

**COMMISSION ON HUMAN RIGHTS OF THE PHILIPPINES**

**INPUTS ON GENDER, SEXUAL ORIENTATION, AND GENDER IDENTITY**

1. The Commission on Human Rights of the Philippines (“The Commission/CHR”) submits to the Independent Expert on protection against violence and discrimination based on sexual orientation and gender identity its contribution to the latter’s thematic report to be presented at the 47th session of the Human Rights Council (HRC 47).
2. This submission took into consideration local and international reports from the government, civil society, the media, and international non-government organizations. This submission also utilized the Commission’s own documentation, as Gender Ombud of the Philippines, of independent monitoring activities and statements on gender, sexual orientation, and gender identity that have undergone internal deliberations of the Commission En Banc’.
3. The Commission’s inputs responding to the questionnaire of the Independent Expert are as follows:

**Policy and Legislations on Gender**

* The Philippines has existing policies, legislative measures, and jurisprudence that lay down working definitions of gender and related concepts, some of which are the following:
	+ No less than the Philippine Constitution provides that “The State values the dignity of every person and guarantees full respect for human rights” (Article II, Section 11). The Constitution also guarantees every person the right to life, security of person and privacy, right to be free from torture, arbitrary arrest and detention, the right to be free from discrimination and the right to freedom of expression, and the right to organize associations (Article III, Section 1, 2, 4, 8, 12).
	+ The Magna Carta of Women Act (Republic Act No 9710)[[1]](#footnote-1) provides for the definition of women empowerment, gender and development, gender mainstreaming, gender equality, and violence against women.

Section 3 of Republic Act 9710 otherwise further provides that “All individuals are equal as human beings by virtue of the inherent dignity of each human person. No one should therefore suffer discrimination on the basis of ethnicity, gender, age, language, sexual orientation, race, color, religion, political or other opinion, national, social or geographical origin, disability, property, birth, or other status as established by human rights standards.

See: <https://www.officialgazette.gov.ph/2009/08/14/republic-act-no-9710/>

* Republic Act 11313 or the Safe Spaces Act of 2018[[2]](#footnote-2) provides for the definition of gender, Gender identity and/or expression. Apart from these, the Safe Spaces Act also recognizes Gender-Based Online Sexual Harassment which is defined under the law as any online conduct targeted at a particular person that causes or is likely to cause another mental, emotional, or psychological distress, and fear of personal safety. Same law also penalizes homophobic and transphobic remarks as acts of Gender Based Sexual Harassment in public Spaces.

See: <https://pcw.gov.ph/republic-act-11313/>

* Republic Act 11166 or the Philippine HIV and AIDS Policy Act provides for the strengthening of the Philippine comprehensive policy on HIV and AIDS prevention, treatment, care, and support that is anchored on human rights principles.

See: <https://www.officialgazette.gov.ph/2018/12/20/republic-act-no-11166/>

* + The Philippine HIV and AIDS Policy Act prohibits discrimination on the actual or perceived status and establish programs and services that uphold principles of human rights and gender-responsiveness. The definition of discrimination likewise includes unfair or unjust treatment that distinguishes, exclude, or restrict based on any ground including sexual orientation, gender identity and expression.
* Civil Service Commission Memorandum Circular No. 29-2010 prohibits discrimination against LGBT people applying for civil service examinations. The CSC’s Revised Policies on Merit and Promotion plan also includes a provision that inhibits discrimination in the selection of employees based on various criteria which include gender.
* The National Police Commission (NAPOLCOM) Memorandum Circular 2005-02 prohibits discrimination on account of gender, among other things, in recruitment, selection, and appointment policy.
* In 2016, the Department of Social Welfare and Development (DSWD) issued a Memorandum respecting the uniform of their preferred sexual orientation and gender identity right of persons of diverse SOGI to wear. [[3]](#footnote-3)
* Despite the absence of a national law prohibiting discrimination on the basis of sexual orientation and gender identity, several local government units across the Philippines have enacted Anti-Discrimination Ordinances for the same purpose. [[4]](#footnote-4)

