experienced by lesbians in the Philippines.*” printed copy. 2002.
7. LGBTI cases of crimes as compiled by the Philippines LGBT Hate Crime Watch <https://one-drive.live.com/?cid=f5a5ccd7c8a4c0ec&id=F5A5CCD7C8A4C0EC%21159>.
8. “Human Rights Violations on the Basis of Sexual Orientation, Gender Identity, and Homosexuality in the Philippines Submitted for Consideration at the 106th Session of the Human Rights Committee for the Fourth Periodic Review of the Philippines” OutRight Action International and LGBTI groups in the Philippines, accessed December 2015, <https://www.outrightinternational.org/content/human-rights-violations-basis-sexual-orientation-gender-identity-and-homosexuality>.

News Articles:

1. “The need to confront discrimination”, *Outrage*, December 17, 2012, accessed May 2, 2016, <http://outragemag.com/the-need-to-confront-discrimination/>.
2. “Dangerous Live: Being LGBT in Muslim Mindanao”, *Outrage*, December 10, 2013, accessed April 15, 2016, <http://outragemag.com/dangerous-lives-lgbt-muslim-mindanao/>.

Module 4: “Police Assistance”

Learning Objectives:

At the end of this activity, the participants will be able to:

- Identify personal prejudices, misinformation and how it affects their performance as police officers,
- Assess, reflect, and change the way they engage and deal with LGBT persons when they perform their work as police officers, and
- Implement the PNP Operational Procedures that are sensitive and appropriate to LGBTI persons.

Key Words:

lesbian, gay, bisexual, transgender, and intersex, coming out, closeted, out

Activity / Content:

Lecture with question and answer

Instructions:

Police officers will be given scenarios involving LGBTI persons needing police assistance and when dealing with LGBTI suspects. Everyone is given a chance to respond how they will deal with the different scenarios:

Scenario #1: Transgender Girl-Child

A mother was asked to fetch her five-year old transgender girl-child at the police precinct. The child was brought by a neighbor to help the child file a rape case against her uncle. During the course of the investigation, the child claims that she is a girl. When it was time for the mother to

give her statement, she asks you to delete the statement of the child claiming that she is a girl. The mother wants you to write that since her child was born a boy, the statement should say that the child is a boy instead of what the child claims.

Question:

1. What will you write in the fact sheet? Will you do what the mother of the child asks you to do? Why and why not?
2. If the child is raped, who should be the one to handle the case?

Scenario #2: Gay Man Raped

An adult gay man arrived at the police station and claims that he was raped by a male acquaintance. What will you do? Who should handle the case?

Scenario #3: Lesbian Accused of Kidnapping

A parent of a 30-year old woman arrived at the police station wanting to file a case of kidnapping against a butch lesbian claiming that the butch lesbian kidnapped their daughter. After interrogation you find out that the butch lesbian and her partner are both 30 years of age and that the complaining parent's daughter admitted that she was not taken forcefully and that she has been living with her butch lesbian partner for a few months. How will you handle the case?

Scenario #4: Transgender Men

1. A twenty eight year old muscular man with a mustache arrived at the police station and claims that he was raped. Upon checking his identification card, you find out that the person has a female name and was born female. How will you handle the case?
2. During a routine check in a bar, you find out that there are transgender men in the room. You notice that some of the transgender men still have breasts. Who should conduct the frisking and body search of transgender men?
3. During a drinking spree, you have arrested three men along the street. You have detained the two men in the male detention cell and upon checking the third man's identity card, you find out this person has a female name and was born female. Where will you detain the third person?

Scenario #5: Transgender Women

1. A 30-year-old woman arrives at the police station and claims that she was physically abused and raped by her boyfriend. Upon checking her identification card, you find out that the person has a male name and was born male. How will you handle the case?
2. During a routine check in a bar, you find out that there are transgender women in the room. Who should conduct the frisking/body search of transgender women?
3. There was a commotion in a bar and you have arrested and brought three women to the police station for questioning and detention. You have detained the two women in the female detention cell and upon checking the third woman identity card, you find out that the person has a male name and was born male. Where will you detain the third person?