**Jurisprudence and other related cases[[5]](#footnote-5):**

* There have been court decisions that sided with LGBT persons such as a Supreme Court case that ruled in favor of the *Ang Ladlad Partylist*, declaring that the LGBT sector deserves to participate in the party-list system on the same basis as other marginalized and under- represented sectors.[[6]](#footnote-6)
* In another case, husband petitioned for the custody of his child with an estranged wife whom the petitioner claimed was immoral on the grounds that the ex-wife had a lesbian relationship, the Court decided in favor of the wife saying that “moral laxity alone does not prove parental neglect or incompetence.”[[7]](#footnote-7)
* Complaints have been raised to the Commission on Human Rights on the insensitivity and/or ignorance of duty bearers in responding to violence experienced by LGBT persons. The forms of violence included physical violence, verbal and emotional violence, violence in the name of religion, violence in schools and sexual violence.
* Women of diverse SOGIE spoke of difficulty in accessing remedies due to stigma based on SOGIE and the absence of protocols in handling their complaints. In Cagayan de Oro, a lower court dismissed the case of child abuse committed by a school principal against a young girl who refused to wear skirts and was made to parade in school grounds wearing a curtain.
* In the case of Jennifer Laude, a transwoman murdered by an American serviceman, the ‘transphobia’ of the perpetrator was considered mitigating circumstance in his favor by the trial court. In 2020, the President of the Philippines granted Laude’s perpetrator absolute pardon and he is now set for release and deportation
* On ***Legal recognition of gender identity, p***etitions to the Supreme Court of the Philippines exist concerning the change of gender marker in legal documents. The Supreme Court reversed a previously granted petition to allow a transgender woman to change her gender legal marker citing that a person’s biological sex is “an essential factor in marriage and family relations” and that “there is no special law in the Philippines governing sex reassignment and its effects”.The court held that “while petitioner may have succeeded in altering his body and appearance through the intervention of modern surgery, no law authorizes the change of entry as to sex in the civil registry for that reason”.
* In another case, however, the Supreme Court affirmed a lower court’s decision to change the person’s gender legal marker due to the person’s intersex status.[[8]](#footnote-8)
* This lack of legal recognition also allows discrimination in public services. The Philippines has accounted for a number of gender diverse people being refused access and service by establishments as a result of discriminatory practices.
* On marriage equality, the Supreme Court recently denied a petition to declare provisions of the Family Code as in violation of the equal protection clause in not allowing marriage equality. The denial was based on the absence of an actual case or controversy/ the absence of an injured party. However, in the course of the Courts decision, a long discussion ensued on the situation of LGBTQIs in the country, the declaration that they belong in the marginalized sector, and the many issues that the community is confronting. While the legal battle was lost, a comprehensive discussion on the rights of LGBTQI was covered by the High Court. A possible opening for subsequent challenges or actions. [[9]](#footnote-9) See the case of *Falcis vs. Civil Registrar General[[10]](#footnote-10)*: <https://sc.judiciary.gov.ph/8227/>
* The Comprehensive Anti-Discrimination Bill and the SOGIE Equality Bill (anti-discrimination on the basis of SOGIE) remain pending in the Committee in the House of Representatives, however, the Senate version of the SOGIE Equality Bill has already been approved by its Committee and is pending second reading in the plenary[[11]](#footnote-11). Hearing on the SOGIE equality bills in the House of Representatives have also been observed to have faced resistance from legislators on the basis of religion, this delayed the passage of the law further. Additionally, despite the pendency of proposed Comprehensive Anti-Discrimination Bills in the House of Representative, another Anti-Discrimination measure was passed by the House, the said measure penalizes discrimination on the basis of race, ethnicity and religion excluding SOGIE based discrimination. [[12]](#footnote-12) This reveals the continuing uphill struggle for the passage of SOGIE based Anti-Discrimination Legislations in the country.

**Regional or international human rights treaties, declarations, programs or policies or any other international instruments aiming to address violence and discrimination based on sexual orientation and gender identity that involve the implementation of a gender framework**

* The Philippines ratified the Convention on the Elimination of Discrimination Against Women in 1981 and the State has since been regularly reporting developments on its implementation through State Reports.
* In 2015, The Philippines together was one of the many UN member states that adopted the [2030 Agenda for Sustainable Development](https://sustainabledevelopment.un.org/?menu=1300), continuing the eight (8) Millennium Development Goals (MDGs) which concluded that year.
* It is also one of the countries in the United Nations (UN) that adopted in consensus the Beijing Platform for Action (BPfA). The Philippines played a vital role in crafting the BPfA as it was a Filipina who chaired the Main Committee that negotiated the Platform.
* The Philippines regularly participates in the annual sessions of the [UN Commission on the Status of Women](https://www.unwomen.org/en/csw%5D.) (CSW).
* The Philippines is a founding member of the Association of Southeast Asian Nations (ASEAN), an intergovernmental organization composed of ten countries in Southeast Asia, which promotes intergovernmental cooperation and facilitates economic, political, security, military, educational and socio-cultural integration among its member states and other countries in Asia.   The Philippines supports gender mainstreaming and promotes women’s and girls’ rights in the region by participating in the ASEAN Ministerial Meeting on Women (AMMW), ASEAN Committee on Women (ACW) and the [ASEAN Commission on the Promotion and Protection of the Rights of Women and Children](https://asean.org/asean-socio-cultural/asean-ministerial-meeting-on-women-ammw/overview/) (ACWC)
* The Philippines regularly submits reports on its progress and efforts in the implementation of the mentioned international commitments and obligations. For instance, the Philippines participates in the Universal Periodic Review and the treaty reporting cycles of the UN System. It also submits annual progress reports on the Beijing Platform for Action and provides updates on the implementation of the SDGs during Voluntary National Reviews.
* The Commission on Human Rights, pursuant to its monitoring mandate as provided by the Philippine Constitution and the Paris Principles, also monitors the State’s implementation of its international obligations. For that purpose, the Commission submits parallel or shadow reports to reflect its own documentation and findings.

**Data and information collected by the Philippines to identify forms of violence and discrimination faced by people based on SOGIE**

* Violations against the rights of LGBT persons is prevalent in the country although rarely (or not properly) documented. While the Philippines inches towards acknowledging different forms of violence based on sexual orientation gender identity and expression (SOGIE), there remains a dearth of data and monitoring from the government.[[13]](#footnote-13)
* In the absence of a national anti-discrimination law[[14]](#footnote-14) or any government mechanism or intervention directed to monitor, let alone address incidents of discrimination, prejudice and violence against the LGBT community in the Philippines, many LGBT victims refrain from reporting untoward incidents for fear of further harassment, prejudicial treatment or violent reprisal. Resultantly, LGBT people are left without protection as access to justice and to remedies remain elusive. Furthermore, the absence of government generated data on LGBT people has rendered the community invisible to policy makers and many government duty bearers.[[15]](#footnote-15)
* The Congress, recognizing the fact that there is an absence of government mechanisms to monitor incidence of violence against members of the LGBT community, is working towards the passage of an act establishing a LGBT protection desks in all Philippine National Police (PNP) nationwide. The objective of the proposed law is to encourage members of the LGBT community to report the incidents of crime committed against them and to discourage further harassment and prejudicial treatment.[[16]](#footnote-16) The bill also seeks to create a police organization that is able and eager to respond to any criminal or emergency incident, regardless of the SOGIE of the people involved.[[17]](#footnote-17)
* In 2018, the Commission on Human Rights partnered with Outright International and the Asia Pacific Forum for Human Rights Institutions in the conduct of capacity building on SOGIE with CSOs, Commission on Human Rights (CHR) personnel, and government officers. The training provided a venue to identify gaps in the referral system, particularly addressing cases of family violence. Continuation of multi-sectoral and multi-disciplinary training on SOGIE is of utmost importance, including the need to adopt protocols in handling cases of LGBTQIs. Quezon City, a City in Manila has been advanced in conducting training of police officers in its area, providing shelter to include members of LGBTQI, and adopting a protocol in handling LGBTQI cases. However, this initiative is only in Quezon City and needs to be cascaded all over the country.
* The Inter-Agency Council on Violence Against Women and their Children to which the CHR is a member, has been working to ensure disaggregated data that will cover women with diverse SOGIE such as bisexual, lesbian, and transgender men. This intake form will be used by the members of the council for uniformity. Despite these efforts, documenting and tracking of violence against LGBTQI remain a challenge and the need for continuous SOGIE training of police enforcers and members of referral network of the government is of utmost importance.
* During the COVID-19 pandemic, the Commission on Human Rights conducted a webinar in partnership with UNDP and Babaylanes, a network of LGBTQI organizations to surface the impact of the crisis on the LGBTQI community. It was followed by the CHR’s sectoral monitoring of the situation of LGBTQI during the pandemic, both surface the higher risk of GBV and insecurity faced by LGBTQI during lockdown. Both also underscored economic, health, and psychological impact of the pandemic. During Pride, the CHR also investigated the case of Pride 20, a group of individuals, mostly members of the LGBTQI community who were arrested for violating quarantine/health protocols while conducting a Pride rally. The CHR issued a statement calling for the release of the protesters and for the State to uphold their right to free speech and deliver grievance to the government. [[18]](#footnote-18)
* Last April 2020, the CHR launched an online system where people can report incidents of gender-based violence (GBV) occurring while the Philippines is on lockdown due to the COVID19 pandemic. The Gender-Based Violence Observatory aims to make GBV visible and to facilitate access to resources on GBV. It is a repository of data on GBV, not only of treaties, laws and jurisprudence, but also of women’s lived experiences. It aims to make data work for women, girls, and LGBTQIs human rights. (See: <https://chr-observatories.uwazi.io/page/x4zyavfe0g> )