Lecture:

1. Issues faced by LGBT persons
2. Handling LGBTI persons

Facilitator's Notes:

1. Issues of LGBTI Persons Against Police Officers

LGBTI persons have the following complains against police officers:

1. **Treatment** – police officers treat LGBTI persons as second-class citizens oftentimes denying adequate service when LGBTI persons seek police assistance. LGBTI persons are either ignored or are treated discourteously.
2. **Verbal Abuse** – police officers would resort to name-calling or using derogatory words when talking to or calling the attention of LGBTI persons. Gay men and transgender women are mockingly called “bakla”, “binabae”, “syoke,” and “bading” while lesbians and transgender men are called “tomboy,” “tibo,” “abnormal,” and “pard.”
3. **Negative Assumptions** – when seeking police assistance, LGBTI persons complain that police officers would immediately assume that LGBTI persons are the perpetrators of a crime. Police would also blame LGBTI persons for crimes committed against them. A transgender woman went to file a complaint, the police officer berated her physical appearance and said, “How can someone respect you when you to look like a woman.” A masculine lesbian was immediately accused of physically abusing her feminine partner when they went to seek police assistance.
4. **Physical and Sexual Abuse** – LGBTI persons have experienced being punched, kicked, hit on the head, raped, sexually assaulted, and forced to perform sexual acts in front of police officers.
5. **Extortion, Threat** – during police raids in bars frequented by gay men and transgender women, police officers would extort money from LGBTI persons in exchange for their release or to prevent police contacting their families.

2. Handling Cases Involving LGBTI Persons

As police officers duty bound to provide professional and respectful implementation of police procedures, the following are recommendations on how to address and engage with LGBTI persons:

1. **Do Not Assume** – to avoid being accused of discrimination and being discourteous to LGBTI persons, police officers are advised not to assume the sexual orientation and gender identity of an LGBTI person. Appearance, the manner of talking and walking can help a person assess how we will treat each individual but in the case of LGBTI persons it is best not to assume.
2. **Respectfully Act and Ask** – Ask LGBTI persons how the person wants to be addressed, whether to be referred to as either “ma’am” or “sir.” To be safe, do not assume

and, better yet, ask courteously. We cannot use a person's external appearance as the only gauge on how to refer to that person. Explain to the LGBTI persons that you are asking the question to be sensitive and respectful to that person's identity.

Transgender women are women and prefer to be referred to as ‘ma’am’ and transgender men are to be referred to as ‘sir.’ There are butch lesbian who are comfortable being female but have a masculine gender expression and would prefer to be referred to as ‘ma’am’.

Scenario #1: Transgender Girl-Child

A mother was asked to fetch her five-year old transgender girl-child at the police precinct. The child was brought by a neighbor to help the child file a rape case against her uncle. During the course of the investigation, the child claims that she is a girl. When it was time for the mother to give her statement, she asks you to delete the statement of the child claiming that she is a girl. The mother wants you to write that since her child was born a boy, the statement should say that the child is a boy instead of what the child claims.

Question:

1. **What will you write in the fact sheet? Will you do what the mother of the child asks you to do? Why and why not?**

As per Philippines law, Republic Act 9262 or known as anti-VAWC and based on the Police Operational Procedure, the case should be referred to the Women and Children Desk. As police officers you are duty bound to write down all the information provided by persons regarding their case. The 5-year old child's statement as per the Philippine law is admissible in court. The mother cannot prevent the child from narrating her statement nor has she the right to prevent the child from claiming that she is female.

2. **If the child is raped, who should be the one to handle the case?**

As per Philippines law, Republic Act 9262 or known as anti-VAWC and based on the Police Operational Procedure, the case should be referred to the Women and Children Desk.

Scenario #2: Gay Man Raped

An adult gay man arrived at the police station and claims that he was raped by a male acquaintance.

What will you do? Who should handle the case?

- As per Philippines law, Republic Act 8353 or the Anti-Rape law of 1997, and based on the Police Operational Procedure, any case that is sexual in nature, especially rape cases should be referred and handled by the Women and Children Desk. Like any rape case, a rape kit should be used to get evidence whether the rape victim is a male or female. Proper custodial investigation should be conducted.

Scenario #3: Lesbian Accused of Kidnapping

A parent of a 30-year old woman arrived at the police station wanting to file a case of kidnapping against a butch lesbian claiming that the butch lesbian kidnapped their daughter. After interrogation you find out that the butch lesbian and her partner are both 30 years of age and that the complaining parent's daughter admitted that she was not taken forcefully and that she has been living with her butch lesbian partner for a few months. How will you handle the case?

- Based on Republic Act 18 articles 267 of the anti-kidnapping and illegal detention law, a person can be considered kidnapped or illegally detained, or in any manner deprived of one's liberty if the act was against the person's will and/or is a minor. Since the daughter is already thirty years old and was not forcibly taken against her will, no case can be filed against the butch lesbian.