**Comprehensive sexuality education in the Philippines**

* The *Responsible Parenthood and Reproductive Health Act (RPRH Act)[[19]](#footnote-19)* mandates the development of an age and development-appropriate curriculum on reproductive health and gender-based violence. Pursuant to this, the CEDAW Committee recommended the integration of age-appropriate education on sexual and reproductive health into school curricula[[20]](#footnote-20). In response to this, in July 2018, the Department of Education (DepEd) issued Department Order No. 31, s. 2018 providing for 'policy guidelines on the implementation of the comprehensive sexuality education (CSE)' which aims to establish a common understanding of CSE key concepts and messages, and to ensure clear implementation of protocols in the CSE. Through this Order, the State Party provides for the integration of CSE in the K-12 Curriculum.[[21]](#footnote-21)
* Also, the Philippine HIV and AIDS Policy Act provides for the integration of HIV and AIDS education that is age-appropriate, culture-sensitive, and gender-responsive in the curriculum in public and private learning institutions including alternative and indigenous learning systems. HIV and AIDS education and prevention program also includes safer sex practices among the general population such as correct use of condom and other practices that reduce the risk of transmission.
* Effective and full implementation of both laws, including the Department order, however, are yet to be seen. Likewise of import is the question of accessibility in the conduct of Comprehensive Sexuality Education.
* In 2019, during the conduct of the Commission’s National Inquiry on the Reproductive Health of Women with Disabilities, among the continuing gaps identified is the lack of information on SRHR by women with disabilities, including those with diverse SOGI. In an interview with a deaf and unschooled lesbian who is in relationship with another unschooled deaf transman, it was revealed that both lacked basic knowledge of SRHR, both encountered barriers in seeking access to remedies in cases of GBV - highlighting continuing gaps for LGBTQIs facing multiple forms of discrimination.

**Gender in the context of Religion and Culture in the Philippines**

* Around 80% of the Philippine population identifies as Roman Catholic. Accordingly, the Catholic Church has a large influence on the implementation of sex education on the country. The Catholic Church opposes sex outside of marriage and fears sex education will increase sexual relations especially among the youth. The Catholic Church consequently remains critical of the RPRH law and this opposition hinder the full implementation of the law especially with respect to sex education.
* The Catholic Church also strongly opposes the distribution of contraceptives especially in schools. The Church prefers that parents teach their kids about reproductive health; however, many families are either unequipped to do so or would rather not address the subject with their children[[22]](#footnote-22)
* The SOGIE Equality Bill has been languishing in congress for many years now because of religious groups and organizations that oppose the bill for the reasons that it runs counter to biblical teachings and is discriminating against heterosexuals. A church-based family-oriented group even made remarks that necrophilia and pedophilia are sexual orientations supposedly endorsed by the LGBTQ+ community. A leader of a religious congregation who is also now a congressman suggested that emotional, psychosocial, and spiritual rehabilitation should be given to the LGBTQ+ community.[[23]](#footnote-23)
* Last year 2020, The Commission on Human Rights called out Assumption Iloilo, a private Catholic school in Iloilo City that had passed an ordinance penalizing acts that discriminate against members of the lesbian, gay, bisexual, and transgender (LGBT) community. The Commission issued the statement after the school got flak for tagging “homosexuality” as “immoral” and thus a including it as a ground for expulsion, as stated in its handbook for employees and students.[[24]](#footnote-24)