Scenario #4: Transgender Men

1. A twenty eight year old muscular man with a mustache arrived at the police station and claims that he was raped. Upon checking his identification card, you find out that the person has a female name and was born female. How will you handle the case?
 - First and foremost, address the transgender as a man since his gender identity is male. To get information, ask for the legal name of the person and get his preferred name or the name he prefers to use to identify his self.
 - As per Philippines law, Republic Act 8353 or the Anti-Rape law of 1997, and based on the Police Operational Procedure, any case that is sexual in nature, specially rape cases should be referred and handled by the Woman and Children Desk. Like any rape case, a rape kit should be used to get evidence regardless if the person who was raped is a male or female.
2. During a routine check in a bar, you find out that there are transgender men in the room. You notice that some of the transgender men still have breasts. Who should conduct the frisking and body search of transgender men?
 - Since the legal papers of a transgender man is still female, and to avoid any sexual harassment case, and as per PNP Operational procedure, the female police officer should to the frisking and have another police officer witness the procedure.
3. During a drinking spree, you have arrested three men along the street. You have detained the two men in the male detention cell and upon checking the third man's identity card, you find out this person has a female name and was born female. Where will you detain the third person?
 - As per the PNP Operational Procedure, we use the legal papers like the identification card of a person to guide police officers when arresting, handling and detaining persons. In the case of the transgender man, as per law, he is to be detained inside the female detention cell. If the transgender man prefers to be detained in the male ward, and if detained women are not comfortable for him to be in the cell, it would be understandable to detain the man in the male detention cell provided that you can ensure the safety and security of the transgender man in the male cell. If it is risky for the transgender man to stay in the male detention cell, as

police officer, you have to inform female detainees that while the transgender man identifies as male, his safety is of prime consideration and thus, he is to be placed in the female cell.

Scenario #5: Transgender Women

1. A 30-year-old woman arrives at the police station and claims that she was physically abused and raped by her boyfriend. Upon checking her identification card, you find out that the person has a male name and was born male. How will you handle the case?
 - First and foremost, address the transgender as a woman since his gender identity is female. To get information, ask for the legal name of the person and get her preferred name or the name she prefers to use to identify her self.
 - As per Philippines law, Republic Act 8353 or the Anti-Rape law of 1997, and based on the Police Operational Procedure, any case that is sexual in nature, specially rape cases should be referred and handled by the Woman and Children Desk. Like any rape case, a rape kit should be used to get evidence regardless if the person who was raped is a male or female. After which, a proper custodial investigation should be conducted.
2. During a routine check in a bar, you find out that there are transgender women in the room. Who should conduct the frisking/body search of transgender women?
 - Even if the legal papers of a transgender woman is still male, and to avoid any sexual harassment case, it would be safe for a female police officer to do the frisking and have another police officer witness the frisking being conducted.
3. There was a commotion in a bar and you have arrested and brought three women to the police station for questioning and detention. You have detained the two women in the female detention cell and upon checking the third woman identity card, you find out that the person has a male name and was born male. Where will you detain the third person?
 - As per the Police Operational Procedure, we use the legal papers like the identification card of a person to guide police officers when arresting, handling and detaining persons. In the case of the transgender woman, as per law, she is to be detained inside the male detention cell. Considering her safety and security, the transgender woman should be detained in the female ward, and if detained women are not comfortable for her to be in the same cell with them, it is the duty of the police officer to educate the female detainees that the transgender woman is a woman and like them it is safer for her to be placed in the female detention cell. While detaining the transgender woman in the male ward can be an option, police officers should ensure the safety and security of the transgender woman in the male detention cell. A case can be filed against the police officer on duty if the transgender woman detainee is manhandled or experience abuse from other inmates during detention.

Reference Materials:

Philippines government & PNP reading materials

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2. Kidnapping is under “Crimes Against Liberty,” Article 267 on “Kidnapping And Serious Illegal Detention”, *An Act Revising the Penal Code and other Penal Laws, the Revised Penal Code of the Philippines*, accessed February 15, 2013, http://www.un.org/depts/los/legislationandtreaties/pdffiles/phl_revised_penal_code.pdf.
3. Revised Philippines National Police Operational Procedures, December 2013, <http://pro9.pnp.gov.ph/index.php/downloads/finish/6-pnp-manuals/37-police-operational-procedures-manual-2013-edition/0>.
4. “Spot checks/accosting and pad-down searches”, Rule 10.b, no.7, *Revised Philippines National Police Operational Procedures*, December 2013, accessed May 3, 2016, <http://pro9.pnp.gov.ph/index.php/downloads/finish/6-pnp-manuals/37-police-operational-procedures-manual-2013-edition/0>, 13.
5. “Detention” Sec. 8, *PNP Guidebook on Human Rights Based Policing*, 2013, accessed on May 3, 2016, <http://www.hss.de/fileadmin/suedostasien/philippines/downloads/2014/141022-PNP-Guidebook-on-human-rights-based-policing-2013.pdf>, 17.
6. Detention. *Revised Philippines National Police Operational Procedures*. December 2013, May 3, 2016, <http://pro9.pnp.gov.ph/index.php/downloads/finish/6-pnp-manuals/37-police-operational-procedures-manual-2013-edition/0>.
7. Information gathered from the sharing during the training and from interviews conducted with police officers in various police stations from the cities of Taguig, Pasig, Manila, Caloocan, Makati, Pasay, and Quezon.

Module 5: “Synthesis and Self-Reflection”

Learning Objectives:

At the end of this activity, the participants will be able to:

- Identify internal learnings, realizations and challenges that affect one’s impression, treatment and engagement with LGBT persons.
- Identify strategies to overcome internal and communal challenges in dealing with LGBT persons.

Key Words:

realizations, commitment, change,

Activity / Content:

Interactive discussion

Materials:

Pieces of paper marker 1 to 6

Instructions:

1. Police officers are asked to write their name and position on a sheet of paper.
2. Everyone is asked to answer 2 out of the 6 questions below. All answer sheets are collected at the end of the training.

Numbers and the corresponding questions:

1. What will you remember most from the workshop?
2. Can you name one thing about LGBTI rights that you discovered today that surprised you?
3. Is there anything else you would like to find out?
4. What changes do you plan to do with regard to your work as a police officer?
5. What can you do to change the things in the community around you?
6. In what ways has the workshop helped you to change your ideas?

Lecture:

1. Talk about changes in information, attitude and behavior
2. Responsibility to respect, not assume, be respectful.

Appendix C:

Impact of Police Training on One Police Officer

Excerpts from an interview with Senior Police Officer 1, Arturo Simon Macapugay, Caloocan City Police Station. He is their Human Rights Officer and was one of the participants in the first training for police officers on April 10, 2013 in Caloocan City. This interview was conducted one year after the training by Ging Cristobal.



QUESTION:

Before you participated in the LGBT workshop, what was your perspective of LGBT persons?

ANSWER:

Before we had the workshop, I thought of LGBTs as a group as okay, they contribute to our community because there are many LGBT members who are professionals—there are doctors, there are lawyers—in fact I met Atty. Raymond who is a member of the LGBT and he was nice to talk to when we had the seminar. That was when I really got to know the group and found out that they're not just concerned about their own group, but also about everyone—whether you are a man or a woman—they give attention to the rights of everyone.



QUESTION:

After the workshop, what changed in how you treat LGBT persons?

ANSWER:

I was able to strengthen my respect for them. That's when I learned that not because they are part of the LGBT [community], we are not going to pay attention to them. Whatever attention we give to an ordinary citizen, we must also show to members of the LGBT [community] because their condition is that of isolation, but that should not be the case. Much

more do they need acceptance, because despite their standing, they still manage to share and help the members of the PNP further improve their relations with LGBTs.

QUESTION:

**Can you narrate how you decided to include LGBT issues in your training with barangay officials?
Can you talk about the police community relations?**

ANSWER:

The Police Community Relations Office (PCRO) is attached to Station Human Rights office. When the PCRO officer conducts a barangay activity, I see to it that I join them. I take the opportunity to share the PNP Guidebook on Human Rights-Based Policy where the rights of LGBTs are included. We go down to the barangay and I find out that in the barangay itself, there are members of the LGBT community, for example, a kagawad, a barangay tanod, or a barangay secretary. Through that, I am able to share the guidebook of PNP Human



Rights-Based Policy so that they would be aware of the rights of LGBTs—on how to deal with members of the LGBT community whether you are a complainant or a victim, they should respect your rights. They should address [the complaints], treat them as a human being. That not because they are members of the LGBT community, they should be maltreated. Especially, lesbians or gays, they should talk to them properly, get their data properly, and if members of LGBT community like them comes to the barangay, that's how they should treat them. The way we treat ordinary citizens should be extended to LGBTs. I meet with them through forums and seminars where I talk to them about the significance of human rights, especially for the LGBT group. They are members of society, so we should accept them for what they are. Even if they are not aware of their rights, from our end, we know that we have respected their rights.