**Examples where a concept of gender has been used in religious, traditional, or indigenous narratives or values in a manner which promotes the acceptance of persons with diverse sexual orientations or gender identity, or protects LGBT individuals from violence and discrimination**

* In 2019, a nun from an education-oriented Catholic religious congregation defended the SOGIE equality bill that it does not give any special rights to the LGBTQ+ community and that the bill recognizes the rights of LGBTQ+ community as citizens of the country. As a religious nun, she believes in the dignity of every person and that all of us are made in the likeness of God. A pastor from the oldest protestant seminary in the Philippines said that the SOGIE equality bill represents what most religions advocate which are human equality, human dignity, and human rights.[[25]](#footnote-25)
* The proposed Comprehensive Anti-Discrimination Bill (CADB) covers discrimination not only on the basis of SOGISC but also of religion, ethnicity, ability, age as protected grounds. In the course of lobbying for the passage of the Bill, a Stop the Discrimination Coalition was formed which included the CHR. The coalition was joined by religious groups who are supportive of the measure and who attended dialogues with other groups in order to strengthen support for the passage of the bill. The conduct of interfaith dialogues including the CADB community-based dialogues provided a comprehensive view of discrimination, cognizant of intersectionality, and including religious views and support for the measure. Despite the efforts of the group for several congresses past however, the CADB remains pending.

**Initiatives taken by the Philippines in connection with the right to freedom of religion, belief or conscience that have had the practical impact of limiting the enjoyment of human rights of LGBT persons**

* In 2014, the Supreme Court, in the case of *Imbong vs. Ochoa* ruled on the constitutionality of the RPRH Act declaring several key provisions of the law as unconstitutional. Resultantly, health care providers, invoking the principle of “conscientious objection”, are given the freedom to refuse to provide RH-related services and are under no obligation to refer women seeking modern contraceptives to alternative health care providers. To minimize encumbrance to clients brought about by the exercise of conscientious objection, in 2015, the Department of Health issued Administrative Order No. 2015-0037 Re: Guidelines on the Registration and Mapping of Conscientious Objectors and Exempt Health Facilities Pursuant to the RPRH Act. This Order provides the standards and management protocols in which conscientious objectors and facilities exempted can register themselves and be mapped for program planning purposes. This aims to ensure that the delivery of the full range of reproductive health services would not be impeded at the service delivery points. It also allows for the appropriate referral mechanisms to avoid delays in service provision.[[26]](#footnote-26)
* To further look into the barriers women, face when accessing reproductive health services, in 2016, the Commission launched its National Inquiry Report on Reproductive Health Rights entitled: “Let our voices be heard”.[[27]](#footnote-27) In the course of the inquiry, fifteen regional consultations were held across all areas wherein regional offices of the Commission are located, hearing from a wide range of groups, including persons with disabilities.
* Among the prominent and persistent barriers the Commission identified in the inquiry are the following: (1) Lack of information on VAW and RH services; (2) religious and cultural resistance resulting to refusal to provide RH-related services; (3) unavailability of family planning (FP) supplies and the “lack of sufficient resources” of local government units to provide the same; (4) issues of cultural sensitivity; (5) lack or inadequate support and incentives for health workers and health service providers; and (6) lack of health-seeking behavior among women clientele.
* In terms of identification in legal documents, unlike in other progressive jurisdictions where citizens are able to change entries in legal documents aside from clerical errors, such does not apply in Philippine setting. There are no options for transgender people to change their first names or their gender markers on official documents, as there is no legal gender recognition law, policy, or regulation enabling this to happen.

 **State Implementation of the Sustainable Development Goals:**

* The following are initiatives identified by the State in implementing the Sustainable Development Goals, with focus on gender equality:

Source: NEDA, Goal 5 In Action: <https://sdg.neda.gov.ph/goal-5/>

***“18-Day Campaign to End Violence Against Women (VAW)***

*The 18-day campaign is observed annually from November 25 to December 12 to raise awareness among all stakeholders that VAW is a public issue of national concern. It supports the Philippine Government’s goal to protect the human rights of women and its commitment to address all forms of gender-based violence. The Inter-Agency Council on Violence Against Women (IACVAWC) adopted the theme “VAW-free community starts with Me” for the annual campaign from 2016 to 2021.*

***Mapping of Violence Against Women (VAW) Services, Programs, and Facilities in the Philippines***

*One of the key recommendations in the Strategic Plan of the Inter-Agency Council on Violence Against Women and Their Children (IACVAWC) for 2017-2022 is the establishment of an integrated VAW referral system at the national and local levels. This is intended to strengthen the services being provided by various organizations for VAW victim-survivors.*

***Making Violence Against Women (VAW) Desks functional***

*To bring the service closer to the women and their children, the creation and strengthening of VAW Desks in barangays is a priority. A VAW Desk is defined as “physical facility that addresses VAW cases in a manner that is gender sensitive.” VAW Desks should be present in each barangay since they are the first responders to a call for help by a victim. As of August 2018, DILG reports that 90 percent of the 42,036 barangays have already created their VAW Desks.*

***Strengthen Monitoring and Evaluation of the Implementation of the GEWE Plan 2019-2025***

*The Gender Equality and Women’s Empowerment (GEWE)2019-2025 is the mid-term plan of the government on the implementation of initiatives towards the achievement of gender equality and women’s empowerment. The Plan’s overall framework is informed by the Magna Carta of Women, the Philippine Development Plan 2017-2022, the Philippine Plan for Gender Responsive Development (1995-2025), and the SDGs.*

***Conduct of Conferences, Fora, or Consultation Workshops Relative to the implementation of SDG 5: Gender Equality***

*These gatherings of development partners shall showcase the accomplishments, renew commitments and strengthen implementation of policies and programs aimed to realize the targets under Goal 5 on Gender Equality and the other gender-related outcomes across all goals of the 2030 Agenda for Sustainable Development.”*