Well, the barangay community found out that there's such a thing as "LGBT". I discussed the meaning of "LGBT": lesbian, bisexual, gay, transgender. When I discussed the definitions, that's when they said, "Oh, that's what it means!" Sometimes, they call them ACDC, and I told them, "We shouldn't call them that because the PNP does not allow name-calling against members of the LGBT community. They should be addressed as lesbian if they're lesbian, gay if they're gay. Let's not call them disrespectful names." It made the barangay community more open to these things, even the chairman. Because of that, whenever there are complainants or plaintiffs [who are LGBT], they are able to treat them [respectfully]. Whether you are lesbian or gay, if you need... whenever a member of the LGBT community approaches them, they should be treated respectfully, and definitely, whatever they file with us, we should accommodate. We should listen to them and pay attention to them. Not because they are members of the LGBT, especially

those who are outsiders, because usually the complainants or plaintiffs are not members of the barangay community. The victims and complainants sometimes come from other places. So when you encounter them, make sure that they are treated properly so that when that person leaves, whether LGBT or not, they can say that our barangay is okay, we were entertained properly, and they showed us respect.



QUESTION:

Why is it important to teach the barangay officials about LGBTs? Up to now, some people still don't know that the barangay is the smallest unit of [governance].

ANSWER:

Yes, the barangay is the smallest community or branch of government. It is necessary to begin with the smallest unit because they think that baklas are just baklas, and tomboys are just tomboys. They don't know that in law, they have rights, we each have our

own rights, so they should give that. That is what we need to impart with them so that when they encounter those incidents, they know what to say, and they know how to treat them. As what I said earlier, a lot of LGBTs are also professionals—there are lawyers, doctors—so we don't know if the person in front of us [already know their rights]. If the barangay is able to show respect for LGBTs, then they will have a happy relationship with the LGBTs.

QUESTION:

Sir, what do you think the whole PNP should do in order to address the issues of LGBT persons?

ANSWER:

For me, maybe it would be good to have more seminars with PNP personnel, because here in the station-level, I usually give seminars only to investigators and to the members of [CDM] because that's where guidelines on human rights applies. When it comes to the [concerns of the] LGBT group, these should be shared with the lowest ranks of the police, the PO1, that the LGBTs are a sector, and this is not just in the Philippines, it's worldwide. The treatment that we give to men and women should also be given to them; we should all treat them with respect. I know that LGBTs also help the PNP, they give forums and seminars on how to have a proper approach to individuals. What I can give as an advise is for there to be more seminars in the future among PNP personnel, mostly with new recruits, so that their minds will be open to accepting members of the LGBT community, and to give them respect—strengthen their respect.

QUESTION:

What is your message to the LGBT community in order to regain their trust in the police?

ANSWER:

To the members of the LGBT community, to your esteemed members, my message is: continue your engagements with the PNP, continue giving forums and seminars so that our members would be open to coordinate with LGBTs. I am thankful that there are LGBTs like you who help PNP members give them the right approach whenever they are having problems with members of the LGBT community. I hope that this is not the only program of LGBTs, I hope they continue this, and that your assistance to us would yield a good result. The Caloocan City Police Station promises that the coordination between us will continue. Whatever assistance the Caloocan City Police Station can extend for the betterment of the relationship between LGBTs and the PNP. We also assure you that all LGBTs would not have a bad experience here in Caloocan because we will continue to echo the program and the seminars with our police personnel [and teach them] that LGBTs are members of the community. Again, I would like to express my gratitude for the chance that you gave the Caloocan City Police Station to [talk about] the kind of relationship that we have with the LGBT people.

QUESTION:

Last one, what is your message to the LGBTs in your community who are not activists? Many of us do not want to go to the police.

ANSWER:

Do not be wary, do not be afraid to speak, report or complain, because we will entertain you—whether you are LGBT or an ordinary citizen, whether lesbian, gay or bisexual—the Caloocan City Police Station will listen to you. As what I've said, currently, we have not monitored any violations— In fact, the regional human rights affairs office cum NCRPO conducts lock-up inspections and visitations in our jails so when they are here, I assist them, and they ask about detainees who are LGBT—sometimes there are detainees, but they have no complaints about how they are being treated. Our lock-up cells, headed by SPO4 Alexander Vergara, are managed well, the detainees are treated well whether you are female, male or LGBT, that's why we have not monitored any complaints against our police personnel. We ask them if they are being properly assisted. They do not have negative reactions against us.