1. The Magna Carta of Women is comprehensive women’s human rights law that seeks to eliminate discrimination against women by recognizing, protecting, fulfilling and promoting the rights of Filipino women, especially those in marginalized sector. [↑](#footnote-ref-1)
2. The Safe Spaces Act was enacted to address existing gaps and issues on equality, security, and safety of both women and men in private and public spaces. The Safe Spaces Act is intended to expand the scope of the Anti-Sexual Harassment Act of 1995 or Republic Act No of 1995 or Republic Act No. 7877. [↑](#footnote-ref-2)
3. DSWD Memorandum Fostering a Gender-Inclusive Workplace, September 2016 [↑](#footnote-ref-3)
4. Philippine Commission on Women, Policy Brief: Enacting a Law Prohibiting Discrimination Based on Sexual Orientation, Gender Identity and Expression (SOGIE), *available at* <https://pcw.gov.ph/assets/files/2019/10/PCW-WPLA-PB-08-Enacting-the-Anti-Discrimination-based-on-SOGIE-Act-AEB.pdf?x20224> (last accessed February 23, 2021) [↑](#footnote-ref-4)
5. Commission on Human Right of the Philippines, INPUTS ON PROTECTION AGAINST VIOLENCE AND DISCRIMINATION BASED ON SEXUAL ORIENTATION AND GENDER IDENTITY WITH FOCUS ON DATA COLLECTION (2019). [↑](#footnote-ref-5)
6. G.R. No. 190582 Supreme Court decision on Ang Ladlad Party List vs. Commission on Election (Ang Ladlad vs. COMELEC). http://www.lawphil.net/judjuris/juri2010/apr2010/gr\_190582\_2010.html (last accessed on 7 June 2017) [↑](#footnote-ref-6)
7. Joycelyn Pablo-Gualberto v. Crisanto Rafaelito Gualberto (GR No. 154994) http://chanrobles.com/scdecisions/jurisprudence2005/jun2005/154994. (last accessed on 7 June 2017) [↑](#footnote-ref-7)
8. Republic vs. Cagandahan [↑](#footnote-ref-8)
9. [↑](#footnote-ref-9)
10. [↑](#footnote-ref-10)
11. Pending in the Committee (as of August 3, 2020) [↑](#footnote-ref-11)
12. Cepeda, Mara.”House to soon pass bill penalizing discrimination versus race, ethnicity, religion. Rappler, 26 January 2021 https://www.rappler.com/nation/house-second-reading-bill-penalizing-discrimination-against-race-ethnicity-religion [↑](#footnote-ref-12)
13. Commission on Human Rights of the Philippines, *Inputs on Protection Against Violence and Discrimination Based on Sexual Orientation and Gender Identity,* June 9, 2017. [↑](#footnote-ref-13)
14. An Act Prohibiting Discrimination on the Basis of Sexual Orientation and Gender Identity or Expression (SOGIE) and Providing Penalties Therefore [Anti-Discrimination Act], Senate Bill No. 1271, available at [https://www.senate.gov.ph/lisdata/2517921693!.pdf](https://www.senate.gov.ph/lisdata/2517921693%21.pdf), (last accessed March 15, 2019). [↑](#footnote-ref-14)
15. Commission on Human Rights, Inputs on the Protection Against Violence and Discrimination Based on Sexual Orientation and Gender Identity, June 9, 2017. [↑](#footnote-ref-15)
16. An Act Establishing Women's and Lesbian, Gay, Bisexual and Transgender (LGBT) Protection Desks in all Philippine National Police Stations Nationwide, Amending for the Purpose Title VII of the Republic Act Number 8551, as Amended Otherwise Known as the ‘Philippine National Police Reform and Reorganization Act of 1998, House Bill No. 5082 (2016) and Senate Bill No. 926 (2016), available at <http://www.congress.gov.ph/legisdocs/first_17/CR00123.pdf> (last accessed 20 February 2019) [↑](#footnote-ref-16)
17. Id. [↑](#footnote-ref-17)
18. Lalu, G. Anakbayan, ‘CHR condemn arrest of Pride March Protesters’. Inquirer.Net, 26 June 2020. [newsinfo.inquirer.net/1298054/anakbayan-chr-condemn-arrest-of-pride-march-protesters#ixzz6p5et0oO](https://newsinfo.inquirer.net/1298054/anakbayan-chr-condemn-arrest-of-pride-march-protesters#ixzz6p5et0oOq) [↑](#footnote-ref-18)
19. In 2012, the Philippines enacted Republic Act No. 10354, otherwise known as the *Responsible Parenthood and Reproductive Health Act (RPRH Act)* which guarantees “universal access to medically-safe, non-abortifacient, effective, legal, affordable, and quality reproductive health care services, methods, devices and supplies”. However, following its enactment, conservative religious and anti-reproductive rights groups challenged the constitutionality of the Act resulting to the Supreme Court’s imposition of a Temporary Restraining Order (TRO) on certain contraceptives which lasted for over two (2) years [↑](#footnote-ref-19)
20. CEDAW/C/OP.8/PHL/1 Paragraph 52 (g) [↑](#footnote-ref-20)
21. [Department Order No. 031, s. 2018. Policy Guidelines on the Implementation of the Comprehensive Sexuality Education. (2018)](http://www.deped.gov.ph/wp-content/uploads/2018/07/DO_s2018_031-1.pdf) [↑](#footnote-ref-21)
22. The Borgen Project, Sex Education in the Philipines, *available at*  <https://borgenproject.org/sex-education-in-the-philippines/#:~:text=The%20Philippines%20passed%20the%20Responsible,students%20ages%2010%20to%2019>. (last accessed February 24, 2021) [↑](#footnote-ref-22)
23. https://www.rappler.com/moveph/lgbtq-groups-slam-officials-dangerous-comments-sogie-bill [↑](#footnote-ref-23)
24. Inquirer.net, CHR warns Iloilo school: Ordinance penalizes discrimination vs LGBT, 2020, *available at* <https://newsinfo.inquirer.net/1319121/chr-warns-iloilo-school-ordinance-penalizes-discrimination-vs-lgbt> (last accessed February 23, 2021). [↑](#footnote-ref-24)
25. <https://cnnphilippines.com/news/2019/9/4/SOGIE-bill-LGBTQ-discrimination-religious-groups.html?fbclxml:id=IwAR1r4KDU5aA5RyfHTV7Ryodf1u37kCo_DjMlvfF5Tpp5w8cyk0tP1Wiypgc> [↑](#footnote-ref-25)
26. Department of Health. The 2nd Consolidated Report on the Implementation of the Responsible Parenthood and Reproductive Health Act of 2012 (RA No. 10354). 2015. <https://portal2.doh.gov.ph/sites/default/files/publications/RPRH%20Law%20%28RA%2010354%29%20Report%2C%202015-min.pdf> (last accessed on 6 September 2018) [↑](#footnote-ref-26)
27. Commission on Human Rights of the Philippines. "Let our voices be heard": Report of the Commission on Human Rights of the Philippines' National Inquiry on Reproductive Health and Rights. 2016. [↑](#footnote-ref-27)